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Baptist and Reflector

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

Volume 106

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Number 16

MORE AT EVEN TIME

By H. H. Bailey, *Altamont, Ill.*

There was a picnic in the beautiful timber tract not far from the little fellow's farm home. Of course, there were visiting and community singing and speaking, and then a great basket dinner at the noon hour. But what interested Ned most was the "stand" where lemonade and soda pop, home made ice cream and colored pop corn, and toy balloons and various other trinkets were sold.

The father, thrifty and frugal, naturally, and because the times demanded it, had given Ned two nickels and these were his very own to spend as he pleased. His favorite uncle was one of the clerks in the stand. The first purchase was a package of colored pop corn, so attractive to children of Ned's day. As he started off with his new possession his uncle called and said, "Say, you forgot to get your change." Returning, Ned was given the change and told to come often and bring his friends but to buy each time of his uncle who would be more than pleased to wait on him.

Ned did as little boys do today—he went often and bought freely, and always there was change coming to him. Young in years, he expected it as a matter of fact. That night, happy but weary and worn he took his change to his father, and, lo, there was more money than he had in the beginning! It was some years before he realized that the uncle had provided this change from his own pocket.

And some there are who feel that this would be a great world if, when getting our change, it would be as Ned's, making the increasing process a resultant of the spending process rather than to have as now, and as has been, and as will be, the increasing process a result of the saving process.

A great writer tells us that checking accounts were new in his day. His banker constantly urged him to open an account and "pay by check." Finally the writer carried his check book rather than currency. How excellent it was when he purchased his groceries to write

the date, the grocer's name, the amount and then sign the check.

But one day there came a letter from the banker who advised the writer that his check account had been exhausted and that his checks could no longer be honored unless funds were deposited to cover them.

And here is the "moralizing" of this great man: "It was indeed a delightful experience until there came the day of the letter. Then I realized as never before that in the material things of life if one wishes anything left he must spend less than the sum total. But, in the greater things of life, the intangibles, if one would add to what he has let him give it all away and at even time he will have more than he had in the beginning."

The law of the material balance and the law of the intangible balance are as certain and as absolute as the rising and the setting of the sun.

Always, somehow, we have wished that it were not necessary in the material things of life to spend less than the sum total; seldom in the intangibles do we realize that we can practice over and over what we would like to practice with the tangibles, with happiness and contentment for ourselves and those about us.

We believe in the tangibles. They are certainly necessary. Those who work with the tangibles and who look for service and happiness will find that they come largely through the intangibles. Pilgrimages are made, not to the resting places of the rich but to those who gave. Our mothers are the great characters of the world because of giving and not getting, because of serving and not being served. The Teacher, through his giving, made the world rich.

May we take time in the busy cares of life, in this world of stress, to turn now and then from concern over a possible decreasing material balance to that in which the giving always brings more and more and more.

Baptist and Reflector

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The cost of cuts cannot be borne by the Baptist and Reflector except those it has made for itself.

EDITORIAL

When a Man Is Saved, How Long Does He Remain Saved?

WHEN A MAN IS SAVED can he ever become unsaved? A spurious or merely nominal professor of religion may, indeed, lapse into his former manner of life, as that is his nature (II Peter 2:22). But what is said of him cannot be predicated of the Lord's true "sheep." Whoever lapses into confirmed rejection of Christ has not once been saved and then lost his salvation. He has never "believed to the saving of the soul" (Heb. 10:39). *The true believer is saved forever.*

SAVED AS LONG AS THE EXTENT OF SALVATION

Salvation is "an everlasting salvation" (Isa. 45:17). God's redemptive acts are without change of mind on His part and are, therefore, without revocation (Rom. 11:29). Salvation once possessed is possessed forever. Believers are redeemed "from all iniquity" (Titus 2:13, 14). Hence, there is not any iniquity that can damn their souls. There is an "eternal redemption" (Heb. 9:12). Jesus saves "unto the uttermost," which means completely and eternally (Heb. 7:25). Accordingly, believers have "everlasting life," which means that "they shall never perish" (John 3:36; 10:27-29). *When a man is saved this is how long he remains saved.*

SAVED AS LONG AS REGENERATION LASTS

Believers are "born of God" and are "partakers of the divine nature" (John 1:11-13; II Peter 1:4). Neither naturally nor spiritually can one be unborn. The fact and effect of regeneration continue "till the day of Jesus Christ" (Phil. 1:6). *Being regenerated forever, believers are saved forever.*

SAVED AS LONG AS FAITH HOLDS OUT

Believers are "kept by the power of

God through faith unto salvation" (I Peter 1:5). True faith stretches all the way from earth to glory and commits the soul to Christ "against that day" (II Tim. 1:12). But faith secures "an everlasting salvation" and, so, the believer can never be lost.

Christ prayed that Simon Peter's "faith fail not" and the prayer of Christ is always heard (Luke 22:52; John 11:42). Therefore, Peter never lost his salvation. When Jesus used the word "converted" (turned again) in reference to him, it meant turning from disobedience to consecration and obedience, not being born again the second time.

Jesus "ever liveth to make intercession" for believers (Heb. 7:25). On earth He prayed for God to KEEP believers (John 17:11). Evidently this is one of the things for which He prays in heaven (Romans 8:34; I John 2:1). *Since the believer's faith can never entirely fail, his salvation is forever assured.* Faith in Jesus can never be lost as long as He is worthy of it, and this means forever and ever.

SAVED AS LONG AS THE POWER OF GOD ENDURES

Believers are "kept by the power of God." God "forsaketh not his saints; they are preserved forever" (Psalm 37:28). So Paul's conviction was that the Lord would keep him "against that day" and that "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 1:12; 4:18). If it be argued that the believer can "take himself away from God," let it be replied that neither will the true believer ever want to do this nor can he do it. Under His everlasting covenant God "will not turn away from them (believers) to do them good," and His work in their hearts is such "that

they shall not depart from me" (Jer. 32:40).

So far as the idea of sinking into hell is concerned, God is "able to keep you from falling, and to present you faultless" before His throne (Jude 25). Being willing and able to do this, He will do it. Under no circumstances, therefore, will the believer ever be "cast out" or "come into condemnation" (John 6:37; 5:24). Jesus came to earth to do the will of God. "And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). *This is how long a saved man stays saved.*

SAVED AS LONG AS THE MERCY OF GOD ENDURES

God's mercy is "from everlasting to everlasting" (Psalm 103:17). Having applied His mercy in salvation, surely He will apply it to continue that salvation! Mercy withdrawn would not be everlasting.

When Christians sin, "We have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). The divine mercy still operates, and Christians are preserved and are also led to repent of their sin in due time. When they are slow to repent, they are "chastened of the Lord, that they should not be condemned with the world" (I Cor. 11:32). Disobedient and chastised though the Christian may be, "nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail" (Psalm 89:33). *When a man is saved this is how long he remains saved.*

SAVED AS LONG AS SOVEREIGN GRACE IS EFFECTIVE

In Rom. 8:29, 30 are five words expressing God's grace in accomplishing the salvation of sinners: "Foreknow," "pre-

The Heresy of Missionary Inaction

ANTIMISSIONISM is the practical negation of the Great Commission and its corollaries. While it may profess to accept the Commission, it follows in its realm the principle of those who "say and do not." This is the practical setting aside of the Commission and the doctrines and duties involved in it. In view of this and in view of its logical and actual results among Christians and lost men, antimissionism is a glaring heresy.

Omissionism is practical antimissionism. To fail or to decline to obey the Commission in the face of light to the contrary is in spirit and in effect among men to "say and do not" like antimissionism. It is the heresy of missionary inaction. No man and no church is sound on the doctrine of missions who does little in proportion to ability or nothing for missions.

Some Baptist brethren and bodies classing themselves as missionary bitterly attack "conventionism." Yet the records show that some of the most vigorous opposers do "next to nothing," if anything, for missions, though they may be as well able to do it as some of the "conventionites" who excel them. This does not include all of the opposers of "conventionism," but it does include some and in some instances, many.

That "conventionites," being human, make their mistakes and do some things that are wrong, is admitted. Even if the opposers of "conventions" were justified in their bitter attacks, the heresy of their missionary inaction is worse than the heresies, real or alleged, which they condemn.

destinate," "called," "justified," and "glorified." Those whom God foreknew as believers in Christ and predestinated in eternity past are called and justified in time and are glorified in eternity to come. The only way for a saved man to fail to reach heaven would be for God's foreknowledge, predestination, calling and justification to be nullified, which is impossible.

Romans 8 reveals seven redemptive facts each of which insures the believer's eternal salvation: 1. The Spirit prays for the believer according to the will of God (vss. 26, 27). 2. "All things work together for good" to believers (vs. 28). 3. The sovereign acts of grace already referred to make the believer secure (vss. 29, 30). 4. Since God is "for us, who can be (successfully) against us?" (vss. 31, 32). 5. Since God justifies, "who can lay anything to the charge of God's elect?" (vs. 33). 6. Christ will not condemn, for He "maketh intercession for us" (vs. 34). 7. No creature or power above or below, past, present, or future, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vss. 35-39). *When a man is saved this is how long he remains saved.*

FALLING WITHOUT LOSING SALVATION

"Fallen from grace" in Gal. 5:4 applies to "you, whosoever of you are jus-

tified by the law." But in reality, "no man is justified by the law" (Gal. 3:11). The passage cannot, therefore, mean that a true believer has or can actually and personally fall OUT OF GRACE and become unsaved. The arguments already considered forbid any such interpretation. The passage can only mean that whoever vainly thinks himself, and tries, to be justified by the law (by works) removes himself from the true concept of grace and is doctrinally "fallen from grace." Whoever really has this attitude in his heart and is actually committed to it is not only gone away FROM grace, but has never been IN GRACE nor saved BY grace (Eph. 2:8, 9; Heb. 4:3, 10).

True Christians can "fall from their own steadfastness" (II Peter 3:17); but God does not fall from His steadfastness nor do Christians fall out of their saved estate. "The just (justified) man falleth down seven times (the number of completeness), and getteth up again," no matter how many times he may fall (Prov. 24:16). And "though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalm 37:23, 24). *Christians can fall, but they can never lose their salvation and fall into hell.*

"THEY ARE PRESERVED FOREVER"

What a blessed fact! Some argue that

such teaching as this tends to make people careless in their lives. Can it be that the better God is to His people the meaner they are toward Him? This is unthinkable. Moreover, observation will show that those who believe in the preservation and consequent perseverance of the saints live equally as good lives as those who believe otherwise.

True believers "endure to the end" and, therefore, "shall be saved" because God is with them to keep them and empower them to endure (Matt. 10:12; Heb. 13:5).

Since Jesus saves "unto the uttermost," sinners can come to Him for salvation with a "strong consolation" and find an anchor that is "both sure and steadfast" (Heb. 6:18).

Saints can rest in such a Savior, being assured that they are safe behind the blood "from this time forth, and even for evermore" (Psalm 121:8). *When a man is saved this is how long he remains saved.*

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to its foes;

That soul, though all hell should endeavor to shake,

I will not, I will not, I will not forsake!"

A Word of Explanation

BAPTIST AND REFLECTOR readers will notice that part of the editorial pages are set in a different style and type from what is customary. For sometime and from various sources we have received requests for a discussion of the doctrine of the security of the believer or the preservation of the saints. We have written on that in this issue, and we wish to bring out the article later in tract form. This explains the change in style and type.

An Important Statement Calling For Adoption

At the Southern Baptist Convention at Oklahoma City in May, 1939, President L. R. Scarborough transmitted to the Convention an invitation which had been sent him, and which asked Southern Baptists to have membership in the so-called "World Council of Churches."

In connection therewith Dr. Scarborough moved the appointment of a committee to study the matter and report to the Convention the following year, which was carried. A good many brethren felt that the Convention should then have declined the invitation of the "World Council of Churches" without further ado. But under the adopted arrangement a year was given for the matter to be considered and discussed, giving the decision at Baltimore all the more weight. This was in Dr. Scarborough's mind when he made the motion referred to, and he did not make the motion because he was favorable to the invitation from the "World Council."

From the committee, which met in Nashville April 9, we have received a letter under the signature of Dr. Geo. W. Truett, chairman, transmitting the report which the committee will make at Baltimore. The "Suggested Reply to World Council of Churches" is as follows:

To the World Council of Churches.
Dear Brethren:

The invitation to the Southern Baptist Convention to accept membership in the World Council of Churches was received by the President of the Convention, and by him reported to the annual meeting of the Convention at Oklahoma City in May, 1939. A special committee of thirteen was appointed to consider the invitation and to make recommendations as to the answer that should be made by the Convention to your invitation.

First of all, we would express to you our sincere and grateful appreciation for the courtesy and Christian spirit expressed in your communication. Directly replying to your invitation, permit us to advise that the Southern Baptist Convention is a voluntary association of Baptists for the purpose of

eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church. The thousands of churches to which our Convention looks for support of its missionary, benevolent and educational program, cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them.

In a world which more and more seeks centralization of power in industry, in civil government, and in religion, we are sensible of the dangers of totalitarian trends which threaten the autonomy of all free churches. We wish to do nothing that will imperil the growing spirit of cooperation on the part of our churches in the work of giving the gospel of Christ, as we understand it, to all men everywhere. In the light of these conditions, we feel impelled to decline the invitation to membership in the World Council of Churches.

In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in all our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ.

Fervently Baptist and Reflector hopes and prays that the Convention will adopt this courteous, but firm, reply and we believe it will. The only safe and scriptural course for Southern Baptists is to steer clear of entangling alliances and keep themselves free to preach and apply the gospel of grace without hindrance. This may not be popular with men, but it is exceedingly popular with God!

RECEIPTS AND DISBURSEMENTS FOR MARCH, 1940

Co-operative		
Southwide		\$ 5,719.11
Statewide:		
Harrison-Chilhowee Academy	\$ 114.38	
State Missions	2,017.70	
Orphans Home	896.76	
Baptist Memorial Hospital	560.47	
Carson-Newman College	560.47	
Union University	560.47	
Tennessee College	560.47	
Union University (Debt)	336.28	
Ministerial Education	112.10	5,719.10
Total		\$11,438.21
Designated		
Harrison-Chilhowee Academy	\$ 40.00	
Union University	53.79	
Tennessee College	13.88	
Training School	197.67	
Ministerial Relief	5.00	
Orphans Home	102.65	
Home Missions	1,987.54	
Foreign Missions	185.77	
State Missions	122.70	
Hundred Thousand Club	1,286.69	
Total		\$ 3,965.59

John D. Freeman, Treasurer.

REPORT OF COMMITTEE ON ORDER OR BUSINESS

Southern Baptist Convention, Baltimore

WEDNESDAY, JUNE 12

Morning Session

- 9:30 Song and Devotion—I. E. Reynolds, Texas, Leader
- Prayer
- 10:00 Report of Registration
- 10:05 Committee on Order of Business—C. E. Matthews, Texas, Chairman
- 10:10 Address of Welcome—O. C. S. Wallace, Maryland
- Response—W. Hersey Davis, Kentucky
- 10:30 Memorial Address—Eugene and Joshua Levering by John R. Sampey, Kentucky
- 10:50 Address of President—L. R. Scarborough, Texas
- 11:20 Music
- 11:40 Convention Sermon—W. R. White, Oklahoma; alternate, J. D. Grey, Louisiana
- 12:30 Adjourn

Afternoon Session

- 2:00 Song and Devotion
- Prayer
- 2:20 Appointment of Committees
- 2:30 Recognition of Fraternal Messengers and Visitors
- 3:00 Announcements
- 3:10 The One Hundred Thousand Club—Frank Tripp, Alabama
- 3:30 Special Music
- 3:40 Sermon: "Mass Evangelism"—Hyman Appleman, Texas

Evening Session

- 7:30 Song and Devotion
- Prayer
- 8:00 Home Mission Board—J. B. Lawrence, Georgia

THURSDAY, JUNE 13

Morning Session

- 9:00 Song and Devotion—B. B. McKinney, Tennessee, Leader
- Prayer
- 9:20 Reading of Journal
- 9:25 Miscellaneous Business
- 9:35 Executive Committee—Austin Crouch, Tennessee
- 10:35 Cooperative Program—J. E. Dillard, Tennessee
- Address
- 11:05 Relief and Annuity Board—Thos. J. Watts, Texas
- Addresses—W. W. Melton, Texas; J. W. Merritt, Georgia
- 12:30 Adjourn

Afternoon Session

- 2:00 Song and Devotion
- Prayer
- 2:10 Hospital Commission—Louis J. Bristow, Louisiana
- 2:25 Baptist Papers—W. C. Allen, South Carolina
- Address—George W. Truett, Texas
- 3:25 Election of Officers
- 3:45 Sunday School Board—T. L. Holcomb, Tennessee
- Address—W. F. Powell, Tennessee, "Evangelism in Our Five-Year Program"
- 4:40 Adjourn

Evening Session

- 7:30 Song and Devotion
- Prayer
- 8:00 Foreign Mission Board—Charles E. Maddry, Virginia

FRIDAY, JUNE 14

Morning Session

- 9:00 Song and Devotion—E. L. Carnett, Louisiana, Leader
- Prayer
- 9:20 Reading of Journal
- 9:25 Miscellaneous Business
- 9:35 Education Commission—Chas. D. Johnson, Texas
- 10:05 Negro Ministerial Education—Ryland Knight, Georgia
- 10:25 American Baptist Theological Seminary—E. P. Alldredge, Tennessee
- 10:35 Baptist Bible Institute—W. W. Hamilton, Louisiana
- 10:45 Southwestern Baptist Theological Seminary—L. R. Scarborough, Texas
- 10:55 Southern Baptist Theological Seminary—John R. Sampey, Kentucky
- 11:05 Special Music
- 11:15 "The Future of the Denominational College"—F. W. Boatwright, Virginia
- 11:45 "Christian Education in the Denominational College"—Pat M. Neff, Texas
- 12:30 Adjourn

Afternoon Session

- 2:00 Song and Devotion
- Prayer
- 2:20 Social Service Commission—A. J. Barton, North Carolina
- Address
- 3:20 Invitation of World Council of Churches—George W. Truett, Texas
- 4:30 Adjourn

Evening Session

- 7:30 Song and Devotion
- Prayer
- 8:00 Woman's Missionary Union Work—Mrs. R. W. Armstrong, Missouri
- 8:30 Baptist Brotherhood of the South—John W. McCall, Hugh F. Lattimer, Tennessee
- Address—Lawson H. Cooke, Tennessee

SATURDAY, JUNE 15

Morning Session

- 9:00 Song and Devotion—Inman Johnson, Kentucky, Leader
- Prayer
- 9:20 Reading of Journal
- 9:25 Miscellaneous Business
- 9:35 Committee on Boards—Louie D. Newton, Georgia
- 9:55 Committee on Time, Place and Preacher for 1941
- 10:05 Committee on Resolutions
- 10:15 Committee on Correlation and Co-ordination—M. E. Dodd, Louisiana
- 10:25 Committee on Church Music—J. W. Storer, Oklahoma
- 10:35 Committee on Non-Resident Members—Charles F. Leek, Alabama
- 10:45 Baptist History—W. O. Carver, Kentucky
- 11:00 American Bible Society
- 11:10 Special Music
- 11:20 Calendar of Denominational Activities—T. L. Holcomb, Tennessee
- 11:40 Address on Stewardship and Tithing—C. Roy Angell, Florida

Evening Session

- 7:30 Song and Devotion
- Prayer
- 7:45 Committee on Radio—S. F. Lowe, Georgia
- 8:00 Committee on Public Relations—Rufus W. Weaver, District of Columbia
- 8:15 Special Music
- 8:30 "Personal Soul Winning"—Charles St. John, New York

SUNDAY, JUNE 16

Morning Session

- 9:30 Southwide Sunday School Workers in the Sunday Schools of Baltimore
- 11:00 Morning sermons in the churches of Baltimore and Environs

Afternoon Session

- 2:30 Song and Devotion—Robert H. Coleman, Texas, Leader
- 3:15 Sermon—George W. Truett, Texas
- Adjourn

Evening Session

(Young People's Night, sponsored by Baptist Training Union Department of the Sunday School Board, Nashville, Tennessee, J. E. Lambda, Secretary)

- 7:00 Song and Devotion—I. E. Reynolds, Texas, Leader
- 8:15 Special Music from various Baptist Institutions
- President-Elect in charge
- Evangelistic Sermon—R. G. Lee, Tennessee
- 9:15 Final Adjournment

C. E. Matthews, Texas, Chairman
 Roland Q. Leavell, Georgia
 Walter P. Binns, Virginia
 E. D. Solomon, Florida
 Finley F. Gibson, Kentucky
 Committee on Order of Business

Baptist Memorial Hospital

THIS STORY OF OUR HOSPITAL WORK for three months is most gratifying, encouraging, and inspiring. All past records as to the number of patients received have been far surpassed. During the first quarter the average number of patients per day was over 400, and one day there were 457.

Vocational Emphasis Week, observed by our college students throughout the South was carried on in a very quiet but helpful manner by our student nurses. There was an interesting program for three consecutive evenings, and an unusual degree of interest was manifested. Echoes from some of our graduates, a staff member, and a social worker gave their Christian findings in the various fields of nursing. Addresses by our pastor and two prominent physicians, one of whom is a returned missionary to China, afforded a constructive and helpful program. Special musical features were provided by our own student trio. At the close of the third meeting the pastor gave an opportunity for those who proposed to do definite religious work to manifest the same by coming forward. No appeal was made and there was no excitement whatever, but in answer to the invitation seven of our girls offered themselves for service in the foreign mission field. Following this an opportunity was extended to others who might not go to the foreign work, but who would give themselves for life service in some specific line of activity. Seven responded to this invitation, and we are sure that there will be others. In a quiet but glorious way this was the climax to our religious work so far, but we hope that it may continue with broadening and deepening interest. We indeed dare hope that the time may come at no distant day when our Hospital will be represented by our graduate nurses in all parts of the world.

STATEMENT

MARCH 26, 1940

RESOURCES

Cash on Hand, in Federal Reserve Bank and Due From Banks	\$28,803,249.45
United States Government Securities Direct and/or Fully Guaranteed	3,527,057.49
Securities of Instrumentalities of the United States Government	480,830.69
State, County and Municipal Bonds	3,295,654.43
Federal Reserve Bank Stock	210,000.00
Other Bonds and Securities	2,496,573.12
Loans and Discounts	28,952,933.11
Banking Houses, Furniture and Fixtures	1,315,031.63
Other Real Estate	660,338.35
Interest and Exchange Accrued and Insurance Prepaid	161,598.62
Customers' Liability Account Acceptances and Letters of Credit	133,732.40
Other Assets	63,374.57
TOTAL	\$70,100,373.86

LIABILITIES

Capital Stock, Preferred	\$ 3,150,000.00
Capital Stock, Common	3,000,000.00
Surplus	850,000.00
Undivided Profits and Reserves	743,212.96
Acceptances and Letters of Credit	133,732.40
Deposits	62,223,428.50
TOTAL	\$70,100,373.86

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In Life's Throng and Press

By Arthur R. Gallimore, Raleigh, N. C.

WE HAD HEARD THOSE LINES of John Greenleaf Whittier, "Immortal Love, forever full," sung many times, but recently they dawned upon us with a new meaning. The old hymns never lose their charm. As the lines carried us on we came to those—how true to life—

"We touch Him in life's throng and press,
And we are whole again."

Somehow we wanted to leave off with the first line. How could that make us whole again? Then we thought of a fine friend who was certainly far from being a well man, but we may have been judging when we felt that he was just a bit too jealous of protecting himself from the throng and press of life. Radiant as a Christian, he seemed not to touch life "in the rough." It made him nervous. We often found ourselves wondering if he had touched life a little more vigorously he would not have become nearer the goal of being whole again. In the throng and press of life we can feel His touch.

"In Prison and Ye visited Me."

Not much throng and press there, but life. We were asked to go to a county prison, for they said: "It is so hard to get anybody to go." Even the odor, as we entered the door, was not so good. The long row of bars was forbidding, but the faces that looked from between them reminded us of exuberant life that had been taken from the throng and press and "suppressed" for a time. Most of them were young men. Their faces did not remind you of crime beneath. We do not know why they were there. That was their own secret, but sin had caught them and the law was holding them in its grasp. We tried to say something that would help those youths to get an upward reach, and we found ourselves quoting a little poem along that line. But there's not much poetry in a prison. Then as we went out we looked back at the words over the entrance and we could not dismiss them from our thinking: "Obedience to the law is the only freedom." Yet each one of those young fellows could feel the touch of Christ as he was and is willing to forego the law in the price He paid for them and for us, even when we touch the throng in the wrong way as they had.

"And He Touched Him"—

This was said by Mark of Jesus when he came in contact with a leper. Now it is really possible to touch a leper and not contract the loathsome disease. And we are told in more than one place that Jesus was "moved with compassion." The conditions round about us now certainly should have the same effect on us. All of the conditions are not in Europe nor in China, but some of them are right at our doors. There are thousands who are wanderers upon the face of the earth. We call them migrants. But we should not forget that our ancestors were migrants when they settled in this country generations ago. So we can at least be sympathetic. Some people were gathered together at a church supper and the subject for discussion was the problem of those who have had to move from the Middle West or the Dust Bowl on to other places. Some had never seen a migrant. But as the group dispersed a man and his wife appeared at the door asking for food. Well, there they were. But there were others—and will be. But whether we meet them or not—or touch them with our hands, we can have compassion on them and touch some one who will pass on the touch. Early in the Biblical account of things the question was asked—"am I my brother's keeper?" That was in the Old Testament. In the New Testament we can rather say—we are our brother's brother. Jesus felt himself a brother to the leper and He touched him. In life's press and throng He touches all who will feel that blessed contact.

Radio Committee Enlarges Plans

By S. F. Lowe, Chairman Radio Committee S. B. C.

NOTABLE PROGRESS, chiefly in securing regular time for Baptists on the "Church of the Air" over Columbia Broadcasting System and in the appointment of Radio Committees in fifteen states of the Convention, spurred the Radio Committee of the Southern Baptist Convention to greater activity in its meeting in Shreveport on January 30 and 31.

Included in the "Church of the Air" broadcasts, it was announced, Dr. R. J. Bateman of Memphis conducted a half hour service on Sunday, November 26. Other dates in the schedule include Dr. E. B. Willingham of Huntington, W. Va., on February 13, Dr. Edward H. Pruden of Washington on March 31, and Dr. W. F. Powell of Nashville on May 12.

The Southern Baptist Committee plans to work with the State Committees in promoting a wider use of radio in localities with broadcasting facilities as well as to secure from and through the various Committees information as to the most successful types of broadcasts being conducted by Baptists.

Plans were made for a Southwide Radio Conference in connection with the meeting of the Southern Convention in Baltimore. Acting on the suggestion of Committee member Dr. M. E. Dodd, who is also President of the Ministers' Conference which meets in connection with the Convention, effort will be made to arrange for a discussion of and forum on the question of Radio in the regular Program of the Ministers' Conference.

THE COMMITTEE ACCEPTED the proposition of Lawson H. Cooke, Baptist Brotherhood Secretary, to co-operate with his organization in statewide hookups and broadcasts over single stations on Brotherhood Day on October 20, 1940.

A Sub-Committee consisting of A. J. Moncrief, Jr., Edwin S. Preston, and Chairman S. F. Lowe was named to invite the Presidents of the three Seminaries to join them in a study of how to put on most effective religious broadcasts. This plan looks to the creation of such literature on religious broadcast as will be of service to those now in the active pastorate as well as to the students in the Seminary.

Consideration at the Shreveport meeting was given to the reports of the three Standing Sub-Committees as follows: The Committee on the Use of the Local Station, Morgan Blake, chairman; that on the Transcribed Program, Edwin S. Preston, chairman; and that on Southwide Broadcast headed by H. C. Bass.

The fact that the field of Radio is so new, the changes in this field so rapid and far-reaching, the problems therefore so many, varying and complicated, and that Radio is so effective as a method of preaching the gospel of our Lord, gives to Southern Baptists a great challenge to pray earnestly and constantly for God's blessing on and guidance of the Committee charged with the responsibility of Radio Broadcast.

Baptist Strength

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

THE TOTALS REPORTED to the Baptist World Alliance up to the close of 1939 are the following:

	Church Members	Sunday Scholars
EUROPE (excluding Russia)	660,881	508,633
ASIA	479,174	210,635
AFRICA	118,330	46,540
AMERICA:		
North	10,931,936	7,155,960
Central & West Indies	74,099	66,312
South	62,978	58,015
AUSTRALIA & NEW ZEALAND	40,716	47,789

Totals (excluding Russia) 12,368,114 8,093,884

The increase in the church membership throughout the world amounts to 339,951, and in the number of scholars to 217,634. These figures are in themselves encouraging, but unhappily advance is not general. Of nearly 340,000 additional members, over 324,000 were added in the United States. Again, the Sunday schools of the Western Hemisphere report an increase of 235,462; in other words, there is a net loss of nearly 18,000 in other parts of the earth.

The most encouraging features of the church membership returns are (1) an all-round growth in the United States, where the Southern Convention reports an increase of 174,583, the National Conventions of 112,673, and the Northern Convention of 36,899; (2) the recovery in Jamaica, where former losses due to unhappy controversy are now offset by additions amounting to 7,571; and (3) the growth in Congo, where the British field alone reports an advance of 2,628.

IN THE CONTINENT OF EUROPE there is a loss of 6,271. In Sweden the unhappy secessionist movement due to Pentecostal influence is not yet spent, and it explains a reduction of 5,000. In Britain losses again appear, the setback being 2,440. Other European countries show on balance a slight advance.

In regard to Sunday schools, the growth in North America, where substantial gains are recorded by both the Northern and the Southern Conventions, and the recovery in Jamaica of over 10,000 scholars, are heartening features. The most disturbing figures are those for Europe and Australia. The British Union reports a reduction of slightly over 10,000, and Sweden, through the secessionist movement already mentioned, has lost about 2,700. The Australian decline of 1,300 is also unfortunate. A net loss of 3,452 in Asia is perhaps largely due to political conditions.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

HOME MISSION BOARD

BOARD PAYS \$90,000 ON DEBTS

Allocations for debt payment in the first semi-annual distribution by the Home Mission Board this year amounted to \$90,146.34, more than half the total debt reductions in 1939. Dr. J. B. Lawrence stated at the meeting of the Board April 4.

Representing accumulations of the past six months for debt payment, this total, Dr. Lawrence said, will be applied to bonds and notes on their maturity dates. Last year's reduction of the Board's debts amounted to \$159,000.

Offerings in March showed a continued increase, the treasurer's report indicated, \$74,196.74 having been received, an increase of \$4,037 over the same month last year.

Significant in the Board's mission activities was the approval of a plan offered by Dr. J. W. Beagle, field secretary, to conduct a dozen Vacation Bible schools among the Navajos in New Mexico. These will be under the direction of Rev. C. W. Stumph, missionary in Albuquerque, N. M.

No new appointments of missionaries were made in the April meeting.

CHURCHES MAKE FALL MISSION STUDY PLANS

Plans now being completed in many churches and associations throughout the South indicate a continued increase in interest in studying Home Missions, according to Dr. Noble Y. Beall, the Home Board's educational secretary.

Already in the first few weeks of a five-year program of missionary education launched in January, the large number of church schools of missions throughout the South has exhausted the available supply of helpers, Dr. Beall said.

Letters of inquiry, he states, indicate unusual interest in associational and city-wide weeks of study this fall.

"I have been greatly encouraged," he said, "to note that pastors and other leaders are anxious to make these weeks of study the program of the whole church. More and more pastors and associational leaders are saying to me that the study of missions is of such importance that it should be a church program, and not merely an organizational program."

"In seventeen states the Board now has eighty-five approved volunteer workers to assist in this enlarged program of mission study," Dr. Beall points out.

"All engagements of these workers, as well as of the twenty-five missionaries who have been approved for similar work, must be made direct with the Home Board office in Atlanta," Dr. Beall explains. "The eighty-five approved teachers of Home Missions are not employed by the Board, but simply give their time as volunteer workers. They are not to be engaged for work in any church, city, or association, except as approved by this office."

CHINESE MERCHANT JOINS PHOENIX CHURCH

When a leading Chinese business man in Phoenix, Arizona, united with a Baptist church in the city, he had to join on statement because a letter from his church in China would be so difficult to secure.

This man has been in business in Phoenix for several years, according to Miss Margaret Jung, Chinese missionary of the Home Mission Board, through whose efforts the man changed his membership to the Phoenix church.

Interest of the Chinese in her new work has increased to the point that a Sunday school was begun the first Sunday in April. This school will meet each Sunday afternoon.

AGED MISSIONARY CONCERNED FOR LOST ON BIRTHDAY

First concern of Miss Mary E. Kelly, missionary to the foreigners in southern Illinois, on her eighty-eighth birthday was for the conversion of the lost on the field where she has served for twenty-nine years.

"There are so many lost people here, Americans as well as foreigners," Miss Kelly writes. "My prayer is that they may be saved."

Expressing interest in mission work everywhere, Miss Kelly adds that she prays continually for all of the work for all of the workers "that they will all have good health and great success in their work."

Born March 17, 1852, Miss Kelly served six years among the Indians in Oklahoma before her appointment to southern Illinois in 1911.

CUBAN BAPTISTS WITNESS PROSPEROUS YEAR

Enthusiasm of Cuban Baptists was high at their annual convention in Santa Clara, March 18-22, according to Dr. M. N. McCall, only president of the body since its organization in 1906.

The church was filled at every service and crowds stood outside at the night sessions. Special buses from nearby towns and Havana brought in large parties.

Reports showed that the number of baptisms during the past year exceeded those of the previous year by twenty per cent. The special evangelistic campaign over the island which was launched at the 1939 convention resulted in 1800 professions in 817 evangelistic services.

Significant also was the fact that for the first time in the history of the work on the island a Havana paper carried a front-page story and picture of the convention.

ITALIANS CONVERTED IN FLORIDA

Among the twenty-two received for baptism in the North Boulevard Baptist Church, Italian mission church in Tampa, Fla., during a recent evangelistic meeting conducted by Rev. Lloyd King, there were three fine young women and three young men.

Home Board Missionary, Miss Fannie H. Taylor, had seen these six begin in the kindergarten and Sunday school in the Italian church during the early years of her work on that West Tampa mission field.

Opposition in the homes of the six converts had hindered their full surrender for baptism for many years, but during the meeting they were won.

"The Lord hath done great things for us whereof we are glad," writes Miss Taylor.

FRENCH PEOPLE HEAR GOSPEL ON STREETS

Preaching on the streets in the towns along Bayou Lafourche is attracting large crowds, according to Rev. Lawrence Thibodeaux, French missionary.

"Many are coming to ask questions, and Gospels are being handed to all," he states. "I feel that this will bring the people of this section to become Bible conscious and in the end will bring many conversions."

"I was in a home where the wife is now reading the Bible in French. Both wife and husband expressed their belief in the Scriptures, yet are not willing to leave the Roman Church because of fear. I look forward to the time when they will love the Lord enough to believe and obey fearlessly."

In these street services, Brother Thibodeaux states that he is assisted by Dr. J. W. Shephard and students of Baptist Bible Institute. A loud speaker recently installed on the Institute mission bus is being used.

MARCH RECEIPTS HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION

Co-operative Program	\$19,456.73
Designations	4,380.13
Hundred Thousand Club	4,361.77
Annie Armstrong Offering	563.43
Bottoms Trust Fund	45,434.68
Total	\$74,196.74
Total March, 1939	\$70,159.53
Increase (5%)	\$ 4,037.21

A Digest of Religious Thought

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

Grieving For Sin

Baptist Standard

John the Baptist preached repentance. Bible repentance was not a calm affair without emotion. The Publican used by the Master as an example of genuine repentance realized so keenly that he was a sinner that he would not look up but smote his breast as the indication of great grief and prayed, "God be merciful to me a sinner." The Ninevites grieved over their sins and showed the deepest, most sincere emotion. Sorrow for sin is called for in the following language in Isaiah 22:12, "in that day did the Lord God of hosts call to weeping, and to mourning." Read also, "Woe unto thee, Chorazin! Woe unto the Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes" (Luke 10:13). No man who approves of his sin can be saved. He must deplore it, sorrow for it and turn from it in the deepest feelings of his heart.

(There is no such thing as unemotional repentance; for repentance is in itself an act of emotion. Man's soul is composed of Intellect, Emotion (heart), and Will. With the intellect he thinks and reasons, with the emotions he loves, hates, sorrows, etc., and with the will he determines. Repentance is not an act of the mind. An outlaw KNOWS he is wrong all the while; but not until his emotional nature is touched does he ever repent of his wrong. Genuine conversion is a change of mind so that he THINKS right, and a change of emotions so that he LOVES right, and a change of will so that he CHOOSES right. And when a man thinks right, loves right, and chooses right, he is all right. C. W. P.)

Free Textbooks

For Parochial Schools

The Watchman-Examiner

Further inroads into the political structure of the State of New York by the Roman Catholic hierarchy are evidenced under a Constitutional Amendment proposed by Assemblyman Giordano, of Brooklyn, New York, which calls for the state to be authorized to furnish free textbooks to parochial schools. Bit by bit encroachments are being made on our fundamental constitutional principle of the separation of church and state. Free textbooks cannot be furnished to parochial schools except by tax money. This, in the nature of the case, becomes a compulsory act upon non-Catholic taxpayers of New York State to furnish funds for the building up of a sect with which they conscientiously do not agree.

(Why do Catholics continue to demand special privileges by asking non-Catholic taxpayers to help provide text books for their Catholic schools? The public schools are open for Catholic children as for all other children. Baptists constitute the largest religious group in Tennessee, and Baptists have their church colleges. But Baptists do not ask the state to provide any part of the expenses of these schools. If Catholics disdain the public schools and demand a Catholic school for their children, then they should be willing to support their own private schools. C. W. P.)

Academic Freedom

A. U. Boone

Western Recorder

It is a little difficult to give an accurate definition of the term academic freedom, but we offer the following to attempt to be correct: Academic Freedom implies that a member of a faculty in a school has a right to teach what he believes even though it may break with some established faith or doctrine. Every one will agree that the mind must be free and conscience must be allowed the liberty of the "Green Light." This is an American principle, and a Baptist doctrine. The mind must have the right of way. However, those who hold this view must remember that there are other rights equally dear and true. Ideas and activities of liberty can be overdone. A teacher may believe and teach what he believes, but it should be done in a school which has been established to declare and impress such things. Our fathers gave thought and blood and money and life to build institutions which would defend their faith and proclaim their doctrine. Has Academic Freedom any right to receive honor and money for tearing down the faith of our fathers? Some Modernists may reply that our fathers were in error, and as the heralds of truth, we must correct their mistakes. Grant, if you please, that these late teachers conscientiously feel such an urge, but can they not find a place for their work which has not been dedicated to protect the old land marks? By all means, every teacher must do his own thinking, arrive at his own conclusions, deliver his own opinions, but let him do so on a foundation set for that purpose.

(We firmly believe in liberty of speech and press. We believe that a professor has a right to express his views even when they are contrary to established faith. But he does not have the right to express them

ANYWHERE or at ANY TIME. If a pastor of a Baptist church does not believe in Baptist doctrines let him resign his Baptist pulpit and find a church or a street corner where he can express his views without betraying a trust. A non-Christian professor may have a right to express his pagan views; but NOT in the class room of a college which pays him a salary to teach in the light of Christian truth. C. W. P.)

Church Discipline

Baptist Messenger

In churches, as in homes, offenses will come, differences will arise. When they do, harmony must be restored. Two cannot walk together unless they be agreed. Discipline in churches is not practiced, to speak of, any more, and many of our people do not believe in practicing it. The same has been true in homes. We have been taught by the moderns not to punish, not to restrain, but to let children have self expression. The purpose in discipline is not to destroy, not to kill, not to injure, but to restore to proper relation that which has gotten out of proper relation. Discipline becomes necessary because of discord and breach of fellowship between brethren, or because of improper conduct on the part of members, or because of heretical doctrine. Matthew 18:15-24 tells us that if we know our brother hath ought against us, to go and be reconciled. By these two scriptures all can be settled.

Discipline may be necessary because of discord caused by heretical teaching. Paul says in Galatians 1:8-9: "If any man preach any other doctrine, or gospel, let him be accursed." John wrote, "If any come and bring not this doctrine, do not receive him into your house, neither bid him Godspeed." Immoral or disorderly conduct must be disciplined. Second Thessalonians 3:6, Paul commanded the brethren, that they withdraw themselves from every brother that walketh not upright. In 1 Corinthians 5:11, Paul tells us not to eat the Lord's Supper, that is, not to have fellowship, with the fornicator, covetous, idolator, railer, drunkard, extortioner. In general offenses, the procedure should be to correct. In Galatians 6:1-2, Paul says if a brother be overtaken in a fault, ye which are scriptural restore such an one. The pastor should go. He should then, I think, take one or two with him. We discipline children that they may grow to be God-honoring: we discipline church members that God may be glorified and His church not brought into disrepute. The outside world expects the church to be pure and clean. God chastises us for our good.

(If present day churches ever expect to regain the religious influence which they once exerted they must come back to the practice of church discipline. Soft, sentimental psychology has not only weakened the Christian home, but the Christian church as well. Our laxity in church discipline shows the low conception we have of the function, dignity, and sacredness of a Christian church. C. W. P.)

If Ye Do Well? And Suffer

Paul Scherer

The Alabama Baptist

If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. Peter says that. Goodness is no guarantee of any man's safety. It rather lays a man open to suffering.

Men and women are quite likely to suffer simply and solely because of the good that's in them. You say that ought not to be where God has ultimate control. The Jews felt the same way. They thought if you obeyed God you'd get along. The book of Job, it is true, had been written to show that you don't. It showed that it wasn't well down here, not tangibly well, with the righteous. There was no pledge of it anywhere. So, when Jesus came, and was baffled and beaten and killed, many could not believe that this was God in the flesh. Why can't we begin at last to take that for granted? "If, when ye do well, ye suffer for it . . ." Nine times out of ten we just do! I hope people will learn to believe that their suffering is not due to lack of virtue on their part. It seems that our world is set against God and after its own fashion against everybody who is like Him. When a man's faith is real, his road is liable to be rough. That's the way of the world.

Here's the second suggestion: we've got to meet hostility. With anger? No. "Ye take it patiently." The whole question is a matter of being able to take it. It wasn't easy for Peter to say it; Peter who has always flared up when anything happened; Peter who cut off the ear of the high-priest's servant. He saw that defeat which was the price of victory. And Peter wanted that kind of mastery—not some sorry product of his own. "If, when ye suffer . . ." It was a queer world, and that was a queer method of facing it; but then—the upshot of it—all was queer too, if a man would just let God have his way.

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

Isaiah Comforts an Afflicted People

SUNDAY SCHOOL LESSON FOR APRIL 28, 1940

By O. L. Rives, Pastor First Baptist Church, Gatlinburg, Tennessee

LESSON TEXT: Isaiah 40:1-11.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble." Psalm 46:1.

Some years ago when it became known that the writer was entering the ministry, an elderly man who had known him from infancy placed his arm affectionately around the young man's shoulder and fervently observed: "My boy, the world is starving for comfort and sympathy—be sure you give it to them." The experience has never been forgotten. The years that have passed strongly confirm the older man's observation. This lesson brings this idea into sharp focus.

In this study, as in so many others, we cannot but notice how a great truth has its roots and branches deeply placed in the Old Testament with its foliage and flowers in the New Testament. This is one reason, by the way, why we cannot understand those who call themselves Christians and leave aside almost entirely the Old Testament Scriptures in their teaching and preaching of the Bible. Such ones are shutting themselves out of a fuller comprehension of the New when they neglect or ignore the Old. If we would fully appreciate the fruit of a tree we must consider the trunk of the same.

The truth of comfort, and how to get it, is grounded in this passage while it bursts forth in all of its radiance in the three chapters of John's Gospel: fourteen, fifteen and sixteen. These three, particularly the fourteenth, need to be studied in connection with the lesson passage proper. Jesus, as the Great Comforter, speaks in these chapters. He also promises the coming of the Comforter, the Holy Spirit, who "shall abide with you forever." Goodspeed translates the word "Comforter" as "Helper" (John 14:16). Truly the Holy Spirit as our Comforter becomes our best Helper. Those who really comfort also help. Jesus not only comforts us but He also is our example in our comforting others. Let us go to Him for help ourselves. Let us follow Him in helping those about us.

I. God's Comforting Presence Realized.

How may we realize His presence as a Comforter? If He stands by our side, and He does, why are we not always conscious of His presence? The word used by John literally means "the called-alongside," thus the Paraclete, and Jesus said He would remain with us forever. But we are so frequently unaware of His presence. If this is true, then when and how may we realize His immediate presence?

We become especially conscious of His presence, first, when no other person can help us. In those sacred and solemn hours when we retire into the Holy of Holies of our lives we realize as never before the comforting presence of God. When we reflect upon some such hours and experiences, we wonder no longer why they came to us; we rejoice that they were ours, on the other hand, for they brought us closer to Him. Or rather, His presence became more real to us.

In the time of grief and sorrow we were made to feel that Presence in a peculiar manner. After the sympathy and comfort offered by friends and loved ones, in the hour of bereavement; when all had been done and said by human hands and voices, God came in and said something and did something that was different and final. Then we knew, as never before, that everything was all right. We yet might not understand it all, but we felt in our inner rooms of the spirit that all was well. Like a little child who climbs into its mother's arm and sobs itself to sleep and rest, we too rested in the great heart of our Heavenly Father. He is our Comforter. He is our Helper.

In the time of trial and temptation we were made to feel that Presence in a peculiar manner. That is, if we stood and did not fall, if we triumphed and did not succumb. We may have felt, for a while, that we were standing by ourselves but in reality we were not. There was One standing by our side, all the while. We may have gone into the howling wilderness of temptation, as our Lord Himself did while here upon the earth. The very imps of hell may have beset us in all of their cunning and evil-designing, but they could not have hurt us any more than they did Jesus if we acted like He acted. After we won, if we did, His experience may have been ours: "the angels came and ministered." If we were sensitive enough, we might have felt their presence, too. He is our Comforter. He is our Helper.

In the time of momentous decisions and changes we were made to feel that Presence in a peculiar manner. This was true if we

decided and changed according to His will. We were torn this way. We were torn that way. The decisions of the evening were opposite from those of the morning, and yet all the while we were wanting to do the will of God. The changes that we were about to make we tried to plot their possible results down through the years. We finally reached the place where we simply did not know what to do. Then we asked for Divine guidance in a frame of mind such that God could really direct us. And He did. He is our Comforter. He is our Helper.

We become especially conscious of His presence, second, when much-needed light comes as His direct revelation. This light, or revelation, may take two forms. First, it may come as a result of the teaching and understanding of His Word in the Bible. When the Holy Spirit becomes our Interpreter, this has a satisfying quality that we instinctively feel at once. Some how we know that this truth is absolute, that it is final. Second, it may come as a result of the training and walking within His providences of life here upon the earth. How we ought to keep ourselves sensitive to the fact of His presence with us in every situation and experience that is ours! How we should examine and thus reflect upon all that comes to us in order to see the hand of Almighty God within and around us as we journey along the pathway of life! A training of ourselves by ourselves along this line yields richest fruits of the spiritual life. He is our Comforter. He is our Helper.

II. God's Comforting Power Utilized.

How may we make use of such tremendous power as that of God's comfort? Is it correct to speak of comfort as power? Upon reflection, it seems so, for all of us have experienced a new strength, or power, that has come to us when we have been genuinely comforted. In order, then, to utilize this spiritual power two things must be true.

First, we must be harmonious with God's plan. And what, in a word, is that plan? It is that the human race shall be redeemed from sin and the effects of sin. All that God does, from our limited view, seems to be related to this great objective. He would have the race to be as He is, freed from sin and become sinless. If all that we do is directly or indirectly pointed in that same direction, let us be assured that whatever and whenever troubles us and gives us distress God's comforting power shall be ours when we seek it.

If, along with this, our chief concern is to reflect God's glory in and through our lives we may meet whatever befalls us confident that His power in comfort shall be transmitted to our hearts sufficient to sustain us. How can we doubt and fear in the time of trouble if our uppermost thought is to let our every experience become a means of adding glory to the Father? When this idea fills our very souls, we might even dare to pray that troubles and sorrows be added to our lot.

Second, we must be harnessed to His might, in a spiritual sense. Two words sum up such might in this connection. They are sacrifice and service. We have played with these words all too much. In order to comprehend them a bit better, we need to consider them in the earthly ministry of our Lord. If this is done, they cannot be used or thought of lightly. Jesus' entire life and death and resurrection were expressions of sacrifice and service.

With Him as our model, we will lose and utterly forget ourselves in lives of sacrifice and service. With so much to be done in the world at present, deeds in His spirit and for His sake, it seems almost trite to mention them even. But with a world practically gone mad in sin and recklessness, the call for sacrifice and service upon the part of those who name His name cannot and must not go unheeded.

These two spiritual and magnetic "poles" are basic if power is to be generated. Not far away from where these lines are written is the high dam of Norris Lake. Located there are the mighty dynamos that revolve as the water is turned into the turbines. From them electric power is generated that supplies parts of East Tennessee and other sections. With all of their vastness, the principle is simple: a coil of copper wire made to revolve between the poles of a magnet. When this is done power is made. When our lives are made to revolve between sacrifice and service, spiritual power is made. In harnessing ourselves to God's might we will utilize the comforting power of our Heavenly Father. How can we fail or falter, pining for comfort, when we lose our lives "for His sake and the Gospels?"

THE YOUNG SOUTH

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

Dear Boys and Girls:

Well—here it is another week—another month—another spring! And how I love the springtime! Especially this one. You see, it's the first spring that I've had you—and already I've received around one hundred and eleven letters—and I am so happy. I hope you enjoy the **Young South** as much as I do. I have tried to print all the letters, but I can only print the scripture verses that are on soul-winning. Those of you who sent other verses of scripture please send me one on soul-winning. And I haven't forgotten about the pictures I have on file!

I'm sure you've all heard this old German proverb, "He who Rests—Rusts." It's like most trite sayings—half truth and half error. It all depends on what you do with your "rest" time. Herbert Hoover once said that one's character largely depends on what he does when he has nothing to do. The right kind of rest is a blessing and a requirement—but it is possible to rest—and rust. So let's not let our souls rust. If we are going to make this spring count for Christ we can only make progress by toiling. Are you doing something for Christ this spring? Won't you write and tell me what you have done, or are doing?

LET'S MAKE THIS SPRING COUNT FOR CHRIST—NO RUSTING!

Your friend,

Aunt Polly

Route 1, Crossville, Tenn.

Dear Aunt Polly:

I am a little girl 10 years old. I go to church at Clear Creek. My Sunday school teacher is my mother. Our pastor is Rev. J. E. Parrott. I like him very much. I got a gold pin last year for going every day to Sunday school. I have a little brother. I am in the fifth grade next year. My school teacher this year was Miss Ruby Baiseley. The week before we had our tests she got sick. I like to read the **Young South**. My mother takes the **BAPTIST AND REFLECTOR**. I am in the Girls Auxiliary.

Your little friend,

EMOGENE KEYES.

It must be very nice, Emogene, to have your mother for your Sunday school teacher. I am sure that you will always treasure the gold pin you got for going to Sunday school every day last year.

Route No. 1, Dyer, Tenn.

Dear Aunt Polly:

I thought I would write you again as you asked me to write about the Daily Vacation Bible School. I like the devotional period because it is so orderly and reverent-like. I like saluting the flag. I went to the Primary department last year. My mother was my teacher. I will get to go to the Junior department this year. We studied about the great wide world. I learned lots from the stories about Naomi and Ruth, the rainbow in the sky and best of all, the little town of Bethlehem. I also learned a poem I like. We put it in our notebook. I will write it for you.

In Bethlehem town in a country afar,

A baby once slept on the hay,

While bright in the sky hung a beautiful star,

To show where the Christ child lay.

We learned how we should take Jesus as our Savior. I am not a Christian. I hope to be soon. I want all of you to pray for me. I wish a lot of you little girls would write me. My school will be out in two weeks. I am in the play closing night.

Your friend,

DOLORIS BROWN.

We are always glad to get a second letter, Dolores. I believe you really like Vacation Bible School. I am glad and I hope you enjoy the Junior department this year. We shall not forget you in our prayers. Did your last letter surprise your pastor?

Rutledge, Tenn.

Dear Aunt Polly:

I am a girl of 15 years. I am in the eighth grade at Noe's Chapel School near Rutledge. My teacher is Miss Dorothy Bates. I am a member of Rutledge Baptist Church. I go to church and Sunday school every Sunday. My Sunday school teacher is Mrs. Vedal Nicely. Our pastor is Rev. C. B. Cabbage. I am also a G.A. member. I have been a Christian for four years. I find it a lot of enjoyment in living a Christian life and going to church and Sunday school. I enjoy the **Young South** page very much. I also like to read my Bible. Aunt Polly, I like the letters

and stories you print. I also like to sing. I hope my letter isn't too long.

Your friend,

ERZO THELMA MCGINNIS.
We are glad, Erzo, that you are enjoying your Christian life and trust that you shall continue to be a happy Christian. Of course your letter isn't too long. Thank you for your verse of scripture but we only print those on soul-winning. Please send another one.

Dear Aunt Polly:

I am a boy 11 years old. I go to Sunday school and church at New Union Baptist Church. I am in the fifth grade at school. I have been a Christian for three years. I love to read.

Your friend in Christ,

J. R. PERRY.

Route 1, Dayton, Tenn.

Dear Aunt Polly:

I am 10 years old. I go to school. I belong to New Union Church. I have been a Christian for three years. I am enjoying it more every day.

Your friend,

WALTER PERRY.

Congratulations! Your and J. R.'s verse of scripture was in print last week. Did you and J. R. become a Christian at the same time? Won't you write and tell us?

THE SECRET ROOM

Edith H. Blackburn

—Junior World.

It was a midsummer night in the year 1675. The day had been hot all over New England, but particularly so in the little town of Hadley, in the Massachusetts Bay Colony.

Sammy Russell tossed restlessly on his straw pallet in the little attic room of the parsonage and wondered if a cool breeze would never blow in from the sea to make the night more bearable. The moon shone through the window and made a path right across the patchwork quilt to Sammy's wakeful face.

It was dark and still down-stairs. That meant that Father had blown out the candle over his study-table and gone to bed. Mary and Peter probably were fast asleep long ago in their trundle-bed, close beside Mother. But then Mary and Peter hadn't eaten roast wild turkey and then topped off supper with three green apples from the orchard. When a fellow is ten, he's always hungry. Mary and Peter were babies yet.

Sammy groaned. If Father should bring him a drink, he wouldn't give him much sympathy. The Reverend John Russell didn't approve of over-eating, and he had warned his son at supper. If he'd known about these green apples too—! Sammy groaned louder. Maybe Mother would hear him. He'd heard Mother tell Father he was pretty young to sleep all alone so far away.

The jolly face of the Man in the Moon peered at him.

"Hey! Serves you right, Greedy Boy," it seemed to say.

Sammy turned his back on the moon and shut his eyes tight. He rolled over against the wall with a disgusted grunt. It was then he heard it as plain as plain! Just like last night and the night before that!

Sammy sat up in bed and clutched his nightshirt in his gripping fingers.

There it was again! Voices they were—faint subdued voices. They were not coming from Father's room or the children's room down-stairs. Trembling, he got out of bed and tiptoed to the window. Moonlight flooded the yard and shone on the log walls of the house. Wild azaleas bloomed along the fence. Wild roses

clambered over the wall, but the yard was empty of any human thing.

Again he heard the murmur of sound. It surely came from beyond the partition. But no one else slept in the attic. There was only the storeroom and his own closet and bedroom up here.

There had been rumors of witchcraft in the Colony, and strange tales sometimes circulated among the children at Master Ammerman's School. There had been a story about Goody Prouty riding a broom to the forest.

But Sammy would never forget the sternness of his Father's face when he had repeated at home one of these thrilling tales that make delicious chills run along the spine.

"Witch tales are wicked tales, Samuel. Only the evil you do yourself can harm ye. Obey the law, live the good life and evil cannot touch ye. Let me hear no more of silly old wives' tales."

Sammy braced himself. His father stood high in the community and probably in the eyes of God himself, for he was such a good man. Father would know.

If evil couldn't touch him, then there would be no harm in trying to find where the voices came from. He would put on his trousers and then listen at the storeroom door.

Sammy opened the door into the long closet built under the eill of the roof and stepped into the dark, reaching fumblingly for his clothes. Then he almost fell backwards into his room, for he distinctly heard a man's voice say,

"As hot as a night in London."

Sammy's eyes nearly popped out of his head, for the voice was surely coming from the wall itself.

Then his eyes caught a faint gleam of light coming through the cracks between the slabs in the far wall of the closet. But surely the slabs covered the chimney that came up from the great kitchen fireplace down stairs. How could there be a light there? It couldn't be a real one!

His mind flashed to Goody Prouty. He had passed her at the foot of the meadow today. Maybe she had cast a spell—maybe that was a witch light! But Father had said there were no witches. Father had said that if you hadn't done wrong, evil couldn't touch you. Sammy's mind raced back through the day. He had teased Peter and he had been a long while answering Mother when she called him to drive home Old Biddy, the cow. But he hadn't meant to do wrong.

He gulped suddenly and hard. He recited the catechism and said his prayers every night. Surely God wouldn't let evil come near. Father said God was kind. Father knew!

Sammy took courage. He moved further into the closet, nearer the wall where the light still glimmered faintly through the cracks. He put his ear against the wall, but all was quiet. He must have dreamed he heard the voice that had spoken of London!

His cheek brushed against a rough knot in the unplanned slab. Mechanically his fingers played over the protuberance. It moved in his fingers. Sammy pulled at the knot and it came out in his hand.

(To be continued.)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

—Aunt Polly.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel
 Superintendent

Miss Janie Lannom
 Office Secretary

Miss Ada V. Williams
 Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

FREE PROGRAMS FOR CRADLE ROLL DAY

Thousands of churches in the Southland have come to look forward to the last Sunday in May. For several years they have observed this day as Cradle Roll Day, and it has been such a blessing to them that it is now in the regular church program. Often the church counts it one of the most interesting and helpful days of the whole year.

The purpose of Cradle Roll Day may be summarized as follows:

1. To magnify the work of the Cradle Roll department.
2. To interest the parents of the babies in the church and its activities.
3. To emphasize the importance of religious training and family worship in the home.
4. To recognize the babies on the Cradle Roll.
5. To recognize and encourage the faithful work of the Cradle Roll workers.

Plans for this day may be just as simple or as elaborate as desired. In addition to the invitations as given to the parents by the Cradle Roll visitors, written invitations may be sent. The parents might be greeted by a reception committee composed of the Cradle Roll workers, and a badge identifying them as Cradle Roll parents might be presented at this time. Certainly there should be reserved seats, suitably marked, for the parents and babies.

Three free copies of the Cradle Roll Day program, "A CHARGE TO KEEP," will be sent you if you will write Miss Ada Williams, 149 Sixth Avenue, North, Nashville.

MAP IN THE INTERMEDIATE BOOTH

A most important part of the exhibit in the Intermediate Booth at the Southern Baptist Convention, Baltimore, Maryland, will be a map.

The number of Standard Intermediate classes and departments in each state will be shown with colored seals; also the number of associations and states having a one hundred per cent registration of classes and departments.

Then, too, there will be a statistical showing of the number of registered classes, registered departments, and Intermediate Training course book awards in each state up to June 1.

Of course, you as an Intermediate worker will take pride in the showing made by your state. Rush your application for registration to the Department of Intermediate Sunday School Work at once if you have not already done so.

If your class or department was Standard for the last quarter, send your application for recognition to your state Sunday school secretary immediately, thus helping to make the showing of the map more forceful.

VACATION BIBLE SCHOOL REPORT

Mrs. Louisa Carroll has sent in to our office the very first Vacation Bible school report for the year. This is from the Martha Washington Mission at Clarkrange, Riverside Association. There were thirty-eight enrolled in this school.

This is the beginning of the season for schools and we hope to have some to report each week. Tennessee's goal for this year is 800. Be sure and send us the report just as soon as your school is over.

Who will be next to report a school!

STANDARD SUNDAY SCHOOLS

Tennessee has reported to date twenty-three Standard Sunday schools for the year. This is a very small number as compared with the Sunday schools in the state that should make application for Standard recognition.

Listed below are the ones that reported during March.

Association	Church	Superintendent
Clinton	Clinton	V. O. Foster
Duck River	Lewisburg	Wallace Bentle
Hardeman	First, Bolivar	W. W. Cox
Knox County	Central, Bearden	A. B. Carr
Madison	Poplar Hts.	Roy T. Rushing
Nashville	Edgefield	Thomas W. Jarrell
Nashville	New Hope	A. T. Jacobs
Ocoee	Eastdale	L. M. Howard

Nashville Association is leading in the number of Standard schools. Five Sunday schools have reported Standard for the first three months of the new year.

STANDARD DEPARTMENTS

Cradle Roll

West Jackson Church, Madison Association, Mrs. I. T. Rawls, superintendent.

Beginner

First Church, Fountain City, Knox County Association, Mrs. T. M. Gregory, superintendent.

STANDARD CLASSES

Junior

Ridgedale Church, Chattanooga, "Ever Ready" Class, Miss Margaret Whittenburg, teacher.

Belmont Heights Church, Nashville, "Lottie Moon" Class, Mrs. T. J. Gray, teacher.

Highland Heights Church, Memphis, "King's Soldiers" Class, Mr. H. E. Rankin, teacher.

Intermediate

Temple Church, Memphis, "True, Trusted, Tried" Class, Mrs. Gale Dunn, teacher.
Judson Church, Nashville, "Comrades" Class, Miss Clara Mae Macke, teacher.

Young People

Brown's Spring Church, Mosheim, "Gleaners" Class, Mrs. W. B. Brown, teacher.

VACATION BIBLE SCHOOL TRAINING CONFERENCE

Twenty-nine Vacation Bible school workers spent three very successful days in the First Baptist Church of Dickson, April 8-11, in a most helpful Training conference.

The new "What, Why, and How" for Vacation Bible school work and the department manuals were used as the basis for this conference. All phases of Vacation Bible school work were studied. We were fortunate and happy to have Miss Mary Beth Lassiter, Vacation Bible School Field Worker of the Baptist Sunday School Board, present, who inspired us from time to time as she led us in helpful discussion on the new books, department Manuals, department Envelopes, Principal's Packages, value of early preparation, the im-

portance of good records, and the like. The following did excellent work in presenting and conducting department conferences, as well as to make other worthwhile contributions: Mrs. S. A. Reed, Beginner; Miss Ada Williams, Primary; Miss Janie Sue Jones, Junior; Mrs. Marie Lowry, Intermediate.

The First Baptist Church did a good job in entertaining all the workers. The faithful and efficient pastor, Brother H. L. Carter, did not leave one chip unturned in haying and keeping everything in first class condition for us while there.

We were also grateful to all who entertained us in their homes or in any other way contributed to the success of the meeting.

During the next two weeks these fine volunteer workers will be engaged in one-day associational Vacation Bible school training conferences in different associations over the state. Pray for them as they give of their time and services to this great work.

HAVE A BETTER SCHOOL

Have you ordered your department Vacation Bible school manuals and the new "What, Why, How" of Vacation Bible school work? Make early preparation by ordering these manuals, calling your workers together and studying with them.

A VACATION BIBLE SCHOOL PROGRAM

Mr. Superintendent, what do you think about conducting a V. B. S. program on Sunday morning at the opening or closing period of the Sunday school? This will help to get the work on the hearts of the people, and lead the church to make better preparation for the school.

VACATION BIBLE SCHOOL PINS

Why not get some of the beautiful V. B. S. pins and hand them to your boys and girls and workers. They will like it. I dare you to do it!

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Inquiries Solicited

Baptist Training Union

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



PASTOR SPEAKS

Recently in the church bulletin of First Baptist Church, Trenton, Rev. C. O. Simpson had the editorial given below. With his consent we use it this week.

"Shall We Use or Lose Them?"

"We mean this bright group of romping, rollicking boys and girls growing up in our church and community—the greatest asset (or liability) of the church or community—this raw material out of which the men and women of tomorrow are to be made or marred.

"We either use or lose all kinds of raw materials. The general rule is that the more valuable the material, the more careful we are not to lose it, but to use it to the best advantage. Men do not make hog troughs of silver or coal scuttles of gold. These metals are suitable for more valuable things. There is nothing more valuable than a fine boy or girl. There is no material out of which a more valuable or useful product may be made. Just such when properly trained and polished stands next to God himself. When neglected such may fall below the beasts of the field and have no value.

"The world's crying need at this hour is genuine Christian men and women of character, conviction, courage and capacity. This is the need of the church.

"These boys and girls constitute the material out of which to make such men and women. Shall we use them? The business of the church is to fit and polish for such use. Every department of the church has its part of the work. Our Training Unions have a major part in making the finished product. This material is precious—more so than fine gold. Don't minimize this business. Thousands are growing up all about us who are worth

nothing either to the kingdom of God or to the country—wasted and lost material.

"We must USE or LOSE them. We may afford to lose silver, or gold, or diamonds, but NOT OUR BOYS AND GIRLS."



MR. CHESTER QUARLES,
Associate in Southwide Training Union Work.

AWARDS ISSUED BY CHURCHES IN FEBRUARY

BEAULAH ASSOCIATION	
Union City	34
Woodland Mills	19
BIG EMORY ASSOCIATION	
Rockwood	38
Sunbright	6
CHILHOWEE ASSOCIATION	
Seymour-Chilhowee	268
Alcoa	28
CONCORD ASSOCIATION	
Murfreesboro, First	1
HARDEMAN COUNTY ASSOCIATION	
Middleton	17
HOLSTON ASSOCIATION	
Calvary, Erwin	67
JEFFERSON COUNTY ASSOCIATION	
White Pine	53
KNOX COUNTY ASSOCIATION	
Arlington	17
Dederick Avenue	13
Fifth Avenue	53



CHINQUEPIN GROVE JUNIORS

The picture above is the group of Juniors at Chinquepin Grove Church in Holston Association. They have been standard for the entire year of 1939 and for the first quarter of 1940. The leaders of this Union are Mrs. Alvin Watson and Mrs. Willie Matern. These leaders testify that each of these members are deeply interested in their Union and many of them live quite a distance from the church.

Congratulations to this splendid Union!

LAWRENCE COUNTY ASSOCIATION	
Lawrenceburg, First	12
MADISON COUNTY ASSOCIATION	
West Jackson	1
McMINN ASSOCIATION	
Athens	1
NASHVILLE ASSOCIATION	
Edgefield	1
First	1
Inglewood	3
Radnor	10
Seventh	9
Fatherland Street	97
NEW RIVER ASSOCIATION	
New River, First	43
OCOEE ASSOCIATION	
Avondale	1
Concord	1
Edgewood	1
Highland Park	37
Ridgedale	121
Spring Creek	30
Daisy	2
SEVIER ASSOCIATION	
Sevierville	3
SHELBY COUNTY ASSOCIATION	
Ardmore	13
Bellevue	11
First, Memphis	9
STONE ASSOCIATION	
Monterey	7
WATAUGA ASSOCIATION	
Eastside	15
First	90
Fairview	24
Harmony	7
Southside	5
Watauga	19
WESTERN DISTRICT ASSOCIATION	
Paris, First	5
WILSON COUNTY ASSOCIATION	
Mt. Juliet	8

HOLSTON VALLEY ASSOCIATION

The Holston Valley Association is organized with John Underwood as director. There are 37 Baptist churches in this association; 9 churches have Training Union work; there are 3 Adult Unions, 8 Young People's Unions, 3 Intermediate Unions, 3 Junior Unions, and 2 Story Hours.

INDIAN CREEK ASSOCIATION

The Indian Creek Association is not organized. There are 20 Baptist churches in this association; only 3 churches have Training Union work; there are the following unions: 1 adult, 3 young people's, 1 intermediate, and 1 junior.

ASSOCIATIONAL OFFICERS' MEETING

The Fifth Annual Associational Officers' Meeting was held at First Baptist Church, Nashville, on April 5 and 6.

Over 500 delegates from outside Nashville Association attended. These came from the following associations:

Watauga	Concord	Western District
Holston	Riverside	Weakley
Nolachucky	Big Emory	Beulah
Jefferson	William Carey	Union
Holston Valley	Tennessee Valley	Big Hatchie
Cumberland Gap	Ocoee	Crockett
Knox County	Duck River	Shelby County
Midland	Bledsoe	Gibson
Sweetwater	Cumberland	McMinn
Hiwassee	Nashville	Grainger
Sevier	Mauzy	Madison
Chilhowee	Beech River	Carroll County
Clinton	Robertson	McNairy
Wilson	Dyer	Salem
New Salem	Stone	

PRAY FOR THESE SCHOOLS

When you receive this copy of Baptist and Reflector three associational schools will be in progress—Ocoee, Shelby County, and Nashville. Please remember these in your prayers.

NEXT WEEK

In next week's issue of Baptist and Reflector there will be a write-up of the B.S.U. Spring Retreat held in Nashville last Friday and Saturday.



GIRLS' AUXILIARY FOCUS WEEK MAY 5-11

The purpose of Girls' Auxiliary is to bring together the girls of Baptist churches to work for the coming of the Kingdom of God by their gifts and their thoughtful prayers, and true Christian living.

The purpose of G.A. Focus Week is to show the church and community what the Girls' Auxiliary is doing and showing the Girls' Auxiliary members what more they could be doing.

In Memphis last year the G.A.'s of Speedway Baptist Church wrote brief articles about what the G.A. Focus Week meant to them. We are printing two of the articles to remind counselors and G.A. members everywhere of the value of our G.A. Focus week.

What Focus Week Has Meant To Me

As an Intermediate G.A., Focus Week has meant much to me. During the past week I have come in closer contact than ever before, with all the other girls and with my counselor. I've learned much and I have had the pleasant feeling that I was doing something to make someone else happy.

I would like to give a brief outline of what we did each day. On Sunday all the girls sat together at the morning service. Monday afternoon we divided ourselves into groups and visited prospective G.A.'s. Tuesday we had our regular meeting and Wednesday we met at the home of one of the girls to make a scrapbook. On Thursday we met at the home of our counselor to do some handwork and enjoy games. Friday we met at my home and made candy to give to a shut-in for this month's personal work.

You can see from this what a busy and delightful week it was.

I hope G.A.'s all over the land will make every week Focus Week in their hearts.

—Janie Rawls.

What This Week Has Meant To Me

This week has been one of the happiest weeks in my life. It not only has done a lot for me but in having our G.A. meetings, we have helped others. There is not a better feeling in the world than the feeling you have done something for someone else. This week has made me realize what it is like to meet with Christian friends and have a Christian meeting. Because of one girl, I became a member of the G.A. She persuaded me to come to one of the meetings and I liked it so well I decided to become a member.

—Lucille Allnut.

DAY BY DAY

"Put the miss into missions"

May 5-11 is G.A. Focus Week. Make big plans for the week. G.A. counselors will confer with the third vice-president of the W.M.S. and the entire church will participate in the activities planned for by these leaders.

Sunday—have 100% attendance at the church service—have the girls sit together—plan for them to give a brief history of their auxiliary, their aim, watchword and Star ideals. Ask the Junior and Intermediate department

superintendents to plan special opening program for the girls.

Monday—meet at the church with the list of prospective G.A. members, this list should include every girl enrolled in the Junior and Intermediate Sunday school departments, and the Training Unions.

After prayer, go out two and two to enlist the other girls.

Tuesday—Prepare "Mayday baskets" for shut-ins in your church family or plan for some fine personal service.

Wednesday—Present in pantomime, "We've a Story to Tell to the Nations" at prayer



G.A. Watchword:

"Arise, shine for thy light is come."
Isaiah 60:1.

meeting if it has not been given in your church. Order from 1111 Comer Bldg., Birmingham, Ala. You may prefer to present a missionary playlet or some of the work done in the Stewardship Education Plan or the Forward Step work.

Thursday—Have regular G.A. program from World Comrades. Begin making plans to attend the divisional camps and houseparties. Encourage new subscriptions to the World Comrades, and arouse interest in the Stewardship Education Plan.

Friday—Have a Mother-Daughter Banquet and really honor the mothers.

Saturday—Hike to the woods and have a mission study class. See May issue of World Comrades, Window of Y. W. A. and Royal Service for further suggestions.

Summer Dates To Remember

Girls' Auxiliary Houseparties and Camps: East Tennessee—Carson-Newman College, Jefferson City Intermediates, July 15-18; Juniors, July 22-25.

Middle Tennessee—Tennessee College, Murfreesboro Junior, July 29-31; Intermediates, July 31-August 1.

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

WHAT FOCUS WEEK MEANS TO OUR CHURCH

We speak lovingly of the W.M.U. family in our church. Its likeness to family life is apparent. Its members are of varying age groups, each contributing to the happiness and usefulness of the entire family and each working to carry out the common purpose of the family. You remember in family life how we look forward with enthusiasm and interest to birthdays. We might compare our Focus Week to birthdays. I guess it is human nature to want to be the center of attention once in awhile and to have nice things done for us. Maybe that is one reason why we look forward to Focus Week so much, because that week all of the church activities are planned around us. The church makes us feel that we are doing something worthy of their recognition.

We start planning for Focus Week about three weeks in advance. The advertising and poster committee get busy spreading the news that Focus Week is coming. A beautiful poster finds the way to a prominent place in the church. Announcements are made not only at the preaching service but in Sunday school and B.T.U. as well.

The best way to start Focus Week is to sit in the ribbon row at the Sunday morning preaching service with special recognition from our pastor. This calls the attention of the church to the group to be honored the following week. Then we secure a list of those eligible to join our auxiliaries and make phone calls and visits to arouse their interest in our organization and invite them to join us. We find that Focus Week is an appropriate time to have our mission study class training us to be more efficient in missionary service. As the young people conduct the Wednesday evening prayer service, the pastor and the leaders of the church feel confident that the young people are being trained for efficient leadership.

The Sunbeams had their Focus Week in February during the season of love and kindness. The little folks enjoyed having their mothers with them at their special mission program. After the program the children were delighted with the Valentine party given by their sponsors.

The G.A.'s are looking forward to their Focus Week in May when they can enjoy their Sunrise Breakfast amid the flowers of spring. Our Y.W.A.'s sponsor the Intermediate G.A.'s and during their Focus Week each of us choose one of them for our little sister. We not only plan something special for them then but remember them throughout the year on special occasions with gifts at Christmas and on their birthday.

The sponsors of our Y.W.A. are planning a Mother-Daughter Banquet for us during our Focus Week in August. This will promote a closer fellowship between the mothers and the Y.W.A. and will prepare the way for the monthly meetings in the different homes.

The sponsors of the R.A.'s have not revealed their plans for their Focus Week in November, but I think the boys are hoping that they will give a Father-Son Dinner as they did last year. The fathers of our R.A. boys are proud that their sons

are interested in the things of the Lord instead of worldly things.

While the mother of our church family, the W.M.S., is doing so many nice things for us, we do not forget to do something for others. We always plan for some special personal service such as visiting the sick, taking food and clothing to a needy family, or visiting the shut-ins and aged members of our church. This is a pleasure for those who receive the gifts and for those who participate in the activities also.

As we travel through the year from season to season celebrating our Focus Weeks, we would often lose our way in a fog of doubt and uncertainty but for the compass which guides us. Our compass is not an instrument of steel and magnet, but a warm-hearted, lovable human being, our third vice-president, Mrs. O. L. McMahan. She gives of her time and talents unceasingly to the young people of our church. Whenever any of our auxiliaries have a problem, we go to her and she solves our difficulties.

As the compass guides the speeding ships and airplanes through the water and air, so does the speeding of the Gospel of tomorrow depend upon the Divine Guidance of the young people of our churches today.

—Lucille Hurley, Morristown.

Book Reviews

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

Modern Macedonia by Earl Hester Trutza. Published by the Broadman Press, 1940. Price 50 cents.

This is a delightful presentation of the countries and of the work being done in Southern Baptist Mission Fields in Europe. Mrs. Trutza is a native of Oklahoma and has served as a missionary in Rumania since 1927. The countries visited with Mrs. Trutza are Rumania, Italy, Spain, Hungary and Yugoslavia. The eyes of the world are turned toward these countries today as we wonder if they can avoid being drawn into the present war which is raging in their neighborhood. The book is arranged for study by mission study groups. It is timely, well written, and chock full of the information which begets inspiration.

—J. C. Miles.

Lamplight by Perry J. Stackhouse, D. D. Fleming H. Revell, New York. 253 pp. \$2.00.

A volume of anecdotes, illustrations, and quotations which the author has gleaned as a pastor, and as a lecturer on the American platform. Four hundred subjects are treated. They are arranged alphabetically, and cover a wide range of human experiences. This volume will be helpful, both in affording illustrations as well as suggesting thoughts and themes for sermons and addresses. Some views the author holds clash with the reviewer's beliefs. For instance, in his topic, "Life, Is It Worth Living?", page 133, he speaks of the placing of Adam and Eve in the Garden of Eden as an experiment that "ended in failure." He goes on to say, "He made it too easy for them. He ought to have started them in the wilderness and allowed them gradually to work up to the garden." This seems rather an irreverent way to speak of something God has done, to presume to say what God ought to have done. Again in speaking of "Woman, A History of Oppression," page 245, he states

that "Even the great apostle to the Gentiles was so much in bondage to Jewish traditions and customs that he used the rather remarkable argument that woman is inferior to man because God created Adam before Eve." The reviewer believes the Paul was inspired to write all that the New Testament records of his letters, including all that he wrote about women. I have failed to see where the apostle's teaching could be interpreted as warranting wife-beating at all. I hate to think of Paul's being "in bondage to Jewish traditions" enough to make him try to use his position to promote a teaching based on prejudice. That would lower the great apostle in my estimation to the extent of causing the great epistles to be little appreciated.

—R. K. Bennett.

Income, Outgo and the Kingdom of God by Samuel E. Carruth. The Methodist Book Concern, Cincinnati, Ohio. 62 pp.

A splendid little book of thirteen chapters dealing with such questions as Christian principles in money making; Ups and downs in income and how to meet them; Christian principles in spending money; Using purchasing power as a Christian consumer; Budgeting one's income and making the budget work; Thrift and systematic saving; Investment and speculation; Providing for old age and sickness; Claims of state and society; Claims of the Church; The joy and satisfaction of proportionate giving; Spending the Lord's money; Your money and YOUR life.

A book that could be profitably read by everyone—both laymen and the ministry.

—H. G. L.

Manual for the Study of the City Church by Murray H. Leiffer. The Methodist Book Concern, Cincinnati. 61 pp. Price 25 cents.

The author is Professor of Sociology in the Garrett Biblical Institute, Evanston, Ill. In six chapters he discusses: The Urban Community and Its Church; Setting Up a Research Program; The City and the Community; Organized Religious Life in the City; The Local Church; The Church in Its Relation to the Community.

A very interesting and informing discussion of some of the many problems confronting missionary work in our cities. This book may well be read with profit by members of city missionary societies, pastors and others interested in this phase of the work.

—H. G. L.

Assurance of Divine Fellowship by Clyde L. Breland. Broadman Press, Nashville, Tenn. \$1.50.

This is a faithful, noncritical exposition of the First Johannine Epistle by one eminently qualified for the task. The writer has fulfilled his aim, "To present the truths which are in the Epistle in such form as to make them understandable to all who are interested." This book will be inspirational in value, and will illumine for many some passages which have been difficult of interpretation.

The author has divided his "essays," as he is pleased to call them, into twelve chapters. First, he establishes John as a witness, then gives the assurance of Divine fellowship. Through the reading of this volume lives will be lifted, hearts made full, and faith strengthened.

Hobnails for Rugged Paths by C. Gordon Brownville. Published by Revell. Five sermons. Price \$1.00.

Dr. Brownville is pastor of the Tremont Temple, Boston. This volume of sermons is published as a part of the Centennial activities of the church. The volume takes its name from the first of the sermons.

—J. C. Miles.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Wade Carver of Jackson has been holding devotional services over radio station WTJS.

R. F. Gregory, a consecrated, talented preacher, died on April 3 at his home in Murray, Ky.

Oscar Gibson and Mrs. Gibson are engaged in a revival at Brinkley, Ark., assisting the pastor, H. C. Seefeldt.

It is reliably rumored that the Tyler Street Methodist Church of Dallas, Texas, has installed a baptistry for those who prefer to be immersed.

Valance Street Church, New Orleans, S. A. Murphy pastor, had a gracious revival lately in which C. W. Daniel of Eldorado, Ark., did the preaching.

From April 7-17 J. B. Lawrence of Atlanta, Ga., Secretary of the Home Mission Board, is preaching in a revival in Central Church, Greenville, S. C.

More than 50 additions occurred during a revival at Immanuel Church, Charleston, W. Va., in which E. C. Edwards of Huntington, W. Va., did the preaching.

W. Fred Hinesley of Cedar Hill Church, Atlanta, Ga., has been called to the care of the First Church, Roswell, New Mexico. He has not accepted.

The First Church, Rockwall, Texas, is happy that W. A. Squires has accepted the call, after resigning the Reed and Fairview churches in Oklahoma.

There were 52 additions by baptism at Hamlin, Texas, as a result of a meeting in which Hennard E. East, a young evangelist, did the preaching.

The Southern Baptist Hospital of New Orleans, La., has outgrown its capacity, and has begun the construction of an addition to furnish space for 70 beds.

Superintendent L. J. Bristow of the Southern Baptist Hospital, New Orleans, has survived a major operation and is rapidly recovering.

W. R. White will sail for China about August 1 and will make an evangelistic tour of China. He has been released from his pastoral duties.

The First Church, Anadarko, Okla., John R. Kelly, pastor, is glad of the good revival in which C. E. Wilbanks did the preaching, and Otis Allen led the music. There were 57 additions, 48 by baptism.

Courts Redford preached lately in a revival in Euclid Avenue Church, St. Louis, Mo. As a result, the pastor, W. E. Denham, welcomed 46 members. E. L. Carnet of New Orleans led the singing.

The First Church, Lexington, Simpson Daniel, pastor, is happy over a Sunday School Training School which closed Friday night. Don Norman and Mrs. Norman of Nashville were members of the faculty.

Charles A. Curb, a student in the Oklahoma Baptist University, was ordained to the gospel ministry by the First Church, Shawnee, Okla. His father, Don Curb, has been preaching 38 years.

Sam Morris, familiarly known as "The Voice of Temperance," delivered a red-hot prohibition speech in the First Church, Oklahoma City, Okla., by invitation of the pastor, W. R. White.

M. E. Dodd of the First Church, Shreveport, La., lately concluded an effective revival meeting at Marshall, Texas. C. L. Hargrove is pastor. The latter is now preaching in a meeting in Columbus Avenue Church, Waco, Texas.

In the past twenty-nine months Avondale Church, Chattanooga, has welcomed 500 members. A majority of these have come on profession of faith in Christ for baptism. The pastor, Homer G. Lindsay, is happy over the result thus far.

Everett L. Byrd, a graduate student of the Louisville Seminary, has been called as pastor at Holly Springs, Miss., and he has accepted. The late J. E. Byrd was the beloved Sunday school secretary for Mississippi for thirty years.

By THE EDITOR

Pastor A. N. Hollis of Waynesboro, writes that his people are now definitely determined to have them a modern house of worship.

On April 7, Wildersville Baptist Church in Beech River Association, T. M. Boyd, pastor, held their first service in their new, brick-veneer building.

Sunday, April 7, Pleasant Hill Baptist Church, Providence Association, went to full-time preaching, with William Martin, student in Carson-Newman College, as pastor.

Superintendent T. D. Pickell, of the First Church, Lenoir City, writes that they started two mission Sunday Schools April 7th, with 33 present.

Avondale Baptist Church, Chattanooga, Homer G. Lindsay, pastor, has welcomed 500 additions in the past twenty-nine months.

The third Sunday in April Shop Springs Baptist Church, W. C. Summar, pastor, is to dedicate its new building.

Missionary C. D. Tabor of Stone Association, reports a fine Fifth Sunday meeting held with Rocky Point Church, March 31st. Seventeen churches were represented.

In the First Baptist Church, Jackson, W. C. Boone, pastor, a love offering for the building fund was initiated Sunday, April 7, which totaled \$6,131.51 up to Friday noon.

A. T. Allen, recently come from Atlanta to the pastorate of Bell Avenue Church, Knoxville, is happy over the promising outlook there. There were 8 additions April 7.

Union Hill Baptist Church, near Goodlettsville, has recently closed a gracious revival, with C. F. Clark, pastor Park Avenue Church, Nashville, doing the preaching. C. H. Robinson is pastor of the Union Hill Church.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 7, 1940

	Sunday School	Training Union						
Alcoa, First	347	191	Cowan	96	27	LaFollette, First	352	98
Antioch	107	46	Dyersburg, First	430	154	Maryville, First	696	76
Ashland City	47		Elizabethton: Eastside	119	66	Pleasant Grove	134	84
Bolivar, First		178	First	526	147	Martin, First		22
Parran Chapel		117	Immanuel	131	54	Manson		23
Butler	188	105	Little Mountain	124	139	Memphis, Bellevue	1918	700
Chapel Hill, Smyrna	54	26	Siam	205	48	Boulevard	409	188
Chattanooga: Alton Park	252		Southside	100	48	Central Avenue	466	
Avondale	533	197	Watauga	251	94	First	768	169
Calvary	353	91	Erwin, Calvary	351		Speedway Terrace	515	
Central	326		First	379		Temple	1032	348
Chamberlain Avenue	312	103	Ninth Street	238	141	Union Avenue	1054	297
Chickamauga	134	64	Etowah	415		Murfreesboro, First	455	119
Eastdale	176	76	Fountain City, First	318	130	Walnut Street Mission	50	75
East Lake	395	101	Georgia, Rossville, South	142		Nashville: Baker's Grove	85	
East Ridge	42	50	Grand Junction	121	48	Central	26	
Edgewood	134	101	Goodlettsville, Union Hill	125	58	Inglewood	370	111
First	1129	186	Harriman, So. Harriman	183	101	Fatherland	72	72
Harrison	45		Heiskell, Bishopville	64	64	First	1366	411
Highland Park		174	Hixson, First	157	60	Freeland	138	43
Morris Hill	210	106	Mission	30	30	Mt. Juliet	120	117
Northside	443	136	Humboldt, First	317	51	North End	231	13
Oak Grove	241	103	Hermitage, New Hope	176	115	North First	26	
Oakwood	175	54	Hickman: Calvary	146	146	Radnor	222	
Pine Grove	90	75	First	708	120	New Tazewell	134	39
Red Bank	409	120	West Jackson	679	192	Ooltewah	93	39
Ridgedale	623	234	Jefferson City, First	494	263	Paris, First	347	122
South St. Elmo	160	54	Johnson City, Central	81	81	Rockwood, First	301	108
White Oak	134	62	Kingsport, First	695	89	Sevierville, Alder Branch		
Woodland Heights	140	57	Knoxville: Bell Avenue	550	150	Shelbyville, First	177	
Crossville, First	139	62	Broadway	962	288	Townsend, Bethel	144	
Cleveland, Big Springs	328	155	Fifth Avenue	992	181	Trenton, First	361	35
Church Hill, Oak Grove	42	42	First	336	336	Tyner	57	285
Collierville	121	87	Lincoln Park	523	179	Union City, First	565	101
Columbia, First	284	48	South	446		Walter Hill, Powell's Chapel	129	
			Lebanon, First	323	103	Wildersville	86	
			Lenoir City, First	390	75			

Dr. W. E. Davidson is author of a fine booklet, "A Catechism of Bible Doctrine," issued by the Baptist Sunday School Board at Nashville at five cents a copy, with smaller prices for larger quantities.

With Pastor W. L. Baker preaching and Clyde Anderson leading the singing, North Springfield Chapel has concluded a week's meeting with 20 professions and 3 additions by letter.

Lyn Claybrook, pastor for the past two years of Friendship and Maury City Baptist churches, has accepted the call to the pastorate of the First Baptist Church, Dresden, and will move on the field about May 1.

Woodstock Park Baptist Church, Jacksonville, Fla., C. E. Lubin, pastor, had the assistance of Evangelist W. L. Head, of Atlanta, in a recent meeting in which there were 50 additions, 45 by baptism.

Dr. Selsus E. Tull, Evangelist of Hazlehurst, Mississippi, closed a revival on April 7th with the Park Memorial Baptist Church of Houston, Texas, of which Dr. W. L. Shuttlesworth is pastor, in which there were 85 additions to the church.

A splendid booklet for church members, especially new members, is "Church Member's Handbook," by Joe T. Odle, pastor East Baptist Church, Paducah, Ky., procurable from the author at ten cents a copy and for smaller prices in larger quantities.

Another splendid booklet to help young converts is by James E. Dillard, publicity director, Southern Baptist Convention, 161 Eighth Avenue North, Nashville, Tenn., procurable from the author on the same terms as the booklet in the preceding paragraph.

Missionary Pastor, Leonard Gassaway of Camden, reports a visit to a near-by rural community with the result that a new Sunday school is being set up. He is also planning Vacation Bible schools for his town and community, two of which are to be held for Negro churches.

With Evangelist Floyd Creasy, Chattanooga, doing the preaching, Oak Grove Baptist Church, Chattanooga, has closed a revival in which there were around 40 professions and restorations, with 12 baptized on the closing night and others to follow. Pastor C. J. Donahoo writes in high praise of Evangelist Creasy.

Evangelist T. C. Crume, Florence, Ky., and Singer I. C. Petree, Knoxville, were with Pastor P. B. Baldrige and the First Church, Maryville, in a meeting in March in which there were 138 additions, 112 of them by baptism. The pastor heartily commends the work of these men.

Superintendent Roy E. Ladd writes of the fine progress the South Harriman Baptist Church is making. Since entering their new building two and one-half years ago, every phase of the work has advanced. The Sunday School is one of three in the association to reach the standard and under Pastor J. Nelson Roach, who is also superintendent in the association, the church was the first to reach the standard.

With C. W. Pope, pastor First Baptist Church, Jefferson City, doing the preaching, Pastor B. Frank Collins and Brainerd Baptist Church, Chattanooga, recently held

PHYSICIAN WANTED: A good rural town in midst of a fine farming section wants a physician who is a Christian of the Baptist persuasion. The place offers a splendid opening for one who wishes to locate where the practice will be general and compensation good. Write to "Inquirer," 149 Sixth Ave. N., Nashville, Tenn.

a gracious revival in which the church was greatly blessed and numerous people rededicated their lives. Since October, including the meeting, Brainerd has had 50 additions.

APPLICATIONS are coming in for the Pastors' Retirement Plan. The work on this should be pushed, now, for we need to have in hand by June 1st, enough applications to assure the beginning of the movement by July 1st. One hopeful sign is the number of younger pastors who are entering it. Let us drive for not less than 400 pastors enlisted by July 1st with an average age of not over 42 years!

Returns are coming in to Secretary Freeman in response to a letter mailed last week regarding the slump in Co-operative Program receipts for March. In nearly every case the reason given for decreased contributions is the terrible weather of the past winter and its damaging effects upon the entire program of the churches. Spring has come and the sky is brightening in the office of the Executive Board.

Moodyville Baptists have organized a missionary church and begun their service by sending an offering of \$5.25 for the Co-operative Program. This new church in Stone Association territory is the outgrowth of the work of state missionaries. Brethren W. F. Wright and A. D. Nichols of Jamestown; C. D. Tabor of Brotherton; H. M. Randall, Crossville; O. G. Lawless of Byrdstown; Mrs. Louisa Carroll of Jamestown; and others attended the program when the church was organized.

"The Visitor," a paper published in Fort Worth, recently carried on the front page the pictures of Pastor Lum Hall, ex-Tennessean, pastor First Baptist Church, Electra, Texas, with his wife and daughter, and an interesting write-up concerning them. The editor used to be Bro. Hall's pastor and we rejoice with him and his family over the marked progress in his church in his five years' pastorate at Electra.

Clerk R. M. Patton sends us an interesting write-up of the ordination in the Trenton Street Baptist Church, Harriman, the afternoon of March 31, of Brethren Theodore Chitwood, A. C. Cooper and Stanley Dalton to the deaconship. S. O.

A missionary pastor, recently ordained, is in need of good books of all kinds which will help him in Bible study, sermon preparation, the presentation of Baptist doctrine, and help him generally in his pastoral and evangelistic work. In order to prevent duplications, kindly write Baptist and Reflector what you have to donate along this line, whereupon we shall write you whether to send your books or not.

Kniseley, Geo. S. Jarman, James T. Warren, J. Nelson Roach, T. L. Cate were indicated on the program. D. Chester Sparks is pastor.

The following friends recently visited the Baptist and Reflector office: W. C. Smedley, Edith Welch, Chattanooga; H. H. Stembridge, Jr., Paris; W. B. Woodall, Springfield; Orelle L. Ledbetter, Charles Chapman, Alvin Baker, Memphis; John L. Burchfield, Zena Johnson, Mrs. Erma Strunk, Rockwood; Mr. and Mrs. W. W. Williams, Joe Powell, Wheat; W. L. Baker, Springfield; C. H. Warren, Lebanon; Mr. and Mrs. Joe L. Wells, Anna, Ill.; Noel Smith, Ashland City; and Floyd Creasy, Westmoreland. We cordially invite them to come again.

With the Churches: Alcoa—First, Pastor Angel received by letter 1, for baptism 2. Athens—First, Pastor Bond received by letter 1. Chattanooga—Alton Park, Pastor Smith received by letter 1, for baptism 1; Avondale, Pastor Lindsay received for baptism 3; Calvary, Pastor McMahan welcomed for baptism 5, by statement 1, baptized 4; Chickamauga, Pastor Cochran baptized 2; Eastdale, Pastor Tallant received by letter 2; East Ridge, Pastor Williamson received by letter 23, for baptism 5; Edgewood, Pastor Sollie received by letter 1, for baptism 1; First, Pastor Huff received by letter 2, for baptism 6; Morris Hill, Pastor Catlett received for baptism 1, baptized 6; Northside, Pastor Selman received by letter 1; Oak Grove, Pastor Donahoo welcomed by letter 2, for baptism 6, baptized 12; Oakwood, Pastor Everson received for baptism 2; Ridgedale, Pastor Ivey welcomed by letter 14, for baptism 5, baptized 12; South St. Elmo, Pastor Ziegler received by letter 5, for baptism 1; White Oak, Pastor Horltd received by letter 3, baptized 5; Woodland Heights, Pastor Alexander received for baptism 1, baptized 14. Dyersburg—First, Pastor Vollmer received 2 by letter. Elizabethton—First, Pastor Starke received 2 for baptism. Etowah—First, Pastor Dance baptized 2. Fountain City—First, Pastor Burke received 1 for baptism. Goodlettsville—Union Hill, Pastor Robinson received for baptism 5. Jackson—First, Pastor Boone received 1 for baptism, baptized 2. Jefferson City—First, Pastor Pope received 1 by letter. Kingsport—First, Pastor Hughes received by letter 4, for baptism 1. Knoxville—Bell Avenue, Pastor Allen received by letter 6, for baptism 2; Broadway, Pastor Pollard received by letter 5, for baptism 11; Fifth Avenue, Pastor Wood received by letter 3, for baptism 2; Lincoln Park, Pastor Livingston welcomed by letter 3, for baptism 3, baptized 1; South, Pastor Haynes welcomed 2 by letter, for baptism 2, baptized 7. Memphis—Bellevue, Pastor Lee welcomed by baptism 2, by letter 17, baptized 11; Boulevard, Pastor Arbuckle received for baptism 1, by letter 2; Speedway Terrace, Pastor Harris received by letter 3; Temple, Pastor Boston welcomed by letter 1, for baptism 1, baptized 2. Murfreesboro—First, Pastor Sedberry welcomed by letter 1, for baptism 5, baptized 5. McMinnville—Magness Memorial, Pastor Minks received 2 additions to the church. Nashville—Central, Pastor Wright received by letter 2; Eastland, Pastor Crain welcomed by letter 4, for baptism 2; First, Pastor Powell received by letter 1; North End, Pastor Hatcher received for baptism 1. Paris—First, Pastor Stembridge received for baptism 7. Rockwood—First, Pastor Leonard received by letter 2, for baptism 2, baptized 1.

LIFE ON TENNESSEE BAPTIST CAMPUSES

Dr. Atwood Resigns as President of Tennessee College

By O. C. Miller

DR. E. L. ATWOOD, who has served as president of Tennessee College for the past 16 years, resigned the position at a meeting of the Board of Trustees held in Nashville on April 4.

Dr. Atwood was elected president emeritus and was given a small salary by the Board. He was offered the position of field agent, or other work with the College. He has definitely declined the field work, it is stated, but may accept other work provided it is satisfactory with the new administration.

He stated that he did not resign because of poor health, as his health has greatly improved since his illness three years ago. He stated that he may go back into the ministry.

Dr. Atwood came to Tennessee College as teacher of Bible, leaving the pastorate of the First Baptist Church of Dyersburg, about 19 years ago. He became acting president two years later, and then was elected president the next year.

A graduate of Georgetown University, with the B.S. and M.A. degrees, Dr. Atwood also holds the B.D. degree from Crosier Seminary, and the honorary D.D. from Union University.

In a recent report to the Board of Trustees, Dr. Atwood pointed out that the indebtedness had been reduced from \$96,000 in 1932 to \$21,500 to outside bond holders at the present.

The Board selected the following committee to secure a president of the College: Dr. R. Kelley White, Dr. W. C. Creasman, and Mrs. Wm. McMurry, Nashville; and Dr. Black and Sam Cox, Murfreesboro.

Commencement Program at Harrison-Chilhowee

Harrison-Chilhowee

HARRISON-CHILHOWEE will have the following program commencement week: Monday night, April 29, oratorical contests; Tuesday night, April 30, high school play, **Lena Rivers**;

Wednesday night, May 1, class night; Thursday night, May 2, baccalaureate sermon; Friday night, May 3, baccalaureate address. This year Dr. W. F. Powell, pastor First Baptist Church, Nashville, will deliver the sermon, and Dr. John F. Fraser, pastor, University Baptist Church, Baltimore, will deliver the address.

Miss Gladys Honeycutt, Jonesboro, will be valedictorian at the exercises, while A. A. Carlton will be salutatorian. (Editorial: This item was sent by Prof. Anderson.)



Mr. Carlton Miss Honeycutt

Professor Roy Anderson, accompanied by five ministerial students, visited twelve churches in Memphis, Sunday, April 7, where each of them spoke at the hour of worship.

Union Wins Debate Tournament

Union University, Jackson

UION UNIVERSITY won the fourth annual Volunteer Invitational Debate Tournament at Jackson, April 13, over a field of 17 colleges from five states.

Gordon Clinard of Springfield, Tenn., star Union debater, was named the best tournament debater on the question whether United States capital should be conscripted in case of war.

Clinard and his colleagues, John R. Myers and Charles Millican, were undefeated on the question of a strict isolation policy for the United States, winning a three to nothing decision over Mississippi State College in the finals of the championship division.

Tennessee College Homecoming and Other Items

Tennessee College, Murfreesboro

THE ANNUAL HOMECOMING and May Day Festival will be held at Tennessee College on Saturday, April 27, it has been announced by Miss Mary Hurt Satterwhite, Alumnae Secretary.

A large number of former graduates and students of the college are expected to attend the all-day program. An interesting program is being arranged, both for the alumnae meeting, as well as for the May Day Festival.

* * * * *

EFFORT IS BEING MADE to secure a large student body for Tennessee College for the next session. The names of more than 75,000 high school graduates have been secured, and almost fifty thousand of these have been sent literature concerning the program offered by the College.

* * * * *

DR. A. L. ATWOOD, president, and Dr. J. A. Kirtley, dean, attended the sessions of the Southern Association of Colleges and Secondary Schools which was held at Atlanta, Georgia recently. Miss Gladys Bragg, bursar of the College, attended a meeting of the business managers and bursars, which was held at Tallahassee, Florida. Miss Jean Stallings, of the Physical Education department, recently attended a meeting of the Southern Physical Education Directors, held at Birmingham, Alabama.

Harrison-Chilhowee Notes

Harrison-Chilhowee Academy, Seymour

FRIDAY AFTERNOON, MARCH 29, closed the much exciting contest between the four high school classes at Chilhowee. The victory went to the senior class both in electing the May queen, and in the championship contest in literary, mathematic, and athletic ability. Last year the same class, then juniors, also won both contests. A close second was the junior class of this year.

* * * * *

THE FOLLOWING OFFICERS were elected to the B. S. U. council recently by the school: President, James Williams; first vice-president, Ruby Shelley; second vice-president, Conley Evans; third vice-president, Truman Boyd; secretary, Mary Ruth Johnson; treasurer, Virginia Masters; reporter, Ruth Rogers; chorister, Elmer Foust; pianist, Mildred Ogile.

Roger Babson on the Small Colleges

"Schools and colleges—clients at this time of year write to us for suggestions as to preparatory schools and colleges which we would suggest for young people. We feel strongly that the small college in a small community is very much better than a large college. A school that is little known outside of its own environment will usually do more for your children than one with a national reputation. We also strongly recommend colleges which have been founded and are now being watched over by one of the church denominations. Every client doubtless attends some church. Ask your minister to give you a list of some of the small Christian colleges which he would recommend. If he fails to help you, we will gladly try to do so."

—as stated in his weekly letter of August 29, 1938.

* * * * *

Dr. Alexis Carrol, in **Man, the Unknown**, says:

"Despite the immense hopes which humanity has placed in modern civilization, such a civilization has failed in developing men of sufficient intelligence and audacity to guide it along the dangerous road on which it is stumbling. Human beings have not grown so rapidly as the institutions sprung from their brains. It is chiefly the intellectual and moral deficiencies of the political leaders, and their ignorance, which endangers modern nations."

There is a growing need for a number of strong church colleges to devote their resources to a program of adequate training for church leadership.—Educational News Bulletin.