

Baptist and Reflector

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

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A Confession of Faith in Religious Liberty

Adopted by

THE EMERGENCY COMMITTEE ON BEHALF OF RELIGIOUS LIBERTY

WE BELIEVE that religious liberty is a God-given, ineradicable right, to be recognized and conserved by all human agencies that exercise authority.

We believe that religious liberty is the enjoyment by the individual of the inalienable right to choose his religious affiliations, without coercion from any source whatever.

We believe that religious liberty is the ultimate ground of democratic institutions, and that whenever this liberty is questioned, restricted or denied by any group, political, religious or philosophical, the friends of religious liberty should become greatly concerned.

We believe in the complete separation of Church and State, as set forth in the First Amendment of the Federal Constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We believe that the recognition and the preservation of religious liberty by civil governments involve the acknowledgment through their constitution, written or unwritten, that religion, or the duty which every man owes to his Creator, does not come within the cognizance of the government.

We believe that the time has come for all friends of religious liberty to consider that, within the past twenty-five years, one-fourth of the population of the whole world has come under the sway of dictators who either delimit or completely destroy the religious liberties of the people over whom they rule, and considering this alarming fact, the friends of religious liberty should unite in its defense.

We believe that every friend of religious liberty should exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Roman Catholic neighbor, his Protestant neighbor and for everyone else. Profoundly convinced that any deprivation of this right is a wrong to be challenged, we condemn every form of compulsion in religion, whether it be exercised by a religious body or a civil state.

We believe that the basic distinction between religious liberty and religious toleration must be clearly recognized; that the moral right to the full enjoyment of religious freedom can be consistently claimed only by those who repudiate religious coercion, and that the cultivation of a sentimental religious tolerance toward groups who within their own domain of authority deny to the individual his religious liberties should be condemned, because this tends toward the betrayal of a basic human right.

We believe that subtle and powerful forces are now at work within our own country, threatening our democratic institutions; that the surest and most effective method for maintaining security is to strengthen the hands of the people of America in the God who has granted to every man the right to religious liberty, and therefore we call upon all who serve God, all who appreciate democratic institutions and all who desire to restrain authoritarian and totalitarian aggression wherever found, to join in the defense of religious liberty.

Baptist and Reflector

O. W. Taylor, Editor John D. Freeman, Executive Secretary
Don Norman, Field Representative

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

EDITORIAL

Delays in Publication

PRIOR TO BECOMING EDITOR there were times when we wondered why matters which we sent to the state paper were sometimes delayed in publication and sometimes not published at all. Now we understand, and we apologize to the former editor if we ever felt any resentment toward him about it.

One or more of several reasons may explain why a matter accepted for publication may be delayed in publication.

Some items may be appropriately published at most any time, but others have a time limit upon them. The former must yield to the latter, if either has to yield, and await a subsequent issue, or subsequent issues, for publication. This often accounts for delays.

For various reasons over which there is little or no control, most papers request and have a leeway of from a month to six weeks for the publication of obituaries in the general order in which the obituaries are received.

Sometimes an item may be misplaced or lost. With the numerous things that come to an editor's desk, not all such items can be remembered in order to write the contributors about the misplacement or loss.

Every manuscript ought to have not less than an inch margin between the edge and the type all around on each page. Depending on the margin allowed, a manuscript of from four and one-half to five double-spaced, typewritten pages will fill a page in the Baptist and Reflector. With material from many sources on hand, the space limit in the paper is soon reached and delays in the publication of certain items often result.

If someone feels that his material should take precedence over other material, probably the other contributors feel the same way about their material. Only the editor can decide which is to take precedence in a given case, either on the basis of what seems to be the better merit in material or in view of particular circumstances in the case. In such matters no sincere editor is governed by mere personal partiality.

A paper which usually carries only sixteen pages, as in the case of the Baptist and Reflector, cannot publish some items as promptly as those papers with more pages, and it should be judged leniently in comparison. If it be said that the paper ought regularly to carry more pages, we readily agree. But for this to be done will require more income than is now available to the paper. More money will have to be put into it, and the Baptist and Reflector is operated economically, too. If someone doubts it, let them come and investigate and be convinced.

Time and again we have planned to publish certain matters at a given time, only to have them crowded out at the last by other matters which seemingly could not wait. This has made the reservation of such items to a subsequent issue, or issues, necessary, resulting in delayed publication.

And so it goes. Naturally, your state paper wants to publish acceptable material promptly. When delays occur, be assured that they are unavoidable under the circumstances. Those in the office are always embarrassed over such delays, and they request the continued patience of our friends in dealing with it.

Deletions in Manuscripts

BEFORE WE BECAME EDITOR we sometimes questioned in our mind why the then editor sometimes altered a manuscript which we sent in before he published it. But now when we send a manuscript to some editor and he changes it without changing the fundamental thought, we do not bother about it. Our sympathy for editors has been greatly enlarged!

One of the problems of a paper is to make the material it has for publication fit the space which is available. Changes and deletions in manuscripts often become necessary for this reason. What appears to be unnecessary words are eliminated, brevity in expression and so on are sought. In such cases there is no necessary implication that the material eliminated is lacking in value or does not deserve to be published. The procedure in the case is governed by necessity.

It is the exception that a lengthy article is published in our papers—or read in them. The preference is for the article which takes less than a page in a paper or not more than a page and, at the most, not more than a page and a fourth. The prevailing preference is for brevity. When, therefore, it is seen that an article is going to take more space than can be given it or when it is seen that a manuscript can be condensed and still clearly express its thought, there is nothing left but for an editor to use the blue pencil or the black pencil or the red pencil, whichever he may use. Either kind is equally effective.

Contrary to the view of some, rarely can a sermon or an address be published "as is," or in full as delivered. Often the lack of space and the other material on hand make this impossible. Therefore, no contributor should feel hurt when deletions and condensations are made in his manuscript without impairing the main thought. That is the proper responsibility, and often the necessity, of an editor.

Seemingly the idea has never struck home to some that the editor of a paper has the right to edit manuscripts and to go on any page of his paper and alter the headings or the make-up or make deletions or condense or make other changes without weakening the main thought which he considers to be for the attractiveness and effectiveness of the paper. Nevertheless, he has that right and that responsibility. And if he is honest, when he exercises that right he is proceeding on editorial grounds alone, not on personal grounds. Moreover, he is open to approach if someone has a complaint and will come in the right spirit, and is open to approach even when someone may be offended. It is good for brethren to talk over such things in the name of Christ.

If, then, some editor blue pencils your manuscript, remember that he not only has that right but that he is honestly trying to make his paper more attractive and effective according to the light given him. Sometimes also other necessities are upon him.

The day has come when the denominational papers are, within the measure of their income and their opportunity, going to have to get out of the "rut" as far as possible. Billy Sunday defined a rut as "a grave with both ends knocked out." Our papers ought to be prayerfully and financially supported as they seek to get out of such graves.

Revival Services at Byrdstown

THE EDITOR WAS WITH Missionary Pastor O. G. Lawless and Byrdstown Baptist Church, May 5-12, in a series of services. This period was also the closing week of an excellent Vacation Bible School conducted by the church.

Shortly before the meeting began there had been nine professions of faith from the Sunday school, and these were awaiting baptism. The regular revival will be in the fall. The main import of the recent meeting was the sowing of seed and the strengthening of the saved. While illness in various homes and several other things interfered with the attendance, the spirit of those who came more than compensated for it. The little church of 37 members and the visiting speaker were blessed by the Lord. Our stay at night was in the home of Mr. and Mrs. S. O. Huddleston, and will ever remain a pleasant memory.

Bro. and Mrs. Lawless have wrought faithfully and fruitfully. The church expects to dedicate its pretty stone building in July. The Lord bless the pastor and his companion and their boys, together with the loyal little church. Our own soul was enriched by association with them. Byrdstown is another example of the value of our co-operative State Mission work.

Udenominationalism

By T. T. SHIELDS, in *The Gospel Witness*

(To conform to the space on this page, we have had to condense Dr. Shields's article. We wish we could run the entire article. It is such a true and common-sense discussion of the subject that we reproduce it here in condensed form as our editorial expression on the subject. —Editor.)

Every unoccupied church building, or any other kind of building suited for the assembly of a hundred people more or less, seems to constitute an invitation to somebody to start a new un-denominational religious meeting-place.

By calling themselves un-denominational, they mean that they are subject to no outside authority, that they are a law unto themselves. At that one point they differ in no respect from a Baptist church, which is equally independent, and autonomous. Many of these places have not even a church membership, and the individual, or small group of individuals which constitute the official body, be it "centre," "church," or whatnot, is responsible to no one; not even to the congregation who support the work.

For example, the People's Church in Toronto is, in truth, neither a "church" nor a "people's" body. It is a private corporation, of which the pastor is president and manager; and the ownership of the property, and all else connected with it, resides in the incorporated company of perhaps anywhere from five to a dozen people—five, we believe, is the legal minimum. But it is not in any Biblical sense a church, for it has no membership other than those who compose the incorporated company. Nor is it controlled by the "people," either a large or a small company. The people who attend the services, and contribute to the funds, outside of the incorporated group, have absolutely no control over it. It is a private company, bearing a religious name.

There are other bodies which are not incorporated. They probably own no property, but rent a building, and hold services. But those who direct the services of such an organized group are utterly irresponsible, for there is no body of people to whom they must give an account.

Quite frequently such "un-denominational" groups profess a great devotion to the Scriptures. In contrast with their prefix, "un," the denominations are referred to as though they were wholly apostate. Some denominations, doubtless, have virtually repudiated the authority of Scripture, but their apostasy does not consist in the denominational name by which they are known. Such groups, or churches, or associations of churches, as are called denominations, are not rendered guilty of any sort of heresy merely because they use and hold in honour a particular religious or ecclesiastical name.

On the other hand, the groups which boast of their "un-denominationalism" give no proof of their subjection to scriptural authority by their proud assumption of the prefix, "un." They may, indeed, be quite as unscriptural, and unbrotherly, and uncharitable, and unreasonable, and unreliable, and irresponsible, as they are un-denominational. The truth is, un-denominationalism is a misnomer. The man who calls himself an un-denominationalist is a denominationalist, just as the man who boasts that he has no creed is, literally, creed-bound; his creed being that he has no creed.

The un-denominationalist, in boasting of his freedom from denominationalism, all unwittingly acknowledges his complete subjection to another **ism** that is as positive in its attitudes as any other **ism**, notwithstanding its negative prefix, "un."

Our objection is that the "un" principle is parasitical. It boasts of its possession of the virtues of the denominations and its freedom from the vices of denominationalism; and thus it preys upon all denominations.

It is very often a religious sneakthief. It creeps into others' houses, for no other purpose than to steal therefrom. They are like the Midianites, or the Philistines, who made their raids upon Israel's territory about harvest time. They were willing that the Israelites should cut down the trees, and plough, and harrow, and sow the fields—they then made a practice of appearing frequently about harvest time for the reaping.

Un-denominationalism is perhaps especially obnoxious in its institutional manifestations. Un-denominational institutions are like innocent merchant ships with camouflaged guns. This is particularly true of so-called educational or training institutes. They prey upon all denominations, and sometimes even exhibit themselves as examples of church unity. But what are the facts? Their representatives seek admission to the pulpits of all de-

nominations. They plead the cause of their institute, and solicit funds for its support, while inviting young people to enroll as students. And when they get there, they effectually undermine and destroy the distinctive denominational principles in which their students have been trained in their respective churches.

By implication, students are taught to believe that the institution has risen above denominationalism. It is as though a professor of anatomy should say to his students, "We will not bother examining the backbone of the subject. You will be well advised to keep as far away from that as possible, because it is a nerve-centre which gives much trouble!"

A denominational school is not ashamed of its name. It teaches with full freedom those things for which the institution stands, and in contrast therewith, it is free to refer to all other denominations with which, on certain principles, it is in disagreement. But there is absolute freedom of discussion—and no offence is given to anyone. **But in the un-denominational institutions, professors and students do not so much agree to disagree as they agree to ignore those great principles which have supplied the church — using the term church generically — with backbone through all the centuries.**

The same objection may be registered against many un-denominational missionary organizations. Individuals within the organizations may be members of various churches, and there fulfill the mission of a church member. But the organization, as such, digs no wells; builds no churches; evangelizes no home fields; and yet pumps its supplies from denominational churches.

It has always seemed to us that in such methods there was an element of unfairness, bordering, in some instances, not in all, on a kind of religious dishonesty. These un-denominational centres are the happy hunting ground of peripatetic "Bible teachers." Such Bible teachers are not all alike. Some of them do find time and opportunity occasionally to preach the gospel of salvation to sinners; but the larger number seem to be intent upon grinding out their repertoire about the Anti-christ, and Armageddon, and the connection of Russia and Germany, and the return of the Jews to Jerusalem, the rapture and the tribulation, and all the ingenious features of their manifold dispensations, etc., etc., **ad nauseam.**

We are always a little afraid of persons who change their names; or who for any reason, endeavor to conceal the name which legitimately belongs to them. And we feel the same instinctive fear of those who are disposed to boast that, religiously, they come from nowhere; they belong to no denomination; they don't believe in sects; and who glory in their irresponsibility and their religious namelessness.

We name one other objection to this trend toward un-denominationalism: **it makes it easy for the religious charlatan to impose upon a credulous public, to deceive, if it were possible, the very elect.** The un-denominationalist needs no recognition from anyone. He needs no credential or certificate. He may be as ignorant as a Hottentot, and as unscrupulous as an Iscariot, but indirectly he is credentialed by the fact that he is an un-denominationalist.

People are taught they are more likely to get the true gospel in an un-denominational centre, and this gives the religious fakir his opportunity. We have been in Toronto, and in one church, for nearly thirty years—and what a procession of fakirs we have known! There is scarcely a block in the city, it seems to us, where stores or other such buildings could be found, that has not witnessed some sort of religious fraud.

For ourselves, we confess to the name, Baptist, because, historically, it represents a body of biblical truth to which we gladly and gratefully subscribe as the word of God to our souls.

With many of the other denominations, on some points we claim the right to differ, even as they differ from us. But insofar as they are true and loyal to the "faith once for all delivered unto the saints," in its saving essentials, we regard them with profound respect for having the courage of their convictions, even as we hope they will regard us with respect.

Who's Who Among Tenn. Baptists

Pastor J. R. Dykes was born in Sevier County, Tennessee, March 20, 1870. He was converted in 1888 and joined Boyd's Creek Baptist Church. On May 6, 1888, he was married to Miss Margaret Creswell.



REV. J. R. DYKES

Brother Dykes felt the call to the ministry after he had a family to support, but he went to Harrison-Chilhowee Baptist Academy for training. He was ordained to the ministry August 24, 1898, and has been active in the ministry during all these years. He has served as pastor in Blount, Knox, and Sevier Counties. He has been pastor of many of these churches twice and some of them three times. For ten years he served as pastor of Valley Grove and Cedar Grove. He is now pastor of Mt. Lebanon Church, three miles out from Maryville, Tenn. He has lived in his present home, "The Oaks," in the suburbs of Maryville, for twenty-two years.

Pastor Dykes has conducted more funerals, has more personal friends, and has more influence than any other Baptist minister in the Chilhowee Baptist Association. This is the verdict of all who know him.

(Note from DON NORMAN: It was my privilege to be with Brother Dykes in the Sunday night service, April 28, when he announced that from a personal canvass of the Mt. Lebanon church membership he had secured 44 subscriptions to the BAPTIST AND REFLECTOR. Later, he secured 22 additional. This included all the church families and enabled them to take advantage of the CHURCH HOME PLAN—\$1.00 per subscriber per year. Congratulations to Pastor Dykes and his people.)

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

John D. Freeman, Executive Secretary.

EDITORIAL NOTE:—The list of pastors and churches already enlisted in The Ministers' Retirement Plan has been published twice in recent weeks, as often as the data sent in has made it possible. Note what Secretary Freeman says above about the necessity of a large number of participants in the Plan to make it operative. The following things need to be emphasized:

1. The Plan goes into effect July 1, if enough enter the Plan to make it possible. After July 1 and if the Plan goes into effect, those who could have entered the Plan before and did not and then desire to enter it will have to make back payments to the beginning of the inauguration of the Plan, if they desire the full benefits of the Plan, otherwise the benefits will be reduced by the amount of benefits which the back payments would have purchased.
2. It is imperative that those who are to enter the Plan do so at the first opportunity and not wait till the last moment. The Plan cannot go into effect unless enough enter the Plan by July 1.
3. It is imperative that those who have already entered the Plan and have not sent in their names to Secretary Freeman's office do so at once. No payment of dues is to be sent now; these payments start as of July 1, and notice when they are due will be sent.
4. Leaders in the associations responsible for presenting the Plan and enlisting members should complete their work at the earliest possible moment and the names of churches and pastors entering the Plan sent in promptly.
5. It is a good plan and a plan adopted by every state in the Southern Baptist Convention. Tennessee has adopted it and now Tennessee is faced with the proposition of putting the matter into operation. And the time is short! Let Tennessee Baptists bestir themselves in this important service!

Churches and Pastors already Enlisted in Ministers' Retirement Plan

Association	Church	Pastor	Address
Big Hatchie	Ripley	James L. Sullivan	Ripley
Big Emory	Rockwood	C. W. Leonard	Rockwood
Carroll County	Camden	J. F. Gassaway	Camden
Chilhowee	Mt. Lebanon	J. R. Dykes	Maryville
Clinton	Bethel	J. F. Wolfenbarger	Coryton
Concord	Mt. View	Fred Morgan	Norene
East Tennessee	Newport	Merrill D. Moore	Newport
Gibson County	Gibson	A. M. Senter	Gibson
Gibson County	Trenton	C. O. Simpson	Trenton
Giles County	Pulaski	R. A. Johns	Pulaski
Giles County	Union Hill	Edward Lee	Hazel Green, Ala.
Holston	Calvary	John C. Blalock	Rt. 1, Erwin
Holston	Erwin, First	Dwight H. Willett	Erwin
Jefferson County	Jefferson City, First	C. W. Pope	Jefferson City
Jefferson	North Side	Ralph W. Below	Jefferson City
Knox County	Central, Fountain City	A. F. Malan	Fountain City
Knox County	Lincoln Park	David N. Livingstone	Knoxville
Madison County	West Jackson	R. E. Guy	Jackson
Madison	Maltese	O. O. Green	Union U. Jackson
Nashville	Grace	L. S. Ewton	Nashville
Nashville	Judson Memorial	W. Rufus Beckett	Nashville
Nashville	Radnor	Herbert B. Cross	Nashville
Nashville	Seventh	Luther G. Mosley	Nashville
Nashville	Third	Edgar W. Barnett	Nashville
Nashville	North End	Bunyan Smith	Nashville
Nashville	First, Morristown	L. H. Hatcher	Nashville
Nashville	First, Morristown	O. D. Fleming	Morristown
Ocoee	Oakside	R. W. Selman	Chattanooga
Ocoee	Oakwood	H. P. Everson	Chattanooga
Ocoee	Ooltewah	H. Ward	Ooltewah
Ocoee	Red Bank	C. M. Pickler	Chattanooga
Ocoee	White Oak	W. C. Horlitt	Chattanooga
Ocoee	Alton Park	T. J. Smith	Chattanooga
Ocoee	Eastdale	J. B. Tallant	Chattanooga
Ocoee	Central	Ralph R. Moore	Chattanooga
Ocoee	East Chattanooga	J. N. Bull	Chattanooga
Ocoee	Spring Creek	W. C. Tallant	Chattanooga
Ocoee	Clarksville, First	R. N. Owen	Clarksville
Cumberland	Friendship	R. J. Williams	Knoxville
Crockett County	Colliersville	A. B. Johnson	Knoxville
Providerce	Celina	J. F. Neville	Celina
Riverside	Egypt	J. P. Massengill	Decatur
Shelby County	LaBelle Pl.	J. P. Neel	Memphis
Shelby County	Midway	H. Rushing	Collierville
Shelby County	Hollywood	E. C. Hiley	Memphis
Shelby County	Levi	James L. Muskelley	Memphis
Stewart County	Dover	E. P. Baker	Memphis
Tennessee Valley	Bogle's Chapel	Fred Tarpley	Louisville, Ky.
Tennessee Valley	First	John Asa Davis	Spring City
Union	Elkton	D. W. Pickelsimer	Doyle
William Carey	First, Fayetteville	Edward Lee	Hazel Green, Ala.
William Carey	First, Fayetteville	E. L. Smothers	Fayetteville
Wilson	Smithfork	Fred Morgan	Norene

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JOHN E. LOVELL, MGR

CHATTANOOGA

T E N N E S S E E

Crippled Girl Thanks Everyone

Dear Editor:

ELDER C. B. MASSEY has told me how nice you have been to print all my letters sent in by him trying to collect money to buy my little home and I want to thank you for your kindness. Also I would like for you to put this letter in the paper for me. I want Elder C. B. Massey and all my friends to know I thank them all for helping me. The little home is paid for, but there had to be more rooms built and I still owe the Lumber Company \$53.00, and I have no money to pay the debt off. I need money for taxes and to help live on. I am a helpless cripple as most of you know, and have no income at all. I am praying that everyone who reads this will feel deeply impressed to help me as God directs. Jesus knows what you can do, and how I need your help. Great or small, I will appreciate. Pray that I be willing to suffer for the glory of God.

Now dear friends, if the Lord impresses you to help me please don't put it off by saying some one else will pay the debt. I am a sufferer of rheumatism with three deformities which have drawn both my lower limbs backward, my feet almost against my body. My left knee up close to my breast. Blind in one eye, can't see but little out of the other, haven't walked a step since 1917, and do you remember Elder C. B. Massey telling you about my falling out of my wheel chair in 1936, crushing my hip, breaking my right limb three places between hip and knee? Since falling, my deformities are much worse. Have no income and often wonder what I will do for a living in this great world of plenty. I only wish a living. I am trusting Jesus, and if everyone who reads this paper will do what the Lord wants them to these debts would soon be paid and I would have something to live on. Elder C. B. Massey has been trying to collect enough money to pay off this debt for some time, but hasn't been able to do so yet. May God bless his efforts. I desire the prayers of every reader of this paper and hope lots of brothers and sisters will write to me. My address, Miss Amy Napier, Route 1, Scottsville, Kentucky.

Organization of East Ridge Baptist Church of Chattanooga

By J. C. WILLIAMSON

SUNDAY AFTERNOON, April 7, 1940, a council for the purpose of organizing the East Ridge Missionary Baptist Church in the school house at Ringgold Road and Marboro Avenue, Chattanooga.

The council was as follows: Deacon W. C. Smedley, moderator of Ocoee Association, was elected moderator of the council; Rev. C. H. Petty, Apison, was elected clerk. Other ministers were: R. R. Denny, pastor Tabernacle Baptist Church, Chattanooga, and president, Chattanooga Baptist Pastors' Conference; T. W. Callaway, pastor St. Elmo; Marvin Youngblood, Coosa Association in Georgia; J. H. Suddeth, Catoosa Association in Georgia; J. C. Williamson, Ocoee Associational Sunday School Superintendent. Deacons were: C. J. Putnam, Dry Valley; W. C. Smith, Brainerd; J. R. Minter, Brainerd; J. W. Massey, Northside; J. A. Carson, Ridgedale.

After necessary procedure, members of the group were then declared by the council to be the East Ridge Baptist Church and ready to proceed with their business. J. C. Williamson was called as pastor. Mr. A. T. Johnson, Chattanooga, was elected Sunday school superintendent. Mr. Johnson has been superintendent of a mission Sunday school at the present location. Mrs. A. T. Johnson was elected by the church to proceed with the organization of a W.M.S. Other officers were referred to a committee to be appointed at the evening service and which was to report Wednesday, April 10. An offering for the Co-operative Program was taken, netting \$7.60.

Rev. Denny, in a forceful talk, charged the church to be good stewards and to care for the church as they would their own children. The doors of the church were opened and five came upon profession of faith for baptism. Immediately after the service was dismissed, Mrs. C. E. Sprague, superintendent of Ocoee W.M.U., called the ladies together and organized a W.M.S. with fourteen members.

This new church is the direct result of a mission Sunday school organized last October by Mr. John L. Cortner and others. Interest in the school and its one service was such a day that in

February it was voted that a two-weeks' meeting be begun the last Sunday in March and at its close organize into a church. This meeting was held with Rev. J. C. Williamson doing the preaching and Rev. C. H. Petty leading the music. The Lord blessed this meeting with ten souls saved and one renewal.

The Training Union was organized Sunday night, April 14, by Mr. Maurice Wilson, Associational B.T.U. Director, and his department leaders.

History of the South St. Elmo Baptist Church

By MRS. WILL PINION, Chattanooga, Tenn.

The South St. Elmo Baptist Church was organized Nov. 11, 1934. The Presbytery was composed of the Rev. T. W. Calloway and the Rev. Wallace Blaylock; Deacons Carl Fricks (deceased), A. J. Stansberry, Walter Dantzler, H. Frank Ziegler. The charge outlined to the church was:

1. It should be a praying church.
2. It should have a passion of lost souls.
3. It should suffer persecution.
4. It should be a missionary church.
5. It should be a paying church.

The text of the organizing service is in Matthew 20, the Kingdom of the Vineyard.

Mr. Ziegler, who was at the time a deacon in the Baptist church, was called to this field to continue the Lord's work as a Mission, looking forward to the organizing of a Baptist church. Continuing until October, 1934, we entered a revival meeting, Mr. Ziegler preaching the first week and Rev. J. H. Hissey of High Point, Georgia the second week. Following this revival the church was organized.

There are still five active charter members in our midst. They are: Mrs. Lula Hodge, Mrs. W. M. Brandon, Mr. and Mrs. Barney Skipper and Miss Lena Hensley.

The church called Mr. Ziegler as pastor, after which he was ordained December 5, 1934, at the St. Elmo Baptist Church.

The Presbytery was composed of the Reverends T. W. Calloway, Moderator and Examiner; T. J. Smith, the Charge; Wallace Blaylock, Ordination Prayer; J. H. Hissey, Ordination Sermon; D. M. Neighbors, Scripture; and S. A. James, Dismissal Prayer.

September, 1935 the church purchased three lots at the corner of 56th and Tennessee Avenue for their building site. The building activities were well under way, we having held the first Sunday morning service in the new building. About thirty minutes after the services had been dismissed, it appeared as if the Lord was putting the church to a test of loyalty, and all our accomplishments were brought to the ground by a severe storm. With unshattered faith and realizing that this might be one of the storms of life, we began rebuilding in a few days. It was completed soon thereafter at a cost of approximately \$4,500, with the loyal support of friends and members this indebtedness has been decreased to almost \$350.00.

Our membership is now 185. We have an enrolment in Sunday school of 190. We have a splendid Sunday school faculty and also a fine Training Union with an average attendance of 60.

Present deacons of the church: James A. Orell, H. M. Powell, Barney Skipper, L. T. Broom, Lewis Goggans, R. W. Norton, Earl Dantzler, and Charles P. Green. Mr. Green is chairman of the Board of Deacons.

The Rev. E. L. Williams, pastor of Woodland Park Baptist Church, came to the church April 8, 1940, for a two-weeks' revival. There were 44 additions to the church and the church was greatly revived. The prayers of all are requested by the pastor and people that the work at South St. Elmo Baptist Church may have just begun.



REV. H. FRANK ZIEGLER, Pastor
South St. Elmo Baptist Church.



RENEWAL AND CONQUEST — AFTER BALTIMORE WHAT?

By CHARLES E. MADDRY, *Executive Secretary*
Foreign Mission Board, Richmond, Va.

RICHMOND, VA. (F.M.B.)—Nine and one-half decades after our grandfathers organized the Convention at Augusta, Georgia, we meet in Baltimore to review the achievements of these years and chart anew our course for the next five momentous years leading up to our Centennial celebration at Augusta in 1945.

As we take stock at Baltimore in preparation for the last half of this tenth decade before our Centennial, it seems to me that it is imperative for the leaders of the Convention to be prepared to submit a comprehensive and inspiring plan, setting forth the objectives to be attained during the next five years and the methods whereby these objectives may be accomplished.

I. Examine anew the foundations upon which the free and liberty-loving people in America have reared their structures of religious liberty and the separation of church and state. These foundations are endangered today as they have not been since 1789, when upon the persistent insistence of Baptists with the help of Thomas Jefferson and James Madison these eternal principles were written into the Constitution of the United States. The storm is raging anew and it behooves us to be on our guard and alert at Baltimore.

II. Plan anew for an aggressive evangelistic effort to win to Christ the lost within our own borders.

This is called a Christian land but there are multitudes in our land who have no saving knowledge of Jesus Christ. The Home Mission Board and the State Boards should continue to lead us on in a great, conquering program for evangelism for the next five years. Let us undergird these agencies with our money and our prayers and go afeld to win the South for vital Christianity within the next half decade.

III. A Debtless Denomination by 1945.

Through the agency of the Hundred Thousand Club we are making substantial progress in the payment of our debts. We should do everything possible at Baltimore to build up and extend the Hundred Thousand Club and thus guarantee that all of the debts of every board, institution, and agency of the Convention shall be paid before 1945.

IV. The Co-operative Program is the sheet anchor of our whole denominational program for missions, education, and benevolence. Through this method and medium the boards of the Convention are assured of a constant and dependable source of income for the several phases of our work. Everything possible should be done at Baltimore to revitalize and undergird anew the Co-operative Program for a great and constructive effort for renewal and conquest at home and abroad. By all means we should strive for a ten per cent increase each year for the next five years, in the denominational income through the Co-operative Program.

V. Enlarge and expand our foreign mission work in the land beyond the seas. We have laid good foundations in the several lands. We must renew our efforts to build upon these foundations. The need is appalling. The world in its madness and sin never needed the Gospel so desperately as today. This generation, that no man can number, is hungry for the Gospel. Across the world there is a rising tide of heart-hunger for the Gospel of Christ, such as has not been seen in this generation. Scores of young men and women called of God, highly trained and efficient are pressing forward begging to be sent. The only lack is the money. We must increase our income through the medium of the Co-operative Program.

After Baltimore: What?

The Executive Committee through its proper officers and committees should lead out within the next few months in at least

fifty great, south-wide, regional meetings for **Renewal and Conquest**. The committee should call to its assistance the State, Home, and Foreign Boards, the seminaries and colleges, the hospitals, the Brotherhood, the Relief and Annuity Board, the Sunday School Board, and Woman's Missionary Union. With the united and enthusiastic help and co-operation of all these agencies the Executive Committee can bring us to Augusta in 1945 with such triumphant victory as we have never seen.

All together for Renewal and Conquest!

Baptists Blessings From Baltimore

RICHMOND, VA. (F.M.B.)—In 1845, the year the Southern Baptist Convention was organized, twin boys, Eugene and Joshua Levering, were born in Baltimore. Together they served Christ for more than 100 years through Seventh Baptist Church and out to the ends of the earth. Eugene's 36 years as president of the Maryland Church Extension Society were missionary milestones. Joshua was for 40 years president of the Board of Trustees of the Southern Baptist Theological Seminary, for 48 years a member of the Foreign Mission Board, and several times president of the Southern Baptist Convention. Both brothers not only tithed but gave over and above as: \$75,000 for the erection of the Levering Memorial Gymnasium at the Southern Baptist Theological Seminary, \$5,000 for the first publication work in Japan, \$10,000 for the purchase of the first Baptist Church in Rio, and countless other large over-and-above gifts to the ends of the earth. And, greater than all these, were the gifts of two daughters as missionaries to China.

On April 12, 1856, at the Seventh Baptist Church, Dr. Roswell H. Graves was set apart as a missionary to China. He served for 56 years as a pioneer, physician, teacher, preacher, translator.

On January 13, 1881, Dr. and Mrs. W. B. Bagby, the first Southern Baptist missionaries to Brazil, sailed from Baltimore aboard the sailing vessel, Yamoyn, owned and operated by the Levering brothers who exported flour and imported coffee. From Mrs. Bagby's diary: "Around the Yamoyn, scheduled to sail at twelve noon. Telegraphed the homefolks of our leaving. Dr. Roswell Graves (at home on furlough) came on board with us and offered prayer with us in our little stateroom."

Young Japanese Leader Passes

RICHMOND, VA. (F.M.B.)—News has reached the Foreign Mission Board that Mr. S. Tamechika, the manager of the Japah Baptist Bookstore in Kokura, Japan, has died of tuberculosis.

When, because of ill health, Dr. and Mrs. E. N. Walne retired in 1935 and came to America, Mr. and Mrs. Tamechika took charge of the bookstore and have rendered excellent service. Year after year they have hoped that Southern Baptists would send them a missionary couple trained to lead in publication work and to direct the sales of books and literature, but no one has gone to take over the work of the Walnes. Now Mr. Tamechika has gone to heaven, leaving his young wife to carry on alone until Southern Baptists shall send her assistance.

Mrs. Cudlipp Resigns

RICHMOND, VA. (F.M.B.)—Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, announces the resignation of Mrs. Ruth Yeamans Cudlipp, effective June 30, 1940.

"Mrs. Cudlipp has rendered invaluable service wherever she has worked. She can fit in anywhere in our set-up and do excellent work. We shall miss her constantly and regret to lose her, but we accept the doctor's orders that she give up her work with us and pray God's blessings upon her always," stated Dr. Maddry.

A Digest of Religious Thought

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

The Nonresident Member Problem

Cecil G. Osborne
The Watchman-Examiner

According to figures there are at least 315,000 nonresident Baptists on the rolls of churches of the Northern Baptist Convention. With rare exception, nonresident members give little if anything except in the loose offering. My purpose is not to emphasize merely the financial aspect of our loss. There are even greater losses than the one I mention, but they are more generally known. I suggest that the spiritual and financial losses from this source are so great that we would be warranted in evolving a technique to plug this tremendous hole in our denominational dike. Any effective plan must be uniformly adopted throughout the entire Convention, and it must be preventive rather than curative. It must merit the active support of pastors generally, and the support of each state office. A state ABC secretary, either pastor or layman, would be elected by the state convention, or if resources permitted, a paid worker would be appointed by the state board. His function would be to see that the plan was presented at every associational and ministerial meeting throughout the state.

The heart of the plan involves the pastors, whose function would be as follows: (1) Write every member who leaves the community, within one month, suggesting that they unite with some local church as soon as possible. (2) Send the names of absentee members to the state ABC secretary, immediately, to be forwarded to the proper denominational office or church. Sending lists of nonresident members six months or a year after they have moved is generally fruitless. Members who are not induced to unite within six to twelve months are very generally lost to us. (3) Comment enthusiastically upon the loyalty of those who send for their letters, at the time the letters are granted. (4) Educate the resident membership by frequent reference to the covenant; by paragraphs in the church bulletin.

(Without doubt the nonresident problem is one of the unsolved problems of Baptists. Some workable plan would not only save thousands of members to the denomination; but would also save the lives of these individuals to useful and happy living. We believe that when letters of recommendation are written that they should never be given to individuals, but sent directly to the church. In this way the group of "trunk Baptists" would soon become non-existent. C. W. P.)

Regarding a Minister and Politics

Florida Baptist Witness

From the beginning of our Democracy we have had the separation of church and state. This principle must be maintained. There is no one more opposed to bringing politics into the church than I am, and I have no intention of ever doing that, but if there is any place we need to mix religion it is in politics. We should not confuse the two issues. Keep politics out of the church, but put religion into our politics. This is fundamental to democracy. Democracy is religion at work. We must put more religion into our politics or our Democracy may be destroyed as it has been in other countries.

Now, as to a preacher's staying behind a pulpit, that is an old piece of propaganda. Years ago the criminal element found that the ministers were their most dangerous foes and they started the slogan, "Drive the preachers back to their pulpits like dogs in their kennels." "Show me one place in the Bible where the lowly Nazarene ever hid behind a pulpit." He had no pulpit. He spent his time out among the people where there was need for service, among the hungry and sick. Ministers are well qualified to hold public office. Who lives closer to people than a minister does? Who knows their needs? Who is more ready to help the poor, the needy, the hard-pressed wage earner, than is the minister?

Millennial Pentecostalism

The Review and Expositor

Millennialism has flourished in every period of political and social upheaval during the entire history of Christendom. It is not true Christianity and militates powerfully against the work to which the Christ calls and sends His followers. A millennium is mentioned once in the Apocalypse, by way of giving in picture form the triumph of God over the devil in human history. John was writing in time of tragedy, of martyrdom of Christians, of war and conflict in many quarters. To him was revealed in a series of visions the principles and processes through which the history of humanity moves and is carried onward.

Men are constantly missing the meaning of Jesus in what is

erroneously called "his eschatological address," recorded in Matt. 24:25. It is assumed that he was answering specifically the three questions the Apostles asked him. What he was actually doing was diverting their attention away from these questions and turning their minds to the main business of carrying the good news of God's grace, redemption and righteousness. We can never understand and appropriate the words of Jesus in Matt. 24:25 so long as we try to make them answer to questions which Jesus, both then and again on the day of His ascension, told His disciples to leave alone, under the authority of His Father.

Since Dr. B. H. Carroll, Southern Baptists have had no recognized "post millennialist" teacher. The old debate between "pres" and "post" is no longer pertinent. If only the "pres" could have subsided and grown silent as did the "posts" Jesus would have a better chance with enlisting us for the Kingdom, for which "the millennium" as ordinarily taught and preached is no equivalent but a perversion and a delusion.

(It is hard to see how Jesus could have been seeking to divert the attention of the disciples from future events since it was He who raised the question. The disciples were interested in the "building of the temple," but Jesus himself called attention to the time when there should not be "left one stone upon another that would not be thrown down." We think that both "pres" and "post" have sometimes been guilty of misusing the scriptures to "prop-up" their theories, rather than allow the scriptures to speak their own message. C. W. P.)

Religious Freedom

The Watchman-Examiner

Thirteen members of "Judge" Rutherford's sect, named "Jehovah's Witness," were convicted by the City Court of the City of Long Beach, Long Island, New York, of disorderly conduct and fined because, following a procession along the sidewalk, they distributed pamphlets and advertisements in which it was charged remarks were made disparaging the Roman Catholic church. On appeal before the Nassau County Court, Justice Cortland A. Johnson reversed the conviction and ordered their fines remitted to them. In a thirty-two page decision, Judge Johnson described the defendants as dissenters who "of necessity establish religions" in spreading their beliefs. He added: "I think that the Constitution and the Bill of Rights are intended to guarantee to them the right to do that very thing. There is guaranteed even to the atheist rights equal to those of religious sects in freedom of expressing his views.

(Convicted and fined on a charge of disorderly conduct for "making remarks disparaging the Roman Catholic Church." This sounds like a paragraph from America of the twentieth century. It is not hard to guess whose influence is responsible for such persecution. Rome's attitude toward religious liberty is forever the same—liberty for Catholics only. C. W. P.)

Ministerial Jealousies

The Alabama Baptist

Jealously, wherever it exists, is not of God but of the devil. Jealousy exists in the realm in which there is competition. The doctor is not jealous of the preacher, and vice versa. The musician is not jealous of the painter; the shoemaker of the clothier; the blacksmith of the fisherman. But doctors and preachers and merchants and fishermen may be jealous of each other. In all secular vocations jealousy springs from selfishness, the desire not to be outstripped in the race, it may be, for dividends, in business success, in pretty homes, in limousines, servants; among women, in jewels, personal beauty and attractiveness. But among preachers such jealousies should not obtain for the reason that the Kingdom of God is one and the success of one preacher is the success of all. Every minister after he has done his very best ought to thank God for every other one who can out-preach him, out-work him and out-serve him.

(Jealousy among ministers is the least excusable and a greater sin than among any other group. We are not in competition—we are yoke-fellows and comrades. Our aims and goals are not personal and our success is not individual. We stand or fall together. Every preacher's success is my success—his cause is my cause—his victory is my victory. When he is exalted, by a moral law of gravitation he lifts me with him, and when he stumbles and falls there is a tremendous tug downward on my own influence and work. "We are laborers together with God." C. W. P.)

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

TESTING HABITS BY THEIR USEFULNESS

(A Principle of Temperate Living)

SUNDAY SCHOOL LESSON FOR JUNE 2, 1940

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

LESSON TEXT: Ezekiel 15:1-6; Matt. 5:13-16; 7:16-20; 1 Cor. 10:6-7.

GOLDEN TEXT: "Ye shall know them by their fruits."—Matt. 7:16.

This lesson is our regular quarterly temperance lesson. What will you do with this lesson in your class? Will it be a dry, "excuse me please," waste of time, or will it be a seizing of a glorious opportunity to make a telling impression for righteous living, upon impressionable minds of people who need your help?

As we read the Scripture passages included in our lesson today we realize that

I. Habits of Conduct Will Be Tested and Judged.

1. Those habits of life which do not produce useful results, in proportion to one's ability and in proportion to the investment which has been made in his life, will bring fateful results to one's life (Ezekiel 15:1-6). If there is any word that is needed in our day it is this, that non-productiveness is sin. God put us here to work, and if we fail to work, we are sinners in a grave degree. We are here to do physical work, mental work, and spiritual work. Laziness in any of these three realms is sin. There are many reasons why this is so: (1) God has made tremendous "capital" investments in every one of us, and unless we produce in proportion to this great investment, we are guilty of gigantic wastefulness. (2) There is so much work for us all to do, and no one else can do our work; it goes undone if we neglect it. (3) Idleness is the most prolific breeding ground of evil, for "an idle hand is the devil's workshop." Satan can always find laborers ready to go into his vineyard at any hour, day or night, at the places where folk are loafing and idling. Everybody ought to work. Even if one does not have to work in order to have a living, he ought to be working hard at something useful and constructive anyhow. A competence does not excuse laziness. Wealth does not mitigate the sin of idleness. (4) Idleness and irresponsibility in youth mean that there will be idleness and irresponsibility in adult life. The only way to insure industry in the days of mature life is to be taught the habits of industry in childhood. One of the grave mistakes parents make is to say, "I do not want my child to have to work hard like I have worked." Work is a blessing, not a curse. No child ever grew up to amount to much who did not learn the value of labor. Teach the child to carry responsibility in the home, in keeping with his childish ability, and when he is grown he will not depart from it. He will carry responsibility, having learned that idleness is a sin for which he is accountable unto God.

2. Those habits which do not act to preserve and improve one's moral environment will bring rejection (Matt. 5:13-16). "Ye are the salt," put here for the preservation and improvement of the earth. If the salt has lost its power to influence its surroundings for good, it is of no more value, and will be rejected, cast out, and trodden under the foot of man. In other words, if there are habits in the life of a professing Christian which do not serve to improve the spiritual tone of those about him, but are rather an influence for spiritual laxity, God will judge, condemn, and cast off that person. "Take heed unto yourselves," saith the Scriptures.

3. Those habits of life which produce evil fruits will bring destruction (Matt. 7:16-20). Habits which are evil bring forth evil in the life. When one "sows to the wind," he may be sure from the beginning that he will sooner or later "reap the whirlwind." "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Wrong conduct brings evil results in one's own life. It also brings tragic results in the lives of others. "Whoso shall offend one of these little ones—it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

4. Those habits which feed a taste for evil things are a prelude to tragedy (1 Cor. 10:6-7). "Now these things were our examples to the intent that we should not lust after evil things as they (who) sat down to eat and drink and rose up to play." Woe to the person who feeds a perverted appetite for immorality and dissipation. He is in a terribly real way, on the road to ruin, with an outlook of terrible tragedy ahead. "Take heed," saith the Scriptures.

II. Some Tests By Which Habits Are To Be Judged.

1. The test of sanctity: Have sacred things been preserved as sacred by one's conduct, or has one's life and conduct dragged sacred things down to unholy uses? Does any certain habit or course of action tend to uplift or degrade holy things?

2. The test of growth: Has everything been done to permit the fullest growth and development of one's God-given abilities? Or has some habit or course of conduct tended to stunt the fullest development of any quality of character, or any ability? Any action which stunts personality or thwarts the development of life-powers is evil, and should be uprooted from the life.

3. The test of usefulness: Is the life accomplishing good in the extent that God expects? Does a certain habit make for greater activity, industry, and usefulness, or does it hinder or retard the widest possible usefulness, in any particular?

4. The test of influence: Does the life positively influence those around it to better living, or to poorer living? Does a particular habit help one to influence others for good, or does it hinder the spiritual influence? Anything which causes a brother to stumble, regardless of how innocent its results in one's own life are, is a sin which a true Christian will shun with all his power.

Several years ago there came to my study a young man who sought my help in his home and my assistance in securing work for himself. He had a sheaf of letters of recommendation which spoke in very high terms of him, his ability, and his character. But they were all dated about three years before. I was interested in the story behind it all, which proved to be this: He was an expert bookkeeper and accountant who had been held in highest esteem by his employers, who were a large wholesale house in one of our large southern cities. Each day, he said, the president of the firm, who was also an elder in the most prominent Presbyterian church in the city, went down the street "for a little drink." My friend did not accept the invitations to go with him, for he never drank a drop. "Why don't you join me? It won't hurt you, just the little dram that we would drink," said his employer. So he went with him. And he continued to go with him each day. So far as I know, the daily dram has never done any great damage to the President and Elder, for it seemed that he was stronger than the little dram. But where he was strong enough to hold it down to small amounts, it so happened that the young man whom he started at drinking was not able to so control it. Months went by, and the younger man got down to hard drinking, and it proved most serious. After some time, the President came to him and said, "I am terribly sorry to have to tell you this, but unless you stop, we will have to let you go!" (The same man, remember, who had said, "Why not, come on, it won't hurt you!") And they did have to let him go on account of his heavy drinking. It was then that he was without work, and came to my study. At the last report I had, that man, his employer, the Elder in the church, was still one of the leading members in that great city congregation, still highly respected by every member of the church and the members of the community. The last report I had from the young man, he had gone out West somewhere, going, as Billy Sunday used to say, "from bad to worse, and from worse to Chicago." The Elder is yet highly respected by men, "but when they shall all stand before God, and Justice speaks, what then?"

III. Some Habits Between Which We Must Choose.

1. The habit of worldly-mindedness, or the habit of worship.
2. The habit of indolence, or the habit of industry.
3. The habit of self-indulgence or the habit of self-discipline.
4. The habit of intemperance, or the habit of self-control.

THE YOUNG SOUTH

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

A ROYAL THOUGHT

By EMILY P. BISSELL

A story is told of Queen Victoria, that she once commanded a professional pianist from Vienna to play for her and some of her children. Her custom was to dismiss the performer with an expression of thanks and a royal gift. In this case, the musician was an old man who was known to have a great love for his country. As he finished, the queen asked him to play his national hymn. When the first notes were struck, she rose to her feet and remained standing till the anthem was over.

The old man retired happy. "She gave me a diamond pin," he said, "but for her to pay honor to the national hymn of my country was better than any diamond to me."

It was truly a royal thought, worthy of a great queen. She had paid him for his playing, but she added a courtesy that was more than riches. Her heart gave what a purse could not.

Only a rich woman could have given a diamond pin to that musician. But every woman, every girl, can give beautiful courtesies. Lovely manners have no money tag. Being thoughtful for others belongs as much in a hut as in a palace. Indeed, many palaces are full of bad manners, arrogant and brutal.

The story is told of an American party of tourists, motoring in winter over the northern mountains of Spain, who stuck in a deep snowdrift. They stopped a passing muleteer, and asked him to be kind enough to drag their car to the top of the pass. He agreed, and he and his mules pulled them out and up. He was a pleasant fellow, and they decided to give him an extra large tip. But he waved it aside with a friendly smile.

"All that the poor can offer is favors," he said, apologetically, as if unwilling to hurt their feelings.

That was as royal a thought as Queen Victoria's, and it came out of an empty pocket. True courtesy has no price.

When a girl has nothing else to give, she can give courtesy. There are always favors in her power—very small ones, it may be, but still favors that really count. Small as they are, they are also tests of character. The thoughtless girl never does anybody a favor, because she never thinks about other people anyway.

Courtesy is a pretty good test of a girl's selfishness. A favor often costs a little inconvenience. Sometimes it takes quite a little trouble to be polite, especially when in a hurry. So a habitually courteous girl is a habitually unselfish girl. Bad manners means a selfish heart. A girl testifies to herself on this point every day. If the testimony is against her, it is her own fault.

—The Girls World.

me what happened to you when you read it?

I think the last paragraph is especially good: "Courtesy is a pretty good test of a girl's selfishness. . . . Bad manners means a selfish heart. A girl testifies to herself on this point every day. IF THE TESTIMONY IS AGAINST HER, IT IS HER OWN FAULT."

HOW ARE YOU TESTIFYING THIS SPRING—LET'S COUNT FOR CHRIST!

Your friend,

Aunt Polly

Sparta, Tenn., c/o Jas. A. Howell, R. 7.

Dear Aunt Polly:
I am a girl 9 years old. I go to school at Pistole. I am in the third grade. I read my Bible most every day. I enjoy the BAPTIST AND REFLECTOR, especially the YOUNG SOUTH page. I would like to hear from some of the boys and girls of the YOUNG SOUTH page. Hope my letter isn't too long.

Your little friend,
DOROTHY WILLENE HOWELL.
Welcome, Dorothy. Hope you get some pen pals.
Route 2, Madisonville, Tenn.

Dear Aunt Polly:
I am 8 years old. I go to Sunday school every Sunday. My school is out and I passed to the third grade. I have a brother 16 years old, a brother 13 years old and a sister 10 years old. My Sunday school teacher is my mother. Rev. Roy Creamsman is our pastor.

Your friend,
DELLA LEE.
Welcome, Della. Now that your school is out you can write often.
Byrdstown, Tenn.

Dear Aunt Polly:
I am 7 years old. My little sister, Betty Sue, is 5. We go to Sunday school every Sunday. My teacher is Mrs. Story. My mother plays the piano at our church. I want to surprise her with this letter. I am in the third grade.

Your little friend,
VIRGINIA HELEN HUDDLESTON.
Be sure to let me know if you surprised your mother, Virginia Helen.
Route 2, Madisonville, Tenn.

Dear Aunt Polly:
I am a little girl 10 years old. I'll be 11 years old December 19, 1940. I go to Chestnut Baptist Church. I go to Sunday school every Sunday. I go to Mt. Arvon School. My school is out. I passed from the fifth to the sixth grade. My teacher's name was Mr. Armstrong. My Sunday school teacher's name is Mrs. Sloane. Our pastor's name is Rev. Roy Creamsman. I enjoy reading the YOUNG SOUTH page very much.

Your friend,
ELSIE LEE.
Elsie, you and Della must write again.
Silverpoint, Tenn., Route 2.

Dear Aunt Polly:
I am a little boy—10 years old. I have learned to love the YOUNG SOUTH page. We have only been taking the BAPTIST AND REFLECTOR a short time and I enjoy reading the letters from boys and girls and your answers and advice. I am a Christian. I have been a Christian about 10 months and I am happy and I enjoy living a Christian life. I go to church and Sunday school every Sunday. Brother Tabor is our pastor. I like to hear him preach. My Sunday school teacher is Mr. Willie Denny. I like him for a teacher. My daddy is a minister. He has four churches and I have 2 sisters and a baby brother. My sister goes with daddy and sings at different places. This is my first letter to write. I would like to hear from some of the boys and girls.

Your friend,
LEROY D. NASH.
We are so glad to hear from another happy Christian and to know that you like our page, Leroy. I hope that you get some pen pals.
1030 Maxwell St., Nashville, Tenn.

Dear Aunt Polly:
I have just finished reading the YOUNG SOUTH page and liked it very much. I am 9 years old and in the fourth grade. My teacher is Mrs. Davis. My Sunday school teacher is Miss M. B. Gibson. I like them both very much. My Sunday school class is named "Doers of the Word." I am a Christian and a member of Lockland Baptist Church. I go to B.Y.P.U. and G.A. both. The leader of B.Y.P.U. is Elizabeth Hibbs and the leader of G.A. is Mrs. Cambron. I like them both. Our pastor is Rev. Wm. McMurry. He is a very good pastor. I look for the BAPTIST AND REFLECTOR and enjoy reading the YOUNG SOUTH page.

Your reader,
RUTH HARGROVE.
I know your pastor, Ruth, and I like him a lot. You have a great church.
Cleveland, Tenn.

Dear Aunt Polly:
I thought I would write you again. I have just

read the YOUNG SOUTH page. Last week our school was out and I did not miss a day in school and I got a Bible and I read my Bible and I passed to the third grade. I am 8 years old now. I have had a birthday since I wrote you last. I will write you again some day. Good-bye.

From
BOYD ARMS.
I am glad you wrote again, Boyd, and I hope you are going to have a very profitable vacation.
Tazewell, Tenn., Route 4.

Dear Aunt Polly:
I am a girl 11 years old. I was converted when I was 8 years old. I like to go to Sunday school and church. I go to Blairs Creek Church. Rev. Bill Vance is my pastor. My father is a minister. All of our family enjoy reading your paper. I go to Wylie school. Dan Hansard was my teacher. I passed to the sixth grade. We take the BAPTIST AND REFLECTOR.

Your friend,
CORNIE BELLE VANCE.
I am so glad that all my boys and girls are getting promoted, this year. Congratulations, Cornie Belle.
200 South Henry St., Morristown, Tenn.

Dear Aunt Polly:
I am 9 years old. I go to the First Baptist Church and my Sunday school teacher is Mrs. Swan. My school teacher is Miss Hale. I go to the Rose School. I have two big sisters in college and they will be home soon. I enjoy your page.

Yours truly,
GERRY PONDER.
I guess you will be glad to have your big sisters home from college, Gerry. Write us again.
Hornbeak, Tenn., Route 1.

Dear Aunt Polly:
I am a girl 13 years old and in the seventh grade at school. I attend Sunday school and church at the Midway Baptist Church and like to go very much. We had a Vacation Bible School last year and hope to have another one this year. I read the YOUNG SOUTH page and enjoy it very much. Our pastor's name is Teddy Evans. We like him very much. My Sunday school teacher is Mrs. James. She is a very nice teacher. Hope my letter is not too long.

Your friend,
OLLIE WALTON.
Ollie, your letter is not too long. We are so glad you wrote. Congratulations, your scripture verse appears on our page this week!
Route 4, Paris, Tenn.

Dear Aunt Polly:
I am a boy 12 years old. I go to Delmo Academy School and was promoted to the eighth grade this year. I have been a happy Christian for 3 years. We go to Friendship Baptist Church and Rev. H. H. Stembright, Jr., is our pastor. I go to Sunday school regularly and I sure do like to go. My Sunday school teacher is Mrs. David Upchurch. I like her very much. I have never gone to a Vacation Bible School, but I believe I would enjoy it. We take the BAPTIST AND REFLECTOR. I like the YOUNG SOUTH page. My favorite hobby is reading. I would like some pen pals.

Your friend,
L. P. WYNNS, JR.
I enjoyed your nice letter, L. P. I am sure you'll get some pen pals.

"How many conversions at the revival tonight?" they asked the pastor.
"Two and a half," was the reply.
"Two men and a boy, I suppose?"
"No, two boys and a man. You see the man can give Christ only half a life; he is nearly fifty."—Canadian Baptist.

Junior: Mother, why does it rain?
Mother: To make things grow. To give us apples, pears, corn, flowers.
Junior: Then why does it rain on the pavement?

A gallant young husband was trying to teach his new and nervous young wife to drive a car.

They were on a narrow country road and the wife had been driving for only a short time when she exclaimed:

"Take the wheel, quickly, darling—here comes a tree!"

JOIN NEW YORK WORLD'S FAIR TOUR FOR BAPTISTS LEAVING BALTIMORE FOLLOWING CONVENTION
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A. CONRAD EKHOLM, Tour Director,
7 St. Paul St. Baltimore, Md.

Dear Boys and Girls:

I hope you enjoy the story of Queen Victoria above. When I read it I found out how terribly bad mannered I am and how many favors there are in my power that would really count for Christ if I would only make them. Won't you tell

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

—Ollie Walton.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel
Superintendent

Miss Janie Lannon
Office Secretary

Miss Ada V. Williams
Elementary Leader

148 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

A STANDARD for Southern Baptist Vacation Bible Schools

A MEASURING INSTRUMENT

Need for Standards

We need measures, rules, scales, and so forth—whether we play, buy or sell, teach, or do other things. To have value they must be generally accepted and used by all. One would be a failure as a carpenter if he did not measure his lumber before he cut it; and what kind of house would he have if he did not measure his distances, and did not go by a blueprint?

In the Vacation Bible School we need a measuring instrument to help plan and conduct the school, and then to judge or evaluate it by after it closes. How else can we have a good school and know that we have had it? This standard has been developed for the benefit of the schools. Every principal should call his department superintendents together and put a copy of it in their hands as long as possible before the school begins. Then they should study and check it together; and then work by it while the school is in progress. When the school closes, they should check the school by it and find out if the objectives or goals it measures were achieved.

This standard is simple, practicable, and easy to use anywhere. It is long, but that is because it is specific; every item that needs consideration is set out to itself for quick and easy checking. It sets forth in an orderly manner the plans and methods described in the Vacation Bible School literature of the Sunday School Board, and is planned primarily to help each Southern Baptist Church to have a good school, and to make it possible for all the churches to help one another by making a report of their measurements.

There is a place on the annual report blank for each school to report what it scored on the Standard; but no recognitions are sent to the churches in the way of awards and banners. The reports are studied by states, the data tabulated and analyzed, and the number of schools in each class listed. What they really help the Board to improve its literature and methods.

Every principal is urged to measure his school as accurately as he can by the Standard, to record his measurements, and include them in his final report to his State Sunday School Secretary. There is nothing to be gained by resorting to technicalities or by being generous in scoring the points. Instead, let the scoring be strict, no leniency be permitted, and the classification be correct. How can a school profit by grading itself as an A or B school, if it was only a C school? When a principal completes the measurement of his school by the Standard he can see as it were, stand off and look at his school, see its strong and weak points, know where he succeeded and did not succeed, and use what he knows to make his next school better.

This Standard does not measure everything. There has to be a certain amount of arbitrariness in selecting the items for measurement and in assigning the points. No doubt, some principals will wish to supplement the Standard with added measuring items of their own selection.

Explanations

The Standard has two main divisions, A and B. Division A—This division has ten sections to which are allotted one thousand points. Each section has subdivisions, with points for each item indicated. It should be checked through item by item, and the points made on each item written out in the proper blank. The items should be totaled by sections, and also for the division as a whole. The number of points made determines the classification of the school, as follows:

Class	Points Made
A	900 to 1000
B	800 to 899
C	700 to 799
D	600 to 699
E	599 or less

Division B—Division B has twenty-three main items, some of which are broken up into smaller units. To each item points are allotted. As may be seen, the points on the first four items will vary with the schools. Each item should be carefully checked and the number of points made recorded in the proper place. When all items are checked, the points should be added. (There is a place for this also on the final report blank. If the points total three hundred or more and are made on at least half of the twenty-three items (twelve or more), the classification letter of the school may be doubled. For example, a Class C school, determined by points made in Division A) will become a Class CC school because of three hundred extra points, or more made on twelve or more of the items in Division B.

The Standard

DIVISION A

Section	Item	Possible Points
1.	Church Control	50
2.	Duration in days	100
3.	Hours daily	50
4.	Departments (Age-groups)	100
5.	Faculty	100
6.	Faculty Training	150
7.	Attendance	200
8.	Textbooks Used	100
9.	Records	100
10.	Reports	50
Total		1,000
School is Class—		

I. Church Control—50 Points

1. If church or Sunday School elects principles and controls schools, 50 points.
2. If pastor or other members, or other organizations than Sunday School conducts the school, 25 points.

Total points made, Section I

II. Duration in Days—100 Points

1. Two-hour Preparation Day, following plans in Sunday School Board textbooks, 15 points.
2. Ten days or more, excluding Preparation Day, 85 points.
3. From six through nine days, excluding Preparation Day, 60 points.
4. Five days, excluding Preparation Day, 35 points.

Total points made, Section II

III. Hours Daily—50 Points

1. Three hours or more daily, 50 points.
2. To hours, 45 minutes daily, 40 points.
3. Two hours, 30 minutes daily, 30 points.
4. Two hours, 15 minutes daily, 25 points.
5. Two hours daily, 15 points.

Total points made, Section III

IV. Departments (Age-Groups)—100 Points

1. Four departments — Beginner, Primary, Junior, Intermediate—100 points.
2. Any three of these departments, 75 points.
3. Any two of these departments, 50 points.
4. Any one of these departments, 25 points.

Total points made, Section IV

V. Faculty—100 Points

1. For principal, 5 points.
2. For department or age-group superintendents or leaders:
 - a. Beginner supt., 5 points.
 - b. Primary supt., 5 points.
 - c. Junior supt., 5 points.
 - d. Intermediate supt., 5 points.
3. For teachers in addition to the superintendent, 5 points for one, or 10 points for two to a department.
 - a. Beginner teachers, 5 or 10 points.
 - b. Primary teachers, 5 or 10 points.
 - c. Junior teachers, 5 or 10 points.
 - d. Intermediate teachers, 5 or 10 points.
4. For helpers or group leaders, 10 points for a helper to each eight pupils or less; but 5 points for a helper to each nine or more pupils (no more helpers or group leaders to be counted to a department than there are groups of pupils in the department):
 - a. Beginner helpers, 5 or 10 points.
 - b. Primary helpers, 5 or 10 points.
 - c. Junior helpers, 5 or 10 points.
 - d. Intermediate group leaders, selected from among the pupils, 5 points.

Total points made, Section V

VI. Faculty Training—150 Points

1. V.B.S. Guide—For a regular study course, 50 points.
2. General Faculty Meetings—5 points for each meeting through four—maximum points 20 (to be bona fide meetings with real work done).
3. Department Faculty Meetings—5 points for each meeting through four for each department:
 - a. Beginner, 5 to 10 points.
 - b. Primary, 5 to 20 points.
 - c. Junior, 5 to 20 points.
 - d. Intermediate, 5 to 20 points.
 (These meetings should be bona fide meetings held before or after the general meetings or at other times to study the manual in the department textbook and to plan for the department.)

Total points made, Section VI

VII. Attendance—200 Points

1. (Points are for average attendance of all who attended two or more days. If 75 per cent or more, 50 points; if between 60 and 75 per cent, 30 points; if less than 60 per cent, 20 points.)
2. By departments:
 - a. Beginner, 20, 30, or 50 points.
 - b. Primary, 20, 30, or 50 points.
 - c. Junior, 20, 30, or 50 points.
 - d. Intermediate, 20, 30, or 50 points.

Total points made, Section VII

VIII. Textbooks—100 points

1. V.B.S. Guide—For a copy used by the principal, 10 points.
2. Principal's Package—For use of the Principal's Package prepared for the year the school is held, 10 points.
3. Department Textbooks—For use of the department textbooks published by the Sunday School Board, and according to the published schedule for use of books, 20 points for two or more copies of the textbook used in a department; but only 10 points if only one copy of the book is used:
 - a. Beginner, 10 or 20 points.
 - b. Primary, 10 or 20 points.
 - c. Junior, 10 or 20 points.
 - d. Intermediate, 10 or 20 points.

Total points made, Section VIII

IX. Records—100 Points

1. Registration-record Cards—For filling in all blanks and using cards daily, 10 points for each department:
 - a. Beginner, 10 points.
 - b. Primary, 10 points.
 - c. Junior, 10 points.
 - d. Intermediate, 10 points.
2. Daily Report Cards—For use of these cards, 10 points for each department:
 - a. Beginner, 10 points.
 - b. Primary, 10 points.
 - c. Junior, 10 points.
 - d. Intermediate, 10 points.
3. V.B.S. Record Book—For use of this book by the principal, 20 points.

Total points made, Section IX

X. Reports—50 Points

1. To Sunday School—For a report within 10 days of close of school to Sunday School superintendent, following form in V.B.S. Record Book, 10 points. (This is to be presented by superintendent at a regular meeting of the officers and teachers.)
2. To Church—For a report within 10 days of close of school to pastor or church clerk, following form in V.B.S. Record Book, 10 points. (This is to be presented by pastor or clerk at monthly conference.)
3. To State Sunday School Secretary—For a report on the regular V.B.S. report blank to the State Sunday School Secretary:
 - a. Within 10 days, 30 points.
 - b. After 10 and before 30 days, 20 points.
 - c. After 30 days, 10 points.

Total points made, Section X

Total points made, Division A
The school is a Class— school.

THOUGHT FOR THE WEEK

"Be wise—Standardize."

A standard V. B. S. will be a better school. Check up on the Standard now. Five copies of the Standard are found in the Principal's Package.

WANTED:—A house mother for Intermediate Boys' Building in Children's Home. Only women between ages of 35 and 45, with exceptionally strong personality and good health need apply.

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MISS RUBY BALLARD Office Secretary
149-6th Avenue, North NASHVILLE, TENN.
Convention President LAWRENCE NEWMAN



MADISON COUNTY ASSOCIATION

Of the 34 Baptist churches in Madison County Association, 22 have at least one unit of the Training Union. This association is organized for Training Union work and Mr. Leonard Sanderson is the associational director. In the association there are 16 Adult unions, 24 Young People's unions, 16 Intermediate unions, 22 Junior unions, and 13 Story Hour organizations.

MAURY COUNTY ASSOCIATION

Maury County Association is organized for Training Union work with Mr. Madison Scott as director. Of the 22 Baptist churches in this association, 9 have some form of Training Union work. In the association there are 6 Adult unions, 6 Young People's unions, 5 Intermediate unions, 5 Junior unions, and 4 Story Hour organizations.

KNOX COUNTY SCHOOLS

The Knox County Training Union association, under the leadership of Mr. Van Dyke White, promoted their annual Training Union group school the week of April 28.

Around 2,300 Training Union members were enrolled in the schools. The guest teachers included Dr. Perry Crouch of North Carolina, Miss Martha Sconyers of Alabama, Dr. W. Edwin Richardson of Columbia, Rev. H. P. Gregory of Nashville, Rev. D. M. Renick of Memphis, Mr. Lawrence Newman of Chattanooga, Mr. Doyle Baird of Nashville, Rev. Charles Bond of Athens, Mrs. A. B. Clark of Jackson, and Mr. Henry C. Rogers and Miss Roxie Jacobs of Nashville.

B.S.U.'ers FROM TENNESSEE GO TO RIDGECREST

On the morning of June 19, a bus load of B.S.U.'ers from Tennessee will leave for Ridgcrest where they will spend 10 days in the mountain for the Southwide Retreat. The speakers are: Mrs. Jessie Burrall Eubank of Cincinnati; Dr. Walter Judd of China; Charles (Bowery Mission) St. John of New York City; Charles A. (Globe-Trotter) Wells of New York City; Dr. Theodore F. Adams of Richmond; Dr. C. Roy Angell of Miami; Dr. S. Emmett Ayers of China; Dr. Floy Barnard of Seminary Hill; Noble Y. Beall of Atlanta; Dr. O. T. Binkley of Wake Forest; Herman F. Burns of Nashville; Dr. Prince E. Burroughs of Nashville; Dr. Solon Cousins of Richmond; Dr. Everett Gill, Jr., of New Orleans; Dr. Homer L. Grice of Nashville; Dr. John L. Hill of Nashville; Dr. T. L. Holcomb of Nashville; R. Elton Johnson of Brazil; J. E. Lambdin of Nashville; Dr. Charles E. Maddry of Richmond; Miss Juliette Mather of Birmingham; B. B. McKinney of Nashville; Perry Morgan of Ridgcrest; Dr. Harold W. Tribble of Louisville; Dr. George W. Truett of Dallas; A. V. Washburn of Nashville; Dr. J. O. Williams of Nashville; Dr. Frank H. Leavell of Nashville; Mr. Wm. Hall Preston of Nashville; and Miss Mary Nance Daniel of Nashville.

FIVE FIRST MAGNITUDES IN TENNESSEE

Tennessee now has five First Magnitudes (highest degree for efficiency in B.S.U.). These are: Carson-Newman College, Union University, Tennessee College, Harrison-Chilhowee Academy, and Baptist Hospital. This is one more than Tennessee has ever had.

NEW B.S.U.

We are glad to report a new B.S.U. located at Draughon's Business College in Knoxville, the first B.S.U. to be organized in a Business College. Here is an article sent in by Miss Foust, secretary of the organization:

"On February 29, 1940, the appointed nominating committee met with Mr. Grubb, from the University of Tennessee for the nomination of officers. Those officers who were nominated were presented to the entire student body and teachers on March 19. Officers at the present are: President, J. C. Ogg; Enlistment Chairman, Jack Wilson; Social Chairman, John Long; Devotional Chairman, John Jefferies; Secretary-Treasurer, Rebecca Foust; Faculty Adviser, Mr. George Krisle; Church Representatives, Roy Ingle Gretna Timms and Herman Chitwood.

"These officers meet once a week to discuss the plans for the oncoming week—such as the speakers, social events, ways of improving our union, and any problem or suggestion which might come up. A different member has charge of a few minutes devotional at each of the Council Meetings. At our last meeting we discussed ways of making those who are sick or unable to be with us happy.

"We have a half-hour devotional with the entire school once a week. At these

devotional exercises we have been very fortunate to have had very good messages brought by various preachers in Knoxville. We have bought song books; therefore, songs are also a part of our program. We hope to organize various quartets, etc., in order that as many students as possible may take or have a strong part in our work. We have had one social, a weiner roast, which every one present enjoyed very much.

"We feel that our work is being a great inspiration to us and all concerned. We hope to make this organization grow in many ways and that everyone who is attending Draughon's Business College may be greatly benefitted by this organization."

APRIL STUDY COURSE AWARDS

Listed below find the number of awards issued by associations in the state of Tennessee during the month of April.

Beech River	1	Madison County	72
Beulah	96	Maury County	1
Big Emory	183	McMinn County	129
Big Hatchie	102	Nashville	2,119
Carroll County	35	Nolachucky	97
Chilhowee	183	Ocoee	1,197
Concord	5	Riverside	12
Cumberland	1	Robertson	112
Duck River	13	Salem	1
East Tennessee	6	Sevier	42
Fayette	1	Shelby County	1,853
Gibson County	54	Sweetwater	15
Hiwassee	16	Tennessee Valley	1
Holston	206	Watauga	66
Jefferson County	34	Western District	83
Knox County	82	Wilson County	152

TOTAL 6,970

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Nashville, Tenn.

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Hermitage

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION

Are you going to attend the W.M.U. Convention meeting in Baltimore? If you will arrive on Sunday, June 9, or not later than Monday please send your name to Miss Mary Northington, 149 Sixth Avenue, North, Nashville. Tennessee is only allowed fifty delegates and we are anxious to have our full quota.

We are exceedingly sorry that the W.M.U. was forced to open on Sunday, but after the S.B.C. went on record saying if the W.M.U. would not meet at a separate time and place, they would agree not to open until Thursday, they have broken that agreement.

We wish the brethren would keep their word, for it is difficult for the W.M.U. to open on Sunday afternoon.

We call especial attention to the Sunday services. In the morning there will be a great missionary sermon preached at the historic Eutaw Place Church. This is the church where Miss Annie Armstrong worshipped all her life. There will be a service on that Sunday morning that will long be remembered.

In the afternoon the meeting will be held in the large convention hall. Our own Mrs. W. J. Cox will speak, also Mr. Charles Wells, nationally known for his illustrated talks on missions. His drawings appear monthly in The Commission and in many other religious magazines. You will never forget his pictures and his messages.

The entire program for Monday and Tuesday is very fine. Do plan to attend your Southern Convention.

SEE THE FAIR

Many delegates and visitors who are going to Baltimore are planning on visiting New York's World Fair.

Friends in Baltimore have sent to the W.M.U. special rates which are unusual. If you are interested in making the trip to New York, write Miss Mary Northington, 149 Sixth Avenue, North, Nashville, and she will be glad to send to you this information concerning an ideal way to see New York for a minimum amount.

OUR NEGRO W.M.U.

Often the request comes to the W.M.U., to whom shall we report the organization of a Negro society? Send the list of officers, with the street addresses to Mrs. A. M. Townsend, 708 Cedar St., Nashville, who is president of the Tennessee Woman's Auxiliary. She will see that all information is sent to the organization either for the women or the young people.

In June you will be studying about Africa. Why not help the Negroes in your community? Investigate. Talk to the pastor. See what you can do to help the Africans at your door.

LETTER FROM RUTH WALDEN

Sapele, Nigeria, West Africa
February 5, 1940.

Dear Miss Mary:

Please express my sincere thanks to the women for the check at Christmas. It is sweet of you folks to continue to include me among Tennessee's missionaries. I do love you all and pray God's richest bless-

ings upon each of you. I'm proud, too, to be a Tennessean as well as a Virginian and an African.

Your Christmas and New Year's message came a few days ago. Christmas mail still comes in. I've had more mail this Christmas than at any time, and it spreads out over several months. I've enjoyed and appreciated these hundreds of greeting letters and cards and packages, though out of my unworthiness can never adequately express how much I do appreciate all of them. Many have come from dear friends in Tennessee. Thank you, and God bless every one of you!

I've been alone so these expressions of thought and love have been doubly appreciated. I'm looking for other missionaries any day now.

This has been a busy day—It grows late so I must close.

Lovingly, yours,

Ruth.

LETTER FROM KATHLEEN MANLEY

Ogbomoso, Nigeria,
February 22, 1940.

Dearest Miss Mary:

All this morning as I write, February 22, I'm reminded of the fact that it is Washington's birthday! Also remember when our guide in London pointed out his statue as that of "England's greatest rebel." That same guide remarked of Lincoln's statue, "he's the man who said never change horses in the middle of the stream." I am glad that I have had the opportunity of visiting England, we loved it, and our hearts do go out to the people there in this war.

My resolutions for answering letters, and writing, are seldom achieved. I wish I could do more about it.

Please help me say thank you for the Christmas gift from the Tennessee W.M.U. It is so nice to be remembered, and especially by our own folks. You may be sure I shall be thinking of you when you meet in Morristown next month. I wish I could be there. Aunt Nora (Mrs. Bales) has told me you have a splendid program prepared. I am sorry to miss Mrs. Carter Wright. I would go many miles to hear her devotionals. She says things that stick! I often find myself remembering parts of her talks that I heard long ago. I am also sorry not to be there for Mrs. Creasman's first convention, and not to be there to visit with all the folks who come and to have the opportunity of helping to entertain them. It's grand to have our missionaries back. Of course Miss Lair fell in love with Tennessee. The new doctor is mighty fine, and Miss Kersey relieves me of half of my work. They all look so well.

Much love to all of my Tennessee friends.

Kathleen.

MISS JOY HOMER

Guest Speaker, June 10

W.M.U. Meeting in Baltimore.

Miss Joy Homer—the youngest daughter of the famous prima donna, Madame Louise Homer, and Mr. Sidney Homer, a noted American composer—will be the guest speaker of the W.M.U. annual meeting in Baltimore on Monday night, June 10. For several months the name of Miss

Joy Homer has become increasingly well known as she has ardently spoken and written in behalf of the starving Chinese. Last year Miss Homer was in China, traveling into almost every section and getting close-up views of the vast devastation wrought by the Japanese invasion. Miss Homer has the responsible position of being feature writer, radio and platform speaker for the Church Committee for China Relief, of which the nationally known Mr. Harper-Sibley of Rochester, N. Y., is chairman. Another devoted Christian who has traveled extensively among Chinese people and knows intimately much of their unutterable suffering, says: "Miss Homer is giving a telling witness to the reality of Christianity in China, her messages being very definitely Christian."

After a group of Christian executives had heard Miss Homer speak informally, they said: "Her tale of 150,000,000 refugees in unoccupied China and the almost unimaginable sufferings of the remnant in occupied territory makes any hearer wish to do what he or she can to share in Chinese relief. Surely those who can help will want some share in meeting the needs of probably the greatest number of destitute people ever living in one country at the same time," namely in China.

Miss Homer's article in the April issue of The Window of Y.W.A. tells many of her experiences in China and reveals deepest sympathy not only for the stricken millions but for individual sufferers. What she writes and says seems to come as spontaneously from her fine mind and tender heart as does the exquisite singing of her mother and is accurately told like the composition work of her father. After hearing Miss Homer you will more tenderly prove that you "have a heart for China." You and all other W.M.U. members who can possibly do so will arrange to hear Miss Homer at Convention Hall in Baltimore on the night of Monday, June 10. Kathleen Mallory, W.M.U. Executive Secretary.

SEVERAL STAR SPEAKERS FOR W.M.U. MEETING IN BALTIMORE

Sunday, June 9

Dr. Leslie B. Moss of New York.

Mrs. W. J. Cox.

Mr. Charles A. Wells of New York.

Monday, June 10

Miss Joy Homer of New York.

Reach Baltimore in ample time to hear each of these choice speakers and many others. Dr. Moss speaks first at 11 A.M. on Sunday. Mrs. Cox will be gladly heard that afternoon.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Malvern, Ark., has called James Kelley of Smith Grove, Ky., to be pastor, and he has accepted.

The First Church, Washington, D. C., E. H. Pruden, pastor, has called as minister of music, J. Herrick Hall of the First Church, New Orleans.

R. H. Falwell, Jr., has accepted the office of Secretary of the Baptist Student Union work in South Carolina, with headquarters in Columbia.

Clarence F. Session, a recent graduate of the Southern Seminary, has been called as pastor to Woodland Hills Church in Atlanta, Ga. He began his duties May 5.

The Southwest Baptist College, Bolivar, Miss., Courts Redford, president, will hear J. C. Penny, head of the nationwide J. C. Penny Store system. He will speak to the graduating class.

A June wedding will end the constant companionship of Oklahoma's famous Key sisters. The first quadruplets known to reach maturity. They are Baptist girls. Mona will be married June 18 to Robert W. Fowler, accountant for an oil company.

J. W. Black of Louisville, Ky., General Secretary of the Executive Board of Kentucky, ventured on a visit to Tennessee, and the Trustees of Carson-Newman College bestowed on him the degree of Doctor of Divinity, a most worthy bestowment.

Duke K. McCall resigned his pastorate at Centertown, Ky., April 30, and was installed as pastor in Broadway Church, Louisville, Kentucky. His parents, Judge and Mrs. John W. McCall, and his sister, Miss Katrina McCall, attended his inauguration. D. A. McCall, an uncle of the new pastor, is Executive Secretary of the Mississippi Baptists in Mississippi.

Marion F. Swiley, Jr., a recent graduate of the Southern Seminary, Louisville, has resigned as pastor at Pleasureville, Ky., and accepted the pastorate of South Avondale Church, Birmingham, Ala., where he succeeds A. H. Reid, now Vice-President of Howard College.

Dr. Scarborough to Address Union Students

Commencement exercises at Union University, Jackson, are on Sunday, Monday, and Tuesday, May 26, 27, 28. The 1940 graduating class is the second largest in the history of the school. Commencement is as follows: Sermon by L. R. Scarborough, Fort Worth, Texas; the sermon before the J. R. Graves Society of Religious Inquiry by C. E. Autry; the class address will be given by W. F. Powell of Nashville.

By THE EDITOR

"The church that is not a missionary church will soon become a missing church."—Bulletin First Baptist Church, N. C., James C. Sherwood, pastor.

Big Meadow Church, Cumberland Association, has called C. A. Ladd of Lafayette, Ky., as pastor and he has accepted.

The new pastor, C. D. O'Neill, is on the field at Oneida and the work is taking on new life. We welcome him to our Tennessee fellowship.

Miss Mabel Jeffers of Oneida reports the organization of two unions, Junior and Intermediate in Oak Grove Church, West Union Association.

J. M. Hinds has been pastor of the church at Grandview, Tennessee for the past twenty years, during which time there has been steady growth.

J. N. Garst, pastor First Baptist Church, Des Moines, Iowa, was guest speaker at White Pine, May 12. E. C. Masden is pastor.

April 28, in the Butler Baptist Church, D. B. Bowers, pastor, Unaka Avenue Baptist Church, Johnson City, preached the baccalaureate sermon of Watauga Academy. There were 20 graduates this year.

Pastors Leslie Gilbert, McKenzie, A. M. Senter, Grand Junction, Leonard Gassaway, Camden, S. R. Woodson, Humboldt, and Mr. E. K. Wiley, McKenzie, will be some of the speakers in the "Study Course Revival" sponsored May 27-31 by Trezevant Baptist Church, Vernon Sisco, pastor.

"YOU NEED THE BAPTIST AND REFLECTOR in your home. You get the news of the world in your daily paper. You need the current religious news. You will get it in your state paper. It is more important that our people read this paper than that they read the daily papers."—The Messenger, Red Bank Baptist Church, Chattanooga, C. M. Pickler, pastor.

Sunday afternoon, May 5, Fort Sanders Baptist Church, Knoxville, W. A. Carroll, pastor, dedicated its house of worship, with Dr. T. C. Wyatt, pastor McCalla Avenue Church, Knoxville, bringing the message. In a recent revival the Fort Sanders church welcome 17 additions, 10 of whom have been baptized.

Both attendance banners won at the quarterly meeting of the Y.W.A. and the W.M.U. are held by the South Clinton Baptist Church, Clinton. This is a fine honor. Pastor and Mrs. K. M. Spickard and people are happy.

With Secretary John D. Freeman preaching and Harry Beckman, Owensboro, Ky., leading the singing, Boulevard Baptist Church, Memphis, has enjoyed a gracious revival in which there were 45 additions, 35 of them by baptism. The church will occupy the first unit of its new educational building May 19. Roy O. Arbuckle is pastor.

A Teacher Training Course with the largest enrollment in history just closed, Vacation Bible School beginning May 27, Training Union Revival in June, Student Revival in July indicate the earnest activity of the Magness Memorial Church, McMinnville, under the leadership of Pastor O. L. Minks.

Pastor Woodrow Medlock conducted in Powell's Chapel Baptist Church, May 12, the funeral service of Private Marvin E. Parker, 18, member of the church, who

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 12, 1940

Sunday School	Training Union				
Alcoa: Calvary	232	64	Lebanon	279	72
First	319	40	LaFollette	370	96
Antioch	122	131	Maryville, First	650	132
Bolivar: First	53	71	Manson	27	21
Parran Chapel	76	62	Memphis: Bellevue	1869	651
Butler	208	285	Boulevard	447	180
Chattanooga: Avondale	626	44	Central Avenue	470	175
Brainerd	255	176	First	815	170
Central	372	46	LaBelle	558	183
Chamberlain Avenue	460	126	Speedway Terrace	495	311
Eastdale	239	71	Temple	1275	495
East Lake	500	114	Union Avenue	1254	337
East Ridge	81	173	Murfreesboro, First	448	97
Edgewood	187	40	McMinnville, Magness Memorial	235	75
First	1024	71	Mountain City, Fellowship	78	75
Highland Park	604	84	Mount Juliet, First	142	54
Northside	483	46	Nashville: Central	52	99
Oak Grove	252	114	Eastland	503	99
Oakwood	208	70	Edgefield	393	105
Pine Grove	103	70	Inglewood	358	99
Red Bank	428	121	First	2612	413
Ridgedale	655	135	First, Tenn. Ind. School	499	153
Silverdale	655	57	Lackland	185	50
South St. Elmo	126	114	Radnor	664	76
Spring Creek	112	108	Seventh Avenue	185	58
Tabernacle	499	224	Third	411	117
White Oak	209	70	Old Hickory	411	117
Woodland Park	993	127	Ooltewah	117	350
Crossville: Bethlehem	101	173	Paris, First	284	104
Cleveland: Big Springs	235	287	Rockwood, First	162	88
South Cleveland	102	157	Seyvierville, Alder Branch	197	169
Clarkrange: Mt. Union	74	53	Shelbyville, First	169	105
Church Hill, Oak Grove	56	106	Townsend, Bethel	644	240
Columbia: First	282	106	Tyner	107	175
Second	107	485	Union City, First	150	62
			Walter Hill, Powell's Chapel		
			White Pine		

was killed when a scout car overturned during maneuvers of the Third Army near Chopin, La. The Lord comfort the bereaved.

The prayers of the brotherhood will ascend for the speedy recovery from illness of President E. L. Atwood, of Tennessee College, Rev. J. B. Tidwell of Bon Aqua, and Mrs. C. E. Wright, wife of Pastor C. E. Wright of Watertown.

Missionary C. D. Tabor of Brotherton reports a successful Vacation Bible School held with Nash Grove Church, New Salem Association. The enrollment was 83. The youngest member was four and the oldest 80 years of age. Three professions of faith resulted.

Rev. Bernard Scates, for seven years pastor of Huntingdon Baptist Church, has resigned to become pastor of the First Baptist Church of Bemis, succeeding Rev. Alvin West, who resigned a few weeks ago.

Since becoming pastor of Bellevue Baptist Church, Memphis, December 11, 1927, Dr. Robert G. Lee has baptized 2002. An average of twelve people have joined the church each week during the past twelve years.

Under the leadership of Pastor J. H. Stephens, Cookeville Baptists have paid the last indebtedness on their church building and burned the note in a special ceremony. The building was constructed eighteen years ago under the pastorate of Rev. Sam Edwards, who resigned as pastor in 1934.

We regret that through a typographical error the second paragraph in Dr. F. F. Brown's Mother's Day sermon in last week's issue had some words left out, which made the thought in the paragraph incomplete.

Baptist and Reflector expresses to the family its deepest sympathy over the death of J. W. Haynie of Milan, editor of *The Milan Exchange*, a former mayor of Milan and for many years until last fall clerk of Gibson County Baptist Association. He was a faithful member of the First Baptist Church. Blessings be on his memory and God's grace be upon the sorrowing.

J. D. Wyrick of Mascot reports that there still stands the original log meeting house of old Clear Springs Baptist Church. Originally the church was named Mount Pisgah. He desires information regarding the past history of the organization and wonders if Baptists are to let this last symbol of pioneer faith and labor be lost through neglect.

Trenton, Tenn., May 10, 1940.
Dear Bro. Taylor:

In your schedule of associational meetings in Baptist and Reflector this week you have Gibson County Association meeting with Parrish Chapel and Crockett County Association with Oak Grove churches. You must have these reversed. Gibson County Association will meet with Oak Grove Baptist Church, five miles east of Trenton.

Sincerely yours,

C. O. Simpson.

From the faithful and fruitful Bible missionary and evangelist, Rev. R. C. Medaris, of Memphis, we have received a copy of the interesting program for the centennial observance and homecoming service, May 25, 26, of Mt. Zion Baptist

Church in Green County, Arkansas, Jeff Rousseau, pastor.

"Just one man, with one message, from one Lord, about one faith, leading to one baptism was all," says Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, La., of the preaching of Dr. George W. Truett in a recent revival there in which 45 were baptized and others were approved for baptism and a goodly number joined by letter.

W. H. Wilkins of Luray Church writes that after their building had been destroyed by a storm last year, they went to work to rebuild. Although they had no insurance, they have completed a new house with an indebtedness of only \$34.00.

The following friends recently visited the Baptist and Reflector office: F. A. Tarpley, Dover; C. H. Warren, Lebanon; H. A. Russell, Murfreesboro; C. H. Robinson, Goodlettsville; Noel Smith, Ashland City; D. A. Ellis, Memphis; W. D. Smedley, Chattanooga; R. E. Guy, Jackson; C. O. Simpson, Trenton; E. O. Cottrell, Jasper; Elmes Foust, W. Truman Woods, Lake City; V. D. England, Tullahoma, and A. D. Nichols, Jamestown.

J. L. KRAFT, NATIONALLY KNOWN BAPTIST LAYMAN, TO SPEAK

J. L. Kraft, head of the Kraft Cheese Corporation and one of America's outstanding Baptist laymen, will speak at the First Church, Memphis, as the Shelby County Association sponsors a great Men's Rally, Sunday, May 26, at 2:30 P.M.

Francis R. Tallant, son of Pastor and Mrs. J. B. Tallant, 4919 Fifteenth Avenue, Chattanooga, received his Th.M. degree from the Southern Baptist Theological Seminary, Louisville, May 3. He will be remembered as an A.B. graduate of Carson-Newman College in class of 1937. If the Lord so leads, he would like to return to his native state to continue his ministry.

Brother Pastor, have you and your church or churches decided yet to participate in The Ministers Retirement Plan? If not, do this immediately. If you have already voted to do this, send in your name and that of the church or churches to Secretary Freeman's office at once. Fill in the application blanks in duplicates and send both blanks to him as soon as possible. Read the statement on page 16 in this issue. July 1 will soon be here. What is to be done must be done quickly!

Merton Avenue Baptist Church, Memphis, Mark Ferges, pastor, is moving on Sunday, May 5, Brethren Grady Kinney, I. N. Crenshaw and J. C. Dixon were ordained deacons in the church. The pastor was chosen moderator of the presbytery and Malcolm Younger, clerk. V. E. Boston examined the candidates, J. Carl McCoy preached the sermon and W. L. Norris the ordination prayer. Also May 5-12 the church emphasized "Christian Home Week." Pastors J. L. Muskelly, Levi Church, J. G. Lott, Calvary Church, and Hayward Highfill, Seventh Street Church, were outside speakers, the pastors bringing appropriate messages on Mother's Day. The Young People's Auxiliaries, the Sunday School Department and the Baptist Training Union sponsored the services.

ORDINATION OF WAYNE DEHONEY

By WALTER M. GILMORE

W. Wayne Dehoney, a student at Vanderbilt University, Nashville, was ordained

to the full work of the Gospel ministry Sunday night, May 12, at the First Baptist Church of Nashville, Tennessee. Pastor W. F. Powell preached the ordination sermon; Dr. P. E. Burroughs delivered the charge to the young preacher; Walter M. Gilmore presented the Bible and Dr. Hight C. Moore led the prayer of ordination.

Brother Dehoney, who is one of our most promising young preachers, has been called to Bethel Baptist Church, near Green Briar, in Robertson County, Tennessee. We predict for him a brilliant future.

President L. R. Scarborough, of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, will preach the baccalaureate sermon at Union University's commencement exercises, Sunday morning, May 26, in the First Baptist Church, Jackson, it is announced by Dr. John Jeter Hurt, president.

Pastor C. E. Autrey, First Church, Union City, will deliver the annual sermon before the university Ministerial Association in Calvary Church, Jackson, Sunday night at eight o'clock.

The graduating class of 1940 has eighty-two members and is one of the largest in the institution's history. Dr. W. F. Powell, First Church, Nashville, member of the Board of Trustees, will bring the baccalaureate address Tuesday morning, May 28, at ten o'clock in the First Baptist Church auditorium.

Other events of the commencement season are included on the busy Monday program. The Board of Trustees will meet in annual session at 10 A.M., with President D. A. Ellis, Memphis, in the chair. At the same hour, the Strickland Contest to determine the best orator in the Senior Class will be held in the First Church auditorium. At 2:30 P.M. the annual style show will be given in the University auditorium, under the direction of Miss Suella Susong, head of the home economics department. From 8:00 to 10:00 P.M. the annual President's Reception to the senior class and their guests will be given on the lawn of the President's home.

With the Churches: Athens—First, Pastor Bond received 1 by letter. Chattanooga—Central, Pastor Moore welcomed by letter 1, for baptism 6, baptized 4; Eastdale, Pastor Tallant received by letter 1; East Lake, Pastor Crantford received for baptism 2, baptized 18; First, Pastor Huff received by letter 1; Highland Park, Pastor DeVane received by letter 1, baptized 6; Northside, Pastor Selman received by letter 2; Oak Grove, Pastor Donahoo welcomed by statement 1, for baptism 3, baptized 3; Pine Grove, Pastor Burns received for baptism 2, baptized 6; Oakwood, Pastor Everson received by letter 10, for baptism 21; Ridgedale, Pastor Ivey welcomed by letter 1, for baptism 2, baptized 1; Silverdale, Pastor Anderson received for baptism 1; Spring Creek, Pastor Tallant received by letter 7, baptized 4; Tabernacle, Pastor Denny received by letter 1; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 6, baptized 4. Cleveland—Big Spring, Pastor Melton received for baptism 1; South, Pastor Webb received by letter 2; Columbia—Second, Pastor Morris baptized 2. Cowan—Pastor Rutledge baptized 3. Daisy—Pastor Black received for baptism 1. Dyersburg—First, Pastor Vollmer received 1 by letter. Elizabethton—First, Pastor Starke received by letter 1, baptized 1. Lakeview, Ga.—First, Pastor Hurley received by letter 1. South Rossville—Pastor Maples received by letter 2. Harriman—Trenton Street, Pastor Patton received 2 by letter. Herm-

itage—New Hope, Pastor Creasman received by letter 3. **Hixson**—First, Pastor Harris received by letter 1, baptized 10. **Jackson**—First, Pastor Boone received 1 by letter, baptized 3. **Kingsport**—First, Pastor Hughes received by letter 3, for baptism 2. **Knoxville**—Bell Avenue, Pastor Allen received by letter 1, baptized 12; Broadway, Pastor Pollard received for baptism 2, by letter 5; Fifth Avenue, Pastor Wood received 5 for baptism, 9 by letter, baptized 4; Lincoln Park, Pastor Livingstone received by letter 1, for baptism 1. **LaFollette**—First, Pastor Murphy received by letter 2, for baptism 1, baptized 9. **Memphis**—Bellevue, Pastor Lee welcomed by letter 13, for baptism 8, baptized 8; Boulevard, Pastor Arbuckle welcomed for baptism 17, by letter 6, baptized 26; La Belle, Pastor Baker received 10 by letter, 2 by profession; Speedway Terrace, Pastor Harris received 4 for baptism, 7 by letter; Temple, Pastor Boston received 2 for baptism, 1 by letter. **Nashville**—Eastland, Pastor Crain received for baptism 1, baptized 10; Edgefield, Pastor Barton received by letter 2, for baptism 1; Freeland, Pastor Osborn received by letter 1, for baptism 1, baptized 2; Inglewood, Pastor Beckett received by letter 2; Seventh, Pastor Barnett received for baptism 9; Third, Pastor Smith received by letter 1, for baptism 1, baptized 1. **Old Hickory**—Pastor Dean received by letter 1. **Watertown**—First, Pastor Wright received 1 for baptism.

PASTOR'S CONFERENCE

Preceding Southern Baptist Convention Session
Baltimore, Maryland
June 11, 1940

M. E. Dodd, Chairman

I. E. Reynolds, Director of Music

EUTAW PLACE BAPTIST CHURCH

Rev. W. Clyde Atkins, Pastor

Dr. O. C. S. Wallace, Pastor Emeritus

Morning Session

10:30 A.M. Worship God—Edward A. Pruden
10:30 A.M. The Pastor as President, Promoter, Priest, and Prophet—M. E. Dodd
(By vote of last year's conference)
11:15 A.M. "Preaching Values in Jeremiah"—
Kyle M. Yates
General Discussion to 12:30. Adjourn

Afternoon Session

2:30 P.M. Worship God—Woodrow Fuller
2:45 P.M. The Pastor and the School of His Community—J. H. Highsmith
3:00 P.M. The Pastor's Use of Radio—
S. F. Lowe
General Discussion to 4:30. Adjourn

Evening Session

7:45 P.M. Worship God—S. L. Stealey
8:15 P.M. Address—Pres. W. W. Hamilton
9:00 P.M. Address—Pres. Gordon Palmer
General Discussion. Adjourn at will

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 9th Ave., N. NASHVILLE, TENN.

Purslane by Bernice Kelly Harris. Published by The University of North Carolina Press, Chapel Hill, N. C. \$2.50.

This is a story of days of the past in the "Tar Heel State." It purports to give a picture of rural life among the peoples who lived more than a generation ago. Much of the rather lengthy story is well written, and the picture of conditions, economic and social, that existed in the South, especially in the tobacco and cotton sections, is fairly well drawn. The sad part of it is that, with the story, there is the usual play upon the tragic and unlovely aspects of such life. The hero, utterly untrue to southern rural manhood as a whole, ends all by committing suicide. All who wish to see life as it is still lived in isolated farming communities, so far as the

Dr. B. F. Hasty of the Relief and Annuity Board will be in Tennessee until the 2nd of June to confer with pastors, deacons and other groups relative to the Retirement Plan. He is especially anxious to meet groups representing several churches. If your church has not acted on the plan, please let him come, if it can be arranged. Write immediately to Secretary John D. Freeman, 149 Sixth Avenue, North, Nashville, Tenn., and let him know if Dr. Hasty can serve your church or association and what dates you can use him. Time hastens past. July 1 will soon be here. Let us not fail to have enough members to launch the Retirement Plan on that date.—Executive Board of the Tennessee Baptist Convention.

social aspects are concerned, will find the book interesting. There is such an abundance of these details that the reading is rather slow, and one finds himself wanting to skip much of the narrative.

—J. D. F.

Roughing It In San Blas by J. V. Tinnin. Published by the Panama American Publishing Co., Panama City, C. Z.

An interesting, gripping, revealing story of a cruise among the San Blas Islands off the coast from the Panama Canal. The author was for nine years pastor of Balboa Heights Baptist Church, Panama Canal Zone, and during this time made the cruise through the lands where primitive Indians live in a tropical Eden much as they did a millennium ago, and among whom are pure white Indians who are a marvel to anthropologists everywhere. One can find no more interesting bit of description than this neatly prepared, attractively bound volume.—J. D. F.

Lift Your Skyline by Porter M. Bailes, Th.M., Pastor First Baptist Church, Tyler, Texas. Published by Zondervan Publishing House, 1940. Price \$1.00.

The book gets its title from the first sermon of the ten it contains. The first and the last sermons are exceptionally fine, the last being "God's March Through the Centuries." They are all good and are rich in illustrative material.

The Stranger Within Our Gates by J. P. Plainfield. Published by Home Mission Board, Southern Baptist Convention, Atlanta, Ga., 1940. 128 pages. Price 35c.

Here is an author, speaking with authority, appealing for the interest of Christians and Southern Baptists in particular in the foreigner who has come to make his home in our midst and is a stranger within our gates. He discusses the problems confronting Americans in the Americanization and evangelization of the foreigners.

The five chapters of this book are entitled: Outside The Gate or America's Foreign Composition; At The First Gate or The Foreigner's Background In America; Within The First Gate or The Challenge Of The Foreigner; Within The Second Gate or The Foreigners And Americanization; Within The Golden Gate or The Foreigners And Christ. The author has not cluttered these with dates and statistics but rather the ideals, motives, and an impassioned discussion of principles. His purpose is not to tell what has taken place in this or that particular field or to mention names of persons who have invested their lives in the winning of the foreigner for Christ. Instead he points out the lessons

learned from his contacts with people and churches of foreign background and language and offers some suggestions which may help to guide those interested in our foreign neighbors to act as the good Samaritan toward all men of whatever race, color or language everywhere.

—N. M. J.

Christianity Goes To Press by Edgar J. Goodspeed. Published by The Macmillan Company, New York, March 26, 1940, 115 pages, excellent bibliography, price \$1.50. May be purchased from the Baptist Book Store.

The author is an alumnus of Denison University, a member of the class of 1890. He studied for six years in the University of Chicago, also pursued studies in Yale University and in the University of Berlin. He is Professor Emeritus of Biblical Greek, Chairman Emeritus of the Department of New Testament and Early Christian Literature at the Divinity School of the University of Chicago. Sole author of twenty-two volumes, and co-editor of *The Bible—An American Translation*.

Christianity Goes To Press is based upon the James W. Richard Lectures delivered by the author at The University of Virginia in October, 1939. This is a book for minister, teacher and student. It will find a choice place among the books of the early Christian literary movement. New Testament publication from the days when Paul's personal letters were first published as the Epistles down to our most recent versions is traced by the author in a most scholarly manner. He clearly shows the effect which actual publication of Christian documents had upon the growth and development of the Christian religion. Attention is called to "another side of the early Christian literary movement, to which no attention is generally paid; how publication entered into it, and the part played by the far-sighted and devoted men who took these writings and by bold and brilliant strokes in publication carried them far beyond their original objectives and paved the way for their inclusion in the New Testament when it came to be formed. And it reveals to us a new phase of early Christian character and life. For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who in their zeal to spread the Christian message over the world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them in their Christian propaganda."

This reviewer cannot agree with the author in his bold, though not convincing, argument that an Asian Christian wrote Ephesians as an introduction to Paul's letters, and that Paul's letters contain references "which are utterly obscure." His arguments will lead interested readers to a more careful investigation of Paul's letters and of the entire New Testament. Here is a book for the student of the Bible.

—W. P. Davis.

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to the

SOUTHERN BAPTIST CONVENTION

June 12-16, 1940

WOMAN'S MISSIONARY UNION

June 9-11, 1940

BALTIMORE, MARYLAND

For the accommodation of those planning to attend The Southern Baptist Convention, Baltimore, June 12th to 16th, The Nashville, Chattanooga & St. Louis Railway offers the following daily service via the Scenic Lookout Route.

SCHEDULE

Lv. Martin	N.C.&St.L.Ry.	9:34 A.M. Today
Lv. Jackson	N.C.&St.L.Ry.	9:42 A.M. Today
Lv. Nashville	N.C.&St.L.Ry.	1:50 P.M. Today
Ar. Washington	Southern Ry.	11:30 A.M. Tomorrow
Ar. Baltimore	Pennsylvania R.R.	12:45 P.M. Tomorrow

EQUIPMENT: The Nashville, Chattanooga & St. Louis Railway is the only line operating through first class air-conditioned Pullman cars from Nashville to Baltimore daily and in addition The Lookout carries Observation-Cafe-Parlor car with radio from Nashville to Chattanooga, Pullman Lounge Car from Chattanooga to Baltimore, and Dining Car serving all meals.

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ROUTE: Your ticket should be routed NC&StL to Chattanooga, Southern Railway to Bristol, Norfolk and Western Railroad to Lynchburg, Southern Railway to Washington, thence Pennsylvania Railroad to Baltimore.

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Joe M. Hall

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Fred W. Maness

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NASHVILLE, TENNESSEE

Why Not Report Number of Converts?

By CHAS. F. LEEK, *Pastor Highland Avenue Baptist Church,
Montgomery, Alabama.*

WHENEVER A REPORT of a special evangelistic effort is given that leaves out the number of additions, the inference is that only a few made known their decisions and that we are ashamed to state the small number. We have Scriptural grounds for making public the number of converts and for loudly proclaiming the results of an evangelistic effort, even if only one is saved. The Bible, God's Word, as recorded in Acts 2:41, does not brag, but fairly glories in the three thousand added to the church on that Day of Pentecost. And Jesus said, according to the fifteenth chapter of the Book of Luke, that heaven joins earth in happily heralding abroad the repentance of even one sinner. If my memory serves me accurately, the story is told that Dr. A. T. Robertson, sainted "Dr. Bob," who taught the New Testament to several thousand ministerial students, who have covered the earth with the gospel, was the only convert in a certain revival in North Carolina some years ago. As we recall, when asked how many additions they received, the preacher gloomily reported, "Only John Robertson's boy." Only John Robertson's boy! We all need to regain respect for the value of an individual soul and personality, and to remember that it takes as much of God's wisdom in planning for, as much of God's love to become interested in, as much of God's grace to ransom, and as much of God's power to regenerate one not all too humanly promising an individual, as it does to save a million souls.

Pleasant Plains Baptist Church

W. E. PERRY, *Pastor*

HAVING NOTICED AN ARTICLE in a recent issue of the Baptist and Reflector concerning a full-time rural church, Poplar Springs Baptist Church, James H. Suddeth, pastor, we feel the urge to say a word about another such church which it is the privilege of the writer to serve. We refer to the Pleasant Plains Baptist Church of Madison County. This church, with a membership of some one hundred and seventy-five, is located ten miles out of Jackson.

On the fourth Sunday of last May this church extended a call to their present pastor. It was at this time that the church voted to go from half-time to full-time. On the first Sunday in July we began our work together on a full-time schedule. As we take an inventory of the past eight months we are fully convinced that the full-time movement was a good one.

When we began our duties with this church we found only one Sunday school room. This necessitated the teaching of five classes in the auditorium. As all teachers know, it cannot be done on this wise. With a sympathetic group of deacons we set about to find a solution to this problem. A building committee was appointed to bring some recommendations. This committee recommended the building of a basement.

A Sunday was designated on which subscriptions would be taken for this purpose. On this day above \$1,600.00 was subscribed. Further subscriptions have brought this well above \$2,000.00. We now have the basement, with Sunday school rooms for the classes.

The heating situation was another which we had to face. There being only one stove to heat a rather large auditorium. This proved to be most unsatisfactory in very cold weather. We have installed a splendid furnace which is adequate to heat the entire building. Application has been made for TVA power, which will replace a rather time-worn Delco system.

This has been made possible by a membership of men and women who are willing to give of their time and means, and are consecrated to the Master's cause.

Our Sunday school, with a busy physician, Dr. G. F. Jones, as superintendent, is making fine progress.

A Training Union has been organized, with Dickson Howlett, a fine Christian character, as director.

Yes, rural churches, with an implicit faith in the Most High God; a burning passion for lost souls; and a fully consecrated membership, it can be done.