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Baptist and Reflector

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

VOLUME 106

THURSDAY, OCTOBER 10, 1940

NUMBER 40

WELCOME . . . B. S. U. DELEGATES

Mr. Henry C. Rogers, Director,
Baptist Student Union,
149 Sixth Avenue, North,
Nashville, Tennessee.

Dear Mr. Rogers:

About one year ago the University of Tennessee Junior College in great happiness joined the local Baptist friends in extending a hearty invitation to the Tennessee Baptist Student Union to make Martin, Tennessee, the convention city for 1940. We were immensely pleased that the convention was able to accept the invitation.

As the time approaches for the Baptist Student Union to convene in its annual session at Martin we find ourselves enthusiastically waiting the arrival of the delegates. Everything is being put in readiness for carrying out all plans of the hostess city. The faculty of the Junior College and the largest student body ever to assemble at the institution want to extend to the Baptist Student Union and its director a hearty welcome to the convention in our town.

It is with special pleasure we look forward to the annual banquet in the University dining hall. Plans are completed for this event. We trust that the good food and excellent fellowship of the evening will be stimulating.

To think of the privilege that will be ours at the school, to share in the entertainment of these Christian young men and young women from Tennessee gives us a sense of appreciation of the great privilege of service. At the same time we are aware of the equally great privilege of sharing in the inspirational messages and benefits of the convention.

Cordially yours,

Paul Meek,

Executive Officer.

Baptist and Reflector

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

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McCowan-Mercer Press, Inc., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, except during Christmas week, under the act of March 3, 1879.
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.
Terms of Subscription—Single subscriptions payable in advance, one year \$2.00, six months \$1.00. Club rates and plans sent on request.
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

Gazing Up Into Heaven

WHEN JESUS ASCENDED to God, the disciples watched Him until He went out of sight. The indication is that they kept on looking until the celestial visitors said: "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then the disciples returned to Jerusalem and to the service which was before them.

Their gazing into heaven was entirely proper until a certain point was reached. But that gazing was not to be so prolonged as to displace the service commanded to them and expected of them. That service was to proclaim and apply the gospel "unto the uttermost part of the earth" (Acts 1:8).

One can *metaphorically* gaze up into heaven beyond the proper point. This is done, for instance, when the doctrine of the second coming of Christ is so stressed that one spends the major portion of his time in ecstatic and wondering contemplation of it and does not, in the reasonable measure of his ability, join with the brethren and the churches in worldwide missionary service. The principle here applies to all the great truths revealed in the Word of God.

The New Testament attitude is not to "wait for His Son from heaven," but to "serve the living and true God; And to wait for his Son from heaven" (1 Thess. 1:9,10). Service is to be joined to the waiting. When the glorious doctrine of the second coming or any other doctrine is merely enjoyed and not also employed and when it receives such an unbalanced emphasis as to cut the nerve of church and denominational loyalty, unity and missionary zeal, then there is an unscriptural reaction to that doctrine.

What? Where? When? Why? Who?

- WHAT? The Tennessee Baptist Convention.
WHERE? Johnson City, Tennessee, Central Baptist Church, Wm. R. Rigell, pastor.
WHEN? November 12-15, 1940.
WHY? To receive and discuss reports on the last year's work and lay plans for the future.
WHO? Tennessee Baptists and their friends. If you are one of them, be sure to be on hand, especially if you are a messenger from a church. Others also ought to be on hand to get the information and the inspiration that will be afforded.

Let's go to the Tennessee Baptist Convention!

"Inarticulate Christianity"

THIS IS THE TERM applied by some to that humanitarian spirit and service which makes no specific declaration of faith in Jesus as Savior, does not join the church, refuses to be baptized and in general declines to identify itself with the normal organized forms of religious expression.

"We must find a place in our thinking for inarticulate Christianity," we are told. Well, what this place should be is easily discovered if one receives and searches the Word of God. It will be found that New Testament Christianity cannot be resolved into mere subjective attitudes alone nor can it be expressed in sentimental, indefinite forms without regard to its revealed and historic objective forms. If one attempts thus to resolve it, when he gets through the result is not Christianity, but only what some man calls Christianity. The subjective aspects of Christianity are revealed in the Scriptures and also certain objective forms of its expression. *New Testament* Christianity is made up of both.

Jesus taught that whoever confesses or denies Him before men will be similarly confessed or denied before God and the angels. Paul says that "with the mouth confession is made unto salvation." Now one cannot truly confess Jesus as Savior unless Jesus *is* his Savior. Therefore, gospel confession is not a condition of salvation, but an evidence thereof. But if one's fundamental or life course is marked by a refusal to confess Christ as Savior, the clear indication is that Christ has never become his Savior. If not, then he has no real Christianity at all.

Scripture teaches that the Lord adds saved people to the church (Acts 2:41; 1 Peter 2:5). The idea is that He leads them and they are obedient to His leading. He does not compel them to join the church. The proper material for a church is "living stones"—people already saved before they enter the church. *New Testament* church membership is, therefore, not conditional to salvation but evidential thereof. But if one has been instructed in duty and then persists in refusing church membership and fellowship with the saved, the clear indication is that he himself has not been saved. If not, then he has neither inarticulate nor articulate Christianity.

New Testament baptism is a symbol, a picture, a "figure" (1 Peter 3:21). Being only a symbol, it is not a condition of salvation. When properly administered and received it is an evidence of salvation already possessed. One who is not saved before he is immersed is immersed only; he is not *baptized* in the *New Testament* sense. But if one has been instructed in duty and keeps on refusing to be baptized, it evinces that he is not saved. He is not unsaved because he is unbaptized, but he is unbaptized because he is unsaved. "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him" (1 John 2:4). Then he has no Christianity at all.

When one is born again, he is "created in Christ Jesus unto good works" (Eph. 2:10). A disposition to obey and serve the Lord is imparted. If one does not have this disposition in the soul, he has not been born again. If one has this disposition and then is instructed in duty, he will be found serving the Lord. "A good tree bringeth forth good fruit." Scripture calls missionary service and results a "fruit." Giving is called a "fruit." Other Christian activities with their results are also called a "fruit." The saved man engages in "good works," or "bringeth forth good fruit."

If, then, one instructed in duty persists in disassociating himself from baptism and church membership and from the commanded lines of Christian service, the clear indication is that surely he has not yet been saved. If one's life course is so-called "inarticulate Christianity," then he has no Christianity except in name. *New Testament* Christianity is first inward. Then it expresses itself outwardly.

A tree is not made good by its fruit, but "a good tree bringeth forth good fruit." Good fruit springs from a scriptural disposition and is expressed in scriptural forms. These considerations enable a proper estimate on the usual so-called "inarticulate Christianity."

Will You Be Counted in on This?

SUNDAY, October 27, is the day designated in the state for the special State Mission program in the Sunday schools and for the special State Mission offering by our people "over and above" their regular gifts through the Co-operative Program. Take the offering on this day if possible; if not, then on another day.

Let what has been said in a previous editorial be repeated, that this special offering is not in addition to the Co-operative Program, but is a part of the Program, being arranged for by co-operative agreement.

Send all funds to the Executive Board, 149 Sixth Avenue, North, Nashville, Tenn., by not later than the middle of the afternoon of October 31 in order for them to be counted among this State Convention year's receipts. Otherwise they will have to be counted among next year's receipts. The books close October 31.

Will you and your church be counted in on this special participation in this tremendously important phase of our co-operative work?

The support of State Missions strengthens all our causes.

Baptists Sticking to Their Last

THE LEGISLATOR lets loose his legerdemain.

The worldly-wise educator educes his explanations.

The philosopher presents his propositions.

The militarist manages his maneuvers.

The nominal religionist reports his resolutions.

All of these propose to diagnose the ills of the world and prescribe the remedy. Some of the Lord's true people are fooled by the show of wisdom and fall in line with the theories advanced.

But after all is said and done, the real solution of the difficulties of men is found only at the atoning cross as set forth in the revealed gospel of grace.

Let Baptists, therefore, steer clear of the theories and keep on keeping on their gospel course "in the good old-fashioned way."

"For when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." This is the only hope of the world.

An Important Announcement

SOME MONTHS ago BAPTIST AND REFLECTOR announced a budget price to churches sending the paper to one-half or to all their resident homes at the rates of \$1.25 and \$1.00, respectively.

At the time it was indicated that this might have to be modified if experience called for it. The BAPTIST AND REFLECTOR Committee in a recent meeting, in consultation also with Secretary Freeman, decided that the cost of bringing out the paper and the reduced income to the paper under this offer do not justify the continuance of this offer.

Instead it has been decided to make the budget offer of \$1.20 (ten cents per month) per subscription to churches putting the paper in the budget and sending to 50% or more of their resident homes. This will better help the paper as between its income and its expenditures, and it is felt that our people generally will approve the change in view of the circumstances.

The subscription plan and prices of the paper continue unchanged with the sole exception of the budget price. This change has not been made without a previous announcement of the possibility and for the reasons indicated and after a meeting of the committee. With the one change, these subscription plans and prices are as follows:

1. Single subscriptions and renewals, \$2.00 per year payable in advance. Six months \$1.00 payable in advance.
2. In clubs of ten or more, new or renewal, \$1.50 per year payable in advance.
3. Church Home Plan: To churches paying for the paper through the church treasurer and sending it to 50% or more of their resident homes (homes with one or more members in the church)

\$1.20 (ten cents per month) payable in monthly installments or quarterly installments, if desired.

4. Then to meet special situations there are the monthly payment clubs at fifteen cents a month per subscription and the weekly delivery plan at five cents per copy of the paper, about which fuller information will be sent on request.

Under the Church Home Plan a church can, of course, and if it so desires, arrange for subscribers to pay for their own subscriptions where possible or pay part of the subscription and the church pay the other. In some cases this would probably be better.

Churches already receiving the paper under the former \$1.00 rate or churches already contacted and making arrangements under this plan will be billed accordingly to the end of their subscription year. But otherwise the change to one \$1.20 rate seems to be necessary.

BAPTIST AND REFLECTOR rejoices in the goodwill that is being shown toward it and in the steadily mounting subscription list. As a part of the southwide campaign to increase the circulation of the state papers, let our pastors and people rally to their own paper and give it a subscription list commensurate with its value as their own informative and promotional agency.

Your paper is counting on you. Tennessee Baptists, let's go!

Baptist Associational Meetings

DOVER BAPTIST CHURCH, F. A. Tarpley, pastor, splendidly entertained *Stewart County Association*. J. W. Nelson, moderator, W. E. Hicks, assistant moderator, L. L. Downs, clerk, and John T. Ridgeway, treasurer, were the officers chosen. J. W. Nelson preached the annual sermon on II Cor. 5:21, "Christ Our Substitute," a sound and a truly great message.

Duck River Association was cordially entertained by Rutledge Falls Baptist Church near Tullahoma, J. F. Rich, pastor. O. L. Minks was chosen moderator, F. M. Jackson assistant moderator, and W. D. Smotherman clerk-treasurer. The annual sermon was preached by O. L. Minks of McMinnville on Psalm 95:6, "The Importance of Worship." One does not often hear as great and as powerful a sermon as this. One of the many other interesting features of the day was a talk by Mrs. W. E. Craighead, missionary on furlough from Bessarabia, traveling with Miss Northington on a series of W. M. U. associational meetings.

Giles County Association met with and was nicely entertained by New Zion Baptist Church, C. W. Howell, pastor. L. L. Collins, moderator, H. G. Coston, assistant moderator, and T. E. Haney, clerk-treasurer, were the officers chosen. H. D. Mote, Lawrenceburg, preached the annual sermon on "The Bible Doctrine of Sanctification." The young preacher delivered a fine, earnest, scriptural message, a really good sermon.

The editor enjoyed travelling with Mr. E. K. Wiley, recently elected Brotherhood Secretary, on these trips. Mr. Wiley is giving a good account of himself and the Brotherhood work under him, as leader, looks bright.

Oak Street Baptist Church, Soddy

SUNDAY MORNING, September 29, the editor preached at the morning hour at the homecoming service of the Oak Street Baptist Church, Soddy, O. E. Nix, Chattanooga, pastor. The cordial hearing given us was greatly appreciated. Retiring Sunday School Superintendent, James Lusk, spoke feelingly at the closing exercises of the school, as also the new Superintendent, John Clift. A young man recently saved at a cottage prayer meeting presented himself for baptism at the close of the morning worship service and related a convincing experience of grace. Bro. Nix has been pastor of the church for a short time only, succeeding R. L. Franklin, who assigned to do missionary work in the state. He seems to be taking hold in a splendid way. We enjoyed the service very much, and we wish to thank him and Mrs. Nix for the courtesies they showed us, together with the church.

Charles V. Cooper Honored

AT A MEETING of the Carroll-Benton Association which met at Missionary Grove Baptist Church, near Camden, Tennessee, on Wednesday, September 18, Charles V. Cooper was unanimously elected moderator. This association, formerly the Carroll County Association, is composed of eighteen churches in Carroll and Benton counties.



CHARLES V. COOPER

Mr. Cooper possesses excellent qualifications for an executive leader: first, because of his literary background, and second, because of his experience. He was the first clerk of the Southwestern District Association. Later he was elected treasurer of the Carroll County Association, in which capacity he has served throughout the eleven years of its history. He has been clerk and moderator of the Executive Committee.

Hollow Rock Baptists rejoice in the great honor that has been bestowed upon a be-

loved deacon of Prospect Church. Mr. Cooper is very active in all the work of the church. He served for a number of years as treasurer and, for the past year, as Sunday school superintendent. He is teacher of the Adult Bible Class of the Sunday school of the Baptist Adult Union, and general director of the entire Training Union.

Mr. Cooper has been principal of Central High School here for several years and is one of Hollow Rock's most able and most beloved citizens.

The Great Rutledge Falls Baptist Church Revival

By FRANCES M. HICKERSON

RUTLEDGE FALLS Baptist Church is located at Rutledge Falls on a Coffee County cross section road leaving the Tullahoma-Manchester Highway at Hickerson Station.

One of the greatest revivals ever held in the community has just closed. There were forty-nine additions to the church, and the meeting was conducted by the pastor, Rev. Rich, of Shelbyville. Great rural numbers along with many from the adjoining towns of Tullahoma, Manchester and Shelbyville enjoyed the soul-winning spirit of the revival, and there was rejoicing time after time when men, women and children accepted the story of the Cross. Shouting and singing told in every way the happiness of new-born babes and the desire upon the part of Christians to live better and more consecrated lives.

Rutledge Falls Church stands for old-time, heart-felt religion. There are no by-roads to salvation. The road is straight to the mourner's bench and there one must pray for their own soul's salvation. When the change of heart comes there is rejoicing and there is satisfaction and hope in the religion of the Cross. This great rural church, under the leadership of its greatest and most sincere pastor, is known for its way to the Cross and for its outstretched arms to a lost world. Whole families have been converted and found happiness in the ways of this little church around the corner.

God gave the job of building Rutledge Falls to the life of one of the most devout women in all Tennessee's land. She shouted, she prayed, she knew the ways of those who suffered, and she wanted most of all to be helpful to some lost soul. The spirit of this great woman hovers around as the wave of religion sweeps lost men and women on to the Glory Land.

Rutledge Falls has never stood for entertainment as a means of collecting funds, neither has the church stressed money before religious welfare. The tenth and that given to the church is the money solution in the Rutledge Falls Baptist Church. In doctrine the church is strictly Baptist, and those joining come within the fold or go elsewhere. There is only one way in the church and that is the foundation way upon which the church even after slumps of sorrow has restored itself. That way is the solid rock of religion.

The spirit of such a church has gone down not only in the history of Tennessee Baptist churches but in the history of the American Baptist churches. Ministers and workers going into the world from the church have held steadily to the heart-felt religion of Rutledge Falls. They have found no better way and surely no way more safe.

In the Duck River Association there are many rural churches, but one speaks truthfully when he or she relates there is only one Rutledge Falls Church in the entire Southland.

News Notes From Nashville, Tenn.

By WALTER M. GILMORE

ECONOMIC CONDITIONS throughout the South continue to improve, if the increased receipts of the Executive Committee of the Southern Baptist Convention is any barometer. For the first eight months of this year the total receipts have been \$1,418,683.61, a gain of \$164,653.44 over the same period last year. The greatest gain is seen in designated gifts, \$111,095 (including the British Relief Fund, though not all of that came to the Executive Committee). There was a gain in the Co-operative Program receipts of \$57,306.03 over the same period of eight months last year.

Dr. J. O. Williams, business manager of the Sunday School Board, recently made the statement that there has been a steady increase in the business of the Board each month since he began his connection with it six years ago, the present quarter climaxing the whole period.

In view of this ever enlarging work of the Board, a new department has been created, the Mailing and Shipping Department, and Mr. Troy D. Woodbury, for many years head of the shipping department of Davidson-Paxon-Stokes Department Store, Atlanta, Georgia, has been employed as the executive head of this very vital department and he is already on the job. Heretofore the mailing and shipping has been combined with another department.

OSCAR JOHNSON COMING

The First Church of Nashville is looking forward with keenest anticipation to the coming of Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, October 14-25, for a series of evangelistic meetings. For the first time during his pastorate here of over nineteen years, with one or two possible exceptions, has Dr. W. F. Powell invited an outside minister to help him in a revival. The fact is, this church is in a state of revival practically all the time, new members joining at nearly every service.

A RICHLY DESERVED TRIBUTE

Dr. Hight C. Moore edits for Southern Baptists their Sunday school literature. Dr. Moore is a practical teacher as well. For years he has taught the International Sunday School Lesson each week over WSM, one of the most powerful broadcasting stations in this country. He has also for many years been the teacher of the Men's Bible Class in the First Baptist Church, Nashville, Tennessee.

Dr. S. C. Garrison, President of Peabody College, is a member of this class and serves as associate teacher. Dr. Garrison recently paid tribute to Dr. Moore as follows: "I have known in my life three really great teachers; one was a high school teacher, one was a university professor, and the third is Dr. Hight C. Moore, my Sunday school teacher. Dr. Moore is the greatest Bible teacher I have ever known."

Shall Religion Go Totalitarian?

A Question Now Demanding an Answer

By JOHN D. FREEMAN, Executive Secretary,
Tennessee Baptist Convention

SINCE THE MEETING of their Convention in Baltimore, Maryland, last June, there has come squarely before Southern Baptists the question of their future relationship with the groups of professed Christians who have set out to organize the non-Roman Catholic groups into a great world church. Study of the situation which now confronts Baptists will convince any student that the movement to federate Greek Catholics, other liturgical groups and evangelicals grows very naturally out of the trend of the times, and that it has reached such proportions as to compel us to pay attention to it and to make immediate decisions regarding our relationship with them who promote it.

With all fraternal kindness, one is compelled to declare that the Federal Council and the World Council of Churches are each made up of a small number of enthusiastic religious leaders who realize the secular value of a "united front," and who have learned from the labor world how to secure it. These bodies did not come because of the churches; they did not arise because of a general feeling on the part of non-Catholic Christians that the fusion of all our denominations is to be desired; they have grown up because of the shrewd planning and wise direction of a few capable men whose judgment has been warped by a desire for power, and whose religious attitudes are determined not by the teachings of Christ, but by the social trends of the day. And behind the movement, one who knows history and reads the papers must believe, is the hand of the Greek Orthodox and the Episcopal churches which, since the struggle with the Bishop of Rome in years ago, have never ceased to fear and dread the power of that mighty prelate.

How far can centralization of power go before it reaches the place where the government must step in and control it, or where it will ally itself with the state? Take Labor as an illustration. It has its first well-organized form in the Scandinavian countries. From there it reached into Russia, Germany, England and around the world. It became so powerful in Germany that it controlled the government until Hitler's rise to power. He could not be a dictator as long as the Social Democratic party ruled, so he became the Socialist party, and now Labor in Germany is only a part of the totalitarian government and has no rights which that government is compelled to recognize. Likewise in Russia, the various organizations of Labor have gone the way of the secret orders. They have been subjected to the will of the dictator whom they made possible. One can readily see the trend of the times in America. Some daily papers have recently carried exposes of the extent to which graft and extortion are practiced in the labor ranks by some of the leaders. Unbiased friends of Labor see the steady drift toward totalitarian control but few dare call attention to it for fear of being branded by those who are leading it as capitalistic agitators who have mercenary motives behind their actions and words.

Conditions of the kind will continue to grow until there comes a climax in governmental affairs (and it is not far removed at this writing). Then Labor follows its leadership into subversive acts! The national government cannot exist without Labor! So what? The heads of the labor organizations are taken into the government set-up; Labor is enslaved by them; organized Labor is doomed to extinction; and, in the end, the workers who thought they were bettering their lot by following their ambitious overlords find themselves swallowed up in a totalitarian State, with these same overlords as their heartless rulers.

What happens in religion? Exactly the same movement takes place. Various denominational leaders, ambitious for power—some of them really believing they follow the will of the Lord in seeking for this power—increase their hold upon their denominational groups. These denominations are the exact counterpart of the A. F. of L. "trade unions." The Federal Council of Churches is the "central committee" seeking to consolidate and control these "trade

unions" or denominations. In it we have the parallel to the Greek Church, the Lutheran Church and other state-supported churches of Europe. Not yet being able to secure financial support through the state treasury, they cannot function effectively without dues from the smaller groups, hence by subtle propaganda and cunning leadership slowly they bring it about that the leaders of these denominations join them.

Then comes the period of propaganda, during which every effort possible is put forth to magnify the fine points of such church union. Every wile at the command of expert propagandists is resorted to in order to deceive the members of the various sects, and especially those of the congregational groups. The same tactics are resorted to that are used by political and labor organizers—ridicule, threats and exaggeration. Baptists have already felt the cruel force of the first of these. Since the Baltimore Convention there have been in the press, both Baptist and other, cruel misrepresentations of the action of that Convention regarding the World Council. Those of us who are wise enough to see to the end of the matter are "narrow and uninformed." Our convention was dominated by "reactionaries." The vast majority of that body were ignorant of the facts and too prejudiced to give a man a chance to explain them!

Threats were indulged in on the floor of the Convention. One young enthusiast promised that soon the church union group will be in the majority, thus inferring that then the reactionaries would feel the "mailed fist." Others of the group asserted off the platform that Baptist narrowness would eventually bring about their downfall as a great religious group, thus inferring the use of sabotage in order to have their way. Still others went so far as to promise a spirited fight that might divide the Convention. Exaggeration is being resorted to on a grand scale. To hear the proponents of this church federation speak, one would feel sure that the Lord is dependent upon it for further progress of His kingdom affairs. To unite with the World Council, they assert, would not in any wise interfere with our own freedom. The Council is declared to be just exactly like a Baptist Convention in its organization and polity. These and other untrue statements are going the rounds, both by word of mouth and through the religious press.

Baptists are now faced with the alternative, either remain steadfast and carry on their own work, which means to suffer various forms of persecution in increasing force, or else submit in abject fear to the demands of these self-appointed directors of our future religious life and activities. The World Council, like the Federal Council, is not concerned with the so-called local churches. It is after denominational agencies. Its leaders know that if they can control the heads of the general agencies, they can secure the financial support of the denominations, and in the end control both doctrinal and practical affairs of all Christians. They have learned well their lesson, and know exactly where they want to go and how to get there. With the financial backing of all the non-Romanist denominations and with the large donations which some capitalists give them, they can soon control the channels of propaganda, elect sympathetic supporters from various sects to represent them in the fields everywhere, gradually force into the background all who oppose them, and eventually create a great world church which will be able to counter the subtle power of Romanism. Once having brought the several large denominations under their control, the next logical step will be to join hands with Rome and secure a State-Church, line up which will bring tax support for these two "churches," and thus we will have a German religious system, unless the new church should be powerful enough to be the sole national church, and get all the support, as in England.

The whole issue is one of bringing the present world swing toward totalitarianism into religion. No one can understand the mysterious tides which move through the seas of humanity. Democracy came like a riptide back in the eighteenth century and ran without let until it saw its debacle after the World War I. Behind that the Reformation with its anti-Catholic leadership swung the peasants against the feudal lords and brought a new day for the world. Since 1918 the currents have changed and we now have the alarming swing of the peoples of the earth to the totalitarian

form of government. If one thinks that it is not moving with inevitable power through America, he is blind to facts.

Baptists have been the age-long advocates of individual liberty, and of government by the consent of the governed. Can we exist under a totalitarian form of government? Ask the Baptists of Russia, Roumania, Spain, Italy, and now those of Germany and France. As surely as time marches on, all who believe in freedom of conscience in religion are doomed to meet the iron fist of a totalitarian ruler, unless the remaining remnants of democracy in government can be saved, and some semblance of religious freedom be preserved. There is not one single bit of evidence from history to lead Baptists to feel that they can hope to have any protection of their individual and church rights from any kind of ecclesiastical council, except such as is made up exclusively of their own kind. All the records of the past nineteen centuries should convince our leaders that there is nothing in federation except the surrender of sacred principles, the subjection of ourselves to overlordship in our religious life, and the certain and compulsory payment of whatever taxes (dues) the super-church council may wish to impose. Should we be deceived now by the misguided minority among us, we shall soon see built up around us such a mighty combination of church and state that inevitably our existence is doomed, except as small bands carry on in secret as they did throughout the Dark Ages.

One cannot accuse those Baptists who would lead us into the federation movement with being either mercenary or power-mad. But, however honest they may be in their convictions that Baptists should surrender to the church union lords, there is less error in their theories and no less danger in their proposals. The heads of the trade unions in Russia were honest in their first efforts to combine all laborers into one gigantic union, but that did not prevent the totalitarian state from taking charge. Hitler, as a paper hanger, was a different man from Hitler the dictator. Then he was in sympathy with the laborer and sought to advance his interests through organization. Now he commands their labor regardless of the price they may be compelled to pay. Mussolini as a day laborer was by no means the Mussolini of today.

Likewise will it come to pass with the evangelical Christians of our world who listen to and follow the advice of the few religious prelates who have planned and set up the national and the world federation movements. Human nature is not changed by the New birth, and even regenerated men have to struggle against ambition. Conscience is easily converted to the will of one who wishes to advance himself. A little power creates a desire for more power. The Bishop of Rome (remember the fact!) started to his present high rulership by usurping authority over the lesser pastors of the third century and afterwards. Likewise the Bishop of Constantinople, and every other church lord the world has known. Only a wild optimist would believe that the heads of these new church councils will never seek to control the churches through the "college of Bishops" which they have already set up.

Only a mind that is under the sway of the present totalitarian trend would fail to see that for Baptist leaders to yield to it will mean not only for them to split their denomination asunder but to join hands with a group who, whether knowingly or not, are leading us into a totalitarian church as inevitably as their allies in the political world are leading us into a totalitarian state.

A Peril Which Threatens Churches and Religious Institutions

(Editorial in *The Baptist Messenger*)

A FEW YEARS AGO the religious forces of the United States were threatened by proposed legislation in Congress which, if passed, would have included all preachers in the Social Security program, and would have necessarily imposed a tax on churches and other religious institutions. The bill proposing such a program was defeated in Congress, and the various evangelical denominations are making provision for aged and disabled preachers in their own Ministers' Retirement plans.

But there is now pending in Congress a bill which proposes to tax churches and other religious institutions to take care of all employees of churches and religious institutions, other than preachers. This would give the Government the privilege of taxing the churches, and taxation would inevitably involve a measure of control.

At Ridgecrest last week we heard Dr. J. B. Weatherspoon of the Southern Baptist Seminary give the clearest explanation of the perils of the proposed legislation we have ever heard or read. We give herewith a brief abstract of his message.

The rapid increase of government, he said, is a distinctive mark of the Twentieth Century. Governments do not act by persuasion, but by coercion. The trend of government is from democracy to a totalitarian system. The Bill of Rights is being threatened.

Not many years ago many educational and religious leaders in this country were forecasting a glorious era, an era of peace and prosperity which they said was just around the corner. Then came Lenin, and Stalin, and Mussolini, and Hitler, who precipitated an era of economic fear and political defeat. There was a regimentation of life in every area. Religious liberty and political freedom were abridged. Totalitarianism attacked these achievements of democratic government, and institutions of religion were subjected to the authority of the state. The demand for social security cut across religious liberty. The idea here is to liquidate religion by recompense.

More serious was the legislation proposed for economic aid. The Social Security laws passed in 1935 exempted the church and church school. Then a little while ago someone introduced a bill denying exemption in the application of the Social Security Act to all except ordained ministers. Immediately a storm broke, for the proposed legislation involved taxation of religious institutions. It would grant the government the power not only to tax, but to examine these institutions and suggest control of them. Very recently a bill, which does not go quite so far, was introduced and provides that funds derived from taxation of churches and church institutions go into a special Social Security fund for this purpose. This does not change the principle of the issues involved. The bill proposes a special coin purse, but it is put in the same old handbag, as proposed in preceding bills. It is the same principle of coercion, with the same authority to regulate—not a voluntary system.

The religious institutions could not come to the demands of the government if such legislation were passed. The enactment of such measures in the law would throw the nation into turmoil. We would have to fight again the old battle for religious liberty and separation of church and state. It is easier for us to protect these liberties and protest now, than to surrender and leave them to the next generation. We must protest against the enactment of such a law.

We raise another question. We are not indifferent to Social Security. Christian employees must not be neglected. We must make provision for them and pay the price of religious liberty if we are to continue to have religious liberty. We should have the spirit of Christian brotherhood, a spiritual movement in the economic realm. We must follow the New Testament example and bear one another's burdens.

Report of Missionary Pastor J. E. Parrott of The Riverside And Big Emory Association

THE CLEAR CREEK CHURCH is growing rapidly. There were six additions, all by baptism. Since the old building is almost past using, plans are now being made to start a new house before winter.

Approximately seventy-five dollars (\$75.00) was raised for the church building at Plateau during the revival. All the collections were given for this purpose, and the ground was also donated. Four new members united by baptism. We are overwhelmingly happy to say that this church is revived and much on its way, and furthermore in a short time, with our new building, we will be better equipped to be in service for our Savior.

Missionary W. F. Wright of Jamestown, is now conducting our second revival at Freedonia. There has already been seven additions, six by baptism, one by letter. The building at Freedonia is hardly finished, so we are preparing to weather-board, paint inside and outside, and make new seats for the church.

Bethlehem, of the Big Emory Association, has received fourteen new members, eleven by letter, three by baptism. This church has a Sunday school attendance of about one hundred ten (110) which is the largest throughout this rural section. We hope it will be possible to have Sunday school rooms in the near future.

A special drive for missions on this field in September reached thirty-five dollars (\$35.00), some of this amount being pledged yet to be paid.

The four churches just mentioned are progressing nicely. Each has definite plans to work by, and we trust the new year will find us doing even more for Jesus.

—After having moved on this particular field last March, being in

the center of the four churches, I can serve them better by being present at all meetings and at all times when my help is needed, and by daily visitation.

J. E. PARROTT, *Missionary Pastor.*

RECEIPTS AND DISBURSEMENTS FOR SEPTEMBER, 1940

CO-OPERATIVE	
Southwide	\$ 5,593.64
Statewide	
Harrison-Chilhowee Academy	\$ 111.87
State Missions	1,973.44
Orphans Home	877.08
Baptist Memorial Hospital	548.17
Carson-Newman College	548.18
Union University	548.18
Tennessee College	548.18
Union University (Debt)	328.90
Ministerial Education	109.64
Total	\$ 11,187.28
DESIGNATED	
Union University	\$206.85
Harrison-Chilhowee Academy	105.00
Tennessee College	16.36
Orphanage Scholarship	11.90
Training School	277.09
Baptist Memorial Hospital	.75
Relief and Annuity Board	5.00
Orphans Home	190.18
Home Missions	59.68
Foreign Missions	903.91
State Missions	421.96
Hundred Thousand Club	967.52
Sales	90.90
Total	\$ 3,257.10

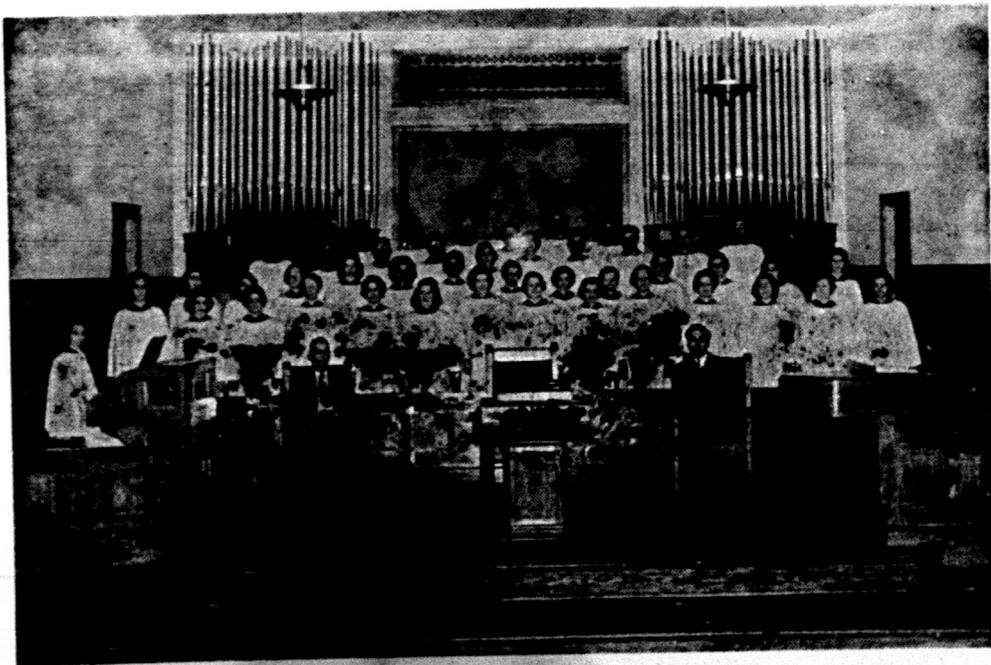
JOHN D. FREEMAN, *Treasurer.*

Bell Avenue Baptist Church, Knoxville

Sunday, September 15th, was a great rally day at Bell Avenue Baptist Church and one of the greatest days in the history of this great old church. It was the opening day in their new auditorium. During the summer months they had been worshipping in the lower auditorium. During this time the entire church auditorium had been remodeled and beautified, a new carpet laid and a new pipe-organ installed. This has been done at a cost of about \$9,000. Recently a new music and educational director has also been employed by the church.

Friends and former members of the church all over the city were in attendance at the services. An attractive spiritual and inspirational service was carried out with the pastor bringing an appropriate inspirational message and the choir bringing special numbers with Miss Velma Lebow at the organ and Mr. Keith directing. Visitors and friends were recognized. The evening hour was devoted to an organ and musical program with Mr. Anderson, the representative of the company, demonstrating the organ.

The prospects were never brighter in the opinion of members



BELL AVENUE BAPTIST CHURCH CHOIR

for this great old church. There is a wonderful spirit manifest among the membership and the church is making great strides under the leadership of Dr. A. T. Allen, who came to the pastorate of the church six months ago.

The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE
LESSON FOR OCTOBER 20, 1940

→ The Message of John The Baptist

THE LESSON: Luke 3.

THE GOLDEN TEXT: "Bring forth therefore fruits worthy of repentance" Luke 3:8.

I. JOHN, THE COUSIN OF JESUS

Mary, the mother of Jesus, and Elizabeth, the mother of John the Baptist, were cousins. John and Jesus, therefore, were blood relatives. More than six months before the angel Gabriel announced to Mary that she was to be the mother of the Messiah, the angel had announced the forthcoming birth of the forerunner to his father, the aged priest Zacharias, as he was sewing at the altar in the temple. Incredulous of the announcement, because of the great age of himself and his wife, he was stricken dumb from that day to the day of the child's birth (1) because of his lack of faith in God's power and (2) as a sign from the Lord that the son to be born was indeed a son divinely sent for the divine mission of announcer to the Messiah. (Read Luke 1:5-25).

When Mary knew of Elizabeth's forthcoming joy, she went to Elizabeth's hill-country home. There Elizabeth saluted the mother of Jesus with the salutation, "Blessed art thou among women . . .", to which Mary responded with the rapturous "Magnificat" (read Luke 1:39-56). Mary abode with her for six months.

When John was born, Zacharias insisted, in his dumbness, that "His name is John," which amazed those who wanted him named for his father. But the angel had said "Thou shalt call his name John," so now Zacharias wrote, "His name is John!", then his tongue was loosed and he was able to talk again. His first words were prophetic words regarding the life and work of his son, John. (Read Luke 1:57-80).

When John came to young manhood, he retired to the desert places for an ascetic life of strict regimen and opportunities for meditation, to prepare himself for his divinely appointed mission.

II. JOHN, THE PROPHET OF JESUS

After three centuries of silence, when the voice of the prophet was not heard in the land, John came forth from his retreat, clothed in the simple and humble garb of camel's hair and a leathern girdle, to speak forth the Word of the Lord to people whose nation had not heard it for three centuries.

He, like the other prophets, was not primarily a "foreteller" of future events, but a "forth-teller" of God's message, although that does carry often the responsibility of announcing future events.

His message was clear, plain, pointed, picturesque, vigorous, and effective. Nothing like him had been seen, nothing like him had been heard, nothing like him had been obeyed in that generation. He was something new under the sun to that generation, and the effect he produced was similar to that of a bomb-shell dropped in a quiet town.

His message was three-fold: (1) Repent of your own personal wickedness, (2) prepare your own and all hearts for the coming of the Divine Messiah, and (3) show the world, through your life and conduct, that you have repented of and forsaken sin. And that is the greatest preaching that can be preached! The people flocked to hear him, and forsook their sins.

III. JOHN, THE FORERUNNER OF JESUS

"Prepare ye the way of the Lord, make his paths straight," he proclaimed, "one cometh after me . . ." It was his fore-ordained task to make ready the hearts of the people to receive Jesus when he should be manifested to the world in a few short months. This task he performed faithfully. (Read Luke 3:1-18).

IV. JOHN, THE BAPTIZER OF JESUS

John indeed had favored privileges, those of being a cousin, prophet, and forerunner of Jesus, and on top of that he had the privilege of doing something that no other human being did, that of baptizing the Savior. Of course, he felt unworthy, and sought to decline, but Jesus insisted it must be thus. So John baptized Jesus (Matt. 3:13-17), to the accompaniment of a visible appearance of the Holy Spirit and a vocal testimony to the Sonship of Jesus. As it has been indicated, this is the only place in history where God the Father, God the Son, and God the Holy Spirit were all three visible and audible to human beings at the same time.

V. JOHN, THE LOYAL TO JESUS

This cousin of Christ was indeed devoted to his Divine Kinsman. He prepared the way, and then left it entirely to Jesus. He called out a great popular following, and then abandoned the personal movement to the "One . . . mightier than I." Dr. Robertson has a splendid volume on John the Baptist to which he has given the title, "John the Loyal." Surely no greater example of loyalty has been given the world than this loyalty of John to Jesus. When they would worship him, he said, "No, I am not the Christ, I am only His Voice. He must be given allegiance; I do not count. He must increase, I must decrease. Don't follow me, but follow him."

VI. JOHN, THE MARTYR FOR JESUS

He was faithful unto prison and faithful unto death. Such preaching as John did was not going by without offending someone. But it was going to stand without toning-down or apologies being made for it. He preached so effectively that the licentious ruler and his lewd mistress were offended violently. John was put in a dungeon to languish. Then Herodias demanded through Salome the head of John the Baptist on a platter. And she got it, be it said to the eternal shame of the reprobate—Herod.

Thus John, who had been the first Christian believer, the first Christian preacher, and the first Christian baptizer, became also the first Christian martyr. But he, being dead, yet speaketh, and shall continue to speak so long as men shall live. Christian faithfulness never dies.

The Young South

Send All Letters To
AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

There is a poem which says, "Have you ever thought why fish get caught? Just why it is they follow the baited hook with an eager look? They don't think—they just swallow!" Well, that's just what has happened to you this week. You turned to this page today expecting to find a story—and so you did—but I'm afraid you're going to have to work a little before you'll be able to read it. But that will be a lot of fun. I hope you have as much fun figuring it out as I did jumbling it up. Let me know if you get it right—or if you need any help.

I am also printing again the rules for our contest which will close in four more weeks. If you are making a scrapbook to enter I will be glad to hear about it.

If you are making a scrapbook—add this poem to your collection:

YOU DON'T HAVE TO TELL

You don't have to tell how you live each day,
You don't have to say if you work or play,
A tried, true barometer serves in the place—
However you live, it will show in your face.
The false, the deceit, that you bear in your heart
Will not stay inside where it first got the start,
For sinew and blood are a thin veil of lace
What you wear in your heart you wear in your face.
If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in his infinite grace,
You don't have to tell it, it shows in your face.

Selected.

Your friend,

Aunt Polly

THE RULES OF OUR SCRAP BOOK CONTEST ARE:

(1) The first rule, of course, is the same as would apply to any contest, the contestant must be neat with his or her work, must write a legible hand and spell correctly.

(2) The contestant must be under 17 years of age.

(3) The covers for your scrapbook can be like the instructions of our issue of June 20, or after your own design.

(4) Each scrapbook will be judged according to the arrangement of the material on the inside.

(5) The material on the inside is to be divided into sections for stories, letters, etc., using material that has appeared on the YOUNG SOUTH page since June 20, or that will appear until the Convention in November. Use only one side of the paper.

(6) Each contestant will be required to write a paragraph telling what the BAPTIST AND REFLECTOR means to her or him, her or his family.

(7) The contestant does not have to be present at the Convention to win the prize. The scrapbooks are to be mailed in.

The first prize is going to be a Red Letter, Illustrated Holman Edition of the King James' Version of the Holy Bible. This Bible is self-pronouncing and arranged to show all the sayings of Christ in red letters. It carries a beautiful silk marker, has many full-page illustrations which will aid in the understanding of the scriptures, and maps and four thousand questions and answers on the Old and New Testament, including Epistles and Revelation Cross References. It has a New Practical Course in Bible Reading, a Scholars' Ready Reference Hand-Book of Biblical History, Tabular Chronologies, and specially arranged subjects. It has a beautiful morocco cover with round corners, and red under gold edges.

The second prize is a Holman pronouncing

edition of the King James' Version of the New Testament, with many full-page illustrations in color. It has a beautiful imitation leather cover and carries a copy of The Golden Rule and The Lord's Prayer in the front, with gold edges. Either of these prizes is well worth working for.

The scrapbook winners are to be decided upon by a committee at the Baptist State Convention, at Johnson City, Tennessee, in November.

Liberty, Tenn.

Dear Aunt Polly:
I read with interest, your page of September 19th. Like Miss Mary Northington, I too remember—Aunt Nora. I was a little girl of 13 and wrote a letter to the BAPTIST AND REFLECTOR and sent some missionary money I had saved in a little wooden barrel. It was a great day for me. I wish all little girls could be interested in sending offerings for our missionaries.

Sincerely,
MRS. W. M. CHAPMAN,
Thank you for your letter, Mrs. Chapman. I hope that some of the YOUNG SOUTH send gifts to our missionaries now.

Madisonville, Tenn.

Dear Aunt Polly:
I am 10 years old, and I am a girl in the fifth grade. We have a nice schoolhouse. We had a Bible school here last week. Meeting will start at Bethlehem Sunday night, August 15, and I am going all I can. My school teacher's name is Miss Ruby Teague. She has the fourth, fifth, sixth, seventh and eighth grades. That makes five grades. The teacher's name in the other room is Miss Dailey. I go to school at Bethlehem.

Yours truly,
BETTIE JANE WHITE,
You've been waiting a long time to see your letter on our page, haven't you? Sorry I couldn't have printed it sooner.

Madisonville, Tenn.

Dear Aunt Polly:
I am in the fourth grade. I go to Bethlehem Church. I am a boy 10 years old.

WADE HOUN,
You must write us a long letter sometime, Wade.
Madisonville, Tenn.

Dear Aunt Polly:
I am a girl 18 and in the sixth grade. I like my teacher. I go to Sunday school on Sunday. My school teacher is Miss Ruby Teague. We have a ball game on Tuesday and Friday. We like to play ball. Our school has two rooms. Miss Josephine Dailey teaches in the little room. I like to go to school. We sure have a good time in school. I like to watch the ball game. I sure like to go to church. I attend Bethlehem. I like to hear Preacher Carter preach and pray.

Yours truly,
RUBY COOK,
I like to go to church, too, Ruby. We welcome you to our page.

Madisonville, Tenn.

Dear Aunt Polly:
I am a boy 14 years old. I go to Bethlehem School. I am in the fourth grade. I go to Bethlehem church.
AVERY TARBETT,
Welcome, Avery, to the YOUNG SOUTH page.

Bumps of Knowledge

By ELIZABETH IRELAND

FREDDY to the store hurrying was when all at he once his for mother and stumbled fell. The bottle empty carrying was he that his from slipped the on into and broke hands sidewalk glass a heap jagged of.

"Dear, oh!" Freddy thought. He up himself picked. Wasn't hurt no he. Knee skinned even hadn't his he. "Certainly the won't want well grocer the now bottle broken it's that," he skipping store on the decided to.

Gave grocer the the he his list had mother and the written money. Took he his then groceries bag and of home hurried. Little his Marjorie was sister on playing steps the.

"Freddy oh," said she, "I borrow your cross and tricycle ride over house Jane's to?"

"Sure," smiled Freddy. "Know you'll with it careful I be."

"I oh will!" Ran Marjorie to the where around garage tricycle was kept the went and into house Freddy the the groceries with.

"Day kites a good flying for it's, Mother," said he. "Go think I'll fly my out kite and."

"Freddy right all," mother agreed his. "For you getting groceries the thank."

"Welcome you're!" Smiled Freddy. Long its with kite red new his took he outside went and cloth blue of tail. Stepped he he as garden the passed bang and on something! Handle ground the from up came rake a of the him and hit.

"Ouch!" said Freddy, rubbed he as place sore the. "Lucky hit that didn't kite my. For have would broken it sure." Left have must the Marjorie she worked time the last there rake garden her in flower. Frowned Freddy. Ought she more be to he careful himself to grumbled.

The to kite his with hurried Freddy of the back field house. The was just wind right his kite and up in sailed air the red a bright against spot sky the blue. Flying been had he after for it time some his heard he calling mother.

"Supper, Freddy!"

"Coming!" Answered Freddy. Wound his in he kite toward hurried home and. The through passed he as again garden on stepped something he bang and! Rake hit that again his head.

"Ouch!" Said loud Freddy out. Chuckled then he. "Time it's this fault my. Hit it after up rake the pick didn't I as Marjorie as bad one me I'm."

And it stood up the rake picked he rake the garage the against carefully wall the toward pointing part. "Now," thought he pleased feeling himself with, "else will hurt nobody get."

Into started the and house went he get to supper for up cleaned. Was there queer sound a from room Marjorie's. Listened and door the to went he. Crying was why she!

"What's Marjorie wrong?" called he. "Freddy oh!" And opened door the face tear-stained looked Marjorie's out. "So I'm I sorry try did be to careful. Glass of pile a over ran I but I afraid I'm and tricycle your with little a tires the of one cut."

Hard Freddy swallowed. "Mind never Marjorie. To mean you didn't. Expect I fix it father can." He stopped then. Remembered had just he something. "Where—happen where it did?"

"Store far not the from grocery," said Marjorie.

Inside very felt Freddy strange. Shoulder on the he Marjorie patted. "Don't bad feel. Tire cut the didn't you. Myself it did I."

Hurried to his out he mother. "There's Mother I have to something before supper do. Take it will a just minute. Bag I have may an paper old?"

"Freddy certainly," mother his said. "Hurry but. Meal ready will be soon the."

And bag the paper took rushed Freddy the out of down and the house street, Stopped he once at all. Yes place this the is. And stooped he picked milk broken of up the picked pieces carefully bottle that so wouldn't he his cut hands. In the the he put bag paper. Can to the then ash carried it he home.

"Today something learned I," told mother his he. "Learned I to not hurt might that around things leave people other their or things."

"Learn thing to a good that's," his agreed mother. "Did how bump you your Freddy head?"

Laughed a Freddy little. "Afraid I'm head own my on bump a get to had I tire before own tricycle my on a cut and would I people other about learn.

—Story World.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNON
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

Knox County Enlargement Campaign

"ENLARGEMENT" is the word uppermost in the minds and hearts of Knox County Baptists these days. The reason for this renewed and growing interest is the Sunday School campaign recently conducted throughout the association, out of which came the startling information that the Baptist churches have immediate prospects totaling more than the church membership of the association.

More than thirty-three thousand prospects were listed by the census, nearly nine thousand of whom were unsaved. Besides the information revealing the number of possibilities for growth it was discovered that there were urgent opportunities for mission Sunday schools in many sections of the city and county. At the final meeting of the workers and pastors on Friday of the campaign the determination was expressed by the local leaders to enter these mission fields at the earliest possible moment.

In the churches participating in the campaign plans were made for the organization of forty new departments and 242 new classes. Where new departments were not needed and the present organization seemed adequate methods preparing for greater efficiency were discussed and adopted.

It was the expressed opinion of pastors and local church and associational leaders that the campaign has done more to arouse Knox County Baptists to concerted action in taking hold of their opportunities and responsibilities than anything ever undertaken in the association.

At the helm of the campaign were J. N. Barnett of the Sunday School Board, Jesse Daniel of the state Sunday School department, and a special committee from the associational Sunday school organization with Frank Wood, pastor of Fifth Avenue Baptist Church, as chairman. Daily meetings of the workers and pastors were held each day at eleven o'clock at the First Baptist Church.

Through the efforts of Mr. Barnett and Mr. Daniel outstanding leaders were brought in from six nearby states to assist the local leadership in the churches. These visitors brought inspiration and a high degree of efficiency to their tasks. The presence of these consecrated and enthusiastic men and women in the churches of the association for a week was in itself worth all the effort spent at organizing and promoting the campaign.

Plans for the campaign had been in the making for nearly two years. The local Sunday school organization had spent much time and effort in advertising, promoting, and planning the work. The challenge of the opportunities opened up to the Baptist churches of the city and county was accepted by the associational organizations, the churches, and the leaders. A new day is dawning in vigorous and effective Sunday school work in Knox County.

—REV. R. W. PREVOST.

1st. Fountain City	350	800	350	17	1
Smithwood (new S.S.)	400	1,150	250	8	1
Mt. View	300	826	315	4	1
Euclid Ave.	325	—	—	12	2
Lyons Creek	200	130	75	2	2
Corryton	—	—	—	—	—
Glenwood	200	355	61	2	2
Lonsdale	300	1,400	606	12	2
Gillespie	250	819	331	3	—
Eureka	200	—	—	—	—
Sharon	—	—	—	—	—
Inskip	175	339	—	1	—
Mascot	235	637	178	9	8
N. Knoxville	300	1,090	400	8	2
Clear Springs	200	474	110	6	1
First, Knoxville	1200	3,831	738	—	—
Fifth Avenue	1100	2,928	787	11	—
South Knoxville	500	1,249	502	25	2
Broadway	1201	3,902	1,101	10	1
Bell Avenue	700	2,043	449	—	—
McCalla	300	1,500	—	20	2
Arlington	333	1,013	223	8	1
Central, Bearden	200	456	—	3	—
Moreland Heights	—	—	—	—	—
Central, Fountain City	824	1,624	150	40	—
				33,163	8,462 242 40

A Campaign Extraordinary

THE STATE AND SOUTHWIDE Sunday school forces have agreed upon the months of October, November, and December as the best three months' period of the year for the inauguration of a STANDARD CAMPAIGN for all Young People's and Adult departments and classes and Extension departments. It is a proved fact that these departments and classes, with proper diligence and co-operation on the part of their leaders can attain these Standards within three months. The Standard is simply a balanced and orderly program of work.

A letter carrying the requirements of the department and class Standard and an application form has gone forward from the Department of Young People's and Adult Sunday School Work of the Baptist Sunday School board to every Young People's and Adult department superintendent and teacher, and Extension Department superintendent whose department or class is registered. This letter outlines in detail how a department or class may enter this campaign. All that is required is to fill in the Standard application as completely as possible before the first Sunday in October and send it at once to Secretary Jesse Daniel, 149-6th Avenue, North, Nashville, Tenn. A wall chart of the Standard will then be sent to the superintendent or the teacher. The name of the department or class with superintendent or teacher will be printed on the Sunday school page in the state paper the week following entry in the campaign.

If your department or class is not registered with the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, and you desire to enter the campaign send the name of your department or class and its superintendent or teacher to your State Sunday School Secretary at once.

While the departments and classes may undertake to reach the Standard any time, there is a distinct advantage in doing so during this campaign period. It is the first quarter of the new Sunday school year; promotion and readjustment of the school's organization are over; public schools and colleges and all lines of business activities are settling down for their fall work. The Southwide Sunday School Training Month is October of each year. The completion of books required of department officers and teachers by these Standards are those recommended for study during October. It will be seen, therefore, that the time selected for this campaign is exceedingly appropriate. It is a

	Goal for Sat. 22nd	Prospects	Lost	New Classes	New Dept.
Deaderick Ave.	350	1,306	434	2	3
Oakwood	400	1,477	475	8	3
Lincoln Park	500	1,000	350	4	1
Island Home	275	800	75	12	1
Sevier Heights	300	497	88	6	2
Immanuel	400	1,000	300	10	1
Calvary	250	515	113	—	—
Meridian	200	—	—	—	—

superior opportunity to demonstrate co-operation of local departments, and associational, state and Southwide workers in a great project.

WILLIAM P. PHILLIPS, Secretary,
Department of Young People's and Adult Sunday School Work.

Help, Help, Help

HELP YOUR STATE SUNDAY SCHOOL DEPARTMENT get Vacation Bible school reports in. There are many known schools in the state but we must have a written report before we count them in our final report.

Wanted, Wanted, Wanted

ONE THOUSAND TEACHERS wanted to teach a Sunday School Training Course in their church or in a nearby church that wants help. Every church should "Reap the benefits of a Sunday School Training School." Many of them will be deprived of this service if a volunteer teacher does not drive out at night and teach a course for them.

Standard Young People's Classes for Tennessee

(Sunday School Year 1939-40)

Knox County Association

Esther Class, Central Church, Fountain City
Mrs. James P. Brown, teacher

Nashville Association

Euzelian Class, Grace Church, Nashville
Mrs. H. C. Sprouse, teacher
Ruth Class, Grace Church, Nashville
Mrs. F. M. Hafey, teacher
Vota Vita Class, Grace Church, Nashville
Mrs. Grant Roy, teacher

Nolachucky Association

Gleaners Class, Brown Springs Church,
Mosheim
Mrs. W. B. Brown, teacher

Once Association

Fidelis Class, Brainerd Church, Chattanooga
Mrs. B. Frank Collins, teacher

Western District Association

Fidelis Class, First Church, Paris
Mrs. H. H. Stenbridge, teacher.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes, Scripture Greeting Cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 9HX, Monon Bldg. Chicago, Ill.

McCowat-Mercer Press

Jackson, Tennessee

Offers a complete Printing, Binding and Mailing Service to Publishers and Religious Organizations. An excellently equipped manufacturing plant, coupled with more than thirty-five years' experience, assures our clientele of superior advantages.

Inquiries Solicited

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary

LAWRENCE NEWMAN
Convention President

State B.S.U. Convention to Convene in Martin

ON OCTOBER 18-19-20 at First Baptist Church, Martin, Tennessee, the State B.S.U. Convention will hold its annual meeting. All sessions will be held at First Baptist Church there. University of Tennessee Junior College will act as joint host for this great meeting.

MUSIC

The music will be a highlight of the convention. Mr. J. G. Hughes of Carson-Newman College, Mr. Vern Powers of Cumberland University, and Miss Martha Boone of Union University will have charge of the music.

DEVOTIONALS

The devotionals will be in charge of the Carson-Newman College B.S.U. The playlet to be presented on Saturday night will be in charge of Union University. The B.S.U. of Tennessee College will have charge of the "My Covenant" presentation.

OUTSTANDING SPEAKERS

Outstanding speakers who will appear on this program will be Dr. John D. Freeman, State Executive Secretary of Tennessee; Dr. J. O. Williams, Business Manager of Sunday School Board; Dr. S. H. Garrison, President of Peabody College; Dr. Merrill D. Moore, President of Tennessee College; Dr. D. M. Nelson, President of Mississippi College; Dr. J. T. Warren, President of Carson-Newman College.

CONFERENCES

Conferences will be led by Mr. Jesse Daniel, State Sunday School Secretary; Miss Margaret Bruce, State Y.W.A. Secretary; and Mr. Henry C. Rogers, State Student Secretary.

STUDENT SECRETARIES TO APPEAR

Miss Frances Barbour, Student Secretary of Baptist Hospital in Memphis; Mr. Doyle Baird, Student Secretary of Nashville; Mr. Roger Smith, Student Secretary of University of Tennessee; and Miss Edith Stokely, Student Secretary of Tennessee College, will all appear on the program.

BANQUET

The banquet will be held on Friday night, October 18, in the banquet hall of University of Tennessee Junior College. This will be an

informal occasion, and a minimum price for tickets will be charged.



DR. S. C. GARRISON,
President, Peabody College.

STATE OFFICERS

The State Officers of the B.S.U. Convention are:

President, Mr. Llewellyn Queener of University of Tennessee.

First Vice-President, Mr. Gordon Clinard of Union University.

Second Vice-President, Miss Virginia Bryan of Carson-Newman College.

Third Vice-President, Miss Sibyl Jennings of Tennessee College.

Secretary, Miss Billie Camp of West Tennessee State Teachers College.

Reporter, Miss Mary Frances Charlton of Ward-Belmont.

KEYNOTE
The keynote for the convention will be "Conquer with Christ."

REGISTRATION FEE

A registration fee of \$1.00 will be charged; bed and breakfast will be furnished.

Every Baptist student in all colleges throughout the state should be present at this convention. An attendance goal of over 400 is expected to attend this outstanding meeting.

To the Baptist Student Union of Tennessee:

You are to be the guest of our church and local council October 18, 19 and 20 for your state convention.

We want to welcome you to our midst. You will find the hearts of our people warm, cordial and hospitable. Our homes will be open to you and our fellowship will be sweet.

You are coming to the former campus of one of our Baptist schools that has left a deep imprint on the life of our Southern Baptists. Hall-Moody still lives in the hearts of our people as contenders of the faith of our fathers.

The University of Tennessee Junior College has on its faculty a fine type of Christian teachers and they too extend to you a warm invitation to our community.

Come and be with us and we shall both be happy for your coming.

Yours in His Name,

TOM L. ROBERTS,

Pastor First Baptist Church.

B.S.U. Study Course Held at Carson-Newman

DURING THE WEEK of September 8 a most successful B.S.U. study course was held in Carson-Newman under the leadership of Miss Lucille Kay. Two courses in Training Union work and one in Sunday school were presented during the week. Perhaps this was one of the most successful B.S.U. study courses ever conducted at Carson-Newman. Conferences and classes were held throughout the day and classes again held at night. Inspirational messages were interspersed throughout the week which terminated in nearly 90 per cent of enrolled students completing the course. Congratulations, Carson-Newman B.S.U.



DR. J. O. WILLIAMS,
Business Manager Sunday School Board.



DR. D. M. NELSON,
President, Mississippi College.



DR. JOHN D. FREEMAN,
State Executive Secretary of Tennessee.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
 MRS. C. D. CREASMAN, Hermitage President
 MISS MARY NORTINGTON, Nashville Executive Secretary-Treasurer
 MISS MARGARET BRUCE, Nashville Young People's Secretary
 MRS. DOUGLAS GINN, Nashville Office Secretary

West Tennessee Divisional Meeting

YOUNG PEOPLE'S SESSION

Oct. 17, 1940

Bellevue Baptist Church, Memphis

Banquet 6:30 P. M. Tickets 50c.

Evening Program 8:00 P. M.

Banquet Program

Theme: *Following the Great Physician.*

Invocation—Miss Mary Northington

Welcome—Toastmistress, Miss Frances Barbour

Response—Miss Margaret Bruce

One Who Followed the Great Physician in 1916

—Member of Grace McBride Y.W.A.)

Preparing to Follow Him—(A Volunteer from

Grace McBride Y.W.A.)

Following Him in Tennessee—Mrs. C. D. Creasman.

Special Music—Grace McBride Y.W.A.

One Who Followed to China—Miss Ruth Ford

NIGHT SESSION

Hymn: "We've a Story to Tell to the Nations"

Scripture Reading—James Kelly Avery

Coronation Service—Conducted by Miss Margaret Bruce

Address—Miss Ruth Ford

Special Music—Bellevue Church

Program for Middle Tennessee

Young People's Meeting

Cookeville, October 21, 1940

6:30 Chinese Banquet, Cafeteria T.P.I.

Speaker, Miss Margaret Bruce

Music—Doyle W.M.S. Quartette, composed of Mesdames D. W. Pickelsimer,

Bess Stacey, Leonard Raper and Miss

Ann Mayes

Price of banquet, 50c.

EVENING SESSION

FIRST BAPTIST CHURCH, COOKEVILLE

Theme: *About My Father's Business*

8:00 Devotional. Chalk Talk. "This Is My

Father's World." Miss Nettie Mae

Johnson, Nashville

Keeping Informed About My Father's

Business. Demonstration

Address: About My Father's Business in

China. Mrs. S. E. Ayers, China



MRS. W. A. CRAIGHEAD, RUMANIA
 Speaker at the East Tennessee Divisional Meeting.

W. M. U. Monthly Missionary and Bible Topics

For Calendar Year of 1941

JANUARY

Missionary Topic: "An Urgent Gospel Where We Live"

Bible Topic: Psalm 146, "Help of the Helpless"

FEBRUARY

Missionary Topic: "An Urgent Gospel, Free or Bound?"

Bible Topic: Psalm 34:1-10, "Radiant Joy"

MARCH

Missionary Topic: "An Urgent Gospel, Need of the Homeland"

Bible Topic: Psalm 107:1-16, "Homes for All"

APRIL

Missionary Topic: "An Urgent Gospel—Challenge to True Discipleship"

Bible Topic: Psalm 16, "A Resurrection Psalm"

MAY

Missionary Topic: "An Urgent Gospel, to Direct Youth"

Bible Topic: Psalm 81, "Honey Out of the Rock"

JUNE
 Missionary Topic: "An Urgent Gospel: Night in Europe"

Bible Topic: Psalm 27, "Let Thy Heart Take Courage"

JULY

Missionary Topic: "An Urgent Gospel Adequate for the Changing Orient"

Bible Topic: Psalm 85, "Grant Us Thy Salvation"

AUGUST

Missionary Topic: "An Urgent Gospel Demands Trained Heralds"

Bible Topic: Psalm 97, "Zion Heard and Was Glad"

SEPTEMBER

Missionary Topic: "An Urgent Gospel Summons States . . . 'to Enlarge,' . . . 'to lengthen,' . . . 'to strengthen'"

Bible Topic: Psalm 65, "Earth's Joy"

OCTOBER

Missionary Topic: "An Urgent Gospel Answers South America's Question, 'How Long Must We Wait?'"

Bible Topic: Psalm 37:1-11, 23, 24, "Fret Not Thyself"

NOVEMBER

Missionary Topic: "An Urgent Gospel: Dispel Heathen Darkness"

Bible Topic: Psalm 115, "God Will Bless Us"

DECEMBER

Missionary Topic: "An Urgent Gospel: Song of Angels, the World's Hope"

Bible Topic: Luke 1:68-79, "A New Testament Psalm" (Compare Psalm 110).

W.M.U. Watchword: Laborers Together with God. 1 Cor. 3:9

Watchword for 1941: That Thy way may be known upon earth, Thy salvation among all nations. Psalm 67:2

Hymn for 1941: "Jesus Saves."

Note: Because many societies are making their 1941 Year Books at this time, we have had a number of requests for the 1941 Missionary and Bible Topics, Watchword, Songs, etc. For their convenience, we are glad to publish the above information. D.J.G.

The Y.W.A. at the Training School

The Y.W.A. of the W.M.U. Training School, Louisville, Kentucky, opened the year's work with a candle light initiation service for new students in which all members dressed in white.

Introducing the program was a devotional on "Beauty in Consecration," led by Ida Morris of South Carolina. Tall candlelabras containing 5 candles each, representative of Y.W.A.'s five ideals, were on each side of the platform and were lighted by two girls in white robes. After the lighting of candles the curtains on the platform were drawn and a large Y.W.A. emblem with five bright lights in the crescent was revealed. Two white robed figures, one representing Miss Training School and the other Miss Y.W.A. stood on each side of the emblem. The incoming members were presented by Miss Training School to Miss Y.W.A., who in turn welcomed them and explained the ideals and goals of the organization. Each new member was asked to stand as she accepted the challenge of service in this Young Woman's Auxiliary.

The ceremony was completed by a prayer of dedication and each was given by the president a green and white book mark as she left the chapel.

General officers for the year are: President, Lois Fielden, Knoxville, Tenn.; vice-president, Theresa Anderson, New Orleans, La.; recording secretary, Sara Craddock, Fairfax, S. C.; corresponding secretary, Gladys Hopewell, Providence, Ky.; treasurer, Ruth Kirk Jackson, Miss.; chorister, Nadine Sanders, Kansas City, Mo.; pianist, Dorothy Dean, Canton, Miss.; counsellor, Miss Mary Christian, teacher of



DR. AND MRS. S. E. AYERS, CHINA
 Mrs. Ayers will speak at the Middle and East Tennessee Divisional Meeting.

Missionary Education in the W.M.U. Training School.

The boarding students, numbering 104, joined the Y.W.A. 100%, and from plans made for the regular meetings twice each month, it looks like another fine year of mission activities ahead.

The officers arranged and gave to each student a beautiful yearbook designed in the form of the present House Beautiful. Besides the regular data of the organization, a page for each month gives the dates of the meetings, the program subject, and illustrations of the subject. An original Standard of Excellence using a replica of the Training School has also been designed.

Once each term an attempt will be made to present a "model program" and for the encouragement of the members, local Y.W.A.'s will be invited to come, see, and help. Personal service for all members will be the distribution of "sunshine bags" of puzzles, stories, games, etc., in the City Hospital; teaching in the hospital for cripples; teaching in the Red Cross hospital for colored; distributing food and clothing to the needy.

This auxiliary has an unbroken A-1 record, a 100% enrollment of the students, and an all-most perfect attendance record.

West Tennessee W.M.U. Divisional Meeting

October 18, 1940

Bellevue Church, Memphis

Mrs. R. C. Dickinson, presiding

Theme: *That thy way may be known upon the earth.* Psalms 67:2

9:45 Organ prelude

Hymn: "Jesus Saves"

Devotional, "Sing above the battle strife,

"Jesus Saves"—Mrs. M. G. Bailey

Welcome—Mrs. C. E. Killingsworth

Response—Mrs. H. H. Winter

10:40 "That thy way may be made known upon the earth through W.M.U. general activities"—Miss Mary Northington

11:00 "That thy way may be made known upon the earth through the Great Commission"—Mrs. C. D. Creasman

Special Music—Mrs. George Kester

11:30 "That thy way may be made known upon the earth through Service in Other Lands"—Miss Ruth Ford, China

12:00 Lunch

AFTERNOON

1:00 Hymn: "How Firm a Foundation"

Business

2:15 "That thy way may be made known upon the earth through W.M.U. superintendents.

Through Personal Service—Mrs. J. J. Hurt

Through the Margaret Fund—Mrs. G. M. Steed

Through Temperance — Mrs. Stanley Armstrong

Consecration Service: "Onward 'tis Our Lord's Command" — Mrs. L. A. Stephens

3:15 Benediction

East Tennessee

The divisional meeting at Sweetwater will be opened with a luncheon at 12:00 o'clock on Thursday. The superintendents, associational young people's leaders, divisional and state officers will be the guests of the Sweetwater Associational W.M.U. The afternoon session will open at 2:00 o'clock.

Mrs. Paul Payne, of Etowah, is chairman of the Obituary Committee. All names of those who have died during the year who were members of the W.M.U. should be sent to Mrs. Payne.

THURSDAY, OCTOBER 10, 1940

Book Reviews

Youth's Talents for Christ by R. L. Middleton. Broadman Press. \$1.00.

We plead guilty to a preference for authors who write out of the knowledge of their own experiences; too many people spend their time trying to tell the rest of us how to do things who can't do anything themselves. For many years Mr. R. L. Middleton has been the superintendent of the Intermediate Department of the Sunday School of the First Baptist Church, Nashville, Tenn. His services have been really outstanding, due to his intelligent consecration and his tireless labors. In these years, he has discovered and supplied the need for interesting and inspiring program material for the opening exercises of Intermediates and Young People. He has read widely, clipped discriminately, and assembled attractively—and through it all has maintained an unbroken thread of Biblical truth calling the lost to salvation and urging the saved to full investment of their lives in Christian service. *YOUTH'S TALENTS FOR CHRIST* contains the best of his material. Mr. Middleton's love for and faith in boys and girls, his high appreciation of the importance of work with Intermediates and Young People, and his successful experience in this happy field of service qualify him to produce this book which interested thousands will welcome as a worthy companion of *OUR YOUTH FOR CHRIST*.

JOHN L. HILL, Book Editor
Baptist Sunday School Board
Nashville, Tennessee.

For sale at all book stores.

Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

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LEXINGTON, TENN.

The Broadman Hymnal SATISFIES...

THE CONGREGATION

The wagging tongue of a pleased patron is the strongest satisfaction any publisher could desire. From every church, large and small, come the most gratifying reports on their use of, and examination of, *The Broadman Hymnal*. It is to be used at all State Conventions in the Southern Baptist Convention territory this season and at the Baptist Training Union Conference in Memphis, December 31-January 3.

Prices

Prepaid:		Carriage extra:	
Cloth, dozen	\$8.25	Cloth, hundred	\$60.00
Cloth, single copy	0.75	Cloth, dozen	7.75
Bristol, dozen	6.00	Bristol, hundred	40.00
Bristol, single copy	0.55	Bristol, dozen	5.50

"The Broadman Hymnal is everything wanted—old hymns that have refused to die, new ones that will live."—First Baptist Church, Bowling Green, Kentucky.

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161-8th Avenue, North,

Nashville, Tenn.

AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

Since the first of the year there have been 227 additions to the First Church, Enid, Okla., 125 of whom were for baptism. B. M. Jackson is the happy pastor.

Edgar Spearman, of Dallas, Texas, on October 1, became associated with the First Church, New Orleans, La., as Director of Education and Music.

Sam Melton, pastor of Big Springs Church, Cleveland, was assisted in a revival lately by J. B. Tallant, which resulted in 57 professions and 40 additions to the church.

The principal speaker for the Baptist Day Program at the Temple of Religion at the World's Fair in New York was M. E. Dodd, of Shreveport, La.

W. R. Hanie, of Durant, Miss., lately supplied the pulpit of the First Church, Lexington.

Roland Leath, who for the past five years has been Musical Director at Travis Avenue Church, Ft. Worth, Texas, is resigning his work there, to enter the field of evangelistic singing.

Evangelist T. C. Crume is assisting in a meeting in Franklin. H. D. Burns is pastor of the First Church.

The Directors of the Baptist Education Society has called a statewide meeting Tuesday, October 29, at the Broadway Church, Louisville, to consider Baptist Education in the state.

Harlen McGinnis was lately ordained to the full work of the Gospel ministry by the 18th Street Church, Louisville, Ky.

M. C. Brittain and Mrs. Brittain, missionaries to China, are staying with Mrs. Brittain's parents, Rev. and Mrs. T. D. Brown. Dr. Brown is pastor of the Highland Church, Louisville. They are staying while on furlough.

T. P. Haskins, assistant Executive Secretary of the Oklahoma Baptist General Convention, has accepted a call to the position as Executive to the Louisiana Baptist General Convention.

He received his training in Hall-Moody Institute, Martin.

A total of 251 conversions and additions with 125 received by baptism resulted from a revival in the First Church, Chickasha, Okla., led by Evangelist Hyman Appleman.

Floyd Looney has been called as assistant pastor to the First Church, Miami, Okla. He is to be in charge of the Extension Work of the church.

Rush McDonald has resigned as assistant pastor and minister of Music at Union Avenue Church, Memphis, to become one of Uncle Sam's War Birds. Though he resigned from the pulpit where he had been preaching most of the Sunday nights since he was called, February 1, 1939, he does not intend to give up the ministry. From Psalms 139, he gave the following Biblical verses which he will take with him into the air: "If I ascend up into heaven, Thou art there. If I take the wings of the morning even there shall Thy hand lead me, and Thy right hand shall hold me."

By THE EDITOR

T. M. Boyd, Memphis, was unanimously recalled for another associational year as pastor of Mt. Nebo Church, at Buena Vista. This is the sixteenth year of his pastorate there.

The church in Rogersville has launched a building program. Pastor John R. Chiles says that they will erect an education plant 40 by 50 ft. and three stories high.

Here's a good motto for Baptists: "Remember the banana, every time it leaves the bunch it gets skinned."—*The Visitor*.

The Cookson Creek Church, in Poke Association, has just closed an 18-day revival with 24 additions to the church. E. D. Moore assisted the pastor, Kirby Park.

Dotsonville Baptist Church, Cumberland Association, Robert Earls, pastor, has recently closed a great revival in which J. W. Wilson, of Dover, did the preaching and in which there were 23 additions to the church by baptism. The

Dotsonville Church is moving forward in a great way under the leadership of the pastor.

Robert Palmer resigned the pastorate of the Longview Heights Baptist Church, Memphis. He is in his third year as a student in the Southern Baptist Theological Seminary, Louisville, Ky. During his ministry, the membership of the Longview Church has doubled, going from 125 to 250 in three years.

Recently addressing the student body of Mary Hardin-Baylor College, Belton, Texas, Dr. Frank H. Leavell, Southwide Director of the Baptist Student Union, well said: "Campuses forget their athletes, their scholars, their debaters, their social leaders, but they never forget their Christians."

L. L. Hurley has closed his work as pastor of First Baptist Church, Lakeview, Ga., and begins his work as pastor of Maple Street Church, in Rome, Ga. At the closing service at the Lakeview Church, Brethren Lawrence, Gray and A. B. Pervis were ordained as deacons.

Dr. L. B. Matthews, pastor of the Henderson Baptist Church, has been assisted in a recent revival by Preston L. Ramsey, pastor, First Church, Covington, in which there were 10 additions by baptism. Charles L. Millican, student at Union University, led the singing.

Vaughn M. Johnson, of New Market, and pastor of the Anderson Baptist Church, recently preached at both services in the First Baptist Church, of Asheville, N. C., in the absence of the pastor, Dr. John W. Inzer. He preached great sermons. Brother Johnson is the son of W. S. Johnson and the nephew of Dr. C. Oscar Johnson of the Third Baptist Church, of St. Louis, Mo.

The Southwestern Seminary in Fort Worth, Texas, has completed its enrolment for the first quarter of the fall term with 622 students. This number slightly exceeds that of the whole term of last year and marks a peak in Seminary attendance in the past decade.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPT. 29, 1940

Sunday School	Training Union				
Alamo					
Alcoa: Calvary	191	56			
First	243	97			
Antioch	102	132			
Bartlett	108	57			
Bolivar		71			
Chattanooga: Alton Park	207	169			
Apison	125	105			
Brainerd	264	129			
Central	358	82			
Chamberlain Avenue	350	123			
Clifton Hill	520	65			
Concord	200	123			
Dry Valley	130	66			
Eastdale	242	117			
East Lake	418				
First	1011	155			
Highland Park	650	97			
Mission Ridge	146	151			
Morris Hill	187	102			
Northside	522				
Pine Grove	122	73			
Red Bank	463	137			
Ridgedale	646				
South St. Elmo	134	85			
Spring Creek	102	59			
Summerfield	171	68			
Woodland Park	840				
Cleveland: Big Springs	306	166			
South Cleveland	120	55			
Clarksville, First		387			
Columbia, First		305			
Concord, Crichton Memorial		79	45		
Cookeville		293	86		
Daisy		168	72		
Dyersburg, First		453	50		
Elizabethton: First		477	99		
Immanuel		83	278		
Little Mountain		54	38		
Siam		191			
Southside		72	196		
Watauga		241	122		
Fountain City: Central		578			
Fairview		156	74		
Georgia, Lakeview, First		153	73		
Gladeville		101	37		
Grand Junction		154	45		
Hampton		47	47		
Harriman, Trenton Street		469	100		
Hermitage, New Hope		142	142		
Hixson, First		159	62		
Jackson: Ararat		809	43		
First		704	119		
West Jackson		64	285		
Jefferson City, Buffalo Grove		64	41		
Kenton		64	26		
Kingsport, First		64	114		
Knoxville: Bell Avenue		591	189		
Broadway		972	281		
Fifth Avenue		1001	204		
Euclid Avenue		233	83		
First		1043			
Gayland Heights		159	83		
Immanuel		368			137
Sevier Heights		231			105
Lebanon		273			
Lenoir City: First		311			86
Pleasant Hill		185			
Liberty, Salem					49
Madisonville		197			93
Maryville: Cedar Grove		141			69
First		590			
Prospect		90			85
Memphis: Bellevue		2086			711
Boulevard		411			165
First		809			125
Temple		1177			280
Union Avenue		1055			297
Morristown		85			54
Murfreesboro, First		500			139
McMinnville, Magness Memorial		225			70
Nashville: Edgefield		402			118
Inglewood		347			123
Lockeland		490			127
Woodbine		171			73
New Tazewell		102			39
Paris, First		349			
Raleigh, Ardmore					51
Ramer, Gravel Hill		76			55
Shelbyville, First		169			27
Tyner		81			
Union City, First		646			263
Walter Hill, Powell's Chapel					52
Watertown, First		164			
Westbourne		247			
White Pine		139			

C. C. Morris, Ada, Okla., recently preached in a revival at First Baptist Church, Crystal Springs, Miss. More than fifty were added to the church the first week. Brother Morris is considered one of the most successful pastor-evangelists in the south.

We regret to report the death in Colorado of Mr. Charles Thompson, of Jackson. The late Brother Thompson was a leading layman of the First Baptist Church, Jackson. The funeral was held in Jackson, Friday, October 4. We pray God's comforting grace upon the bereaved.

The Southern Baptist Theological Seminary opened its eighty-second session in Louisville, Ky., September 17. By the end of the first week of school, 458 men were reported enrolled. Of these men, 38 are from Tennessee. The names of the new students from Tennessee in the Seminary this year are as follows: J. H. Akin, Jr., C. C. Bryan, C. A. Carder, J. P. Colvin, R. T. DeArmond, L. H. Hatcher, L. C. Marney, J. S. Moore, Jr., S. K. Oldham, M. L. Reed and E. B. Roberts.

Through the committee T. J. Levi, John W. Clift and Minnie Rose, Oak Street Baptist Church, Soddy, has prepared some beautiful and appropriate resolutions regarding the life and work of its pastor, R. L. Franklin, who recently resigned the care of the church to do missionary work in the state.

The following friends have recently visited with the BAPTIST AND REFLECTOR: Mrs. Roy Smith, Columbia; Marguerite Holman, W. C. McGill, Mary Ann Hollingsworth and Mrs. J. E. Hollingsworth, Springfield; Clara Sue and H. W. Farris, Gainsboro; Rev. and Mrs. A. H. Hicks, Whiteville; Floyd Creasy, Chattanooga; W. E. Langford, Erin; C. O. Simpson, Trenton; and P. L. Ramsey, Covington. We hope they will come again soon.

E. S. Davidson, of New York City, a Christian Jew, delivered a lecture at the First Baptist Church, Lebanon, last Sunday. Brother Davidson is the son of a Synagogue Ruler who has delivered lectures in every part of the country. He spoke on "The Jewish Problem and Its Only Solution," speaking from the Jewish view point, telling something of the present day conditions of the Jews and the background from which our Bible was taken.

Evangelist C. L. Hammond, Fulton Road, Knoxville, Tenn., writes that he is closing out his first year as evangelist. About 600 members have been added to the churches which he has assisted this past year.

Through W. G. Potts, of Whiteville, Ky., as chairman, we have received a copy of a write-up and resolutions by a committee of the Executive Board of the Association concerning a revival held by Evangelist Wade H. House, of Orlinda, Tenn., in Owensboro, Ky., which ran for eight weeks and was sponsored by the 47 churches of the Daviess-McLean Association. Rev. H. M. Powell, of Gainesville, Texas, had charge of the music. Mr. and Mrs. Victor Topmiller conducted a youth revival in connection with the services. The visible results were 197 conversions and 137 reclaimed.

September 29, the Arlington Baptist Church, Knoxville, J. Howard Young, pastor, ordained to the full work of the Gospel ministry Earl Stallings, a student in Carson-Newman College, who has been called to a church near the college. T. C. Wyatt, moderator of Knox County Association, led the examination of the candidate and presided at the meeting. Frank Wood, pastor, Fifth Avenue, presented the Bible. President J. T. Warren, Carson-Newman, de-

livered the charge; Pastor J. H. Young preached the sermon, and W. A. Carroll, pastor, Fort Sanders Baptist Church, led the ordination prayer.

The sympathy of the Brotherhood goes out to Mrs. W. J. Stewart, wife of Superintendent W. J. Stewart of the Baptist Orphanage, on account of the death on Oct. 7, of Mrs. Maggie Chestnut Lee, 81, mother of Mrs. Stewart. She resided with Dr. and Mrs. Stewart. The Lord comfort all the sorrowing.

During the months of June, July, August and September at the First Baptist Church of Gatlinburg, the record of tourists attending the morning worship services on Sunday is as follows: Baptists 103, Presbyterian 56, Methodist 50, Congregational 15, Lutheran 13, Evangelical 9, Christian 10, United Brethren 7, Reformed 5, Episcopal 5, Mission Covenant 5, Christian Science 3, Catholic 3, Nazarene 2, Friends 1, not indicated 36. The number, by states, is as follows: Tennessee 89, Ohio 49, Illinois 44 (Chicago 15), Indiana 16, Michigan 15, New Jersey 14, New York 13, Kentucky 9, Florida 10, Missouri 8, Georgia 7, Texas 6, Connecticut 5, North Carolina 4, Virginia 3, Delaware 2, Alabama 2, Louisiana 2, and Minnesota, West Virginia, Wisconsin, Mississippi, Maine 1 each; address not indicated 11. They had 10 ministers of various faiths to attend, also. The fifth Sunday of September the church paid off a note for \$375.00, the remainder on the building debt. Plans are now on for the installation of a baptistry. They had 86 present in the Training Union and 10 in the Brotherhood on Sunday, September 29. This report is from the pastor, O. L. Rives.

WITH THE CHURCHES: Chattanooga—Apison, Pastor Petty welcomed 5 for baptism; Central, Pastor Moore baptized 1; Eastdale, Pastor Talant received 1 by letter, 1 for baptism; East Lake, Pastor Crantford received for baptism 2; First, Pastor Huff received for baptism 1; Mission Ridge, Pastor Stephens received by letter 2; Morris Hill, Pastor Catlett welcomed by letter 1, for baptism 2, baptized 2; Northside, Pastor Selman received by letter 6, for baptism 11; Red Bank, Pastor Pickler welcomed by letter 1, for baptism 2, baptized 2; Tabernacle, Pastor Denny welcomed by letter 5, for baptism 18, baptized 10; Woodland Park, Pastor Williams received by letter 1, for baptism 2. Cleveland—South Cleveland, Pastor Waters baptized 4. Dyersburg—First, Pastor Vollmer received 1 for baptism, 1 by letter. Elizabethton—First, Pastor Starke received for baptism 1. Hixson—First, Pastor Harris received 1 for

Springfield, Missouri
October 1, 1940

Dr. O. W. Taylor, Editor,
Baptist and Reflector,
Nashville, Tenn.
Dear Dr. Taylor,

Word has reached me from communities of two states of our territory that a man who represents himself to be a converted Jew by the name of Joseph Cohn or Cohen possesses what he claims to be a letter from me written on a letterhead of this church. I feel it my duty to the membership of the churches where he may solicit opportunity to speak to say that this man is unknown to me, and that any letter of recommendation which he may present bearing my name is a forgery. I am told by a member of our staff that a man by that name spoke in one or two of the churches of this city sometime before my coming here as pastor, and that on that occasion he borrowed some stationery from our church office.

Yours sincerely,
B. LOCKE DAVIS.

baptism. Knoxville—Bell Avenue, Pastor Allen welcomed for baptism 4, by letter 1, baptized 4; Broadway, Pastor Pollard welcomed by letter 5, by confession 2; Fifth Avenue, Pastor Wood had 1 addition to the church; Sevier Heights, Pastor Hinchey received by letter 4, baptism 1. Memphis—Bellevue, Pastor Lee welcomed by letter 27, for baptism 5, baptized 5; Boulevard, Pastor Arbuckle received for baptism 1, by letter 2; Temple, Pastor Boston welcomed by letter 8; Union Avenue, Pastor Hurt welcomed by letter 6, for baptism 2. Murfreesboro—First, Pastor Sedberry welcomed by letter 12, for baptism 20, baptized 9. Nashville—Edgefield, Pastor Barton received by letter 3, for baptism 5; Inglewood, Pastor, Beckett received by letter 2. Tynes—Pastor Bishop received by letter 1.

Briefs Concerning the Brethren

Accepted

Max Stanfield, First Baptist Church, Marietta, Okla. ✓
D. Ray Thompson, Salina Church, Okla. ✓
N. T. Smith, Calvin Church, La. ✓
John W. Parker, Hopeful Church, Camilla, Va. ✓
Luther Holcomb, First Baptist Church, Durant, Okla. ✓
Norman O. Baker, Akins Chapel Church, Jackson, Tenn. ✓
Erie A. Oesterle, Creston Avenue Church, New York City. ✓
Milton Whitten, First Church, Hernando, Miss. ✓
Pat Lane, Downsville Church, La. ✓
Frank C. Morgan, Miller Memorial Baptist Church, Orlando, Fla. ✓

Resigned

Orbie Clem, Capitol Baptist Church, Oklahoma City, Okla. ✓
Victor X. Johnson, Bethlehem Baptist Church, Enid, Okla. ✓
Sam D. Taylor, First Baptist Church, San Saba, Texas. ✓
S. J. Quarles, Pine Ridge Church, Melder, La. ✓
N. G. Christopher, Calvary and Wigham Churches, Grady Co. Ass'n., Ga. ✓
Ernest F. Campbell, Rivermont Ave. Church, Lynchburg, Va. ✓
B. S. Broome, Second Baptist Church, Kershaw, S. C. ✓
J. L. White, First Baptist Church, Madison, Fla. ✓
O. J. Wade, Beech Street Church, Texarkana, Ark. ✓
Walter Daniel, Kirkland Lake Church, Ontario, Canada. ✓
M. A. Treadwell, Farmerville Church, Houston, Texas. ✓
A. D. Maddry, Fellowship Church, Dufferly, La. ✓

Ordained

J. O. Carroll, First Baptist Church, Atoka, Okla. ✓
Eddie Dwyer, First Baptist Church, Chickasha, Okla. ✓
Luther Jenkin Holcomb, First Baptist Church, Nashville, Tenn. ✓
Rev. Claude Vaughn Roebuck, Union Church, N. C. ✓
William R. Parson, First Baptist Church, Hope, Ark. ✓
L. G. Gates, Hudson Creek Church, Grant Parish, La. ✓

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by Hartwig. Organists who have read original manuscript are most enthusiastic about it—easy to produce—single copies 75c.

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SHALL WE FAIL TO DO OUR BEST?

Lost Souls in Tennessee are Awaiting an Answer to That Question

OCTOBER 27 IS STATE MISSION DAY IN TENNESSEE BAPTIST CHURCHES. The interest of the churches in the program of that day and the amount of the offerings given by them will determine to a large extent the answer which we give to the appeals from needy souls and destitute communities throughout the state.

WHAT DOES A STATE MISSION DOLLAR DO? It would be impossible to give a complete answer to the question. In "Tennessee Mission Trails" we have set forth the nature of State Mission Work. In the Sunday School Builder for October are several articles telling about State Missions. On page 38 of that issue is the program for State Mission Day in the Sunday schools. But the work of the dollar given for State Missions can never be appreciated until one has learned of the results of the program which it helps promote.

TWO EXAMPLES. The two pictures presented herewith tell their own stories. Study them and read the description of each. Remember that these are two of hundreds that could be given. In the Nashville office are scores of pictures, each of which thrills the heart of every Baptist who loves the Lord's work and wants to see it grow.

This picture is of a Sunday school group in Hickman County. A state missionary found the community wherein was no church program. He visited some homes, aroused interest in Christian work, led in the organization of a teaching program and a few Sundays later this great group gathered in the woods for Sunday school. There are



several hundred places similar to this, wherein live people who have no church near enough for them to attend services, hence receive no religious training, except such as is given by itinerant preachers usually of heretical ideas. A few more state missionaries will enable us to seek out and occupy these places.

How many people do you know who would go Sunday after Sunday to a brush arbor like that shown herewith in order to attend religious services? The people of Allardt were so interested that most of their services during open weather for the past five years were held in this arbor. Now, with the help of State Missions, they are getting them a house in which to worship. They would have no Baptist ministry but for state mission funds.



WE MUST PLAN WELL AND ACT NOBLY. October 27th should be a day when from every pulpit in the state there goes up a ringing appeal for support of the state work, and an earnest challenge

for everyone to bring a **BIG** special offering the following Sunday. Some things are definitely sure:

1. We cannot enlarge our state work without more funds.
2. We have no place from which to get the funds except our churches.
3. October 27th is the one Sunday in the year when all churches should have part in the State Mission offering over and above their regular gifts.
4. Never were there so many opportunities awaiting Baptists as now.
5. Our people will give generously, if pastors and superintendents will tell them of the needs and urge them to bring their special offerings.

Has your church set a goal for the offering? Has your superintendent arranged to present the program?

DO BAPTISTS WANT TO WIN THEIR STATE FOR THE LORD JESUS?

We will answer these questions by our offerings on October 27th. Every state missionary is eagerly awaiting the replies which should be sent immediately to the state Treasurer in Nashville.

**EXECUTIVE BOARD of the Tennessee Baptist Convention
NASHVILLE, TENNESSEE**