

Baptist and Reflector

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

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BAPTISTS WITHOUT THEIR COLLEGES

Can They Endure as a Denomination?

By JOHN D. FREEMAN, Nashville, Tenn.

BAPTIST PEOPLE NEED to face squarely the problem of keeping and supporting their denominational schools. There are two kinds of folly which we should desire to escape. One of these is ignoring the vital relationship between teaching and character; the other is becoming so engrossed with our missionary endeavors that we overlook the sources from which missionaries and the incentive for and direction of their support come. Any national group of Christians may expect to see their cause weakened and finally crumple up and die, unless they obey the demands of our Lord and of common sense, and maintain a vigorous program of evangelism teaching and training at the home base.

We can no more maintain a great denomination, continue to win the hosts of lost souls to Christ and prepare them for service in His Kingdom, without institutions in which to prepare our leadership than our government can maintain itself, enlarge its citizenship and keep them united behind common ideals without some system of unifying and developing them to the end that they may be loyal and efficient. No social or religious institution has ever been known to grow in size and increase in usefulness without trained leadership. It is now a well-known fact that Baptist churches of whatever grade must likewise have trained leaders, else they either stand still in their fields or else grow steadily weaker.

One of the greatest needs of our Baptist people is to realize the absolute necessity for a well-balanced program. As long as a church, or even a few individuals, are obsessed with the idea that one single Christian agency or institution furnishes them with a complete outlet for all their divinely-given talents, they are to be pitied. As long as we have Baptists who find satisfaction for their Christian impulses through giving only to one phase of our work, we shall be crippled as a denomination. Our Lord Jesus was not using deception when He demanded that His followers "observe all things whatsoever I command," and we are foolish if we think we can promote any cause to the neglect of others and not suffer in the end.

TRAINED LEADERSHIP IMPERATIVE

THE NECESSITY for trained workers in the harvest fields of the Master is revealed through a number of telling passages of Scripture. "Blind leading the blind" (Matt. 15:14); the folly of ignorance (Rom. 10:3); incompetent shepherds (Ezek. 34:8; Zech. 11:3-15); and other such passages make clear God's dislike for incapable leadership and its resulting damage to the cause of righteousness. Paul's advice to Timothy (2 Tim. 2:15) to prepare for his work; the Psalmist's repeated cry for knowledge and practical experience (Psalms 119:71, 73); Isaiah's demand that we learn to do

well, seek judgment, etc. (Isa. 1:17); Paul's command to Timothy to continue in the things he had learned (2 Tim. 3:14); and other such passages reveal God's will regarding the matter of studious application to the task of acquiring knowledge.



DR. JOHN D. FREEMAN

A look at the books of the Bible will reveal the difference between the use God can make of a well-educated man and one not so learned. He does not have to have human brains for the accomplishment of His divine purposes, but somehow He has made largest use of the learned and well-trained men to that end. Moses was one of the most profound students the world has ever known. Solomon's knowledge is proverbial. Isaiah is conceded to be one of the greatest thinkers the world has produced and by far the most scholarly writer of Hebrew literature. David was learned in more ways than one, as is witnessed by the records in Kings and Chronicles, as well as by the Psalms which he wrote. When we come to the New Testament it is Paul, the matchless scholar of his day, through whom the Holy Spirit gave us the doctrinal and philosophical background of the Christian religion. It was Matthew the publican and Luke the physician who added the next profound books. John was very evidently a man of some wealth and culture, as two of the great New Testament books came from his pen.

Who has shaped the course of Christian history most? Augustine laid down early in the Christian era the fundamental principles of the plan of salvation and divine direction in human affairs. What shall we say of Martin Luther, John Knox, John Calvin, Spurgeon, Jonathan Edwards and scores of others? Furthermore, a look at the world of today proves conclusively that trained minds are the hope of the world for any progress upward. We have scores of men who might today equal George Truett, if only they had been sent to schools to be prepared for the largest use of their native talents.

CORRECT CHRISTIAN TRAINING

THE NECESSITY for trained leadership, once having been seen and admitted, brings before us the important question, "Where shall we look for it?" One does not go to a medical school for civil engineers, or to a military academy for an Apostle of Peace. Men are what they are largely because of the training they have had, hence it is axiomatic that, if we wish capable workers for our Baptist churches and our denominational agencies and institutions, we must prepare them in Baptist schools. There are notable exceptions to the rule, but the rule holds good none-the-less that the strength and virility of our denominational life today is due to the teaching and training which our leadership has had in Baptist institutions of learning.

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EDITORIAL

Greetings To Our Baptist Schools;

THERE ARE FOUR BAPTIST SCHOOLS in the state organically connected with the Tennessee Baptist Convention and co-operatively owned and directed by Tennessee Baptists:

HARRISON-CHILHOWEE BAPTIST ACADEMY AT SEYMOUR

CARSON-NEWMAN COLLEGE AT JEFFERSON CITY

TENNESSEE COLLEGE AT MURFREESBORO

UNION UNIVERSITY AT JACKSON

In listing names some schools must be mentioned first. There is no implication of a difference in emphasis in the list. The list could begin with either school and follow any order and do just as well.

These vital institutions deserve repeated and enlarged emphasis.

Our people rejoice in the glorious past of their schools and look to see the unfolding of an even more glorious future.

Tennessee Baptist schools, with their presidents and entire personnel, together with their trustees and their students, all hail and Godspeed!

Rightly Consider Our Baptist Schools

TENNESSEE BAPTIST SCHOOLS are doing a work for their students and for the cause of Christ along educational lines which undebatably justifies their enlarged support many times over.

The full unfolding of their value awaits eternity. Each is a distinct Baptist and social asset.

The growing demand today is for trained men and women in social connections and in all positions of leadership.

Merely secular education is based on the earth earthy and ends with the earth earthy. There is needed that education which leads heavenward and trains students to carry on in life with the upward glance for power and the outward glance of service.

Our Baptist schools in the state do this kind of work. Fundamentally they conform their instruction to the Word of God instead of trying to conform the Word of God to their instruction. They teach intellectual subjects in this spirit.

Therefore, our people should rightly positionize these schools in their thinking. These schools are not simply four educational institutions. They are Baptist-owned and controlled institutions which give a sound and solid education plus the Christian viewpoint and a constraint to a life of service from this viewpoint.

No Baptist should think of these schools as of secondary value; they are of primary value. They are Baptist kingdom agencies training leaders for the future. And for Tennessee Baptists at least they are the best schools on earth.

Study the Fruitage of Our Baptist Schools

THE THOUGHT OF PROVING Tennessee Baptist schools naturally suggests, for one thing, that Tennessee Baptists send their sons and daughters to them in preference to secular schools and test them in experience.

But we are thinking particularly of those parents who, for some reason, may be undecided whether to send their boys and girls to such schools or not.

Let such parents investigate and compare the product of Christian schools, like our Baptist schools in the state, with the product of secular institutions, and then decide the matter. Get the figures! Get the facts!

Of course, there may be occasionally a student who is not properly responsive to Christian training. If so, the fault is in the student, not the school. The same sun which blesses some people blisters other people.

But in the main, the comparison referred to will show that the students trained in our Christian schools come out, not only with an excellent intellectual equipment, but also with that indefinable Christian viewpoint and quality and spirit which lead them to use their equipment in Christian ways for Christian ends—a result which the secular institution, as such, cannot match.

He who does not see that this is the highest type of education on earth must be seriously, tragically lacking in vision indeed.

To prove our schools will rightly decide the next move.

Patronize Our Baptist Schools

IF TENNESSEE BAPTIST SCHOOLS are not worth having (perish the thought!), they ought to be abandoned. If they are worth having, Tennessee Baptists ought to patronize them.

Many Baptists in the state do patronize them. Other Baptists in the state ought to do so.

Special circumstances may sometimes dictate otherwise, but this is a rare situation.

Elemental Baptist loyalty calls Tennessee Baptists to patronize their own institutions. It will mean more for our people to say, "We are for our schools," if they also say it in their conduct. How can we proclaim Baptist loyalty, if we ourselves do not practice it?

True, there are other schools with more equipment and larger student bodies than is the case with our Tennessee Baptist schools. But there are none with a sounder basic instruction or a nobler impress.

If for financial reasons either of our schools is lacking in certain matters of equipment, to turn the cold shoulder to it in the matter of patronage is a very sorry way to improve the situation. Suppose people treated churches that way.

Aside from rare special circumstances the rule holds good: **The logical and best school for Tennessee Baptist students is a Tennessee Baptist school.**

Moreover, what is good for Baptists is good for others as well.

Contribute to Our Baptist Schools

TENNESSEE BAPTIST SCHOOLS need more room.

In certain respects they need more equipment for this or that important work.

Some of them need more money to pay their debts and to pay larger salaries to teachers. The faithful and capable instructors in all of them deserve larger pay.

More money is needed for the training of ministers and missionaries, a training which from the educational viewpoint is the nerve center of our denominational work.

Secretary Freeman is right in his statement in his article in this issue: "Surely \$10,000.00 is a small sum to expect our forces to give on this special occasion" and that "Giving it will prove that Baptists still know the vital relationship between true teaching and Christian character." Were it not that it is to be earmarked for a single use, this sum would hardly be a drop in the bucket compared with the remarkable value and work of our schools.

Too long our people have, so to speak, just been playing at the job of contributing to Christian education in June, the special Christian education month, and on the fourth Sunday in that month, the special Christian education day. Emphasize Christian education. Contribute to our schools on Christian education day or on some other Sunday in the month, if preferable.

Let Tennessee Baptists play up their schools and then rise up to support them in a worthier way than ever before.

The "Fifth Column"

IN THE SPANISH CIVIL WAR, Generalissimo Franco's Nationalists were said to have four columns marching on Madrid and a fifth column of sympathizers to betray it from within. From this comes the term "Fifth Column," used to describe Communist or Nazi or other spies, saboteurs, subverters, and the like within a country who work to undermine and overthrow the country and aid the enemy in case of invasion or revolution.

It appears that one reason for the spectacular and devastating stride of Hitler's armies in the European War is the work of "Fifth Columns" in the countries invaded. Evidence of such in France and England has been uncovered, and those countries are rounding up the "Fifth Column" in their domains.

Serious developments abroad have rightly put the United States more energetically on its guard against subversive persons and tactics within. There is clear-cut evidence of a "Fifth Column" in the country. Those in it are already conspiring against the President's billion-dollar defense program. Then in other ways they have been and are seeking the overthrow of America. The President has sounded a clarion call against subversive agents and activities, and Congress and the majority of the people are behind him in it. It is deeply to be regretted that this call was not sounded earlier.

For men and women, aliens or citizens, to use the liberty and opportunities of America and then seek to undermine and overthrow the country is base and vile ingratitude and treason. Nobody has a right to use liberty to work for the overthrow of liberty and should not be allowed to do so.

One is glad that the country is waking up. The Dies Committee investigating un-American activities has been much maligned by certain parties. It appears that some of the critics are getting their eyes open. People had better get their eyes open. There are Nazi sympathizers and agents busy in the land, and there are more Communists in the country, it is said, than there were in Russia when the tragic revolution broke loose and fastened on that unhappy land the curse of the so-called "dictatorship of the proletariat."

The intensified drive in the country against the "Fifth Column" is not mere hysteria. It is prudence and common sense getting busy. Moves against the column will bother no alien who is not bent on mischief and no citizen who is patriotic and loyal to America. Others will no doubt howl themselves hoarse.

Infringing on Pastoral Leadership

WE HOLD A DENOMINATIONAL position and appreciate denominational men. But we have also been the shepherd of churches and we appreciate pastors.

The pastor knows better than any outsider can know the situation on his field and whether it is feasible at a given time or not to carry out a given matter on his field.

No outsider, whether another pastor, an evangelist, a denominational man or what not has any right or warrant to come along and put on or seek to put on a movement over the head of the pastor. When this is done, it is butting in where one has no business.

If a pastor does not favor a certain thing or feels that it is unwise on his field at a given time, considerably convince him if possible. If not possible then, wait till a more suitable time.

It is neither proper nor right for a denominational man or some other party who desires to carry out a matter on a given field to be so insistent in the face of the pastor's honest conviction against it. And certainly the outsider ought not to act as if he were above the pastor and that the pastor is expected to yield to him.

Occasionally it happens that a pastor who is fundamentally co-operative with our organized work honestly feels that a certain matter is not suitable on his field at a given time, if at all. His honest conviction and his position should be respected. Let no denominational man or other man disparagingly refer to him as an example of non-cooperation or otherwise seek to embarrass him, but proceed on wiser and more considerate lines in the effort to enlist him in the work in hand. It may be that that earnest pastor feels that the denominational man ought to consider co-operating with him instead of, so to speak, demanding the reverse.

Our observation has been that the denominational man who acts in this way is very rare. But when there is one like this, he seriously needs to learn a lesson. As we have indicated, we are a denominational man. But we weigh our words when we

say that the denominational man is the servant of the pastors and the churches, not the "boss." The pastor is "bigger" than he.

Neither the denominational man nor the pastor should exhibit a "cocky" attitude, but walk humbly with his God and with the brethren.

On to the Southern Baptist Convention!

AS FREQUENTLY ANNOUNCED in previous issues, the Southern Baptist Convention meets in Baltimore, Maryland, June 12-16. The Woman's Missionary Union holds its annual Convention just preceding. These are exceedingly important meetings in these stressful days.

May great grace be upon our brethren and sisters as they review the past and view and plan for the future.

Let as many of our people attend as possible. Go to listen, to pray, to plan, to launch out. "These are times that try men's souls." God give us the wisdom that cometh down from above!

Word From The Baptist Bible Institute

THE SCHOOL YEAR 1939-40 in the Baptist Bible Institute has been a very encouraging one. The total enrollment has reached 262, and the work done by the students has been definitely on the upgrade. Several of the graduate students are expected to receive the degree of Doctor of Theology, at the coming commencement in May; while larger numbers will be receiving the degrees of Master of Theology and, Master of Christian Training. Altogether some twenty-five men will be ready to enter definitely into the Lord's service wherever He may call. Of this number, one is from Tennessee.

Our brethren at large will be interested in the fact that three of our fine couples will go before the Foreign Mission Board in April, and are expecting to go to foreign fields in the fall. Bro. and Mrs. James Belote are applying to be sent to China. Bro. Belote is now doing graduate work in B. B. I. Bro. and Mrs. D. F. Askew are expecting to be sent to Syria. Bro. Askew is completing this year his work for the degree of Master of Theology. Bro. and Mrs. R. L. Carlisle, Jr., will likely go to South America. Bro. Carlisle is also to receive this year the degree of Master of Theology.

Our hearts rejoice as we realize that these three couples, among the best we have ever had in B. B. I., are answering the Lord's call of foreign fields, and will represent the Lord, and us, in three great mission fields. But we rejoice also in these fine young men who are to give their strength and support at the home base. It is great to be in the service of our Master, and to realize that our field is the world. May the Lord give us of His own vision, and of His own passion for the salvation of the world. We rejoice in the opportunities for service in B. B. I.

—P. H. Anderson.

Too Late

IN ANOTHER STATE a minister bitterly fought the Ministers' Retirement Plan. However, despite him and a few others like him the state put the Plan into operation.

As time went on this brother got his eyes open to the merits of the Plan. Then he was anxious to enter it. But in the meantime he found himself without pastoral work. So he could not enter the Plan because he was not a pastor. Not only could he not enter the Plan, but he no longer had his former means of pastoral support, and he was getting up in years.

With tears in his eyes, he went to a representative of the Relief and Annuity Board and acknowledged his error in having opposed the Plan and urged that representative to enlist as many as possible in the Plan and to warn other ministers making the mistake he had made.

Have you and your church gone into the Ministers' Retirement Plan? July 1st is the time set for the Plan to become operative in Tennessee. That time will soon be here.

Pastors and churches, act now! Do not wait and then carry the regret that you delayed until too late!

Belmont Heights Church Celebrates Twentieth Anniversary

Rev. Tai-ho Woo to be Sent to Korea

By DON NORMAN, Nashville, Tenn.

BELMONT HEIGHTS CHURCH, NASHVILLE, climaxed its twenty years of development Sunday, May 5, 1940 by making an offering to send Rev. Tai-ho Woo, one of its members, as the first Southern Baptist missionary to Korea, and by exceeding all previous attendance records in both Sunday School and Training Union. Further fruits of the day were two conversions and eleven additions by letter.

Mr. Woo, a native Korean, united with the Belmont Heights Church a little more than a year ago from a church of another faith. On May 3 he received the Bachelor of Divinity degree from the Southern Baptist Theological Seminary, Louisville. Under the slogan, "Homecoming for us, Homegoing for Mr. Woo," the church raised in cash Sunday the major part of the funds needed for Mr. Woo's transportation to Korea and his first year's salary. Other pledges will complete this fund. Since Southern Baptists have no mission work in Korea, arrangements are under way for Mr. Woo to work under the jurisdiction of the Baptist Mission Board of Japan.



Mr. Woo

With Norman O'Neal, educational director, leading the Sunday School and Training Union forces in the effort to reach worthy attendance goals of 1,100 and 300 respectively, both of these departments went "over the top" with 1,143 in Sunday School and 364 in Training Union.

At the morning service Dr. R. Kelly White, pastor, spoke briefly of the history of the church, mentioning especially the charter members—who stood down front in a "receiving line" at the close of the service—and the former pastors: the late Dr. George L. Hale, first pastor; Dr. John D. Freeman, now executive secretary of the Tennessee Baptist Convention; and Dr. W. M. Wood, Kentucky's field secretary of missions, Louisville. Dr. Wood preached a dynamic, deeply spiritual sermon on "The Death of Jesus and What It Means to a Lost World." Wayne Barker, choir director, led the choir in special music and sang a solo.

Seated on the platform with Dr. White at the evening service were five young people, members of the church, who have dedicated their lives to special Christian service: Haggard, Ellis, Roy Babb, Ward Allen, Miss Jenelle Greer, and Rev. Tai-ho Woo. Other young members of the church, now away in schools preparing themselves for work in definite Christian fields, were named by Dr. White as follows: Miss Elizabeth Hardy, Miss Adele Reynolds, Philip Card, and J. N. Barnette, Jr.

Commenting on these nine young people, Dr. White said, before introducing Mr. Woo, speaker of the evening: "This church is a missionary church, not only when it comes to money but also when it comes to LIFE."

MR. WOO TELLS OF KOREA'S NEED

SUNDAY NIGHT MR. WOO told something of the need for missionaries in his native land, recalling that some Baptist work had been begun there many years ago but had been discontinued in 1914. Since then the 35 churches thus started have had to depend entirely on native leadership, and most of the church buildings—as well as the Baptist spirit of the people—are in a tumble-down condition.

Nearly a week later, in the Baptist and Reflector office, I learned from this mild-mannered yet firm-in-his-convictions young Korean more about himself, his country and the work there which I would share with our readers.

On his first visit to America Mr. Woo secured his M.A. degree from Oglethorpe University, Atlanta, Ga., in 1932—"the same year that President Roosevelt got his doctor's degree there," he recalls. He spent the following school year, 1932-33, in Vanderbilt University. It was during this time that he first became acquainted with Belmont Heights Church, at a reception given by Pastor and Mrs. White for foreign students. He returned to Korea and did young people's work three years for the Presbyterian Church, which was making possible his education in the country.

Mr. Woo's story after his return to America for further education reads like a chapter from the life of Adoniram Judson or Luther Rice. He did graduate study in several Northern universities, including Rutgers at New Brunswick, N. J., before returning to the South and entering Vanderbilt again. It has now been two years and seven months since he left Korea, and he is

looking forward with eagerness to the day when he can return to his native country, preaching the Gospel as Baptists believe it. He was ordained by the Belmont Heights Church last fall.

Recalling former courtesies at Belmont Heights Church, one Sunday he visited the church again. The sermon had particular appeal to him. He requested an interview with Dr. White. Meanwhile, he had been studying the Bible and seeking to know the Way the Lord would have him go.

"My father is a minister in the Presbyterian Church, treasurer of the Korean Presbyterian Convention, it was naturally hard for me to decide that the Lord wanted me to be a Baptist," Mr. Woo said. "I told Dr. White I was a Baptist in belief and wanted to unite with Belmont Heights Church. He reminded me that Southern Baptists have no missionary work in Korea and that in becoming a Baptist I would forfeit financial support from the church which brought me to this country. Also, I was 8,000 miles from home—with no visible means of returning. But I know the Lord wants me to be Baptist missionary to Korea, so I told Dr. White I still must be a Baptist."

Mr. Woo has not regretted for one minute his decision. Finances, though necessary, he believes not the most important thing in life. He has a definite call, a mission he must perform among his own people. He exemplifies the faith of those dominated by a master motive in life. And the Lord has bountifully rewarded this trust.

NO THEORIZING VISIONARY, Mr. Woo has the practical knowledge essential to the successful completion of his task. He plans to begin where each of us, after considering the situation, would agree is best: He wants to infuse new life into those 33 Baptist churches abandoned in 1914. He will need to revive the members and, largely, rebuild the churches. He plans to take back to Korea for this purpose some of the implements of modern Christian evangelistic methods: a portable organ, moving pictures of Baptist work in America, and the like. He wants to build in them a Baptist consciousness, based on the individual soul's right to approach God without intervention of prophet, priest, or king.

This young man from Korea is full of the Spirit. He loves his people. He even plans to go home on a Japanese freighter, in order to save thereby a little more money to invest in the work for his people.

Mr. Woo is a pioneer opening a new field for Southern Baptists. He leaves, sometime in June, with the prayers of us all.

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JOHN E. LOVELL, MGR
CHATTANOOGA
T E N N E S S E E

Tennessee College Featured at Pastors' Conference

By O. C. MILLER, Tennessee College, Murfreesboro

THE MIDDLE TENNESSEE Baptist Pastors' Conference and the Nashville Baptist Pastors' Association held a joint meeting in the auditorium of the Baptist Sunday School Board building on May 20, on the general theme of Christian Education and especially the part played by Tennessee College in the program sponsored by Tennessee Baptists.

Speakers at the meeting included Dr. John L. Hill, President of the Tennessee College Board; Dr. W. E. Richardson, Columbia; Dr. Norris Gilliam, Springfield; Rev. C. E. Wright, Watertown; Dr. Richard N. Owen, Clarksville; Rev. L. S. Sedberry, Murfreesboro; and Dr. W. F. Powell, Nashville. It was decided that the offering for Christian Education would be taken on either June 23 or June 30. The meeting was presided over by Dr. C. H. Warren, Lebanon, president of the Middle Tennessee Conference.

The world situation of today demands that we have Christian homes, if our Christian civilization is to be saved, was the theme of the speech made by Dr. Hill. He emphasized the fact that the training of a woman resulted in the training of a family. He further stated that the college woman is entitled to a program prepared especially for her.

Some of the thoughts developed by Dr. Gilliam were: The church is under obligation to carry out the Great Commission. This commission consists of preaching and teaching. Before the person can preach or teach he must be trained. Therefore the support of church schools is necessary to carry out the commission. The leaders of the church are trained in the church schools. These leaders determine the emphasis of the church. The Christian schools also train the leadership of the other church agencies. Much of present day secular education undermines the church program. Those who plan and promote the work of the church are and should be trained in the church schools.

Dr. Richardson said that it was the responsibility of the pastor to keep informed as to the needs of the different institutions sponsored by the denomination, and to in turn keep his congregation informed as to these needs. The pastor is the responsible person in the denominational program of any state, he said. The pastor must also believe in the program himself before he can make others believe in it, he stated.

DR. OWEN SAID that the pastor needs an alert conscience for the Christian education program in his state. He suggested that some of the immediate needs of Tennessee College were an additional sum sufficient to complete a library

building, an increase in support so that the total amount received by the college would amount to \$25,000 annually, which would double the present income from the denomination, and better laboratories, especially in the home science department.

Pastor Wright made several suggestions for organizing the church individually, and the churches of an association, for the purpose of taking the collection for Christian education. It was announced by Dr. Freeman that the time set for the collection would be June 23 or June 30, depending upon the pleasure of each church.

Pastor Sedberry urged the support of the denomination for the purpose of developing the college and its program. He also urged the pastors to ask the ladies to help in the program of Christian Education for young women, especially.

The group was served dinner at a downtown restaurant, where they heard a speech by Dr. W. F. Powell, pastor of the First Church, of Nashville. Dr. Powell spoke on the need for Christian homes, and the part the Christian college has in producing such homes. He stated that the bar-tenders of today are not men but women, many being young girls. There are more girls selling liquor and beer than there are girls in college, Dr. Powell stated. "America is going to hell in high," Dr. Powell stated, and said that the Christian college can do much to stop the procession. He said that the Christian college is the best ally the church has. Dr. Powell said that in his day he could not go to the devil any faster than a mule could lope—but that the modern generation can go at a much more rapid speed. He said there is no culture without God, and that Christian Education is needed to help carry out God's program.

The Conference passed a resolution, unanimously, extending to Dr. E. L. Atwood their appreciation for his efforts in developing the young womanhood of the land, who came to Tennessee College for their education.

Tennessee College Religious Officers Elected for 1940-41

THE BAPTIST Student Union of Tennessee College recently elected officers for the session 1940-41 as follows: President, Miss Sibyl Jennings, Donelson; vice-president, Myrtle Fleenor, Kentucky; second vice-president, Orpha Lee Evans, Winston-Salem, N. C.; secretary, Lynette Corbin, Marshall, Texas; treasurer, Alice Miles, Erin; reporter, Evelyn Howell, Franklin; representative to the Sunday School, Tom-
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The Baptist Student Union has been a very active organization on the campus of Tennessee College during the present term. The picture shows one of the regular meetings. Officers of the association for the session 1939-1940 were: Miss Nancy Malone, Donelson, president; Mary Hall, Mt. Pleasant, vice-president; Virginia Adkins, Whitehouse, secretary; Christine Young, Columbia, treasurer; Sibyl Jennings, Donelson, leader of noon-day prayer services; Jennie Mae Darks, vespers leader; and Veda Harris, Training Union representative.



The Young Woman's Auxillary was very busy on the Tennessee College campus during the year which has just closed. The officers for the year were: Edith Palmer, Chattanooga, president; Clara Harper, Franklin, vice-president; Maurine Jackson, Dixon, Ky., secretary; and Maxine Davis, treasurer.

I Choose The Church College

By NELLIE PECK WHITE DOUGLAS, Seneca, South Carolina

MY HIGH SCHOOL DIPLOMA is in my hand. I am ready to go to college, and I am at liberty to choose the one which I shall attend. My high school advantages were a matter of chance so far as I myself was concerned. I attended the high school in the community where my father worked and my family lived. My college education can be a matter of choice, and I want it to count for the highest things in the building of my life character.

Where vital ideas are at stake I cannot afford to experiment. I must make my decision upon the evidences of values already discovered and upon the testimonies of other people further along the road of life. My parents have secured for me catalogs and bulletins from various colleges; they have taken me to visit different campuses; and they have pointed out to me people who are representatives of what several schools seek to produce. Believing that the use of one's own judgment is a desirable part of every one's education, they have left me free to choose my college within a reasonable cost and distance. I believe that I am being true to the best that they have taught me, and to the things which I have already found most valuable when I settle my choice upon the church college.

As far as equipment and educational standards go, I shall be satisfied to obtain my degree from a Christian college which is recognized by the regular accrediting agencies. If I later feel the desire for further specialization, I shall be the better prepared in experience to pursue graduate studies elsewhere. I choose the church college because

1. I Need What Such a College Has to Offer

When I say need, I mean it in the sense of desire and value. I need its climate for the growth of my Christian faith. I realize that my faith is small and weak, but I have the conviction that I want it to grow and not to shrivel.

I hesitate to place myself in an atmosphere where the ridicule of that faith would be easy or popular. I know that I would find it both more comfortable and more stimulating to breathe an atmosphere of belief. I would like to have Jesus held up not only as a remarkable person and a worthy example from history, but also as the risen Redeemer and living Companion in my daily life. There are of course fine Christians on the campuses of state or private schools, but I believe I will find it more helpful to my personal faith to spend my college days on the campus of a church school.

When I go away from home I want to be for awhile where Christian teaching will strengthen my religious experience. I have no desire to give unbelieving critics a chance to develop my natural doubts. I really want to be rooted in love that I may grasp and understand the love of Christ.

I feel convinced that the climate on a church college campus encourages the growth of Christian personality—those seemingly little things that go to make a character that is strong and real. I want my heart educated as well as my head; I want to be better as well as wiser.

2. I Need the Teachers of Such a College

I realize that I am constantly influenced by the other people with whom I come in contact. I may laugh at the personal peculiarities of my teachers, but I remember the precepts they repeat before me. A lady who has been fourteen years out of high school says she has forgotten most of the Latin a certain professor taught her, but she remembers many of his maxims.

Because the church college does not strive for such a great number of students, I hear that the teachers there can give more individual attention to the young people who sit in their classrooms. I do not want to be lost in the crowd, called on out of a roll-book, and graded once or twice in a semester. I would rather have teachers who know me by name and care personally how I respond to an assignment.

3. I Need the Students of Such a College

I admit that I am quite human in being readily influenced by the crowd. I want to put myself in a crowd that will help me be my better self. I do not care to expose myself to a crowd in which I would find it difficult to stick by my guns when it comes

to worthwhile standards. When asked why he would choose a church college, one young person said: "I would, because of the companionship of Christian schoolmates." And another said: "I would choose a church school because of the fine type of students found there (in general)." I do not say that all desirable companions are in the church college, or that no undesirable ones are on such a campus; but I do think that the majority of the young people in a church college belong to the type with whom I would rather associate.

4. Such a College Needs Me

No school can be run without students. I can help the church college I choose by my mere attendance. My financial support, by way of tuition and board, will be small, but it will contribute to the school's work. Because I go with a willingness to learn and to be led aright, I believe my co-operation will mean something. I expect to put into my college days the best that I have already become, and I am ready to have the college add to my personality all that I can take in of its best ideals.

A college education increases one's powers. It almost frightens me to think that my own personal forces will be multiplied either for good or for evil. I want to go where the most influence will tend toward the highest good.

It is a thrilling thought to hold for the future that it will be my responsibility to help pass on to younger ones, in many phases of life, my own college experience—not only the material but also the spiritual possessions of the race. I read this statement lately: "Knowledge is unquestionably power, and power is a dangerous thing to put into the hands of a man who has no care for others, but seeks only his own." I pray God that whatever power I may exert in and after college may be filled with consideration for others.

In view of the things for which a church college stands, I humbly believe it needs a young person like me as student and alumnus.

—Used by permission of The National Conference of Church Related Colleges.

An Appreciation of Student Pastorates

By DUKE MCCALL, Broadway Baptist Church, Louisville, Ky.

ONE OF THE GREATEST privileges that ever comes to a student minister is the opportunity of serving in the front line of the Kingdom work. My own appreciation of student pastorates in Woodville, Tenn., and Centertown, Ky., knows no bounds. These two great churches, and many others like them, will never be large churches because of location away from the crowded centers of population; yet they are moulding the ministers of our Southern Baptist Convention. Prevented from securing experienced pastors who could live on the field, these churches, believing that whom God calls He qualifies, accept the ministrations of unproved men. By their wise counsel, patient endurance, and sustaining love they enable these young preachers to grow in grace, wisdom, and experience. All of the degrees offered by our schools, fine as they are, can not take the place of association and work with a wise deacon or a tactful saint. May God bless those fine men and women who, while honoring the young minister and following his lead as a God called man, have yet managed to impart to him something of their longer experience in God's work.

Like every student pastor, I shall always have a great affection for those churches in which I began my ministry. I served them with the ardor and zeal imparted by the freshness of my call into God's service. I sought to take to them from the previous week's classes all of my newly gained knowledge. The ardor of God's call is still there, but now it has its feet on the ground though its eyes remain on heaven. The new knowledge is no longer theory, but has had an opportunity to find its feet. Again, I thank God for the Woodville and Centertown Baptist churches which helped lay the foundation for all of my future ministry.

A MILLION MI BAPTIST BROTHER

Haggai Urges The Building of God's House

SUNDAY SCHOOL LESSON FOR JUNE 16, 1940

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

SCRIPTURE LESSON: Haggai 1 and 2. (Printed text, Haggai 1:2-12).

GOLDEN TEXT: "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together as the custom of some is" Hebrews 10:24,25.

I. The Rebuilding of the Temple.

1. The time of Haggai's prophecies was the year 520 B.C., when the exiles from Babylon, under the leadership of Zerubbabel, returned to Jerusalem, with the permission and assistance of Cyrus, King of Persia, for the purpose of rebuilding the temple in Jerusalem. Over forty-two thousand left Persia, and arriving in the old homeland, spent several months building homes, and then set themselves with a will to the rebuilding of the Temple. The altar was rebuilt, and worship established.

But difficulties soon arose. The half-breed Samaritans offered to assist in the building of the Temple, but this offer was peremptorily and properly refused, for they had finally learned the danger of idolatry, and they knew these Samaritans to be semi-pagan. Thus arose an animosity between the Samaritans and the Jews, which was to be a thorn in the flesh of the Jews throughout the period of rebuilding, and to continue unabated throughout all Biblical times. They tried in every possible way to interfere with the rebuilding, and succeeded so well in their attempts (see Ezra 4:11-24), that the work stood still for sixteen years. They who had been so enthusiastic now became apathetic, and they turned their energies to making money and building beautiful "ceiled houses" for themselves (Haggai 1:4). The Lord's work was neglected then—as it has been many times since that day—because the people were too busy with their own affairs. Money-making and building elegant houses did not leave time for the work of the Lord! "They could afford luxuries for themselves, but were indifferent to the ruined state of the Temple."

2. The message of Haggai's prophecy. His first message (chapter 1:1-11), rebukes them for their apathy. The people said "The time is not come, the time that the Lord's house should be built" (1:2). Regardless of how run-down and in need of repair the Lord's house is, or regardless of how great is the need for building larger to meet the needs of the congregation, there are always those to say "The time is not ripe now." But Haggai rebuked them, asking if it was time for them to live in ceiled houses while the Lord's house lay waste. He showed them that their life was of fruitless toil, unsatisfied hunger and thirst, futile defenses, and fleeting riches all because of their apathy toward the building of Jehovah's house. "Ye have sown much, and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes. Thus saith the Lord of hosts. Consider your ways" (1:6,7). God said that the drought upon the land, the grain, the vineyards, the cattle, the men, and all that they undertook to do was directly the result of their neglect of the Lord's house! (1:11). The result of this message was that twenty-four days later the people started again to rebuild God's house.

II. The Recovery of Worship.

What may we do to contribute toward a recovery of worship among us?

1. The sin of neglect of God's house must be realized, and a new interest taken in the place of worship. In so many communities, the Lord's house is neglected, both in its physical condition and in attendance upon it. The former is tragic, and the latter is disastrous. The state of the Lord's house in a community, in comparison with its homes, is a good index to its spiritual condition. Church members have attractive, comfortable houses, while they are not concerned if the Lord's house is a plain eyesore, needing paint and repairs, and not getting it. Few members are satisfied to live in a house too small for their families, while it bothers them not at all if the Lord's house is crowded and jammed to every corner and cubby-hole in order to find a place to teach the Word to hungry hearts. Many churches need to "rise up and build." Many more need to do a little thinking, and compare the condition of repair of the Lord's house and their own. We need moreover to remember that the Lord said that the cause of drouth, short crops, blasting, mildew, hail, and fruitless toil was the neglect of His house!

2. We should seek to elevate and increase the spirit and atmosphere of worship in our public services, remembering that worship is the central exercise and primary purpose of the public services in the Lord's house. The preaching of the Word by the minister of God is very important, but the worship of the Lord by every person present is even more important. We need to think of our services as *worship* services even more than as preaching services, plan them with this in mind, and conduct them accordingly. This does not minimize preaching, but it does exalt worship. Let us integrate our services, making them services of worship from the opening notes of the doxology to the "amen" of the benediction. The songs and Scripture are not "preliminaries," they are integral parts of worship. Let us plan our services with more thought and care, avoiding the "hit or miss" character of so many services. Let us raise the level of the music, eliminating jazz and jitterbug types of gospel songs, and using more worshipful and uplifting hymns. A church sanctuary properly planned and built can help to turn the mind of those present toward the worship of the Lord. Much can be done in our churches along these lines to improve the atmosphere and spirit of worship.

3. It is possible that our contemporary great "shaking of all nations" (see 2:7) may serve to lead us to a recovery of worship. At least we shall hope so. Men forget God until times of great danger come, and then turn to the Lord for help. As this is written, the King of England has issued a call to all his subjects and all the world to go to prayer to God, and himself leads the prayer at Westminster Abbey. Let us pray that a realization of the tragic plight of civilization may lead us to consider and turn unto the Lord, that He may bless us.

FOR CHRIST

DD OF THE SOUTH

TENNESSEE COLLEGE FEATURED AT PASTORS' CONFERENCE

(Continued from page 5)

mie Lee Paschall, Ridgely; representative to the Training Union, Christine Young, Columbia; representative to the Y.W.A., Inez McBroom, Woodbury; noonday prayer service leader, Virginia Adkins, Whitehouse; and vespers leader, Katye Pierce.

Officers of the Y.W.A., as elected recently, are as follows: Inez McBroom, Woodbury, president; Orpha Lee Evans, vice-president; Maxine Davis, Caruthersville, Mo., secretary; and Musa Miles, Erin, treasurer.

Tennessee College Statistics

For the past 17 years, there has been an average of 33 diplomas and certificates awarded to students at Tennessee College annually. During this time 561 diplomas and certificates have been awarded as follows: 262 A.B. degrees; 123 B.S. degrees; 107 certificates and diplomas in piano; 30 certificates and diplomas in secretarial science; 15 certificates and diplomas in voice; 15 certificates and diplomas in violin; 7 certificates and diplomas in expression; 2 diplomas in pipe organ.

During this time 36 states, the District of Columbia, and Canada have been represented on the student body.

BAPTISTS WITHOUT THEIR COLLEGES

(Continued from page 1)

Tennessee furnishes the world with a striking example of this truth. For nearly one-hundred years we have maintained in East and West Tennessee a college which has specialized in providing leadership for Baptists. In Middle Tennessee, with the exception of a brief period, we have never had a Baptist college for men. Naturally the students in any institution come in the main from its immediate surroundings, hence return there to make their homes. West Tennessee and East Tennessee are Baptist strongholds today, whereas Middle Tennessee, except for about four counties, is characterized by lack of Baptists. Perhaps the greatest single mistake our forefathers made a century ago was in not establishing a strong college in Middle Tennessee where ministers could have been trained. If this had been done, there can be no doubt but that we would have been as numerous and as vigorous throughout this great section of the state as we are in the other two sections. Some amends have been made, however, through the establishment twenty-five years ago of Tennessee College, which does a splendid work in its line and important field, the only Senior College for women in the state.

We cannot hope to secure trained workers from any other than Baptist schools. For one thing, no other schools are supported for the purpose of preparing students for the special duties which our religion imposes upon us. Secondly, no other institutions have instructors who believe in or know our doctrines and polity, to say nothing about our peculiar programs and plans for carrying them on. Finally, other institutions, however splendid they may be, have in them instructors who, by the very nature of the case, look with more or less displeasure upon the peculiarities of Baptists, hence their influence is such that they cannot put into the hearts of their students either a love for the Baptist cause or a desire to advance it through sacrificial and loyal service.

We are left entirely to our own institutions for our leadership. As long as the great majority of our pastors and other denominational workers come from our own schools, and they are kept true to the faith, we shall not need to fear outside influences. Some workers, even from Baptist schools, are not always loyal to our doctrines and do not, therefore, feel any great concern about defending or propagating them. But their influence cannot be very great, as long as it must meet the fervor and faith of true believers.

THEN RALLY TO SUPPORT OUR SCHOOLS

THE DAY WHEN BAPTISTS become so careless that they allow their institutions of learning to die for lack of support will be a tragic one indeed. The entire world needs the Baptist message; the Christian world needs it as never before. Tennessee Baptists will be poor indeed without their colleges, and the importance of our academy grows more apparent with each passing year.

It is my sincere hope that every church in the state will immediately make plans for the special offering June 23 or 30, whichever day suits the church best. The purpose of this offering is to enable these schools to provide more assistance to worthy students who feel called of God to become ministers or missionary workers. It is not fair to ask the schools to provide their tuition, yet many of them cannot go to school without aid. Our future leadership is confined in large measure to these volunteers. What more wonderful bit of kingdom building could the churches do than to make it possible for an ever-increasing number of these trained workers to be sent out from our Baptist schools?

The special offering for Christian Education (now known as the special for ministerial and missionary education) is a part of our Co-operative Program schedule. You do not violate our co-operative plan by observing the day, but rather fit into it. There are tens of thousands of Baptists in the state, some in every

church, who do not give anything near what they should. An earnest appeal to them for this great cause will open many hearts and bring generous gifts. Surely \$10,000.00 is a small sum to expect our forces to give on this special occasion. That sum will furnish opportunity for scores of the future workers in our churches and on the mission fields. Giving it will prove that Baptists still know the vital relationship between teaching and true Christian character.

Southern Baptist Rural Churches

By J. N. BARNETTE, Nashville, Tenn.

AN EDITORIAL IN THE BAPTIST STANDARD of May the ninth relative to the present discussion on rural Baptist churches is timely.

Does the Southern Baptist Convention need a Department of Rural Church Work? Do the state mission boards need Departments of Rural Church Work? It does not seem logical. One is inclined to ask what is the work of the present state mission departments. For example, if a Department of Rural Church Work should be established in Mississippi, what would the state mission secretary and those associated with him do? The same thing would be true in other states. Is it not a fact that a Department of Rural Church Work would retard and confuse the splendid work now being done by the regular agencies?

If any one thinks these rural churches have been neglected he has but to get the facts. For example, take North Carolina. Each year for ten or more years special associational conferences have been held relative to stewardship, the every member canvass, and a study of church budgets. Each year preachers' schools have been held and the expenses of one or more pastors from each association paid. During the past ten years an association-wide Sunday school enlargement campaign has been conducted in nearly every association in North Carolina. The churches, regardless of size or location, were not only invited but urged to participate. The same thing is true of the Baptist Training Union work. Every church, regardless of size or location, has had the offer of special help with any and every phase of its work. The state mission leadership in Texas has created a statewide spirit of unity and active participation that is marvelous and has had much to do with the amazing gains in every phase of Baptist work in that great state. The gains in the rural churches have been as great as those in the urban churches (1939 SOUTHERN BAPTIST HANDBOOK, pages 285-292). Other states have programs just as extensive and effective.

IT IS GENERALLY KNOWN by now that the state Sunday school and Training Union departments, in co-operation with the Baptist Sunday School Board, have plans already made to hold a special meeting in each association in the South during the early part of 1941.

If the establishment of a Department of Rural Church Work with a Southwide board or with the state mission boards would tend to segregate and separate the rural churches from Southern Baptist life and work, then the loss would be irreparable to the rural churches, to the denomination, and to all of our agencies.

The rural Baptist churches should be given deserved recognition. The majority of these rural churches have made and are now making splendid progress.

Sixty-five per cent of the present urban Southern Baptist church members came originally from rural churches, and 75 per cent of the present urban pastors came from the rural churches.

There are more rural Baptist churches now than ever before, 22,442 of them at the present time.

The rural Baptist churches are larger now than ever before. In 1923 their average church membership was 99, while in 1939 the average membership had climbed to 140. The list of 4,296 churches given in the 1939 SOUTHERN BAPTIST HANDBOOK (pages 242-294) that baptized one person for every ten or fewer members for 1933 are nearly all rural churches.

The rural Baptist churches should be given deserved recognition by placing some of the rural pastors and rural laymen on the Southwide boards and Southwide committees.

IT SEEMS LOGICAL that it will be much better in every way for Southern Baptists to strengthen the present agencies that are now working so effectively with all Southern Baptist churches than it will be to establish another agency that would tend to separate these splendid rural churches from the regular work of Southern Baptists.

The most effective and the most economical means of aiding the rural churches or urban churches is through functioning associational organizations.

In place of multiplying commissions and committees to point out weaknesses that we are keenly conscious of already, will it not be better to help the capable state mission secretaries and the noble workers associated with them and our 910 associational moderators to organize and utilize the district associations for the regular promotion of every phase of Baptist work in the present churches and for the building of additional churches wherever they are needed?



Snapshots from Union University

UNION UNIVERSITY has just closed one of the best sessions in the more than one hundred years of its history. The graduating class this year was next to the largest we ever had. The health of our students has been excellent, and the spirit of faculty and students in their work together left nothing to be desired. For all of this we thank God and take fresh courage.

UNION AND HER IDEALS

Union University has no desire to be a very large institution. Indeed, colleges nowadays are evaluated not in terms of bigness, but in terms of thoroughness. We do not want too many students, but we do want those students who enroll with us to be instructed thoroughly, and to be developed symmetrically. For this reason we are concerned that our instructors shall be highly educated men and women, and also that they shall be men and women who know how to transfer knowledge into wisdom and power. Members of our teaching staff have been selected with these ideals in view. They are committed whole-heartedly to these ideals.

UNION AND HER VISION

A college campus is a miniature world of its own, smaller, to be sure, but not much unlike the world off the campus. Those who belong to the college campus have their work within narrow limits, but, by means of all the instrumentalities of modern educational processes, these students can stand on the college campus and see to the ends of the earth. Not only so, they can look backward and see humanity's struggles, achievements, and failures from the dawn of civilization until now. Looking forward they can prophecy in terms of humanity's past, in terms of humanity's weaknesses and strengths of the present, in terms of prophetic revelation, and terms of their own resourcefulness, courage, and daring; which characteristics the college undertakes to develop to the limit.

UNION AND HER COUNTRY

Here in America we have a great country, but her greatness is usually estimated in terms of material resources. Character, culture, and Christianity have not kept pace with the strides of commerce. We have idealized too much big buildings, big banks, big churches, big universities. We have seen these disappoint us in the crisis hours of our history. Mental and spiritual bigness cannot be measured with tape lines. Neither can spiritual values be computed with adding machines. And America's best guarantees for future safety are the young people in her colleges rather than the (in)securities locked in her bank vaults.

UNION AND AVIATION

Shortly after these lines are read Union will have turned out its first class in Aviation. These young men passed successfully the Government's examination, given through our instructor, on the ground school courses. They are completing, within the next few days, the Government's requirements of thirty-five hours in the air. More than three-fourths of this has been solo flying; that is, where the student takes off from the field and executes the various maneuvers in the air without the presence of anyone else with him. It is generally admitted that Aviation will be the popular mode of transportation of the future. Small planes may now be bought for \$1200 to \$1300, and individuals are using them extensively.

UNION AND HER YOUNG PREACHERS

We have had more than fifty of them during the past year. More and more young men who have been called to preach recognize that God's call to preach involves a call of God to prepare.

Our God is never honored by being compelled to do His work with dull instruments. He gave us hearts to be cultivated, He gave us heads to be cultivated, and He gave us hands to be cultivated. We honor Him most when we bring to the highest degrees of perfection our hearts, our heads, and our hands. God can use best personalities that are fully prepared. Young men preparing for the ministry can get a full session of nine months at Union for \$201, if they apply early. After a year or two our young preachers usually get calls from churches which pay them salary enough to carry on their education.

UNION AND ATHLETICS

We never forget that the bodies which God gave us must be kept in proper condition. We believe that suicide is sin, whether committed by one rash act, or the long continued neglect of the bodies which God gave us. It is serious to contemplate that the work God gave us to do on earth must be left unfinished when our bodies go to the grave. Union undertakes to provide wholesome exercise and harmless recreation. We maintain excellent tennis courts, we have a good gymnasium in which physical education classes are compulsory, we have good football and basketball teams, we encourage hiking parties, and do whatever else we can to keep the members of our student body both healthy and happy. Clear minds and vigorous bodies are prerequisites for the best grades of student work.

UNION AND RELIGIOUS EXERCISES

We have chapel exercises every day, and our students enjoy them. These exercises are arranged by revolving committees of the faculty. They are not stiff and ceremonious. They are elastic, interesting, and helpful. On a popular vote recently as to whether these exercises should be held daily or three times a week, the senior class voted, two to one, that they should be held daily. The students have their own meetings daily in small groups, and weekly in the larger groups.

The effort is to make religion real and helpful, rather than mystical and depressing.

UNION'S NEW FACULTY MEMBERS

The trustees have elected Mr. Luther Carter, for eight years at our sister college, Carson-Newman, but more recently director of music at Immanuel Church in Nashville, to have charge of all our vocal music next year. He will give individual instruction to those who wish it. He will have charge of the University chorus. He will teach Public School Music. In addition, he will be available during summer months to the pastors of our territory for revival meetings. Several engagements can be arranged with him for the fall and winter season. Concerning Mr. Carter, Dr. Charles S. Henderson, Pastor of Immanuel Baptist Church, Nashville, says: "It is my honest judgment that Mr. Carter is the best director of chorus music of any man in the state, and I understand that he ranks A-1 as a voice teacher. He is the greatest interpreter of old church hymns, and any sacred music, as to that, I have ever seen."

To succeed the lamented L. D. Rutledge, in the department of history and political science, the trustees have selected Dr. Robert C. Cotner, who is finishing his course for the Doctor's degree at Harvard University, where he is working under a Rosenwald Scholarship. Dr. Cotner, before going to Harvard, was for several years Dean of Men in John B. Stetson University, the Baptist University of Florida. The Chairman of Stetson's history department writes: "He is a hard worker and gives freely of his time and energy to bring things to pass. Personally, he is a Christian gentleman, clean in thoughts and habits, of good health, and pleasing manner, and will be a credit to any institution which may secure his services."



ARLIE E. CATE,
PH.D.
Dean—Philosophy



WILLIAM A. KEEL,
PH.D.
Bible



MISS TENNESSEE JENKINS,
A.M.
History



JAMES F. ELLIS,
PH.D.
Social Science



J. CARL POUNDER,
B.S.
Economics



ELMER W. SYDNOR,
A.M.
English



WILLIAM W. BASS,
A.M.
English



MISS ANN WHARTON
SMITH, A.M.
English—French



VRIGIL ALEXANDER
WARREN, PH.D.
Modern Languages



MISS WINIFRED T.
MOORE, A.M.
Modern Languages



THOMAS CARYLE HUTTON,
PH.D.
Classical Languages



JUDSON DUNBAR IVES,
A.M.
Biology



ALEXANDER CHAVIS,
A.M.
Physics



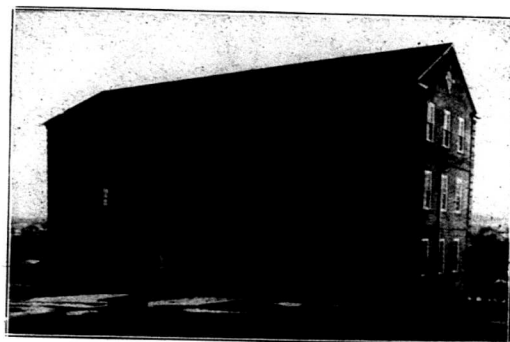
CARL T. BAHNER, PH.D.
Chemistry



MISS CORA MOORE,
A.M.
Home Economics



MISS LILLIAN V.
THOMSON, A.M.
Home Economics



SCIENCE BUILDING

CARSON-NEWMAN COLLEGE

1851—1940

JEFFERSON CITY,
TENNESSEE



JAMES T. WARREN, A.M., LL.D.
President



ADMINISTRATION BUILDING



ALBERT SLOAN,
A.M.
Mathematics



FRED W. NOR,
A.B.
Physical Education
Commerce



MISS MAX IDRIESS,
A.B., B.F.E.
Physical Education

History...

Mossy Creek Missionary Baptist Seminary, chartered 1851; changed to Mossy Creek Baptist College, 1856; became Carson College 1880; merged with Newman College 1889.

Has served the Baptist denomination and the world continuously for eighty-nine years.

Has had seventeen presidents and now has a faculty of thirty-two members.

Has graduated 1,650 men and women with bachelors' degrees and hundreds with diplomas in music and expression. Sixty-nine per cent of the number have been graduated since 1919; more than fifty per cent since 1927.

Has assets—including buildings, equipment, grounds, and endowment — of \$1,100,000.

Purpose...

Improvement of present facilities.

Increase of capacity to care for five hundred students.

Increase of endowment for adequate financial support.

Equipment of an infirmary for better care of students in case of illness.

To carry out this program the college will in the near future launch a campaign to raise \$250,000.00. Some gifts have already been made, including a building for the infirmary.



JOHN D. EVERETT,
A.M.
Education



EDGAR M. COOK,
PH.D.
Psychology—Education



MRS. JOHN H. CATE,
A.B.
Education



W. POWELL HALE,
A.B.
Expression



MISS ERSIA DAVIS,
A.B., B.M.
Piano—Organ



STERLING L. PRICE,
B.F.A., M.R.E.
Voice
Public School Music



MISS MARTHA BROWN
ALLEN, A.B.
Piano



MRS. MARY ROGERS
CAMPELL, A.B.
Dean of Women
Sports



MRS. A. L. WILHITE
Associate Dean of
Women



MISS NELLIE C. DAVIDSON,
B.L.S.
Librarian



ROY MYERS,
Treasurer



MISS PHILOMENE MILLER,
B.S.
Assistant Librarian



MISS KATHERINE BASS,
A.B.
Recorder



SAM B. HOLT,
A.B.
Coach

A Digest of Religious Thought

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

Italy and the Pope

The Commonwealth

When the war broke out there were those, who in good faith abhorred the totalitarian governments for their violent revolutionary methods, and, who also condemned the Allies for resisting them by force of arms. In this action they saw a reversion to barbaric methods. The place of Italy in this contest is a trying one, since Mussolini and the Pope represent the radically different philosophies of life.

The Fascist revolution is bound logically to act in parallelism to the Nazi revolution. Italy's entrance into the war on Germany's side would be justified by Fascism's central doctrine of force as a justifiable instrument for expansion. Mussolini's choice now is whether to act as he has preached. Will he follow the logic of exaggerated nationalism which is condemned by Pius XI? Will he listen to that voice, so close to Italy, and heard only a few days ago in Italy itself, when Pius XII crossed the Tiber to speak in Rome? The head of the Catholic Church and the Bishop of Rome prayed that his country might be spared the horrors of war. Since no invasion threatens Italy, that country could only go to war through the will of its leader. With abhorrence of fascism as a doctrine, and with no bitterness toward men who are fascists, the duty everywhere is to pray that the intentions of the Pope may be realized.

(The Roman Catholic Church, with the Pope as its head, has been held up by even some good Baptists as the most powerful influence for peace and a sufficient excuse for sending Myron C. Taylor to Rome as the President's personal representative. Today in Italy the Pope, and the Catholic Church have an opportunity to show just how influential they are. Italy is the home of Catholicism and the country is overwhelmingly Catholic; Italy has no real reason for entering the war; failure here will reveal the weakness of the Catholic Church, even in Italy. C. W. P.)

Can War Destroy or Save Civilization?

The Watchman-Examiner

Large space in journals and newspapers is being devoted to statements that the new world war is a struggle between two civilizations; that the British and French are fighting to save civilization; that all liberty loving peoples should unite and be willing to fight to preserve civilization. Some argue that the United States should take its part in the present conflicts in order to save civilization.

This leads us to ask: What is civilization? Is it skyscrapers, rapid transits, luxurious modes of travel, exchange of commodities, accumulations of wealth? Is it parliaments, congresses, governmental departments, laws, police, social peace, churches, parks, pleasure resorts, and material plenty? Is it homes, families, entertainment, schools, clubs, and societies? If those are civilization, then we may say that the present war is a war on civilization. War destroys all of these it can. The more severe the war, the more devastating is its effect on them. We have a notion, however, that civilization is more than what has been enumerated. Social and material benefits of civilization cannot be confused with the thing itself. The fruit is not the tree. The storm of war may sweep away institutions and material construction which man has taken years and maybe generations to build, but that does not mean civilization is being destroyed.

It was said at the end of the last World War that another such war would mean the end of civilization. Books were written to describe the effect of the new engines of war—their terrifying power of destruction and the spread of death wholesale. Human imagination was played upon. It was noticeable, however, that the descriptions were either physical or material. Do topping cities and towns mean the end of civilization? In our judgment, civilization is the spiritual foundation and humanitarian quality of mankind. We are only so far civilized as we have progressed away from pagan hardness of heart and social savagery in the direction of the higher sensibilities which our Lord Jesus Christ supremely incarnates. War can no more destroy civilization than it can destroy Christ. There is vastly more likelihood he will destroy war. But let us get things straight in our minds as to what we mean when we talk about civilization being destroyed. Man is civilized when God controls his life.

(We believe that our brother confuses civilization with Christianity. A civilization is the prevailing social order whether it be pagan, Christian, or heathen. We agree that the principal factors in any civilization are its ideals, principles, and religion. Material factors are always secondary. However, war destroys more than skyscrapers, machinery, and cities. Its most deadly destruction is that which it does to ideals and principles which have been planted in human lives. C. W. P.)

The Power of Sentiment

Baptist Standard

If you want to do anything for education, religion, or any social condition, make sentiment for it. There is no power among men greater than public sentiment. It will do or undo anything it undertakes. It is right that such a power should exist. God made it this way and ordained it by His own righteous, infinite wisdom. Public sentiment is possible from certain human attributes essential in a human being. Without them man would not be human but an entirely different creature.

No great thing can be done for humanity without adequate, far reaching public sentiment. It is most interesting to read the history of the formation of sentiment which produced different social or governmental conditions which now exist. The oblation of slavery in England is an example. The beginning of free schools of America is another. The life of Horace Mann and establishing of public free schools are of intensive interest. Every revival meeting is the result of public sentiment. The people's attention and interest are drawn away from religion by the things of the world. They are called together to hear the gospel preached, sing religious songs, talk together about their souls and God's laws for human conduct. They are aroused in their thinking and emotions, reach unanimity concerning divine things and resolve to be more active in obeying and serving God. Then there is a revival. The community is swept with religious interest, the lost are saved and church members reconsecrate themselves. It is not the work of a day but of a succession of days. The "feasts" of the Old Testaments were sentiment producing occasions, revivals of religion, just as evangelistic campaigns are now. Let us build right public sentiment continually and guard the people against wrong and dangerous sentiment always.

Separation of Church and State: Why It Matters

The Christian Index

Up to the present time the discussion of President Roosevelt's appointment of Myron C. Taylor has chiefly centered in the precise nature of Mr. Taylor's status. But there is a much deeper issue. What is the ground for such opposition? What real difference would it make if the American government should definitely decide to maintain an embassy at the Vatican? It would make a tremendous difference—and it is important that everyone should know why. "The separation of Church and State" lies at the heart of the idea. The fact that the Roman Catholic Archbishop of New York could recently refer to the separation of Church and State as a mere "shibboleth" indicates the necessity for our re-thinking our heritage.

When our fathers embedded in the Constitution the principle that Congress should make no law "respecting an establishment of religion," it was no casual matter. They had abundant reason. Our fathers were determined that in the new nation all religious bodies were to be equal in the eyes of the federal government. This "separation of Church and State" never meant that the State was unfriendly or even indifferent to religion. On the contrary, the framers of the Constitution were providing for the Church a setting in which it should be free to order its own life without interference from the State. Every religious group was to stand on its own feet, free and unhindered, depending for its influence on its own spiritual vitality, not on any external prestige or power conferred by the State. The "separation of Church and State" thus understood, is no "shibboleth"; it is one of the priceless treasures of American history, of as much importance today as it ever was. Some of those who would see no objection to the diplomatic recognition of the Vatican argue that it is the Vatican State, not the Roman Catholic Church with which relations are proposed. But it is impossible to distinguish between the Catholic Church as a religious body and the Catholic Church as a political body. The Roman Catholic pressure for the establishment of diplomatic relations with the Vatican therefore forces us to ask frankly whether the Catholic Church would like to change our historic American view as to the relation of Church and State.

(Autocratic and totalitarian as the Roman Catholic Church is, it knows how to be flexible enough to conform to different situations. It favors union of church and state where the Catholic Church can be the State Church and opposes it where some other religion is dominant. C. W. P.)

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

Harrison-Chilhowee Baptist Academy

PROF. ROY ANDERSON, PRINCIPAL — Seymour, Tennessee



FACTS ABOUT THE SCHOOL

Located at Seymour, Sevier County, Tennessee.
Had enrollment during 1939-40 of 350.
Students were enrolled from 35 Tennessee counties.
Included were 44 orphans and children from broken homes.
Ministerial students totaled 28.
Six states were represented in the enrollment.
Thirty-four students are working to earn part of their expenses.
Thirty-four were assisted by scholarship funds from various churches and organizations.
Harrison-Chilhowee is an academy with a Christian atmosphere.

SOME IMMEDIATE NEEDS

Scholarship funds for worthy boys and girls.
Repairs for Girls' Dormitory.

50,000 DIMES FUND

Harrison-Chilhowee is seeking to raise a fund of 50,000 dimes to help preachers go to school. Giving to this fund, on Christian Education Day, June 23, is a privilege your Sunday School and other organizations should have. For further information, write Roy Anderson, Principal, Seymour, Tenn.



FACULTY, 1939-1940

Left to right, each row separate: Roy Anderson, Principal and Manual Training; Miss Gertrude Atchley, History and Book-keeper; William Hall, Dean of School, Bible, English; Miss Cora Alma Davis, English and Librarian; Clifton Meredith, Mathematics and Coach; Miss Louise Myers, Home Economics and French; and York Stewart, Dean of Boys, Science.



MINISTERIAL GROUP, 1939-40

FACULTY, 1939-1940

Left to right, each row separate: Mrs. Roy Anderson, Seventh and Eighth Grades; Miss Ruth Hodges, Fifth and Sixth Grades; Mrs. J. E. Hicks, Third and Fourth Grades; Mrs. Hollis Rolen, First and Second Grades; Miss Marguerite Mountain, Dean of Girls, Teacher of Piano, Voice and Expression; Mrs. Daisy Smith, Dietician; and J. E. Hicks, Custodian.

The Young South

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

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." 2 Tim. 2:15.

Challenging Christians to study I heard a speaker say, "Come on in, the water's warm." As youth of today, and many through sacrifice, seeks education some Christians seek to fit themselves to God's service. We have to be in one of these groups, either the group of Christians who are studying or the group that is not studying. Getting an education is important as that is a becoming and qualified part of being fitted for Christian service but above all and, at any cost, every Christian should gain knowledge of His duty as a Christian; should be a learned Bible scholar. Our churches make this possible.

When I graduated from high school I received a motto that says, "Life will be golden all the way if we shall live it right this day. The worth of it depends on how we use this moment, here and now." This motto faces my bed and is a pleasant reminder each morning that a new and important day is dawning and which, if I live it right, will make a worthwhile part of my life. I want to be alert as to my Christian duty so I shall not waste my life. Now everyone knows that all work and no play, or all play and no work will make us dull children so let's not only play but also let's accept this speaker's challenge to "Come on in."

Opportunity does not always knock.

Dear Boys and Girls:

Spring is drawing to a close and as I look back and take inventory, once more I am very grateful for you. You have written letter after letter of inspiration, happiness and encouragement and you have remembered, and chosen well, verses of scripture on soul-winning. I am reminded also that many of you have pals all over the state that you have met through our page. I love everyone of you and I want you to keep on writing.

Now that summer will soon be here I'd like to have some resolutions. You've told me what you've done this spring, but what are you going to do this summer? Won't each one of you resolve to do some one thing this summer for Christ? Then won't you sit down and mail it to me right away so we can print it on our page the very first week of summer?

One week, two weeks, three weeks, that's all we have left of spring. Let's make them count for Christ. We can do this by counting out sin!

Your friend,

Aunt Polly

"Maywood" Shouns, Tenn.

Dear Aunt Polly:

I have been reading the BAPTIST AND REFLECTOR. I love to read the YOUNG SOUTH page. I am a Christian and know the Christian life is a happy one. I am the leader of the Pleasant Grove Sunbeam Band. I have been in Vacation Bible School. I am in the Junior class. I keep the roll and have 26 on roll. I taught the Primary class for Miss Mable Neatherly. Miss Mary Northington was up at my house about three weeks ago.

Lovingly,

MAY BROWN MOUNT.
Congratulations, May Brown, your scripture

is good and we are using it this week on our page! Surely no one but a Christian could have chosen such a fine verse. I am sure you loved having Miss Mary Northington in your home. She is a wonderful Christian.

Hixson, Tenn., Route 2.

Dear Aunt Polly:

I am a girl 12 years of age. I go to the Falling Water Church. Rev. Paul Norris is our pastor. I am not a Christian but I hope to become one soon. I haven't missed going to Sunday school in about three years. Hope my card isn't too long. Hoping to get an answer from you,

LAURA MAE CHILDS.

Laura Mae, I wish I could sit down and answer every letter I receive, but that would be impossible, so I'll have to take this means of telling you how happy I am that you have written and I hope you'll write again. We are sorry that you are not a Christian. We shall remember you in our prayers.

Bells, Tenn.

Dear Aunt Polly:

My name is Pauline but everyone calls me Polly. I wonder if your name is Pauline. I am 12 and will be 13 July 2, 1940. I have been going to the D.V.B.S. Wednesday was the last day. I am a member of the Bells Baptist Church and attend regularly. I am president of my Sunday school class, of the G.A. and B.T.U. Brother L. G. Frey is my pastor, Mrs. C. B. Garrett my Sunday school teacher. Mrs. Tom Barns is my G.A. leader and Mrs. Lem Pearson is my B.T.U. leader. I enjoy reading the YOUNG SOUTH very much and would also enjoy reading letters from boys and girls near my age.

Your friend,

POLLY WORRELL.

No, Polly, my name isn't Pauline. I rather wish it were though because I think that is a pretty name. I hope you receive some letters from the YOUNG SOUTH boys and girls.

Gardensville, Tenn.

Dear Aunt Polly:

I am 8 years old. My school is out. I will be in the fourth grade next time. I go to Sunday school at New Middleton. I am in the Primary class. Mrs. Herlen Nixon is my teacher. Rev. Warren Clapp is the pastor. I like them both. I enjoy the YOUNG SOUTH.

Your little friend,

VIRGINIA SUE BLEVINS.

We are so glad that you like our page, Virginia Sue. You are smart to be in the fourth grade. What are you going to do this summer?

912 Knicker St., N. Chattanooga, Tenn.

Dear Aunt Polly:

I have written before. I am 7 and will be 8 June 19. Please tell me whom I can write to at the Orphanage. I read my Bible most every day.

Sincerely yours,

JEANNINE WATSON.

We like to hear from the boys and girls more than once, Jeannine. Please write again. See last week's page for an orphan to write to.

Greeneville, Tenn.

Dear Aunt Polly:

I am a girl 8 years old. I go to Providence Church in the Holston Valley Association. My Sunday school teacher is Mrs. F. A. Robinette. Our superintendent is Mrs. D. T. Lawson. Our pastor is Rev. B. H. McLain. I enjoy the YOUNG SOUTH page very much. I would be pleased if you would send me a name of a girl or boy at the Baptist Orphans' Home. I go to Walnut Hill school. They cut our school out on Tuesday, April 2, 1940 on account of attendance. I passed to the fifth grade this year. My teacher was Miss Sallie Mathes last

year. I hope you don't think my letter is too long. I belong to the Sunbeam Band and I am the secretary and treasurer.

Your friend,

INA SUE HECK.

I guess you are glad school is out, Ina Sue. You'll have time to write us another letter, won't you? Your letter isn't too long and we are so glad that you wrote.

MUSIC LESSONS

ALICIA WOOD

"Betty," called Mother, "it's time to practice your music lesson."

"Oh, dear," sighed Betty. "I can't see why I have to take music lessons. Judy and Ann don't, and practicing is such a nuisance."

Sulkily, Betty sat down at the piano and began her scales. She played them carelessly, using wrong fingers, thumping the keys.

Suddenly she heard a robin twittering. The twittering stopped as Betty finished a scale; began when she started a new one. It was as if Mr. Robin were singing a solo.

Betty's fingers moved over the keys more carefully now. She played softly, listening for the sound of the robin's chirping. It was no time at all before she had practiced all the scales. Now she could play what she liked.

As Betty paused to turn a page, she heard the grocery man at the back door. He was talking to Mother, "I'd much rather hear someone play like that than listen to any radio or victrola you can buy."

Betty felt proud. She found her favorite piece and played it, humming softly.

"I could even make up words to sing with it," she thought.

When Mother came in to tell her she had practiced long enough, she played her favorite song again. She didn't mention the words she was going to write.

Betty was putting her music in the piano-bench when Judy and Ann came to the door.

"Oh, don't stop," Judy called. "We found a songbook at my house. 'Old Black Joe' is in it. Can you play it? We'd like to sing."

"I think so," replied Betty.

It was fun, sitting proudly on the piano-bench with Judy and Ann behind her singing.

"I'm glad I can take music lessons," Betty thought happily.

—Story World.

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"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

—May Brown Mount.

BEHOLD, THE DREAMER COMETH

By HELEN NOBLES

(Winner of A. T. Robertson Christian Education Essay Prize in Southern Literary Festival Contest at Blue Mountain College, Blue Mountain, Miss.)

"Behold, the dreamer cometh," they said, and they plotted to kill him. They hated their younger brother, Joseph, because he was a dreamer, because he lived partially in another world of dreams and visions, while their own world consisted of everyday and not always pleasant realities. But instead of killing him, they sold him, sold the dreamer and his dreams for twenty pieces of silver foolishly believing that they were rid of him forever. Time went on and they forgot the dreamer, but thankful indeed they must have been for his dreams when starvation was a grim reality and only Joseph could give them food. Joseph was not the only dreamer who had been despised, plotted against, and sold for a few pieces of silver. His were not the only dreams that had been scorned and rejected.

All men who have ever done any great deed have been men of lofty visions. All men of great actions have first been men of great dreams. Someone has said that the dreamers are the architects of greatness. And they are more than that. They are the builders of empires, the movers of the world, the creators of things that shall live forever.

From the dawn of history until today, every great forward step has been made by one whose soul was filled with dreams, who was able to live in this world of grim realities but, at the same time, fix his eye on a star high in the heavens and work with his whole being to reach that star. He faced the dawn, and though he may never have seen the rising sun, his dreams lived on and soon ceased to be mere hopes and ideals and become realities.

For forty years Moses led the Children of Israel through the wilderness. During sickness and sorrow, toil and trouble the vision of the Promised Land was ever before him. Columbus had a vision. It was one that he knew to be true, so he sailed on and on while others thought that he had lost his mind and plotted against his life. But he found that for which he was searching. Handel lived in a world of perpetual darkness, yet he had a dream which he set to music and the world still thrills to the Hallelujah Chorus. We speak of Thomas Jefferson as one of our greatest statesmen. He was also one of our greatest dreamers. He had a vision of a great democracy in America where every man would be a man. Today America is still striving to bring that dream to pass.

Napoleon, when he was still a small boy, told his uncle one day of his dreams for the future. "Dreams," scoffed his uncle, "nothing but dreams!" Then the young boy, taking the man to a window and pointing toward the noonday sky, asked, "Do you see that star?" "No," was the reply. "Well, I do," he answered and that star led him to almost unbelievable heights of greatness. He had a dream and with it

became master of Europe at the age of thirty-two.

You cannot kill a dream any more than you can kill a soul. If you try to imprison it, you will get a *Pilgrim's Progress*; if you blind it, you will get a *Paradise Lost*; if you deafen it, you will get the immortal music of a Beethoven; if you crucify it, you will get the Savior of all mankind.

Most people are surrounded by conditions that are far from ideal, but there may be songs in their souls that wend their way toward the heavens. You may force a dreamer to spend his days feeding pigs, but there is no power on earth that can take his dreams away from him. How empty, sordid, and useless must be the existence of one who lives entirely in a world of actualities, whose life is completely filled with the dull and commonplace, who has resigned himself to what he believes to be his fate, and whose very being has never soared out of this world of things as they are into the wonderland of dreams, ideals, and aspirations.

Throughout the world there are works of art of such magnificence and splendor that gazing upon them you are held speechless with wonder and admiration. The voice is lifted in praise as you marvel at the great cathedrals of the Old World. Praise for whom? Not the thousands of toilers who labored for years in building them, for they soon passed on and were forgotten. The praises are sung to the one to whom the vision belonged, the dreamer who was standing behind it all making the dream come true. An essential part in every realm is the toiler, but he is here today and gone tomorrow, while the dreamer lives on and on. Gold and silver, brick and stone shall pass away, dust shall return to dust, but dreams will go on forever.

Christ tells us that man shall not live by bread alone. Life has its source from within and must be fed from within. The thing that saves our civilization and makes it ever greater is not bread and steel and cotton, but the everlasting search for the ideal.

Man cannot shut himself away from the world and hope to dream himself into a happy, abundant life. He must face realities, but God performed one of his most marvelous acts when He put an upward reach into the heart of man. The man who never dreams, who has no ideals and aspirations, who never sees things as they might be for looking at things as they are, is leaving to waste the God-given faculty of yearning for that which is higher and nobler. He is trying to stamp out the ideal life that is in his blood.

It is the dreamer who fights for bigger things and who sees further than the present. It is he who knows that if dreams are high enough and are dreamed for hard enough they will eventually come true, no matter how many others may have failed. To build castles in the air and then leave them suspended far out of the reach of everyone is useless and fantastic, but it is different to build those castles and then struggle to put solid foundations underneath them.

Emerson was not talking nonsense when he said, "Hitch your wagon to a star." But he knew that there was more to it than just that. He knew that it was necessary for the one in the wagon to cling to his seat with all his strength and ability, even

until death, before he would find himself gradually drawing nearer and nearer that star. Perhaps he would live to grasp that star in his own hands, or perhaps he would pass on with it still out of his reach, but the day would come when mankind would know that his dream was true.

It is the dreamer, lying buried somewhere in the past, who built up the civilization of which man is now prone to be so proud. He it was who built Ninevah and he it was who eventually overthrew it. What is this age in which we are now living except one dream that is dying or another that is just being born?

"And therefore, today is thrilling
With a past day's late fulfilling;
And the multitudes are enlisted
In the faith that their fathers resisted;
And scorning the dreams of tomorrow,
And bringing to pass as they may,
In this world for its joy or its sorrow
The dreams that were scorned yesterday."
"Behold, the dreamer cometh," - - - and
remaineth forever.

—Southern Baptist College News and Views.

THOUGHT FOR THE WEEK

Remember to take an offering for Christian Education on or before Sunday, June 23. Send your offering to Dr. John D. Freeman, Executive Secretary, 149 Sixth Avenue, North, Nashville, Tennessee.

DOUBLE RECOGNITION BANQUET

Honoring Dr. and Mrs. W. F. Powell, as they completed their nineteenth year of service, and those who have received awards in the Sunday School Training Course since June 1, 1939, the First Baptist Church, Nashville, was host at a Recognition banquet on Wednesday, May 29. It is a great thing to have a fine pastor and wife at the head of a church. It is a still greater thing to have a pastor who is interested in the training of his Sunday school members. The many who received awards at this banquet spoke a great deal for this pastor.

Have you read the article on the subject "The Southern Baptist Rural Churches" by J. N. Barnette, in this week's Reflector?

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

Some Imperatives of The Christian College

(JOHN L. HILL, Book Editor, Baptist Sunday School Board, Nashville, Tenn.)

Taken from June 1939 Baptist Training Union Magazine.

Not more than a moment's reflection is required to convince one that it is more difficult for a college to be Christian today than in any period of Christian education. In a peculiar sense the Christian college is a product of the home and of the church; it would be too much to expect that the college would not be affected by these basic institutions. No longer is the home a center of Christian instruction, no longer does it fashion its ideals and conduct after the principles and teachings of Jesus, no longer do boys and girls come out of our homes with unshakable convictions on the verities of Christian truth. These products of the home constitute, of course, the student bodies of our colleges. Much could be said in support of the assertion that it is not easy to find churches that are definitely Christian. Certainly most of them are rather flabby forces for positive Christian living; few of them are the power houses which their Founder intended them to be. The members of our churches constitute for the most part the constituency of our colleges.

The Christian college is but a unit in the great system of education: intercollegiate relationships almost inevitably color the atmosphere of the Christian college. Many centers of graduate instruction either ignore or deny God, and yet the faculties of our colleges must study in these institutions; the extracurricular activities and the student organizations of the large tax-supported institutions, often godless if not pagan, tend to set the standards for student life in all universities and colleges. The college, of course, is a part of its age, a member of the community which it would serve; the college cannot but be influenced by the spirit of the times. Surely, it is no exaggeration to say that today men wear their religion rather loosely, that Christian sanctions carry very little weight, that spiritual poverty threatens to cast its blight over modern civilization. Shall the Christian college stand or shall it capitulate before the demands of a purely materialistic age?

This inadequate attempt at brief diagnosis of spiritual difficulties suggests at once the tremendous problem before the Christian college as it seeks the financial support necessary to its respectable existence and functioning. And yet we submit that the very seriousness of these difficulties constitutes an overwhelming argument for the continuance of colleges that dare to be definitely Christian. Parents who may be more or less indifferent religiously want their children educated in a positive Christian atmosphere; churches all over the land are hungry for the dynamic leadership of intelligent, consecrated young men and young women; thinking people everywhere are beginning to question seriously the adequacy of man-made theories and systems of philosophy, and

are recognizing the barrenness of culture without spirituality; the emptiness of our boasted civilization is becoming more apparent, and our most capable and trusted leaders are saying that our civilization can't endure without a soul and without God. These and multiplied other needs demand the Christian college; the world is prepared to pay a high premium for colleges that can meet this demand. Have our colleges the grace and the courage to meet the situation?

Believing that many have already accepted the challenge, and that others will join them, we venture to suggest a few imperatives of the Christian college. The principles and ideals of the college must be genuinely Christian. To this end we believe strongly in a written declaration of such principles, not necessarily embodying time-honored creeds but stressing clearly the position of the college as to such fundamentals as the Bible and the person and ministry of Jesus. Such a declaration should serve as a guide in the hands of nominating or appointing officials, and the lives of all persons considered for recommendation should harmonize with this declaration. We do not advocate the signing of such document by administrators and faculty; but we would insist that the life of the individual is more emphatic than his signature. We believe it is the duty of all administrative officials to see to it that the spirit of the ideals of the college is carried out by every teacher. Disloyalty and dishonesty are not to be excused under the guise of academic freedom.

Frankly and unashamedly, the Christian college must recognize Christ as "The Light" and "The Truth," and must know that instruction which conflicts with the Master's time-proved principles cannot but lead to mist and fog and darkness. In this day of "measuring rods" and shifting scenes, it is inexpressibly fortunate that the Christian college has a standard that cannot be affected by changes in fortune or circumstance; it holds always.

Every college graduate knows that the strength of the college is in its faculty, and that the permanent value of a college education is the impress of personality upon the life of the student. Faculty members of the Christian college, therefore, must be wholeheartedly Christian men and women whose lives of open and happy devotion to Jesus and to his church somehow find their way into the formative personalities of the students and influence them for all time to come. Such reflection establishes the fact that the student may flunk the course without permanent injury, provided he gets the teacher. Given correct ideals and worthy personification of those ideals in the lives of all in positions of leadership or instruction, the Christian college can mold the character and conduct of every member of the college community.

With this background of "higher-ups," it is not too much to expect that the campus may become enthusiastically Christian. The campus, of course, belongs essentially to the students, and many times the influences of the campus are the permanent ones in shaping the bent of a life. Young people respect greatly the opinions of those whom they honor, and such honored ones, without precept or preaching,

may project their ideals onto the campus through the lives of intelligent student leaders. It would seem that the time has come for the elimination of much of the traditional foolishness that continues to clutter the average campus. There is warrant in neither Christianity nor sense for making the campus either the loafer's campground or the prankster's shrine; already colleges and universities that do not pretend to be Christian are becoming inhospitable to such — the Christian college should lead in such purging.

Just because it is "socially stylish," practices are tolerated on Christian campuses that long since should have been thrown into the discard. Crookedness, filthiness, drinking, gambling, vice, rottenness, dishonesty—these and their kind have no place in decent society, and the world is waiting for colleges with sufficient Christian fortitude to put the ban on such, and mean it! Of course, the immediate effect might be the loss of some alleged prestige, but the permanent results would be altogether helpful and profitable.

We claim that the Christian life is the only happy life. By the same token, the Christian campus should be the happiest place in the world, providing every facility for the development and expression of wholesome social, recreational, and religious activities.

The multiplication of tax-supported institutions, the dwindling of large fortunes, and the inadequacy of denominational budgets keep ever before the Christian college its own precarious financial condition. In our judgment the way out is to give emphasis to the deepening of the Christian character of the college, for the Christian college has something that the world needs, and something that the world will not do without when once convinced that that thing is available.

AWARDS FOR APRIL BY CHURCHES

Beech River Association	1	Erwin, Ninth St.	1
Wildersville	1	Flag Pond	1
Beulah Association	13	Johnson City	20
Ridgely	13	Central	20
Union City	13	Southside	2
Woodland Mills	16	Johnson City	2
Tiptonville	7	Temple	57
Big Emory Association	21	Sullivan Heights	1
Pine Orchard	21	Johnson City, Union	7
Rockwood	24	Fall Branch	24
Trenton Street	133	Jefferson County Association	27
Walnut Hill	5	Dandridge	27
Big Hatchie Association	7	Jefferson City	6
Brighton	7	White Pine	1
Covington	37	Knox County Association	1
Holly Grove	23	Euclid Avenue	42
Liberty	11	First, Knoxville	1
Ripley	24	Smithwood	39
Carroll County Association	31	Madison County Association	15
Camden	31	Clover Creek	15
Trezevant	4	Cotton Grove	1
Chilhowee Association	57	Herrons	5
Alcoa	57	Jackson, First	5
Chilhowee Heights	4	Royal Street	41
Gayland	101	Pleasant	5
Marys Ile	101	Maury County Association	1
Concord Association	3	Mt. Pleasant	1
Murfreesboro	2	McMinn County Association	61
New Hope	2	Athens, First	31
Cumtland Association	1	Clearwater	25
Curtisville	13	East Athens	25
Duck River Association	13	Etowah	2
Wartrace	13	Rogers Creek	5
East Tennessee Association	1	Nolachucky Association	25
Holder's Grove	1	Bethel	25
Rankin	5	Morristown	25
Fayette Association	1	Witts	1
Gibson County Association	1	Riverside Association	12
Gibson	27	Granville	12
M.dway	27	Robertson County Association	1
Milan	8	Mt. Carmel	1
Hiwassee Association	16	North Springfield	1
Paint Rock	16	Springfield	1
Holston Association	67	Salem Association	1
Chimney	27	Woodbury	1
Erwin, First	27		

[Continued on page 19]

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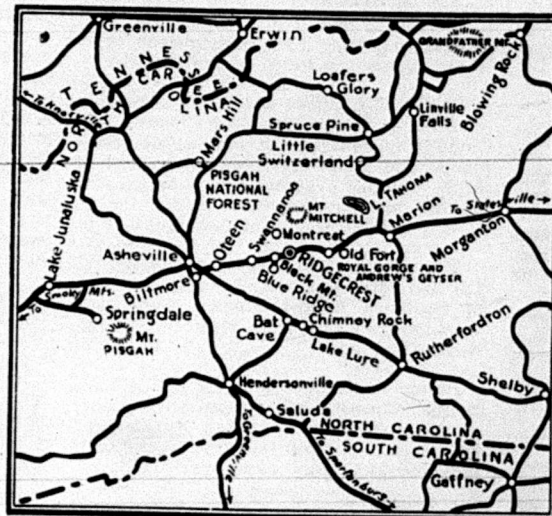
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FRIENDSHIP - FELLOWSHIP - FROLIC AND HIS SPIRIT OVER ALL

AMONG THE BRETHREN

By FLEETWOOD BALL

Under orders of his physician, Jacob Gartenhaus of the Home Mission Board has gone to Daytona Beach, Fla.

At the Commencement of Baylor University, Waco, Texas, in June, 312 are to receive degrees from that school. They represent 15 states and Hawaii, China and Russia.

At Ruhama Church, Birmingham, near Howard College, Frank Moody Purser of Oxford, Miss., recently closed a revival resulting in 62 additions, 31 by baptism.

Churches in New Orleans, Memphis, Birmingham, and Kansas City are strenuously working to entertain the Southern Baptist Convention in 1941.

Mrs. J. B. Leavell has been elected Dean of Blue Mountain Female College, Blue Mountain, Miss., succeeding Mother Berry, who has celebrated her 90th birthday.

Norris Leigh Hamlin was lately ordained to the full work of the ministry by 18th Street Church, Louisville, Ky. He has become pastor at Cambria, Ill.

W. Clyde Hankins has resigned the care of the First Church, Cleburne, Texas. He expects to sail July 13 for Brazil, where he will enter independent missionary work.

Carroll Hubbard, student in the Southern Seminary, is moving his family from Murray, Ky., to Louisville, Ky., where he will continue his work as a student.

A revival in the church at Morehead, Miss., L. E. McGowen, pastor, resulted in 15 additions. L. W. Ferrell of Jackson, Miss., did the preaching.

Norman Cox of the First Church, Meridian, Miss., lately did the preaching in a revival at Ruleville, Miss., resulting in 23 additions to the church. Others are expected soon.

A Youth's Revival at Meridian, Miss., has lately closed with 26 additions. The pastor, T. M. Fleming, was assisted by Barney Walker, who preached and Grant Sinclair who led the singing.

James B. Parker, who has been for 12 years pastor at Ripley, Miss., has been

called to Hernando, Miss., as successor to the late C. O. Cook.

W. R. White of the First Church, Oklahoma City, Okla., was recently elected president of Hardin-Simmons University, Abilene, Texas. He has not signified his position with the cause.

By THE EDITOR

Deacon F. B. Olds, father of Pastor Ernest Olds, of Curve, died May 20. The editor knew and loved him. God's grace be upon the sorrowing family and all the bereaved.

Pastor H. L. Carter and the First Church, Dickson, are using the period of June 2-9 for Eight Great Days for Youth and carrying on their Vacation Bible School at the same time.

"In God's Garden," a series of sermons on the Home, by L. B. Cobb, associate pastor of the First Church, Shreveport, La., sold by the Baptist Book Store at Shreveport, is 30 cents each instead of 50 cents as recently stated in the Reflector.

Pastor O. L. Rives did the preaching in a recent revival in the First Church, Gatlinburg, in which there were a fine attendance and spirit and nine professions of faith. Sunday evening, May 5, he preached the baccalaureate sermon for the Pi Beta Phi High School of Gatlinburg.

Miss Eddie Bell Leavell, daughter of Dr. and Mrs. Frank H. Leavell, secretary of Southern Baptist Student work, was recently graduated from Meredith College, North Carolina.

Pastor T. M. Boyd and the Buena Vista Baptist Church had services with dinner on the ground May 26, and in the afternoon he conducted memorial services at Spellings and McCaulley Cemetery.

Primitivo Delgado, Cuban, a senior at Carson-Newman College next fall, is to be with Pastor R. Lofton Hudson at Portland this summer and will be available for supply preaching. Write or see him at Portland. He is a worthy man.

The week of May 12, Cedar Grove Baptist Church, in Wilson County Association, was blessed by the service of Brethren Truman Woods and Elmer Foust, students

from Harrison-Chilhowee Baptist Academy, the former preaching each night and the latter leading the singing.

The work of Pastor H. Grady Coston at Bradshaw and New Hope churches in Giles County is going fine. They are expecting a great Vacation Bible School. Baptist and Reflector greatly appreciates Bro. Coston's faithfulness to the paper.

Following a conference of Dr. B. F. Hasty of the Relief and Annuity Board relative to the Ministers' Retirement Plan with the Executive Board of Carroll County Association, Friday evening, May 24, each church in the association was made the definite responsibility of a worker to enlist in the Plan, and a fine report is expected soon.

With Pastor W. Fred Hinesly, former pastor of the Baptist Tabernacle, Chattanooga, preaching and Mr. P. S. Rowland, Newnan, Ga., directing the music, the First Baptist Church, Roswell, N. M., held a recent revival with a total of 75 additions, many of them for baptism.

Pastor W. Wright Webb and the First Church, Newbern, are happy over the conversions that are taking place in the regular preaching services. Not long since four stalwart men between the ages of 20 and 40 were baptized and Sunday evening, May 26, nine between the same ages were baptized, all on a profession of faith, and two additions by letter were received.

The First Baptist Church, Columbia, is holding a Youth Revival June 2-9, in which Pastor W. E. Richardson is being assisted by Rev. W. O. Vaught, Jr., Kansas City, Mo., who is doing the preaching. The week of May 10 Maury County Association held a preachers' school in the First Church, with various parties visiting the churches of the association at night.

Pastor W. P. Everson and the Oakwood Baptist Church, Chattanooga, are happy over the results of a revival in which Evangelist Floyd Creasy, of Westmoreland, did the preaching and C. H. Petty, pastor of Apison Church, led the singing. There were 34 professions of faith and 29 additions, 11 by letter, and several reconsecrations.

Eighty-five conversions and 65 additions

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 26, 1940

	Sunday School	Training Union	Second					
Alcoa: Calvary	227		Corryton, Fairview	134	66	Lenoir City: First	425	82
First	300	112	Daisy	169	56	Pleasant Hill	202	
Antioch	106	46	Dyersburg, First	183	35	Maryville, First	601	
Bartlett	138		Donelson	512	152	Memphis: Bellevue	2095	657
Butler, Little Doe	144	68	Elizabethton: Eastside	156	69	Boulevard	382	165
Chattanooga: Alton Park	209		First	117	57	Central Avenue	477	187
Avondale	675	175	Immanuel	542	200	First	925	142
Calvary	411		Little Mountain	119	66	LaBelle	561	204
Central	373	72	Siam	164		Temple	1201	301
Eastdale	225	94	Southside	310	204	Murfreesboro, First	421	98
East Lake	510		Watauga	101	47	McMinnville, Magness Memorial	235	69
Edgewood	197		Erwin: Calvary	293	145	Mount Juliet, Fellowship	74	70
First	931	123	First	351	91	Nashville: Central	47	
Highland Park	610	181	Fountain City: Central	434		Edgfield		106
Northside	485	120	First	643	99	Englewood	327	100
Oak Grove	255	89	Gallatin, First	279		First		406
Oakwood	188	61	Georgia, South Rossville	220		Freeland	115	
Pine Grove	113	70	Gladeville	145	35	Grace	830	
Red Bank	508	119	Grand Junction	91	28	Lockeland	423	105
Ridgedale	724	224	Goodlettsville, Union Hill	131	48	Seventh Avenue	174	51
Signal Hill	150	51	Hixson: First	183	38	Third Avenue	154	62
South St. Elmo	139	48	Mission	38		Paris, First	393	
Tabernacle	425		Hermitage, New Hope	83	119	Rockwood, First	252	110
White Oak	188	59	Jackson: Center	802	89	Sevierville, Alder Branch	123	
Woodland Heights	112		First	689	371	Seymour, Cedar Grove	130	56
Woodland Park	886		West Jackson	548	53	Shelbyville, First	161	79
Cleveland: Big Springs	304	166	Johnson City, Central	977	127	Soddy, Oak Street	140	20
First	388	72	Knoxville: Bell Avenue	982	226	Smyrna	45	
Clarksville, First	368	104	Broadway	138	49	Sweetwater, First	476	
Church Hill, Oak Grove	51	51	Fifth Avenue	230	166	Townsend, Bethel	156	
Columbia: First	268	53	Gayland Heights	138	52	Trenton, First	364	250
			Lebanon	230		Union City, First	682	
						W...	125	

marked a revival in the Walnut Street Church, Owensboro, Ky., W. S. Coakley, pastor, with Evangelist C. L. Hammond, Knoxville, Tenn., doing the preaching and John Lynch of Evansville, Ind., directing the music. Evangelist Hammond is busy in his work.

Wade Carver, ordained to the ministry in November, 1939, is happy over the blessings of the Lord on his work as pastor of Central Baptist Church in Madison Association. The Sunday school and Training Union have been reorganized and enlarged, 10 conversions have been had this year and a movement is under way to remodel the church building for more effective Sunday school work.

Wednesday evening, May 29, the First Baptist Church, Nashville, had a double recognition banquet and program, honoring Dr. and Mrs. W. F. Powell upon the completion of nineteen years of service with the church, and those in the church who had received Sunday School Training Course awards since June 1, 1939. W. A. Harrell, secretary of the Architectural Department of the Sunday School Board, was in charge. It was a gracious occasion.

Fourteen additions, with 7 of them by baptism on a profession of faith, and great help to the church marked the recent revival in the Baptist Tabernacle, Paducah, Ky., in which the preaching was done by Dr. James L. Sullivan, pastor of the First Church, Ripley, Tenn. H. B. Woodward, formerly of Bells, pastor of Tabernacle Church, has welcomed 64 additions since going there last September.

The following friends recently visited the Baptist and Reflector office: W. H. Matthews, Carthage; Rev. W. S. Bates, Jr., Decherd; Rev. C. H. Robinson, Goodlettsville; Rev. H. L. Carter, Dickson; Rev. Joe L. Wells, Anna, Ill.; Rev. Robert Patterson, Savannah; Rev. B. Frank Collins, Chattanooga; Rev. B. Frank Hasty, Dallas, Texas; Rev. W. A. Carroll, Knoxville; Rev. James Rees, Shelbyville, and Rev. W. E. Richardson, Columbia. We cordially invite them to come again.

With the Churches: Athens—First, Pastor Bond received 1 by baptism. Butler—Little Doe, Pastor Gregg received 5 for baptism, 2 by letter. Chattanooga—Calvary, Pastor McMahan received for baptism 2, baptized 4. Eastdale, Pastor Tallant received by letter 2; East Lake, Pastor Crantford received by letter 4; Edgewood, Pastor Solie received for baptism 1; Highland Park, Pastor DeVane received by letter 1, for baptism 1; Northside, Pastor Selman received by letter 2; Oak Grove, Pastor Donahoo received by letter 1; Ridgedale, Pastor Ivey received for baptism 1; Signal Hill, Pastor Curtis received by letter 1, for baptism 1; South St. Elmo, Pastor Ziegler received by letter 1; Tabernacle, Pastor Denny received for baptism 1, baptized 1; White Oak, Pastor Horlitz received for baptism 2; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 12, baptized 11. Daisy—Pastor Black received 1 for baptism. Elizabethton—First, Pastor Starke received for baptism 1, baptized 2. Jackson—Center, Pastor Carver received 4 for baptism; First, Pastor Boone welcomed 1 by letter, 1 for baptism, baptized 3. Knoxville—Bell Avenue, Pastor Allen welcomed 1 by statement, for baptism 1, baptized 2; Fifth Avenue, Pastor Wood welcomed 7 additions to the church. Memphis—Bellevue, Pastor Lee welcomed 5 by let-

ter, 1 for baptism, baptized 1; Boulevard, Pastor Arbuckle received by letter 2, baptized 3; Labelle, Pastor Baker received 2 by letter, 1 for baptism. Nashville—Central, Pastor Wright received by letter 2, for baptism 1; Freeland, Pastor Osborn received for baptism 1, baptized 2; Grace, Pastor Ewton received for baptism 1, baptized 1; Lockeland, Pastor McMurry received 2 by letter, for baptism 2; Seventh, Pastor Barnett received by letter 1, baptized 1. Soddy—Oak Street, Pastor Franklin received by letter 1, for baptism 1.

AWARDS FOR APRIL (Continued from page 16)

Sevier Association		Big Spring	116
Durport	42	Brainerd	9
Nashville Association		Calvary	14
Antioch	57	Cedar Springs	32
Baker's Grove	31	Chamberlain Ave.	33
Belmont Heights	127	Central	36
Calvary	12	East	56
Donelson	33	First	50
Eastland	61	South	46
Edgefield	82	Clifton Hills	9
First	254	Concord	77
Franklin	6	Eastdale	63
Freeland	41	East Lake	7
Goodlettsville	30	Edgewood	23
Grace	104	Highland Park	45
Grandview	55	Hixson	9
Green Hill	6	Lookout Valley	5
Immanuel	4	Macedonia	1
Inglewood	45	Morris Hill	63
Ivy's Chapel	3	Mountain Creek	1
Judson	117	Northside	23
Lockeland	59	Oak Grove	41
Madison	63	Oak Street	40
Mall Creek	13	Oakwood	25
New Hope	62	Parker's Gap	25
North Edgefield	31	Red Bank	11
North End	57	Ridgedale	7
Old Hickory	134	Shepherd	14
Park Avenue	71	Signal Hill	12
Radnor	40	Silverdale	22
Richland	29	Spring Creek	19
Seventh	2	St. Elmo	10
Shelby Avenue	107	Summerfield	10
Fatherland	66	Tyner	22
Tennessee Home	172	White Oak	11
Third	1	Woodland Heights	7
Una	37	Woodland Park	45
Union Hill	49	Daisy	10
Woodbine	41	Michigan Avenue	37
Harphel Heights	4	Mt. Carmel	1
Sweetwater Association		Western District	
Loudon	14	Association	
Sweetwater	1	Jones Chapel	1
Tennessee Valley		Paris	72
Association		New Hope	10
Dayton	1	Shelby County	
Watsuga Association		Association	
Elizabethton	2	Bartlett	27
2nd, Calvary	6	Bellevue	133
Elk River	2	Boulevard	169
Hampton	11	Central Avenue	93
Pleasant Grove	14	Collinsville	9
Siam Valley	6	Eudora	2
Stoney Creek	21	First	56
Immanuel	3	Forest Hill	13
Watsuga	1	Galilee	54
Ocoee Association		Germantown	4
Alton Park	22	Highland Heights	129
Antioch	2	Hollywood	9
Apison	16	LaBelle	41
Avondale	59	Louisiana Street	110
Tabernacle	24	Levi	53

McLean Boulevard	4	Buntyn Street	7
Malcomb Avenue	18	Calvary	63
Mallory Heights	71	Longview Heights	51
Merton Avenue	40	Wilson County	
National Avenue	115	Association	
Prescott Memorial	83	Mt. Juliet	40
Seventh Street	96	Mt. Olivet	17
Speedway Terrace	59	Round Lick	32
Temple	154	Watertown	31
Trinity	1	Alexandria	3
Union Avenue	101	Cedar Grove	12
Yale	62	Smith Fork	17

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Preachers' School at Union University

By R. E. GUY, Jackson.

"The Preachers' School" at Union University will be June 24-28—just one week this time because we had one week in March at West Jackson Church.

Dr. J. E. Skinner will lecture twice each day on "Baptist Doctrines." Dr. J. F. Carter will lecture twice each day on "The Book of Galatians." Bro. Jesse Daniels will teach "The Church Using Its Sunday School." Miss Onnie Skinner will teach a class in English one hour each day.

The State Board will furnish your books and board. You will room in Adams Hall.

We want a much larger number than we had last year. If you know some preacher who should come you may invite him on the terms stated above.

You know all the members of this faculty well except Dr. Carter. He has been teaching in Clark College at Newton, Miss., for several years and we are glad to have him with us in this school.

Annual School for Preachers' and Choir Directors

Carson-Newman College

June 17th to 28th, 1940

HISTORY

The school for preachers was established by Mr. W. D. Hudgins, State Sunday School Superintendent of Tennessee for many years.

PROGRAM

The purpose of the school is to give Bible training to the following:

1. To a large group of our God called preachers who have not had the opportunities of a college or seminary education.
2. Many of our preachers who have had college and seminary training enjoy the fellowship of the preachers' school and appreciate the opportunity to come again in contact with great teachers of the Bible.

PLAN

The college furnishes room, water, and lights, free to all preachers who will come. Meals are served by the college at a nominal cost of \$7.50 for the whole period. Pastors in the state who have not had college or seminary training are furnished free meals by the State Mission Board. Pastors who have had college or seminary training and preachers who are not pastors may pay their own board and enjoy the privilege of the school.

CHOIR DIRECTORS

One of the great needs of our churches today is competent choir directors and song leaders. To give all the help possible in this field of service, we are establishing this year in connection with the preachers' school a school for choir directors. We invite all churches to send their song leaders (this includes women as well as men) to this school and agree to furnish room free and meals for \$7.50.

TEACHERS AND COURSES

Geographical and Religious Background of Israel—Dr. J. McKee Adams.

A Study of the Revelation—Dr. A. F. Mahan.

Scriptural Evangelism—Dr. William A. Keel.

The Church, Its Members, and Program—Dr. James T. Warren.

Essentials in Sacred Music—Professor Sterling L. Price.

NOTE CAREFULLY

All persons attending the school must bring pillow, pillow case, sheets, blanket, and towels.

Begin now to make your plans to attend and write President James T. Warren, Jefferson City, Tenn.

Professor Chester E. Swor of Mississippi College is completing the year's leave of absence granted him by his institution to conduct youth weeks and youth revivals throughout the South. Mr. Swor is this week announcing his plan to spend still another year in the youth work before returning to his teaching duties. Therefore, he will be open to engagements for a number of weeks during the Fall of 1940 and the Spring and Summer of 1941. Let churches desiring his services write him as early in June as possible, at Clinton, Miss., as he will make up his schedule prior to July 1.

Pastor Clinton S. Wright and the Woodbury Baptist Church are to be assisted in their annual revival, beginning the fourth Sunday in August, by Evangelist W. C. McPherson, Alexandria. At three times over a period of twenty years he was formerly pastor at Woodbury and during that time by request of the church he did the preaching in five of their revivals. In several different states he has been asked to repeat dates for meetings, some for five and in one case up to ten meetings, thirty of these churches being in Tennessee.

Licensed to preach in 1937 by Powell's Chapel Baptist Church, Vern B. Powers, 19, son of Pastor and Mrs. B. B. Powers, Mt. Juliet, was, at the request of Green Hill Baptist Church, Nashville Association, ordained to the gospel ministry, Sunday, May 19, in the Mt. Juliet Church. His father was chosen moderator of the pres-

bytery and Grafton Major, clerk. Others in the presbytery, with specific parts on the program, were: C. H. Warren, Lebanon; L. S. Sedberry, Murfreesboro; Guard Green, Donelson; C. D. Creasman, Nashville; J. A. Giffard, Mt. Juliet; Ray Dean, Old Hickory. The newly ordained minister pronounced the benediction. The Lord's grace be upon him abundantly in his work.

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