

# Baptist and Reflector

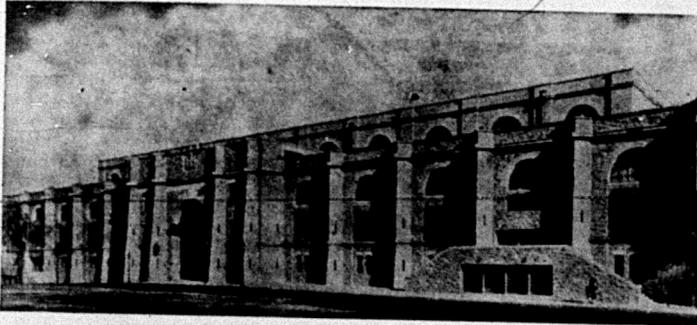
"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

Volume 106

THURSDAY, MAY 16, 1940

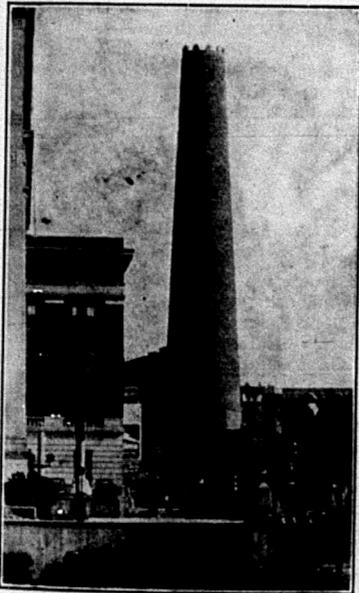
Number 20

## On to the Southern Baptist Convention!



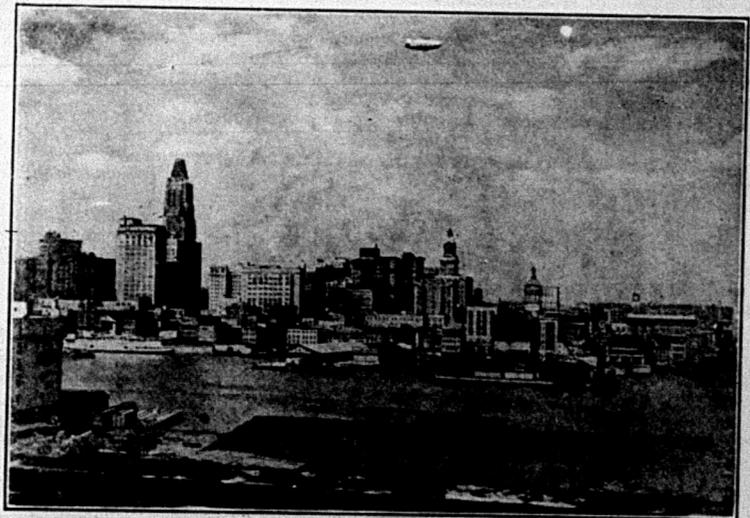
FIFTH REGIMENT ARMORY, BALTIMORE

Where the Southern Baptist Convention will meet June 12-16. The W. M. U., Auxiliary to the Southern Baptist Convention, will meet in the same hall June 9-11. The seating capacity is said to be 12,000. The hall can be adjusted to smaller groups.



FAMOUS SHOT TOWER, BALTIMORE

One of the most familiar landmarks in Baltimore, this tower dates back to 1828. It is a massive brick pile, 160 feet high, with a spiral stairway leading to the top. From this point molten lead was dropped to a pool of water inside the base, the lead forming proper shape in its descent. It is believed to be the only remaining shot tower in America. It occupies the original site of the First Baptist Church, Baltimore.



SKYLINE OF BALTIMORE

Eighth city in size in the United States, Baltimore is aptly called the "Monumental City." Here is the first monument to Christopher Columbus, George Washington, Francis Scott Key, author of the "Star Spangled Banner"; Johns Hopkins, founder of the University and Hospital, and scores of others.

★ **BALTIMORE, MARYLAND, JUNE 12-16, 1940** ★

# Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary  
Don Norman, Field Representative

## BAPTIST AND REFLECTOR COMMITTEE

John A. Huff, R. Kelly White, P. L. Ramsey, C. W. Pope, C. O. Simpson,  
J. G. Hughes

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

## EDITORIAL

**A WORD OF EXPLANATION.** In this issue of the Baptist and Reflector we publish the quarterly list of the churches and their contributions through the Co-operative Program, as is done each quarter. For this reason we are crowded for space and use a page of our customary editorial space for other material, which in this case is the always interesting digest by Dr. Pope.

**THE KINGDOM THAT CANNOT BE MOVED**—The daily papers discuss the European War abundantly and expertly. Frequently there is a conflict of opinions. Only God knows the outcome of the war. Like many others, we hope Hitler and his kind will be completely whipped. We hope the United States will not become involved in the sorry mess as a combatant. To predict the outcome is speculation. We realize that there is no information in these remarks. But it seems that not even the experts can go further and still be certain in their remarks. So, aside from certain general statements now and then, Baptist and Reflector has left the discussion of the war to those better qualified to discuss it. We seek to major on the verities of the Kingdom of Heaven, which are the biggest and most vital issues in the world. On earth there is "distress of nations, with perplexity." But "the throne of grace" has not trembled and will not tremble for an instant. Amidst and despite the Satanic onslaughts let loose on the earth, God's people have "a kingdom which cannot be moved." They need to serve therein more faithfully and fruitfully.

### Searching For Further Light

**I** LAST DECEMBER, in response to certain questions from a reader on the twentieth chapter of Revelation, Baptist and Reflector replied, in part, as follows:

The binding of Satan in the bottomless pit means that for the period of time specified the earth is made free from him and his noxious influences.

In the vision of saints living and reigning with Christ a thousand years, we have the fulfillment of the redemption song recorded in Rev. 5:9-10. . . . It is the victory for the saints recorded in I Cor. 15:55-57, in the great resurrection chapter, and it is the consummation of Eph. 2:5-9. . . . Our understanding is that the parties referred to in John's vision are all the redeemed out of all nations, the dead among whom shall then have been raised from the dead, all of whom shall be reigning with Christ over the earth. "This is the first resurrection," and it takes place at Christ's coming.

"But the rest of the dead lived not again till the thousand years were finished." Baptist and Reflector understands that this means the wicked, all of whom are dead spiritually and who at the time mentioned will also be dead physically. They will then be raised from physical death, be judged before God in the final, or great white throne judgment. . . . The resurrection of the wicked dead will be at the end of the thousand years and will be the last resurrection.

Recently, Dr. D. A. Ellis, pastor McLean Boulevard Baptist Church, 1820 Crump, Memphis, wrote us as follows:

In the December issue of the Baptist and Reflector in answer to a question you indicated that there might be a 1000 years between the resurrection of the bodies of the saved and the lost. It seems to me that such a theory is entirely without Bible support.

Rev. 20th Chapter is evidently a vision of the gospel age through the judgment. If we follow the plan of salvation the first resurrection mentioned in this chapter is the new birth. Nothing else gives power over the second death. In Jno. 10:28 Jesus said, "I give unto them eternal life and they shall never perish." In Eph. 2:1-6 the new birth is called a resurrection. See also Col. 3:1. Man has a soul and a body. "That which is born of the flesh is flesh and that which is born of the spirit is spirit." In God's plan each has a quickening or resurrection. Col. 2:13 of the soul; Rom. 8:11 of the body. Since we are born again before the death of the body, spirit quickening is the first resurrection. The second resurrection is that of the body and will take place at the last day. Jno. 11:24.

In Matt. 10:28 Jesus said, "Fear not them which kill the body but are not able to kill the soul." When John said that he saw the souls of them that were beheaded for the witness of Jesus, he saw the souls of the

martyrs. Their dead bodies, the other part, or the rest of the dead will not live again till Jesus comes. It is sound doctrine to teach that the soul of the saved at death goes to live with Christ and that on such a soul the second death hath no power. It is also true that as the birth of the flesh has mortality in it the birth of the spirit has the power of eternal living. In Jno. the 5th chapter both resurrections are mentioned. In the 25th verse "they that hear shall live" has the same meaning as Rev. 20:4 "they lived" and is what John called the first resurrection, salvation. In the 28 and 29th verses he mentions the resurrection of bodies "the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Not two resurrections 1000 years apart, but one resurrection of two classes. A resurrection of the death, both of the just and the unjust, Act. 24:15.

We surely should teach sound doctrine and this I believe to be. In the editorial to which Bro. Ellis has reference, we said, "We can only make an effort to answer according to our present light, being open at all times to further light and to a change of opinion if a better understanding calls for it." This is still our attitude. In our present understanding we do not know enough about the points at issue to affirm positively either that Bro. Ellis is wrong or that he is right. He presents some interesting and plausible considerations. By way of eliciting further light we raise the following questions:

1. As to the view that Rev. 20 is a vision of the gospel age through the judgment. In the light of I Peter 5:8 has the binding of Satan described in the chapter yet taken place? The "souls" that John saw were not only martyrs, but others—redeemed as well (verse 4), and they sat on thrones and judgment was given them. In the light of Matt. 19:28; I Cor. 6:2, 3, is what John saw a past or a future fact?

2. As to the view that "rest of the dead" in Rev. 20:5 means the other part of saved personalities instead of the other part of people as entities classed as in the realm of "the dead." "The dead" in John 5:25, are they not entities? When it is said that "the dead small and great stand before God," are they not entire persons? Not parts of persons? That John in his vision saw "souls" does not necessarily mean that in the fulfillment of the vision only souls were to be involved. "Soul" in the Word of God is frequently used in the sense of "being" or "person." At the time of his vision John saw "souls," but what about considering that at the time of the fulfillment of the vision the resurrection of their bodies is involved and implied and that by "souls" John meant the entire personalities of the redeemed? It is blessedly true that regeneration is a spiritual resurrection. But is not the resurrection of the body the consummation of God's redemptive work, which is begun in regeneration? May not regeneration be "the first resurrection" in its beginning and the guaranteed resurrection of the body "the first resurrection" in its consummation?

We wish it distinctly understood that we are not raising these questions in the sense of arguing against the views that Bro. Ellis has advanced. He may be right. In our present understanding we are not prepared to offer these things as positive arguments in support of the view presented in our editorial. Our spirit in the case is indicated in the heading of this article: SEARCHING FOR FURTHER LIGHT. In that search we have asked these questions, and we shall be grateful to any who may give us this light.

SEARCHING FOR FURTHER LIGHT. In that search we have asked these questions, and we shall be grateful to any who may give us this light.

### The Five-Year Old Evangelist

**SOME FRIEND HAS SENT US A CLIPPING.** Since no name was signed, we do not know who was kind enough to do this, but we thank the friend nevertheless. However, as announced through the Baptist and Reflector many times, our general policy is not to use anonymous material or material whose author or sender is not known or easily identifiable. Let us request, therefore, that when any of our friends send us clippings or other material they kindly sign their names, not simply give the paper or magazine or book identification.

Though ordinarily we pay no attention to unidentified material, the clipping referred to calls for some comment, and we presume that comment is expected, though it may have been sent simply for personal information. Headed with the picture of a boy with one hand lifted up and the other holding a book, evidently a Bible, the clipping is as follows:

"VAN NUYS, Calif.—This is Billy Knight, 5 years old, a licensed minister, who preaches his sermon before packed congregations and over the radio. The boy evangelist often quotes 25 to 30 different texts in his sermons. Most of the scripture he has learned from his mother. His father is a low-salaried laborer."

Naturally, the little fellow has packed congregations to hear him. Curiosity alone, not to say other things, would lead them there. We cast no aspersion on the little boy. But our judgment is that he is innocently filling a role which some over-zealous human being or beings have thrust upon him. He is entirely too young for the serious and weighty business of preaching. God does not put one that immature to the task of officially preaching the gospel.

Since I Tim. 3:6 applies to ministerial prospects in relation to official preaching who are higher in the age scale, we frankly believe that "Billy" is entirely out of his place as a licensed preacher.

# A Digest of Religious Thought

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

## Jazz Religion Cannot Even Reach First Base

Western Recorder

Mr. Roger Babson, great Congregationalist, statistician and business analyst, does not appear to know much theology, but he does have deep spiritual conviction, and does not hesitate to express it. He recently said: "The only hope for democracy is a sane spiritual revival. The churches should lead in this revival. They, however, must again preach the Cross and the necessity for sacrifice. Our churches will never get to first base by imitating popular service-lunchcon clubs." They must preach His Cross as the place where He was wounded for our transgressions, and not caricature His suffering for our sins by subtle formulas to empty it.

(It is reported that when Mr. Babson was in Knoxville a few years ago an officer of a Baptist church suggested that he spend Sunday afternoon viewing the Smoky Mountains, to which Mr. Babson replied that he would spend the Sabbath in accordance with the teaching of his Bible—in religious service and rest. C. W. P.)

## Ballots Not Bullets The American Way

Al Martin  
The Baptist Student

The young Christian in America today who is of voting age finds himself in a position of unique responsibility, both to his country and to his religion. When he thinks of the tragic muddle in which most of the world now finds itself, he is grateful for American democracy. But in his gratitude he trembles to consider his obligation, as an American and a Christian, toward the institutions which have given him all that he has. Some young Christians urge that America prepare herself now to meet force with force to fight for freedom. To many other young Christians, however, there has come a firm conviction that war under no conditions is compatible with the ethic of the Jesus whom they follow.

To both of these groups there is open at least one common avenue of service to God and country. Although all may not agree that it is well to fight again to make the world safe for democracy, all will agree that democracy must be made safe for the world. And this is a tremendous task—even in America. For can any citizen conscientiously believe that American democracy as it now functions is truly Christian? Yet there is only one way through which the American and the Christian can go about reforming the structure of American democracy to make it safe for the world; this is the American and Christian way of ballots, not bullets. Unfortunately, a good many young people have overlooked this method. Some would lift their idealistic skirts and step nimbly over the puddle of politics which they consider to be too dirty to wade through. Others are too intent on a sudden religious revolution to follow the slow pattern of leaven in a lump. As a matter of fact, the least that any American Christian can do for the twin causes he loves is to vote intelligently, every time he has the opportunity, for those men whom he conscientiously believes will most adequately serve those causes when in office.

("Democracy must be made safe for the world with ballots instead of bullets." The crime of the totalitarian states is "nationalism," which is a blind worship of the government and its dictator. The sin of the democracies of today is "humanism," a subtle worship of man instead of God with unrestrained indulgence of human instincts and appetites. While totalitarian states have been destroying freedom the democracies have been abusing and misusing freedom. Such a democracy is not safe for civilization. C. W. P.)

## Where Big Business Exalted the Christ

The Alabama Baptist

Down in the mountain town of Toccoa, Georgia, R. G. LeTourneau, Inc., makers of road machinery, recently dedicated a \$2,000,000 faculty to the guidance of God and His Son the Saviour of Humanity. The Atlanta Constitution refers to the dedication as "the strangest—and most comforting—pact American big business has known." The builders of machinery for way-makers deliberately dedicate their plant to Him who Himself is The Way for humanity. Said Mr. Le Tourneau in part: "We hear much of what we could do if we had a man big enough to show the way, a man who could win our confidence. We have that man—that Man is my Saviour and your Saviour, the Lord Jesus Christ! If we would only listen to Him." The Constitution comments: "Would that other industrial leaders in America could echo this testimony and would advance this plan!" Amen! With such a spirit in American business and such a witness to it in the American press, we would not be far from a revival in America that would even arouse to spiritual life and reality world-conforming Christendom itself!

(This is the kind of religion that counts—a religion which becomes a law of life by which we regulate our business, hire employees, and pay wages all according to the principles of the Man of Nazareth. Such conduct brings religion down from the mystical realm and makes it a very practical something. C. W. P.)

## Methodists Ask FDR'S Recall of Personal Envoy to Vatican

Knoxville Journal

The new Methodist Church through resolution of its general conference, asked President Roosevelt today to recall Myron C. Taylor, his personal peace envoy to the Vatican. By a show of hands, the 776 conference delegates adopted a resolution declaring Taylor's appointment "has created a spirit of uneasiness and resentment in the minds of a great number of people, and instead of promoting peace has engendered discord and strife." Less than 50 delegates raised their hands against the resolution as a whole. Dr. Harold Paul Sloan, editor of the Christian Advocate's New York edition, led the unsuccessful fight to limit the resolution to a protest against "any establishment of diplomatic relations between the Vatican and the United States."

"Yes," replied Dr. Edmund Heinsohn of Austin, Texas, "we have had ambassadors to the papal states, but never before have we had a representative to the papacy. . . . Mr. Taylor was appointed by President Roosevelt without consent of the United States Senate. Of course, the President says Mr. Taylor is his personal representative, but we note he is instructed to report not to the President personally, but to the United States Government, and the Vatican lists Mr. Taylor as the ambassador from the United States. We note, too, that Vatican lawyers say Mr. Taylor has a right to remain as ambassador after President Roosevelt leaves office."

(The storm of protest against the President's inexcusable trickery is gathering force as Methodists join Baptists, Lutherans and others in condemnation of the appointment of an ambassador to the Vatican. The President's explanation that Mr. Taylor is only a personal representative is being accepted, in the President's own language, as "unadulterated twaddle." C. W. P.)

## Liquor Interests and Boy Scouts

The Watchman-Examiner

Last August we editorially joined the widespread criticism of the election of Gene Tunney to executive board of the Boy Scout Foundation of New York. Mr. Tunney, a former prize-fighter, is executive head of a million-dollar whiskey concern called the American Distilling Company. We understand that recently the area council of the Boy Scouts of America, Harrisburg, Pennsylvania, was only prevented from having Mr. Tunney speak at its annual banquet by popular protest. The Boy Scout movement is the very antithesis of the liquor program. Members of councils of that body who cannot see this have no place in such a movement. No Christian can sit idly by and watch the liquor interests insidiously weaken and break down the clear-cut principles and temperance morale of this justly famous youth organization.

(That Mr. Tunney should consent to be the connecting link between the liquor business and the Boy Scouts is a surprise to even his critics. Contrast with this Lou Gehrig's refusal of a large salary from a Brewery because he could not conscientiously endorse their business. C. W. P.)

## Methodists Rap Roman Church

Knoxville News-Sentinel

The Council of Bishops of the new Methodist Church expressed opposition today to "any establishment of diplomatic relations between the Vatican and the United States." The statement was contained in the bishop's quadrennial message to the church's general conference. "We do deplore and must firmly resist any union of church and state, and are and will be unalterably opposed to any establishment of diplomatic relations between the Vatican and the United States."

"Of course there is no use of talking about union which a Roman Catholicism today insists upon her infallibility as an authority even more strenuously than before the Reformation. The Roman church has, in spite of admitted abuses, always succeeded in developing in exceptional individuals high types of saintliness, but she does not yet abate one trace of her claim to totalitarian authority over all aspects of human life."

(We are happy to see our Methodist friends openly declare their opposition to any movement tending toward the union of church and state and to join Baptists, Lutherans, and others in "unalterable opposition to the establishment of diplomatic relations between the Vatican and the United States.")

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

# Has President Roosevelt Started a War?

By W. W. HAMILTON, *New Orleans, Louisiana*

**H**AS PRESIDENT ROOSEVELT started a religious war in the United States? In his earnest attempt to promote peace in Europe he has unnecessarily arrayed in our own land all those who believe in our great fundamental principle of the separation of church and state against those who are willing and maybe glad to violate this provision in the Constitution of the United States.

Unless the President recalls Mr. Myron C. Taylor from the Vatican, unless he frankly and fully confesses his mistake and takes steps to correct it, he will bring on a religious struggle in our land which will divide our Christian forces, will precipitate antagonism in the Congress, and will probably disrupt and defeat the Democratic party. He need not be surprised if millions of Baptists and others who believe with them turn from the party which takes its stand against this fundamental principle of a free church in a free state.

Mr. Roosevelt cannot blame anybody but himself for this terrible blunder. Surely he cannot realize the extent to which his mistake has startled his friends and has amazed the Christian people of the nation. Our American people of every denomination want peace in Europe and also in the United States. We do not want bitter antagonism of any kind, and certainly we do not want to carry any religion against another. Baptists have suffered unto death to preserve freedom for themselves and for all others of any faith and of no faith, and they will do so again if the necessity arise.

We hope and pray that the President of the United States will not lead in destroying the fine fellowship of our Christian people of every name, and that he will not in the name of peace bring on war.

# What I Saw at a Photographer's Gallery

By W. B. LANGFORD, *Jonesboro, Ark.*

**I**N PASSING THE DOOR of the photographer's gallery, I was attracted by a negative which had been placed with a piece of white paper over it where the sun could shine on it. This was a dark image of man in a negative state, unsightly and unattractive. Pictures are light and shadow combined. The sun shining on this piece of paper was combining the light thereof with the shadow of the negative. In so doing there was brought out a clearer facial expression of the individual of whom the negative was made.

Then I thought of man in his natural state, as an unredeemed piece of humanity, in a negative state toward God—unsightly, unattractive and nothing in keeping with that of God. But yonder is a light—the mighty God in Heaven shining in on man in his negative state, blending the light of God with the shadow of humanity and blending more clearly in the face of man the image of Jesus Christ; a more life-like expression of his love and likeness.

It matters not how much heavenly light is reflected from the face of humanity or how Christ-like one may be, you will always find some shadow in the life of humanity and when we have left that shadow in life, when there is no shadow we are then ready for the bright beyond, but that is not until the body and soul have separated.

**A**NOTHER THING I NOTICED about this photographer was that he knew when to set this negative out that the sun might strike it with force enough that the picture could be properly developed. Had he set this negative out at midnight the whole world would have been between the sun and this negative and he could have never developed a picture for there was too much between. Even so with those who would win the lost of Christ. They, too, must know when to bring man in his negative state in the presence of God's power and influence. It is not possible under all conditions at all times to bring an individual to Christ and there are times when many things are between this life and God. You must know when and how to bring one to know Him.

Filled with interest in what I had seen of this photographer, I went inside and there I watched him make a picture. The first thing I discovered in his activities was that he focused his camera on that from which he would make an image, cutting out all other objects in and around this individual.

Brethren, that should be true with every soul-winner. When we have selected a life that we want to stamp the image of Christ thereon we must necessarily focus the camera of God on this individual, cut out all other objects that need not be shown in the picture.

**T**HEN, ANOTHER THING I NOTICED about the activities of this photographer was that he covered his head with a cloth, cutting out all side visions and light that he might be able to see and know just where and how his camera was focused. Just so with all who would be soul-winners. You must lose sight of all

else around and cut out the visions and things that would mar the centralization of your effect and spiritual light and power. Focus wholly on one aim, the one life and the one individual that you would win.

Then, too, I was attracted by the manner in which this photographer conducted himself. As to his activities, he was continuously behind the camera and not in front. Had his actions been in front of the camera instead of the back no doubt when the picture was developed he would so clearly be seen in the picture that it would have spoiled the one he purposed to have made. I am made to wonder if this is not true with many who would win a soul or make a picture in the life of some individual that if our activities are not many times unveiled and too much in front of the camera. I have frequently seen preachers, deacons, stewards, Sunday school superintendents and teachers whose activities were the principal thing seen. There is too much of self and when the picture was developed all that could be seen was the shadow of activities on their part.

**T**URNING AWAY FROM THE CAMERA, I went to the waste basket where I found what I thought were perfect pictures which he had rejected and thrown away. These pictures had failed to yield to the light sufficient to produce a true likeness of the one from which the negative was made and they could not stand the final test of the one who knew. I fear there are many people today that are in like condition as those pictures, consigned to the waste basket. There are a lot of people who look like Christians, act like a Christian, join and attend church like Christians and, as far as we know, are Christians. We are not the judge. But when the final test is given by the One who knows when they are brought to the bar of justice they, too, will in like manner be consigned to God Almighty's waste basket, in the bottomless pit, because they failed to yield to the light of God Almighty sufficiently to develop true likeness of Christ in their life and soul.

The next thing I noticed about this photographer's gallery was his show window in which he had displayed a number of perfect pictures. They were placed there as an advertisement as to his ability as a photographer; that the passerby might see and be attracted and come in and have his picture made. Even so with every Christian or church member are in God's show window reflecting the handiwork of God Almighty and should be a guiding light to the unredeemed oncoming youth of our land to come into God Almighty's work shop and under the influence of those who profess to know Him and have their picture made in the Lord's gallery.

## SOUTHERN BAPTIST CONVENTION

June 12-16, 1940

### WOMAN'S MISSIONARY UNION

June 9-11, 1940

### BALTIMORE, MARYLAND

In order to assure comfort, convenience, and safety to the Messengers and their friends attending the Southern Baptist Convention and the Woman's Missionary Union meeting in Baltimore, the following route, schedules, and fares are respectfully submitted. Messengers are invited to travel over the following railroads:

**ROUTE:** Louisville & Nashville R.R. to Cincinnati, Chesapeake & Ohio Ry. to Washington, Pennsylvania R.R. to Baltimore.

#### SCHEDULE GOING:

Lv. Nashville, L&N RR.	7:00 AM	or	12:45 PM CT
Ar. Cincinnati, L&N RR.	5:05 PM		9:35 PM ET
Lv. Cincinnati, C&O Ry.	6:01 PM	or	9:45 PM ET
Ar. Washington, C&O Ry.	8:20 AM		12:45 PM ET
Ar. Baltimore, Penna. RR.	9:43 AM		1:43 PM ET

#### BALTIMORE FARES:

Round trip first class fare	\$35.10	limit 30 days
Round trip first class clergy	\$23.00	limit 30 days
Round trip coach fare	\$23.05	limit 15 days

**NOTE:** Southern Clergy permit will be honored to Baltimore or New York and return, clergy tickets on sale June 6th to 12th, inclusive.

**PULLMAN FARES:** Nashville to Baltimore, lower berth \$6.30; upper \$4.80. (Or, you may use Pullman seat to Cincinnati, \$1.35, and lower berth to Cincinnati to Baltimore \$3.95, or upper berth, \$2.70.)

#### NEW YORK FARES:

Round trip first class fare	\$44.90	limit 30 days
Round trip first class clergy	\$28.80	limit 30 days
Round trip coach fare	\$28.65	limit 30 days

**DIVERSE ROUTE:** Diverse routes are permitted. For example, you may return from New York via Pennsylvania R.R. direct to Cincinnati, or via New York Central R.R. through Niagara Falls without any additional rail fare. (Inquire about any additional diverse routes desired.)

For further information and Pullman reservations, consult:

E. V. GRAEF, D.P.A., Louisville & Nashville R.R. Co.

TELEPHONE 6-0865

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# BAPTIST STATE PAPERS

By E. C. ROUTH, Editor, Baptist Messenger,  
Oklahoma City, Okla.

**I**N THE LAST ISSUE of the *Baptist New Mexican* I read the announcement that one of the churches in that state had voted to place their state Baptist paper in the church budget and send it to every home in the church membership. Two or three weeks ago I read a similar announcement from another church in that state. These items are more significant than appear on the surface. For, gradually, the Southern Baptist states are realizing that the state denominational paper is indispensable, and that our people will be co-operative only to the extent that they are informed concerning the missionary, educational, and beneficent work undertaken in the respective states.

Already several states have made considerable progress along this line. The *Baptist Standard* of Texas has a circulation of approximately 45,000, a large proportion of which is composed of church budget subscriptions. The *Baptist Messenger* of Oklahoma has proportionately about the same circulation, nearly 15,000. We have approximately 275 Baptist churches in Oklahoma that have placed the *Baptist Messenger* in the church budget on the same basis as Sunday school literature. Louisiana has had this plan in operation a long time. The most notable growth in the last two or three years has been that of the *Baptist Record*, Mississippi, the circulation of which has more than doubled within the last two or three years by using the wholesale, or church budget plan. Ed Solomon writes us that they are making splendid progress in Florida with the budget plan. One or two other states have made a beginning. [Editor's Note: The BAPTIST AND REFLECTOR now has forty churches on the Church Home Plan, paid through the church treasurer.]

The retail, or individual subscription, plan is no longer practicable because of increased publishing costs, decreased subscription prices, and the competition of other literature, radios, movies, and automobiles.

The wholesale plan is practicable because it is a recognition of the necessity for literature if our people are to be informed and enlisted. Baptists cannot give intelligently to world missions and to the building of Christian institutions, nor can they be acquainted with Baptist achievements in their own states, without the information given through the state denominational paper. The church budget plan is no longer an experiment. It has been tried out in several of the states long enough to demonstrate not only its value but its necessity.

**WE HAVE BEFORE US** letters from a number of Baptist leaders in the South on this question. One of them writes: "The Catholics went out on the slogan, 'A Catholic paper in every Catholic home,' and they have largely succeeded. Catholics are putting forth an effort to capture this country. The time has come when we must have a Baptist paper in every Baptist home. The budget plan is the only plan which will work. We must get our churches in the habit of buying their state denominational paper through their budgets." A brother in another state writes: "The day of individual subscriptions is past. The denominational paper is as much a part of the whole program of Baptists as missions and Christian education." In that last sentence is summed up the attitude which the denomination should sustain to the state papers. These papers should be put in the Baptist program in every state and in the church budgets, not only for the sake of the paper, but for the sake of getting the necessary information to all the Baptists if all are to be enlisted and indoctrinated.

President L. R. Scarborough said recently: "These Baptist papers are a fundamental necessity to the promotion, expansion, and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide."

The other day one of the Methodist leaders said in the *Southwestern Advocate*: "The day has gone for a needed Church paper to be sold to personal subscribers. The Jurisdictional Advocate should be sold to churches in blocks. If the paper is worthy it

should be put into the hands of all the members of the church and the block system is the only way it can be done. . . . The Methodist Church needs an internal unifying and a promotional agency, and the church press must be a major medium."

**A WORD ABOUT THE METHOD:** In Oklahoma—and essentially the same method is worked in other states—we offer to mail the *Baptist Messenger* to individual addresses for 2c per copy per week, with the account carried in the name of the church and paid monthly by the church out of its treasury just as payments are made regularly on pastor's salary, missions, and other recognized items necessary for the growth of the church. We have many country churches, village churches, large town churches, and city churches that have adopted this plan and are pleased with it. The First Baptist Church, Oklahoma City, with the second largest membership of any white Baptist church in America, adopted this plan a year ago last fall, and the *Baptist Messenger* is mailed each week to every home represented in the church, 1,600 copies altogether to that one church. These churches that have tried out the plan testify that it works, and that the results are reflected in increased contributions, more than covering the relatively small cost of the paper. Most of them say that they would not go back to the old method.

A good hour has been given by the program committee of the Southern Baptist Convention for the presentation of this denominational asset. It is our hope that in every state the pastors and other leaders in the state will get their people to thinking about the value of this plan. Let us build the fires of interest and enthusiasm at Baltimore and go back from the Convention to give the state denominational paper its rightful place in the state and church programs, and in Tennessee, as in other states, put the Baptist paper into every Baptist home.

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T E N N E S S E E

# Jeremiah Announces The New Covenant

SUNDAY SCHOOL LESSON FOR MAY 26, 1940

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

THE LESSON: Jeremiah 31.

PRINTED TEXT: Jeremiah 31:31-37.

GOLDEN TEXT: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31:33.

Jeremiah was a prophet both of doom and of restoration. While he proclaimed the inevitability of Jerusalem's fall and the deportation of the people, when the time of exile came he stood before his dejected, despairing, hopeless compatriots and proclaimed: "The Lord . . . saith . . . 'Yea, I have loved thee with an everlasting love. . . . Again I will build thee and thou shalt be built. . . . He that scattereth Israel shall gather them as a shepherd does a flock. . . . I will turn their mourning into joy and will comfort them . . . and my people shall be satisfied with goodness. . . . Turn again, O, virgin of Israel, turn again to these thy cities. . . . Behold the days come, saith the Lord, that I will make a new covenant. . . .'" You will want to read all of this thirty-first chapter to hear his message.

Jeremiah foresaw the fall, he forecast the exile, he prophesied the return from exile. But greater than any of these things, he saw and foretold the giving of a new covenant by the Lord God, which should supersede the old covenant.

## I. The Old Covenants.

1. What is a covenant? It is a compact or agreement entered into by two or more persons, conditioned upon the fulfillment of certain obligations. A promise may be conditional, but a covenant is always so. God promises some specific blessings unto man, upon the condition that man perform some specific obligation, such as rendering unto Him the love and obedience due Him.

2. What were the outstanding covenants made between God and man before Jeremiah's day? (1) The greatest, and the one of which Jeremiah here speaks as the "old covenant," was that one made through Moses at Sinai, the Covenant of the Law (Ex. 19:5-8; 34:10-27). This was really a constitution for Israel, "the charter of the Jewish dispensation." This covenant had a law written on tablets of stone, embracing rules and regulations of life which were to be obeyed. But the people were so weak and sinful that the entire Jewish history is one of tragic breach of this covenant. (2) Other covenants include the ones with Adam (Gen. 3:15), Noah (Gen. 6:18; 9:8-17), Abraham (Gen. 15:18; 17:2-21), the so-called "Palestinian" covenant (Deut. 30:3) and David's covenant (2 Sam. 7:16).

3. The greatest forward step in the spiritual history of mankind, until the birth of Christ, was the making of this covenant at Sinai. God revealed himself more fully through it, bound the Israelites to Him as His people even more definitely, and Him to them as their God. The Law which they were to keep was to bring them from a spiritual immaturity to a spiritual maturity. It was to be the means of building the nation through whom the World Blessing should come. But there were weaknesses in this great covenant. It was based on external observances, rules, and ceremonies. It was a national covenant, an agreement with the nation, rather than with individuals, and included primarily the Jewish nation. It was only a preparatory covenant, which was to make ready the way for a better one, a means of training the people, intended as "a schoolmaster to bring us unto Christ" (Gal. 3:24); it was a shadow of good things to come, and not the very image of those things (Heb. 10:1). It was weak, being no stronger than the wills of weak and sinning men. In Romans 8:3 we read, "For . . . the law . . . was weak through the flesh." Being thus weak, it was broken, rather than kept (Jere. 31:32). There was need for a better covenant.

## II. The New Covenant.

Jeremiah was the first in the Old Testament to rise to such spiritual heights as to see the inadequacies of the old covenant, to sense the approach of a new one, and to proclaim the message from the Lord announcing its coming. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah" (Jer. 31:31).

What was the nature of the new covenant, and wherein is it superior to the old?

1. The new covenant is inward—"I will put my law in their inward parts, and write it on their hearts" (v. 33). Instead of being carved on tablets of stone, God's truth is written within us where it cannot be lost. It is not now external, but internal, not now reflected from cold, inorganic stone, but proceeding from the warm, living heart of a man's life. As Dr. W. F. Adeney points out, "(1) Real understanding of the Law is now enjoyed, for the Law in the heart is understood, grasped, possessed in thought as well as in words; (2) principles take the place of outward ordinances, and (3) affection becomes the ruling motive. The law is in the heart as a treasure, loved rather than feared, obeyed from healthy impulse instead of compulsion. It becomes a part of a man's very soul. Ultimately, from being a constraint to his will it becomes identical with his will, transforming it to its own image."

2. The new covenant is personal—"Every man" may enter into this covenant, not simply as a part of the nation, but as a man. "They shall all," each one, "have boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us" (Heb. 10:19, 20). Every man enters the covenant himself, for himself. Every man has the privilege of entering into this relationship with God, and of walking in the consciousness of divine fellowship.

3. The new covenant is universal—"They shall all know me." No longer shall God's covenant people selfishly withhold the covenant blessings, but they shall realize that one is blest that he might be a blessing. The true ideal of the Abrahamic covenant shall be realized in the new: "In thee shall all the nations of the earth be blest." God loves all men, and includes "every kindred, every tribe on this terrestrial ball" in the merciful provisions of His grace in this new covenant.

4. The new covenant has no respect of persons—"They all, from the least of them unto the greatest of them." No select few of a spiritual aristocracy, but the "hoi polloi," the "common man"—we all—have equal access with every other man, and every other man equal access with ourselves.

5. The new covenant brings full pardon—"For I will forgive their iniquity, and I will remember their sin no more."

6. The new covenant has power—Dr. Stanley Vandersall says, "The notable thing about this passage is the fact that there is in it, not the promise of a new law—such a promise would have been no novelty—but that men are to receive power to keep the provisions of the law. It is the glorious claim of the gospel that in Jesus Christ this claim is fulfilled."

7. The new covenant offers Christ's atonement—Not the yearly nor daily sacrifice of dumb animals, which was always powerless to cleanse from sin or to make men perfect (Heb. 10:1, 11), but the sacrifice, once for all, of the Lamb of God without spot and without blemish, the perfect High Priest, who "by one offering hath perfected forever them that are sanctified" (Heb. 10:14).

8. The new covenant is forever unchangeable (Jer. 31:35-37)—The new covenant is to remain forever as His covenant with man. God's Word is as changeless and steadfast as Himself, who placed the sun, moon and stars in their courses. We "frail children of dust," who see all things about us change, may know that "the foundation of God standeth sure," and that this covenant of free, redeeming grace shall remain the haven and hope of sinners when all else shall fail.

Let us enter personally into this covenant with God, by faith, experiencing the full pardon of our sins, living God's law before men as we are prompted by a heart of love and gratitude, living in personal fellowship with Him who hath redeemed us, and striving to make known His truth unto all men in all the world. Such is our part of the new covenant.

# News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

## HOME MISSION BOARD

### Reports of 1940 Annie Armstrong Offering Encouraging

REPORTS OF THE ANNIE ARMSTRONG Offering from every state show an increase over last year. Dr. J. B. Lawrence, executive secretary-treasurer, reported to the Board's administrative committee in its meeting May 2.

Complete returns, he said, would not be available for several weeks, but every indication points toward a larger offering than in 1939. The treasurer's report for April shows \$72,911.86 already received from this year's Woman's Missionary Union offering to Home Missions.

Adoption of plans to erect two new mission buildings, inauguration of student mission work for the summer, and appointment of one new missionary marked the meeting.

This enlargement of the work, done upon recommendation of Dr. J. W. Beagle, field secretary, is all on the Mexican field in Texas and New Mexico, the two new buildings being planned for Albuquerque, N. M., and McAllen, Texas, and the new missionary, Rev. David Trevizo, being appointed for work at Brownwood, Texas.

Mexican ministerial students will work this summer under the direction of the Board's field secretary in charge of Mexican missions, Rev. J. L. Moye of San Antonio, in a co-operative program with the Texas Baptist Convention.

April offerings to Home Missions totaled \$107,517.47.

### Eight-Year-Old Mountain Girl Thankful For Salvation

IN THE QUIETNESS of a late Sunday afternoon a little girl in the Kentucky mountains, not yet nine years of age, spoke to Miss Minnie Berry, missionary, showing concern for herself. Already Miss Berry had spoken to her about her soul but she had not surrendered.

That afternoon out of the depths of her little heart, she said, "I'll trust Jesus."

"Her simple, earnest petition would have gotten close to your heart as it did mine," writes Miss Berry, "as I listened to her prayer. 'Dear Lord, I thank you that I'm saved. Please bring daddy back to church and let him read his Bible and pray instead of drinking whiskey.'"

The missionary states that the girl's daddy had once been superintendent of the Sunday school but is a backslider because he gave way to the temptation to return to drink.

"Oh that in this case," concludes Miss Berry, "might it be that a little child will lead the lost ones to know Him and the straying ones back to Him."

### "The Show-Up"

By ROLAND Q. LEAVELL, Superintendent of Evangelism.

WHILE IN ST. LOUIS, MO., Chief of Detectives John J. Carroll and Detective Sgt. Adam Riek took me to the morning "show-up." All criminals arrested during the night before were brought out on a stage to be viewed by all the detectives of the city and by witnesses to their crimes. The lights were so focused that the criminal could not see us, but all the detectives were able to see the minutest details about the criminals, to study their features, to measure their height, and to fix their faces in mind.

Their names and their criminal records of past years were read. The occasion of their arrest the night before was announced. Their fingerprints were taken. Their photographs were taken. Their past and present were reviewed, with a view to the coming trial.

Watching this interesting spectacle, I kept hearing the words of 2 Cor. 5:10 throbbing in my mind: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

### Making a Difference

WHEN AN ELEVEN-YEAR-OLD GIRL was operated on in a hospital at Cameron, Texas, Rev. C. Hernandez Rios, Mexican missionary, visited her and her mother who was caring for her.

One day when the missionary visited them, the mother, who had for some time been in contact with the Baptist people but who is

a Catholic, gave the following spontaneous confession to him: "Mr. Rios, I can see that this religion of yours is a very good religion, because you are a united people and you are always ready to help needy people. I am a Catholic but I have never seen in my religion this spirit of fraternity which I see in you."

Brother Rios explained to the woman the cause of the difference.

### New Chinese Sunday School Growing

AMONG THE MEMBERS who have enrolled in the new Chinese Sunday school at Phoenix, Arizona, under the direction of Miss Margaret Jung, missionary, is a junior girl whose father is one of the leaders in the Chinese colony there.

For years, the missionary reports, the father has been friendly to missionaries and Christians when they call on him in business and social points of view, but he had never given his consent for his children to attend religious services since he still observes the old religion.

"God has done a marvelous work of changing his attitude recently," says Miss Jung. "At our opening services his daughter and niece were among the ones who came."

The first Sunday of the school, which meets in the afternoon, there were eighteen present, and in about three Sundays it grew to around thirty.

### Catholic Women Offer Great Challenge on Italian Field

ENCOURAGED BY A VISIT to the church by Dr. J. F. Plainfield, superintendent of Italian work, the Italian church at Kansas City, Missouri, served by Missionary L. Di Pietro, has just closed a season of special evening services.

Although there was only one actual demonstration of acceptance of Christ and the addition of a young couple by letter, the missionary writes that six others have definitely been noticed under conviction. Bound by various fears, traditions, and ancestral worship these have not yet been willing to surrender.

Fearing the pressure of conscience, many of the women who had been attending meetings but who are Catholics, stayed away from recent meetings. Brother Di Pietro says that they knew what a real Christian life would mean to them but the pressure from without is so great that they are not willing to venture forth.

"This is by no means a discouragement to us," states the missionary, "for it forces upon us the greatest challenge ever realized heretofore."

### Christian Choctaw Joins Wife in Death

WHEN A CHOCTAW INDIAN woman died about a year ago on the field served by Missionary A. W. Hancock, her husband was so broken up that he refused to eat or sleep. When he attempted to talk to her before her death and she could not utter a word, he decided to commit suicide and go with her.

As the Choctaw was making preparations to carry out his threat the missionary called to talk with him and led him to the Lord. After that he never wavered in his Christian life.

Recently the Indian called a friend and told him that he was not going to be here much longer, and that he wanted the same preacher who led him to know Christ to preach his funeral.

"Soon afterward he fell asleep to be awakened at the resurrection morning," writes Brother Hancock, "and the day after he died I preached his funeral."

### April Receipts, Home Mission Board Southern Baptist Convention

Co-operative Program	\$21,424.37
Hundred Thousand Club	4,250.04
Annie Armstrong Offering	72,911.86
Designations	8,931.20
Total	\$107,517.47

# THE YOUNG SOUTH

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

Dear Boys and Girls:

"What would you do if you were lost and didn't know how to be saved?" asked a Sunday school teacher of a Christian. "I would get a Bible and read it," replied the Christian, "and then I would find some Christians and study their lives and try to see if they had what I found in the Bible. Then I would ask them to help me become a Christian."

We live in an age that determines what is right and what is wrong before making a decision in most things; what to believe and what not to believe; which leader to follow and which not to follow. It is well that we do. In any decision, choosing the right direction is made easier if we remember that there are landmarks given us to keep us on the right path. The Christian men and women who have lived in the past have been used of God as landmarks for us. Let us keep these facts in mind, follow the signs God has provided, and never let anything draw us from the main trail, because as the people of the past have been landmarks for us, we in turn must become landmarks for the coming generations.

**LET'S KEEP ON MAKING THIS SPRING, COUNT FOR CHRIST—LET'S MAKE IT COUNT BY FOLLOWING THE RIGHT LANDMARKS!**

Your friend,

*Aunt Polly*

Monterey, Tenn.

Dear Aunt Polly:

I have just read in the BAPTIST AND REFLECTOR about the Orphanage, Franklin, Tenn. I would like to get acquainted with one of the girls at the Orphanage. I am 11 years old. I have blue eyes and brown hair. I have a fair complexion. I have completed the fifth grade in school. I attend Sunday school and church at the Monterey Baptist Church. Rev. F. M. Dowell, Jr., is our pastor. I will be awaiting an answer from you.

Sincerely yours,

MOZELLE STEVENS.

Thank you for your nice letter, Mozelle. Write to Helen Jackson, c/o Tennessee Baptist Orphanage, Franklin, Tenn.

Dear Aunt Polly:

I think I would enjoy writing to some boy or girl from the Orphans' Home. If possible I would like them to be near 15 or 16 years of age. I enjoy the YOUNG SOUTH page. I am 15 years old. I shall be expecting a name and address.

JANET FAIRES.

Janet, I am happy to give you the name of Dorothy Perkins and John D. Metzger. Write them c/o Tennessee Baptist Orphanage, Franklin, Tenn.

Stantonville, Tenn.

Dear Aunt Polly:

I am a little girl 9 years old. My birthday is July 19. I go to West Shiloh Baptist Church. I am not a Christian but I hope to be soon. My Sunday school superintendent is Mr. Russell McDaniel. My teacher is Mrs. Gracie Cody. I am a member of the G.A. We are going to have a V.B.S. soon. I do enjoy hearing the Bible Stories. I just like everything about a Bible school. Aunt Polly, I would like to write to one of the little girls at the Orphans' Home.

NAOMI WHITE.

Naomi, I hope you will become a Christian soon. Write to Edith Hollis, c/o Tennessee Baptist Orphanage, Franklin, Tenn.

Chestnut St., Greeneville, Tenn.

Dear Aunt Polly:

I am a girl 12 years old. I have six sisters and one brother. We are all Christians and church members, excepting one and she is just four years old. My father (T. M. Adams) is a florist. He, also, is a deacon and the director of our B.T.U. I go to Sunday school every Sunday when I am not sick. I haven't missed a Sunday this year. I have enjoyed the YOUNG SOUTH page very much. I am a Junior in B.T.U. Sunday school and G.A. I am in the seventh grade in Junior high school. There was one story that I enjoyed so much. It was "Sing-Song Sally," published in April 4 issue. Tell the boys and girls to write me. I have enjoyed writing you.

Your friend,

ANNIE MARIE ADAMS.

Sure glad you liked "Sing-Song Sally." Annie Marie. I hope many of our boys and girls write to you.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

—Wylene Pafford.

Madisonville, Tenn.

Dear Aunt Polly:

I am a little girl 9 years old and in the fourth grade in school. I like to go to Sunday school and church at Chestua Church. My Sunday school teacher's name is Mrs. Sloan and my B.Y.P.U. teacher's name is Mrs. Lee. I have a sister and a brother who are larger than I am. I would like for some other little boys and girls to write me. I would be proud to hear from other little boys and girls. Aunt Polly, this is the first time I have written you. I read the YOUNG SOUTH page every week and I think it is swell.

Your little friend,

PHYLLISTINE CREAMAN.

Phyllistine, I think the YOUNG SOUTH page is swell, too, and that's because so many nice little girls like you and boys, too, write to me.

Rogersville, Tenn.

Dear Aunt Polly:

Will you let me join the YOUNG SOUTH group? I am a little girl 7 years old. I go to the Rogersville Baptist Church and have not missed a Sunday this year. Mrs. O. M. Swaney is my Sunday school teacher and Rev. J. R. Chiles is our pastor and I like both of them very much.

Your little friend,

HERMENA LONG.

We certainly will let you join, Hermena. Please write often.

Carters Creek, Tenn.

Dear Aunt Polly:

I am 12 years old. I belong to the Theta Church. My Sunday school teacher is Curtis Fitzgerald. I like to go to Sunday school and learn about God. I enjoy reading the YOUNG SOUTH. Our pastor's name is Brother Boyd Leeroy. I am a Christian. It is a very happy life to live. We read the Bible every night.

Love,

HELEN HARRISON.

We welcome you, Helen, and we are glad that you are a happy Christian.

Tazewell-Pike, Knoxville, Tenn.

Dear Aunt Polly:

I am a girl 7 years old. I will be 10 November 1. I go to Smithwood School. I am in the fourth grade. My teacher is Miss Ruth McGuire. I go to the First Baptist Church. Our pastor is F. F. Brown. I always read the YOUNG SOUTH page. I joined the church and was baptized April 7.

Love,

JANE BUSH.

I guess you read the front page of our paper last week, Jane. If you didn't, be sure to.

Tazewell Pike, Knoxville, Tenn.

Dear Aunt Polly:

I am a girl 7 years old. I will be 8 July 14. I am in the second grade. I go to Smithwood school. I like the letters in the YOUNG SOUTH page.

Love,

DORCAS BUSH.

We like your letter, too, Dorcas. Won't you write often?

943 Main St., Nashville, Tenn.

Dear Aunt Polly:

I have been reading the BAPTIST AND REFLECTOR and I do like it very much. I also read the YOUNG SOUTH, too. I wouldn't take anything for the BAPTIST AND REFLECTOR. I think it's very good. I am writing to let you know that I want to write to one of the girls at the Baptist Orphans' Home. Will you send me some of the girls' names? I like to sit down and write to my friends. I feel sorry for the little orphan children that don't have a mother or father. I would appreciate it if you would send me the name of a girl. I go to Sunday school every Sunday. I go to Shelby Baptist Church. Love.

Sincerely yours,

MAYBELLE HAYES.

P. S. Will you put Psalm 23 in the BAPTIST AND REFLECTOR? Thanks.

Maybelle, I would suggest that you write Marie Swaggerty, c/o Tennessee Baptist Orphanage, Franklin, Tenn.

McMinnville, Tenn.

Dear Aunt Polly:

I like the YOUNG SOUTH page very much. I would like for you to send me a boy and girl's name both if you can. I would like very much to write to some of the boys and girls of the Baptist Orphans' Home. I go to the Missionary Baptist Church. My father, Thos. Chastain, is the superintendent of the church. Rev. J. M. Burns is the pastor. I hope you don't think my letter is too long.

Your friend,

ZORA CHASTAIN.

Write to Louise Holder and Carl Ingram, c/o Tennessee Baptist Orphanage, Franklin, Tenn.

Route No. 3, Maryville, Tenn.

Dear Aunt Polly:

I read your column in the BAPTIST AND REFLECTOR and think it very interesting. I like to hear of what girls at the Orphanage, at Franklin, are doing. If you would please send me a name of a girl and

her address for a pen pal I would be very thankful. I am a girl 12 years old and I would like a girl my age to write to.

Sincerely yours,

DORIS SHARP.

Write to Betty Walden, c/o Tennessee Baptist Orphanage, Franklin, Tenn.

Tellico Plains, Tenn.

Dear Aunt Polly:

I am a little girl 7 years old. I am in the second grade. I go to Tellico Plains school. We have a new school building. It is very nice. I go to Sunday school and B.T.U. Miss Evelyn Hooper is our B.T.U. leader. Rev. George Watson is our pastor.

Your friend,

BETTY RUTH JOHNSON.

Welcome and come again, Betty Ruth.

Seymour, Tenn.

Dear Aunt Polly:

I am 13 years old. My school is out. I passed to the eighth grade. My teacher was Mrs. Roy Anderson. I go to school at Harrison-Chilhowee Baptist Academy. Mr. Roy Anderson is the principal of the school. He is doing good work. I go to Valley Grove Baptist Church. Our pastor's name is Rev. Raymond T. DeArmond. He is doing great work for the Lord. I have a twin brother and my sister, Joy Ann, has a twin brother, too. I like to read the YOUNG SOUTH in the BAPTIST AND REFLECTOR. There was one boy wrote to you from the school I go to.

Your friend,

FAVE PITNER.

That's right, Fave. One of the boys from your fine school did write. You have a great school.

Seymour, Tenn.

Dear Aunt Polly:

I am a girl 10 years old. I go to Trinity School. My teacher was Mr. Tom B. Sharp. I liked him for a teacher. Our school is out. I was in the fifth grade and passed to the sixth grade. I go to Valley Grove Baptist Church. My teacher at Sunday school is my mother—I like her for a teacher. I go to church every Sunday morning and every Sunday night. I enjoy reading the YOUNG SOUTH page.

Your friend,

JOY ANN PITNER.

Joy Ann, you are lucky to have your mother for your Sunday school teacher.

Professor (to bright freshman): "How would Shakespeare have said, "I see a bow-legged man?"

Freshie: "Eh—Ah! What is this I see? 'Tis a man walking in parentheses."

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank just before Christmas."

"I cannot give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling payer."

"A funny thing happened in my town last week," said the chatty man in the train.

"What was that?" asked the follow traveler.

"Well, Black, a white man, and White, a colored man, thought a fellow named Brown was pretty green, so they tried to sell him a white horse. But Brown deceived them both. In fact, he got all the money they had."

"And now Black and White are blue."

Doctor: "I don't like to mention it, but that check you gave me has come back."

Patient: "What a coincidence, Doc; so did my rheumatism."

# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Miss Ada V. Williams  
Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

## BEGINNER WORKERS

There are over 40,000 possibilities for Tennessee children four and five years of age, and only 17,000 of them are enrolled in Sunday school, leaving more than 23,000 to be reached. This should be a challenge to all Beginner workers. We find so many Sunday schools have classes with children of Nursery age, Beginner, Primary and even Junior ages all in one class with one teacher. If these were divided into age groups it would distribute responsibility.

The Beginner worker would be definitely responsible for the children four and five years of age. And since we have lessons prepared for this age group it makes teaching much easier.

If every associational Beginner superintendent would see that every church in her association has a class for children four and five years of age, and would urge the workers to study the book, "Guiding the Little Child," the prospects for reaching these 23,000 children would be greater.

However, we must not lose sight of the fact that every Vacation Bible School should also have a class or department for this age group, because some are reached through the Vacation Bible Schools that cannot be reached through Sunday school.

Mrs. S. A. Reed,  
State Approved Beginner Worker.

## MORE STANDARD PRIMARY DEPARTMENTS

More and more we are realizing the needs of the boys and girls six, seven, and eight years of age. A place is being provided for them in many of our Sunday schools, thus making it possible to teach them better.

In our recent regional conventions we found many Primary departments that had adopted the Standard of Excellence as their program of work. Many of them only lacked a few points. Tennessee has more Primary departments Standard than any other department of the Sunday school. Let us keep that record.

Write to your state headquarters for a Standard of Excellence chart and try to work toward a Standard department this quarter.

I know you are planning a place for your boys and girls in your Vacation Bible School this summer. Their needs can be met more easily if they are grouped according to the Primary ages.

Janie Lannom,  
State Approved Primary Worker.

Dear Junior Workers:

I am so grateful for the opportunity of meeting many of you in our regional meetings. I shall be looking forward to hearing from you and others as you send in reports, class registration cards, and applications for standard awards.

This year we have registered already a good number of classes and have also had some to become standard. I hope every one of you are leading your Juniors to meet these requirements. We do want to keep our program balanced and I believe you will find the Standard of Excellence very helpful to you in doing this. When you have met all requirements do not fail to apply for the standard award. We are anxious to have a record of every standard

class of the department, and we are anxious to get every Junior class registered.

Associational superintendents, do not fail to send in your reports. I hope you have been able to have a special conference for Junior workers in your associational meetings, or at least some time at these meetings to discuss the Junior work. If you are facing difficulties, do not become discouraged. Remember the words of Paul to the Corinthians, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Janie Sue Jones,  
State Approved Junior Worker.

## THINK ON THESE THINGS

In the Regional Conferences for Intermediate work, plans were made for each associational leader. We must all work hard to carry out these plans.

When the map goes up at the Convention in June, showing the work accomplished this year, we want Tennessee to be outstanding. One associational superintendent will be the first to register hundred per cent classes and departments. Why not be the one?

Let each one try to raise the standard of Intermediate work by having:

1. At least two Intermediate classes in every Sunday school in your association. One for girls and one for boys.
2. Every Intermediate class and department registered.
3. A systematic effort to enroll every Intermediate.
4. Every Intermediate class organized.
5. Every Intermediate class and department using the Standard of Excellence as a guide.
6. Effective Bible teaching in every class.
7. An Intermediate department in every Vacation Bible School.
8. Daily prayer for Intermediate task by each worker.

Mrs. Marie Lowry,  
State Approved Intermediate Worker.

## YOUNG PEOPLE'S WORK

Tennessee Young People are on the march. Never before has the desire to reach every young person between the ages of 17-24 for Bible study been so strong. Enthusiasm among the Young People themselves is high.

Definite goals have been set for this year's work. Every Young People's class and department can help—and must help us reach these goals. The goals have already been broken down by associations, and every association in Tennessee has something definite toward which to work.

Out of the 62 associations in the state, 44 have elected associational Young People's superintendents. We are depending on these 44 to help us put Tennessee over the top in Young People's work. Do not sit down—get up and start—only those people who start ever arrive.

Study these goals carefully. Report your growth to this office.

Young People's Goals and Attainments for 1940

	Goal	Reached
Registered Young People's Classes.....	300	46
Associations Having all Young People's Classes Registered .....	3	1

Awards for Department Section of Study Course .....	400	50
Elected Associational Young People's Superintendents .....	50	44
Associational Young People's Superintendents Reporting .....	20	7
Standard Young People's Classes.....	10	5
New Classes Organized .....	40	5
Young People Assisting in Vacation Bible Schools .....	200	..

## Registration

Is your class registered? Every Young People's class in Tennessee should be registered with the Baptist Sunday School Board. Registration is simply sending the name of your class, your teacher, department superintendent, and general superintendent to the Department of Young People's and Adult Sunday School Work of the Baptist Sunday School Board.

No, it does not cost anything. If your class would like to have a beautiful lithographed certificate of Registration to hang in the class room, send twenty-five cents.

The benefits—it puts the name of your teacher on the mailing list of the Sunday School Board and the State Sunday School Department to receive announcements and new literature.

If your class is not registered send for a registration blank at once.

## Standard Classes

Has your class adopted the Standard of Excellence as its program of work? Certainly every Sunday school should have at least one Standard Young People's class, and in many cases there should be a much larger number. Let us make an earnest effort to increase the number of Standard classes for it always means more and better work.

Frances Ewton,  
State Approved Young People's Worker.

## GOING ON IN ADULT CLASS WORK

More emphasis should be put on adult men classes. Our men are not being reached in our Sunday schools and in our promotional work. Recent series of regional conferences brought this fact home to my mind as never before. Only a small number of men attended those conferences. The women outnumbered the men three to one. There should have been as many men as women. The men were not enlisted. How can they be brought under the influence of our promotional program while they are unenlisted for the Sunday school? The answer is obvious. Our men are being left out. The trouble may be traced to one source; namely, too few classes are provided for our men. "The number of men being reached by our Sunday schools is in proportion to the number of classes provided for them. At present there are about three classes provided for women to one for men. The correct provision would be as many classes for men as for women."

Here is a great opportunity for the Associational superintendent of Adults to launch a program looking toward providing more classes for men. "Providing for Adults in the Sunday school" ought to be in the hands of every pastor and Adult worker. Certainly the Sunday school superintendent and the Associational superintendent should become acquainted with this tract. It may be secured free from the Sunday School Board. Our slogan ought to be "Our men enlisted for Christ." They can be enlisted through more classes.

W. P. Davis,  
State Approved Adult Worker.

## PASTORS AND SUPERINTENDENTS

Do you have an Extension department in your Sunday school? If not, will you not get busy now and get one organized?

(Continued on page 10)

# Baptist Training Union

HENRY C. ROGERS Director  
 MISS ROXIE JACOBS Junior-Intermediate Leader  
 MISS RUBY BALLARD Office Secretary  
 148-6th Avenue, North NASHVILLE, TENN.  
 Convention President LAWRENCE NEWMAN



## McMINN COUNTY ASSOCIATION

McMinn County Association is organized and Mr. Ray Ledford serves as association- al Training Union director. There are 60 Baptist churches in this association, 28 of which have at least 1 unit of the Training Union; there are 10 Adult Unions, 26 Young People's Unions, 11 Intermediate Unions, 17 Junior Unions, and 3 Story Hour organiza- tions.

\*\*\*\*\*

## McNAIRY COUNTY ASSOCIATION

McNairy County Association is organized for Training Union work with Miss Cassie Mae Armstrong as director. Of the 25 Baptist churches in this association 15 have at least 1 unit of the Training Union. There are 5 Adult Unions, 8 Young People's Unions, 12 Intermediate Unions, 7 Junior Unions, and 4 Story Hour organizations.

\*\*\*\*\*

## WILSON COUNTY ASSOCIATION

During the week of April 21, the Wilson County Training Union group schools were held. These schools were under the direction of Mr. Wendell Price, the asso- ciational director.

The guest teachers in this association were: Mrs. Marie Lowery, Miss Esther Blanc of Knoxville; Rev. Warren Clapp of Lebanon; Rev. Howard Bennett of Carthage; Rev. B. B. Powers of Mt. Juliet; Rev. L. H. Hatcher and Mr. Henry C. Rogers of Nashville.

These schools were marked by a deep spiritual atmosphere and as a result of these schools there were several who ac- cepted Christ as their Saviour.

\*\*\*\*\*

## BLED SOE ASSOCIATION

Mrs. Vivian Kirkland directed the school held with Gallatin Baptist Church in Bled- soe association the week of April 21. Miss Mattie Lou Wright is the associational director. Rev. Dawson King, the pastor, writes in high appreciation of this week.

\*\*\*\*\*

## AWARDS ISSUED IN TENNESSEE DURING MARCH, 1940

<b>Beech River Association:</b>	
Rock Hill Church	23
<b>Beulah Association:</b>	
Martin	80
Union City	57
<b>Big Emory Association:</b>	
Crab Orchard	7
Crossville	39
Cumberland Homestead	5
Eureka	6
George Jones Memorial	45
Rockwood	83
South Harriman	87
Walnut Hill	36
<b>Big Hatchie Association:</b>	
Brownsville	11
<b>Chilhowee Association:</b>	
Chilhowee	21
Bethel	29
<b>Clinton Association:</b>	
Black Oak	38
Lake City	1
<b>Concord Association:</b>	
Fellowship	5
Florence	12
Murfreesboro	58
Powell's Chapel	24

Taylor's Chapel	45
Westvue	13
Barfield	11
New Hope	56
<b>Duck River Association:</b>	
Shelbyville Mills	50
Tullahoma	8
<b>Gibson Association:</b>	
Humboldt	43
Milan	34
<b>Hardeman Association:</b>	
Whiteville	1
<b>Holston Association:</b>	
Cherokee	8
Erwin, First	27
Erwin, Ninth Street	27
Fall Creek	26
Glenwood	23
Central, Johnson City	3
Jonesboro	27
Kingsport	14
Temple	6
Tabernacle	4
Telford	8
Mt. Zion	2
Limestone	1
State Line	4
<b>Knox County Association:</b>	
Arlington	30
Deaderick	41
Euclid	30
Fifth Avenue	7
First, Knoxville	1
<b>Madison County Association:</b>	
North Jackson	87
<b>Maury County Association:</b>	
Columbia, First	73
Second	34
Fairview	1
<b>McMinn County Association:</b>	
East Athens	1
<b>Nashville Association:</b>	
Donelson	13
Dickson	1
First	6
Franklin	28
Ingleswood	1
Seventh	12
<b>Nolachucky Association:</b>	
Morristown	1
Rocky Point	28
Warrensburg	1
Whitesburg	1
Phillippi	12
<b>Ocoee Association:</b>	
Antioch	19
Apison	47
Brainerd	85
Cedar Springs	30
Oakwood	1
Ooltewah	26
Red Bank	5
Ridgedale	23
Silverdale	41
Fairview	9
<b>Robertson County Association:</b>	
Lebanon	70
Springfield, First	10
<b>Sequatchie Valley Association:</b>	
South Pittsburg	12
<b>Shelby County Association:</b>	
Bellevue	1
Highland Heights	1
Prescott Memorial	1
Temple	5
Longview Heights	2
<b>Sweetwater Association:</b>	
Bethlehem	10
<b>Tennessee Valley Association:</b>	
Dayton	10

## Watauga Association:

Bethel	1
Butler	56
Doe River	5
Elizabethton	15
Calvary	45
Hampton	35
Little Doe	32
Pleasant Grove	6
Roan Mountain	1
Siam Valley	2
Union	9
Immanuel	16
Mountain City	14
Roan Creek	2

## Weakley County Association:

Public Wells	1
Central	33

## PASTORS AND SUPERINTENDENTS

(Continued from page 9)

There are many in your church who can- not attend your Sunday school because of their Sunday occupations or illness.

They do not think to study God's Word regularly unless they are led to do so through an active Extension department in your Sunday school. You can have such a department in your Sunday school with- out any additional building equipment. You can get your Extension department started with just one active superintendent, if no more are available right now. As your department grows add more workers. The Sunday School Board will be glad to furnish free of charge the necessary mater- ial with which to organize an Extension department in every Sunday school that does not have one now.

Won't you elect your Extension depart- ment superintendent and send in his or her name to the Baptist Sunday School Board so he may secure this free material?

When you have your training school be sure to include the Extension department book. Find out for yourself how impor- tant this Extension department really is.

Mr. F. L. West,  
State Approved Extension Worker.



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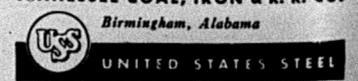
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# WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President  
Hermitage

Miss Mary Northington, Nashville  
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville  
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

## WEST TENNESSEE MISSION STUDY INSTITUTE

First Baptist Church, Jackson, May 21.

The following is the program for the West Tennessee mission study institute planned by Mrs. Wm. McMurry, State Mission Study Director.

- 9:00 Devotional, Miss Margaret Bruce.
- 9:30 Classes.
- W.M.S. and Y.W.A., Mrs. Wm. McMurry.
- Intermediate and Juniors, Mrs. C. D. Creasman.
- Sunbeams, Mrs. Douglas J. Ginn.
- 10:45 Conference, led by Miss Mary Northington.
- 11:30 Book reviews.
- Lunch.
- 1:15 Devotional, Miss Margaret Bruce.
- 1:30 Classes, same as morning.
- 2:30 Mission study objectives, Mrs. Wm. McMurry.
- 3:00 Adjournment.

Mrs. R. C. Dickinson will hold a conference of the superintendents at the noon hour.

\*\*\*\*\*

## EAST TENNESSEE INSTITUTE

There were sixteen associations represented in the East Tennessee mission study institute held in Knoxville on May 8. It was voted by all present as the best day ever spent in learning how to carry on the mission study work. At the noon hour a conference was held by Mrs. J. Frank Seiler for the superintendents. The nominating committees were elected to suggest officers for the three divisions which will be formed at the divisional meeting in Sweetwater, October 24, 25.

\*\*\*\*\*

## A LETTER FROM NAZARETH

Nazareth, Palestine  
Feb. 25, 1940.

Dear Miss Mary:

The thoughtfulness and generosity of Tennessee's Women's Missionary Union could not be surpassed. We appreciated so much the lovely greetings and the special note and wishes of love. And please express our thanks to the Tennessee women for the generous gift again this year of five dollars. Because of the censorship of the mails this year things were a little late in reaching us, but they carried the same meaning and greetings of love to us just the same.

Will you please send this check on to the Training School for the new building? Isn't there a Tennessee fund for the new building? I would like this to go in that if it is not too late. We wish that it were thousands of dollars instead of so few. We were anxious to add still more to our little gift for the school this year but as the cost of living has increased so very much and we have felt the need of the people here at hand so much that we will have to wait another six months before we can add to this amount.

All six resident women who are members of our Baptist church here in Nazareth were gathered together here in our home for the observation of the Day of Prayer around the World on December 8, 1939. They could never remember of having heard of such a day before nor of Miss Lottie Moon, so I undertook to start a little foundation for the Lottie Moon

Christmas offering here. In spite of the restlessness of the babies (for all of the married couples in our church had a baby this year and those in the Haife church, also) and "tollings," they all listened intently to each part of the story of how Miss Moon gave her life completely over to Christ to serve in China. When they heard that Miss Moon turned away the fine young man and chose China alone, one young mother sighed out loud and I saw tears in her eyes. You know of course that out here the greatest thing that a girl looks forward to is becoming the bride of a nice young man, every part of their young lives is lived with that in view. To these women that was about the greatest sacrifice that one could make. When they heard how she considered the giving up of home, loved ones, friends and all earthly ease was not enough and that she offered all her money to send out another couple to help carry on the work where she was, many of them cried. One dear old widow cried out so pitifully, "God pity us who do so little." When they heard of those at home in America who give so sacrificially along with those in China, Japan, Africa and South America who like themselves have very little of this world's goods, the response from their hearts was lovely. One old widow, who lives on less than \$2.50 a month, asked me, "Oh, Preacher's wife, why haven't we been told before so we could give with other Baptist women?" I stood condemned because my faith had been so small last year. "But this is the day that other women are giving and we haven't been told so we could bring too," said the wife of the blind man who barely gets enough to feed the four small children each day. A young mother, who has four children and whose husband has been for three years in an asylum in Syria, said, "Why can not we bring next week and send it on anyway even if it is late?" An elderly widow who lives with her son and makes needle work for her money, said: "I have a nice piece of lace I have just finished that I would give all the price to the offering if I could sell it in time."

Then they all had the idea at once that for this year, 1940, they would do a lot of needle work specially for the offering and that they would meet together each week for a whole afternoon and then send it to the States to be sold and all the money to go to the offering. They are working eagerly at the lace now and feel that they will be able to give more this way than in any other way. They are few in number and have little of this world's possessions, but they are eager to do their best for this offering for 1940.

A couple of weeks ago a revival spirit broke out here in Nazareth and for two weeks there were large crowds attending the meetings. The last week our church was full each night and many were turned away. It is still so close that we are not able yet to say of the real value of it. However it was a most unusual thing for Nazareth and is the source of much talk and opposition among the Greek Orthodox and Latin churches because many of their members realized for the first time that true meaning of being a real Christian and not being born a Christian. The church members of our church have themselves

arranged three more meetings that they might keep this Spirit going if possible in the hearts of the people. On Tuesday night in the various homes of the church members there are cottage prayer meetings and Bible hours. Thursday night there is a Bible hour at the church, then on Friday afternoon the young girls have come asking for a Bible hour for themselves. We are indeed encouraged that such a movement has come about and feel that the many at home, that have joined with us out here in prayer for a great awakening of the church members and the coming of the Holy Spirit in a great way, have helped this present spirit to come about through their prayers.

The school enrollment is to the limit for the number of teachers that we have. We are praying that we may find another two teachers who are really consecrated true Christians for our school for next year in the higher grades. We have reached many "well to do homes" this year by our school. However we are sorry to say that we have only a few Moslem children but are working for more next year if we can increase the school grades.

Little Sarah is the joy of our home and because of her blue eyes and blond hair she is greatly admired by the native people. She jabbars much and says several words distinctly, has six teeth, runs as many as five steps at a time alone and has just finished her first year. We think that little Doreen Owens is so sweet.

God has been so good to all of us this past year and blessed all of us missionaries and our families with the best of health. Katie is planning to get started in Hebrew this Spring, so you know how happy that will make her. We are envious of her in a way, for we have been sent here where we have almost no possible chance to do Hebrew work though it (Hebrew work) is our first call and our heart lies there. We hope and feel that you are joining with us in the prayer that God will call out a couple for this Nazareth work as we hear that Mrs. Hanna's health is detaining them indefinitely in the home land.

We never miss a Baptist and Reflector and always look for the news on the W. M.U. page. Remember us kindly to the others there in the office with kindest regards and best wishes.

Lovingly,

Sarah Fox Eddleman.

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## Study This Report And See Where Your Church Stands

We give herewith the second quarterly report of contributions received from the churches of Tennessee for the general work of our Baptist people. The report is encouraging in many ways, but there are yet so many churches whose names cannot be published here because they have not sent one penny for our co-operative work. Only the names of churches that have sent contributions since November 1, 1939 are given here. If the name of your church does not appear, it is because for some reason you have not joined in our great fellowship of service.

Please help us keep any error from our records. Compare the

report below with the record of your church treasurer. If there is any difference, then let me know. With so many accounts to keep, it would be almost a miracle if no error was made in our office. And with so many churches to report, it would be equally as unusual if no mistake was made by a church.

Let every church do its best during the remainder of the fiscal year to enlarge our general work by increasing its gifts to Co-operative Program causes and by sending workers out to unenlisted churches to lead them to have a part.—John D. Freeman, Treasurer.

Co-operative		Designated		Co-operative		Designated		Co-operative		Designated	
<b>BEECH RIVER ASS'N:</b>											
Cross Roads	1.00	6.00	Friendship	23.95	44.00	Zion	42.00	13.10	Halls	64.48	111.71
Darden	4.50		Gallatin	347.61	227.31	<b>CONCORD ASS'N:</b>					
Dartmouthville	2.00		Hartsville	34.95	32.85	Barfield	14.00	18.62	Harmony	6.12	2.93
Friendship	19.00	9.44	Hopewell	28.29	29.97	Bradley Creek	46.80	15.00	Lenox	5.20	8.30
Jerusalem	1.50		Mitchellville	8.40	35.40	Christiana		4.00	McCulloughs	2.50	5.00
Lexington, First	127.12	128.97	New Hope	4.50		Concord	11.00	14.00	Macedonia		5.25
Morris Chapel		2.30	Portland	225.00	195.00	Eagleville	17.25	129.25	Midway		2.00
Mt. Zion	25.00	3.00	Westmoreland	2.55	13.91	Fellowship	6.00	1.12	Mistion	11.93	10.71
New Hope	5.00	2.53	<b>CAMPBELL COUNTY ASS'N:</b>						Mount Tirzah	24.73	22.25
Parsons	134.60	67.80	Buckeye	2.50	4.75	Florence	35.00		Mount Vernon	6.05	4.20
Perryville		5.77	Caryville	1.24	10.00	Holly Grove	23.50	3.28	Newbern	50.00	69.17
Ridge Grove		1.85	Cedar Hill	5.12	7.85	Milton	58.85	29.55	Parrish	3.60	
Rock Hill	4.50	6.38	Clinchmore	94.72	94.72	Mount Pleasant	2.00	29.75	Ro Ellen		3.25
Sardis		4.00	David's Creek	2.00	2.00	Mount Herman		9.00	Southside		10.00
Standing Rock	1.00		Demory		5.00	Mount Pleasant	3.25	12.05	Spring Hill		8.00
Union		5.70	Grantsboro		5.00	Mount View		21.45	Trimble	5.00	14.67
Utah	.75		LaFollette	135.22	116.40	Murfreesboro	728.20	238.23	Williams	12.71	
Wildersville		2.65	Lakeview		13.91	Patterson		6.00	Woodville	10.50	17.65
<b>BEULAH ASS'N:</b>											
Alamo	2.45	3.06	Morley		9.50	Powell's Chapel	22.26	42.82	<b>EAST TENNESSEE ASS'N:</b>		
Bethel	13.55		Pioneer		13.10	Republican Grove	15.62	4.73	Allens		4.75
Beulah	10.67	40.75	Red Ash		5.00	Smith Springs		10.00	Bethel		7.25
Cypress Creek		14.73	Westbourne		7.94	Smyrna	78.80	85.72	Calvary		6.00
Fairview		10.50	<b>CARROLL COUNTY ASS'N:</b>						Cave Hill		3.00
Gibbs	12.20		Atwood		15.00	Chalk Level		5.00	Deep Gap		9.20
Hornbark		8.50	Bruceston	37.30	45.55	Concord		6.00	Del Rio	4.25	5.00
Macedonia	3.50	7.35	Camden	45.50	104.90	Enon		6.00	Denton		2.08
McConnells		4.53	Chalk Level		5.00	Huntington	11.00	4.45	Dutch Bottom		3.50
Martin First	500.00	131.27	Concord		6.00	McKenzie	10.85	40.20	Forest Hill	80.15	94.80
Midway	6.00		Enon		6.00	Missionary Grove	51.70	26.65	Holders		5.00
Mt. Olive	4.00	2.11	Enon		6.00	Prospect	29.26	25.11	Newport, Second	728.95	288.25
Mt. Pelia	36.00	21.07	Huntington	10.85	4.45	Trace Creek	8.35	10.07	Pigeon Valley	20.00	27.50
New Concord	3.32		McKenzie	51.70	26.65	Trzeviant	80.87	94.61	Pine Springs		7.95
New Home		7.00	Missionary Grove	11.50	10.63	Union Academy	7.60	33.00	Pleasant Grove		14.00
New Salem	12.13	78.52	Prospect	29.26	25.11				Point Pleasant		7.20
Obion		10.00	Trace Creek	8.35	10.07				Ranikin	18.00	8.75
Pleasant Hill	16.50	10.00	Trzeviant	80.87	94.61				Rays Chapel		14.00
Reelfoot		19.50	Union Academy	7.60	33.00				Shady Grove		20.00
Ridgeley	71.50	45.43	<b>CHILHOWEE ASS'N:</b>						Union		10.00
Shady Grove	8.00		Alcoa	90.98	35.84	Blooming Grove	8.00	3.76	<b>ENON ASS'N:</b>		
Shiptonville	18.50	20.06	Armona	34.64	9.75	Clarksville, First	2,752.71	727.13	Union		2.70
Troy	9.66	7.75	Bethel	80.00	13.00	Clarksville, Second	23.80	3.51	<b>FAYETTE COUNTY ASS'N:</b>		
Union City	637.33	308.93	Bethel	63.25	13.00	Cumberland City		14.00	Galloway		4.10
Willingham	5.90		Boyd's Creek	2.30	22.75	Dotsonville	6.66	1.52	Hickory Grove	8.45	18.50
Woodland Mills	17.32	31.66	Calvary	60.85	38.72	Erin	35.95	75.69	Moscow	36.95	43.64
Wynnburg	34.00	21.84	Caylors		3.30	Hickory Grove	10.00	17.90	Mt. Moriah	36.81	68.78
<b>BIG EMORY ASS'N:</b>											
Beech Park		8.33	Cedar Grove	30.00	38.27	Immanuel	3.75	1.05	Oakland	4.00	6.50
George Jones Mem.	28.00		Central Point	16.01	14.46	Kirkwood	26.55	35.25	Rossville	46.91	52.81
King Ford	33.00	8.00	Chilhowee	70.50	62.51	Little Hope	39.50	37.25	Somersville	120.00	59.91
Cardiff	21.00		East Maryville	37.12	24.73	Little West Fork		21.00	Williston	4.75	4.50
Crossville	69.00	55.65	Ellejoy	8.34	17.30	Mt. Hermon	3.00	14.85	<b>GIBSON COUNTY ASS'N:</b>		
Cumb. Homestead		10.36	Forest Hill		12.01	New Providence	3.29	31.20	Bethel "H"	49.02	8.13
Emory Heights		7.00	Gallie		4.16	Pleasant View		30.68	Bethel "Y"	7.83	11.25
Eureka	25.00	37.40	Gayland Heights	25.00	18.95	Spring Creek	201.00	99.00	Bethlehem	1.13	13.13
George Jones Mem.	49.57	65.50	Happy Valley	6.00		Tennessee Ridge	6.00	1.80	Bethpage	10.00	27.70
Halleys	11.70	7.75	Kagleys		20.35	<b>CUMBERLAND GAP ASS'N:</b>					
Kingston	50.00	67.13	Laura's Bank		8.55	Blair's Creek	6.00	6.25	Bradford		12.15
Lancing	3.50		Liberty	22.75	14.71	Butchers Chapel		4.05	Center		32.60
Liberty	10.00	1.15	Maryville First	1,669.33	759.29	Cumberland Gap	19.50	58.21	China Hill	4.46	3.55
Middle Creek	38.83	38.75	Millers Cove	1.60	9.86	Greens Chapel	4.50	30.91	Clear Creek	33.10	10.50
Petros	6.00	20.58	Mt. Lebanon	98.75	218.74	Little Mulberry		2.00	Dyer	86.41	42.57
Pine Orchard		8.00	Mt. Olive	233.31	69.12	New Salem	1.40	5.00	Eldad	3.35	1.40
Piney		7.90	New Hopewell	66.00	75.38	Shawane	17.28	45.65	Fruitland		7.25
Pleasant Grove		5.00	Old Piney Grove	2.00	5.00	Tazewell	34.45	10.20	Gibson	104.36	71.70
Rockwood	212.48	131.17	Piney Grove		7.25	Walnut Hill		4.50	Hickory Grove	45.69	35.35
South Harriman	6.25	40.52	Pleasant Grove	90.22	60.14	<b>DUCK RIVER ASS'N:</b>					
Sugar Grove	2.00	1.75	Prospect	58.13	13.00	Beech Grove		3.00	Humboldt	611.50	202.70
Trenton Streets	321.83	248.50	Providence	13.00	5.00	Bell Buckle	13.12	10.50	Kanewick "K"	1.50	6.15
Walnut Hill	5.45	43.30	Rockford		8.80	Cornersville		55.50	Laneview "T"	8.00	3.10
Warburg	5.85	24.43	Six Mile		21.57	Cowan	22.00	24.94	Lathams		6.78
West		5.25	Stock Creek	70.50	17.00	Decherd	3.30	15.50	Lavinia		4.28
White Oak		5.00	Union Grove		1.00	El Bethel	112.73	51.75	Medina	7.00	48.64
Whites Creek		5.00	Valley Grove	17.35	94.82	Estill Springs		3.15	Midway	1.14	7.87
<b>BIG HATCHIE ASS'N:</b>											
Allen	10.00		<b>CLINTON ASS'N:</b>						Mount Pleasant	390.27	429.94
Antioch		5.00	Andersonville	52.50	88.00	Hannahs Chapel		11.68	New Bethlehem	15.78	12.01
Brighton	77.85	11.21	Beech Grove		18.68	Huntland		19.32	Northern	6.80	
Brownsville	450.53	217.41	Bethel	35.00	19.90	Levensburg	316.96	144.66	Oak Grove	3.00	5.25
Charleston		5.29	Black Oak	6.52	48.86	Magness Memorial	211.91	105.39	Oakwood	30.00	13.00
Covington	857.82	356.16	Blowing Springs	6.00	13.39	Manchester		10.00	Poplar Grove		20.72
Elim		5.00	Brieville	8.55	39.87	Mount Lebanon		5.00	Rutherford	72.52	13.54
Garland	13.61	3.88	Clea Branch	6.40	20.97	New Bethel		10.00	Salem	22.72	17.50
Harmony	131.15	64.86	Clinch River		3.15	New Hope	28.00	12.50	Spring Hill		10.00
Henning	45.50	28.97	Clinton	97.76	54.65	Prairie Plains		5.00	Trenton	890.40	306.05
Holly Grove		5.94	Coal Creek Main St	6.30	4.20	Shelbyville	152.10	105.11	Walnut Grove		1.00
Keeling		5.70	Cumberland Mountain		13.50	Shelbyville Mills		5.50	<b>GILES COUNTY ASS'N:</b>		
Liberty	70.54	61.00	East Fork	2.49	5.70	Smyrna	25.60	4.10	Bradshaw		6.00
Mt. Lebanon	1.46		Farmers Grove		10.07	Tracy City	5.50	5.00	Minor Hill	11.00	24.98
Oak Grove	28.12	15.03	Fork Mountains	10.00	11.00	Tullahoma	82.25	67.40	New Hope	16.00	46.00
Pleasant Grove	15.12		Fraser		3.00	Union Ridge	16.55	21.68	Pulaski	33.75	19.55
Ripley	285.20	1,075.72	Frost Bottom		2.72	Wartrace	84.40	35.05	Rock Springs		6.71
Salem	6.41	1.75	Indian Creek		10.00	Winchester	170.07	65.10	Shores		6.71
Smyrna	6.33		Island Ford		9.28	<b>DYER COUNTY ASS'N:</b>					
Stanton	81.16	41.82	Jacksboro	49.60	40.88	Beech Grove		2.72	Thomson	2.70	
Woodland	37.25	8.00	Lake City	15.00	36.82	Bogota	2.00	6.00	Union Hill		1.05
Woodlawn	12.50	10.62	Laurel Grove		4.00	Brucers		6.00	Union Valley	10.25	2.00
Zion	21.72	8.57	New Hope		3.92	Chic		2.00	<b>GRAINGER COUNTY ASS'N:</b>		
<b>BLED SOE ASS'N:</b>											
Bledsoe Creek	4.00	1.00	Oliver Springs		16.00	Curve	10.95	14.00	Bean Station		2.30
Chestnut Grove	.50		Pleasant Hill		16.00	Dyersburg	487.94	809.28	Block Springs		4.55
Corum Hill		1.00	Pleasant View	4.25	4.55	Enon	2.00	3.91	Blue Springs		2.00
Cottontown		10.00	Poplar Creek	6.20	2.32	Finley	7.00	3.50	Buffalo		9.25
Dixon Creek	8.86		Red Hill		1.70	Fowkes	3.00	21.50	Central Point	2.11	9.11
			Robertsville		1.70	Friendship		17.80	Fairview	13.97	1.50
			South Clinton	13.40	18.97	Gates	1.00	6.93	Head Of Richland		3.13

Co-operative	Designated	Co-operative	Designated	Co-operative	Designated	Co-operative	Designated
Indian Ridge.....	6.04	Liberty.....	27.05	East View.....	6.03	Ivey Chapel.....	3.15
Locust Grove.....	6.47	New Harmony.....	3.91	Englewood.....	47.04	Jelton.....	2.83
Mitchell Springs.....	3.08	Philadelphia.....	10.95	Etowah, First.....	800.00	Lackland.....	1,907.86
Mount of Richland.....	4.75	Saunder.....	10.00	Goodfield.....	15.40	Lockland.....	552.04
New Corinth.....	19.47	Turkey Creek.....	5.05	Good Hope.....	1.10	Madison.....	92.68
New Prospect.....	1.35	Waynesboro.....	33.85	Good Springs.....	7.50	Mill Creek.....	2.71
Oakland.....	1.00	<b>JEFFERSON COUNTY ASS'N:</b>		Liberty.....	2.00	New Hope.....	70.01
Powder Springs.....	9.75	Antioch.....	2.00	Mount Harmony No. 2.....	6.10	North Edgefield.....	50.00
Punchen Camp.....	25.00	Buffalo Grove.....	39.40	New Friendship.....	11.20	North End.....	51.90
Rutledge.....	44.00	Dandridge.....	79.05	Notia.....	24.79	Old Hickory.....	609.75
Sunrise.....	3.92	Deep Springs.....	3.00	North Athens.....	2.35	Park Ave.....	552.04
Washburn.....	29.15	Dumplin.....	34.97	North Etowah.....	18.72	Radnor.....	150.00
<b>HERDEMAN COUNTY ASS'N:</b>		Flat Gap.....	15.00	Riceville.....	49.00	Richland.....	90.35
Bolivar.....	\$ 157.42	French Broad.....	4.00	Rogers Creek.....	8.05	Seventh.....	352.39
Center Point.....	1.50	Jefferson City, First.....	1,044.84	Shiloh.....	1.50	Shelby Avenue.....	116.00
Ebenezer.....	2.85	Mansfield.....	5.01	Stephensville.....	5.75	Tennessee Home.....	27.45
Grand Junction.....	54.04	Mill Spring.....	7.95	Union Grove.....	4.03	Third.....	267.12
Hatcha.....	6.26	Mountain View.....	7.00	Wetmore.....	10.00	Una.....	49.02
Hebron.....	10.00	Nance Grove.....	19.45	Zion Hill.....	3.80	Union Hill.....	3.69
Hickory Valley.....	2.15	New Market.....	25.99	<b>McNAIRY COUNTY ASS'N:</b>		Woodbine.....	0.00
Hornshy.....	5.60	Nina.....	1.60	Adamsville.....	\$ 16.13	<b>NEW RIVER ASS'N:</b>	
Middlesburg.....	15.25	Northside.....	45.35	Bethel.....	1.00	Lone Mountain.....	\$ 5.00
Midketton.....	7.90	Piedmont.....	9.47	Butler.....	12.42	Low Gap.....	6.37
Mt. Gilard.....	1.00	Shady Grove.....	13.55	Chewalla.....	2.89	Moore's Chapel.....	11.00
New Union.....	2.60	Talbotts.....	20.05	Clear Creek.....	120.00	Mountain View.....	1.00
Parrans.....	15.53	White Pine.....	92.87	Good Hope.....	1.25	New River.....	8.92
Pocahontas.....	3.10	<b>JUDSON ASS'N:</b>		Gravel Hill.....	12.05	Oneida.....	38.60
Rocky Springs.....	6.12	Fairview.....	\$ 3.50	Hopeville.....	7.91	Robbins.....	24.57
Saulsbury.....	57.15	Lucas Chapel.....	3.71	Mount Gilead.....	2.00	Seventh.....	9.00
Silertown.....	13.39	Maple Grove.....	2.13	New Hope.....	112.30	<b>NEW SALEM ASS'N:</b>	
Toone.....	22.50	Mt. Zion.....	4.00	Selmer.....	179.70	Brush Creek.....	\$ 34.81
West Memorial.....	2.92	Oak Grove.....	1.00	West Shiloh.....	2.50	Buena Vista.....	10.00
Whitaville.....	234.40	Parkers Creek.....	1.25	<b>MADISON COUNTY ASS'N:</b>		Caney Fork Seminary.....	8.30
<b>HIWASSEE ASS'N:</b>		Sylvia.....	3.00	Ararat.....	\$ 49.03	Carthage.....	166.41
Fellowship.....	\$ 12.99	<b>KNOX COUNTY ASS'N:</b>		Beech Grove.....	2.94	Hickman.....	33.74
Laurel Bluff.....	10.00	Arlington.....	\$ 150.00	Bethel.....	3.00	Nash Grove.....	3.57
Paint Rock.....	1.90	Ball Camp.....	\$ 139.69	Clover Creek.....	2.10	New Home.....	15.05
Pineah.....	4.00	Beaver Dam.....	22.63	Cotton Grove.....	21.27	New Middleton.....	93.25
Shiloh.....	5.07	Bell Avenue.....	18.31	East Laurel.....	3.95	Peysons Creek.....	68.75
Ten Mile.....	41.44	Black Oak Ridge.....	638.60	Friendship.....	3.20	Riddleton.....	16.05
<b>HOLSTON ASS'N:</b>		Broadway.....	2,022.15	Henderson.....	7.02	Rome.....	8.00
Antioch.....	\$ 1.59	Calvary.....	59.18	Herrons.....	54.31	South Carthage.....	14.60
Asbury.....	8.00	Cedar Bluff.....	4.00	Jackson Calvary.....	300.67	<b>NOLACHUCKY ASS'N:</b>	
Bethany.....	8.75	Central Bearden.....	150.00	Jackson First.....	2,179.68	Alpha.....	\$ 2.00
Beulah.....	47.87	Central Fountain City.....	914.31	Jackson North.....	79.80	Bethel.....	66.68
Blountville.....	22.30	Clear Springs.....	387.46	Jackson Rural Street.....	12.00	Beulah.....	26.43
Bluff City.....	28.43	Corryton.....	149.00	Jackson West.....	305.08	Brier Thicket.....	10.09
Bluff City, First.....	48.73	Crichton.....	117.24	Liberty Grove.....	11.10	Browns Spring.....	37.00
Boons Creek.....	39.68	Deaderick Avenue.....	27.00	Madison.....	15.27	Bulls Gap.....	144.35
Buffalo Ridge.....	33.17	Elm Street.....	42.69	Malesus.....	37.30	Calvary.....	145.75
Calvary "B".....	5.56	Euclid Avenue.....	149.01	Maple Springs.....	35.05	Catherine Nenney.....	2.00
Calvary "E".....	310.84	Eureka.....	90	Mercer.....	58.35	Cedar Creek.....	33.74
Calvary "K".....	78.32	First.....	21.53	Mercer.....	22.18	Concord.....	41.75
Cherokee.....	139.43	Fort Sanders.....	44.03	Mountain View.....	10.99	Enterprise.....	4.04
Cherry Grove.....	73.37	Fountain City.....	17.25	Park View.....	6.47	Fairview.....	65.52
Chinquapin.....	3.02	Gallahers.....	51.85	Pleasant Hill.....	11.09	Grace.....	19.80
Clear Branch.....	2.00	Gillespie Avenue.....	147.92	Pleasant Plains.....	20.83	Leadvale.....	5.75
Double Springs.....	7.50	Glenwood.....	8.34	Poplar Heights.....	39.91	Lebanon.....	5.75
Enon.....	27.83	Grassy Valley.....	90.87	Spring Creek.....	98.61	Macedonia.....	23.08
Erwin.....	15.00	Grove City.....	30.05	Unit.....	20.14	Montvue.....	4.00
Erwin, First.....	1,154.01	Harmony.....	30.38	Wards Grove.....	3.85	Moorestown First.....	27.96
Erwin (Hulan).....	751.14	Inskip.....	04.00	Westover.....	43.01	Mountain Valley.....	\$10.00
Erwin Ninth Street.....	14.15	Island Home.....	94.40	<b>MAURY COUNTY ASS'N:</b>		Mountain Valley.....	3.25
Fall Branch.....	21.29	John Sevier.....	27.14	Centreville.....	\$ 8.64	Mt. Zion.....	63.70
Fall Creek.....	12.52	Lincoln Park.....	370.14	Columbia First.....	\$ 15.05	Robertsons.....	35.80
Flag Pond.....	38.28	Little Flat Creek.....	54.85	Columbia Second.....	620.72	Rocky Point.....	11.12
Fordtown.....	20.50	Lonsdale.....	809.88	Fairview.....	5.25	Russellville.....	2.50
Greenville, First.....	37.00	Lyons Creek.....	6.00	Hohenwald.....	4.75	Warrensburg.....	78.00
Greenville, Second.....	2.50	McCalla Avenue.....	38.55	Holts Corner.....	1.00	White Oak Grove.....	33.21
Harmony.....	8.00	Marble City.....	41.70	Johnsons.....	27.65	Whitesburg.....	22.77
Holston.....	6.57	Meridian.....	77.14	Knob Creek.....	0.00	Witts.....	47.07
Holston Valley.....	10.08	Meridian.....	37.20	Lawrence Grove.....	31.10	<b>NORTHERN ASS'N:</b>	
Johnson City Central.....	1,400.00	Mount Carmel.....	31.00	Ma Pleasant.....	200.84	Cedar Ford.....	\$ 3.50
Johnson City Fall St.....	2.00	Mount Harmony.....	51.00	Santa Fe.....	99.70	Clear Branch.....	\$ 14.25
Kingsport.....	27.07	Mount View.....	6.50	Thetia.....	3.00	Lone Mountain.....	12.60
Limestone.....	1,120.16	North Knoxville.....	49.22	Union.....	5.00	Maynardville.....	9.36
Long Island.....	75.00	Oakwood.....	47.20	Unio.....	0.00	<b>OOEGE ASS'N:</b>	
Loveface.....	16.28	Park City.....	8.50	Bells Camp Ground.....	13.90	Alton Park.....	\$ 63.00
Mountain View.....	22.00	Piney Grove.....	82.30	Bethany.....	5.00	Antioch.....	\$ 74.85
Mount Zion.....	1.06	Powell.....	1.35	Bishopville.....	10.00	Apison.....	38.49
New Lebanon.....	9.95	Riverdale.....	11.11	Cedar Grove.....	10.25	Avondale.....	1,055.69
New Victory.....	8.11	Riverview.....	92.15	Clear Springs.....	10.50	Baptist Tabernacle.....	180.00
Oakdale.....	5.00	Rocky Hill.....	29.40	Graveston.....	28.37	Big Springs.....	250.75
Oak Grove.....	8.00	Rosberry.....	71.52	Mount Zion.....	8.05	Birchwood.....	142.71
Oak Hill.....	17.25	Salem.....	119.19	Pleasant Hill.....	20.00	Blue Springs.....	4.00
Pleasant Grove.....	5.00	Salem Heights.....	7.05	<b>MULBERY GAP ASS'N:</b>		Brainerd.....	175.00
River Bend.....	4.25	Sevier Heights.....	23.25	Chinquapin.....	\$ 7.23	Clavary.....	70.12
Shallow Ford.....	11.00	Sharon.....	47.00	Choptack.....	21.72	Candies Creek.....	7.50
Southside.....	34.55	Smithwood.....	170.33	Duck Creek.....	23.40	Cedar Springs.....	1.50
State Line.....	23.13	South Knoxville.....	291.11	Gap Chapel.....	1.04	Chamberlain.....	511.40
Sullivan.....	12.25	Straw Plains.....	64.98	Mountain View.....	6.90	Central Chattanooga.....	1,000.41
Telford.....	1.40	Tabernacle.....	40.00	Mulberry Gap.....	2.50	Enat Chattanooga.....	568.21
Temple.....	107.27	Third Creek.....	22.54	Pleasant Hill.....	7.00	First Chattanooga.....	1,666.67
Tnaka.....	128.01	Valley Grove.....	10.00	Quarry Hill.....	2.00	Cleveland First.....	758.90
Union.....	10.80	Washington Pike.....	23.60	Sneedville.....	8.05	Cleveland South.....	24.65
Virginia Ave.....	55.47	West Fourth Ave.....	29.50	Stony Gap.....	38.76	Clifton Hills.....	5.00
Woodlawn.....	149.13	West Longdale.....	8.00	Trent Valley.....	26.06	Concord.....	294.34
<b>HOLSTON VALLEY ASS'N:</b>		West View.....	7.50	Unio.....	3.60	Daisy.....	54.50
Beech Creek.....	\$ 8.75	<b>LAWRENCE COUNTY ASS'N:</b>		Valley View.....	1.50	Eastdale.....	78.00
Beech Grove.....	20.00	Bethridge.....	\$ 1.80	War Creek.....	10.00	East Lake.....	10.42
Big Creek.....	11.43	Five Points.....	2.50	<b>NASHVILLE ASS'N:</b>		East Ridge.....	7.63
Compromise.....	2.25	Iron City.....	43.22	Antioch.....	\$ 75.00	Edgewood.....	2.56
Fishers Creek.....	2.00	Lawrence.....	47.00	Ashtand City.....	\$ 60.12	Falling Water.....	11.00
Freedom.....	2.00	Leoma.....	10.08	Bakers Grove.....	12.80	Friendship.....	8.00
Gills Chapel.....	18.30	Liberty Grove.....	5.20	Bellmont Heights.....	1,884.20	Greenwood.....	8.00
Hickory Cove.....	12.70	Loretta.....	57.00	Berryville.....	0.4	Highland Park.....	878.07
Hoves.....	1.00	Macedonia.....	2.00	Bordeaux.....	6.05	High Point.....	6.00
Independence.....	2.00	Mt. Horeb.....	6.24	Calvary.....	75.20	Hixson.....	37.50
Long Bend.....	2.60	Oak Hill.....	1.77	Centennial.....	12.40	Macedonia.....	5.40
McClouds.....	5.50	Park Grove.....	7.70	Central.....	2.30	Middle Valley.....	12.00
McPheeters.....	42.64	Ramah.....	6.50	Dickson.....	39.75	Morris Hill.....	27.00
New Salem.....	6.40	<b>McMINN COUNTY ASS'N:</b>		Donelson.....	437.45	Mount Carmel.....	3.00
Oak Grove.....	21.82	Athens.....	\$1,116.35	Eastland.....	281.80	New Liberty.....	3.00
Persia.....	4.47	Bethsaida.....	7.00	Edgeland.....	500.09	New Salem.....	20.00
Piney Grove.....	3.60	Calhoun.....	7.50	Fatherland Street.....	3.45	Northside.....	1,170.33
Phum Grove.....	4.15	Calvary (McMahan).....	11.85	First.....	5,451.28	Oak Grove.....	144.70
Priees Grove.....	4.50	Charleston.....	13.25	Franklin.....	71.30	Oak Street (Soddy).....	71.15
Providence.....	8.82	Clear Water.....	42.61	Freeland.....	98.35	Oakwood.....	15.42
Rogersville.....	260.95	Cog Hill.....	35.55	Goodlettsville.....	24.75	Goldswoods.....	161.00
Speedwell.....	2.31	Conasauga.....	4.00	Grace.....	1,731.51	Parkers Gap.....	2.00
Surgoinsville.....	4.15	Council.....	4.68	Grandview.....	245.45	Pilgrims Rest.....	7.52
Tunnel Hill.....	6.11	Double Springs.....	4.50	Green Hill.....	15.25	Providence.....	7.36
<b>INDIAN CREEK ASS'N:</b>		Eastanallee.....	18.70	Harpeth Heights.....	11.02	Rid Bank.....	998.95
Bethel.....	\$ 11.00	East Athens.....	12.50	Immanuel.....	363.63	Ridgedale.....	1,920.00
Leatherwood.....	3.00			Ingleswood.....	266.95	Shepherd.....	8.00
	2.65					Signal Hill.....	3.00

Co-operative	Designated	Co-operative	Designated	Co-operative	Designated	Co-operative	Designated
Silverdale	21.45	New Hope	6.90	Crockett Creek	6.60	Mountain City	19.38
Spring Creek	52.50	Pleasant View	1.50	Dover	68.73	Mountain View	72.00
St. Elmo	273.19	Salem	98.10	Mint Springs	13.12	Pine Grove	1.25
St. Elmo South	2.00	Shiloh	1.75	Model	8.30	Pleasant Grove	9.05
Summerfield	18.24	Smithville	49.00	Nevils Creek	8.10	Pleasant Hill	6.40
Thompsons	1.00	Snow Hill	4.00	Pugh Flat	30.20	Pleasant Home	1.21
Tyner	3.75	Sycamore	.75	Stewart	8.00	Poplar Grove	3.00
White Oak (Chatt.)	212.00	Woodbury	53.01	Tip Top	1.00	Riverside	10.00
Woodland Heights	4.00					Roan Creek	1.50
Woodland Park	40.00					Roan Mountain	7.95
<b>POLK COUNTY ASS'N:</b>		<b>SEQUATCHIE VALLEY ASS'N:</b>		<b>STONE ASS'N:</b>		Rock Springs	15.00
Benton Station	4.75	Dunlap	35.00	Brotherton	7.60	Rock Springs	4.85
Blue Ridge Temple	5.00	Ebenezer	6.44	Buckner	1.25	Siam	188.63
Boanegers	7.50	Jasper	2.25	Cane Creek	1.00	Sinking	5.50
Cooksons Creek	23.75	Pikeville	19.40	Cane Fork	4.64	Southside (Elizabeth-	
Corinth	1.00	Pleasant Hill	5.87	Cedar Hill	2.00	ton)	21.48
Delano	12.00	Richard City	8.45	Cokeville	150.00	Stony Creek	7.01
Hwassee Union	4.05	Sequatchie	1.50	Dodsons	1.00	Sugar Grove	35.00
Isabella	30.00	South Pittsburg	310.53	Dripping Springs	1.18	Watauga	2.05
Mine City	20.25	Wellwell	15.60	Gainesboro	2.50		16.80
Mt. Zion	8.50			Granville	25.00	<b>WEAKLEY COUNTY ASS'N:</b>	
New Zion	1.37	<b>SEVIER ASS'N:</b>		Grill Creek	.25	Adams Chapel	4.10
Ocoee	15.00	Alder Branch	125.00	Monterey	50.00	Beech Springs	3.25
Pleasant Grove	1.00	Antioch	20.00	Poplar Grove	1.00	Bethel	6.15
Shiloh	13.62	Beech Springs	31.70	Poplar Springs	2.00	Central (Martin)	2.25
Zion	1.00	Bethel	20.00	Rocky Point	1.02	Dresden	11.10
		Dupont	14.00	Sand Springs	1.80	Gleason	17.20
		Gatlinburg	49.50	Smiths Chapel	1.10	Greenfield	20.00
		Gists Creek	5.45	Thron Hill	2.63	Jolly Springs	6.52
		Hendersons	.84	Verble	.75	Macks Grove	1.50
		Hills Creek	11.89	Woodcliff	5.00	New Salem	3.87
		Jones Chapel	5.50			Oak Grove	5.03
		Laurel Grove	5.35	<b>SWEETWATER ASS'N:</b>		Palmerville	8.65
		Millican	13.35	Chestua	34.81	Public Well	16.54
		Newberry	5.00	Christinburg	1.35	Ruthville	9.55
		Pawpaw Hollow	11.50	Corinth	3.15	Union Grove	2.00
		Pigeon Forge	50.50	East Sweetwater	5.50		
		Providence	5.00	Holly Springs	17.50	<b>WESTERN DISTRICT ASS'N:</b>	
		Richardsons	2.58	Loudon	4.00	Bethlehem	10.00
		Sevierville	189.42	Macedonia	23.50	Big Sandy	16.99
		Shady Grove	5.55	Madisonville	1.50	Birds Creek	8.00
		Shiloh	5.00	Mt. Zion	56.00	Cottage Grove	5.25
		Union Valley	4.97	New Macedonia	3.33	Friendship	48.04
		Wears Valley	13.50	Old Sweetwater	5.64	High Hill	15.40
		Zion Grove	8.81	Philadelphia	5.25	Jones Chapel	3.97
		Zion Hill	12.60	Piney Grove	42.35	McCampbells	7.66
				Rocky Springs	17.48	McDavids	2.00
				Shady Grove	3.25	Maplewood	2.58
				Sweetwater	251.00	Mt. Sinal	3.00
				Tellico Plains	1.00	New Boston	61.00
				Union Grove	44.81	New Hope	4.50
				Vonore	10.67	Oak Hill	5.80
				Watsons	1.00	Paris	2,199.15
						Shady Grove	1.77
						Spring Creek	2.00
						Old Union	1.55
						Union Friendship	20.00
						West Paris	16.75
							11.65
						<b>WEST UNION ASS'N:</b>	
						Bethlehem	7.00
						Elk Fork	3.05
						Stanfield	2.85
						<b>WILLIAM CAREY ASS'N:</b>	
						Ardmore	45.79
						Cash Point	6.99
						Donaldson Grove	1.13
						Elkton	9.00
						Fayetteville	127.57
						Flintville	8.55
						Kellys Creek	1.00
						Lexie	4.20
						Mulberry	10.00
						New Grove	11.00
						New Hope	4.03
						Oak Hill	9.80
						Petersburg	5.80
						Prospect	4.00
							10.50
						<b>WILSON COUNTY ASS'N:</b>	
						Alexandria	25.00
						Bartons Creek	11.55
						Cedar Grove	75.77
						Fall Creek	2.00
						Gladeville	5.00
						Greenville	7.63
						Hurricane	10.00
						La Guardo	5.00
						Lebanon	448.00
						Linwood	4.14
						Little Cedar Lick	8.50
						Mt. Juliet	93.38
						Mt. Olivet	8.45
						Prosperity	21.85
						Rocky Valley	8.00
						Round Lick	22.65
						Shop Springs	41.75
						Smith Fork	10.00
						Watertown	87.43
							110.07
						<b>WISEMAN ASS'N:</b>	
						LaFayette	2.60
							25.66

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# AMONG THE BRETHREN

By FLEETWOOD BALL

C. L. Wattenborger reports a great meeting which just closed at Dufuniak Springs, Fla.

W. A. Felter, a brilliant writer, has been added to the staff of the Baptist Witness, Jacksonville, Fla.

The First Church, McClenney, Fla., has secured as pastor, Woodrow Flynn. He took charge at once.

Elton Barlow lately accepted the care of The Lucian, New Salem, and McCall Creek churches.

M. Glen Smith has accepted the call to Mashulaville, Miss., and has taken hold of the work with a vim.

The Baccalaureate address of Blue Mountain Female College will be delivered by Miss Sue Powers of Memphis.

On account of lack of fuel throughout the country of Denmark, a number of the churches have been closed, for the sake of economy.

J. Edward Skinner of Jackson, who retired a few years ago from the active ministry, supplied the pulpit of the First Cumberland Presbyterian Church of Jackson, last Sunday.

Albert Luther, of Seminole, Okla., is being assisted in a revival by R. I. McClung of the First Church, Mangum, Okla., resulting in 74 additions the first week.

C. E. Matthews, of Fort Worth, Texas, was recently greatly blessed in a meeting in which he assisted C. B. Jackson of Greenville, Texas. There were 134 additions.

Mrs. C. S. Byrd of the mailing department of the Baptist Record of Jackson, Miss., announces this week the paper has a circulation of 19,989 which is the largest in its history.

W. A. Bell of Parkway Church, Jackson, Miss., assisted R. K. Corder of Philadelphia, Miss., resulting in 24 additions, 18 by baptism. It was only a week's meeting.

Arthur A. Nelson, a graduate student in

Mississippi College, returned to his home church, Kosciusko, Miss., for ordination, Saturday, April 27. M. O. Patterson of Clinton, Miss., preached the sermon.

E. D. Solomon, editor of the Florida Baptist Witness, will preach the commencement sermon at Blue Mountain Female College in a few days.

Dr. J. H. Rushbrooke of England, President of the Baptist World Alliance, will be in America in June attending the Northern and Southern Baptist Conventions, preaching in Atlanta, Ga., and preaching the commencement address in Shorter College.

E. N. Patterson has resigned the care of the church at Pelahatchie, Miss., to accept the care of the church at Toulminville, Ala. The church has 600 members.

L. J. Holcomb of Nashville has just closed a revival with the Main Street Church, Jacksonville, Fla. Thomas Hansen is pastor. The additions to the church numbered 145, 84 coming by baptism.

## By THE EDITOR

In a revival held at Grove City Baptist Church, Knoxville, with Rev. Robert Morton doing the preaching, there were 25 additions, 20 by baptism and 5 by letter. D. W. Lindsay is pastor of this church.

Prof. L. D. Rutledge, member of the faculty of Union University, Jackson, died at 10:45, Sunday night, April 5. The editor has known him for many years and once studied psychology and economics under him. Blessings be on his memory and God's grace be upon his loved ones.

The First Baptist Church, Erwin, held a Youth Week Revival April 21-28. Rev. James A. Ivey, pastor of Ridgedale Baptist Church, Chattanooga, did the preaching. A number of the young people accepted Christ and on the last morning of the revival ten young people surrendered for special service.

The First Baptist Church, of Athens, has purchased a lot for their new building. They plan to begin construction in the near future. During the past year there were 103 additions to the church, 47 by baptism

and 56 by letter. In addition to the building fund and local expenses they gave \$3,427.71 to missions.

The Speedway Terrace Baptist Church, Memphis, led by its pastor, Mark H. Harris, has been enjoying Sunday after Sunday a great crusade for souls. The pastor has just closed a week of night evangelistic services, in which 39 additions were received into the church. Twenty-nine of these came for baptism, 8 by letter and 2 by statement.

The bulletin of the First Baptist Church, Trenton, for Sunday, May 5, carried this note: There are 142 subscribers to the Baptist and Reflector in the Baptist church at Lexington, Tenn. This is the largest number of subscribers reported by any church in the state. At a subscription price of less than 3 cents a week, why couldn't every family in every church take their state paper?

The Southwestern Baptist Theological Seminary will have the annual Alumni Breakfast Thursday morning, June 13, at 7:15 at The Southern Hotel, Baltimore, Maryland. Dr. R. C. Campbell, General Secretary of the Texas Baptist State Convention, will be the principal speaker. All Seminary alumni and friends are urged to attend.

May 5 marked Dr. Fred F. Brown's nineteenth anniversary as pastor of the First Baptist Church, Knoxville. During this pastorate the church has erected its present building; they have completed the liquidation of the debt of the church property; they have had a steady increase in church membership; they have seen a gratifying development in the various departments of the church organizations; they have supported the co-operative program of Southern Baptists, and have cared for their local expenses in an adequate way. We congratulate pastor and church on these nineteen glorious years.

Rev. Byron M. Wilkinson, 624 Sixth Avenue, Huntington, W. Va., preached in a remarkable series of meetings April 28 to May 5 in the First Baptist Church, Meridian, Miss., Dr. Norman W. Cox, pastor. These meetings were under the sponsorship of the young people and the whole city was stirred. Dr. Cox says of him:

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 5, 1940

	Sunday School	Training Union						
Alcoa, Calvary	238	82	Corryton, Fairview	154	60	LaFollette, First	304	64
Antioch	98	42	Cowan	137	24	Maryville, First	669	125
Apison	140	70	Dandridge	107		Martin, First	331	76
Bartlett	131	56	Dyersburg, First	581	163	Memphis: Bellevue	2111	669
Boivair	251	169	Elizabethton: Eastside	123	57	Buntyn Street	124	53
Butler	193	111	First	602	256	Central Avenue	602	162
Chapel Hill, Smyrna	80	38	Immanuel	88	39	First	832	160
Chattanooga: Alton Park	228	99	Siam	253	212	LaBelle	645	182
Avondale	575	175	Southside	98	46	Seventh Street	415	
Brainerd	252	128	Watauga	273	104	Speedway Terrace	153	
Central	376	79	Erwin, First	391		Temple	1240	332
Chamberlain Avenue	389	98	Etwah, First	422		Union Avenue	1169	327
Eastdale	262	84	Fountain City, Central	611	173	Murfreesboro: First	485	112
East Lake		34	Gallatin, First	264		Walnut St. Mission	77	61
East Ridge	92	40	Georgia: Lakeview, First	164	86	McMinnville	225	75
Edgewood	153	50	Rossville, South	154		Mount Juliet: Fellowship	81	100
First	1065	146	Gladeville		91	First	153	60
Highland Park	586	174	Goodlettsville, Union Hill	130	97	Nashville: Central	43	
Northside	543	141	Hixson, First	181	60	Edgefield	400	105
Oakwood	231	74	Mission	46		Inglewood	333	89
Pine Grove	113	70	Hermitage, New Hope		105	First		418
Red Bank	437	117	Jackson: Calvary	775	119	First, Tenn. Industrial School		206
Ridgedale	717	211	West Jackson	662	195	Grace	959	
Signal Hill		63	Kingsport, First	614	175	Grandview	551	
St. St. Elmo	142	66	Knoxville: Bell Ave.	585	175	Lockeland	528	117
Tabernacle	472	75	Broadway	1012	277	Rockwood, First	310	120
Tyner	60	34	Fifth Avenue	1015	195	Seymour, Cedar Grove	112	61
White Oak	203	49	Gayland Heights	214	50	Shelbyville, First	189	
Cleveland: Big Springs	336	166	Lincoln Park	484	154	Smyrna	43	21
South Cleveland	125	75	Lonsdale	341		Sweetwater	455	255
Clarkrange, Mt. Union	79		Lebanon	276	91	Union City, First	673	
Clarksville, First	395	80	Lenoir City: First	367	90	Walter Hill, Powell Chapel	131	84
Columbia, First	313	77	Pleasant Hill	198		White Pine	120	
			Lexington	84	55	Wildersville	110	

"He is the greatest young preacher for his years I have ever heard. The older people adore him and he completely captivates the young people. He is a sound, biblical preacher who is especially anointed of God for the ministry to which he has given himself. He is now devoting his full time to an evangelistic ministry, especially young people's evangelism. Any pastor or church will be fortunate to secure his services."

—BAR—

#### MINISTERS' RETIREMENT PLAN ATTENTION PASTORS:

Please do not send money for dues in Ministers' Retirement Plan until notice is sent you from the Executive Board office. **When payment is made, please do not include this in check for mission money from the church. Send separate check so that we may keep a separate and accurate record of all payments on Retirement Plan.**—John D. Freeman, Executive Secretary.

—BAR—

During the week of April 21 the Erin Baptist Church had its first B. T. U. study course in a number of years. Prior to the study course the church had had no Training Unions at all, but during the week four Unions were organized. Miss Roxie Jacobs taught the Intermediate Manual and the Young People's Union Manual. Rev. P. F. Langston, Shelby Avenue Baptist Church, Nashville, taught the B. A. U. Manual and Mrs. Will Edd Langford taught the Junior Manual. There was an average of over 40 in attendance for the entire week. There was such an interest created as a result of the study and devotionals that the church voted to go right into a revival meeting, beginning Sunday, May 5. Rev. P. F. Langston was asked to do the preaching for the revival.

—BAR—

Rev. Merrill D. Moore, pastor of the Baptist Church at Newport, will preach the commencement sermon honoring the graduating class at Tennessee College on Sunday, June 2, and Miss Kathryn Mallory, Executive Secretary of the Southwide W. M. U., will deliver the Baccalaureate address to the class on Tuesday morning, June 4, it has been announced by Dr. E. L. Atwood, president. Rev. Moore is a graduate of the Mississippi College at Clinton, Miss., and holds the Th.M. degree from the Seminary at Louisville. Miss Mallory is a graduate of Goucher College at Baltimore, and is distinguished because of her many years of service in the W. M. U. work in the South. Homecoming at the college will be celebrated at 10 o'clock on Monday, June 3, with the Class Day exercises coming in the afternoon. The annual outdoor play will be presented as a part of the commencement exercises. The play this year is entitled "The Romantic Age," and will be presented Monday night, June 3. The musical recitals will be presented earlier.

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#### WHY EVERY YOUNG PASTOR SHOULD PARTICIPATE PROMPTLY

By B. F. HASTY, Field Secretary,  
Relief and Annuity Board.

**A FEW DECADES** AGO social security, as it is now known, was considered to be a minor part of civilization. Indeed it was frowned upon by many young people. Today, over sixty nations have already entered the social security field. And if present indications are to be relied upon, the problems of disability and age retirement, unless properly provided for, are going to be more disturbing in the future than has been the case in the past.

Just what advantages and benefits accrue to the young pastor who joins the Retirement Plan promptly?

1. First of all, if he participates promptly, it links him up early in life with a definite and businesslike program designed to provide daily bread after all other regular income is cut off.

2. Second, if he joins promptly as soon as he takes up his first pastoral activities, it insures that his annuity shall not be reduced by delayed participation. In practically all social security plans, the payment of dues is calculated to cover the entire salary-drawing period of the members. By so doing the amount of monthly or quarterly dues is very small, and therefore easily paid. But if the pastor delays participation after he is eligible to join, his annuity or monthly income upon retirement will be reduced by the amount of dues that would have been paid had he joined promptly. Of course back dues with interest may be paid if the member desires to do so.

3. Furthermore, as soon as the minister joins, he is thereby co-operating with his denomination in the effort to protect every affiliated pastor against total and permanent disability, and against dependency brought about by the infirmities of age.

4. And then the greater the number of young men who participate, the stronger and safer the Plan will be for all concerned, old and young. And while the Annuity Board cannot use the young man's money to pay pensions to the older men, the greater the number of participants, the greater will be the amount of money available to pay annuities for all who retire.

5. There can be little doubt that when a pastor protects himself against dependency, his mind will be free from many

anxieties, and he will therefore be enabled to do a greater work for the Lord.

6. And of course, when all young pastors of their own free will and accord come into the plan promptly, promotion expenses will be greatly reduced, and our State Secretaries and their associates charged with promotional duties can turn their attention to other important denominational matters.

7. Finally, when all pastors come into the Plan, Southern Baptists will have demonstrated their ability to solve their own social security problems.

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