

Baptist and Reflector

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

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Vacation Bible School Conferences Planned

For Further Details, See Sunday School Department Page

A Rich State Mission Field

By Dr. John D. Freeman

ONE OF THE FINEST MEANS of doing state mission work we have yet tried is done through the Vacation Bible School. Although young with us in Tennessee, it has already demonstrated its worth as a means of increasing the knowledge of people about the Bible and of winning the lost to Christ.

The Vacation Bible School answers, in part at least, the crying need for more instruction in the Bible. How little the average person has learned about this great Book is well known by everyone who takes time to ask a few questions. The brief time allowed during the Sunday Bible school hour for teaching the Word is all too little for any far-reaching instruction. Home study of the Book is almost entirely neg-



DR. JOHN D. FREEMAN

lected these days. Consequently, there is great need for a place and time when supplemental teaching can be given. The Vacation Bible School furnishes some of this.

It is also a splendid means of winning the lost to Christ. In some respects it is for the children of a church community what the revival is for all classes, a time when teaching the Gospel to them will give the Holy Spirit a chance to bring them under conviction and lead to their conversion. That more than 1,200 children professed faith in their Lord during the V.B.S. period last year is enough

proof of the worthiness of the institution as a soul-winning agency.

The fine thing about this method of doing state mission work is the fact that practically all the work done is voluntarily, hence there is little expense to state missions attached to it. It is my sincere hope that this year will see one such school held within reach of every boy and girl in the state.

Increasing The Value of Vacation Bible School Work in '40

*By Homer L. Grice,
Secretary, V.B.S. Department.*

EVANGELISM—more schools planning for evangelism. In 1939, only 154 schools had 1,262 conversions in Tennessee.

ENLIST—more pupils and more churches. Number of churches in Tennessee not having a Vacation Bible School last year, 1,431. Go after boys and girls not in Sunday school.

EXTEND—Have at least ten days or more. Have three hours each day.

EDUCATE FACULTY—Have faculty meetings and study courses in *V.B.S. Guide*. Prepare every detail before the school starts.

ENRICHMENT—Have better schools. Not how little, but how much for the boys and girls.



DR. HOMER L. GRICE

Tennessee Leads The South

By T. L. Holcomb,

Executive Secretary-Treasurer Baptist Sunday School Board.

THE VOLUNTEER STATE has led Southern Baptists for four successive years in the number of Vacation Bible Schools. This is a wonderful record and has proven an inspiration to all of the states.

This remarkable achievement has been made possible by the cordial attitude and support of Dr. John D. Freeman, Executive Secretary, and the efficient organization set up by Mr. Jesse Daniel, State Sunday School Secretary.

These brethren have had the cooperation of a large number of volunteer workers throughout the state. The results have been glorious. God's Word has been taught, souls have been won, and the great missionary causes have been emphasized.

Let us plan and pray for another victory season.



DR. T. L. HOLCOMB

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EDITORIAL

Fall Creek Baptist Church

THE EDITOR WILL LONG REMEMBER the cordial hearing given him Sunday morning, April 7, when he was with Pastor H. A. Russell and tried to preach the Word in the Fall Creek Baptist Church at Norene in Wilson County. This is a splendid rural church. Bro. Russell has been pastor there two years and is greatly beloved by the people. An added pleasure of the visit was the stimulating fellowship and fine dinner in the home of Deacon and Mrs. M. L. Williams. Bro. Williams is also the Sunday School superintendent. This was the third engagement we had had with Bro. Russell and his churches in recent weeks. Blessings upon this faithful pastor and his people.

Editor W. C. Allen Retires

AFTER SOME THREE YEARS of faithful and efficient service as editor of *The Baptist Courier* (S. C.), Editor W. C. Allen has retired to re-enter the pastorate. He is succeeded in the editorship by Dr. J. M. Burnette, a native of Tennessee, a graduate of Richmond University and of the Southern Seminary, former teacher of Greek and Psychology in Carson-Newman College and president of the college for six years and for the past twenty-two years pastor of the First Baptist Church, Belton, S. C.

Our acquaintance and association with Dr. Allen have been most pleasant. We have found him a noble fellow worker. We shall miss him in editorial connections. As he goes and wherever his lot may be cast, we bid him Godspeed, while at the same time we turn to welcome his successor into the fine fellowship of the editors.

Fifth Sunday Meeting at Hohenwald

THE FIFTH SUNDAY MEETING of Maury County Association was held Saturday night and Sunday, March 30, 31, with the Hohenwald Baptist Church, L. M. Laten, missionary pastor. For great room the services were held in the Grammar School auditorium instead of the church building.

The program committee, with G. P. Howell as chairman, had arranged a good program. C. W. Peeler of Centerville led the singing. The attendance was good and the interest excellent. The hostess church served a bountiful lunch at the church building on Sunday. We failed to get the names of some who made brief addresses at the Sunday school hour. Others on the program were: L. W. Hart, Mt. Pleasant; Boyd LeCroy, Columbia; H. M. Brown, Knob Creek; Bro. Belew; John L. Hill, Nashville; W. F. Powell, Nashville; Secretary Freeman and the editor.

Under the leadership of Bro. Laten the work at Hohenwald is moving onward and upward. One of his mainstays and one who had a large share in the success of the Fifth Sunday Meeting is Jimmie Hurt, son of President John Jeter Hurt of Union University and assistant manager of the branch of the General Shoe Corporation, Maxey Jarman, president, which is located at Hohenwald. What a fine and outstanding young man he is and how greatly he is appreciated! For his many and thoughtful courtesies and for those of Bro. Laten and his people, Secretary Freeman and the editor, together with the other visitors, express their abiding thanks.

The Lord be with the heroic little band at Hohenwald.

Associational Conferences

APRIL 1-5, WITH C. H. BOLTON, associate secretary of the Relief and Annuity Board, Dallas, Texas, and Norris Gilliam, pastor First Baptist Church, Springfield, as group companions, the editor attended conferences in the following associations:

William Carey, R. B. Kennedy, moderator, at the First Baptist Church, Fayetteville, E. L. Smothers, pastor.

Duck River, C. H. Lewis, moderator, at the First Baptist Church, Shelbyville, B. E. Dunn, pastor.

Stone and Union, C. D. Tabor and W. M. Kerr, moderators, at the First Church, Cookeville, J. Harold Stephens, pastor.

Salem, at Liberty Baptist Church, P. B. Kinsolving, moderator, pastor.

Concord, J. W. Goodwin, moderator, not present, at the First Church, Murfreesboro, L. S. Sedberry, pastor.

At some of the places W. C. Creasman, associate superintendent of the Tennessee Baptist Orphans Home, was present and spoke briefly on the work of the Home. At all places the welcome was cordial and the spirit invigorating and the ladies of the hostess churches served most excellent suppers. Our thanks are expressed to the pastors and their people and to all present for their courtesies. Particular thanks are due Pastors E. L. Smothers and B. E. Dunn for special courtesies. And the editor shall long remember the fine fellowship he had with his companions in travel.

It is believed that much good will come from the conferences.

The American Unamerican Ambassador to the Vatican

AFTER HE HAD APPOINTED MYRON C. TAYLOR as his "personal representative" at the Vatican "with the rank of ambassador" to "assist in parallel efforts for peace" and "for the alleviation of human suffering," and in response to inquiries, President Roosevelt gave assurance that the appointment did not constitute or contemplate formal diplomatic relations with the Vatican.

However, it has since developed that in the Vatican directory at Rome Mr. Taylor is listed as "the first ambassador of the provisional American embassy at the Holy See" and is classed on a par with other ambassadors and is accorded pretty much the same treatment and pomp as the others. And the pope has declared through a Vatican jurist that Mr. Taylor would remain "accredited to the Holy See" even if Mr. Roosevelt went out of office.

The President's attention has been called to the conflict between his announced interpretation of Mr. Taylor's status and that of the pope and he has been respectfully requested to give a clarifying and re-assuring statement. After a long time he finally made a statement which is far from satisfactory.

The fact that in the President's letter of appointment Mr. Taylor was instructed to "report to this government"—an ambassadorial function—on matters of interest and the fact that the President refuses to declare his unqualified dissent to the Vatican interpretation of Mr. Taylor's appointment create an ominous situation. The opposers of the union of church and state in the country and the lovers of religious liberty endangered by the violation of the principle of separation of church and state are chagrined and uneasy. And well they may be.

In truth, the United States has an ambassador at the Vatican, not formally in the accepted political sense of the term, but essentially. The difference is the difference between tweedle le dee and tweedle le dum. Since this has been brought about without the express consent and action of Congress as required by the Constitution, the President has violated the constitution in Mr. Taylor's appointment. He has usurped power in a high-handed manner. And he refuses to deny, in an unmistakable way, that the Vatican's interpretation of Mr. Taylor's status is correct, leaving the impression that he approves the interpretation. This is why we have used the heading, "The American Unamerican Ambassador to the Vatican."

This is not a "Republican" or a "Democratic" issue. It is an American issue. One can be a Republican or a Democrat and still be on the right side of the issue. Millions of Americans in both parties are on the right side of it. Straight-forward Americans should protest and protest and protest and otherwise express their opposition to the President's action until Myron C. Taylor, the unconstitutional, American, un-American Ambassador (what a contradiction in terms!) to Rome is recalled.

Mr. Taylor is American in nationality and un-American in Vatican position and function. There is a grave threat in the situation. The more the Baptist and Reflector considers the matter the more it sees what appears to be the truth of the Christian Century's charge that in Mr. Taylor's appointment the President "made a scarcely disguised bid for the political support of the Roman Catholic Church."

Threatened Governmental Meddling

FROM DR. C. H. BOLTON, of the Relief and Annuity Board, we have received a statement of the opposition of President L. R. Scarborough and the faculty of the Southwestern Seminary, Fort Worth, to an amendment to the Federal Social Security Act, which has been proposed in Congress. The statement is as follows:

Resolution By Faculty of Southwestern Baptist Theological Seminary

The faculty of the Southwestern Baptist Theological Seminary has learned that there is a bill now before the Congress of the United States, or soon to be introduced, proposing to amend the Federal Social Security Act to include within the operation of the Act layworkers employed by institutions owned and operated by religious bodies for religious and educational purposes.

We reassert the age-old Baptist principle of the absolute separation of Church and State in the interest of both the church and the State and declare our opposition to the proposed amendment.

We oppose the inclusion under the Act of all employees, ordained and unordained, of church institutions. The wording of the proposed bill makes a distinction between those denominations that have "Religious Orders" and those that do not have such organizations. This in our opinion is class legislation.

We oppose the bill because of what it portends for the future. If and when the Federal authorities begin to put money into a fund for the benefit of employees of religious institutions, those in charge of the administration of those funds will demand some supervision over the policies and methods of the institutions. The next step will be Federal meddling with teachings. If this development is not stopped in its beginnings it will ultimately lead to virtual annulment of the first amendment to the Federal Constitution.

L. R. Scarborough, President
for the Faculty of the Southwestern
Baptist Theological Seminary.

From Dr. Bolton we have also received a statement from President John R. Sampey and the faculty of the Southern Seminary, Louisville, a statement of opposition to the proposed amendment as follows:

A Protest and Appeal

Our attention has been called to a bill which is to be presented to Congress amending the law concerning Old-Age Benefits. This bill seeks to extend the benefits of the law to certain employees of religious and charitable institutions excluded under the Act as it now stands. In registering our disapproval of the proposed amendments we would call attention to two significant points.

1. It is proposed that Section 1420 of the Act shall be amended so that taxes imposed by the Act "shall be paid directly into the Federal Old-Age and Survivors Insurance Trust Fund," rather into the general treasury, so safeguarding the tax exempt status of religious institutions. Quite obviously that end is not accomplished. The proposal does not convert a general tax into "a true contribution to a trust fund," as claimed by the proponents; it only converts a general tax into a tax for a specific purpose. The churches are still taxed under the proposed amendment; it is merely an exemption of ordained ministers and some other persons. The objections raised hitherto, and which we raise again, is to any scheme of government administration which imposes taxes to be paid by religious institutions, and which carries with it acceptance of the right of government to collect such taxes by coercive authority. We therefore protest against this section of the proposed bill on the ground that it is useless since it makes no material change in the meaning in this section of the Act.

2. It is proposed also to amend Section 209 (b) (8) in order to exclude from the operation of the Act only "Service performed by a duly ordained or duly commissioned or licensed minister of any church in the exercise of his ministry and service performed by regular members of religious orders in the exercise of duties required by such orders."

It is to be noted that such an amendment would bring within the operation of the Act all charitable and educational institutions, foundations, etc., except those operated under church auspices through the employment of duly ordained or duly commissioned or licensed ministers and/or regular members of religious orders. This is highly discriminatory against those churches and religious denominations which do not have religious orders, but operate their charitable and educational institutions by the use of unordained employees. It makes no provision for the exclusion of such service, and permits the incident of organization to become the occasion of unjust discrimination against non-hierarchical religious bodies.

Since the law as it now stands frankly recognizes and safeguards the tax exempt status of religious institutions and is thoroughly impartial in its application to all religious institutions alike we would express our disapproval of any effort to change its provisions relating to such institutions, and would reaffirm our approval of the Act as it now stands.

In the event public sentiment should demand the inclusion in the operation of the Act of charitable and educational institutions other than religious we would urge such an amendment to Section 209 as would assuredly apply impartially to all religious bodies within the nation. And we suggest the following as satisfying the demands of such impartiality:

"Service performed by persons in the employ of churches or religious denominations, or boards and other institutions thereof, organized and operated exclusively for religious, charitable or educational purposes, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

Such a provision puts all churches, Catholic and Protestant alike, on the same basis. It obviates the criticism which has been made of the law as it now stands, namely, that it exempts privately and highly endowed non-religious institutions and foundations. It preserves the spirit of the constitution in providing for the freedom of religion as religion and not merely as one of a number of welfare institutions equally deserving of exemption. We do not wish, however, to propose any change in the Act as it now stands; but to reaffirm our disapproval of any effort to bring the churches under taxation or to discriminate between churches, believing that we represent not only the traditional view but the prevailing conviction in the nation today.

Yours very sincerely,

(Signed) John R. Sampey, President
On behalf of the Faculty of the
Southern Baptist Theological
Seminary

These two communications so present the points at issue and their implications as to make further explanatory comment unnecessary. Needless to say, the Baptist and Reflector concurs in this opposition. The proposed amendment is inconsistent with the principle of the separation of church and state, involves the realm of religious liberty and is violative of the spirit and intent of the first amendment to the Constitution.

To be brutally frank, the operation of the proposed amendment to the Social Security Act would mean that the government was functioning and meddling where it had no business. And it would be but another step toward the totalitarian state, which is so painfully existent in some sections of the world today and toward which there has been such a painful drift in our own country in recent years.

This and the appointment of Mr. Taylor to the Vatican are a clarion call to patriotic Americans of all creeds and no creed and of all loyal political beliefs to protest and stand up for their rights and liberties which are being subtly encroached upon. In other words, they need to stand for **constitutional Americanism**.

A Little State Mission Money Did This



In Tennessee there are more than one thousand, two hundred Baptist preachers who have not had the privilege of attending college or seminary. Hundreds of these have not even had high school work. Scores of them are the only pastors the churches can have. And the great majority of these pastors, who for lack of any better word we call "underprivileged," are eager to have a chance to go to school and prepare themselves for better service with their churches.

One answer to their repeated appeals for a chance is the Preachers' School. To such these men may go for one or two weeks each year and put in the mornings, afternoons and evenings in intensive study under capable teachers. The good that they get out of these schools cannot be estimated. And the blessings that come to their churches because of the schools are unnumbered.

A new venture in this line of State Mission work was the school held in Jamestown during February. Pastor A. D. Nichols and the Jamestown Baptists provided for the entertainment of the preachers. President James T. Warren of Carson-Newman taught "More Than Money" as the basis of the stewardship lessons. Pastor Guard Green of Donelson taught the Bible Studies and Pastor Beaufort Crain of Eastland Church, Nashville, taught "Pastoral Problems and Sermon Building."

We present herewith a picture of the group of men who had the privilege of attending this school. They include two associational missionaries, the pastor from Cumberland Homesteads and other faithful workers on the Cumberland Plateau where there are many churches that are just beginning to wake up to their opportunities and responsibilities. It took only about two dollars each to provide this week of fine training for these men. Think what some generous donor could do by adding one thousand dollars to our endowment fund for this work. That would provide a week's training for each of twenty-five men in a school like this!—John D. Freeman, Executive Secretary.

THE BIBLE, THE JUDGMENT, AND YOU

By Buell H. Kazez, Morehead, Kentucky

ONE DAY I HAD JUST FINISHED SPEAKING to a group of people on the matter of finding what the Bible teaches and sticking to that regardless of what others believe or say. After the service a tall, sanctimonious looking lady approached me and said in saintly tones: "I am one of those who disagree with you, but I feel that we ought to forget the things we disagree on and magnify the things on which we agree."

I said, "Sister, that sounds mighty sweet, but if we did that there wouldn't be anything vital left."

"Well," she said, "don't you think we are all going to heaven, no matter what church we belong to? We won't be divided into little groups there, will we?"

I said, "No, not there. But just before we get in there we will be divided into two groups and, according to the Bible, it will depend on whether or not we have been born again as to which group we will be in, no matter what church we have belonged to. Have you been born again?"

"Well, I have been a member of the church for over thirty years. I guess I ought to be."

"Yes," I said, "you certainly ought to be, but are you?"

"I guess so. I was sprinkled when I was a baby, and confirmed when old enough, and I grew up in the church. What else could I do?"

"You could repent of your sins, and trust the Lord Jesus Christ for salvation, if you want to do what the Bible says."

"I've never done anything very bad to repent of. I've always been a church member and have sung in the choir, taught Sunday school classes, and been faithful at all the services. I know the catechism, and have done about everything our preacher requires."

"But your preacher isn't the judge in your case; did you know that?"

"Well, he's my pastor, and ought to know. He certainly is brilliant and I'd rather risk his opinion than that of many other preachers I know."

"His opinion is not sufficient to stand in the Judgment," I said. "The only thing that will stand there is the Word of God. You had better look and see if your pastor's opinions are founded on that Word of God."

I left her a bit puzzled. But she is just like thousands the world over who are living a "religious" life without knowing what the Bible teaches.

Watch False Teachers

THERE ISN'T ANYTHING SURE unless the Word of God says it, and there isn't anybody right unless they are with that Word. This is a day when you can't take what people think about spiritual matters. The rank and file of church members don't know the first principles of what the Bible teaches. Sunday school teachers, thousands of them, are airing their views before their classes, discussing social betterment, war, economics, education, and morals without the slightest understanding of what God's Word says about these things.

You can't trust even the preachers these days without checking their statements by the Word of God. A fellow-pastor in a certain town where I was pastor said to me one day:

"I believe the plan of salvation is as broad as the beliefs of man. If a man believes he has to belong to a church to save him, that is what it takes to save him. If another man believes it takes baptism to save him, that is what it requires of him. If another man believes that moral living will save him, it will, and that is what it takes for him. If a man of a religion different from the Christian religion believes sincerely that his religion will save him, it will, and that is what it requires for him."

Remember, that was a minister, a graduate of a leading theological seminary and highly respected by his congregation.

"Doesn't what the Bible says have anything to do with the matter?" I asked.

"That is the spirit of the Bible," he replied.

"But," I said, "can you point that out to me in the Bible? I would like to see it."

He laughingly replied, "Oh, what's the use. Nobody could convince you, anyway. You don't reason things out. You are too literal."

Now there was a "brilliant" preacher telling his people they could get to Heaven any way they believed they could.

Let me state seriously that the world was never so populated with blind leaders and false teachers as it is today. There are more people today who don't know where they are going, trying to tell others where and how to go, than the world has ever seen. Jesus so faithfully warned us of them. In Matthew 24:4,5, He

said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

Peter also gives serious warning of these blind leaders. In II Peter 2:1-3 the Apostle says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words, make merchandise of you."

If you will continue to read that chapter you will see what the Apostle says of these teachers. Many other places in the Bible warn us against being deceived by these teachers.

The trick of deception is as old as the Garden of Eden. It was used by Satan to lead our first parents into sin. In order to deceive we must make things seem to be what they are not. That is exactly what Satan does. He never offends our sense of right by asking us to do something which we know to be terrible. He just helps us reason the thing around until we can justify it. He puts it in nice clothes, paints it up, makes it sound good, and then makes us feel that we are doing right in accepting it.

If a man declares himself to be an infidel, no Christian would pay any attention to him. But if he comes in the righteous robes of God's servant, speaking sincerely of his convictions, he will impress us so much as to gain our confidence and though his teaching may be wrong, it will seem right to us. Most of these false teachers are sincere and earnest, but they are deceived by Satan. Their sincerity wins us, but that does not change the error of their teaching. The preacher who said the plan of salvation is as broad as any man believes it to be was a very sincere and amiable man. His only trouble was that he had formulated his opinions out of worldly reasoning instead of getting them from the Word of God. In that case, no matter how sincere he might be, if he didn't agree with the Word he couldn't be right.

"But," you may say, "the man was conscientious, and isn't it safe to follow one's conscience in matters of this kind?"

Not on your life! That is one of Satan's most treacherous lies. **The conscience tells you when you are acting in accord with what you believe, but it does not tell you whether or not your beliefs are right.** If the conscience has been trained by the Word of God, then it is safe to follow it. But if it hasn't, it is NEVER safe to follow conscience alone.

Are All Teachers False?

NO, THANK GOD! He has His faithful and true servants in all walks of life. There are good Sunday school teachers, there are true preachers of the Word, and they are ordained of God to teach and preach that Word, but it is never safe to follow one without checking his message with the Word itself.

God has providentially made Bibles available everywhere. It is printed in more languages than any other book in the world, and has always been sold and distributed in far greater quantities than any other book in the world. It lies on the tables, in book shelves, and on the desks of almost every home. There is no excuse for men not knowing the way. That Bible was put there by God that men might read it themselves. There is a right and wrong to everything, and the Bible will make it clear to all who seek the right. There is positively no excuse for a man to be led astray by false teachers when the Word is right there for him to read for himself.

One of the few times God ever complimented a group of people in this world was when Paul had been preaching at Thessalonica and had to leave because of opposition. He went over to Berea and began preaching there. And Luke tells us (Acts 17:11) that "These (Bereans) were more noble than those of Thessalonica, in that they received the Word of God with all readiness of mind, and searched the scriptures daily whether these things be so." Think of it! These people took their Bibles and "checked" the preaching of the Apostle Paul, to see if he preached what the prophets had said. The result was inevitable: "Therefore, many of them believed."

The Word of God has a way of making men believe. **The world is going to Hell not so much for lack of good intentions as it is for inexcusable ignorance of the Word of God.** People by the thousands are living "religious lives," holding important positions in churches, trying to lead others, when they themselves are in the darkness of this ignorance of God's Word. They substitute their opinions for their lack of understanding, and go on, doing "church work," leading those who follow into darkness. What

can be the result but weakness in our churches and destruction for the lost!

In High Places

THIS IGNORANCE OF GOD'S WORD is not just a "happening" in the world today. It is a PLAN, well thought out and fostered by Satan. He first creates a respect for higher learning. He makes us worship at the shrine of men of letters. Scientific findings, philosophical utterances, standardization of achievement among men in the matter of degrees and distinctions in the field of learning.

This system of recognizing men as distinguished in learning brings conceit to the "learned." Thus they begin to rely on their own wisdom and forsake the Word of God. Soon the world is listening to their "words of wisdom" instead of searching the Scriptures. That is exactly where we are today.

I frequently mingle with college professors and enjoy their friendship. Some of them are spiritual men, and respect the Word of God, but most of them are either indifferent or skeptical. They are, as a whole, grossly inconsistent with their own "ethics" in spiritual matters.

For example, they are "specialists" in their "field." They have taken their degrees, written their theses, and graduated as Doctors in this and Doctors in that. They spend four years in a university getting a Doctor's degree in some particular "field." From then on they guard that "field" as the realm of their authority with keen watchfulness.

If, for instance, a professor of English steps over into the field of Science and makes a statement, the scientist frowns his displeasure at the intrusion and grimly remarks: "How do you know? You are not a scientist."

So it is with any professor who gets out of his field. This is the "ethics" of the profession, and woe unto any one who would dare violate them.

But let a student raise a question about religion, the Bible, God, or some spiritual matter and nearly every one of these professors will jump right out of his field and set himself up as an authority on the subject. Religion is a free-for-all for any man in any profession.

I haven't many degrees, but I have been preaching and studying the Bible and praying and living for the Lord for more than twenty-three years and not one of those professors who got their degrees in four years would accept me as an authority in "my field."

Of course it never occurs to them that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (I Cor. 2:14.)

What I have searched for through prayer, experience, meditation, Bible study, and preaching for twenty-three years, they deny and substitute their opinions for, without ever praying, having experience with God, or looking into His Word. And yet thousands of students who are taught to admire worldly learning are being led "into the ditch" by these blind leaders of the blind.

"SPIRITUAL WICKEDNESS IN HIGH PLACES" (Eph. 6:12) . . . right up in the seat of the world's learning . . . that is what we are up against. It is well organized, set up in the kingdom of Satan, with the best brains of the land deceived and fostering it. You find it in the most learned pulpit, in the most widely-circulated journals and magazines, in the largest religious papers, in the largest institutions of learning. All of it is for one purpose . . . TO DRAW MEN'S MINDS AWAY FROM THE WORD OF GOD. The success of Satan in this movement is appalling. The ignorance of God's Word all over the land, while Bibles lie in the dust on our shelves, is proof of this Satanic success.

Judgment at Last

BUT WHAT WILL BE THE ANSWER at the Judgment? Ah, here is the awful test, Brother. Are you ready to meet it? In John 12:46-48, Jesus says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath ONE that judgeth him: the WORD that I have spoken, the same shall judge him in the last day."

And if you don't think the Word of God will be final, turn to Luke 16:19-31 and read the story of that rich man who went to Hell. In the 29th verse you hear Abraham saying about this man's five brethren: "They have Moses and the prophets, let them hear them." That is, they have the Bible, let them read it! And when the rich man argued that if one went from the dead these brothers would repent, Abraham told him the Word of God was final. If they will not heed the Word of God they would not repent if one went from the dead. That came true, for Jesus went from the dead and men rejected Him.

No, Brother, there isn't much excuse for us to be led astray except that we are too lazy, too indifferent, and too worldly to take time to "search the Scriptures." The most vital thing for all humanity is the most neglected . . . the Bible, the Word of God. And that neglected Word will rise up to judge us when we come to the last day. That Word will be the final appeal. If we are not in line with it we can't blame it on false teachers. We should have searched the Scriptures for ourselves. Take up the Book, Brother, and be not deceived.

The matter of meeting God on the terms of His Word is your most vital consideration. God in His Word gives the terms of salvation: REPENT. It is found in many passages such as Luke 13:3. "Except ye repent ye shall all likewise perish." Acts 2:38, "Repent, and be baptized everyone of you, in the name of Jesus for remission of sins and ye shall receive the gift of the Holy Ghost." Acts 30:31, "Repentance toward God and faith toward our Lord Jesus Christ."

If the "Word of God endureth forever," do you think God will change it for you at the Judgment when you tell Him you have been a good church member? Do you think He will substitute infant baptism, Confirmation, good works, social endeavors, patriotic attitudes, or any other claim you can make for REPENTANCE. No, it matters not what you have done in this world, nor how much the "religious" world recognizes you as a benevolent citizen, at the Judgment you will have to tell God whether or not you REPENTED of your sins and turned to the Saviour for mercy. And be careful about this, Brother, for the preachers have just about forgotten about REPENTANCE, but the Word of God hasn't.

If Jesus was baptized in Jordan to declare His death to the world in symbol and if He commanded His disciples to baptize those who had died with Him in a spiritual experience and had arisen to walk with Him in the new life, don't think that the Bible will let you substitute sprinkling when you were a little baby and could not repent nor believe nor die nor arise in this glorious experience.

If God's Word says, "Ye must be born again," don't think a long life of service in the church will substitute for it. It matters not what the world says, or what men think, or what the preachers say or think, the Bible still says, "Ye must be born again." That's what you will face at the Judgment.

If God's Word says that "the wicked shall be cast into hell, and all the nations that forget God, don't think you can substitute for that the philosophy that "we get all the hell that's coming to us right here."

These world opinions cannot stand in the day of Judgment. Only the Word will stand. This is too serious to be treated with the indifference found everywhere in this age. Child of God, preacher, teacher, layman, professor, lost one, let me call you once more to the only authority in this World . . . the WORD OF THE LIVING GOD . . . THE BIBLE.

A Car For Christ

An Appeal from a Missionary

"I never felt the need for a car as I do now. If I had one I could take members of my church out Sunday afternoons to other communities and have services and try to get Sunday schools started. I cannot walk and carry the song books and literature needed. Then, too, it will not be possible to get the workers to go in this way, for many of them toil all week and should rest their bodies on Sunday.

"I have been talking to some of the folks and they think they could start Sunday schools in two or three sections, if we had some way to get back and forth. Our own members will have to lead these mission schools until we can train others for superintendents.

"Not a member of our church owns a car, and I am not able to buy one. Do you suppose anyone would be interested enough in this work to help get a car for the church to use in its work? We would not want it for our own personal use but for the good of the cause."

This letter is from a missionary in a county where he is the only resident Baptist pastor and in which there is no other regular Baptist work. At least a half dozen communities of the county have no religious program, their citizens being almost destitute of religious training. A good man in First Church, Knoxville, furnished one of our missionaries a good car which he is now using for the glory of the Lord. Who loves Him and His work enough to respond to this new appeal? The gasoline and oil are provided for already! This missionary gives all his time to this county for the big sum of \$500.00 per year.—John D. Freeman, Executive Secretary.

VISITORS ONE BY ONE

By C. A. Leonard, Harbin, Manchuria

*The Missionary's Home on the Foreign Field Becomes a
Place of Spiritual Comfort and Material Assistance to
the many Who Come and Go.*

I.

"PEACE BE UNTO YOU!" and "How are you?" says a dear old gray-haired Christian Chinese as, when entering the house, he takes off a big, heavy fur coat.

Already seventy, but going strong, old Brother Li Tsi-pin is still a model of health, energy, earnestness and witness. A slick bald head, long side-whiskers and keen, but sparkling eyes, add attractiveness to this lay preacher, once a Buddhist priest but now a flaming evangel of the Gospel of God.

"I'm just back from down Mukden way," he explains, "where meetings were held for two months at a dozen places in and around that great city. Since I saw you at the Bible Conference last summer 700 persons have indicated their acceptance of Christ in meetings I have held."

To "What can I do for you?" he replied: "I'm now going far out to Mutan and on to Chiamusze (two large growing cities) and have come to ask that you write introductory letters to the brethren there. These letters will help me much in my work."

"With pleasure," was the reply, "and here are a lot of good Gospel tracts which please take along with you for free distribution."

II.

LITTLE MISS LIU SHOU-CHAN is regarded as one of our best Bible women—of too much value not to have proper treatment of her eyes, in bad shape even before she came to this field.

"Pastor Lan," she explained, "you will recall your suggestion, when in meetings at Anganghei, that I come and have your friend, Dr. Isaac, do something for my eyes. Will you please give me a card of introduction?"

This young woman, who comes from some distance south, loves to teach her Bible, marked from lid to lid. She preaches as well as some of our best evangelists. Cultured she is, but dirty roads, rough carts and cold weather do not deter her from going to places not easily reached.

After conversation, encouragement, prayer and tea with Mrs. Leonard, "You must plan to visit Five Trees village before returning to your regular work," I suggested, "for the Christians there remember with much pleasure your work among them, and beg that you come again."

Support of the promising work at Five Trees has now been taken over entirely by the Mission Board of the native Association, another encouraging phase of progress in self-support.

III.

AN OLD GRAY-HAIRED RUSSIAN MAN, waiting at the front door, begged that we help him in his distress, for he was facing the bitter cold winter with almost no clothing.

Fortunately we had just obtained a large donation of old clothing from missionaries in Korea. He received with gratitude a note to the Russian Baptist Church relief committee asking for an investigation of his case, he to get not only some of this clothing but also fuel and food if in great need, this having been made possible through contributions of business people and missionaries of Harbin to our Brothers in Need of Relief Committee.

A smile of satisfaction passed over his old care-worn, but handsome face as a few meal tickets for immediate use were placed in his hands. He had fled Soviet Russia because of persecution and other hardships there, but, with many others, would starve or freeze here but for such aid as received.

IV.

A YOUNG MAN CHANG, though minus an arm, refuses assistance in removing some of his winter clothing as we receive him.

We have known this young man from when a child Mrs. Leonard helped him. She and the Bible women have now preached and taught in his home until the family have all become Christians. But Chang was reminded of failure to bring his children to church more frequently.

His eyes filled with tears as we three rose from prayer, for he

recalled God's goodness to him and his family over the years, and was made conscious of his responsibility to the two hundred men in the City Poor House where now employed: the only Christian aside from the several poor there who have recently accepted the Lord.

He came to request another large tin of ointment for treatment of many suffering from a terrible scourge of violent itch. Nearly all beggars have it and it is terrible, but, worst of all, nearly all the inmates are addicts to morphine or heroin.

Chang reported favorably on results of the preaching at the Poor House by members of our Baptist group and others, and brought greetings to Mrs. Leonard from the Refuge for Women, where she and the Bible women hold regular Bible classes and others of us preach.

V.

THE RUSSIAN BAPTIST PASTOR, Mr. Puke, a Latvian, was encouraged to come to see what could be done toward placing in the excellent school for missionaries' children at Pyenyang, Korea, his only son, a promising young fellow having a fair knowledge of English, for whom there was not much of promise educationally here in Harbin.

Permission came and God graciously provided funds, without which this Christian young man could not obtain a suitable education. Since the above was written the Lord has also made possible a way for the daughter, a fine Christian character with talent, to enter this school.

Please join us in prayer for the Harbin Russian Baptist Church, for the many unsaved Russians, and for others of many nationalities here in Harbin who are without Christ; also that these two young people be used later to help meet these needs.

VI.

"ONLY ONE MORE DOCUMENT is needed," says Mr. Edward Niedens, a young Russian evangelist, "to make it possible for me and my wife to secure our visa for America to enter the Baptist Bible Institute. A telegram from a friend in Shanghai, guaranteeing the required \$500 for entrance to the United States, is probably on the way." A letter to the Consulate was gladly given. The telegram came the next day.

We have known Mr. Niedens as a worthy Christian over many years, and his mother, who was an earnest member of the Harbin Russian Church. The father gave his life in Russia as a martyr for the Lord. Mr. and Mrs. Niedens will, we are sure, prove worthy of this heritage and of the kindness extended to them by friends here in the Far East, by the B. B. I. and others in America. When they have completed their education may they, too, give themselves to work among the many Russians here in Harbin, or in the ports of China, for there is much spiritual need among them.

VII.

A NOTHER WHO PASSED THROUGH our little home these past few days was also a Russian. Her mother, who speaks no English, is to leave in a few weeks for America.

She, too, came to ask assistance in obtaining entrance into the United States. The mother was granted permission, but the daughter must wait.

In a note expressing appreciation she writes: "I have resigned myself to the necessity of my mother traveling the long distance alone and without a word of English, but still hope you will be able to persuade the consular authorities to give me a visa now so I can accompany her."

To these Chinese America is mefgoa, "Beautiful Country," to the Japanese, "Rice Country," but to these poor Russian refugees, who are without a country, it is their greatest earthly longing. May it remain free and be worthy of God's blessing. Only those who have the spirit of Christ can understand why we have left such a "haven" to come here.

Most of our visitors are Chinese. It is a privilege and a joy to help many of these, and others, spiritually and otherwise. There were 665 Chinese baptized on our field last year.

A Digest of Religious Thought

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

Dr. Newton Answers Archbishop Spellman

Louie D. Newton
The Christian Index

paper-headlines locally as: "Myron Taylor's Critics Rebuked by Archbishop" and "Vatican Emissary Critics Are Flayed." Your published remarks should help very definitely to further arouse the people of our country to the significance of this vitally important matter. When you "rebuke and flay" those of us who protest the action of the President in appointing an ambassador to the Vatican, saying, "The only reason which non-approvalists seem to have for their position is the 'shibboleth' of separation of church and state," you get to the heart of the matter, and your apparent ridicule of us in holding to this "shibboleth" will serve, I fancy, to stir many an American to yet firmer conviction regarding the priceless and precious principle of religious liberty, and its inevitable-corollary, complete separation of church and state. (The important thing in Catholic Archbishop Spellman's remarks is the revelation of the true Catholic attitude toward separation of church and state. When a Catholic Bishop speaks he voices the attitude of the official Roman church and it must be in harmony with the views of the Pope. Archbishop Spellman ridicules the opposition to the President's appointment as a mere "shibboleth." The Catholic church has always opposed "separation of church and state." Intelligent people must regard any contrary expression as hypocritical and untrue to historical fact. C. W. P.)

The Christian Minister In Such a Time as This

Dr. W. O. Carver
The Christian Index

men seem to know where we are or whither we are going. Again, it is a time of crisis. Crisis means judgment. Judgment on conditions and on the course that led to distressing conditions. The world of human construction is falling to pieces under divine judgment. If there are prophets of God who can interpret the meaning of this judgment, this may turn out to be a time of a new era in human history.

The great messages of the Bible, Old Testament and New, which have gripped, steadied and guided men from age to age, were wrought out and delivered by men who heard God speak in times of tragedy, crisis and confusion. Jesus projected His church and His Apostles in and for "such a time as this." It is in such a time that men of spiritual insight ought to be able to understand Jesus best. Times of crisis have ever been the church's opportunity. The wider and the deeper the crisis, the greater the challenge. What is the minister to do? He is to follow the example of the Psalmist prophet (85:8) who said, "I will hear what the mighty one, Jehovah, will speak."

Dictators Versus Christianity

The Alabama Baptist

Christianity in essence is democratic in principle. It was Jesus who taught that if the truth shall make you free, you shall be free indeed; and if the Son shall make you free you shall be free indeed. Hence it would seem that the very freedom which resides in the truth of which he was the essence and his declared purpose to set at liberty the captives are essentially democratic principles. Add to this the significance of his words when he said call no man master for your master is in heaven and all ye are brethren. Now the ideology of dictators certainly runs counter to this principle of freedom and democracy so clearly enunciated in the New Testament. They have certainly overthrown every vestige of democracy in their realms and with it have gone religious freedom, an inalienable right of men. The ideologies and philosophies of the dictators could not possibly prevail without a final conflict between the dictators and Christianity itself. Let no one mistake us in setting forth a propaganda for a "holy war." We are not. But we are saying that should the false philosophies of the dictators threaten to overrun the world—a thing they desire to do—that very effort on their part, in the end would precipitate a holy war.

(Christianity may exist under any form of government, but without doubt a democracy is the best atmosphere for its growth and development; and atmosphere is important. Oranges grow in Florida because

of a favorable atmosphere and they cannot be grown in Canada because of an unfavorable atmosphere. A Christian citizenry should be interested in a proper governmental atmosphere for the Christian religion. C. W. P.)

The Sin of Indifference

Baptist Standard

Every person who cares for his country or anything good and wholesome ought to read the book of Lamentations at least once a month. Israel was in a desperate condition. The country was ruined and the prospect for such condition to continue indefinitely was constantly pressing upon all thinking men and women. Jeremiah looked out over the desolation and cried, "Is it nothing to you, all ye that pass by?" He realized that the desperate condition had come about because of the indifference of the people to the things which preserve civil order and security. With Jeremiah indifference was not a fault. It was a sin. He was right about it. This particular sin is not regarded as dangerous; whereas, it is more destructive than almost any other sin that people commit.

(Indifference to church duties and religion is the greatest menace to religion today. And indifference of citizens to Communism, Nazism, and other destructive forces in the United States is the greatest menace to our American civilization. A false and unfounded sense of security pervades the country. C. W. P.)

Are We Reverent?

P. C. Palmer
The Watchman-Examiner

Why is it that in most of our Baptist churches one will find a hubbub of conversation before the beginning of the services? In some cases, we have seen people rush from one side of the auditorium to the other to speak to some friend or talk to a neighbor in no quiet terms. I am not interested in how Louise trimmed her hat, or whether George stayed out until one a. m. and his father was very angry. I come to worship, not to listen to conversation. Why should the social side of our church life make everything else give way? Will some of our pastors tell us if they are able to control this excess conversation in our churches? Can it be corrected? Should it be corrected?

(This irreverent attitude in church services is another result of the wave of "Humanism" that has engulfed the world. Humanism puts men at the center of everything and pushes God out to the rim of the universe. It has effected every aspect of our modern life. "Modernism" is nothing more than the influence of humanism on theology, interpreting the Bible from the viewpoint of man and discarding the supernatural. In services for worship when the social aspect is considered more important than the spiritual, the result is noisy irreverence. C. W. P.)

Prune-Faced Parsons At Thirty-five

Thomas van Braam Barrett
The Alabama Baptist

The model parson of today is rather a pathetic sight. Like a child playing with toy blocks, he builds committee on committee and group on group, raising pyramids of machinery supposed to grind out the Kingdom of God. It is all eminently "practical" machinery. And in the center of these wheels within wheels is the "practical parson." He preaches "practical" sermons, snatched from the fires of current problems. He reads "practical" books and a quite "practical" daily press. He is burdened down with statistics, parochial and diocesan. He makes fifteen calls a day, uttering a comment on the weather to each skirted parishioner, and bestowing a hasty head-pat on each be-jellied youngster. He rushes from one committee to another, with a sick call squeezed in between. At the age of thirty-five he has a face dried and furrowed like a prune. But he is being fervently "practical." Or is he?

In our effort to be immediately helpful we are loosening our hold upon those massive realities of which the world is truly in need: understanding,—depth of faith, love, joy, peace. These are the most practical things in life. And these towering characteristics evade us, when, immersed in our multi-farious organizations, we are trying to redeem the world from futility. I am convinced that the prime function of a parson is to be a person, instead of a running delegate for a new program. His efficacy will not be found in a multitudinous ringing of door-bells, or in the efficient management of some superfluous organization. I am remembering as I write, that Jesus was never in a hurry. He is the only one I have heard of who did not complain about having too much to do. He spent hours with a few friends, apart from the fever of life. He took time to watch the ways of the sparrow, the anemone, the small, swelling seeds.

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

Micah's Vision of Peace

SUNDAY SCHOOL LESSON FOR APRIL 21, 1940.

By O. L. Rives, Tullahoma, Tennessee

LESSON TEXT: Micah 4:1-5; 5:2-5a.

GOLDEN TEXT: "And they shall beat their swords into plowshares, and their spears into pruninghooks; nations shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:3.

As we look about us in the world at present, with all of the wars and threats of wars, the idea of peace seems all out of place, except as an ideal toward which we are to strive. We cannot but wonder if the world will again enjoy anything like a peace until our Lord returns to the earth. We open our newspapers and turn on our radios with fear and trembling lest we discover another nation at war, our own included. In a world ruled by fear and hate, to an extent never before dreamed, we tremble at the prospect of a conflict of nations and peoples of such intensity and so widespread in extent as to result in the suicide of the entire human race. Where will it end? When will it end? It is comforting to turn our attention, in the study of this lesson, to a passage in the Bible that sheds light in answer to these and other similar questions.

Chronologically Micah follows Hosea. He was a contemporary of Isaiah, also. The times in which he lived were indeed perilous, in much the same manner as are our own. Not many years after his labors as a prophet the northern kingdom of Israel fell into the hands of the invader, in 722 B. C. Not long afterward the southern kingdom of Judah did likewise. Micah's vision was keen enough and far-reaching enough to look beyond those tragic days to the time when the earth would enjoy universal peace. He used the telescope of a great faith in a great God to gaze far down into the future of time. If we share his faith and his vision, certainly we must do no less. We must study our Bibles, not our current publications, to aid us in this.

I. The Time of This Peace.

"But in the last days it shall come to pass," 4:1a.

In the light of this clear passage there should be no doubt as to the time when this peace, about which Micah prophesied, should become a reality. For he plainly states that it is to be "in the last days." Are we approaching those last days? If so, we are not yet actually within them for there is everything but the spirit of peace among us today. In addition to the engaging of warfare upon the part of many nations, there is the feverishness of further preparation for it upon an even larger scale.

One of the signs, then, of the entrance into the last days will be the period of peace envisioned by Micah. Until such a peace shall be that of the whole earth we shall know that the period of last days has not been entered. There are many other factors and elements, to be sure, that need to be considered when we study that which is involved in the final consummation of things here upon the earth but this one of universal peace is certainly relevant.

II. The Person of This Peace.

"And He will teach us of His ways, and we will walk in His paths," verse 4:2b.

Who is the Person mentioned? The context gives a clear and definite answer. This Person is our Lord Jesus Christ. We have learned in these recent years that the cause of peace, or war as the case may be, is very definitely associated with some person. For instance, the World War is associated with Kaiser Wilhelm of Prussia, originally. The present European War is associated with Adolf Hitler, originally of Austria. The League of Nations is associated with Woodrow Wilson of the United States of America. Thus it goes.

Universal peace, when it comes, will be associated with Jesus. Those who would make and preserve the peace within the world, at the same time leaving Christ out and aside, are foredoomed to utter and disastrous failure. The lessons of history even within the memory of the present generation are convincing upon this point. When representatives of nations sit around the conference table to try to formulate plans for peace that all so much desire, they would do well to at least ask the blessings of Almighty God and the special guidance of His Only Begotten Son in such formulation. This is admittedly difficult, if not altogether impossible, for those present who might refuse to even so much as recognize Him. However, let all such be warned that there can be no peace of a sort worthy of the name that ignores Jesus Christ. He is the Person of that peace. We who belong to and know Him

realize this to be true. Let us do all we can to acquaint others who do not know and belong to Him with this truth.

III. The Nature of This Peace.

Refer to the Golden Text, above.

First of all, there shall be a change of materials from one form to another. Instead of continuing to use materials for purposes of war they shall be changed into such a form as to make it possible for them to be used for peace. The iron used in swords and spears shall be transformed into plowshares and pruninghooks. This means, in modern phraseology, that instead of making cannon and tanks we shall make tractors and harvesting machines. We have become accustomed to making war materials from materials designed for peace-time but so far we have seen and heard little of the opposite. Instead of huge and hurried orders for bombers and fast-flying pursuit planes we shall have easier and more rapid communication from continent to continent in the interests of trade and personal services one to another. We might even plan a far-reaching missionary and evangelistic campaign in Richmond one day and begin its execution along the Amazon or Congo the following day. Who knows? It is far more important to speed the saving of a soul than it is to hasten the bombing of a city or village.

In the second place, there shall be no study of the science of war. One is reminded of the Negro Spiritual which runs, "I ain't go'na study war no mo'". One of the basic elements responsible for the present state of affairs in the world is that the men of the earth have been studying war both intensively and extensively for the past quarter of a century. The present generation is, as we say, "war-conscious." In our becoming "conscious" of this and "conscious" of that we have by no means failed to become "war-conscious." But the time will come when we shall indeed and in truth "study war no mo'". War has become a science, a specialized and highly-technical one. To be able to carry it on successfully men must learn it. When they cease to learn it they will cease to wage it.

IV. The Satisfaction of This Peace.

"And none shall make them afraid: for the mouth of the Lord of hosts hath spoken it," 4:4b.

Try to imagine, if we can, living in a world where fear has been banished. Yet this is the promise given in the above verse. Visualize the satisfaction and calmness of spirit where people are not afraid of each other. Just suppose some morning, for instance, that the peoples of Germany and France should wake up and find that they no longer feared each other; or that the same should be true with reference to the peoples of Poland and Russia. It sounds too good to be true for us even removed as we are by hundreds of miles from the areas involved; how much more so for those who live within them.

Out of fear there always springs hate, that is, among human beings. The lower animals manifest a similar tendency. The dog who fears another dog will either bite him savagely or run from his presence as rapidly as possible. In both cases, however, there arises hate. This is no less the case with men. We will either seek to overpower an enemy or flee from him in the hope of there being "another day"; but in each instance there springs within us a feeling of hate. The only way to determine hate is to eliminate that which generates hate, that is, fear. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).

V. The Righteousness of This Peace.

"And we will walk in the name of the Lord our God for ever and ever," 4:5b.

Let it be recalled that name in the Bible, nearly always means nature. To pray in Jesus' name, for instance, really means to pray in or according to Jesus' nature. To walk in the Lord's name means to walk in or according to the Lord's nature. This is always to walk righteously, or uprightly, of course.

When men learn to walk uprightly there will be genuine and lasting peace. The underlying causes of war may go by the name economic, or political, or what not; but reduced to their lowest terms they are the failing of men to do the right thing. To know and trust Christ as Saviour, the very essence of Righteousness, and to follow and serve Him as Lord, the very path of Righteousness; this is to have peace upon the earth. May it come, and come soon!

THE YOUNG SOUTH

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

Dear Boys and Girls:

Once a small boy was taking part in children's day exercises. He was only seven years old and recited so well that he was encored. "Well, Harry, how did you get on?" asked his proud father when he returned home. "Why, I thought I had done it all right," replied Harry, "but they made me do it again." Now just suppose that you are Harry and that I am the audience! You haven't had a part in children's day exercises but you have written me some very nice letters and I like them so much I am going to make you do it again and again—you won't be writing the same letter again—but a new one. How about it? **AND DON'T FORGET YOUR SCRIPTURE VERSE ON SOUL-WINNING.**

Now, wasn't last-Sunday a nice day to go to church? I am sure that everyone of you went. And didn't you see someone there that you wished knew Jesus like you do or maybe someone there who knows Jesus who looked unhappy because they haven't found their place to serve Him? Well—what are you going to do about it?

LET'S MAKE THIS SPRING COUNT FOR CHRIST—BY MAKING OTHERS HAPPY!

Your friend,

Aunt Polly

"FEELING BLUE"

*Please tell me this, O some dear friend
Why others get the breaks
Could it be no one cares for me
Because I make mistakes?*

*I walk around with smiling face
Kind words I have for all
I try to speak to everyone
No matter how large or small.*

*I love the lure of social life
As you can surely see
But even now I'm feeling blue
For no one cares for me.*

*I do the best I can in school
Or in some other part
But underneath my foolish ways
I surely have a heart.*

*But as I think it over again
There's One who'll always be
'Tis Jesus Christ, the Lord of all
Yes, someone cares for me.*

—MACK JORDAN, JR.

520 Terrell St., Chattanooga, Tenn.

Dear Aunt Polly:
I am sending you a poem written by my grandson, who is a Junior in Central High School of Chattanooga. I would be pleased if you will kindly print it.

Yours very respectfully,

MRS. JENNIE DAVIS.

Thank you, Grandmother, and we are so glad to hear from a grandmother. You sent a nice poem. You must have a nice grandson.

Seymour, Tenn.

Dear Aunt Polly:
I am a boy 10 years old. I have a sister four years old. We all go to church every Sunday that we are not sick. My father, A. A. Carlton, is pastor of two churches. Both are half time churches. I go to the B.T.U. every Sunday night. I am a member of First Chilhowee Baptist Church. I like the YOUNG SOUTH page very much. In fact I like the whole BAPTIST AND REFLECTOR. I will be glad when school is out. I want you to tell all the boys and girls to write me. I have been sick and I haven't had much to do, so I thought I would write you. I go to school at Harrison-Chilhowee Baptist Academy and I want you to write me.

Your friend,

ELLIS HUGHES CARLTON.

We are so glad, Ellis Hughes, to hear from a Harrison-Chilhowee student. We like your school very

much. Be sure to tell the boys and girls; who write you, about it. Sorry you have been sick.

Fort Henry, Tenn.

Dear Aunt Polly:

I am a little girl 6 years old. I like to go to school. My teacher is Miss Bessie Wilfore. I like to go to Sunday school and church. I like to read and am reading Romans. I am going to get a Bible for my next birthday.

Your friend,

CATHERINE DOUGHTY.

You are going to get a very fine birthday present, Catherine. I think you will always be glad that you have it.

Rt. 5, Maryville, Tenn.

Dear Aunt Polly:

I am 11 years old and in the sixth grade at Hubbard School. My teacher is Mrs. C. D. Martin. I attend Pleasant Grove Baptist Church. Our pastor is Rev. John O. Hood. My father is my Sunday school teacher. Miss Margaret Louise Davis is my B.Y.P.U. teacher. I enjoy reading the YOUNG SOUTH very much.

Your friend,

ELMORA MYERS.

We enjoyed your letter, Elmora. You must write again.

Boatland, Tenn.

Dear Aunt Polly:

I am 8 years old. My school is out. I am a Christian. I became a Christian March 2, 1940. It is a happy life to live. I will be in the fourth grade next year of school. I read the Bible almost every night.

Love,

ROBBIE ANNE PLAYHOUSE.

Robbie Anne, we are glad to hear from a new Christian. Keep up the Bible reading.

Dear Aunt Polly:

I love to read in the YOUNG SOUTH page. I was converted about two months ago, and joined the church. Our pastor is Rev. H. B. Ford. I love to hear him preach.

Love,

NANCY SLOAN.

Nancy, I owe you an apology. I lost your address. Please write again and tell me what it is.

Kingsport, Tenn.

Dear Aunt Polly:

I am a girl 9 years old. I will be 10 my birthday, which is June 21. I go to Jackson school. I am in the fourth grade. My teacher is Miss Bean and I like her very much. I go to the Baptist church. Our pastor is J. G. Hughes. My Sunday school teacher is Miss Burns. I like to go to church and Sunday school. I go nearly every Sunday. I like to read the story in the BAPTIST AND REFLECTOR.

Your friend,

MARY BACON.

We are so glad you wrote, Mary.

R.F.D. 4, Jackson, Tenn.

Dear Aunt Polly:

I am 5 years old. I go to Madison Baptist Church every Sunday. I have two sisters and one brother. My oldest sister, Ann, is writing for me because I am not quite old enough yet. She wrote once and it was printed in the YOUNG SOUTH. I like very much for them to read the letters and stories to me on the YOUNG SOUTH page.

Your little friend,

LUCY NELL BUTLER.

Lucy Nell, you must have your sister write for you again.

West Adair Drive, Knoxville, Tenn.

Dear Aunt Polly:

I am a little girl 7 years old. I am in the second grade at school. I go to Inskip school. I like to go to school. My teacher's name is Nellie C. Gray. I like reading best of all my studies. I go to Gillespie Avenue Baptist Church. I am in the Primary Department. My teacher's name is Louise Whittaker. My preacher's name is Rev. J. K. Smith. I enjoy reading the YOUNG SOUTH page every week. I hope you don't think my letter is too long.

Yours truly,

BETTY JANE WILLIAMS.

Of course your letter isn't too long, Betty Jane. Come again.

Knoxville, Tenn.

Dear Aunt Polly:

I am a girl 9 years old. I am in the fourth grade at school. My teacher's name is Miss Helen Stuart. I like arithmetic better than any of my studies. I go to Gillespie Avenue Baptist Church. I am in the Junior Department. My teacher's name is Mrs. J. K. Smith. My pastor's name is Rev. J. K. Smith. I enjoy reading the YOUNG SOUTH page in the BAPTIST AND REFLECTOR. I especially enjoyed the story of the Nicest April Fool.

Your friend,

ANNA DELL WILLIAMS.

We are glad you liked our story, "The Nicest April Fool," Anna Dell.

642 W. 5 N, Morristown, Tenn.

Dear Aunt Polly:

I am a girl 10 years of age, and in the fifth grade

at school. My teacher is Miss Edith Reese. I like her very much. I go to the First Baptist Church, and our pastor is Rev. O. D. Fleming. My Sunday school teacher is Mrs. L. S. Sloat. I read the YOUNG SOUTH every week, and enjoy reading letters from boys and girls from other cities. My Junior leader is Mrs. G. B. Helm.

Your friend,

BETTY PRESLEY.

We are glad that you read our page every week, Betty. You must write again.

Harlem, Ga.

Dear Aunt Polly:

I am 13 and a member of the First Baptist Church. My father, Rev. J. R. McGraw, is pastor. I am in the Intermediate Department. My teacher is Mrs. G. M. Magurder. I haven't missed a Sunday from Sunday school in a long time. I read my Daily Bible readings each day and Daddy reads to me at night. Daddy takes the BAPTIST AND REFLECTOR and enjoys it every week. I read the YOUNG SOUTH page each week. I would like to get a letter from the boys and girls who have been writing such good letters.

Your reader,

JEANNETTE MCGRAW.

Jeannette, it is good to hear from someone from Georgia. Write again.

Wartburg, Tenn.

Dear Aunt Polly:

My name is David Knisley. I am six years old. I go to Liberty Church, Wartburg. Our pastor is Rev. D. Knisley. I like the YOUNG SOUTH page. I would like for some of the boys and girls to write to me.

Your friend,

DAVID KNISLEY.

I hope you get some letters, David. Is Rev. D. Knisley your father?

Harlem, Ga.

Dear Aunt Polly:

I have just finished reading the YOUNG SOUTH page and liked it very much. I am 10 years old and in the fifth grade. My teacher is Mrs. Worth Ghesling. My Sunday school teacher is Mrs. Robert Reese and I like them both very much. The name of my Sunday school class is "Truth Seekers." I like to go to school, Sunday school, and church very much. We have the Junior and Intermediate G.A., both. Mrs. Ghesling is the leader of the Junior G.A. and my mother is the leader of the Intermediate G.A. I go to the Junior G.A. and my sister (Jeannette) goes to the Intermediate. Jeannette is 13 years old. Daddy (Rev. J. P. McGraw) is pastor of the First Baptist Church, of Harlem. I go to Sunday school every Sunday except when I am sick. One year when I was small I went to Sunday school every Sunday and I got a dollar, and I kept it for a year in a drawer. Every night we read the Bible and have prayer just before we go to bed. My brother, Robert, teaches in south Georgia and likes it very much. Robert and Jeannette are both older than I. They were born in Georgia and I was born on Signal Mountain, Chattanooga, Tenn. My mother died when I was 2 years old, then we moved to Georgia and have lived here ever since. Daddy has been pastor of this church for nine years and has started on his tenth. I have not joined the church yet but I try to live right every day.

Your reader,

MARGURITE MCGRAW.

Margurite, we are sure that you try to live right, but we hope that you will become a Christian soon. Then you will know what you are missing now.



"I have been on this train seven years," said the conductor of a slowly moving passenger-train.

"Is that so?" said a passenger. "Where did you get on?"

Teacher: "Spell banana."

Boy: "B-a-n-a-n-a-n-a-n-a-n-a-n — oh, teacher, I know how to spell it, but don't know when to stop."

She (sotto voice): "Georgie dear, it's a burglar!"

He: "Sh-h, don't move. Maybe he can get that window up; it's the one we haven't been able to open since the painters left."

"For God sent not his Son into the world to condemn the world; but that the world through Him might be saved."

—Sent by Walter Perry, Dayton, Tenn.

"He that believeth on Him is not condemned; But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." John 3:17, 18.

—Sent by J. R. Perry, Dayton, Tenn.



One Day Associational Vacation Bible School Training Conference

APRIL 15-27, 1940



CENTRAL REGION—Rev. T. C. Meador, in charge; conference leaders: Miss Marguerite Holeman, Beginner; Miss Odelia Austin, Primary; Mrs. Belle Binkley, Junior; Mrs. R. L. Hudson, Intermediate.

Association	Church	Pastor	Date
Bledsoe	Portland	Rev. Lofton Hudson	April 22
Robertson	First, Springfield	Rev. Norris Gilliam	April 23
Cumberland	New Providence	Rev. W. B. Woodall	April 24
Stewart	Dover	Rev. H. F. Tarpley	April 25
Judson	McEwen	Rev. Ira Greenwell	April 26

NORTH EASTERN REGION—Rev. W. H. Pangle, in charge; Conference leaders same as above.

Association	Church	Pastor	Date
Grainger	Washburn	Rev. C. B. Cabbage	April 15
Jefferson	First, Jefferson	Rev. C. W. Pope	April 16
East Tennessee	First, Newport	Rev. M. D. Moore	April 17
Nolachucky	Mooreburg	Rev. Engene Roberts	April 18
Holston Valley	Persia	Rev. A. M. Nicholson	April 19
Mulberry Gap	Sneedville	Rev. A. M. Nicholson	April 20

SOUTH CENTRAL REGION—Rev. W. P. Davis, in charge; conference leaders: Miss Marguerite Holeman, Beginner; Miss Frances Taylor, Primary; Miss Margaret W. Hackney, Junior; Rev. Charles Highsmith, Intermediate.

Association	Church	Pastor	Date
Indian Creek	Savannah	Rev. T. E. Mason	April 15
Lawrence	Lawrenceburg	Rev. W. E. Davis	April 16
Giles	Pulaski	Rev. R. A. Jones	April 17
William Carey	Fayetteville	Rev. E. L. Smothers	April 18
Duck River	Tallahoma	Rev. G. C. Morris	April 19
Maury	Second, Columbia	Rev. G. C. Morris	April 20

EASTERN REGION—Rev. M. K. Cobble, in charge; conference leaders: Miss Dora Mason, Beginner; Miss Juanita Shinliver, Primary; Miss Juanita Beaver, Junior; Mr. Floyd T. Buckner, Intermediate.

Association	Church	Pastor	Date
Clinton	Lake City	Rev. M. K. Cobble	April 16
Campbell	LaFollette	Rev. O. Jack Murphy	April 17
Cumberland Gap	New Tazewell	Rev. E. J. Caldwell	April 18
Northern	Maynardsville	Rev. Robert Hollinsworth	April 19
Midland*	Cedar Grove	Rev. C. W. Hemarcus	April 20
Providence	First, Lenoir	Rev. Richard Huff	April 22
Chilhowie	First, Maryville	Rev. P. B. Baldrige	April 23
Sevier	First, Sevierville	Rev. H. J. Beasley	April 24
Big Emory	Trenton Street	Rev. D. C. Sparks	April 25
New River	Huntsville	Rev. M. D. Lawson	April 26

NORTH CENTRAL REGION—Mrs. Louisa Carroll, in charge; conference leaders: Miss Adell Thompson, Beginner; Miss Ruth Story, Primary; Rev. C. D. Tabor, Junior; Mr. H. M. Randall, Intermediate.

Association	Church	Pastor	Date
Stockton Valley	Jamestown	Rev. A. D. Nichols	April 15
And Riverside	Caney Fork	Rev. J. H. Williams	April 16
Stone	Sparta	Rev. Oscar Nelson	April 17
Union	Watertown	Rev. E. C. Wright	April 18
Wilson	New Middleton	Rev. W. H. Clapp	April 19
New Salem	LaFayette	Rev. A. D. Pierce	April 20
Wiseman	Woodbury	Rev. Clinton Wright	April 22
Salem	First, Murfreesboro	Rev. C. S. Sedberry	April 23
Concord			

NORTH WESTERN REGION—Miss Ada Williams, in charge; conference leaders: Mrs. S. A. Reed, Beginner; Miss Williams, Primary; Miss Janie Sue Jones, Junior; Miss Florence Derryberry, Intermediate; Rev. Charles A. Wingo, pastors and principals.

Association	Church	Pastor	Date
Carroll	Huntingdon	Rev. Bernard Scates	April 15
Western	First, Paris	Rev. H. H. Stemberge	April 16
Weakley	Central, Martin	Rev. Knox Lambert	April 17
Beulah	First, Union City	Rev. C. E. Autry	April 18
Dyer	Newbern	Rev. W. W. Webb	April 19
Crockett	Alamo	Rev. L. G. Frey	April 20
Gibson	Dyer	Rev. Charles Wingo	April 22

SOUTH EASTERN REGION—Rev. W. H. Pangle, in charge; Conference leaders: Miss Lucy Jackson, Beginner; Miss Alberta Dean, Primary; Miss Pauline Wisecarver, Junior; Mrs. Marie Lowry, Intermediate.

Association	Church	Pastor	Date
Polk*	Turtletown	Rev. W. C. Barnes	April 22
Sweetwater	Tellico Plains	Rev. George Watson	April 23
McMinn	First, Etowah	Rev. Ira Dance	April 24
Hiwassee	Trenton Street		
	Harriman	Rev. D. C. Sparks	April 25
Tennessee Valley	First, Dayton	Rev. H. F. Ensminger	April 26
Sequatchie Valley	Jasper	Rev. O. E. Cottrell	April 27

SOUTH WESTERN REGION—Miss Ada Williams, in charge; conference leaders same as above.

Association	Church	Pastor	Date
Big Hatchie	First, Brownsville	Rev. L. A. Stephens	April 23
Fayette	Somerville	Rev. T. N. Hale	April 24
Hardeman	Bolivar	Rev. Paul Wieland	April 25
McNairy	Selmer	Rev. W. W. Warmath	April 26
Beech River	First, Lexington	Rev. Simpson Daniel	April 27

*Contacted but have not heard from the Church.

THINGS TO REMEMBER

The program will begin at 10:00 A.M. and closes at 3:30 P.M. Those who attend are to provide their own lunch. Encourage a large number of your people to attend this meeting.

Bring any handwork that you have to this meeting so that it may be put on display during the day. A. V. B. S. Pin will be given to all who attend the conference.

SPECIAL V.B.S. CONFERENCES

Madison, May 13; Shelby, May 14; Ocoee, May 15; Knox, May 15; Nashville, May (date not decided yet).



Baptist Training Union

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



WELCOME MR. QUARLES

All Tennessee is delighted to have Mr. Chester Quarles come to Sunday School Board in Baptist Training Union Department. He succeeds Mr. W. A. Harrell, who is going to the Architect Department.

Mr. Quarles comes from Alabama, where he has served for the past five years as Training Union Secretary. He is well qualified for this place and he and Mrs. Quarles will find a big place in the hearts of Tennessee Baptists. Welcome, Mr. and Mrs. Chester Quarles from Alabama!

HIWASSEE ASSOCIATION

The Hiwassee Association is organized with Miss Mary Lucy Ewing as director. There are eleven Baptist churches in this association, four of which have Training Union organizations. There are: 1 Adult union, 4 Young People's unions, 2 Intermediate unions, 3 Junior unions, and 1 Story Hour.

HOLSTON ASSOCIATION

The Holston Association is organized with Mr. L. P. Gregory as director. There are 78 Baptist churches in this association and 57 of this number promote Training Union work. There are 30 Adult unions, 49 Young People's unions, 46 Intermediate unions, 45 Junior unions, and 12 Story Hours.

BEULAH ASSOCIATION

Under the direction of Mr. James Glover, the associational director of Beulah Association, three group schools were held during the week of March 24. Rev. James Riley was guest teacher at Ridgely; this school was a very successful one. Rev. O. L. Rives was guest teacher at Union City; this school was planned and directed by Miss Maggie Holland. On Friday night the play "Because I am His" was presented. Mr. Henry C. Rogers was guest teacher at Martin; the school was held at First Baptist Church and Central Baptist Church came in with this school. A beautiful spirit of co-operation was evident during the entire week between these two churches.

BIG HATCHIE ASSOCIATION

The Big Hatchie Association held their school the week of March 24. Three schools were held—one at Brownsville; one at Ripley; and one at Covington. Rev. Lucius Hart was the guest teacher in this association and rendered a valuable service. Brother Hart taught in the school at Ripley.

NEXT WEEK!

In next week's issue of the Baptist and Reflector there will be an account of the Training Union Associational Officers' Meeting held in Nashville last week.

MARCH STUDY COURSE AWARDS

Tennessee held second place in the south during the month of March. Texas had first place. Tennessee issued 2,198 awards against 2,068 one year ago. April presents a challenge in April 1939 when there were 3,603 awards. What will the record be this year? The awards issued by associations in March were:

Beech River	23
Beulah	137
Big Emory	308
Big Hatchie	11
Chilhowee	50
Clinton	39
Concord	224
Duck River	58
Gibson	77
Hardeman	1
Holston	179
Knox	110
Madison	87
Maury	108
McMinn	1
Nashville	61
Nolachucky	43
Ocoee	286
Robertson	80
Sequatchie Valley	12
Shelby	10
Sweetwater	10
Tennessee Valley	10
Watauga	239
Weakley	34

TRENTON TRAINING UNION REORGANIZES

Under the direction of the pastor, Dr. C. O. Simpson, and director, Mr. Dennis Page, the Training Union of Trenton was reorganized and enlarged during the week of March 17. The following are the officers: Mr. Dennis Page, director; Mr. Walter Hunt, Adult president; Mr. Dean Brooks, Young People's president; Mrs. Walter Hunt, Intermediate Leader; Miss Lucille Lassiter, Junior Leader. We feel that this group of young people under such splendid leadership will do most excellent work in the Baptist Training Union.

GIBSON COUNTY TRAINING SCHOOL

Three group schools have been held in Gibson County with a great deal of success—Humboldt, Dyer, and Milan, with nine churches co-operating and with more than 300 enrolled. The following were the teachers: Rev. S. R. Woodson, Rev. Henry Huey, Mrs. Woodson, Rev. and Mrs. Vernon Sisco, Rev. and Mrs. Ed Langford, Erin, Tennessee, and Roxie Jacobs. Rev. Vernon Sisco is the associational director.

LADIES' MEN'S HOSIERY

5 Pairs Ladies' Charlonize Hose \$1.00 postpaid. 1940 Catalogue ready. Write for one. L. S. SALES CO., ASHEBORO, N. C.



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—Llew C. Northen

The author's major interest is evangelism. He takes to heart the religious situation today and in these sermons urges the necessity for evangelistic emphasis in the pulpit and in the pew. These messages are simple, direct appeals to men to accept Christ and serve him, through his church.

\$1.00

A SUCCESSFUL CHURCH

—T. Grady Nanney

An unusually frank and very much needed message for churches and pastors. The author has said well and kindly some things which should be said. The chapter divisions are progressive in dealing with the contributing and hindering factors in a church's development in these times in which we live.

\$1.00

BAPTIST BOOK STORE

161 8th Ave. N.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION

Mrs. C. D. Crossman, President
Hermitage

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

140 Sixth Avenue, North, Nashville, Tennessee

W.M.U. PLAN OF WORK FOR 1940

Watchword: "Be ye steadfast, unmovable, always abounding in the work of the Lord." I Cor. 15:58.

Hymn: "How Firm a Foundation."

We endorse the Plan of Work of the W.M.U. of the S.B.C. for 1940 with the following additions:

I. PRAYER

1. That we emphasize the calendar of prayer, the three seasons of prayer, the family altar, the prayer lists of the unsaved and cottage prayer meetings.

II. ENLISTMENT

1. Realizing that two-thirds of our women and young people are unenlisted we set aside October 6-12 as enlistment week. That we urge each W.M.U. to put on an enlistment program at that time.

2. That churches with no W.M.U. organizations be assigned to societies and definite effort be made to enlist them in missionary service.

3. That as a means of enlisting more workers we divide our state in eight divisions according to the plan used by other departments. Namely:

North Western: Beulah, Weakley County, Western District, Dyer, Gibson, Carroll, Crockett and Southwestern District.

South Western: Big Hatchie, Madison, Beech River, Shelby, Fayette, Hardeman and McNairy.

Central: Stewart, Cumberland, Robertson County, Bledsoe, Judson and Nashville.

South Central: Maury, Duck River, Indian Creek, Lawrence, Giles and William Carey.

North Central: Wiseman, Enon, Riverside, Wilson, New Salem, Stone, Concord, Salem, Union and Stockton Valley.

Eastern: New River, Campbell County, Cumberland Gap, Big Emory, Clinton, Knox, Sevier, Chilhowee, Providence, Midland and Northern.

South Eastern: Hiwassee, Tennessee Valley, Sequatchie Valley, McMinn, Ocoee, Sweetwater and Polk County.

North Eastern: Mulberry Gap, Holston Valley, Watauga, Holston, Grainger, Nolachucky, Jefferson and East Tennessee.

III. MISSION STUDY

We recommend that:

1. Pioneer classes again be sponsored by every W.M.S. in the state.

2. The mission study chairman provide for year around study, in the circles.

3. The mission study chairman in every society plan for the mission study work of the young people in consultation with the third vice-president and counselors. We suggest that during the summer a two or three day period be set aside for all organizations, except the Y.W.A., to come together to study in their separate groups books in one of the graded series prepared by the Home and Foreign Mission Boards.

4. The week of October 6-12, 1940 to be known as "Certificate Course and Enlistment Week" be set apart in every society to study the recommended books on the course of study outlined by the Southern and State unions.

5. A reading course made up of books listed in the 1940 Guide Book be

worked out in every association for members of the W.M.S.; and that recognition be given at the quarterly meetings to the member who has read the most books within that period of time; and that at the last quarterly meeting a suitable award (a mission book) be given to the member who has read the greatest number of books during the year.

6. Mission study institutes be conducted in three geographic centers: May 8 in Knoxville, May 16 and 17 in Nashville, and May 21 in Jackson.

7. One day mission study institutes be held in every association where Woman's Missionary Union has organized work.

8. The associational mission study chairman report quarterly to the state chairman.

IV. PERSONAL SERVICE

1. That we cooperate with pastors and churches in every evangelistic endeavor, trying to establish family altars in the homes and rededicating our own selves.

2. That we put more emphasis on visiting to enlist women and put forth a greater effort to increase attendance upon all services of the church.

3. That we make an effort to clean up the magazine stands and see to it that no trashy or obscene literature is offered for sale in our community; that we also work for cleaner moving pictures.

4. That we have a more sympathetic attitude toward the Jews, and that each society send at least one year's subscription to "The Mediator" to a Jewish family. (Order from the Home Mission Board, 315 Red Rock Bldg., Atlanta, Ga., price is twenty-five cents a year.)

5. That we get the name and address of every foreigner in our vicinity and assign their names to interested workers who will visit them and bring them to church and try to lead them to Christ.

6. That we take a real interest in the Negro women and their churches and try to supply suitable literature and help.

7. That we assist with the vacation Bible schools and help to establish them wherever needed.

8. That we make a survey of our community, get together and plan a program to meet the most urgent needs—make a survey of our workers and assign these tasks.

9. That a class in the "Personal Service Guide" be taught in every society and, wherever possible, that classes be taught in an associational meeting called for that purpose. The price of this book is twenty-five cents and is ordered from the Baptist Book Store, 161 Eighth Avenue, North, Nashville.

10. That the personal service chairman of each circle report to the society personal service chairman monthly. The society chairman to report to the associational personal service chairman quarterly, she in turn to send her report to the state director, quarterly.

V. STEWARDSHIP

1. That prayer precede and permeate our stewardship plans and work.

2. That a list of all tithers be gathered in each Woman's Missionary Union organization.

3. That stewardship chairmen study stewardship plans.

4. That presidents of Woman's Missionary Societies acquaint themselves with our stewardship plans and lend their encouragement and support.

5. That the local stewardship chairman of the Woman's Missionary Society, the president, the young people's leader and the counselors of the junior organizations act as a committee to put into operation our "Plans for the Education of Our Young People Concerning the Stewardship of Possessions."

6. That a stewardship class be held in every W.M.S. and Y.W.A.

7. That we enlist every resident woman member of the church to contribute to missions.

8. That we cooperate in all financial goals.

9. That in every W.M.S. there be appointed a consecrated woman to continuously promote the Hundred Thousand Club.

10. That we take as a goal the doubling of our Hundred Thousand Club membership.

11. That we plan to do definite things each quarter.

12. That young people's leaders in the local societies and the young people's leaders in the associations report their tithers.

13. That reports be sent quarterly to the associational chairman, and she in turn report quarterly to the state stewardship director.

VI. MISSIONARY EDUCATION OF YOUNG PEOPLE

1. That fostering and advancing missionary education as suggested in the South-wide Year Book, pages 21 and 22 be our policy.

2. That the book "The Way of Missionary Education" be studied by every W.M.S. with the hope of securing more worthwhile fostering and the training of more counselors.

3. That every missionary society have a third vice-president and young people's committee, composed of auxiliary counselors, a representative from each society circle and third vice-president to insure constant fostering.

4. That the term "Woman's Missionary Union" which includes the young people be used in our thinking and speaking instead of "Woman's Work."

5. That we request the Brotherhood organizations in our churches to study the work of the Order of Royal Ambassadors in at least one program annually and that they investigate the needs and plans of the Royal Ambassador chapter in their churches.

6. That we urge the Brotherhood to train counselors for the Royal Ambassador chapters using the Correspondence Course, emphasizing the study of the "Guide for the Counselor of Royal Ambassador Chapters."

7. That we ask the Brotherhood to furnish counselors for Royal Ambassador chapters whenever requested to do so by the Woman's Missionary Society in the church.

8. That quarterly conferences be conducted in the churches by the third vice-president and in the association by the associational young people's leader for better trained counselors and more efficient work.

9. That the associational young people's leader and third vice-president be urged to attend the annual conferences held in the different divisions as follows: Nashville,

April 12, 13; Humboldt, April 26, 27; Jefferson City (date to be announced later).

10. That the associational rallies be held for young people, one in each association during the months of October, November, and December, 1940. The purpose being to encourage new organizations, a better understanding of the work, and the enlistment of young people's leaders.

11. That we seek to interest more of our associations in the federated organizations with an associational-wide meeting each quarter.

12. That in addition to the associational young people's leader we have in each association a Sunbeam leader, G.A., R.A., and Y.W.A. counselor.

13. That each young people's organization observe the Season of Prayer and Gifts for State, Home and Foreign Missions in an extra meeting in addition to the regular monthly meeting.

14. That young people be encouraged to attend the summer camps and house-parties as listed below:

ROYAL AMBASSADOR CAMPS:

East Tennessee, Harrison-Chilhowee Baptist Academy, Seymour, June 3-7.

Middle Tennessee, Tennessee College, Murfreesboro, July 23-26.

West Tennessee, Lac La Joie, Chickasaw Park, June 27-July 2.

GIRL'S AUXILIARY HOUSEPARTIES:

East Tennessee, Carson-Newman College, Jefferson City, Intermediates July 15-18; Juniors July 22-25.

Middle Tennessee, Tennessee College, Murfreesboro, Juniors July 29-31; Intermediates July 31-August 3.

West Tennessee, Lac La Joie, Chickasaw Park, Juniors June 18-21; Intermediates June 24-27.

YOUNG WOMAN'S AUXILIARY HOUSEPARTIES:

East Tennessee, Carson-Newman College, Jefferson City, July 19-21; Middle Tennessee, Tennessee College, Murfreesboro, July 26-28; West Tennessee, Lac La Joie, Chickasaw Park, June 21-24.

We also recommend that we encourage representation at the Southwest Y.W.A. camp at Ridgcrest, N. C., July 2-12.

Book Review

A Manifesto of Christian Youth by Dan Gilbert. The Danielle Publishers, San Diego, Cal. \$1.00.

This book I have read and reread. Would advise any one who would buy just three books in a year to include this one in the list, and make it first unless you are in need of a Bible. This young author evidently has understanding of the times. He shows how this is an age when the people of middle years have the jobs and keep them. The old are pushed off and the young are given a poor chance of entering into industrial life where "the last hired are the first fired." The same is true of the learned professions. "Not long ago, a lawyer's lobby forced through a state legislature a bill requiring four years of university work, plus three years of legal study, as a prerequisite of admission to the bar. The key man of the lobby was admitted to practice after six months of study at night school; his previous schooling had stopped at the high school level." He shows up too that regimentation holds no hope for mankind, but regeneration only. "Reformation won't do. That treatment has been tried on 'the old man.' After a score of centuries of 'educating,' 'culturing,' 'coddling,' and hothouse treatment in moral

sanitariums he has broken forth in the worst rampage in history; he has plunged back far beyond the dark ages and is 'progressing' backward still further." "The fault is not in the institutions of democracy; it is in the democratic people themselves." "There are two ways of making a man what he is not by nature. One is by the power of Christ, the other is by compulsion. The first method transforms into a Son of God, the latter degrades to the level of the beast." The collectivist builds from the bottom down; the Christian builds from the top up. "Let men be levelled up—up to heaven, not down to earth. Let men be levelled up to the spiritual stature of Sons of God, not down to the brute level of sons of apes. Reaching down from heaven is the power of the risen Lord to lift up men to a common level in His kingdom. There is room in the Father's house for all. The door is open to all."

—J. R. Chiles.

Love's Superlatives by Pastor Robert Thornton March, A.M., M.A., Th.M., D.D. 337 pages, 26 sermons. Meador Publishing Co., Boston, Mass. \$1.75.

Here is a volume of real messages; the heart of the Gospel, beginning with God's love-gift of His son, and closing with our heavenly home, Christ's love-gift to His children. This reviewer felt to thank God for each sermon as he finished its reading. It magnifies the gospel of Christ and Paul. The old book is up-to-date enough for this man of God. It goes right to the heart of things. The work is happily named, and deals in a masterly way with the greatest of all these—LOVE.

He grips from start to finish. He documents his every position by the thus saith the Lord. It is remarkably rich in several collations of scripture bearing on and supporting positions taken. The author evidences the student habit and a scholarly turn of mind, and is found here at what seems to us must be his best. There is a note of thoroughness about his work that delights the reader. Here are sermons from which all preachers who glory in the way of the cross will get much inspiration and help. Especially do we commend this book to ministers who, potentially, have most of their ministerial lives ahead of them. For the lovers of sermons that will feed the soul and enrich one's knowledge of the way of life, this volume will not disappoint them; as is evidenced by some of the lines in commendation thereof by those who speak of going back to them for rereading and study. Outstanding scholars, preachers and leaders are wholehearted in their commendation. In two or three instances the author deals with problems, in which this old preacher is interested as to correct position, and in every case help was had. Wholeheartedly and joyously this reviewer commends the book. To be had of the author, Dr. R. T. March, 2124 Stuart Avenue, Richmond, Va. \$1.75.

—M. P. Hunt, Louisville, Ky.

Songs We Sing by Mattie C. Leatherwood. Broadman Press. \$1.25.

This is the most attractive book of its kind that this writer ever saw. There are eighty-six songs—"very little songs for very little children, songs of four lines each for four- and five-year-olds, and a few numbers which contain more words than the average Beginner or kindergarten children can learn readily. However, the words are within their understanding and have an interest appeal that will make them favorites if they are sung to them." At the end of the songs are six of the best known

classical marches. The volume is beautifully illustrated by Mrs. Marjorie Morris, and the printer has done an exceptionally fine job. In short, the book meets the rigid requirements of the most exacting, and will supply the needs of all who work with children from three to six years of age. Miss Leatherwood is modestly listed as compiler. As a matter of fact, forty-six of the songs are hers, and evidences of the touch of her love for little people are to be seen on every page. This collection is a worthy expression of her invaluable services through the years.

—John L. Hill, Book Editor,
Baptist Sunday School Board,
Nashville, Tennessee.

For sale at all Book Stores.

One Moment, Please, by Raymond B. Drukker, Secretary of the Board of Publication of the Reformed Church in America. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 75 cents.

The articles in this work appeared first as editorials in the Reformed Church in America edition of Forward. The volume is for young people, the author states. The talks are short, one to a page, and each has an appropriate Scripture at the bottom. Many and varied are the subjects. Through his selection and development of these, his choice of illustrations and quotations, the writer has a book that not only makes good reading but one that holds the interest and challenges to better things.

Those who are called upon to lead chapel exercises for the young will find here suggestions that are worth while.

—Rev. T. C. Meador.

Religion with a Song by Millard Alford Jenkens. Published by the Broadman Press, 1940. 160 pp. Price \$1.00.

We most heartily commend this series of sermons. Dr. Jenkens has given us nine sermons on the great songs of the Bible. The Song at the Supper; The Song of the Waiting Bride, based on the Song of Solomon; The Song of the Lord; Songs in the Night; The Shepherd Song; The Song of Deliverance, when Israel crossed the Red Sea; The Song of the Lilies; The Song of the Nativity, and The New Song. The sermons are in the main expository, that of The Waiting Bride being an exposition of the entire Songs of Solomon. The style of the book is in keeping with the theme. A reading of the book will start the joy bells ringing in your own heart.

—J. C. Miles.

Do

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AMONG THE BRETHREN

By FLEETWOOD BALL

Beginning his work Monday, April 1, J. A. Howard of Greenville, S. C., became State Evangelist.

—BAR—

A new church called "Trinity" was organized March 20, in Fortune Division in Baton Rouge, La.

—BAR—

A. T. Mitchell has resigned as pastor at Bernice, La., and has moved to West Monroe, La.

—BAR—

The church at Wesh Monroe, La., has followed the leadership of their pastor, A. E. Prince, in a revival resulting in 77 additions.

—BAR—

B. V. Ferguson of Ft. Smith, Ark., did the preaching in a revival at Tiler, Texas. P. M. Bailes is the pastor. There were 89 additions.

—BAR—

A revival closed March 17, resulting in 248 additions to Immanuel Church, Tulsa, Okla. Hyman Appleman did the preaching, assisting the pastor, L. B. Golden.

—BAR—

F. R. Tallant, a student of the Southern Seminary, Louisville, and Miss Charlene Blye were married lately at Carlyle Avenue Church, Louisville, Ky.

—BAR—

A simultaneous revival campaign is in progress in Houston, Texas, among the Baptist churches. More than 250 additions were made the first day.

—BAR—

The Baptists of Japan hitherto have had two State Conventions, but have had a union of The East Japan Convention and The West Japan Convention.

—BAR—

The hearts of the Brotherhood have been deeply saddened by the death of J. D. Standifer, for 30 years president of Hardin-Simmons University in West Texas.

—BAR—

On a recent Sunday the First Church, Crystal Springs, Miss., Charles L. McKay,

pastor, ordained a home boy, Sedgie Pigott, to the full work of the ministry. At the night service J. Harold Jones of New Orleans preached a great sermon.

—BAR—

J. B. Lawrence of Atlanta, Ga., has been doing the preaching in the First Church, Laurel, Miss. There has been added to the membership 68 so far, 22 by baptism. L. G. Gates is the pastor.

—BAR—

Porter Memorial Church of Lexington, Ky., ordained to the full work of the ministry, Dewey Bennett and John Victor Case, Jr. C. L. Hargrove, pastor of the church, preached the sermon.

—BAR—

There were 50 additions to the First Church, Minden, La., as a result of a recent revival held by the pastor, H. E. Kirkpatrick. The assistant pastor, W. G. Stroup, led the music.

—BAR—

J. R. Black, formerly pastor of Calvary Church, Jackson, but at present pastor of the Avondale Church, Jacksonville, Fla., recently assisted James S. Day, Jr., and Southside Church, Lakeland, Fla., in a revival, resulting in 35 additions.

—BAR—

Louie D. Newton, pastor of Druid Hill Church, Atlanta, Ga., will deliver the missionary sermon and baccalaureate address, May 14, at the Bible Institute, New Orleans. C. E. Autrey will deliver the alumni address.

—BAR—

Ernest Miller, the pastor, has led the First Church, Sturgis, Ky., in what is said to be the greatest revival in its history. There were 50 additions to the church. Arthur Fox of Morristown did the preaching, and his son, Paul Fox, led the singing.

—BAR—

After serving faithfully Herron's Chapel Church for 18 years, W. Alvin West resigned as pastor last Sunday, and accepted the Antioch, Unity, and Mt. Pleasant churches. The change became effective Monday, April 1. The new pastor moved to Medina last Monday.

By THE EDITOR

With the pastor, S. R. Woodson, preaching and Deacon W. P. Douglas directing the music, the First Baptist Church, Humboldt, held a week's revival, March 24-31, in which there were 22 additions.

—BAR—

Donelson Baptist Church, Guard Green, pastor, raised \$3,000 March 31 for its new building. There is now the sum of \$5,000 in the building fund and work on the new building will begin May 1.

—BAR—

With John F. Vines doing the preaching, Tabernacle Baptist Church, St. Louis, Mo., F. W. Varner, pastor, had a recent revival in which there were 74 additions with 61 for baptism. Bro. Varner is an ex-Tennessean.

—BAR—

L. B. Cobb, formerly pastor of Seventh Baptist Church, Memphis, and now associate pastor of the First Church, Shreveport, La., will do the preaching in a revival at Cordova, J. F. Carter, pastor, beginning July 22.

—BAR—

C. C. Morris, ex-Tennessean, pastor of the First Baptist Church, Ada, Okla., is happy over a Young People's Revival in the church, with Don Milam of the First Church, Paul's Valley, doing the preaching, in which there were 48 additions, 40 of them by baptism.

—BAR—

With services each evening at seven o'clock, Beech Grove Baptist Church, near Maryville, Buford M. Bull, pastor, will hold a series of revival services beginning April 22, with David Livingstone, pastor of Lincoln Park Church, Knoxville, doing the preaching.

—BAR—

Work has begun on a new wing for the Southern Baptist Hospital, New Orleans. The commencement exercises of the School of Nursing will be held in the First Baptist Church May 21, with Prof. Chester Swor of Mississippi College as the speaker.

—BAR—

Missionary John W. Lowe appeals to the Southern Baptist pastors to secure at least five subscriptions in April to **The Commission**, mission magazine of the Foreign Mission Board. The goal is 30,000 by the meeting of the Southern Baptist Convention in June. It is a worthy appeal.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 31, 1940

	Sunday School	Training Union						
Alcoa, First	323	151	Columbia, First	292	52	Lincoln Park	527	177
Antioch	102	41	Cookeville	255	62	Lebanon	323	102
Bartlett	137		Daisy	182	45	Lenoir City, First	335	104
Bollivar, First	246	168	Dyersburg, First	544	140	Maryville: Cedar Grove	122	49
Parran Chapel	95	104	Donelson	187	67	First	727	
Butler	174	99	Elizabethton, Eastside	118	60	Memphis: Bellevue	2272	636
Chapel Hill, Smyrna	60	32	First	532	148	Boulevard	424	150
Chattanooga: Avondale	651	195	Immanuel	124	53	Central Avenue	568	
Calvary	432		Little Mountain	150		First	948	158
Central	401		Southside	222	48	La Belle	657	190
Chamberlain Avenue	392	101	Watauga	222		Mallory Heights	194	121
Eastdale	256	40	Erwin, Calvary	345		Speedway Terrace	591	
East Lake	484	76	First	429		Temple	1284	325
Edgewood	147	85	Fountain City, Central	645	164	Union Avenue	1255	304
First	1108	133	Gallatin	279		Mt. Juliet	130	36
Highland Park	638	40	Georgia: Lakeview, First	151	63	Murfreesboro, First	479	105
Macedonia	86	30	Mission Ridge	184	50	McMinnville, Magness Memorial	235	52
New Harrison	543	130	Rossville, South	150		Nashville: Baker's Grove	105	85
Northside	173	53	Goodlettsville, Union Hill	270	75	Central	27	
Oakwood	251	38	Hixson, First	34	60	Inglewood	375	105
Oak Grove	57	38	Humboldt, First	406	91	First	1366	404
Pilgrims Rest	467	104	Hermitage, New Hope	171	115	North End	238	129
Red Bank	730	252	Jackson: Calvary	841	127	North First	27	20
Ridgewale	150	65	First	753	195	Seventh Avenue	312	61
Summerfield	421	101	West Jackson	170	74	Smyrna	46	30
Tabernacle	380	158	Jamestown, First	506	280	Rockwood, First	313	117
White Oak	438	128	Jefferson City, First	665	86	Sevierville, Alder Branch	144	86
Cleveland: Big Springs	120	86	Johnson City, Central	594	175	Shelbyville, First	192	
First	427	93	Kingsport, First	1028	262	Sweetwater	475	
South Cleveland	251	38	Knoxville: Bell Ave.	969		Townsend, Bethel	143	107
Clarksville, First	148	93	Broadway	1074		Trenton, First	423	
Collierville			Fifth Avenue			Tyner	72	37
			First			Union City, First	710	246
						Walter Hill, Powell Chapel	89	113
						White Pine	121	55

A Sunday school was organized at "East Ridge," Chattanooga, last October. J. C. Williamson has been preaching to them. Sunday, April 7, a new church was organized. Thus another mission school has readily grown into a church.

Pastor L. L. Hurlley and the First Baptist Church, Lakeview, Ga., had the assistance of Homer G. Lindsay of the Avondale Baptist Church, Chattanooga, in a recent revival in which there were 9 for baptism and 2 by letter.

Sunday, March 31, M. F. Gilbert supplied for Pastor O. O. Bishop at Tyner Church, Chattanooga. R. W. Selman of Southside Church supplied for Pastor Huff at the First Church at the evening hour and A. D. Anthony of the First Church supplied for Pastor Selman.

Pastor A. C. Stephens and the Mission Ridge Baptist Church, Mission Ridge, Ga., warmly commending the work of Evangelist Floyd Creasy, Westmoreland, Tenn., in a recent revival in which there were 24 additions and in which all saved in the meeting joined the church, express their thanks to God for sending them a man who "loves lost souls and the church."

J. S. Riser, Jr., pastor Lowery Memorial Church, Blue Mountain, Miss., assisted Pastor Lloyd T. Householder and the First Church, Lewisburg, in a revival which began March 18 and in which there were 17 additions by baptism and 3 by letter and a fine uplift to the church. Pastor Householder speaks in splendid praise of the visiting minister.

Renewing her subscription, commending the Baptist and Reflector and stating that she wanted "no black-out," Mrs. Rachel Owens of Livingston says that she has read the paper for fifty years, does not know what she would do without it and without it felt like a member of the family was gone. The Lord bless this faithful soul.

R. M. Faubion, 1429 E. Hudson Street, Columbus, Ohio, who once labored in Tennessee, one of his trophies being the church at Lawrenceburg, says he hopes to attend the 1940 Convention and earnestly appeals to Southern Baptists to steer clear of union movements. Amen!

Being unable to re-locate, Flint Hill Baptist Church in the Norris Dam area, displaced by Norris Lake, recently voted to give, after expenses were paid, the compensation paid them by the government to the Tennessee Baptist Orphans' Home, \$826.70 in amount. The generous spirit and gift of the church are greatly appreciated by the Home.

With Secretary Freeman, H. F. Burns, Pastor A. W. Osborne and Deacon N. F. Looney forming the presbytery, Brethren Frank Hale, James Daniel and Sydney Whittle were ordained deacons of Free-lands Baptist Church, Nashville, the evening of March 13. This church is the child of Third Church, Nashville, and is now the foster child of State Missions.

The following friends were resent visitors in the Baptist and Reflector office: Norris Gilliam, Springfield; Mrs. A. B. Pierce, Westmoreland; Roy Anderson, Seymour; Mollie F. Frasier, Della Mae Pollard, B. M. Pollard and Oscar T. Nelson, Sparta; Leonard A. Stephens and Mrs. Stephens and Irene Booth, Brownsville, and E. B. Arnold, Dayton.

The Baptist Training Union Revival of the Alexandria, Linwood, Saulsbury, Shop Springs, Round Lick, and First Baptist Church of Watertown will be at the First Baptist Church of Watertown during the week of April 21. The adults are studying "The Growing Christian"; Young People, "Plan of Salvation"; Intermediate, "The Meaning of Church Membership"; Junior, "Living for Jesus." Every church is expected to send representatives to each department. Mr. Henry Rogers of Nashville is going to teach the young people's class. If you do not have a Training Union, come and then start one.

First Baptist Church,
Watertown, Tenn.

While his health does not permit him to hold a pastorate, J. W. Mahan of Mt. Vernon, Ky., formerly of Spring City, Tenn., still preaches occasionally and teaches the Men's Bible class in Sunday school. Baptist and Reflector is the first religious paper he subscribed for soon after his baptism in 1885. The Reflector was in the home of Mrs. Mahan's father in 1886. They write: "We can't very well do without the Reflector." Blessings be on these friends.

From boyhood days the editor has known and loved Rev. R. F. Gregory of Blood River Association in Kentucky. The other day we received from our friend, Rev. J. H. Thurman of Murray news of the death of Bro. Gregory. The funeral was held at West Fork Church, with L. V. Henson, a lifelong friend, in charge, assisted by Sam P. Martin and Bro. Thurman. Blessings on his memory and God's grace be on his loved ones.

The week of April 15, in the Sunday School Assembly Room of the First Church, Nashville, beginning at 10:30 a.m., there will be a clinic on how to work with the Jews. Mrs. Irene Handley, a converted Jewess, will lead and will also speak nights as follows: Monday night, First Church, 8:00; Tuesday night, Edgefield Church, 8:45; Wednesday night, Old Hickory, 8:00; Thursday night, Grace Church, 8:00; and at 9:00 the same night at the Eastland Church.

With a 250 increase in Sunday school attendance over the previous Sunday and with gifts exceeding \$1,300 to the church program, the First Baptist Church, Kingsport, rejoiced over the return to the pulpit of the pastor, Dr. J. G. Hughes, at the morning service, Sunday, March 31, for the first time in six weeks due to his illness. Though not permitted to speak, he was also present at the evening service. Carlyle Marney, educational director, has been carrying on during the pastor's illness.

"DRAGONS IN THE WIND"

Powerful! Convincing! Startling! A 48-page booklet by Miss Ethel Hubler, editor of The National Voice, is off the press, packed full of facts and information useful to ministers, lecturers and workers in the battle against the liquor traffic, it answers wet misstatements with dry facts. It has already been acclaimed by nationally known dry leaders and ministers as one of the finest things of its kind in print. Published by the author, Ethel Hubler, 126 West Third Street, Los Angeles, California. Price, 50 cents.

With the Churches: Chattanooga—Calvary, Pastor McMahan welcomed by letter 3, for baptism 3, baptized 2; Central, Pastor Moore received by letter 1, for baptism 2; Chamberlain Avenue, Pastor McClanahan, Jr., received by letter 1; Eastdale, Pastor Tallant received by letter 1, for baptism 1, baptized 1; East Lake, Pastor Crantford received for baptism 1; First, Pastor Huff received by letter 2, for baptism 1; Highland Park, Pastor DeVane received by letter 4, for baptism 20; Northside, Pastor Selman received by letter 3; Oak Grove, Pastor Donahoo received for baptism 9; Oakwood, Pastor Everson received by letter 1; Ridgedale, Pastor Ivey welcomed by letter 5, for baptism 13, baptized 2; White Oak, Pastor Horltd received for baptism 2. **Fountain City**—Central, Pastor Mahan received by letter 2. **Mission Ridge, Ga.**—Pastor Stephens welcomed by letter 1 for baptism 1, baptized 17. **Lakeview, Ga.**—First, Pastor Hurlley welcomed by letter 2, for baptism 4, baptized 13. **South Rossville, Ga.**—Pastor Maples received by letter 5. **Elizabethton**—First, Pastor Starke received for baptism 1. **Jackson**—First, Pastor Boone received by letter 2, for baptism 1. **Knoxville**—Bell Avenue, Pastor Allen received by letter 12, for baptism 4; Broadway, Pastor Pollard received by letter 5, for baptism 2; Fifth Avenue, Pastor Wood welcomed 4 additions to the church; Lincoln Park, Pastor Livingstone baptized 1. **Jefferson City**—First, Pastor Pope received by letter 1. **Memphis**—Bellevue, Pastor Lee welcomed 7 by letter, for baptism 8, baptized 7; Boulevard, Pastor Arbuckle received by letter 4; Labelle, Pastor Baker received 1 by statement; Speedway Terrace, Pastor Harris welcomed by letter 6, for baptism 3, 1 by statement and baptized 8; Temple, Pastor Boston received by letter 2, for baptism 2; Union Avenue, Pastor Hurt received by letter 6. **Murfreesboro**—First, Pastor Sedberry welcomed by letter 3. **Nashville**—Inglewood, Pastor Beckett received 2 additions by letter; First, Pastor Powell welcomed by letter 4, for baptism 63, baptized 58; North End, Pastor Hatcher received for baptism 1; Seventh, Pastor Barnett baptized 2. **Smyrna**—Pastor Sullivan received by letter 2. **Rockwood**—First, Pastor Leonard received for baptism 3, baptized 11; **White Pine**—Pastor Masden received by letter 1.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

Cone Stell, Banks, Ark.
J. S. Scott, Calvary Church, Many, La.
J. Winston Pearce, First Church, Durham, N. C.
H. S. Sauls, First Church, Denmark, S. C.
Jep C. Williams, Altamont, Kans.
Ralph Douglas, Luxora, Ark.
Clarence F. Brown, Olustee, Okla.

Resigned

L. W. Rishel, Cortex, Colo.
H. H. Norris, Jal, N. M.
J. S. Scott, Mt. Pleasant Church, Bogalusa, La.
J. Winston Pearce, First Baptist Church, Nevada, Mo.
B. M. Wilkinson, First Baptist Church, Corbin, Ky.
W. M. Sentell, First Baptist Church, Belle Glade, Fla.
H. S. Sauls, Mobile, Ala.
Jep C. Williams, Mounds, Okla.
Ralph Douglas, Gould, Ark.
E. L. Finch, Danville, Ark.

Died

Rev. L. A. Miller, Arnolds Park, Iowa.

CLERKS SHOULD PROMPTLY SEND CHURCH LETTERS

(Rev. Virgil L. Keathley, of 106 Fern Street, Knoxville, Tennessee, writes a letter which deals with an important matter and to which we have given the above title.—Editor.)

"Dear Dr. Taylor:

"There is something I have thought of writing about for some time, a thing that should be of benefit to all pastors to read, all pastors that are interested in the up-building of God's Kingdom and their church membership.

"I am afraid church membership is stressed too strongly sometimes. All pastors say a Baptist should belong to the church in the community where he lives. I heartily agree on this, and have lived up to it. So for this reason I have had my name on the rolls of several different churches at the same time. We are supposed to belong to only one church at a time. But to my surprise I found about three years ago that I was supposed to be a member of five or six churches, all at the same time."

(Here Bro. Keathley tells of the first Baptist church into which he was baptized and then goes on to name several other Baptist churches which he joined on the basis of a forthcoming letter in the places where he resided. We do not feel it necessary to give the names of these churches here. But finally he had a pastor of his to investigate and trace the matter down since no letter had been received from a certain church, and the pastor found that several clerks had never forwarded the church letters which they were supposed to send. Bro. Keathley's letter then continues as indicated.—Editor.)

"The point is I thought I had been a full member of each of these churches and was not, but for a long number of years was still a member of ——— Church. This no doubt was on account of negligence in sending letters.

"So since this time, when I move my membership I don't stop till I know my letter has been received. I am wondering how many think they are members of a certain church and are not on account of their church letters never being properly transferred. Dr. Herschel Ford corresponded several days with all these churches and found that none of them had received my letter from the other. I now belong to McCailla Avenue Baptist Church, Dr. T. C. Wyatt, pastor. There are probably many other Baptists who think they are full members of certain churches and are not on this account."

"Let us stress: 1. To get people really saved before taking them into the church. 2. Help and encourage them to keep on keeping on for Christ. 3. See to it that their membership is kept straight.

"Lord, help us to be soul-winners in Thy vineyard and then help the souls that are saved to be and do as Thou wouldst have them."

SOUTHERN BAPTIST CONVENTION

By R. Harwood Bagby, General Convention Chairman, Baltimore, Md.

For the fifth time in its history of ninety-five years, the Southern Baptist Convention will meet in Baltimore, June 12-16, 1940. The Convention includes the eighteen Southern states and District of Columbia, stretching from Maryland to Arizona, with a constituency of 25,000 churches with a membership of approximately 5,000,000. Some eight or ten thousand messengers and visitors are expected. The sessions will be held in the Fifth Regiment Armory, seating 12,000. Presi-

dent L. R. Scarborough, Seminary Hill, Texas, will preside.

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, Mrs. F. W. Armstrong, Plattsburg, Missouri, president, will open its fifty-second annual session in the Armory on Sunday afternoon, June 9, continuing through Tuesday evening, June 11, with some three thousand or more messengers and visitors.

The Baptist Brotherhood of the South, Lawson H. Cooke, Memphis, general secretary; the Executive Committee of the Southern Baptist Convention, Dr. Frank Tripp, Montgomery, Alabama, president; the Southwide Baptist Pastors' Conference, Dr. M. E. Dodd, Shreveport, president, and a number of other organizations in connection with the Convention will meet Tuesday, June 11.

CONCERNING THE BALTIMORE CONVENTIONS

By Austin Crouch

Time and Place: The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will hold its fifty-second annual session in the Fifth Regiment Armory, Baltimore, Maryland, June 9-11, 1940. The opening session will be held Sunday afternoon, June 9.

The Southern Baptist Convention will hold its eighty-fifth session in the Fifth Regiment Armory, Baltimore, Maryland, June 12-16, 1940. The opening session of the convention will begin at 9:30 A. M., Wednesday, June 12.

Messengers and Registration Cards:

Article III of the Constitution of the Southern Baptist Convention concerning messengers to the Convention is as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

For the convenience of churches and messengers, the Executive Committee of the Convention has prepared Registration Cards for the certification by churches of messengers. These cards may be secured from the Secretary of your State Mission Board.

Railroad Fares: The railroads are not granting any special reduced Convention rates. Low rates, open to the public, are on sale daily at all railroad ticket offices. These rates are lower than the one and one-third (1-1/3) round-trip Convention rates granted by railroads some years ago. It will be well for messengers and visitors planning to attend either of the Conventions to consult their local ticket agent in order to secure the type of transportation best suited to their individual needs. Tickets purchased by use of a Clergy Permit, in most cases, will be less than the general low-rate fares now in effect. It will be well for persons holding either a Southern or a Western Clergy Permit to find out from their local ticket agent whether a round-trip ticket may be purchased by the use of such permit; otherwise, it will be necessary, also, for them to have an Eastern Clergy Permit.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
561 8th Ave., N. NASHVILLE, TENN.

The Faith of the New Testament by W. T. Conner. Broadman Press. \$2.50.

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