

Baptist and Reflector

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

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MOTHER'S DAY SERMON

(Preached to congregation of the First Baptist Church, Knoxville, Tennessee, by the pastor, F. F. Brown.)

"For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." I Samuel 1:27, 28.

BECAUSE OF MEMORIES AWAKENED, the sentiments stirred and the thoughts prompted, Mother's Day has become one of the high days on the calendar of the English speaking world.

The Mother's Day that stirs tender memories, awakens holy through which the spiritual values are magnified and shine with if that is all, then the day is cheapened and coarsened.

The Mother's Day that stirs tender memories, awakens holy sentiments, that even brings unbidden tears to our eyes, has failed of its purpose if that is all. The thoughts of a Christian mother, whether she be in the Father's House or still with us, should bring us closer to her God. The holy sentiments should be translated into more worthy lives. Our tears should become telescopes through which the spiritual values are magnified and shine with new luster.

The verse of scripture leads us to one of the darkest periods of Israel's history. Throughout the land there had been a drift from God that resulted in moral blight, decay and corruption. As one gropes his way through this darkness he sees a light, and as he draws nearer he is looking into the face of a pious, praying, Godly mother. As he lingers with her the light grows—other faces appear—the face of a devout, Godly husband, and another face—the face of a happy, eager child—a child that is destined to change the history of a nation. The mother has brought him to the house of the Lord and is leaving him there with the priest to be trained for definite service. Before she makes her prophetic prayer and departs for her home, we have her words to Eli, "For this child I have prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord."

What a picture! What a family! Elkanah, the husband and father. Hannah, the wife and mother. Samuel, the child who is to be the last of Israel's Judges, the first of her Prophets.

WE DO WELL TO LINGER with this family because the Godly family is not only the cradle of great men—the Godly family is the cradle of character, morality, righteousness, and spirituality, without which the individual and the nation wither.

Husbands and fathers do well to stand by Elkanah and remember that in the plan of God the husband and father is to give the wife and mother sympathetic, intelligent, wholehearted co-operation and support—that he is to give the children the right kind of example and teaching. See Elkanah as he moves toward the house of the Lord at Shiloh taking the children with him to worship, and learn that in the plan of God, the father has his greatest religious responsibility in the home, his richest religious opportunity in the home. If he fails there, he fails everywhere.

Mothers do well to linger for a long time by Hannah—learn her spirit, look upon her ideals and find the secret of her power. As we stand in her presence, we learn that the highest, holiest, divinest mission of womanhood is that of motherhood.

As we stand in her presence, we learn that a mother's ideal for her children should be Christian character and usefulness in the world.

Standing in her presence we learn, too, the secret of her power—faith in God, and prayer. Through all history Christian motherhood has lifted and lighted civilization, shaped the characters and

determined the destinies of her sons and daughters by faith and prayer. There is no other method—a faith that bends over God's Book, learns His teaching and plans to make the home "after the pattern shown on the mount."

JUST THE OTHER DAY I read of a group of men discussing the different translations of the Bible. One of them said, "I like the Authorized Version best." Another said, "I like the Revised Translation best." Another, "I like my mother's translation best." "Why," one of them said, "did your mother translate a Bible?" "Yes," he replied, "she translated it for me and I believe that she got it straight, for I saw it in her life."

Prayer. Continuous fellowship with God—prayer, the closet and the closed door—prayer, sleepless, importunate prayer that holds the family forever before the throne of God.

One of our modern novelists has a chapter in his book on "How My Mother Got Her Face." Those of you who have read the book will recall his explanation. His mother got her face like many of our mothers got their faces, by looking into the face of God in a life of prayer that transformed and illuminated their features, and at the same time was the secret of their power and influence.

Many of you are younger mothers and you are passing through trying experiences and facing difficult problems. Those of you who are serious turn to every possible source of help. Modern methods of teaching help some. The new knowledge of child psychology helps some. The church and the state reach their hands to you and want to assist in every way possible. They help some. But as you gratefully avail yourselves of all these varied sources of help you will know that when they have done their best they are insufficient and you

will learn from the history of motherhood that you cannot hope to go on with your task without faith and prayer.

May I suggest to you the example of two women—Jochebed, the mother of Moses, and Hannah, the mother of Samuel. You recall that when the princess had found the baby Moses in that strange crib, a bulrush basket trembling on the waters of the Nile, how she asked the sister of Moses to call a nurse, how that sister, with a diplomacy that challenges the thought of all the diplomats of the world, went and called Jochebed, the mother of Moses. Do you recall how the princess said to the mother: "Take this child away and nurse it for me and I will give thee thy wages." That is the word not only of a princess, that is Heaven's message and law for motherhood. "Take this child . . ." And the answer of Christian motherhood is the answer of Heaven here in this text. "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

In "A Little Parable for Mothers," Temple Bailey pictures a young mother as she sets her foot on the path of life. She asks, "Is the way long?" and her Guide answered "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning." The writer then describes how that mother led the children through various life experiences, giving them courage and strength and guidance as the days passed. The writer says: "The next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the mother said: 'Look up. Lift your eyes to the light.' And the children looked

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EDITORIAL

Remember the Orphanage on Mother's Day

BY THE ACTION OF the State Convention, Mother's Day, May 12, is a day on which our people throughout the state are asked to make special offerings to the Tennessee Baptist Orphans' Home. The action of the State Convention is simply the action of the messengers of Baptist churches in convention assembled.

That this special observance of the day in behalf of the Home is thus provided for, means that special offerings to the Home in this way are not in conflict with the Co-operative Program, but are a part of it.

Nothing could be more fitting on Mother's Day than to remember fatherless and motherless children in a special way. While we wear flowers and do other things to honor our mothers, let us make generous gifts to provide sustenance and training for the child which does not have a mother's care.

Remember the Orphanage in a worthy way on Mother's Day.

What Will Legislatures Do Next?

THE KENTUCKY LEGISLATURE recently passed a bill providing for transportation at the cost of the tax-payers of children who attend religious and private schools. The bill passed the Senate without a dissenting vote and the Lower House by a three to one vote. The Floor Leader of the legislature is reported as stating that this was "strictly an administration measure" urged by the Governor and Highway Commissioner. This bill has the effect of absolutely abolishing the fundamental principle of separation of church and state, which even school children know is one of the most cherished principles of the Constitution of the United States.

"Our condition is desperate when legislators and public officials no longer regard our statute laws, our age-old principles of government and religion and even the Constitution itself. Let Hitlerism stay across the sea and Roman Catholicism keep its hands out of our governmental affairs. This is a land of Religious Liberty where it is surely unconstitutional to tax one denomination to furnish buses to transport the children of another denomination to its OWN school.

"What has happened in Kentucky can happen in Tennessee and may happen here unless we wake up and send men to the legislature who can be depended on to stand for the right and who have the conviction and the courage and intelligence to defend Americanism, our Constitution and our moral standards to the last ditch."

—Bulletin First Baptist Church, Trenton, C. O. Simpson, Pastor.
Editorial Comment: Pastor Simpson passes a timely criticism and sounds a timely warning.

"Essentials" and "Non-Essentials"

A MINISTER ANNOUNCES that he "preaches the essentials" and "pays no attention to the non-essentials."

When a union revival is on hand, somebody, sometime is sure to say that "the fundamentals are being stressed, but the non-essentials are not mentioned."

The spokesman for an organized "fundamentalist" movement, perhaps with the Baptist name, perhaps not, may be found saying that the movement is dedicated to "the essentials," but "does not bother with the non-essentials."

The advocate of the organic union of denominations often says,

"It is only the non-essentials that divide us."

A school may advertise itself as "orthodox, non-sectarian, fundamental" and as "emphasizing the essentials" and "letting the non-essentials alone."

Their name is legion who announce their policy as being, "In essentials unity, in non-essentials liberty" and so on.

This supposed antithesis between essentials and non-essentials in the realm of Christian doctrine is often voiced, and it is very popular.

With charity toward all, Baptist and Reflector rejects this popular conception. It accepts unreservedly every teaching in the Word of God and holds that every Bible teaching is essential in its place and for its purpose. There are no non-essentials in the list of Bible doctrines.

The doctrines of the Inspiration of the Scriptures, of the Being and Nature of God and of the Person and Work of Christ are certainly fundamental. Error at the point of these doctrines cannot be unimportant nor opposition to the error unnecessary.

The doctrines of the Atoning Death, Burial and Resurrection of Christ, the Second Coming and the doctrine of Salvation by Grace and its corollaries are assuredly essential. Therefore, the teaching which evaporates or perverts these and the teaching of sacramental and sacerdotal salvation cannot be unimportant errors. They are serious and must be opposed. Such doctrines are redemptive essentials.

But the same God who calls sinners to salvation commands the saved to be obedient. To keep these commands is not essential to salvation, but it is essential to obedience. The child of earthly parents does not observe parental commands in order to remain born, but it is highly important that the child be obedient. The same applies to Christians. While the doctrines relating to the obedience of Christians are not essential in a redemptive sense, they are essential in a practical sense.

It is unthinkable that the Lord has commanded Christians to be obedient without making clear the items in that obedience. The man who desires and prays and searches in the Word of God can know the meaning of such commanded things as Baptism, the Church, the Lord's Supper, Missions and other revealed items in Christian obedience. And Jesus says, "If ye love me, keep my commandments." This takes such things out of the class of non-essentials and puts them among the essentials. They are not essential to salvation, but they are essential to service in its full scope. As an instance of the principle applicable to all duties in the realm of Christian obedience, the Gospel writer says that those who refused to be baptized in the days of John the Baptist "rejected the counsel of God." To heed the counsel of God is no non-essential matter.

Yet those who designate certain doctrines commonly select such things as Baptism, the Lord's Supper and the Church and its corollaries for that designation. However, when a showdown comes the man who classes such things as non-essentials will probably indicate very clearly that he does regard them as essentials in Christian doctrine as related to him and as regards his interpretation thereof. Witness the man who in a revival fervently referred to the "fundamentals" versus the "non-essentials" and then took an hour or so on Sunday trying to prove that the baptism of infants is scriptural and ought to be observed!

In truth, when people begin to talk about the "essentials" and the "non-essentials," they really mean this: 1. "The non-essentials are doctrines or interpretations of doctrine which we do not like." 2. "We don't want others to bother us by bringing up such things." It is much easier, you know, to classify an undesirable doctrine as non-essential than to acknowledge error and accept the doctrine as the Word of God presents it. But, while they classify this or that doctrine as a non-essential, their bearing and remarks when a real test comes soon make it clear that they consider it very essential that others accept their view of essentiality and non-essentiality!

Every Bible doctrine is essential either for salvation or for service. He who presumes to divide Bible doctrines into essential and non-essential is not "loyal to the whole Word of God," though he may profess to be. "Thy word (the whole word) is truth," both the redemptive and the practical parts of it.

There are no non-essentials in revealed truth.

Poteat Proposes Secretary of Religion

ROY O. BEAMAN, Pastor Calvary Baptist Church, Tampa, Florida.

EVERY LOVER OF RELIGIOUS LIBERTY should sound an alarm against the following proposal of Dr. E. M. Poteat, recently released by the Religious News Service from Cleveland, Ohio:

"A suggestion that a Secretary of Religion be appointed to serve in the Federal Cabinet was made by Dr. Edwin McNeill Poteat, of the Euclid Avenue Baptist Church here.

"It is claimed that an army and navy are essential to the preservation of democracy, and we have secretaries for these departments. Would it not be logical, also, to have a government secretary of religion, especially since we are now dis-

covering that we cannot have democracy without religion?" Dr. Poteat said.

One wonders why any person called a Baptist would make such a suggestion. Baptists have always been defenders of religious liberty for all. Why then does Doctor Poteat make such a proposal? The answer may be found in his book, "Jesus and the Liberal Mind," published in 1934.

Background of Proposal

In this book Dr. Poteat sermonizes on Jesus' Words in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Note his definition of "the kingdom." "The heritage Jesus offered the little flock and which communism has usurped—namely, controlling the government of the world" (Page 202). "It was then, what it is now, either a forecast of a world-wide political and social revolution, or a colossal hoax" (Page 192). "And so we water the promise down to some empty banality about spiritual kingdoms; or of its utterance instead of realistically setting out to make it good" (Page 194).

One does not have to be a theologian to see that these quotations evaporate the meaning of the words of Jesus. Without doubt Jesus had in mind the same kingdom when He said, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence" (Jno. 18:36). The next verse shows that the kingdom of Jesus is the kingdom of truth.

Forseeing that his position implies union of church and state, Mr. Poteat immediately proceeds to explain away these words of Jesus, "Render to Caesar the things that are Caesar's and to God the things that are God's." He says, "Jesus was not resolving a state-church controversy in these much-quoted words about Caesar and God" (Page 201). Paul (Rom. 13:1) and Peter (1 Peter 2:13-14) taught submission to the government instead of an effort to bring about a political revolution. Did these Apostles oppose Jesus? Mr. Poteat would have us think so.

Proposal Unconstitutional

The suggestion of Mr. Poteat is unquestionably unconstitutional. The first amendment, the first article of the Bill of Rights, reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This precious document prohibits the establishment of a coercive ecclesiastical system or religion based upon compulsion and the sword.

Debunks the Constitution

Mr. Poteat throws away the words of Christ, debunks the Constitution, and calls us back to the days of bloodshed and persecution, when men and women were put to death for worshipping God as they understood the Bible. Justice Story wrote in his work on the CONSTITUTION: "It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, thus exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject (of religion and the 'things that are God's')." Since human nature has not improved, we still need this Constitutional safeguard to our lives and liberties.

Jefferson Defines Position

The Danbury Baptist Association wrote Thomas Jefferson. He replied in these striking words, "Believing with you that religion is a matter which lies solely between man and God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State." The Supreme Court through Chief Justice Waite endorsed this opinion of Jefferson.

Washington Orders

The Religious News Service has just released this item, "One of Geo. Washington's first orders to his soldiers when he assumed command of the Colonial Army was 'to protest and support the undistributed enjoyments of the Rights of Conscience in Religious matters with your utmost influence and authority.'"

Will Rob of Liberties

The recent appointment by the President of a "personal representative to the Pope" underscores the dangers of the suggestion of Dr. Poteat. What would a Cabinet of Religion do in Washington? One has little understanding of the times not to know that it would become a powerful Catholic tool to rob us of our liberties. Such a Cabinet would undermine instead of undergird Democracy.

—The Illinois Baptist.

The Conscience of the Curtis Company Commended

A YEAR AGO NOTICE WAS SERVED that at the next annual meeting of the stockholders of The Curtis Publishing Company, Philadelphia, Pa., publishers of **The Saturday Evening Post** and other magazines, a resolution would be introduced to instruct the management to accept liquor advertising in the **Post**.

April 17, the stockholders met. When the resolution came up, the vote of the stockholders present and by proxy was about 96 per cent against the resolution and in support of the present advertising policy which excludes liquor advertising from all Curtis magazines.

The president of the company said "that the directors were convinced that the acceptance of such advertising would not be profitable and that the effect would be to increase operating costs of the company, particularly in the circulation department."

Well, we commend the conscience of The Curtis Company versus liquor advertising, even though, according to the statement sent out, the issue is a financial one. But how much nobler it would have been if the company had also stated that liquor advertising was excluded on **moral grounds!** Perhaps the company intended for people to read between the lines in its statement and catch a moral implication. How much better to state the matter clearly.

All hail to any company anywhere which does not choke its conscience on the head of a whisky barrel!

Revival at Rutledge

THE EDITOR HAD THE PLEASURE of being with Pastor C. B. Cabbage and the Rutledge Baptist Church in a series of revival services April 14-25. Never have we enjoyed being with a pastor and people more. A deep grief came to the pastor in the death and burial of his father during the meeting, but God's grace sustained him.

An unusual characteristic of Rutledge was that there were only twelve in the town who were not already professed Christians. In the meeting nine declared their faith in Jesus as their Savior. The Lord blessed the souls of the saints and there was some rejoicing aloud. We appreciated an invitation for a return engagement next year. A visit to Carson-Newman College at the chapel hour is pleasantly remembered. Carson-Newman is doing a wonderful work.

Bro. Cabbage is not only pastor of the church at Rutledge and of other nearby churches, but also cashier of the Citizens Bank and Trust Company there. He and his family are deeply loved and respected and a solid and fruitful work for the Lord is being done. Our home during the meeting was in the Rutledge Inn, operated by Mr. and Mrs. Cate, a really good place to stay. We shall long remember the many courtesies shown us there.

The people of Rutledge are substantial citizens and very friendly. The Rutledge Baptist Church has the Baptist and Reflector in its budget. It is made up of fine people and it is moving on. It is unusually responsive to the preacher. The Lord bless Bro. Cabbage and his family, the church and the people of Rutledge.

Bible Institute, New Bethel Church

THE WEEK-END of April 27, 28, the editor was with Pastor C. H. Wilson, a friend for many years, and the New Bethel Baptist Church, in Lyon County, Kentucky, near Fredonia, for a series of four addresses in a Bible Institute. The church was also celebrating the 128th anniversary of its organization. It is located in a fertile and beautiful farming section with a substantial citizenship. Bro. Wilson has been the pastor for some nine years and is leading in a splendid way.

Other speakers on the program were: H. B. Woodward, Paducah, Ky.; W. R. Hill, Trenton, Tenn.; and T. E. Ennis, Louisville, Ky., representing the Kentucky Baptist Children's Home, Glendale, Ky. We heard Bro. Ennis with great profit and we heard various complimentary remarks about the speakers we did not get to hear.

Our home one night was with Mr. and Mrs. C. B. Jackson, and a most pleasant home it was. We shall long remember them, together with their bright little girl, Jo Nell. Also, along with others, we had supper one evening in the home of Mr. and Mrs. Henry Glenn, who brought us under obligation to them by their kindness. At noon on the Lord's Day the hostess church served an abundant and delightful dinner on the church lawn. Sunday evening after service we drove to Sturgis and spent the night with our next-door neighbor while we were pastor there, Mr. Givens Christian.

We thank Pastor Wilson and the church for inviting us to be with them on this enjoyable occasion.

up and saw above the clouds the Everlasting Glow, and it guided them and brought them beyond the darkness. And that night the mother said, 'This is the best day of all, for I have shown my children God.' Such a mother is more than a mother, is more than a memory. She is a living presence.

And young people will get a lesson from Samuel—the lesson of obedience, responsiveness, and co-operation. Any boy or girl can mar the whole family life by stubborn, wilful disobedience. Any young man or woman can be a source of discord that spells disappointment and unhappiness to mothers and fathers.

ON THIS MOTHER'S DAY, let every boy and girl, young man and woman, quietly determine before God to make your contribution to the family life. Do not think of your parents as "old fogies" and out of date. Thank God for Christian parents whose lives and teachings, whose love and sacrifices are among the greatest of God's good gifts to you.

If there are times when you feel that their suggestions are difficult, even unreasonable, accept them because you love and respect them enough to trust their wisdom. Obey and know that the unfolding years will show you they were right. Sometime ago I heard the story of a man, prominent in American life, and his daughter discussing one of youth's modern problems. The father warned her against a questionable course of conduct, popular with many excellent young people from good homes. As the discussion ended she put her arms around his neck and said, "Father, I do not understand, I cannot see how there is anything wrong in this course of conduct for me. But while I do not understand, I am going to follow your wishes because I love you." Therein is the opportunity for young people to make their highest contribution to the family life.

On this Mother's Day why not determine in your soul to cheerfully obey the only command in the Bible with a promise, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

WE HAVE BEEN THINKING of the reach and influence of a Christian family in the life of a nation in a far off day. Surely we see the application.

One does not have to be an alarmist or a sensationalist to say that the most serious problem in America today is not economic or industrial, the most serious problem in our nation today is moral and spiritual. Before our nation entered an economic depression, she was already in a moral depression. A moral depression that has not lifted. No sane man would deny that moral standards have been lowered, that the four-square ideals of character have been compromised, that the "righteousness that exalteth a nation" has sadly declined.

Before we regain our economic balance and stand upon a solid footing, we must regain a moral and spiritual footing and stand upon immovable moral and spiritual foundations. This will be done—not by the leadership of Washington, or for us here in Tennessee, by Nashville, or any other legislative group—it will be done by families. It will be done in God's cradles where parents and children stand together around the great verities of character and duty and destiny. Legislative groups can do some things for us, and the constructive things that they can do they ought to do.

Yesterday I asked a surgeon about one of the conditions necessary for a successful operation. You get the picture: He is fighting for the health of a patient; there are a number of things necessary, but one of them is that he shall have a clean field for his surgery, so various antiseptics are applied to make sure that no bacteria can be present or live in the field of operation.

And legislation can do that for us. Legislation can close beer joints and road houses, and stop much of the Sabbath desecration. Beer joints and road houses and theaters are not concerned about the building of character. They are not concerned in the promotion of moral and spiritual ideals. They are concerned about one thing, and one thing only—money. We who are maintaining homes and families ask for their removal on the same ground that a surgeon insists that no bacteria shall enter his field of operation.

Various agencies are calling our attention to the necessity of a united effort to make our streets and highways safe. Every right thinking citizen will give hearty co-operation to all of these campaign movements. Human life is too cheap. Certainly every hazard ought to be removed. Certainly every law ought to be observed.

BUT ON THIS MOTHER'S DAY it is worth while to think of another kind of safety. With all of the memories that are awakened, all of the sentiments that are stirred, surely we will

not think that the example of her white life and the emphasis of her teaching are out of date. The things for which Christian motherhood stands are timeless and dateless; without them the highways of life are to be littered with broken, ruined lives.

There is a scene in the Old Testament of a king sitting on the vantage point of an elevation and receiving tidings of a battle. His petted, spoiled son is leading an army to wreck his father's kingdom and occupy his father's throne. The issue is now joined on the battlefield. As the king watches, his throne is pushed into the background, his kingdom shrinks to insignificance, his crown disappears, and he stands before us as a father. To the messengers who came with tidings from the battlefield his questions are not those of the military leader, or king; they are the questions of a father's heart, "Is the young man safe?" What are thrones and kingdoms if the boy is gone? Then you hear the sob that comes down across the ages: "Oh, my son Absalom, my son, my son Absalom, would God I had died for thee."

On this Mother's Day let us dedicate ourselves afresh to the high task of making the way of life a little safer. On this Mother's Day let us as parents and children draw closer to God, draw closer to each other in the home, and with the light of the Spirit guiding us turn our faces toward the eternal home, even the Father's House.

A Committee on Country Churches

Proposed Resolution to be presented to THE SOUTHERN BAPTIST CONVENTION, Baltimore, June, 1940.

By J. W. Jent, Oklahoma Baptist University

WHEREAS the constituency of The Southern Baptist Convention is rural in its genius, 90 per cent of all our churches and 70 per cent of our total membership being in the open country or in villages of less than 1,000 population; and:

WHEREAS the denominational determinism of our rural churches is evident in their contribution of preachers, teachers, missionaries, and denominational leaders, and:

WHEREAS our stewardship of the Gospel and trusteeship of the Truth—our missionary and evangelistic obligation is rural as well as urban, and:

WHEREAS more than two-thirds of the 50-million population of the South is utterly unevangelized, unchurched, one of the greatest mission fields in all the world, and:

WHEREAS multiplied thousands of our country churches are denominationally detached, unenlisted in the life and work of the Convention, and:

WHEREAS these unenlisted churches are sovereign units in the Kingdom of God, outposts on the frontier of American life, holding on where the tides of wickedness surge against them, and:

WHEREAS these country Baptists are our brethren, blood-bought soldiers in the ranks, waiting for reinforcements which they deserve and should have, and:

WHEREAS the hardships of our pioneer preachers—the heroic Kingdom builders who planted these churches in the wilds of the wilderness, is the challenge of our rural heritage, and:

WHEREAS the advocates of the "federated" or non-denominational "community church" are aggressive and alert in their propaganda designed to destroy denominationalism in the rural South, and:

WHEREAS the emotional cults create a religious crisis in the rural communities in which they flourish, and:

WHEREAS the menace of these movements demands the counteracting impact of a constructive denominational program for the rehabilitation of the rural church, and:

WHEREAS the time has surely come for the Convention to do something about it, therefore, BE IT RESOLVED:

- (1) That the Convention hereby create A STANDING COMMITTEE ON COUNTRY CHURCHES, to be added to the list of standing committees of the convention:
- (2) That this committee be instructed to study the rural church situation in the South, especially conditions and tendencies in open country churches:
- (3) That the committee be instructed to make an elementary survey of our country churches, without expense to the Convention, and report their findings to the Convention next year:
- (4) That not less than an hour of the program of the Convention next year be given this committee for its report, with discussion of the same:
- (5) That it be the purpose of the Convention to perpetuate the work of this committee in the gradual growth of a general policy and definite program of rural church development.

An Honored Baptist Minister

JAMES WALKER MORTON was born in Knox County, Tennessee, April 15, 1855, the son of Rev. P. A. Morton and Margaret Shippe Morton, daughter of a Baptist preacher. On May 12, 1891, he married R. L. Meltebarger, and of this marriage there were eight children, six of whom are still living.

Mr. Morton has been in the ministry for more than fifty years. Shortly after his marriage, he moved into Indian Territory, now Oklahoma, and here he did his first work of note. He was not a preacher, and his first active work of a religious nature was the organization of cottage prayer meetings in the community. There were about 32 families, and a total of about 100 people.



REV. J. W. MORTON

After the organization of the prayer meetings, three churches were formed, growing therefrom. The people of one of the churches wanted to ordain deacons, and one man, a Mr. Jordan, objected. However, after the ordination of the deacons, this Mr. Jordan proposed that Mr. Morton be licensed to preach, and this license was granted, in Adington Bend Church, in Indian Territory. At this time he still had not decided he was to preach, and it was not until much later that he was ordained, when he moved back into Tennessee. His ordination was in Union Church, Union County, Tennessee, with H. L. Caldwell, Bart Clapp, and U. S. Thomas, all of whom are now dead, as the serving ministers.

Part of Mr. Morton's work has been as colporteur. He did this work for three years during the administration of Dr. W. C. Golden as State Secretary. Mr. Morton says of Dr. Golden, "when he died, a shadow came over my life." During his work as colporteur, as he visited in the homes, selling books and distributing literature, it was his custom to hold, in the home where he was spending the night, a prayer service. After the men came in from their work, and the women were finished in the house after the evening meal, the family would gather, and Mr. Morton would read. During the prayer service sometimes there would be conversions. While he was working as colporteur, he served a part of Knox County for a radius of ten miles where there was no resident minister.

One Friday he went into Anderson County to work, leaving at home a daughter sick with typhoid. He returned home Saturday, and on Saturday preached both day and evening services. On Sunday he again preached, and on Sunday afternoon conducted two funerals. That night he sat up with the sick child, and on the next day went out to help a son with some work on the place. It was summer—in June—and he became too hot, and was ill. He was sick for a month, and had to give up his work. It was a year before he was able to work regularly again. It was at this time he gave up his work with the State Board and resumed his work as a pastor.

At one time Mr. Morton resigned his work in Tennessee and went to Texas, where he did evangelistic work. When he returned, he was recalled to the church of which he had been pastor, and again served there.

During his ministry, Mr. Morton has baptized more than 1,200 people, and that, of course, is not all whom he has seen converted. He has served as chairman of ordaining committees to ordain thirteen preachers, he has organized two churches, has aided in the organization of two associations (Grainger County Association and Midland Association), and has been pastor of three churches during the erection of new church buildings.

Mr. Morton has always been most friendly to young preachers and there is a mutual respect. Now Mr. Morton is gradually giving away to various young ministers who need them, the books he accumulated during his many years as a preacher and pastor. Mr. Morton believes the education of young ministers is one of the most important branches of the work, and he says he can still see what he missed in not having a more thorough education for his ministerial work.

Several months ago Mr. Morton assisted in the ordination of a son-in-law to preach. Parlan Morton, a son, teaches an Adult Men's Sunday School Class, and C. P. Morton, another son, is a member of the same church and is a newly ordained deacon. Both these sons are members of Fair View Church, and Mr. Morton is now a member of the same church. This church is in Knox County, in the Midland Association—one of the Associations which he helped to organize.

Schedule of Associational Meetings for 1940

JULY		
Date—Association	Church	Location
16. Concord	Murfreesboro, 1st	Murfreesboro
26. Fayette County	Mt. Moriah	Near Whiteville
30. Big Hatchie	Harmony	
AUGUST		
7. Mulberry Gap	Idas Chapel	Hancock County
8. Bledsoe	Mitchellville	Mitchellville
9. Chilhowee	Bethel	
13. Union	Doyle	Doyle
13. Holston	Temple	Johnson City
15. Jefferson County	Mill Spring	Jefferson City
21. Grainger County	Rutledge	Rutledge
21. Cumberland Gap	Pleasant View	Claiborne County
22. East Tennessee	Clay Creek	
22. Sequatchie Valley	Richard City	Richard City
23. Hardeman County	Middleton	Middleton
26. Providence	West Broadway	
29. Big Emory	Cumb. Homesteads	Crossville
30. Tennessee Valley	New Union	Dayton
SEPTEMBER		
3. Dyer County	Roan Mountain	6 miles southeast Dyersburg
3. Gibson County	Parrish Chapel	
4. Crockett County	Oak Grove	Cairo
5. McNairy County	Cairo	Adamsville
6. Lawrence County	Good Hope	
10. Sevier County	Liberty Grove	Rt. 1, Boyds Creek
11. Salem	Zion Hill	DeKalb County
11. Midland	Dry Creek	Anderson County
12. McMinn County	Piney Grove	Wetmore
12. William Carey	Wetmore	
17. Robertson County	Kirkland Chapel	
17. Wilson County	Hopewell	
18. Carroll County	Bartons Creek	
19. Watauga	Missionary Grove	Near Camden
19. Holston Valley	Hickory Grove	Roan Mountain
20. Beech River	Hepzibah	5 miles from Rogersville
20. Maury County	Allensville	6 miles west of Lexington
21. Maury County	Cross Bridges	
21. Indian Creek	Sharon	
24. Campbell County	Glade Springs	Near Savannah
25. Stewart County	Dover	LaFollette
26. Clinton	Clinton, 1st	Dover
26. Duck River	Rutledge Falls	Clinton
27. Giles County	New Zion	
OCTOBER		
2. New Salem	Silver Point	Rt. 2, Putnam County
3. Stone	Monterey	Monterey
4. Riverside	Creston	Creston
5. Judson	Maple Grove	
5. Madison County		
8. Weakley County	Central, Martin	Martin
8. Northern	Warwicks Chapel	
8. Cumberland	Clarksville, 1st	Clarksville
10. Beulah	Macedonia	2 1/2 miles east of Kenton
10. Western District	Oak Hill	4 miles northwest of Paris
11. West Union	Pine Grove	Rt. 1, Winfield
15. Shelby County	McLean Boulevard	Memphis
15. Knox County	Fifth Avenue	Knoxville
15. Ocoee	Big Spring	Cleveland
16. Polk County	Old Ocoee	Benton
17. Sweetwater	Vonore	Vonore
17. New River	Lone Mountain	Robbins
23. Wiseman	Red Hill	4 miles northeast of Haystack and 12 miles north of LaFayette
24. Nashville	Franklin	Franklin

NOTE: We do not have copies of the following minutes: Enon, Hiwassee, Nolachucky, Southwestern District, Stockton Valley. Please send two copies to Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, at once. If there is any error in the above list, please send correction.

Best For Thee

I would choose a smooth highway;
A long white level road
With no uneven breaks to tire my feet
Or cause my steps to grow less swift
In their forward moving
Toward the distant goal I would attain;
But my Lord says, "Nay, my child,
The rugged way where sharp stones
Bring a cry of pain with every step—
That is best for thee."

I would choose bright days of spring;
Days that glow in splendor
From dawning till the set of sun;
Days where soft blue skies above
The awakening earth
Speak courage to my heart;
But my Lord says, "Nay, my child,
The cloudy dismal days
Unwarmed by golden light—
They are best for thee."

I would choose a quiet lane
That strolls at ease among
Cool shadows of wide-armed oaks
Until it finds a pebbly brook.
There I would sit and dream
And count not the pressure of the hours;
But my Lord says, "Nay, my child,
The task-filled crowded hour
That calls you to an ever-waiting need—
That is best for thee."

1617 Gaither, Memphis, Tenn.

—Viola Jewell.

The Somerville Baptist Church

THE BAPTIST CHURCH of Somerville, Tennessee will soon celebrate its one hundredth anniversary. The exact date of the organization is not known. Neither are the names of the charter members. The early minutes of the church have been lost. But from the minutes of the Board of Aldermen of the town of Somerville it is learned that the Baptists owned a lot here in the year of 1840 and in the same year erected a church building. So the church is at least one hundred years old. That first building was of brick which was either destroyed by fire, or torn down because it was condemned as unsafe for use in the year 1859.

After the loss of the first building several attempts were made to rebuild, but it was not until 1882 that the present building was erected. From 1859 until 1882 the church used the Temperance and Odd Fellows Hall as a meeting place. The lot on which the present church building stands was bought in 1882 and deeded to the following trustees: John R. Hendon, E. M. Tatum, William Tharp, and Mrs. Agnes Bumpass.

Somerville is the county site of Fayette County with a present population of about two thousand. It is the largest town in the county, located on a concrete highway, 42 miles east of Memphis. The growth of the town has been rapid the past few years. Agriculture has always been the principal interest, with some of the finest farmlands of the state within its borders.

No continuous record has been kept of the former pastors of the church, nor are the names of them all known. There is a tradition that the late Rev. Peter S. Gayle was the first pastor. Some of the others, but probably not in this order, were J. Bateman, N. S. Bastion, Mose N. Green, F. M. Freeman, H. L. Pettis, William Nolen, Enoch Windes, J. H. Oakley, Roy Ashley, J. E. Berkstresser, George Green, W. Q. Maer, E. H. Marriner, D. W. Pickelsimer, R. K. Bennett, J. D. Grey, H. B. Woodward, Floyd Chaffin, W. W. Webb, Bob Orr, and the present pastor, T. N. Hale.

Before the Civil War, slaves were admitted into the membership of the church, and at times the number of slave members equalled those of white people.

ON APRIL 8, 1851, Rev. P. T. Crawford, a missionary to China under the patronage of the old Big Hatchie Baptist Association, lectured in the church and took a collection amounting to \$13.90 which was the first offering ever made to missions by this church, according to available records.

The church probably fostered a Sunday school during the early years of its existence, but no record was kept. During the past twenty-five or thirty years regular Sunday school work has been carried on. Dr. Harry Clark, well known to Tennessee Baptists, was superintendent of the Sunday school at the time he was principal of the old Somerville high school. Others were J. W. Howse, G. R. Lipscomb, W. W. Walker, Lee Catron, Jr., Joseph Martin, H. G. McCorkle, Jack Rose, and the present superintendent, Jesse Price, who was elected last year when he was only 19 years old.

The Somerville Baptist Church has had a colorful history with seasons of prosperity and times of depression closely following each other. About thirty years ago it reached a record low, with only two members left: Mrs. T. J. Mitchell and Mrs. S. B. Hilliard. Mrs. Mitchell went to glory about ten years ago

while Mrs. Hilliard lived on until April 13, 1940. Mrs. Mitchell has two daughters that are now leading members of this church: Mrs. George N. Warbritten and Mrs. W. B. Morrison. At the time the Moderator of the old Big Hatchie Baptist Association asked, during one of its sessions, what they were to do about the Somerville Baptist Church, since it had about ceased to exist,

Mrs. Mitchell arose promptly and announced that the church was very much alive and that every member of the church was present at the association. Mrs. Hilliard, the only other member, was sitting by her side at the time. Some of their friends advised them to sell the church and disband the organization, but they steadfastly refused. As together they sang "Hold the Fort For I Am Coming," they seemed to hear the marching feet and pleading voices of this present generation asking them to hold on a little longer. At that time, also, the church called Rev. J. H. Oakley, who was a young ministerial student in Union University, as their pastor. He received only two votes but the call was unanimous since there were only two members of the church. From that day the church began to grow and has had a steady increase ever since.

Within the past twenty-five years a new day has come to the Somerville Baptist Church. Today it is one of the leading churches of Fayette County—and still growing.

When the present pastor, Rev. T. N. Hale, became pastor here on February 1, 1938, there were four deacons: J. W. Howse, L. F. Catron, H. G. McCorkle, and George N. Warbritten. Soon afterwards the church elected nine other young men as deacons as follows: Joseph Martin, Jack Rose, E. L. Middlecoff, Lloyd Bond, Robert Harris, Grady Morris, Aubrey L. McKinstry, B. Haddad, and Fred Simmons. Rev. G. T. Mayo of Dresden preached the ordination sermon.

THE PAST YEAR the church building was completely remodeled with a new roof, new windows, new floors, new indirect lighting, repainted on the outside and redecorated within. Also, a new Sunday school annex was built consisting of five Sunday school rooms, a connecting hall and a balcony opening into the main auditorium.

The plans for the coming summer call for another Sunday school annex at the rear of the building, fifty by thirty feet, which will have several Sunday school rooms, a pastor's study, and a main hall. A modern baptistry will be installed and dedicated to the memory of Mrs. Mitchell and Mrs. Hilliard, the two women who thirty years ago carried on the work of the church when there were no others to help. Mrs. Hilliard, who died here April 13, 1940, at the age of 88, gave the church \$50.00 in gold about a month before her death. She had kept this gold for more than forty years. She told some friends at the time she made the gift that she had planned all along to give this to her church some time.

Today the Somerville Baptist Church is united, steadily growing, with the finest spirit of Christian fellowship, and a membership composed of people that have a mind to work.



REV. T. N. HALE



SOMERVILLE BAPTIST CHURCH, SOMERVILLE, TENN., T. N. HALE, PASTOR

A Digest of Religious Thought

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

The Use of Force

The Commonwealth

The London *Tablet* has taken from the *Christian News Letter* a statement presumably written in German for Swiss publication by the great Swiss Protestant philosopher Karl Barth. "The German people," Barth says, "is not a bad people, no worse certainly than all other people, no worse certainly than all other peoples; and the idea that it must be punished as especially wicked today is, both from a Christian and from a human, point of view, untenable." But "it will indeed be necessary to make further developments along the fatal line from Frederick the Great via Bismarck to Hitler, a physical impossibility." We have quoted the passage in which the necessity for the state to use force is admitted. And we have quoted the passage because in this country a certain generous idealism in Catholic and Protestant thought alike sincerely is rent in its conscience by the immense difficulties, historical, practical and theoretical, which envelop the question of the use of force and the type of force to be used. Unless we determine the proper subservience of force to a policy of charity and justice, and until we recognize that force exists as an instrument of that policy, we will not be masters of the instruments of force we possess. Until we know what place we assign to force, what limitations we place on its use, what its character should be, our policy will remain uncertain and unreal, our fate remain dependent on the play of events.

(To say that force is always evil is to condemn the acts of Joshua and question the cleansing of the temple by Jesus. To say it is always right is to join Nietzsche in deifying force. Force is neither good nor evil, but an instrument which can be used by either good or evil. C. W. P.)

Confession of Sin

J. Alexander Findlay
The British Weekly

"Does the passage in the Epistle of James (v. 16) refer to confession of collective sins like the general confession in the liturgy or that of high priest on the Day of Atonement, or confession by individuals of their own personal sins?" This is the only text in the New Testament which refers specifically to confession "to one another," and I do not think that it can be fairly translated by the words "in one another's presence." On the other hand, 1 John 1:9, probably refers to the confession of sin to God, and its meaning should be covered by the general confession, but not by the high priest's confession on the Day of Atonement, which involved merely the confession of sin by one spokesman on behalf of a community. It was the custom of the synagogue to visit sick members, whom they anointed with oil (James v. 14), and opportunity was given for the patient to confess his sins—sins and sickness being associated in the minds of the religious.

(As clearly as it teaches any other truth the Bible teaches the necessity for confession of sins. The fact that certain bodies, like Catholics and the Oxford group, abuse the doctrine is no real reason for neglecting it. Sin should be confessed to those who are involved by it. A sin against God only may be confessed to God only. A sin which wrongs a brother should also be confessed to that brother. A public sin should be confessed to the public. C. W. P.)

The Price He Paid

K. Owen White
The Christian Index

We are living in a day of easy-going, popular religion—a religion of convenience, comfort, and complacency. Enjoyment seems to be the chief concern and purpose. People go to church because they "like it" or stay away because they don't like it! There is in many quarters, little thought of responsibility of obligation. The word duty is seldom heard.

First, there was shame. I read in Isaiah 50:6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." In Matthew 26:67 I find the words, "Then did they spit in His face and buffet Him: and some smote Him with the palms of their hands." All of this should have been disgraceful treatment for any man but He was the Son of God. "He was in the world and the world was made by Him and the world knew Him not." We have heard some of our fellow men and women complain of the scars that they bear. These scars have marred their appearance of form and they are most bitter and resentful. Consider our Lord! Upon His brow are scars which mutely tell the story of the crown of thorns once

pressed down brutally upon His sacred head until the blood trickled down His face to mingle with the spittle and the dust and sweat. In His hands are the scars which tell of great rusty spikes driven through the flesh tearing tissue and sinew and bearing the weight of His body through the long hours that day. In His side a great broad scar which speaks of the savage spear thrust from which blood and water flowed to tell of a broken heart. But this is not all; there was sorrow also. "Man of sorrows, what a name for the Son of God who came ruined sinners to reclaim!" "He was despised and rejected of men: a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised; and we esteemed him not. Surely he hath borne our griefs and carried our sorrows." Several times in the New Testament it is recorded that "He wept." Why should He sorrow over us? At the best we are altogether insignificant and unworthy and at the worst we are vile beyond all description. This is a world of sin and sinners which has always rebelled against the moral laws of God and openly rebelled against His authority.

In the light of all this what about our easy-going, comfortable, complacent religion? Shall we pay no price at all? I read concerning His personal followers in Acts 5:41 "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name."

(This article puts a finger on the cause of decadence in present day Christianity, namely, too much love for ease, comfort, and pleasure; and too little appreciation of duty, justice, hard work, and willingness to suffer for our religion. That same spirit brought about the decadence and fall of Babylon, Greece, and Rome. C. W. P.)

The Value of the Small Christian College

R. E. Bell—*News and Views*

Religion is the mother of higher education in America. "In the development of education the church has been the John the Baptist. The great education movements and the development of colleges and universities began through the direct influence of the ministry. Harvard, Yale, Notre Dame, Brown, Chicago, Temple, the University of Southern California, and a multitude of smaller colleges and academies were the direct products of the churches." Religion promotes education, because it awakens the soul and arouses holy ambitions to be something worthy and render the largest possible service to humanity. Since religion is the mother of education it should not be divorced from it in its later progress.

The two most important factors in education are atmosphere and contact with dynamic and inspiring personalities. It is the atmosphere and not the house that makes a home. The little Christian schools where the chief emphasis is on character and the maintenance of a warm Christian atmosphere have furnished the most useful and outstanding leaders in all the fields of human activity. According to their number, preachers' homes have furnished 28 times as many leaders as any other group of people. This is true because preachers' children are reared in an atmosphere of faith and sacrifice for human welfare. A second important factor in education is contact with dynamic and inspiring personalities. That is why God created the family and provided for children's long and intimate contact with their parents. Intimate contact with a godly father and mother meant more to me than the house in which I lived or the things my parents taught me. Acquaintance with Brooks and Tanner and Mullins was worth more to me than all else I learned at Baylor and Southern Seminary.

"It should never be forgotten that the small college rather than the great university is the backbone of higher education in the United States. The work done in the two types of institutions overlaps broadly, but neither entirely covers the field of the other in fitting the student for life, itself, rather than for the job that is but a part of life, the small college still stands without a rival." The little Christian college gives strong moral reinforcement to our young people during the plastic formative periods of their lives. Morals constitute the danger point of all men. Moral failure is at the bottom of nearly all failure. History and reason prove that the small Christian colleges offer the best possible training for character, leadership and successful Christian living.

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

Jeremiah Denounces False Prophets

SUNDAY SCHOOL LESSON FOR MAY 19, 1940

By MERRILL D. MOORE, Pastor First Baptist Church, Newport, Tenn.

SCRIPTURE LESSON: Jeremiah 23. (Printed text, Jeremiah 23:2-32.)

GOLDEN TEXT: "Prove all things; hold fast that which is good" 1 Thess. 5:21.

Jeremiah has, rightly or wrongly, been referred to as "the weeping prophet." A contemporary of Habakkuk, of whom we studied in last Sunday's lesson, he prophesied the Word of the Lord during those terrible years of the decadence and fall of the Kingdom of Judah. For forty years his was the task of setting himself in opposition to all the currents of his time. Jeremiah, a true prophet of Jehovah, spoke God's Word to God's people, but they preferred listening to the soft assurances of false prophets to hearing the harder realities as spoken by the true prophets. Jeremiah delivers God's message of condemnation of them.

I. False Prophets in Jeremiah's Day Tampered With God's Message.

1. **God exposes these false prophets.** They were profane men (v. 11), they caused the people to do evil rather than influencing them to do good (v. 13), they were guilty of unbelievable sins, and of strengthening the hands of evildoers (v. 14). To vile and godless men they said, "Ye shall have peace. No evil shall befall you" (v. 17). They claimed to have inspiration from dreams, and caught the ears of their hearers by saying, "I have dreamed, I have dreamed," and told their dreams, claiming them to be authentic revelations of the Divine will (v. 25f). Moreover they stole the messages, the words, the expressions of the true prophets, adding imaginations of their own minds, and said, "Behold the Lord hath said . . ." (vs. 30, 31).

2. **God disclaims these false prophets.** He had not sent them, but they went forth presumptuously under false pretenses (v. 21). They spoke visions out of their own heart and not out of the mouth of the Lord (v. 16). He had not given them His message, but they brazenly claimed to have it. But if they had been from God, He said, their fruit would have been different (v. 22).

3. **God condemns these false prophets.** Can any expect to "get by" with his lies and falsehoods? No one can hide himself from God (vs. 23, 24). How foolish for any man to think that he can live an evil life, mislead God's people, all the while claiming to lead in God's name, and then escape the stern punishment that is reserved for such as himself, who are the basest of all men! God is "against them" (vs. 30-32). All his divine power is opposed to their nefarious hypocrisy. He will oppose their works, He will judge their sin, He will destroy them for their iniquity. "Is not my word like as a fire, and like a hammer that breaketh the rock in pieces?" (v. 29).

God is on the side of those who oppose the voices of false leaders, blind leaders of the blind, who hypocritically mouth pious platitudes while they are leading the people of God astray. That is all we need know in order to take courage: **God is against these false prophets who tamper with His Word.**

II. False Propaganda in Our Day Tampering With God's Truth.

If there were many false voices in Jeremiah's day, clamoring for the attention of the people, claiming their credence and calling for their following, there are many more in our day.

1. **For some of the false propaganda of our day,** it is suggested that you read Dr. C. J. Allen's treatment of today's lesson in the Adult Quarterly, wherein he discusses some of the types of false propaganda so prevalent at the present time, including: (1) The propaganda of hate and suspicion, (2) the propaganda of war, (3) propaganda of alcoholic beverages, (4) propaganda with reference to political faiths, and (5) propaganda to discredit Christianity.

2. **The Scriptures warn us of the dangers of false propaganda,** and instruct us in our duty in regard to it. (1) Be on guard against it, for in such an hour as you think not, it will have presented its plausible and appealing pleas, capturing the unwary with its cunning craftiness. "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15-23). "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies. And many shall follow their pernicious ways" (2 Pet. 2:1-3). (2) Test all claims for truth and error. Do not be gullible swallowers of all that "they say." Form the habit of critical examination and evaluation of claims. Do not accept any propaganda without careful examination with the help of the Holy Spirit. "Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world" (1 John 4:1-6); "Prove all things, hold fast that which is good" (1 Thess. 5:21). (3) Truth is not on the defensive, therefore proclaim it positively, for the eternal Word of Truth is the destroyer of false teachings. If we would prevent Error from

being accepted, let us be industrious to teach Truth. "Earnestly contend for the faith which was once delivered to the saints" (Jude 3).

3. **But the great question that comes up is "How is one to know the world?"** (1 John 4:1-6). "Prove all things, hold fast that which assails our eyes and ears on every hand and through such varied means today?" Of course it is impossible for us to separate all the wheat from the chaff, all the truth from the error. That is just too big a task for a man today. The machinery of modern propaganda is too complex and the minds of the propagandists too astute. But as suggested above, we can form the habit of examining all claims carefully, critically, spiritually, and scripturally. Herewith is proposed a few tests which we may form the habit of applying to propaganda: (1) Does it make its appeal to the reasonable nature of thoughtful men, or to prejudices and lower motives of men? (2) Does it permit and encourage full and free discussion of the issues at stake, or does it attempt to throttle the presentation of facts and claims on the opposing side, by means of ridicule, social pressure, or a show of force? (3) Does it claim an authority which forbids contrary opinion? (4) Are the methods it proposes and uses honorable, open and aboveboard, and such as are approved by a good conscience and high Christian standards? Or does it claim that "the end justifies the means?" (5) Do its claims fit in with the teachings of Christ and the Scriptures? (6) Do its proponents appeal to fundamental Scripture principles, or do they cite scattered "proof-texts," which have been taken out of their context and made to mean something different from what their author meant? (7) Would the realization of its objectives work for the highest spiritual good, as well as the highest temporal good of the greatest number of human beings? Does it exalt or submerge spiritual values? (8) Does careful and prayerful consideration under the conscious guidance of the Holy Spirit, seem to indicate to you that God would be pleased with it?

Let us strive to "prove all things," rejecting false prophets and false propaganda, and "hold fast that which is good."

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JOHN E. LOVELL, MGR

CHATTANOOGA
T E N N E S S E E

"Then saith he to the disciples, Behold thy mother, and from that hour that disciple took her into his own home."

—John 19:27.

In appreciation of my own mother and dedicated to all the mothers of the YOUNG SOUTH boys and girls.

My Mother

Mother, I love you more than all the rest,
Of all my friends, you are the best;
Another friend like you I shall never find,
For you are so good, so true and kind;
God made you a Christian pure and strong,
That you might keep me from doing wrong;
And He lets you live from day to day,
To guide me in the right way.

To the Savior I was led by you,
And to all the good that I shall ever do;
You have an example for me set,
One that I shall never forget;
You have the finer things of life sought,
And to me them you have taught;
I know that I can never appreciate as I should,
All in you, mother, that is good.

You taught me not to be haughty,
Or to be mean and naughty;
But as other children sometimes do,
I have often disobeyed you;
Forgive my mistakes, mother, I pray,
And listen while I say;
I love you, mother, with all my soul,
And to be a duplicate of you is my goal.

—AUNT POLLY.

Dear Boys and Girls:

I am wondering how many of you are wearing a Vacation Bible School pin by now. I have one and I like it very much.

Be sure to watch next week's **Young South** page for some names of boys and girls at our Orphanage. I have received a lot of requests for names. I am going to print these letters next week with the names from our Orphanage.

Don't forget next Sunday will be Mother's Day.

LET'S MAKE THIS SPRING COUNT
FOR CHRIST—MAKE IT COUNT BY
HONORING YOUR MOTHER ON MOTHER'S DAY, MAY 12!

Your friend,

Aunt Polly

LEGEND FOR MOTHER'S DAY

Once long ago, so legend tells, there was a mother in a far-away land who had a son in whom, as mothers ever have and ever will, she centered all her dreams and ambitions. Early she determined that this, her lad, should become a great and splendid person, that he should be successful, that when he became a man his fellows should look upon him and say, "This was a goodly lad, and now he is a man. How well he has grown and prospered, and what a credit he is to his mother."

But, as some sons ever have and ever will, the boy did not grow as his mother wished he should. True, he was an obedient son, and never did he bring dishonor or shame or reproach upon his mother. He listened quietly but without overmuch enthusiasm to her dreams so lavishly poured out for him and his inspiration, and agreed that he would do his best to justify her faith in him and efforts for him to become the great and successful man she desired. Many a glowing tale did he hear of how such a one had achieved success and grown to greatness because of a mother's will and his own efforts. And he would smile quietly and agree.

And so the boy grew and approached manhood. But often in his growing his mother was assailed by doubts as to how deeply this puzzling son of hers was affected by her ambitions for him. True, he was not a failure, nor would he likely be. But neither was he a glowing success. Quietly smiling and undisturbed, he observed men about him growing in possessions and in stature in their fellows' eyes. Undismayed, he saw his mother's version of success passing him by for lesser men.

Then, because this mother had somewhere in her more wisdom than many mothers, she began slowly to realize that her son might have chosen the better part. Dimly at first, she began to understand that his serenity, his quietness, his way of looking at himself and his fellows levelly and calmly and without envy—that these things might be of more true value than the tangible successes she had so desperately desired for him. Bit by bit there came to her the knowledge that from some unknown, inner source her son had been drawing deepening assurance that the only realities were those that could not be seen, that life was a river and not a pool.

Slow was this realization in coming to her, and difficult to accept. This man her son had become—this quiet, calm being who looked upon the world so clearly—this was not the son she had willed. But because she had in her somewhere more wisdom than many mothers, finally she understood and accepted the truth that her son was doing what all men must do if they are to remain men—fulfilling his own destiny after his own fashion. And with this understanding came ultimately the assurance that his success was deeper and higher than any she had ever dreamed for him.—The Challenge.

Dear Aunt Polly:

I am 13 years old. I have been a Christian ever since I was 9 years old. A Christian life is a happy life for me. My father and mother are both Christians. I have a brother and sister and they are both Christians, too. Our Grandma Scarborough has been a Christian since she was 11 years old and she is 65 now. I go to the Trenton Street Baptist Church. My pastor's name is Rev. D. C. Sparks. We sure do love him and his wife, too. They sure are faithful workers. My Sunday school teacher is Mrs. Beatrice Dalton. My B.Y.P.U. teachers are Mrs. Hudson, Mr. Scandlyn and Miss Locket. They are all wonderful teachers. I enjoy Sunday school and church very much and I always stay for preaching. I enjoy hearing Brother Sparks preach. I sure do enjoy the **YOUNG SOUTH** page and like to read their letters. I have read my Bible readings for over a half a year without missing. Love to you and all the **YOUNG SOUTH** page.

Your little friend,

1005 Trenton St., Harriman, Tenn.
Keep up the Bible reading, Virginia.

Route 3, Morristown, Tenn.

Dear Aunt Polly:
I am a girl 10 years old. I go to school and am in the fourth grade. I haven't missed a day of school this year. But I'll tell you something better than that. I have made a 100 per cent in B.Y.P.U. every Sunday night this year. Our pastor, Rev. E. B. Roberts, said we had the best Junior Union in the whole Nola-chucky Association. There are only three members in our Union who have not received gold pins for faithful work. Mr. Clyde Bryan is holding a great revival at our church now. Our best night was the testimonial service. Seven people accepted Christ as their Savior and came back to Him. I hope to receive some letters from your little friends.

Love,

MARY FRANCIS CANTER.

We are glad you have had a good revival and that you have such a fine B.Y.P.U., Mary Francis. Hope you get some pen pals.

Monterey, Tenn.

Dear Aunt Polly:

I am a girl 15. I am in the eighth grade. I go to the Monterey High School. We are having our graduation exercises April 25. Mr. Milton Nixon is our principal. He sure is a fine young Christian man. I have been a Christian for nearly 2 years. I find a real lot of enjoyment in living a Christian life. I belong to the Monterey Baptist Church. Our pastor is the Rev. F. M. Dowell, Jr. I go to Sunday school every Sunday. The pastor's wife, Mrs. F. M. Dowell, Jr., is my Sunday school teacher. I sure like her.

I also go to the G.A. and the B.Y.P.U. I am secretary in the B.Y.P.U. I take the BAPTIST AND REFLECTOR. I sure like to read it very much, but most of all my Bible. I received a Bible for last Christmas. In 1939 I missed 3 days in reading my Bible. I have four sisters. They all read their Bible, also. For my last birthday father and mother gave me a Bible story book.

With love,

THEDA TUDOR.

Theda, I am so glad to hear from someone else who reads their Bible. Keep it up.

Dear Aunt Polly:

I am a little girl 7 years old. I will be in the third grade next year. I go to the Dover Baptist Church. Our pastor is Brother Fred Tarpley. My teacher is Mrs. Rowlett. My Training Union teacher is my mother. I enjoy reading the letters from the other boys and girls.

Best wishes,

CARRIE SUE MARTIN.

We are glad you like our page, Carrie Sue. Won't you write often?

Route 5, McMinnville, Tenn.

Dear Aunt Polly:

I am a little girl 9 years of age. I go to school at DeBrell. It was out April 5 and I was promoted to the fifth grade. I go to Sunday school at Gath Baptist Church. My Sunday school teacher's name is Mrs. Janie Hale. I go to the Training Union every Sunday night. I am in the Junior quarterly. My daddy, Rev. R. H. Hale, is our pastor. We take the BAPTIST AND REFLECTOR. I sure do enjoy reading the **YOUNG SOUTH** page.

Your little friend,

LUCY NELL HALE.

Welcome, Lucy Nell.

1612 Batts Blvd., Springfield, Tenn.

Dear Aunt Polly:

Here I am again. This time I am asking all boys and girls who read the **YOUNG SOUTH** page and those who are interested in writing letters to write to me. I have one pen pal, Johnnie Alline Taylor. I hope to hear from some more boys and girls soon. My father often visits the BAPTIST AND REFLECTOR office and I am planning this summer when school is out to come with him and pay you a visit.

Your friend,

WALLACE C. MCGILL, JR.

It is fun to have pen pals, isn't it, Wallace? Glad you wrote again.

1310 Watauga St., Kingsport, Tenn.

Dear Aunt Polly:

I am a girl 7 years old. I am in the second grade. I like my teacher. Her name is Miss Wallace. I go to the First Baptist Church. I like my teacher. Her name is Mrs. Wilson. Our pastor is Rev. J. G. Hughes.

CAROLYN CARSON.

Welcome, Carolyn.

The Young South

Send all letters

to

"Aunt Polly"

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Nashville, Tenn.

McCowan-Mercer Press
Jackson, Tennessee

★

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Inquiries Solicited



One Day Associational Vacation Bible School Training Conferences

May 13-17; 21-22, 1940



We are happy to announce the places and dates for the one-day associational Vacation Bible School training conferences for the city associations.

Madison	North Jackson	May 13
Shelby	Highland Heights	May 14
Ocoee	First, Chattanooga	May 15
Knox	Lincoln Park, Knoxville	May 16
Holston and Watauga	First, Elizabethton	May 17

Besides the general conferences led by Mr. Sibley Burnett, there will be two departmental conference periods during the day. These will be conducted as follows: Pastors and principals, Mr. Burnett; Beginner, Mrs. S. A. Reed; Primary, Miss Ada Williams; Junior, Miss Mary Beth Lassiter; and Intermediates, Mrs. Marie Lowery. Select your faculty and encourage them to attend one of these meetings.

GOING ON IN V. B. S.

Through the splendid co-operation of the pastors and workers the Nashville Association was able to make a fine record in Vacation Bible School work last year. With that experience, and challenged by the glorious opportunities and serious responsibilities that are ours we have determined to make it unanimous this year by having a school in every church and in every mission Sunday school. As badly as this work is needed anything less than ONE-HUNDRED PER CENT would be an unworthy goal. Already we have a number of "first" schools promised, leaving only about seven not already definitely committed. We feel sure that these will join us in this glorious program.

In order to help the Nashville Association have more schools and better schools this year, we are to have two days of Vacation Bible School conferences. These conferences are to be held at the First Baptist Church, Nashville, May 21 and 22, starting at 10:00 o'clock. Dr. Grice will direct the general conferences; Mr. Sibley Burnett, pastors and principals; Mrs. S. A. Reed, Beginner; Miss Mary Beth Lassiter, Primary; Mrs. Homer L. Grice, Junior; and Mrs. Marie Lowery, Intermediate.—Guard Green.

A VACATION BIBLE SCHOOL A WORTH-WHILE SPIRITUAL INVESTMENT

"An ounce of spiritual prevention is worth a ton of moral salvage." Invest your money, time, talents, and energies through your church and Sunday school in boys and girls between the ages of four and sixteen. The dividends on the investment will astonish you. You will see results immediately and on through the years. You are building Christian men and women, and at the same time you are giving your boys and girls, in times like

these, the most wholesome and genuine good time they can secure during their leisure. The leisure given to boys and girls in the summer should be a full leisure with an opportunity for creative expression, not just an empty time with dangers on every hand for them, but purposeful guidance of this free time under Christian leadership and the auspices of the church.

A Vacation Bible School with its worship, Bible stories, study, and drills, character stories, handwork, music and other activities helps to show boys and girls what to do, and they do it under leadership of Christian men and women in the church. The faculty is made up of young people and adults of the church who give their services as an investment in child life. The boys and girls like to attend Vacation Bible School. Seldom has a school closed without the children saying, "Why can't we go on all summer?"

Now is the time for us to give all we can of spiritual help and health to the eager youngsters. The day will come when they may not want to know and learn spiritual truths.

There are thirty million boys and girls in these United States from four to sixteen years of age. Every church of every denomination should conduct a Vacation Bible School in an effort to reach every one possible for Christian character building. The 1939 V.B.S. statistics indicate what many of the churches of the Southern Baptist Convention did to help boys and girls.

There were 4,357 schools held last summer. Two hundred and thirty-one of these schools were mission schools. One hundred and twenty-one were negro schools. This means that only 4,000 churches in the territory had schools. This leaves over 20,000 churches of our Baptist group which did not have a Vacation Bible School. There were schools reported in 733 of the 901 associations.

There were 9,717 conversions reported by 1,201 schools, or an average of 8 to the school. If all of the schools had planned for definite decisions for Christ there would have been at the same ratio 34,856 boys and girls coming to Christ.

There was a total of 34,341 days reported by 4,115 schools, or almost 94 years of teaching for a total of 11,169 hours.

The mission offering from 2,093 schools totaled \$9,605.90. This money was given by the boys and girls for definite missionary causes.

There were about 20,000 boys and girls enrolled in the 1939 schools who were not in any Sunday school.

There are a few of the most vital facts about the schools of 1939.

Invest in child life. Do it now. Such an investment will be a blessing to you, your church, the denomination, and most of all, to the boys and girls ministered unto.—Sibley Burnett, Associate, Vacation Bible School Department, Baptist Sunday School Board.

SUNDAY SCHOOL DEPARTMENT

JESSE DANIEL
Superintendent

MISS ADA V. WILLIAMS
Elementary Leader

MISS JANIE LANNOM
Office Secretary

149 Sixth Avenue, North, Nashville, Tenn.

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

Things to Remember

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

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

KNOX COUNTY ASSOCIATION

The Knox County Association is organized with Mr. Van Dyke White as Associational Training Union Director. There are 78 Baptist churches in this association; 72 of this number have at least one Training Union unit; there are 57 Adult unions; 76 Young People's unions, 72 Intermediate unions, and 83 Junior unions; there are 33 Story Hour organizations.

BAPTIST TRAINING UNION

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader

MISS RUBY BALLARD
Office Secretary

149 Sixth Avenue, North, Nashville, Tenn.

LAWRENCE NEWMAN
Convention President

STANDARD UNIONS IN TENNESSEE for January, February, March, 1940.

JUNIOR UNIONS

Association	Church	Name of Union	Name of Leader or Pres.
Beulah	Union City 1st	Booster	Mrs. George Heppner
Beulah	Union City 1st	Roxie Jacobs	Mrs. G. D. Glover
Big Emory	Crossville 1st	Junior	Bessie Troglin
Big Emory	Crossville 1st	Tom Thum	Miss Bettye Hargis
Big Emory	South Harriman	Roxie Jacobs	J. L. Winfree
Big Emory	Trenton Street	Loyal	Barbara Zumstein
Big Emory	Walnut Hill	11-12 yr.	Pat Harvey
Bledsoe	Gallatin 1st	Junior	Mrs. Robt. J. Guthrie
Chilhowee	Rockford 1st	Junior	Miss Ella Watkins
East Tennessee	Second, Newport	Junior	Mrs. James Keller
Holston	Chinquepin Grove	Junior	Mrs. Alvin Watson
Knox County	Lincoln Park	Junior	Mrs. David N. Livingston
Knox County	Lincoln Park	Leavell	Mrs. E. J. Sames
Nashville	Belmont Hts.	Steadfast	Reba McMurtry
Nashville	Eastland	J. O. Y.	Miss Marjorie Doble
Nashville	Nashville 1st	Go-Getters	Cecile Smith
Nashville	Grace	Onwego	Mrs. R. E. Burton
Nashville	New Hope	Willing Workers	Jessie Mai Childress
Nashville	Radnor	Loyal	Allie Jacobs
Nolachucky	Bethel	Junior	Charles Grace Hale
Nolachucky	Russellville	Junior	Mrs. T. E. Dean
Ocoee	Big Spring	Busy Bees	Minnie Mikel
Ocoee	Big Spring	Guilding Star	Mrs. Myra L. Hysinger
Ocoee	Chamberlain Ave.	His Followers	Mrs. B. Frank Collins
Ocoee	Ridgedale	Cheerful Helpers	Mrs. C. C. Raper
Ocoee	Ridgedale	Steadfast	Mrs. L. A. Wharton
Ocoee	South Cleveland	Junior	Mrs. Marie Poe
Ocoee	Tabernacle	Junior	Mrs. Bertha Stewart
Providence	Lenoir City 1st	Junior	May Phillips
Robertson	Mr. Carmel	Busy Bee	J. Clyde Ward
Robertson	Springfield 1st	C. D. F. U.	Eva Bostick
Robertson	Springfield 1st	Kingdom Builders	Mrs. Garland Draughn
Shelby County	Boulevard	Pastors Friends	Joel Edward Bell
Shelby County	Boulevard	Pastors Pals	Mrs. Hugh Smith
Shelby County	Calvary	Willing Workers	Mrs. H. A. Williams
Shelby County	Union Avenue	George Baird	Mrs. J. G. Lott
Shelby County	Union Avenue	Builders	Mrs. Pearl Griffin
Shelby County	Union Avenue	J. O. Y.	Mrs. Mrs. Roberts
Shelby County	Union Avenue	Lillian Hurt	Mrs. H. E. Malone
Watauga	Hampton	Junior	Mrs. Vada Potter
Western District	Paris 1st	Jolly Junior	Grace Puckett

INTERMEDIATE UNIONS

Holston	Chinquepin Grove	Intermediate	Mrs. D. L. Lowrie
Jefferson County	Jefferson City 1st	J. X. L.	Nelle C. Davidson
Nashville	Judson Memorial	Chinquer	Mrs. Andrew D. Tanner
Nashville	Judson Memorial	Reformation	Glady's Ramsey
Nashville	New Hope	Onwego	Mrs. Ben Binkley
Nashville	New Hope	Willing Workers	G. B. Clark
Nashville	Old Hickory	Ray H. Dean	Mrs. Walter W. Prather
Nashville	New Salem	Intermediate	Mrs. Ora Mae Brown
Nashville	New Salem	Intermediate	Mrs. Elmer Winfree
Nolachucky	New Middleton	Rankin	Alleen Ruble
Nolachucky	Morrisstown 1st	Intermediate	Alberta Dean
Ocoee	Russellville	Pastors Pals	Jessie McKinney
Ocoee	Big Spring	Winners	Harley Hysinger
Ocoee	Big Spring	Concord	Ralph Norton
Ocoee	Eastdale	Volunteer Band	Virgil Hale
Ocoee	Ridgedale	Challenger	Hugh King
Ocoee	Ridgedale	Loyalty	Robt. Travis
Ocoee	Ridgedale	Service	Mrs. Hugh King
Ocoee	South Cleveland	Intermediate	Mrs. W. L. Elkins, Jr.
Robertson	Springfield 1st	Volunteer	Mrs. Wells Burr
Shelby County	Longview Hts.	Pastors Palms	Mrs. Lloyd Gray

YOUNG PEOPLE'S UNIONS

Big Emory	South Harriman	Young People's	Vanna Turbin
Big Emory	Walnut Hill	Young People's	Eliza Chambers
East Tennessee	Second, Newport	Young People's	Myrtle Douglas
Holston	Chinquepin Grove	Young People's	Alvin Watson
Jefferson County	Jefferson City 1st	F. F. Brown	Mary Lutz
Jefferson County	Jefferson City 1st	Christian Crusaders	Harold Walton
Jefferson County	Jefferson City 1st	John L. Hill	James Massey
Jefferson County	Jefferson City 1st	J. O. Y.	Ralph Cagle
Jefferson County	Jefferson City 1st	Judson	Harry D. Cook
Jefferson County	Jefferson City 1st	Leavell	Anna Williams
Jefferson County	Jefferson City 1st	Henry C. Rogers	Katherine Rankin
Jefferson County	Jefferson City 1st	E. W. White	H. Evan McKinley
Nashville	Belmont Hts.	Hearn	Bill Baldrige
Ocoee	Big Spring	Young Peoples'	Bertha Hysinger
Ocoee	Ridgedale	Trail Blazers	Betty Jo Lamb
Ocoee	South Cleveland	Young People's	Ida Leay Mcintosh
Ocoee	Tabernacle	Denny	Boyd Suit

ADULT UNIONS

Beulah	Union City 1st	Autrey	Lester Neel
Big Emory	Rockwood 1st	Adult	Millard R. Walker
Big Emory	South Harriman	Faithful Workers	Ralph Baumgartner
Big Emory	Walnut Hill	Adult	Ova Narrod
Bledsoe	Gallatin 1st	Adult	Joe Barrow
Nashville	Nashville 1st	Homemaker	Mrs. B. H. Moon
Nashville	Grace	H. W. Crook	Thomas Keller
Nashville	New Hope	Master's Band	Thaxton Lane
Nashville	New Hope	Adult	Notie Anderson
Ocoee	Big Spring	Samuel Melton	Fred Maples
Ocoee	Highland Park	DeVane	Sidney Scott
Ocoee	Ridgedale	David Livingstone	W. S. King
Ocoee	Ridgedale	Roy Starnes	J. B. Marlowe
Robertson	Springfield	Rose Stevenson	Mrs. W. E. Field
Shelby County	Union Avenue	William Carey	W. M. Teem, Jr.
Watauga	Hampton	Adult	Mrs. Virgil Jackson

TRAINING UNIONS

Bledsoe	Gallatin 1st	Training Union	Horace Parks, Director
Holston	Chinquepin Grove	Training Union	Orel Lowrie, Director
Jefferson County	Jefferson City 1st	Training Union	W. S. Bate, Jr., Director
Nashville	New Hope	Training Union	Ben Binkley, Director
Ocoee	Big Spring	Training Union	Reuben McKinney, Direc.
Ocoee	Ridgedale	Training Union	Fred Pinegar, Director
Ocoee	Tabernacle	Training Union	E. S. Smith, Director

LAWRENCE COUNTY ASSOCIATION

The Lawrence County Association is not organized. There are 26 Baptist churches in this association; 3 of this number have at least one Training Union unit; there are 2 Adult unions, 3 Young People's unions, 1 Intermediate union, 1 Junior union, and 2 Story Hour organizations.

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DIVISIONAL MISSION STUDY INSTITUTES

Mission Study Institutes under the direction of Mrs. Wm. McMurry, State Mission Study Director, will be held in Nashville, May 16-17, at the First Baptist Church, and in Jackson on May 21, at the First Baptist Church. Mission study chairmen are urged to attend these meetings. Other attractive features will be conducted in connection with these institutes to which all W.M.U. workers are cordially invited.

PROGRAM

**For Divisional Mission Study Institute
First Baptist Church, Nashville, Tennessee
Thursday, May 16, and Friday, May 17,
1940**

9:30-10:00—Announcements and Devotional—Margaret Bruce.

10:00-10:45—Class Period:
W.M.S. and Y.W.A.—Mrs. William McMurry.

Int. G.A. and R.A.—Mrs. Ina Lambdin.
Jr. G.A. and R.A.—Mrs. C. D. Creasman.
Sunbeams—Mrs. Douglas Ginn.

10:45-11:15 — Open Conference — Miss Mary Northington.

11:15-12:15 — Open Class: Stewardship Applied in Missions—Talk by Mrs. Carter Wright.

12:15-1:15—Lunch (Each person to provide own lunch).

1:15-1:25—Devotional.

1:25-2:30—Class Period.

2:30-3:00—Book Reviews

First Day—Miss Willie Jean Stewart.

Second Day—Miss Thelma Brown.

SUGGESTIONS FOR PERSONAL SERVICE

Mrs. EUREKA WHITAKER, *Southwide Chairman*

Make wide use of the splendid chapter on personal service in "The Way of Missionary Education," by Juliette Mather.

Enlist the sympathy and help of the pastor, church and Christian people and through them get the Jews to attend services held in churches. This is recommended by Rev. Jacob Gartenhaus as the best plan in coping with the immense task of winning to Christ the 600,000 Jews in the southland.

Personal service is the highest type of missionary work. Every worker is a missionary because—"a missionary is God's man, doing God's work, in God's way, on God's field and for God's glory."

Dr. Roland Q. Leavell, superintendent of evangelism for the Home Board, says that the women can do four things which will help to promote evangelism:

1. Be personal soul-winners.
2. Study soul-winning books.
3. Establish family altars — the most natural evangelistic agency.
4. Co-operate with pastors and churches in every effort for evangelism.

According to Dr. A. Scott Patterson, the Standard of Excellence for missionary organizations in Africa has three points: clean bodies, clean clothes and clean characters (regeneration). Doesn't personal service strive to carry out such a standard?

The personal service chairman of Louisiana sends the following: "One of our churches reports a Health Clinic. In the membership there is a trained nurse-home-maker who has much zeal for real

mission work. She is giving the women the most helpful assistance in the matter of health and she is one who never forgets the very essential element that makes it possible to classify the work as personal service. The women in this church are greatly in need of such service and seem to be quite interested in it. Another of our churches agreed for this year that it would do intensive work in the homes in the matter of Bible readings. The women have become greatly interested in this phase of work."

Mississippi's chairman is recommending more emphasis upon family altars and co-operation with the Nationwide Baptist Evangelistic Crusade for 1940.

Give a small envelope of flower seed to each member of our young people's organizations as an Easter remembrance. Decorate the church with flowers brought during the summer. This helps to connect homes and parents with the church. "A flower is a tiny thing, but it is charged with infinite power. It has beauty and delights the eye; it has freshness and revives the faltering spirit; it is life springing from an apparently dead husk, and therefore it strengthens faith; it is a bright symbol of God's power to create."

Mississippi W.M.U. has printed in its Officers' Guide Book for 1940 the following Personal Service calendar for the year. How splendid it would be if every state had some similar calendar suggested in its Hand Book for the year.

January—Secure a list of unsaved in the community. Organize groups for soul winning, each one with list of the lost. Work through this year until lost are won. Check on family altars, use Calendar of Prayer daily. Have ten or fifteen minute prayer season preceding programs.

February—Give out Gospel tracts (from Sunday School Board, Nashville, Tenn.) and the 2 cent Gospels (from Baptist Book Store).

March—Make a survey of foreigners near you. Visit them and take them to church with you. Make a five minute talk on temperance at the monthly business meeting. This should be done monthly. Distribute temperance literature. This may be obtained from W.C.T.U. Headquarters, Evanston, Ill., by sending one dollar.

April—Plan to visit a weaker society. Contact women in an unorganized church and help to organize. Beautify your church grounds. Plant a good cheer bed. Put the name of your church outside where those passing by may see it.

May—Hold services in homes of shut-ins. Minister to the sick and needy. Provide transportation to church. Make a special effort to enlist young people.

June—Help in Vacation Bible School. Line up college students in church activities. Where possible assist in Negro Bible Schools.

July—Hold conferences with Negro leaders and preachers, find out how you may help them in their work. If necessary teach the Sunday school lesson the week previous. Have prayer groups preceding revivals.

August—Visit almshouses, hold services, distribute good literature. Help the sick and needy.

September—Help to provide books and clothing for children of needy families, reaching the Baptists of the community, enlisting them in church activities. Visit the new-comers.

October—Locate and visit every inactive woman in the church. Enlist them by your interest.

November—Provide Thanksgiving baskets to the needy and shut-ins. Send some aged minister a remembrance. Write a letter of gratitude and helpfulness to a friend in need of such.

December—Collect and re-condition old toys to distribute to unfortunate children. Adopt needy families for Christmas. Assist in "White Christmas Programs" for a needy family.

MISS FLORYNE MILLER WRITES FROM JAPAN

2 Aoyama Gakuin, Tokyo

January 10, 1940.

My dear Miss Northington:

How can I ever send an adequate expression of my appreciation to you and the dear women you represent throughout our state? I was in Tobata, spending the last few days of my Christmas vacation at the Goodwill Center with Miss Schell, and I must admit that as each day there would come to her pile after pile of Christmas letters and mail, I thought with much longing about the cards and letters I hoped would be waiting for me when I returned to Tokyo. I had had to leave there too soon for many of the cards to reach me. So you can imagine how thrilled I was one day to find that several of my friends not knowing I was in Tokyo, had sent cards to me in Tobata. So that was the first nice thing about your card. Of course, when a check fell out of the card I was all the more grateful, and then, when I found it had come from the W. M. U. of my own Tennessee my joy was quite complete! I wish I could say to every member individually how much it has meant to me to know I have their prayers and interest, and even many material evidences of their faith in me. Every day I am reminded again and again of what my own Central Baptist Church in Johnson City, all the near-by Associations, and the women from all over the State have done for me and for Japan. I can never make any adequate return of course, but only pray I shall never betray their trust in me.

I thought I would rest some when I went to Tobata, but believe you me there is much too much excitement there for anyone to rest! Every day I was afraid I would miss something. I have seen many Christmas programs that were attended by larger crowds and for which the production cost much more, but for sheer enjoyment I think I have never seen one which equaled the one at the Goodwill Center. From the time the children came and gathered outside the door about two hours before time for it to begin, through their own carol-singing, and until the last bit of the

WOMAN'S MISSIONARY UNION

MRS. C. D. CREASMAN, President
Hermitage

MISS MARY NORTHINGTON
Nashville

Executive Secretary Treasurer

MISS MARGARET BRUCE
Nashville

Young People's Secretary

149 Sixth Avenue, North, Nashville, Tenn.

program, they were happy and surprisingly orderly, and their lovely black eyes gleamed. I simply couldn't bear to leave until the last one had found her own geta, and tying little baby sister a little tighter on her back, went out the door. And I never, never tired of their sweet good-night. And how you would have loved being there the day they had "open-house," That was New Year's day, and I have never seen many lovelier sights than was the playground simply filled with the same lovely children, this time everyone dressed in bright, new kimono and geta. One can understand Miss Schell's love for the Rinkocha.

I shall ever be grateful for the experiences which have been mine these last few months. I knew before that the Bible was simply full of God's promises to His children, but there were so many I had never tried! I know now in a way I never knew before that He does guide in everything; that He is truly with us every hour of every day; and that His power will meet our every need.

I shall be praying for our women all over the South, even as I know they are praying faithfully that God's will might be done in Japan, and even to the ends of the earth.

Love,

Floryene.

In Memoriam

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

BELOVED SISTER PASSES ON TO HER HEAVENLY REWARD

Mrs. Johny Cochran died Jan. 27, 1940. She was converted when young, being 67 years when she was called from this earthly home to an eternal home and live forever and ever.

I loved to visit her home and pray for lost ones. She had a sweet voice for singing, loyal, faithful to her church, a member of New Union Baptist Church. She loved every one and was loved by everyone; a true companion, a sweet mother to a large family of children. All are Christians.

The world seems brighter to me to have known such a sister in Christ.

Mrs. Floyd Perry and sons,
J. R. and Walter Perry

TO THE MEMORY OF ROBERT LEE DEMENT

Who Passed From Us One Year Ago.

Resting in that bright home above,
Our hearts are waiting thee our love.
Believing, each day, as we send a prayer,
E're long that, we too, shall some day be there;

Receiving the blessings where there's no pain nor care.

Together we'll dwell on that Celestial Shore.

Love, peace and happiness shall end no more,

E're long we'll meet him face to face;
Even greet him with a fond embrace.

Darling, how sweet the meditations of your precious life.

Each year we were so happy; love defied all strife.

Memories of thee shall bring sweet relief.
Enthroned in heaven where is no grief,
Nothing shall e're come to bring defeat,
Then too, we'll join our loved ones at
Jesus' feet.

—His Family.

HAMILTON

After a prolonged period of ill health, Zula Belle Doyle, beloved wife of President W. W. Hamilton of the Baptist Bible Institute of New Orleans, Louisiana, went to be with her Lord, April 20. The funeral services were held in Managan Chapel at the Institute Tuesday, the 23rd, and conducted by her pastor, the Rev. R. Houston Smith of the Napoleon Avenue Church, assisted by Dr. Everett Gill, Jr., pastor of the St. Charles Avenue Church of which Dr. Hamilton was pastor before assuming his duties as President of the Institute.

Mrs. Hamilton was born in Oxford, Mississippi, but spent her early life and secured her education in Virginia. She married Dr. Hamilton at Bristol, Virginia, while he was a student at the Southern Baptist Theological Seminary, Louisville, Kentucky. She was a faithful wife and a real helper in the pastoral and evangelistic labors of Dr. Hamilton. As such she had a very wide circle of admiring friends.

Of late years she was known and loved by the Institute students as "Mother Hamilton." She is survived by three sons, William Wistar Hamilton, Jr., a member of the Institute faculty; Perry Elwood

Hamilton, a practicing attorney in Cleveland, Ohio; and Doyle A. Hamilton of Ashtabula, Ohio, connected with the Cleveland Bus Lines. As sister, Mrs. Lawrence Buford, Lexington, Kentucky, and a brother, Rhedric Doyle, Keystone, West Virginia.

The pall bearers at the funeral were Institute students with the members of the Institute faculty acting as honorary pall bearers.

N. H. McBRIDE

N. H. McBride was born Aug. 23, 1861, died Feb. 27, 1940, age 78 years, 6 months and 4 days.

When Brother McBride was called to his reward and relieved of his suffering, one of our finest and most loyal members departed. He had been a member of the Robertson Creek Baptist Church for more than 45 years. He was one of the building committee when the present church building was erected, and worked always for the up-building of his church and community.

He never missed a chance to express his love and loyalty to Christ.

Whereas, it has pleased God to call him from our midst, while we shall miss him, we rejoice to know he has gone to occupy a city not made with hands.

Sam Phillips,

Emma Wolfe,

J. W. Cockreham,

Committee.

Beginning her 103rd session Sept. 16

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AMONG THE BRETHREN

By FLEETWOOD BALL

E. L. Finch of Danville, Arkansas, has accepted a call to Ashdown, Arkansas, and has moved on the field.

Henry J. Huey of Milan, closed a revival April 14th at Monette, Arkansas. There were 20 additions, 2 restorations.

Kenneth Unkart of Strawn, Texas, recently accepted the care of the church at Horn Hill, Texas.

A. R. Gatlin of Houston, Texas, has been elected District Brotherhood President, succeeding Mr. A. D. Foreman, Sr.

D. A. McCall will be the preacher in a revival at Morton, Mississippi, and Otis Perry will lead the singing.

A part of the summer will be spent by Kyle M. Yates, of the Southern Seminary, Louisville, working with the Committee on Revision of the American Revised Bible.

G. W. Herring, age 82, for 45 years missionary in China, died April 16th at the home of his son, R. A. Herring, in Winston-Salem, North Carolina.

President Franklin D. Roosevelt, by his invitation, was granted a conference with C. E. Maddy, Executive Secretary of the Foreign Mission Board.

Evangelist Otto Whittington of Little Rock, Arkansas, is having great success in a revival at Crossett, Arkansas. There were 132 additions the first week.

At Navasoto, Texas, where M. R. Soilean is pastor, William H. Joyner preached in a revival resulting in 51 additions, 46 by baptism.

James W. Cramer conducted a successful revival recently with C. Gordon Bayless in the First Church, Pampa, Texas, resulting in 61 additions.

Neal Ellis of Calvary Church, San Antonio, Texas, was assisted in a revival recently by R. C. Howard of Oklahoma City. There were 38 additions.

The Post Office Department has recognized the importance that Booker T. Washington occupied in American life, and put a picture of him on 10c stamps.

Chosen to make addresses at the Commencement of the Southern Seminary, Louisville, where they graduate with the Master's Degree, are: Honorio Espinoza of Chile, and Robert W. Pratt of Missouri.

The Baccalaureate address at M. S. C. W. at Columbus, Mississippi, will be made by H. W. Tribble, of the Louisville Seminary, on June 2nd, and he will preach the Commencement Sermon for the University of Richmond June 9th.

There were 116 additions by baptism, 84 by letter, and 5 by statement in a revival in the First Church, Borger, Texas. Evangelist Hyman Appleman did the preaching, aiding the pastor, J. N. Hunt.

A wedding of great interest to the whole Southland in Oklahoma City in which the contracting parties were Edgar Godbold and Mrs. Lucy T. Yates. He is Executive Secretary in Missouri.

After serving as pastor of the church at Huntingdon for 7 years, Bernard Scates resigned to accept the pastorate of the church at Bemis. The change is effective June 5th.

P. F. Squires of the First Church, Atlanta, Texas, did the preaching in a revival with the First Church, Linden, Texas. Jesse G. Cooke is the pastor, and Frank Adams, of Paragould, Arkansas, led the singing. There were 67 additions.

Kyle M. Yates of Louisville, Kentucky, is preaching in a revival which began last Sunday in Highland Church, Shreveport, Louisiana. John Caylor is the pastor. There were 1,900 new members added during the 6½ years of John Caylor's ministry.

Diplomas to the number of 122 will be given young men and young women at the Southwestern Seminary, Ft. Worth, Texas, in May. John W. Inzer, of Asheville, North Carolina, and F. H. Leavell, of Nashville, will be the Commencement speakers.

John Wesley Haynie, age 65, a deacon in the First Church, Milan, owner and editor of the Milan Exchange, clerk of the Gibson County Association, died at his home in Milan at 11:20 o'clock. He is survived by his wife, two daughters and a son. We extend heartfelt sympathy.

By THE EDITOR

Waynesboro Baptists, A. N. Hollis, pastor, have determined to launch a much-needed building program.

In a recent revival in Central Baptist Church, Fountain City, there were 32 additions by baptism and letter. Pastor A. F. Mahan and his people are happy.

Rev. J. G. Cooper, of Dresden, will assist Pastor T. M. Boyd of Memphis and Mt. Nebo Baptist Church, Beuna Vista, in a revival beginning July 24.

Woodrow Medlock, Murfreesboro, Route No. 5, pastor Powell Chapel Church, preached the Baccalaureate Sermon of Buchanan High School, Sunday afternoon, April 28.

In observance of Youth Week in the Radnor Baptist Church, L. G. Moseley, pastor, Mr. Roy Steagold, local young business man, preached Sunday night, April 28.

In reference to the advertisement of Rev. Fred B. Pearson on Page 16 in this issue, Editor L. L. Gwaltney, of the Alabama Baptist, has written in a commendatory way. We understand that Mrs. R. L. Harris, of Knoxville, is working on a group for this tour.

Dr. Geo. W. Truett has just completed his fortieth evangelistic campaign in the First Baptist Church, Dallas, where he is pastor. There were 173 additions.

A. R. Pedigo, pastor for 24 years of Immanuel Baptist Church, Knoxville, and his people are happy over a recent revival in which R. E. Guy, pastor West Jackson Baptist Church, Jackson, did the preaching to the delight and profit of the hearers. There were 39 additions, 29 of them by baptism.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 28, 1940

	Sunday School	Training Union					
Alcoa: Calvary	237	77	Cookeville	289	60	Lebanon	301
First	300	143	Dandridge	113		Lenoir City: First	405
Alamo		50	Dyersburg, First	558	149	Pleasant Hill	306
Antioch	106	56	Elizabethon: Eastside	102	57	LaFollette, First	354
Bartlett	126	63	First	597	347	Maryville: Cedar Grove	121
Bolivar: First	256	176	Immanuel	120	40	First	659
Parran Chapel	82	62	Little Mountain	129		Martin, First	826
Butler	167	101	Southside	95	31	Memphis: Bellevue	2243
Beuna Vista, Mt. Nebo	65		Watatuga	272	117	Central Avenue	560
Chapel Hill, Smyrna	77	61	Erwin, First	414		First	856
Chattanooga: Avondale	575	175	Fountain City: Central	666	177	Mallory Heights	181
East Lake		77	First	327	136	Speedway Terrace	1242
First	1355		Georgia: Lakeview, First	151	81	Temple	1122
Highland Park		161	Rossville, South	157		Union Avenue	1122
So. St. Elmo	147	67	Gallatin, First	283		Murfreesboro, First	462
Chamberlain Avenue	379	108	Grand Junction	132	47	McMinnville, Magness Memorial	230
Clifton Hill	529	65	Goodlettsville, Union Hill	135	68	Mount Juliet	135
Eastdale	262	93	Harriman: South Harriman	221	119	Nashville: Central	41
East Lake	528		Trenton Street	444	108	Edgefield	
Edgewood	153	41	Hixson, First	194	62	Ingewood	346
First	1031	158	Holiday, Flatwoods	88	36	First	
Highland Park	610	161	Humboldt, First	375	51	First, Tenn. Industrial School	
Northside	526	115	Hermitage, New Hope		111	Freeland	136
Oak Grove	259	104	Jackson: Calvary		132	Grandview	329
Oakwood	211	74	First	759		Lockeland	532
Red Bank	478	103	West Jackson	725	192	Radnor	195
Ridgedale	725	223	Jamestown, First	185	75	Seventh Avenue	274
Signal Hill	148	65	Jefferson City, First	661	279	New Providence	101
Tabernacle	471	86	Johnson City, Central		78	Ooltewah	117
White Oak	192	68	Kingsport, First	606	101	Paris, First	416
Woodland Park	879	100	Knoxville: Bell	518	175	Rockwood, First	308
Clarksville, First	406	76	Broadway	944	277	Sevierville, Pigeon Forge	190
Cleveland, Big Springs	343	192	Euclid Ave.	306	86	Shelbyville, First	208
Church Hill, Oak Grove		47	Fifth Ave.	1024	197	Tyner	44
Columbia, First	305	63	First	1085		Trenton, First	57
Corryton, Fairview	186		Immanuel	342	123	Union City, First	652
			Sevier Heights	218	85	Walter Hill, Powells' Chapel	138
						White Pine	112

Her many friends will be glad to know that Miss Janie Lannom, office secretary in the Sunday School Department at the State Building, who has been quite ill from a throat infection, is satisfactorily recovering.

The Sunday school of Fifth Avenue Church, Knoxville, Frank W. Wood, pastor, was organized 23 years ago. Its average attendance per Sunday in April this year was 1016, the largest in the history of the church.

W. Fred Hinesley, Atlanta, Ga., formerly pastor of the Baptist Tabernacle, Chattanooga, Tenn., has accepted the call as pastor of the First Baptist Church, Roswell, New Mexico.

Secretary Freeman has been doing the preaching in a revival with Pastor Roy O. Arbuckle and the Boulevard Baptist Church, Memphis, which opened with fine prospects. A fuller account will be given later.

Baptist and Reflector congratulates Miss Eva May Atwood, daughter of Dr. and Mrs. E. L. Atwood, of Tennessee College, Murfreesboro, in being elected registrar of the National League of American Pen Women at its recent annual Convention in Washington. Miss Atwood is instructor in journalism at Edgewood Park, Briarcliff Manor, N. Y.

We have received a copy of a monthly publication entitled "Homiletic Digest," of which Clyde Norwood Parker, Petersburg, Va., and Robert Thornton Marsh, Richmond, Va., are editors. It is designed to help ministers along sermonic and related lines, and the sample copy indicates that it is splendidly suited to this end. The price is 35 cents per copy, or \$2.00 per year.

The second edition of "God's Garden—the Home," a series of eight sermons on the home by L. B. Cobb, associate pastor of the First Baptist Church, Shreveport, La., is just off the press and may be obtained for 50c from the author or from the Baptist Book Store, Shreveport. It is real good reading.

In the Youth Week observance of Cowan Baptist Church, W. B. Rutledge, pastor, Roy Hollis Brock was pastor, Paul Roark, Sunday School superintendent, and Buford Roark, Training Union Director. The Sunday School classes were taught by young people. There was a profession of faith following Bro. Brock's sermon. All the young people acquitted themselves splendidly.

Pastor E. N. Chandler and the First Baptist Church, Cumberland Gap, are being assisted in a revival by Dr. Marvin Adams, pastor, First Baptist Church, Middlesboro, Ky., his second engagement with the church, with the pastor leading the singing.

John Caylor in the six and one-half years of his pastorate has welcomed 1900 new members to Highland Baptist Church, Shreveport, Louisiana, making the membership now stand at 2000 net. Dr. Kyle M. Yates of the Louisville Seminary, is preaching in a revival at the church.

Miss Dorothy Gene Butler, daughter of Dr. Wm. H. Butler, Superintendent of Missions, St. Joseph, Missouri, received her cap in the capping exercise in the school for nurses at the Baptist Memorial Hospital, Memphis, Saturday morning, April 27.

A missionary pastor, recently ordained, is in need of good books of all kinds which will help him in Bible study, sermonic preparation on 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.

A. C. Abney, pastor East Hill Baptist Church, Pensacola, Florida, writes in splendid praise of Mr. Roger M. Hickman of Petersburg, Tennessee, in leading the music and the preaching of W. H. Knight of the First Baptist Church, Pineville, Louisiana, who did the preaching in a recent revival in the church which resulted in 65 additions. The East Hill Church now has a membership of more than 1550. Brother Abney and the editor used to be schoolmates.

We regret that in the notice about the new church at Moodyville, we gave the wrong location. It is not far from Byrdstown, and the church is the result largely of the work of the Byrdstown church and her pastor, Rev. O. G. Lawless. Missionary W. F. Wright of Jamestown also was active in developing the field.—J.D.F.

I have just finished reading Dr. Roland Q. Leavell's latest book, "Saving America to Save the World." It has been my privilege to hear Dr. Leavell in two series of meetings in my own church and I think of him as a great herald of the Cross. He has given us a number of books, but in my judgment "Saving America to Save the World" is his best. There are single messages in it that are worth far more than the price of the book.—F. F. Brown.

Baptist and Reflector has already published a list of the hotels in Baltimore available for the Southern Baptist Convention. The rates run from \$2.50 to as high as \$6.00 a day for a single room and from \$3.50 to \$7.00 a day double. Boarding houses and private homes are also available, but we do not know the rates. Write to the Baltimore Association of Commerce for accommodations.

In the April 18th issue of the Baptist and Reflector was an article concerning the Baptist Memorial Hospital, Memphis, by Dr. A. U. Boone, hospital pastor. In the May 25th issue, on the editorial page, appeared an article, "A Call to Service," by Mr. William Hall Preston. For some reason the names of these brethren as the authors of their respective articles did not appear in the print, and we wish to give herewith the proper credit.

At Dallas, Texas, Wednesday, April 10, Miss Wylfa Lee Alexander, daughter of Mrs. Robert Henry Alexander, and Mr. Donald Eugene Bowles were married. We are unacquainted with the bride, but the bridegroom is the son of Rev. and Mrs. Cornelius Bowles, of Huntington, West Virginia, where Bro. Bowles is pastor of the Twentieth Street Baptist Church. He and the editor were roommates in school for three years. Congratulations to the happy couple.

The following friends recently visited the Baptist and Reflector office: C. C. Davis, Red Boiling Springs; T. C. Meador, Orlinda; W. P. Davis, Springfield; C. H. Warren,

Lebanon; A. B. Pierce, Westmoreland; Mrs. J. B. Archer, Hartsville; W. C. McGill and Mrs. W. C. McGill, Springfield; and Rev. Grady Craddock, Joelton.

The church at Carrier Mills, Ill., L. H. Moore, pastor, had O. C. Rainwater of Stearns, Ky., doing the preaching in a revival in that church. There were 29 additions by baptism, 5 by letter.

J. W. Bruner is now assistant to the President of the Southwestern Seminary, Ft. Worth, Texas, will become Endowment Secretary for 15 Baptist schools in Texas on May 1. He was converted from Catholicism.

In a meeting which just closed with the First Church, Thomasville, Ga., T. F. Calloway, pastor, L. J. Holcomb of Nashville did the preaching. There were 136 additions, 82 by baptism.

As a result of the first week of a simultaneous meeting in Knoxville, the First Church, that city, received 48 by baptism, 15 by letter. Roland Q. Leavell of the Home Mission Board did the preaching in the First Church, and directed the work in 42 co-operative churches.

For twenty years the architectural ministry of the Baptist Sunday School Board has been directed by Dr. P. E. Burroughs in connection with other duties. Recently the Board created a special department for this work and placed in charge of it Mr. W. A. Harrell, well and favorably known in both the Sunday School and Training Union fields. A request to Mr. Harrell, Baptist Sunday School Board, Nashville, Tenn., will bring a booklet outlining the service the Board has to offer to churches planning to build.

Boyd Le Croy, Columbia, missionary in Maury County Association, with the co-operation of the Union Baptist Church, in the western part of this Association, has revived the old Pine Grove Baptist Church, and organized a Sunday School with sixty members in the Sunday School. It is ten miles to the nearest church of any kind, from Pine Grove. The Superintendent of the new Sunday school is Leon McCaleb, Route No. 1, Duck River, Tenn. Both Bro. LeCroy and Union Church are to be commended for this fine service.

BROTHERHOOD QUARTERLY RIDES THE RAILS C. Sylvester Green

Several evenings ago I took the six-thirty south bound express out of New York, and after dinner I strolled back to the lounge car. Imagine my pleasure to find alongside nationally known and popular magazines, a binder containing the Brotherhood Quarterly of Southern Baptist. I had already seen the issue, but I sat right there and read it almost completely from beginning to end and marveled at the fine opportunity afforded Southern Baptists to spread the message around the country.

I understand that recently a railroad executive wrote Secretary Lawson Cooke, requesting that Quarterlies be furnished for ten trains of his road. This makes a total of sixty Pullman lounge cars carrying this periodical regularly. Surely the message and meaning of "A Million Men" organized for Christ and the church will find a new and appreciative audience.

Churches and Pastors Already Enlisted in Ministers' Retirement Plan

Association	Church	Pastor	Address	Association	Church	Pastor	Address
Carroll County	Camden	L. F. Gassaway	Camden	Ocoee	Northside	R. W. Selman	Chattanooga
Chilhowee	Mr. Lebanon	J. R. Dykes	Maryville	Ocoee	Oakwood	W. P. Everson	Chattanooga
Clinton	Bethel	J. F. Wolfenbarger	Corrington	Ocoee	Red Bank	H. H. Ward	Ooltewah
Concord	Mt. View	Fred Morgan	Norene	Ocoee	White Oak	J. M. Pickler	Chattanooga
East Tennessee	Newport	Merrill D. Moore	Newport	Ocoee	Celina	W. C. Hordt	Chattanooga
Gibson County	Trenton	C. O. Simpson	Trenton	Riverside	Egypt	J. F. Neville	Celina
Giles County	Pulaski	R. A. Johns	Pulaski	Shelby County	LaBelle Pl.	J. P. Massengill	Memphis
Giles County	Union Hill	Edward Lee	Hazel Green, Ala.	Stewart County	Dover	E. P. Baker	Memphis
Jefferson	North Side	Ralph W. Below	Jefferson City	Tennessee Valley	Bogle's Chapel	Fred Tarpley	Louisville, Ky.
Knox County	Central, Fountain City	A. F. Mahan	Fountain City	Tennessee Valley	First	John Asa Davis	Spring City
Madison	Malone	D. S. Eston	Union U. Jackson	Union	Doyle	D. W. Pickelsimer	Doyle
Nashville	Grace	W. Rufus Beckett	Nashville	William Carey	Elkton	Edward Lee	Fayetteville, Ala.
Nashville	Inglewood	Herbert B. Cross	Nashville	William Carey	First, Fayetteville	E. L. Smothers	Fayetteville
Nashville	Judson Memorial	Luther G. Mosley	Nashville	Wilson	Smithfork	Fred Morgan	Norene
Nashville	Radnor	Edgar W. Barnett	Nashville				
Nashville	Seventh	Bunyan Smith	Nashville				
Nashville	Third	L. H. Hatcher	Nashville				
Nashville	North End	O. D. Fleming	Morristown				
Nolachucky	First, Morristown						

NOTE: It will be necessary that we have a large group of churches, and pastors of every age before the plan can become operative. Please send your application in duplicate to me immediately after the adoption of the plan by you and your church or churches.

John D. Freeman, Executive Secretary.

BRIEFS CONCERNING THE BRETHREN Called and Accepted

James D. Belote, Augusta Road Baptist Church, Greenville, S. C.

John Meyer, Farson, Iowa.

J. A. Morse, Oskaloosa, Iowa.

H. H. Henry, Savanna Church, Pittsburg Assoc., Okla.

W. A. Squyres, First Church, Rockwall, Texas.

Thomas J. Young, First Church, Roby, Texas.

J. M. Dyar, First Church, Monte Vista, Colorado.

W. M. Vines, City View Church, Greenville, S. C.

Ira Bentley, First Church, Elk City, Okla.

R. L. Bridges, First Church, Hardwick, Ga.

Ardis Smith, Harmony Church, Big Island, La.

Resigned

James M. Baldwin, Pankeyville, Ill.

Thos. J. Young, Trent & Neill Churches, Texas.

J. Ray Garrett, First Church, Cocoa, Fla.

Jack Bridges, Zebulon Church, Ga.

W. Fred Hinesley, Center Hill Church, Atlanta, Ga.

Maurice Cook, Banner Baptist, Holdenville, Okla.

Ordained

P. A. Mellette, Pendleton Street Baptist Church, Greenville, S. C.

Joe E. Flanagan, Zwolle Church, La.

J. D. Belote, St. Charles Ave. Church, New Orleans, La.

Died

Rev. Floyd Marshall, Oklahoma City, Okla.

Rev. William Robert Simmons, Picken County, S. C.

With the Churches: Chattanooga—South St. Elmo, Pastor Ziegler welcomed by letter 11, baptized 28, received by statement 4, rededication 1. Dyersburg—First, Pastor Vollmer received 1 by letter, baptized 3. Elizabethton—First, Pastor Starke received for baptism 3, baptized 4. Fountain City—Central, Pastor Mahan received 2 by letter, baptized 9; First, Pastor Burke received 1 for baptism, baptized 10. Goodlettsville—Union Hill, Pastor Robinson received for baptism 3, baptized 8. Kingsport—Pastor Hughes received by letter 1. Knoxville—Bell Ave., Pastor Allen received by letter 1; Broadway, Pastor Pollard received by letter 3, for baptism 2; Fifth Ave., Pastor Wood welcomed 1 by letter, 4 for baptism, baptized 19. McMinnville—Magness Memorial, Pastor Minks welcomed 3 additions to the church. Memphis—Bellevue, Pastor Lee received for baptism 1; Speedway Terrace, Pastor Harris welcomed 9 for baptism, 4 by letter, baptized 7; Temple, Pastor Bos-

ton received 6 for baptism, 2 by letter; Union Avenue, Pastor Hurt welcomed 5 additions to the church. Murfreesboro—First, Pastor Sedberry received by letter 2, for baptism 1. Nashville—Central, Pastor Wright received for baptism 5; Eastland, Pastor Crain received by letter 3, for baptism 2; Freeland, Pastor Osborn received by letter 1; Seventh, Pastor Barnett received for baptism 3. Paris—First, Pastor Stenbridge received by letter 2. Rockwood—First, Pastor Leonard received by letter 1.

Book Reviews

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

A Successful Church by T. Grady Nanney. Published by Broadman Press. Price \$1.00.

Affectionately dedicating these sermons to the members of his own church, Pastor Nanney writes out of his study and experience on a subject which constitutes at once the ambition and the joy of pastor and people. Using the New Testament background and the church at Antioch as the model, the author describes the successful church as divinely planted and scripturally organized, composed of a distinct membership, led by a good minister and some good laymen. Such a church will be spirit-guided, evangelistic, missionary, spiritual, prayerful, co-operating, and sound in finances. In most practical fashion, the author goes into every detail of church life, setting forth the strong points, the weaknesses, and the desired aims of modern churches—sparing neither preacher nor layman in his observations. The volume is characterized by sense which every reader would gladly appropriate. —J. L. H.

The Contemporary Christ by Richard Roberts. Published by the Macmillan Company, New York City. Price \$2.00.

Here is a study of Christ from the viewpoint of our sin-wracked, war-ravaged world. The author sees the world in dire need of a commanding message such as that given in the days of Calvin, Luther, Edwards and others. This message must arise out of unshakable belief in the Gospel. He sees a new day dawning for Christianity because of a return of belief in God's search for man with its corresponding interest in divine revelation. He also feels sure that there is a growing rebellion against individualism and sectarianism. He puts forth his idea of "community" in all

phases of life, especially in church life. This idea may shock some of us, but, even with its implications of socialism, it needs serious study by all.

The volume abounds with terse, challenging statements such as: "Prayer is a tried and established form of human behaviour"; "There can be no liberty except upon the basis of a common obedience"; "The more of the territory of life we cede to the state, the more we encourage state-absolutism"; "The peril of successful nationalism is that it tends to fester into imperialism"; "By faith and imagination it (personality) can transcend 'the cycle of biological events'; and it has vague intuitions of eternity"; "Supercilious toleration is harder to bear than open enmity"; "It is made clear that only by a God-given spiritual insight can the full meaning of Jesus be apprehended"; "The indispensable ground of right human relations is a right relation with God. It is at this point that the 'social gospel' of Jesus begins".

The idea of "community" is brought into the book along with the other discussions and is rather evasively expressed. The author has the current conception of the "church", but his understanding of the nature and purpose of the institution in a Christian order is very clear and commanding. Community should include the union of those who have similar tastes or trades or spiritual natures, but it should extend to include in love and fellowship all peoples, since it debars color and caste lines. Altogether this is a worthy contribution to the changing literature of our too-long radical age. —J. D. F.

Events of the Last Days by John E. Finney.

Published by the Zondervan Publishing Company, Grand Rapids, Mich. 1939. 161 pages. Price, \$1.00.

This author seeks to read the "signs of the times" in the view of divine revelation. The book is the result of years of study of the Bible, and while we may not agree altogether with the interpretations given of certain passages, we are indebted to him for his masterly compilation of prophecies relating to the Second Coming of the Lord and the events which will take place at that time. He writes from the standpoint of the Premillennialist. —J. C. Miles.

Tent Pegs by Paul Franklin Swarthout. The Abingdon Press, New York. 1939. Price \$1.00.

This is a collection of thirty stories adapted particularly for children but of interest to young and old alike. They convey a moral without pointing it. They are incidents, achievements and innocent escapades of living, laughing, romping boys and girls. You have some of them in your congregation, and probably one in your home. The author is a master story teller. —J. C. Miles.