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Baptist and Reflector

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

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"TO MINISTER, AND TO GIVE"

IT IS SADLY TRUE that some of the most fundamental and distinctive principles of Christian character and conduct have but little place in the character and conduct of many who profess and call themselves Christians.

The disciples of our Lord, it is recorded, strove among themselves as to who should be greatest, and the mother of Zebedee's children, without protest from her two sons, requested, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." We are familiar with our Lord's reply, and His promise that they should be baptized with His baptism and drink of His cup; but that such places as they had asked for themselves should be given to those for whom they were prepared.

It is significant that although the disciples had apparently each desired at some time to be chief, yet "when the ten heard it, they were moved with indignation against the two brethren." Undoubtedly they were indignant that the two brethren had filed their applications first. To this Jesus Christ answered, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The distinctive characteristic of the Lord was that He had come "to minister, and to give." We have somewhere read a remark attributed to D. L. Moody, to the effect that the passion for prominence, and in some cases for pre-eminence, among Christian people had wrought more damage in the church of Christ than all other evils put together.

That tendency cannot be checked, much less wholly resisted, by a mere negative attitude. The disposition to desire to receive things of others can be corrected only by the cultivation of a generous spirit that finds its chief delight in giving. The passion for authority and its exercise can be negative only by a positive devotion to the service of others. It must always be remembered that our Lord's giving was unique, for no one else could give his life a ransom for many. Notwithstanding, His giving becomes an example for us to this extent that His generosity knew no limit. So ought all Christians to find a greater joy in giving than receiving, since "it is more blessed to give than to receive." Similarly, those who have profited by the ransom which our Lord paid in our behalf, should find greater satisfaction in rendering service to other people than can ever be found in the occupation of positions of prominence and authority. It should be the aim of everyone who is called a Christian, like his Lord, "to minister, and to give."

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

Baptist and Reflector

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EDITORIAL

Scoffing at the Lord's Coming

"KNOWING THIS FIRST, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3,4).

These predicted scoffers at the doctrine of the second coming of our Lord were to "walk after their own lusts (desires)." In some cases the desires might be low and sensual; in others they might be simply proud, intellectual desires and conceits. Jude's statement, "What they know they know naturally," aptly describes them. Their interpretations and conclusions would be based on "man's wisdom," which has no place for the doctrine of the second coming.

They were to appear "in the last days." Some hold that this means the last days of this dispensation. Recalling that Peter put Pentecost "in the last days" (Acts 2:17), others hold that the expression in II Peter 3:3,4 means the last days of *world history as such*, constituting this entire dispensation, and that Peter means that there would be scoffers at the second coming throughout the dispensation and implied that their number and the intensity of their opposition would increase as the age drew toward and to its close. Whatever view may be held in the case does not affect our present thought.

Scripture definitely and unmistakably teaches the fact of the literal, visible, bodily return of the Lord. The scoffers were to reject this and say, "Where is the promise of his coming?" We take it that the rejection might take the form of outright denial or of subtle, suave denial by explaining (supposedly) the doctrine away. A fulfillment of all this is certainly taking place today. Not a few actually make sport of the idea of the second coming.

Peter said that a line of argument by the scoffers would be the uniformity of nature. "For since the fathers fell asleep all things continue as they were from the beginning of the creation." They were to be imbued with that "scientific spirit" which sees no place for the intervention of God amidst the laws of nature. To be thus, men have to be "willingly ignorant" (refuse to heed the lesson of) the fact that God did intervene in nature and history in the past to bring in catastrophic judgment. He says He will do so again. Prior to the second coming there may be instances of it in our days, as, in fact, there have been. And certainly there shall be an instance of it at the second coming.

No truly born again believer with the Word of God before him scoffs at the fact of the Lord's coming. It is "that blessed hope" and he watches and waits for it.

But there is frequently honest disagreement among saved people as to certain details in the divine program in relation to the second coming. It is, therefore, unfair and unbrotherly for any man (as has sometimes been done) to put a certain interpretation on Scriptures relating to the second coming whose meaning is not unmistakably

revealed and decide that certain "signs" point to the near approach of the advent and then proceed to class as "scoffers" those earnest and conscientious brethren who do not see the interpretation and the signs as *he* sees them. We have recently read a modern and interesting book on prophecy which does this very thing.

Openly or subtly, the scoffer denies the fact of the literal, visible, bodily return of our Lord. He may brazenly mock the idea. No true believer does. And we submit that brethren ought to be careful about classing as scoffers other equally conscientious brethren who do not see the end-time and the signs thereof as *they* see them. Disagreement as to details is not denial of the fact that "this same Jesus . . . shall so come again in like manner as (He went) into heaven."

The Pillar and Ground of Truth

GIVING INSTRUCTIONS for the observance of the proper church order, Paul says: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

"The truth" here means "the faith once delivered unto the saints," the body of revealed truth recorded in the Word of God. "The church of the living God" is the "pillar and ground (stay and support)" of this truth.

The fact is clearly evident that by the term "church" used here Paul means a specific, visible, local New Testament church. Paul's instruction applies to any and all such churches wherever found. As to "the general assembly and church of the firstborn" yet to be completed and manifested in glory, that is beyond the sphere of earthly history and need not concern us in the present discussion. In historical operation, "the church of God" means a specific, local, New Testament church, not some indefinite, intangible, so-called "universal, invisible church."

The Lord has placed "the stay and support of the truth" with His local New Testament churches. How important are these bodies, then, so despised by the world though they may be! So vitally connected are these churches and the on-going of the truth that, while in a limited sense certain people may individually proclaim much truth here and there, yet when it comes to "the truth" in full and rounded presentation throughout the earth, this is dependent on the churches. One finds that when the churches are scorned or flouted the full truth is never set forth. And when a man is found who proposes to be "independent of" or superior to the churches in his program, then without fail in connection with whatever truth he may preach will be found palmed off a lot of vagaries or heresies or both. We have never known an exception.

Since the churches are "the stay and support of the truth," then no New Testament church should, after due instruction and appeal, put up with any pastor or evangelist or teacher under its jurisdiction who does not set forth the truth or who promulgates heresy. If churches would stiffen their backbone more along this line, it might tend to make some ministers and teachers love orthodoxy more!

He who has the notion that the churches could be dispensed with and still the truth would go on its conquering way are here shown to be dead wrong. While we disagree heartily with the conception of the *meaning* of the church in the mind of the writer, we wish here warmly to commend the *language itself* in the following quotation from a recent number of the "Federal Council Bulletin":

If someone argues that it is enough for mankind to have the "historical Jesus" without any institution built around Him, we may reply that without the church, we today should in all human probability not even know about the Jesus of history. Without the continuing corporate life of the fellowship of which He is the center, Jesus would be an obscure and forgotten Galilean of the long ago, not a living influence in our world. Without the church, the very man who rails the most impatiently against it for its failure to measure up to the spirit of Jesus would not even have the figure of Jesus for his standard. Without the church, the dynamic movement that Jesus initiated would have trickled out into nothingness, completely lost in the arid expanse of secular society.

"The stay and support of the truth." How important the church is! How responsible it is to function! How loyal to it we should be! Desperately, desperately, the world needs the truth which the church holds aloft!

The Defence of the Gospel

SOMETIMES A CERTAIN PARTY will say with an air of finality: "We do not need to defend the gospel; all we need to do is to preach it. The truth will defend itself." Well, as to its *character* the truth needs no defence. But the idea that we are not to defend the truth as against the misrepresentations and attacks of errorists is not well taken.

When Americanism is attacked, it is not enough simply to proclaim the doctrine of Americanism. We must also combat anti-Americanism and expose its fallacies and dangers.

When moral codes and sanctions are attacked, clean people are not only to contend for morality, but also against immorality.

If our homes are attacked, we shall not only stand for our homes, but against the traducers and attackers.

When the gospel or other Biblical truth is proclaimed and error comes along with its misinterpretations and misrepresentations, the minds of people must be cleared of these things and fortified against error that the truth may have unhindered sway. God and His truth are not weak and need no defence *in themselves*, but God has ordained that we not only stand for Him and His truth but also *against* their enemies.

Paul commended the Philippians for their fellowship with him "in the defence and confirmation of the gospel" and said that he was "set for the defence of the gospel," as well as commissioned to preach it (Phil. 1:7,17). "Striving together for the faith of the gospel" with his fellow Christians, he both proclaimed the truth of God and defended it against the errorists (Phil. 1:27).

Instead of just oozing "sweetness" in the presence of error, as worldlings demand of the preacher, there were occasions when the apostle was "bold in our God to speak unto you the gospel of God with much contention" (conflict) (1 Thess. 2:2). This could mean inward or outward conflict or both. At Thessalonica it meant both—he stood *for* the gospel and *against* its opposers. Sometimes it is sufficient just to declare the truth; there are other times when it must be preached and its traducers definitely opposed and their fallacies exposed. God's minister must be ready for either course. In no case should personal animosity be the issue or the governing spirit, but the truth of God in the love of God.

Concerning certain rabid legalists who opposed the gospel of grace and taught that a mixture of grace and works was necessary for salvation Paul said: "WHOSE MOUTHS MUST BE STOPPED" (Titus 1:10,11). How could that be done? It could not (and cannot) be done by simply preaching the truth and spraying the exponents of error with religious perfume. The truth itself had to be positively and compassionately proclaimed and the false teachings of the errorists had to be definitely exposed. "The defence of the gospel" was necessary. We are to "contend earnestly for the faith" (Jude 3).

We are to "contend earnestly" for the faith. The Greek is "*epagonizesthai*—*epi-agonize*—and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here. We are to *agonize* to enter the strait gate, but we are to *epi-agonize* for 'the faith once for all delivered unto the saints.'" This, then, is the supreme struggle of our existence. It is more important that "the faith" be maintained than anything else, yea, than even our own salvation as individuals. We are to *agonize* for the latter but to *epi-agonize* for the former.

We are not to let error alone; we are to attack it with all our force and contend against it with all our strength. Of course we must use no wrong means or methods, but our whole power should be exerted against error and in favour of the faith. The oft-quoted utterance of Gamaliel has done great harm: "Let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." There is not a heresy but has sought shelter behind this utterance. And it is quoted as if it were Scripture and therefore binding. Luke, by inspiration, simply tells us that Gamaliel said this, but nowhere is it intimated that the saying was right. All that the Bible is responsible for is that Gamaliel did say it. Many things are quoted in the Bible that are not Scripture at all. We are told what the devil said on certain occasions, but never is a statement of the devil endorsed. Neither is this statement of Gamaliel approved. Men do not argue in such fashion about the practical affairs of life. A farmer does not let weeds alone on the plea that "if they be of man they will come to naught, while if they be of God, I cannot destroy them, lest haply I be found even to fight against God." When the yellow fever appeared in New Orleans, the medical authorities did not accept Gamalielism and say: "Let it alone, for if it be of man it will come

to nought, but if it be of God we cannot check it, lest, haply, we be found even to fight against God." Such superlative nonsense is tolerated only in the matters of highest importance; only in religion. All that weeds can do is to prevent a crop. All that yellow fever can do is to destroy life; while error destroys the soul. Hence while we are to contend against all that is hurtful, we are to *epi-agonize* against error.—T. T. Eaton, in "Faith and the Faith."

So there is to be the clear, positive, compassionate, loving proclamation of the truth itself. But that is not all. There must also be on occasion the *defence* of the truth against heresy and heretics. Indeed, is one really loyal to the truth until he is ready to contend for it against its traducers, ready to suffer and die for it if necessary? A part of the obligation of the Lord's ministers and churches is to "Preach the word." But there is a companion obligation, "*reprove, rebuke, exhort with all longsuffering and doctrine.*" The man who is too cowardly to do it is not fully loyal to the truth, if he has any real loyalty to it at all.

The New Testament minister is commissioned to "preach the word" and is also "set for the defence of the gospel." He is not to sit *on the fence* with the gospel. The language is "set *for the defence* of the gospel." And surely, the preaching and the defending are both desperately needed today! Are the Lord's ministers ready for it? Are the Lord's churches ready to support them in it? Many, perhaps the most, of them are. The rest of them ought to be.

First Baptist Church, Milan

IT WAS a distinct pleasure to the editor, Sunday, January 12, to be present at the morning hour with Pastor H. J. Huey and the First Baptist Church of Milan. We had been there before on two or three occasions, but, if possible, this last visit was in some respects even more enjoyable than the others. The presence of the Lord in the service was clearly sensed. All the people were most cordial and several subscribed for the paper. The flu in the town, including in its grip some members of the pastor's family, reduced the attendance somewhat, but the goodly number present were evidently in the spirit of worship.

Because the pastor had to leave for a funeral at another place in the afternoon, our fellowship with him at the fine dinner at the McNail House was all too brief. He has entered upon his 13th year as pastor at Milan. Together with his family beloved by his people and respected by the town, he has led the church through these years and the work has moved steadily on.

Since we were there last, the church has completed and occupied a beautiful and conveniently arranged Sunday school annex, remodeled and redecorated the church auditorium and installed a new oil-burning heating plant. One would almost think that the church has a new building throughout. Now the church is providing loud-speaking equipment to extend its ministry and that of the pastor locally and also in preparation for the influx of people as a result of the location by the Government of a shell loading plant near Milan. To the pastor and his people for their courtesies and to Mr. and Mrs. G. H. Dickey for their courtesies following the pastor's departure, we express our sincere thanks.

Miss Dodd Goes to Texas

MISS MILDRED DODD, who has been employed at the State Board Headquarters since last spring as secretary in charge of the state records of the Ministers' Retirement Plan, left last Saturday night for Dallas, Texas, to become office secretary for Mr. Bill Marshall, secretary of the Baptist Student Union work in that state.

During these months, Miss Dodd has rendered faithful service and joined to her work a sunny disposition and a pleasing personality. BAPTIST AND REFLECTOR joins her other friends and associates in the State Baptist Building in expressing regret at her going and in wishing her abundant joy and success in her new position.

Baptists and The Conscientious Objector

By T. B. MASTON.

DURING RECENT MONTHS there has been a rapid change in the public attitude toward war and the Christian's relationship to war. From a rather general condemnation of war Christian groups have moved to a passive acceptance of war and in some cases to an active defense of it. Where there were previously many pacifists and conscientious objectors there are now comparatively few of either category. Preachers and other religious leaders are tending again to justify war. There is a danger that some, as in the last war, will go entirely too far in this direction. Recently a prominent denominational leader in a great convention spoiled for many of us what was in other ways a great address by ridiculing the conscientious objector and by implication defending war as being Christian.

Although I am not personally a conscientious objector and never have been yet I believe Baptists cannot be consistent unless they publicly defend and privately respect the rights of the conscientious objector.

PUBLICLY DEFEND

The former of these two things was done by the Southern Baptist Convention at its meeting last spring. The Social Service Commission report, approved by the Convention, included the following:

Baptists have always believed in liberty of conscience and have honored men who were willing to brave adverse public opinion for the sake of conscientious scruples. A considerable number of members of churches of our Convention, through their interpretation of the moral teachings of Christ, have reached the position of a conscientious objection to war that prohibits them from bearing arms.

The Convention ought to accord to them the right of their convictions as it accords to others the right to differ from them, and ought to protect them in that right to the extent of its ability. Therefore,

Be it resolved, That the Convention go on record as recognizing such right of a conscientious objection, and that the Convention instruct the Executive Committee to provide facilities for their registration with the denomination, in order that the Executive Committee may be able to make accurate certification to the government concerning them at any time it should be called for.

The Executive Committee has provided cards for the registration of conscientious objectors. The latter should take advantage of this service. Those who thus register will have some basis for defense when they are called to serve in the army.

This public defense of the conscientious objector will not be as complete as it ought to be, however, until state conventions, associations, and particularly churches and pastors also come to the defense of those who cannot in good conscience have any active part in war. It may be that they are wrong but if we are consistent as Baptists we will come to their defense. We believe that the individual should be supremely loyal to the will of God in his life. We stand for freedom of conscience for those of other religious faiths and for those of no faith at all. Surely we ought to do as much for those within our own ranks.

PRIVATELY RESPECT

The conscientious objector is in as great a need of private respect as public defense. He will receive general condemnation from society. Fellow Christians may disagree with his position but anyone who is willing for the sake of religious convictions to suffer the social ostracism and ridicule such a position entails should be respected. After all, as the great English minister and author, L. D. Weatherhead, has said such an individual may be a more consistent Christian than those of us who justify the Christian's participation in war. He at least is in rather honorable company. Christians during the first two or three centuries of the Christian era would not join the army or have anything to do with war. Throughout the centuries there have been Christian groups that have maintained rather consistent positions against war. Some of these such as certain Anabaptist and Menonite sects and the Quakers have cer-

tainly made worthy contributions to the Christian movement and to the betterment of society.

COUNSEL TO CONSCIENCE OBJECTORS

Possibly this article will reach comparatively few conscientious objectors. But to those it reaches I want to make the following suggestions: (1) If you have not registered with the Executive Committee, do so. (2) Talk with your pastor so he will understand thoroughly your position. (3) Do not parade your conscience or try to capitalize personally on your position. (4) Make up your mind ahead of time that you will have to suffer for your conviction and when the time comes quietly and patiently accept whatever punishment is meted out, trusting the Lord to care for you and the interests of His cause. This will be your attitude if you have caught the spirit of the true Christian martyrs of the past.

Who's Who Among Tenn. Baptists

REV. W. F. CARLTON was born in Gibson County, Tenn., near Trenton. He is a graduate of Hall-Moody Institute, Martin, Tenn., and Union University, Jackson, Tenn. He was ordained to the min-



REV. W. F. CARLTON, Pastor
Raleigh Baptist Church, Raleigh, Tenn.

istry by Williams Chapel Church, near Halls, Tennessee, and served as pastor of 14 churches in his native county. Among his pastorates have been Greenfield, Bradford, Sharon, Medina, Atwood, Raleigh, his present pastorate. Moderator of Gibson County Association three years, Weakley County, one year, clerk, Friendship Association three years. At present, president Memphis Baptist Pastors' Conference. Married Lillie Lackey of Halls, Tennessee, the union being blessed with three daughters, Mrs. Kenneth Reece, Mabel and Guinevere Carlton, and one son, Lynwood.

RECEIPTS AND DISBURSEMENTS FOR DECEMBER, 1940

CO-OPERATIVE	
Southwide	\$ 6,813.68
Statewide:	
State Missions	\$2,452.92
Orphans Home	1,090.19
Baptist Memorial Hospital	681.37
Carson-Newman College	681.36
Union University	681.36
Tennessee College	681.36
Harrison-Chilhowee Academy	136.28
Debt (Union University)	272.55
Ministerial Education	136.28
Total	\$13,627.35
DESIGNATED	
Harrison-Chilhowee Academy	\$ 157.55
Union University	69.99
Tennessee College	17.39
Training School (W.M.S.)	267.56
Baptist Memorial Hospital	40
Relief and Annuity Board	30.00
Orphans Home	5,144.37
Home Missions	96.31
Foreign Missions	4,829.18
State Missions	1,627.55
Sales	70.80
Baptist Foundation	1,000.00
Hundred Thousand Club	1,200.87
Total	\$14,511.97

JOHN D. FREEMAN, Treasurer.

BAPTIST AND REFLECTOR

The Door Was Shut

By MRS. HELEN CHAPMAN, *Woodbine, Ga.*

HOW SAD and disappointed must have been these poor foolish virgins, when they came to the door and found themselves shut off from the happy company within.

They had slept over their opportunity to prepare for the coming of the bridegroom and were forever left out in the darkness.

Jesus says so it will be when He comes—some will be ready—some will not—and will be cast into outer darkness. There will be weeping and gnashing of teeth. Oh, the sadness of it all. Are you sleeping or are you ready?

"Be ye also ready for you know not the hour your Lord will come." You dare not delay, there is too much at stake. Stop, look to Jesus—there is no other safety.

A Wonderful Year

By ROBERT E. BEDDOE, *Administrator, Stout Memorial Hospital, Wuchow, Kwongsi, South China.*

"AND NOW, Lord, take note of their threats, and give your slaves the power to utter your message fearlessly, when you stretch out your hand to heal, and signs and wonders are done by the power of your holy servant Jesus." Acts 4:29-30 (Goodspeed).

With the most wonderful year in the history of the Stout Memorial Hospital drawing to a close we thank God, take courage and push forward in confidence based on experimental faith. At this writing (Dec. 1st) we have admitted well over 2800 patients and expect to pass the 3000 mark by the end of the year. This crowns seven years of gradual and healthy growth since the all-time low of 1934 with less than 700 in-patients for that year.

The last half of 1940 has been particularly interesting. Normally there is a sharp drop in occupancy but this year it remained consistently over the 150 mark. The demand for private rooms has been so heavy that there has constantly been a waiting list. Many of these enter as ward patients and grab the first room vacancy. With a building designed for 150 patients but with most of the fourth floor unusable because of two bombings; with a staff of 70 without suitable quarters and with from 50 to 100 attendants, there have been about 300 souls in our care every day. Patients have been crowded with 16 to 18 in all 10-bed wards, on verandas and every possible corner.

This situation is far from ideal for caring for the sick. Furthermore, it is bad for the staff. But when the suffering are carried in on boards, old doors and improvised bamboo stretchers it is just impossible to turn them away. I have found mothers weeping at the gate. Asked the trouble they would say, "I have come a long way with my sick baby and they tell me there is no room in the hospital." "NO ROOM AT THE INN," these words have haunted me through the months. My conviction is that Southern Baptists will not tolerate such a situation. So, regardless of the war, I am desperately making plans for more room next year.

We are on the trail of four new doctors. Our staff have been so over-worked that any sort of recreation has been impossible. Dr. H. H. Chan, our quiet, modest, efficient surgeon, has been doing some outstanding work. His fame is spreading rapidly. With several major cases a day he has started operating at 4:30 a.m. to clear the deck for the day's routine duties. The other doctors have been equally busy. We have had as many as 125 special office consultations a day.

Financially the hospital is sound. Aside from new equipment, which is graciously supplied by gifts from the Lottie Moon offering and the Kentucky W.M.U., we have cared for all running expenses and close the year with a comfortable balance. This is nothing short of amazing with all expenses—drugs, food and the like—ranging from ten to fifteen times normal. It is increasingly difficult to get drugs and supplies through the blockade but so far we have been

able to carry on without any lowering of standards. This is the only hospital in Southwest China that is operating normally.

We joyfully acknowledge the excellent work of our associate, Dr. Wm. L. Wallace, now on furlough. In 30 years I have not known a missionary more to my liking. May he speedily return to lighten the burden.

The evangelistic work has taken on new life. Recently we secured another fine preacher. He is so amazed and burdened by the rich harvest and remarkable opportunity that he works day and night. We have had to supply drinking stations for him for, as he said, he talks himself dry but cannot afford to rest.

With several air raid alarms daily our routine has not been interrupted. These alarms ceased in November when the Japanese withdrew from this province. We confidently look forward to continued peace in Wuchow and are perfecting plans for immediate expansion. Pray for us.

Who's Who Among Tenn. Baptists

REV. OLEY C. KIDD was born January 16, 1909, at Jasper, Alabama. Finished at Walker County High School in 1930. Ordained to the Gospel ministry October, 1932. Served rural churches in Pickens County, Alabama, 1932-34. Was graduated from Howard College with A. B. degree May, 1934. Served River View Baptist Church, River View, Alabama, April, 1934, to April, 1937. Called to Cash Creek and Bethel churches in Henderson County, Kentucky, April, 1937, served till August, 1940. Was graduated from the Southern Baptist Theological Seminary with Th. M. degree in the spring of 1940. Became pastor of the First Baptist Church, Tullahoma, Tennessee, August, 1940. Married Mary Elsie Ellis of Reform, Alabama. She had finished the University of Alabama and taught school for six years in the public schools of the state. God has blessed their home with two children, Mary Syble, 5, and Oley C., Jr., 2. He and Mrs. Kidd say, "We like Tennessee fine."



REV. OLEY C. KIDD.

This Little Life

This little life, from here to there—
Who lives it safely anywhere?
Not you, my insulated friend:
What calm composure will defend
Your rock, when tides you've never seen
Assault the sands of What-has-been
And from your island's tallest tree,
You watch advance What-is-to-be?

(The tidal wave devours the shore:
There are no islands any more!)

We live upon a shrinking sphere—
Like it or not, our home is here;
Brave heart, uncompromising brain
Could make it seem like home again.

—EDNA ST. VINCENT MILLAY.



What Price Fifty Years in Japan?

By M. THERON RANKIN, *Shanghai, China.*

A BRIEF NOTE from Japan announced the observance of the fiftieth anniversary of the West Japanese Baptist Convention as follows:

On the afternoon of Sunday, November 3, a quiet service will be held among ourselves in the Fukuoka Baptist Church, to commemorate the fiftieth anniversary of the beginning of Christian work in the West Japan Baptist Convention. Because of present conditions, public announcements of the service are not being made.

As I read this note my mind went back several years to the first plans which were made for this anniversary. The past fifty years were to be but the foundation stones on which would be erected a great structure of God's Kingdom in Japan. Japanese Baptists planned a two years' evangelistic movement with the objective of doubling the number of organized churches and church members. Arrangements were made to prepare a number of books for publication to give impetus to the work of the future. Several of these books were published during the past year. Our Foreign Mission Board looked forward to having not less than twenty-five additional missionaries in the Japan Mission by the time of the anniversary.

And now this "quiet service" was announced which had about it as much of the spirit of a funeral as of an occasion of triumph. During the years of preparation for the anniversary celebration, the war with China and the war in Europe had developed. As the international relations of Japan became more acute, Nationalism within the country became more intense. When our meeting was held in Fukuoka, it had been only a few months since the Japanese Government had proclaimed the New National structure of the nation, within which all phases of Japanese life must be correlated. Christians had been informed that all Christian activity within the country must be integrated in the New National structure, so as to become a component part of the spirit of Japan. In a number of instances violent antagonism had been directed against Christian institutions as being subversive to the national spirit, and all Christian work throughout the nation found itself under suspicion.

Out of such a welter of cross-currents of thought and up-surge of nationalism had emerged several courses of action which confronted the Christians of Japan, as virtual ultimatums. The entire Christian movement in Japan must be made independent of all forms of foreign authority and control. All official positions in Christian organizations must be held by Japanese, and financial self-support must be assumed by April of 1941.

Separate Christian denominations must be combined into one organic Church of Japan. It appears now that Catholic and non-Catholic churches will be allowed to maintain separate organizations.

When we met in the fiftieth anniversary service on November 3, Japanese Baptists had already accepted these lines of action as inevitable. With conflicting thoughts and emotions, I sat through the three hours of the program. I realized that I was probably witnessing one of the last official meetings to be held, for a time at least, by Japanese Baptists as a denomination. Statements by Japanese Baptist leaders that "the day of the mission boards and missionaries is drawing to a close," and that "the era of denominations has ended, and we are entering the era of union," emphasized the probability that our Foreign Mission Board is approaching the end of its active missionary work in Japan. Final decisions concerning organic unity are not to be made until April; but unless some swift turn, which is now entirely unforeseen, takes place in the affairs of the nation before that time, a united Church of Japan is inevitable.

Such an event will naturally exclude our Board from further

participation in the work we have been helping to conduct in this country.

And thus it was, as I sat in the service to commemorate the fiftieth anniversary of the beginning of Southern Baptist work in Japan, I asked myself these questions: "What price fifty years?" "Is this indeed a funeral service to observe the death of all we have done through these fifty years?" "Have we lost all, if the organized Baptist denomination is lost in a union Church of Japan?" "Are we without hope for the future, if our Board must discontinue its participation in Japanese Christian work?"

—As I sought to answer these questions I discerned in the service a note of triumph which, on closer attention, became ascendant over the undertone of a funeral, and I found myself saying, "We have not lost all. We are not without hope for the future. No, I thank God that He gave to us those crucial fifty years of service in Japan. I would not lessen them by one single year, nor would I ask to have back one life or one dollar that we have put into that service."

One could not listen to the review given in that meeting of the achievements of the past fifty years without being filled with gratitude for those years of service. Nothing can undo that which has been wrought in the hearts and lives of the men, women and children who have come to know Jesus Christ as Lord and Saviour. One could not look over that congregation of some two hundred choice, Japanese, Christian leaders, men and women of deep devotion and marked ability, and think that the past fifty years have been in vain. Even should the Social Center at Tobata have to close its doors, our hearts will continue to breathe with a prayer of thanks when we think of the ministry of mercy which Naomi Schell and her co-workers have rendered to the starved hearts and bodies of little children and overworked mothers.

But is there hope for the future? Barriers that shut out mission boards, missionaries, and denominations do not necessarily shut out God. I believe firmly that those basic conceptions of the life that is in Christ and the expressions of this life among men, which we have come to designate by the name of Baptist, can be most effectively transmitted by the development of churches and institutions which are distinctively Baptist. But I believe, even more firmly, however, that these basic principles transcend in vitality and dynamic any denominational organization.

For fifty years Southern Baptists have had the privilege of helping to implant in Christians in Japan these basic principles of Christian experience. In doing this, we have helped to develop in Japan, Baptist churches and other denominational work. But we seem to have reached a place now, where these Japanese Christians are about to leave us. They will go on down the way of their lives, but we must remain behind.

As I look across the barriers and down the years of the future which they must travel without us, how I do thank God that we have had fifty years to implant within these Christians the principles of Christian experience which are basic in a full and comprehensive realization of God. We cannot go with them, and they may not take the Baptist denominational structure with them, but these principles of Christian life can go on with them. And as God through the years goes on with the Christians of Japan, who knows how large a part these fifty years of Southern Baptist work may have in shaping the future of God's Kingdom in that nation? The value of these years in their past and future contributions cannot be calculated. Thank God for them!

A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

Let Us Save Religion in College

Edgar Hanks Evans
The Religious Digest

Three hundred years after the founding of Harvard College, something had happened to the ideal of education under Christian auspices. At the commencement in 1935 President Consant said, "I shall attempt no excursion into the fields of religious belief; that is not the function of a baccalaureate sermon in this college in the 'Twentieth Century.'" Now it is generally admitted that religion is the source of education. The Christian church is the mother of colleges. In this country there are over four hundred colleges supported by church members which require certain courses in religion as a prerequisite for graduation.

Dr. Henry C. Link and Philip E. Wentworth testify that their irreligious college training deprived them of their religious convictions without supplying anything to take their place. Religion remains a vital matter in many colleges, but in a large number it plays virtually no role. The failure to develop and deepen religious interest is due in part to the reduction of religious instruction on the theory that its cultural and educational value is too small to demand inclusion in the curriculum. Opposition to religious instruction began already with Tom Paine and the French Revolution; it continued with the influence of German universities in the later half of the nineteenth century. Faculty indifference to religious requirements results in excluding religious prerequisites; this in turn develops student indifference. Objections to required courses in religion arose from educators, not from students, parents, or the public. Colleges requiring religious training have proved a strengthening influence on the life and character of students. There are good reasons for requiring Bible courses in colleges. Said William Lyon Phelps: "The Bible is not only the foundation of modern English literature; it is the foundation of Anglo-Saxon civilization."

(The Bible is the world's best known best seller, and most influential book. No man can be called an educated man who does not have some knowledge of the Book of all Books. C.W.P.)

The Jewish Concept of the Chosen People

Bernard Heller
The Religious Digest

The doctrine most distorted by non-Jews and misunderstood by many Jews is the concept of a "chosen people." Anti-Semites have been in the habit of citing this belief as one of the justifications for their bigotry. To them the doctrine spells a claim to racial and moral superiority, and a desire to dominate the Christian world. H. G. Wells was asked, "What do you think of the Nazi contention of race pollution?" His reply was as follows: "It is despicably unscientific. The amazing thing about it, is that the anti-Semites do not see how intensely Jewish it is. The fault of the Jew is his enormous arrogance based on his claim to belong to God's chosen race. The Nordic nonsense is only an attempt to imitate the posterity of Abraham."

Before judgment is passed on the validity and value of the Hebraic doctrine, it is important that its meaning and implications be examined as it is revealed in the classic writings of Jews. Such a study discloses that the Hebraic doctrine never implied belief in biologic superiority and antagonism to intermarriage. The fact that the Old Testament does not gloss over Moses' marriage to a Midianite and that King David, whom tradition has tremendously exalted, is recognized as the product of a mixed marriage, ought to be ample evidence that notions of biological superiority and racial purity were alien to Hebrew thought. Nor was the "chosen-people" idea

the product of a "holier-than-thou" conviction on the part of the Hebrews.

Yet the Jew of the past was justified in feeling that he was chosen by some Higher Power for a great and moral end. He saw that he, of all people of antiquity, caught a glimpse of a God who was spiritual in essence, universal and eternal in power. As a result of the Jew's supreme reverence for his legacy and the faith that it was of divine origin, he felt himself charged with the obligation to share this precious inheritance with all the inhabitants of the earth.

(We believe that the Hebrews of the past were justified in regarding themselves as the chosen people of God. They were chosen because of their superior moral and spiritual conceptions and standards which came down to them from the chosen man, Abraham. And having this superior knowledge their condemnation and punishment for failure to recognize and accept Christ is all the greater. As a people they failed in the hour of their greatest opportunity. C.W.P.)

The Supernatural in the Christian Religion

William Roy Litzenberg
The Watchman-Examiner

The supernatural in the Christian religion differentiates it from all other so-called religions and makes it the only true religion and the only religion which can relate man to the one true God. We get our knowledge about God from the Bible, which the Christian accepts as the Word of God. There is an abundance of evidence to establish the fact that the Bible was supernaturally prepared, has been supernaturally preserved, and it is supernaturally propagated.

To deny the supernatural in the Christian religion is to destroy the whole plan of salvation and to leave only an empty shell, a shallow philosophy of life without hope of anything beyond this present life. The Founder of Christianity was with God, and was God, and had glory with God, before the world was. Apart from the supernatural, such a statement as that would be foolishness of the very first order. Let us remember also that Jesus came into the world making claims about Himself that no one but God would dare make if they were not true. His death had been foretold long before His birth took place. Christ dying to bring mankind to God. He told His disciples repeatedly how He must go into Jerusalem, be killed, and be raised again the third day, but they could not comprehend it. This was no doubt the outstanding supernatural event in His life, and in it we have the miracle of immortality explained. To refer to the miracles of God as "dangerously ridiculous" or as "historically incredible" is to speak as a foolish one, not in the enlightenment of the Spirit of God.

(To deny the supernatural aspect of the Scriptures is to question the veracity and integrity of the whole gospel story. The miracles and moral teachings of the Scriptures must stand or fall together. If we cannot believe what the Bible says about miracles, then we need not believe what it says about anything. C.W.P.)

AN EXPLANATION: On last week's Digest page a note stated that "a shortage of material" accounted for an article on the page which was not Digest material. We regret that it was not made clear that the shortage was not chargeable to Dr. Pope. For some reason sufficient material was not sent the printers from the office in Nashville, though we thought enough had been sent.—Editor.

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

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR FEBRUARY 2, 1941

The Individual's Responsibility Regarding Beverage Alcohol

THE LESSON TEXT: Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; I Thessalonians 5:22.

GOLDEN TEXT: "Abstain from all appearance of evil" I Thessalonians 5:22.

IF THIS WRITER may be permitted to do so, the treatment of this lesson will be topical instead of textual. The four passages of Scripture, given above, are so clear in their teachings that they perhaps need no exposition.

FIRST OF ALL, I CAN AND SHOULD LEAVE IT ALONE. I can at least not touch it myself. This much is practical for every follower of Christ, or for that matter, for every individual whether a Christian or not. But Christians have no business whatever fooling with beverage alcohol. This means, of course, that it is not to touch their lips and be taken into their stomachs. If the social group in which they find themselves does think it smart to take a drink or two, the true Christian that is enlightened by the Bible will tactfully but steadfastly refuse to string along with the crowd in this regard. This means, too, that it is not to be made or sold by the individual. Such a statement may be "touchy" for some who read these lines but it is made in all kindness and firmness. If one should read this who is making or selling beverage alcohol and who wants to be thought of as a Christian let that one open his Bible to any one of the passages of Scriptures that make up the text of the lesson, get on his knees before God in prayer and ponder the above statement. If he stays there long enough he will arise from prayer with the determination to have nothing further to do with beverage alcohol. For every Baptist who is guilty of the sale of beverage alcohol to others, let this word from our Church Covenant be noted, also: "We also engage . . . to abstain from the sale and use of intoxicating drinks as a beverage . . ."

SECOND, I CAN AND SHOULD LET ALL MY INFLUENCE COUNT AGAINST THE USE AND SALE OF ALCOHOL AS A BEVERAGE. This means that I am to frown (not wink) upon such practices wherever I find them. We would never have repealed the Eighteenth Amendment if the church members in America had observed this point. What base hypocrisy was seen here! All too many so-called Christians were loud-mouthed inside the church-house against this curse to mankind but were mealy-mouthed in their places of business or in their social circles. They said it ought to be outlawed in their Sunday school classes but condoned its sale and use among their friends and associates on the outside. They had the voice of Jacob but the hand of Esau. They betrayed the cause of prohibition by refusing to let their influence count at a time and place where it would have counted sure enough. One of the indirect compliments paid to the ministry by the wets is when they say, "Of course, we know you are dry." May it ever be so. Would that it might be said not only concerning each minister of the gospel but also concerning each church member. If and when it can be said, and said truthfully, of the members of the churches in our country the cause of prohibition will see a new and better day. We will re-write it on our statute books. Better still, we will have practically one-hundred-percent enforcement after the laws that outlaw it have been enacted. Is every ounce and particle of your influence counting against the use and sale of beverage alcohol? If not, why not?

THIRD, I CAN AND SHOULD TEACH AGAINST ALCOHOL AS A BEVERAGE. Since science has long since established its unworthiness, its utter unfitness, I have an enduring obligation to acquaint others with these facts: that it is a poison, that it is habit-forming, that it weak-

ens and destroys the power of the will, that it impoverishes the consumer, that it blights all that it touches (however remote that touch may be). For instance, there is a fair little city in the middle section of this state in whose borders some of the finest people of the earth reside but without a doubt has been blighted with the curse of alcohol for at least a generation; that in other days was known as a great center of whisky distilleries. The young and immature, together with the unthinking of maturity, need the facts about beverage alcohol. We have them or can get them. Let us not be derelict in giving them out, in season and out of season. When the welfare of human beings is at stake, not only in this world but also in that to come, we are criminal in failing to tell the truth about this evil. Who doesn't over and over again, if needs be, tell the baby that fire burns and that the sharp knife or razor cuts; yes, more, put them out of his reach? Why not follow the same procedure regarding beverage alcohol? It is just as deadly when given sufficient time for its fruitage to come to the full. The cause of total abstinence lost immeasurably when its teaching was left out of our day-school text-books.

FOURTH, I CAN AND SHOULD SUPPORT THE OFFICERS WHO ARE TRYING TO ENFORCE THE LAWS AGAINST BEVERAGE ALCOHOL. This means that I will not vote for any person for a public office who lets it be known that he favors the wet cause or that he will if elected do all he can to repeal all existing anti-liquor laws. This may be another "touchy" spot for some who read these lines. How some people who want to be classed as Christians (perhaps some of them members of Baptist churches) can justify their votes in the last few years is more than this writer can comprehend. This much must be said, their vote and influence look one way and their profession as followers of Christ looks the other. This means that I will be willing to "tell the truth, the whole truth and nothing but the truth" to the proper ones in order that the laws may be enforced. I shall be willing and glad to appear before the grand jury to tell what I know about law violations. I shall be willing and glad to uphold the majesty of the law wherever and whenever it needs upholding. To be silent or inactive regarding the enforcement of the law, when such silence and inactivity upon my part obstructs justice is to become a breaker and not a keeper of that law. One of the inherent weaknesses of democracy at present is that widespread disposition to "pass the buck" instead of assuming our part and share of responsibility in the affairs of state.

FIFTH, I CAN AND SHOULD DO ALL I CAN TO RECLAIM ALL OF THE VICTIMS OF BEVERAGE ALCOHOL. In some cases, this becomes a dreary prospect, humanly speaking. Who among us wants to have much if anything to do with an "old soak?" His dirt, his poverty, his state of drunkenness, make him an object of shame and disgust until we remember that our Lord loves him and died for him. He may not be worth, as we say, "the lead that it would take to kill him." But he can, by the help of God, be reclaimed and rehabilitated. A boyhood memory that keeps crowding in as this is being written is of the neighborhood "sot" who one night during the sweeping revival meeting was gloriously regenerated. Some people in the community shook their heads and predicted that he wouldn't "hold out." But the man did "hold out" because God held out. We will go after the victims of beverage alcohol and bring them to the Saviour when we begin to love them in some manner as He loves them.

The Young South

Send All Letters To

AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

This morning I was awakened by the beautiful sunshine as it stole silently through my bedroom window. A new day was dawning. It was young and beautiful. It reminded me of you.

I long ago decided that there is but one way to accept life—and that is to accept it as it really is—just as we accept the days as they come and they go.

We can not change the weather. But then why should we? The different seasons make it more human. I do not like all types of weather but I can not change it in the least. Nor would I if I could. I am sure there are those who would not like the seasons I like.

And so it is with our lives. Just as we accept life—and the days—we must accept people. No two are alike.

I guess it is the differences in all these things that makes the world so interesting and miraculously wonderful to me.

Today, though there are great Christians whom God is using in a marvelous way, there are many more non-Christians whom Satan is darkening the world by their lives. New life comes into existence amidst both of these circumstances. Just as I do not like all types of weather I do not like all types of people. But I can not change them either. Only God can change them—and He only when they are willing.

Out of every darkness comes a light and today that light is you. That is what people said to me in my youth. I am only passing it on.

Someone accepts Jesus as his Savior and steals silently into the Christian world. A new life for Jesus dawns. It is young and beautiful. It is you.

"O give thanks unto the Lord; call upon his name; make known his deeds among the people."

"Sing unto him, sing psalms unto him; talk ye of all his wondrous works."

—Psalm 105:1, 2.

Your friend,

Aunt Polly

IDLE

I have turned many a sheet in our dictionary where I fingered word after word, hunting for a word beginning with "I" for this week. Here it is: IDLE. And here is what it means: Not occupied or employed, useless, EMPTY. From the Bible, I Timothy 5:13: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." And Matthew 12:36, "But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment."

I do not need to tell you that if we love people and want to better their life, we are not going to injure them by killing them. Not literally killing them but by gossip or ill treatment of one sort or another.

Satan is not strong enough with all his power loose in the world today to make one Christian stoop in sin until the Christian first becomes an IDLE CHRISTIAN. That is the first step down. And it will end in an accounting for emptiness.

"Keep thy tongue from evil and thy lips from speaking guile."

"Depart from evil, and do good; seek peace, and pursue it."

—Psalm 34:13, 14.

THE WORD PUZZLE

Irene sat so still she was almost afraid the thumping of her heart would be heard. All the girls on her floor of the dormitory were going to evening vespers and she didn't want to go.

"Why aren't you going, Irene?" asked her roommate. She had been studying in the school library and had come up for her Bible. Her face looked tired.

"I want to work this gig-saw puzzle, Florence," said Irene. "My little sister gave it to me for Christmas."

"All right," said Florence. "And I forgot. You have been studying, too."

Irene picked up the puzzle box and started to open it. Just then she remembered what Florence had said and she stopped. She hadn't been studying and she could have worked the puzzle sooner.

Irene was thinking fast. She knew that she was just trying to get out of going to evening vespers. She knew that Florence ought to rest. But Irene knew that Florence was never too tired to go to vespers.

She remembered again the sweet tired face of her friend.

"Florence," she said as she caught up with her in the hall, "I can work the puzzle later. I want to go with you to vespers tonight."

Her friend smiled at her sweetly.

"I'm so glad, dear. I'm sure you'll be glad you came."

"Not just for tonight, Florence," said Irene earnestly. "I've decided to come every night."

The two girls went into the vesper room and took a seat near the front.

Irene had not been in the habit of attending vespers so naturally she felt out of place. That wouldn't do. Suddenly she realized that she was still holding the puzzle and she thought of something. She raised her hand and asked the girl in charge if she might say something.

Quickly she explained the box she had in her hand and how she had almost stayed away to work it. It wasn't an ordinary puzzle she told them. It contained some Scripture and a girl from her home town had been saved because of it. She asked them if they wouldn't like to work it at evening vespers sometime.

"Oh, I'm sorry," Irene apologized to the girl in charge. She had been so anxious about the puzzle that she had forgotten about the program.

"Don't sit down," they said. "The girl who had charge tonight is ill. Please go on."

Irene counted the gig-saw pieces and then she counted the girls and the number of each was exactly the same. When the last piece had been given out she asked them to come forward and fit the pieces together on the table at the front.

When they had finished, this is what it said:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

—John 20:31.

And then:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

—Matthew 11:28, 29.

When Florence looked up, Irene had a smile on her face. Her smile widened and a tiny tear trickled down her cheek.

The girls knelt around the table for their evening prayers. When they had finished and



-MY POEM-

WHAT SHALL I GIVE HIM?

What shall I give Him
As poor as I am?
If I were a shepherd
I would give him a lamb,
If I were a Wise man
I would do my part.
What shall I give Him?
I'll give Him my HEART.

—IRA FREEMAN,
Servilla, Tenn.

Dear Aunt Polly:

I am a boy 14 years old. I go to school at Servilla. My teacher's name is Miss Mildred DeLoney, Etowah, Tenn. I go to church at Corinth. I have been a member for a little over a year. I go to Sunday school every Sunday I can. Rev. Bill Johnson is our pastor. J. C. Thompson is superintendent of our Sunday school. We had a Christmas program at our church last Thursday night. The W.M.U. put on a good play. We had a good play at our school Friday evening. I was in one play. I am writing a poem.

Sincerely yours,

—IRA FREEMAN.

The W.M.U. does everything good, doesn't it, Ira? Thank you for the poem. It is good too. Is Ira Lee your sister?

Lancing, Tenn.

Dear Aunt Polly:

I am a girl 14 years of age and have blue eyes and blonde hair. I am in the seventh grade at school. I like to write stories and poems and I am sending you a short story that, if you can, I would like for you to publish. I was very pleased with my Testament but sorry I didn't win the Bible for it was such a nice gift. I was surprised to see my poem and story in print. I am going to keep my scrapbook and probably add more to it. I hope my letter isn't too long. It is the first I have ever written to you. I have a pen pal that wrote to the YOUNG SOUTH.

Yours truly,

CHRISTINE HICKMAN.

SELFISH ANN

"No," yelled little Ann, 6 years old, as she kicked open the door and came into the house where Mother was quietly reading.

"Why, Ann, what is the matter?" said mother. "Gracie wanted to borrow my nice gloves to go shopping with her mother and I told her no."

"Now Ann, you have another pair and don't you remember, you lost Gracie's gloves? What if she gets sick, wouldn't you be sorry?"

Big tears came in Ann's eyes. Without another word Ann pulled on her last winter's gloves and put her nice ones in her pocket and went straight over to Gracie's house and gave her the nice gloves and told her to keep them and she would wear her old ones. She went back home and told her mother what she had done. Her mother smiled and laid a beautiful motto, which was in a gold frame, in little Ann's hands. It said, "Do unto others as you would have them do unto you."

Mother tucked little Ann in bed that night and Ann looked once more at the motto and said, "This is better than 10 pairs of gloves fit for a Queen."

She had learned a lesson.

—CHRISTINE HICKMAN.

Thank you, Christine. Send us another story. I'm sure everyone will remember your other story about "Gooftus and Gale." We are glad that you sent in a scrapbook for the contest and that you like your New Testament.

Hermitage, Tenn.

Dear Aunt Polly:

I have been reading the letters on the YOUNG SOUTH page. I am a girl 11 years of age. I am a Christian and go to New Hope Church. Our pastor is Rev. E. Floyd Olive. I am in the sixth grade at school. My teacher is Miss Louise Ward.

Love,

GLORIA KAY.

I was hoping you would write, Gloria. You are a mighty fine little girl and I know you are going to do whatever Jesus wants you to do when you grow up.

Irene was gathering up the pieces to put them back in the box she heard the door close. She lifted her eyes and saw that she and Florence were alone. Her roommate looked rested now. Irene wondered if she looked rested, too. She certainly felt better.

Florence put her arms around Irene and kissed her. "You have made me so happy," she said. "You have not only helped me tonight but you have meant something to each girl who came."

"I'm so glad I shared my blessing, Florence," said Irene as she picked up the box.

Florence switched off the light and as they turned to go down the hall Irene said, "Florence, I shudder when I think how close I came to missing this blessing."

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary
DOYLE BAIRD
Convention President

Baptist Training Union Associational Tour



DR. CLAY I. HUDSON

The Baptist Training Union Associational Tour will be conducted during the week of April 27 on the days and at the places and with the teams designated elsewhere on this page. This week we present the picture of Dr. Clay I. Hudson, the team leader for Team Number Three. Each week one of the 12 team leaders will be presented.

Poster Competition

We sincerely hope many of our Training Union members in Tennessee will send in a poster for this excellent project. The following rules are given:

RULES FOR SOUTHWIDE POSTER COMPETITION

The submission of a poster in the competition indicates the acceptance of the conditions given below, and the agreement to accept the decision of the judges as final.

1. The competition is open to any general officer of a Training Union, member of an Intermediate or Young People's union or a B.A.U., except professional artists, employees of the Baptist Sunday School Board and members of their families, or winners of any award in any previous Southwide Poster Competition sponsored by this magazine.

2. Contestants shall be divided into two age groups: First, Intermediates; and second, Young People and Adults. Posters in each group shall be divided into two classes, namely: Class A—Posters reproduced from the sketch of "This Month's Poster" and the suggestions below it, from the January, February, or March, 1941, BAPTIST TRAINING UNION MAGAZINE. Class B—Original posters dealing with some phase of Baptist Training Union work. Posters in Class A shall be judged on technical excellence, those in Class B shall be judged on idea, design, and technical excellence. Any contestant may submit as many posters in either or both groups as he desires, but more than one award will not be made to one person. Posters must be the work of the person entering them, but those in Class B need not have been made since the beginning of this competition.

3. Posters submitted may be of any size up to and including 18x24 inches.

4. We cannot be responsible for loss or damage to any poster entered in this competition.

5. After the close of the competition all posters will be returned to the senders, provided they are accompanied by sufficient postage for their return. Any poster not accompanied by return postage will become the property of the Training Union Department of the Baptist Sunday School Board. All posters entered will be acknowledged when they are received by the Training Union Department.

6. The contestant's name, complete address, name of church and union together with information as to whether the contestant is a general officer, Junior or Intermediate leader, or member of an Intermediate or Young People's union or a B.A.U., must appear on the back of each poster. Neither name nor signature shall appear on the face of the poster.

7. All entries shall be addressed to "Southwide Poster Competition," Baptist Training Union Department, 161 Eighth Avenue, North, Nashville, Tennessee, and must be received by April 15, 1941.

8. Awards. Eight awards will be made as follows: First award in each class of each of the two age groups—books, to the amount of five dollars, to be selected by the winner from the current Baptist Sunday School Board Catalog. Second award in each class of each age group—a two-year subscription to THE BAPTIST TRAINING UNION MAGAZINE. In addition, the four posters winning awards in Class B will be reproduced in the magazine, together with photographs of all winners, provided they are sent immediately on request.

(NOTE.—Catalogs will be sent to first award winners together with letter of notification, as soon as the judges have rendered a decision.)

The results of this competition will be announced in THE BAPTIST TRAINING UNION MAGAZINE as soon as possible after the closing date.

ASSOCIATIONAL RALLY MEETINGS

During the week of April 27, 1941

Team Number 1 to go to following	Associations	Date	Place (Church)
Leader, Bob Bazzelle	Beulah	April 28	Union City 1st
Adult, Preston Ramsey	Weakley	April 29	Martin, Central
Young People, Doyle Baird	Gibson	April 30	Milan 1st
Intermediate, Roxie Jacobs	Crockett	May 1	Alamo
Junior, Mareva Chapman	Dyer	May 2	Halls
Team Number 2 to go to following	Associations	Date	Place (Church)
Leader, Byron S. C. DeJarnette	Big Hatchie	April 28	Ripley
Adult, J. L. Sullivan	Shelby	April 29	Temple, Memphis
Young People, Helen Gardner	Fayette	April 30	Somerville
Intermediate, Elaine Coleman	Hardeman	May 1	Whiteville
Junior, Miss Thelma Arnote	Madison	May 2	Calvary, Jackson
Team Number 3 to go to following	Associations	Date	Place (Church)
Leader, Dr. Clay I. Hudson	Western District	April 28	West Paris
Adult, Dr. A. M. Vollmer	Southwestern	April 29	Flatwoods
Young People, Gale Dunn	Carroll	April 30	Camden
Intermediate, Mrs. Gale Dunn	Beech River	May 1	Lexington
Junior, Mrs. A. B. Clark	McNairy	May 2	Selmer
Team Number 4 to go to following	Associations	Date	Place (Church)
Leader, C. Aubrey Hearn	Stewart	April 28	Dover
Adult, Bernard Scates	Cumberland	April 29	Clarksville 1st
Young People, Hudson Hicks	Judson	April 30	Sylvia
Intermediate, Mrs. Hudson Hicks	Robertson	May 1	Orlinda
Junior, Mrs. Bernard Scates	Nashville	May 2	Madison
Team Number 5 to go to following	Associations	Date	Place (Church)
Leader, Norris Gilliam	Maury	April 28	Mt. Pleasant
Adult, Mrs. Louisa Carroll	Indian Creek	April 29	Savannah
Young People, Mrs. Stanley Armstrong	Lawrence	April 30	Leoma
Intermediate, Miss Mattie Lou Wright	Giles	May 1	Pulaski
Junior, Mrs. Henry Dorris	William Carey	May 2	Cash Point
Team Number 6 to go to following	Associations	Date	Place (Church)
Leader, Henry C. Rogers	Concord	April 28	Taylor's Chapel
Adult, Dawson King	Wilson	April 29	Watertown
Young People, Edwin Richardson	Bledsoe	April 30	Portland
Intermediate, Mary Hurt Satterwhite	Wiseman	May 1	Lafayette
Junior, Virginia Owen	Enon	May 2	Red Bolling Springs
Team Number 7 to go to following	Associations	Date	Place (Church)
Leader, Chester Quarles	Riverside	May 3	Jamestown
Adult, Mrs. I. L. Kirkland	New Salem	April 28	Carthage
Young People, L. G. Mosley	Salem	April 29	Smithville
Intermediate, Mrs. L. G. Mosley	Duck River	April 30	Winchester
Junior, Jennelle Greer	Squatchie Valley	May 1	South Pittsburg
Team Number 8 to go to following	Associations	Date	Place (Church)
Leader, Noble Van Ness	Union	May 2	Doyle
Adult, Eldon Wright	West Union	May 3	Oak Grove
Young People, Emmett Golden	Associations	Date	Place (Church)
Intermediate, Mrs. Emmett Golden	Ocoee	April 28	Central, Chattanooga
Junior, Mrs. John L. Dodge	Tennessee Valley	April 29	Dayton
Team No. 9 to go to following	Associations	Date	Place (Church)
Leader, Charles L. Norton	Hawassce	April 30	Ten Mile
Adult, Mr. J. G. Price	Big Emory	May 1	Rockwood
Young People, John Burchfield	Stone	May 2	Monterey
Intermediate, Mrs. Theodore Chitwood	Stockton Valley	May 3	Vann Branch
Junior, Mrs. Sanford Swann	Associations	Date	Place (Church)
Team Number 10 to go to following	Associations	Date	Place (Church)
Leader, Lawrence Trivette	Polk	April 28	Mine City
Adult, Lawrence Newman	McMinn	April 29	Athens, 1st
Young People, Hobart Ford	Sweetwater	April 30	Madisonville
Intermediate, Ruby Teague	Providence	May 1	Lenoir City
Junior, Mrs. Ralph Norton	Chilhowee	May 2	Chilhowee
Team Number 11 to go to following	Associations	Date	Place (Church)
Leader, D. H. Willett	Sevier	April 28	Gatlinburg
Adult, Floyd Starke	East Tennessee	April 29	Newport 1st
Young People (to be supplied)	Jefferson	April 30	White Pine
Intermediate, Ruby Teague	Knox	May 1	Mt. View
Junior, Mrs. Ralph Norton	Clinton	May 2	Oliver Springs
Team No. 12 to go to following	Associations	Date	Place (Church)
Leader, James A. Ivey	New River	April 28	Oneta
Adult, A. F. Baker	Campbell	April 29	LaFollette
Young People, A. Donald Anthony	Cumberland Gap	April 30	New Tazewell
Intermediate, Miss Ruby Ballard	Northern	May 1	Midland
Junior, Lois Shelley	Midland	May 2	Bishopville
	Associations	Date	Place (Church)
	Watauga	April 28	Butler
	Holston	April 29	Erwin 1st
	Holston Valley	April 30	Rogersville
	Nolachucky	May 1	Brown Springs
	Grainger	May 2	Rutledge
	Mulberry Gap	May 3	Choptank

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!"

Sunday School Training Work in 1940

The Nashville Association received the largest number of training awards of any in the state. Her record is 2,092. We congratulate Dr. N. R. Drummonds, superintendent of training, and Mr. J. N. Barnette, associational superintendent, for their great leadership. Their goal for 1941 is much higher than the record for 1940. Nashville Association challenges any other association in the state in Training awards.

The First Baptist Church, Elizabethton, received the largest number of training awards in the state. Her record is 260. Mr. J. D. Brooks is the Sunday school superintendent and Rev. E. Floyd Starke is the pastor. We congratulate you. We hope other churches in Tennessee will catch your spirit.

Fifteen churches in the state that have received one hundred or more awards during 1940 are:

Church	Awards	Pastor	Association
South Harriman	110	Rev. J. Nelson Roach	Big Emory
Clinton, First	110	Rev. H. L. Smith	Clinton
Erwin, First	109	Rev. D. H. Willett	Holston
Broadway, Knoxville	122	Rev. Ramsay Pollard	Knox
Fifth Ave., Knoxville	112	Rev. Frank Wood	Knox
Belmont Heights	109	Rev. R. Kelly White	Nashville
Eastland	155	Rev. E. B. Crain	Nashville
Madison	207	Rev. John D. Barbee	Nashville
Nashville, First	242	Rev. W. F. Powell	Nashville
Old Hickory	232	Rev. Ray Dean	Nashville
Lebanon	102	Rev. W. P. Davis	Robertson
Springfield, First	100	Rev. Norris Gilliam	Robertson
Temple	224	Rev. V. E. Boston	Shelby
Elizabethton, First	260	Rev. E. Floyd Starke	Watauga
Siam	105	Rev. H. C. Hopkins	Watauga

We thank you pastors for your interest in training. We hope that your record for 1941 will be even greater.

Honor Roll

Below is a list of associational Elementary superintendents who reported to the State Sunday School Department during 1940:

Association	Departmental Super	Address
Big Emory	Mrs. B. L. Yeary	R. 2, Harriman
Carroll	Mrs. L. F. Gassaway	Box 236, Camden
Clinton	Mrs. E. McKamey	Andersonville
Gibson	Mrs. Joe Lumpkin	Rutherford
Jefferson County	Miss Ruby Wagner	Jefferson City
McNairy	Mrs. Roy Huggins	Guys
Nashville	Miss Mattie Leatherwood	161 8th Ave., N., City
Nolachucky	Mrs. Roy Newman	Jefferson City
Riverside	Mrs. C. W. Evans	R. 1, Crossville
Knox	Mrs. B. F. Bean	304 Jackson, Fountain City
Ocoee	Mrs. L. D. Falk	2007 Union Ave., Chattanooga
Polk	Miss Mae Ella Stinnett	Parkville, Benton
Shelby	Mrs. D. L. Olive	2559 Autumn, Memphis
Watauga	Mrs. Shirley Brown	Butler
Beech River	Miss Lillard Stephens	Darden
Gibson	Miss Rebecca Halliburton	Rutherford
Hardeman	Mrs. Fulton Daniel	Saulsberry
Jefferson County	Miss Sara Jane Northern	Jefferson City
Knox	Mrs. Howard Young	436 Fairmont, Knoxville
Nashville	Miss Janie Lannon	149 Sixth Ave., N., Nashville
Ocoee	Mrs. W. S. Rogers	2616 E. 18th St., Chattanooga
Tenn. Valley	Mrs. Reba Fitzgerald	Dayton
Campbell	Mrs. W. C. Taylor	LaFollette
Cumberland	Mrs. Grant Bradbury	Adams
Gibson	Miss Elizabeth Harrison	Humboldt
Nolachucky	Mrs. Gordon Greenwell	Bulls Gap
Robertson	Miss Margaret Wright Hackney	Green Brier

Special Associational Sunday School Meetings

By HAROLD E. INGRAHAM

Secretary, Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

To have the largest crowd of Baptists ever gathered together for the promotion of Sunday school work and to use the opportunities as effectively as possible: surely this is the aim and desire as all Southwide, state, and associational Sunday school leaders seek to co-operate in holding a special one-day meeting in each association for the promotion of Sunday school work.

GETTING READY

In this as in all other work the success is going to depend in a large measure on what preparation is made. Will the association and the churches get ready for this meeting? Will the moderator of the association co-operate to see that there is an associational Sunday school superintendent? And will this superintendent, working with the moderator and others, leave no stone unturned until his organization of associational officers is complete? Such organization should include, in addition to the superintendent, two associate superintendents, a secretary, sufficient group superintendents, and a superintendent for each age group division of the work, and a Vacation Bible school leader. Of course, there may be other officers where needed—an associational leader for library work, and one for the promotion of the Six Point Record System could be very effective. But the question here is will the associational superintendents

ANNOUNCEMENT TRAINING COURSE FOR SUNDAY SCHOOL WORKERS

An additional credit will be granted for a second study of Building A Standard Sunday School and the department books, provided a year's time has elapsed since the first study, and provided of course the usual requirements are met.

The usual requirements of four separate books for the Diploma and of one book in Groups I and V and two books in Group VI for the Gold Seal will of course still stand.

P. E. BURROUGHS.

and others do everything possible before the time of this meeting to see that this kind of an organization is actually in existence and in attendance upon the meeting?

SECURING ATTENDANCE

Unquestionably the benefit of these meetings will be greatest where they have a representative attendance from every church in the association. Who are these meetings for? They are for every Sunday school officer and teacher and worker, for every member of every Baptist church, for any one interested in the promotion of Sunday school work. Surely the appeal will be most strongly made to every pastor and superintendent to attend; and then to every officer and teacher and class officer in the Sunday school organization. Will the pastors and superintendents do their best to set this meeting out in the clear and plan to secure the largest attendance from their churches? It will help so much in so many ways. It will help the churches, it will help the whole program of Southern Baptist Sunday school work—in that church, in that association, in that state, and throughout the territory.

Will the associational superintendents and the other associational officers do their work in getting attendance? Let the associational superintendent himself feel the personal responsibility for the attendance of every pastor and superintendent in the association and then let each one of the officers in the associational set-up accept the responsibility of securing the fullest possible attendance from the workers in their particular group. It takes work, of course, but it will pay dividends. Let's have the largest possible attendance.

THE PROGRAM

The program will be inspirational, because it is centered entirely around the work of the Sunday schools and of the association for the coming year. It will be interesting, because it will challenge the participation of every person present. It will be helpful, for it will bring experience to bear upon needs and will provide materials bearing upon every phase of Sunday school work both in the individual churches and in the association. It will be vital, because it is all for "Enlargement and Bible study and Evangelism."

THE APPEAL

The appeal, then, is for prayer and work to the end that all concerned may give of their best to make this most unusual and far-reaching series of Sunday school meetings be all that they can be and ought to be for the progress of the kingdom of God in the churches and throughout the earth. Associational leaders, pastors, superintendents, state leaders, and Southwide workers will be giving their best to make these meetings what they ought to be. The prayerful consideration and help of every Baptist in the land is challenged and earnestly coveted for this great work.

3 MODERN FIREPROOF HOTELS IDEALLY LOCATED ON SEVENTH AVENUE NORTH NASHVILLE TENNESSEE

For economy, comfort and convenience, these fine hotels stand unsurpassed in Nashville. The James Robertson, only uptown hotel with garage in building. All rooms in the Sam Davis equipped with tub, shower and running ice water.



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HOTEL**



**James Robertson
HOTEL**

*Quiet
Comfortable
Economical*



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APARTMENTS
from 2**

State Sunday School Convention, Chattanooga, Tenn.

April 8, 9, 10, 1941

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Hermitage
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Miss Annie Bowen Called Home

We were shocked to receive the news of the home going of one of our best friends and loyal coworkers, Miss Annie Bowen, of Cleveland. She had been president of the Woman's Missionary Society for fourteen years. She loved the Lord supremely and always gave her best to Him.

Her home was one with an open door and all W.M.U. workers knew that we would be welcomed at any time. Pneumonia was the cause of her death on January 7. May God comfort her loved ones. She will be greatly missed in Cleveland, in Ocoee Association and in our Tennessee W.M.U. We thank God for giving her to us as a friend.

Mission Study in Erwin

We have had a different way of making our Mission Study interesting this year. First we had a "Migrant Program" consisting of Migrant Maps, music (some of it had to be recorded music), and we had a lovely migrant lunch, using only things that migrants work at.

Second, we had stereopticon lectures from the Home Mission Board, with the other churches in our town coming in for the program.

Third, we had moving pictures of our Foreign Mission work (we have access to a 16 mm machine), and our pastor was so kind as to let us have both the lecture and moving picture on Wednesday night. We had 47 classes last year and 562 awards.

I am Mission Study chairman for this coming year, and we can use sound pictures, talking, or real pictures.

MRS. E. H. DINKLE.

(What did you do to make Mission Study interesting? Write to us about it. M. N.)

Resolutions Concerning Mrs. Shipley

Whereas, on the 4th day of January, 1934, Mrs. Roy W. Shipley was installed as Superintendent of the Knox County Baptist Women's Missionary Union, and

Whereas, the work of the W.M.U. has moved forward in a marvelous way, each year adding some new feature of service to the cause of Christ's Kingdom here in the world, and

Whereas, Mrs. Roy W. Shipley has sought above all else to transmit her dreams into blessings for mankind, giving generously of her time and herself without limitation, and

Whereas, through her tactful and inspiring leadership, she has been an example to every Baptist woman in Knox County,

Now, Therefore, Be it Resolved, that we, the members of the Knox County Baptist W. M. U. do hereby express to her our love and deepest gratitude for her unselfish devotion to our work in Knox County, and pledge ourselves, with the help of God, to carry on the work she has so faithfully sponsored to the best of our ability, and as she goes from us to enter a larger field of service with increased responsibility, we assure her our prayers and best wishes go with her wherever He may lead, and we feel we can hear our Heavenly Father saying to her, "Thou has been faithful over Knox County, be thou Superintendent over eleven (11) counties."

Be it Further Resolved, that a copy of this resolution be given Mrs. Shipley; a copy be sent to our state paper, the BAPTIST AND REFLECTOR; and a copy be spread on our minutes for permanent record.

Signed by the Committee:

MRS. ALEX BREWER,
MRS. FRED J. CONNER,
MRS. D. G. COCKRUM.

Mrs. Maddox Writes from Brazil

Rua Ponte Nova, 691
Belo Horizonte Minas, Brazil.
December 16, 1940.

Dear Miss Mary:

I received your lovely Christmas card with the nice check of five dollars from the Tennessee W.M.U. for Christmas for my "personal use." How I do thank you and all the dear Tennessee W.M.U. for this kind remembrance. You have been so kind to me all of these years. May God reward you for it. I wish that I had words to tell you how much it means to me. To be remembered when one has been away so long is very precious. Just a card from those who have held the "ropes" while we have been here is very sweet and this big check is such a substantial remembrance. I want to use it just like He guides me to.

I was not well in November but so grateful that I did not have to miss the Sunday morning service. I would be in bed during the week some days but somehow I had the strength to go to church on Sunday mornings.

On the first Sunday in November I celebrated my 50th anniversary as a Christian at our church. I am glad that God saved me at the tender age of eight years. I do not feel I have done much but Jesus has been so precious to me all these years and still is. I am feeling real well now. I go to church and Sunday school at 8:30 A.M. to 11 o'clock, and then have a Sunday school class at our Baptist College at 2:30. Then we have B.Y.P.U. and church at night, and yesterday I made five visits besides, so I feel that God is good to me to

let me really feel like going. Mr. Maddox also is in good health and I think doing some of the best work he has done in Brazil. He is Corresponding Secretary in this state and is really succeeding in laying State Missions on the hearts of these people more than ever before. He loves to pray daily for every church and workers by name in this state. He has gone now to visit two churches. He does not do so much of the visiting because he has a class of preachers who study with him on Monday and Wednesday nights from March to the first of December. He is helping this class to get a knowledge of the Bible and a vision of the great work to be done. He gets great joy out of this class and so do the students. He is the pastor of 2nd church here and has been for about ten years, but will give it up as soon as a young man who is finishing the Seminary in Rio can come to take up the work. The church loves Mr. Maddox but they feel that it will be best for the church to have a pastor who can give full time to the work and we feel that way, too.

Kathleen has two sweet boys and she and family are still with us, and David is with us also. We miss those five boys who are away, but glad it is possible for some to study and others to serve.

May God continue to bless you.
Lovingly and gratefully,
MRS. O. P. MADDOX.

Concerning the 1941 Treasurer's Record Books

Many inquiries (some of them quite urgent) have come to us since the first of the year asking why the treasurer's record books had not been mailed out to the societies.

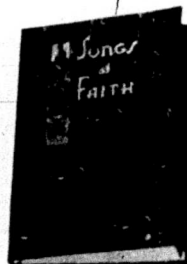
We are pursuing the same course as in former years in that the W.M.S. report books will be mailed to the treasurer of the society as soon as the December 31 reports are received and our files can be corrected by these reports. These books are expensive and many would be lost if they were mailed to the 1940 treasurer. The record books for the junior organizations will be sent with the Home Mission Week of Prayer literature, which we expect to mail out early in February.

We trust that YOUR society has been faithful in sending in your treasurer's report this past quarter. If this is true, our files will be 100% correct and no society will fail to receive this valuable material.—D.J.G.

SONGS OF FAITH

Southern Baptists' Popular Hymnal

The most convincing testimonial in behalf of SONGS OF FAITH is the fact that it is actually used by more Southern Baptist churches than any other song book. It presents 308 of the greatest standard hymns and useful gospel songs. An additional feature is that it is completely orchestrated for thirteen instruments. Specimen pages and price list of the orchestrated edition available on request. Of record popularity—far above one million copies sold!



BINDINGS and PRICES

Published in round and shaped notes with choice of two bindings. Durable cloth binding, backbone headbanded top and bottom, covers reinforced by an extra cambric strip which prolongs the life of the book. Hundred, \$40.00, carriage extra; dozen, \$5.50, copy, 50c, postpaid. Bristol binding, wire stitched, hundred, \$40.00, carriage extra; dozen, \$3.50, copy, 35c, postpaid.

BAPTIST BOOK STORE

161 8th Ave., N., Nashville, Tenn.

Book Reviews

YOUTH'S TALENTS FOR CHRIST by R. L. Middleton. Published by the Broadman Press, 1940. Attractively printed and bound. 192 pages. Price, \$1.00.

This volume contains twenty-five inspiring messages by the Superintendent of the Intermediate Department of the First Baptist Sunday school, Nashville. They are true to the Word, appropriate for use with Intermediates and Young People, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness" that our youth may grow up, "thoroughly furnished unto every good work." Happy are the youth who are blessed with such leadership. Happy are the workers with youth who have such a mine of information, illustration and inspiration from which to draw. We most heartily commend the book to all who work with our young people.

—J. C. MILES.

THE WAY OF A MAN WITH A MAID by Oscar Lowry. Zondervan Publishing House. Cloth, 160 pages. Price \$1.00.

The author of this valuable book is a Bible teacher and evangelist, author of "A Virtuous Woman" and others. He has written clearly and forcefully on the subject of sexology from the standpoint of the man and youth. The reviewer believes that this book should be read to and by every boy and young man. Fathers should study it together with their boys. It should be on every young man's library table. The author's simple, frank, and direct dealing with such vital subjects as comprise the seven chapters of this book will do much to dispel a lot of superficial thinking on a theme that is of primary importance to the well being of the human race. His simple faith in God and constant reference to His saving grace in Jesus Christ places the topics, and keeps them, on the high plane necessary to prevent so vital a matter being suffered to drop to the level of the sordid. The seven chapters are: I. The Way of a Man with a Maid; II. Sexology and Parental Responsibility; III. Sexology, Puberty and Adolescence; IV. Sexology and Manhood's Morning; V. Sexology and Wedded Life; VI. Sexology, Procreation and Birth Control; VII. Sexology and Continence.

This is the best treatise on matters of sex life that has come into the reviewer's hands. Its message is calculated to stir up the pure minds of God's people, and to give "cool comfort" to the ones guilty of grossness and excess. If "A Virtuous Woman" is as good as this volume they should be in every family library.

—R. K. BENNETT.

HELEN BARRETT MONTGOMERY by Helen Barrett Montgomery with tributes by her friends. Revell, 1940. Price \$1.25.

Helen Barrett Montgomery was among America's earliest college girls. She left behind her a brilliant record as an author, lecturer, and leader. In this book we have a delightful narrative which introduces us to a career of unique public service. Mrs. Montgomery was associated with Susan B. Anthony. She was among the most popular lecturers of her day, speaking in behalf of progressive education, municipal reform and foreign missions. She was the only woman who has ever served as President of the Northern Baptist Convention. In this book we have a self-revelation of the author and the impressions of the woman by her friends based upon human documents of genuine authenticity and all the charm of absolute truth. Here is a book for the home,

the church library, the minister's library and the general reading public. The preacher who is familiar with Helen Barrett Montgomery's Centenary Translation of the New Testament will be eager to have this book.

—W. P. DAVIS.

JEFFERSON DAVIS SANDEFER, Christian Educator, by Inez Woodward Sandefer. The Broadman Press. 350 pages. Price \$2.50.

Beautiful! That word describes this work. It portrays a beautiful character. The book itself is a masterpiece of book making. The style is clear and pleasing, the type is unusually attractive, the book is illustrated with a number of halftone pictures, and the whole is bound with covers in harmony with the rest of the volume. The story deals with the life of a noble Christian man who has forsaken all to follow a dream. And he has seen that dream come true. A country laid set out to gain an education, and then to build a truly Christian school. Hardin-Simmons University, Abilene, Texas, is the result. It is a book which should inspire young and old; and it should have a wide circulation, particularly among Southern Baptists.

—J. C. MILES.

Principles of Teaching for Christian Teachers by C. B. Eavey. Published by Zondervan Publishing House, Grand Rapids, Mich., 1940. 346 pages. Price \$2.75.

Dr. Eavey is Chairman of the Department of Education and Psychology at Wheaton College, Wheaton, Ill. He has done graduate work at Taylor University, Strassburg, University, France, Teachers College, Columbia University and New York University. He adheres firmly to a conservative foundation of Christian doctrine and at the same time draws freely on the most modern viewpoints in education. This involves no inconsistency, for, stripped of its occasional fads, modern education turns more and more to the kind of teaching done by our Lord in His Palestinian ministry.

The opening chapters deal with the place of teaching and the Christian teacher in the work of the Kingdom. Attention is next focused on the pupil and how he learns. Finally there is an excellent treatment of methods of teaching.

This book is heartily recommended to pastors, Sunday school superintendents and teachers who take their teaching responsibility seriously.

—CARL T. BAHNER.

By-Paths in the Bible Country by Chas. A. S. Dwight, Ph.D. Published by Bible Institute Colportage Association, Chicago, 1940. 128 pages. Price \$1.00.

With a single page given to searching and warm exposition of a seldom-noticed verse from the Bible, here are found more than a hundred sermon "leads" or bases for devotional messages or personal and secret meditations.

On the fly-leaf of the cover is found the statement concerning the volume, "This book is different." One puts it aside, after a casual examination, with this feeling. Its gentle and lasting stimulation will cause it to be picked up again for a closer study.

—O. L. RIVES.

The Bridge of Caravans, by Frances Jenkins Olcott. Published by W. A. Wilde Co., Boston, 1940. 176 pages. Price \$2.00.

The author of this book of travel in Palestine and adjoining territory is a member of the American Bible Society and fellow of the American Geographical Society. The sketches that form the background of the book first appeared in the "Sunday School Times." In eighteen fascinating chapters the reader is taken along a journey of more than six hundred miles, a journey that has particular interest for every student of the Bible and the lands of the Bible,

especially in the light of practically up-to-the-minute happenings in the strategic military and economic section of the earth. Boys and girls of grade-school age, as well as their elders, will enjoy and appreciate this combination of geography, history and current-events.

—O. L. RIVES.

IN MEMORIAM

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

PEAK

Mrs. J. K. Peak, lovingly known as "Aunt Jack," was born January 13, 1850 and passed to her reward June 18, 1940. She was the daughter of Elijah and Margaret McPherson, pioneers of Tennessee Valley, and widow of J. K. Peak, a Confederate soldier. In early girlhood she united with Tennile Baptist church, of which she was a loyal member, serving as deaconess for many years. Upon moving to Rhea County, she moved her membership to Yellow Creek Church, where she remained a member until her death.

Her home was known for its hospitality. She delighted in entertaining ministers, and her relatives and friends always found a loving welcome at "Aunt Jack's."

Having no children of her own, her mother heart overflowed with love for all motherless children, which found expression in many ways and at many times. She reared her niece, Miss Margaret Gibson, from infancy, who has richly repaid her loving care by her life-long devotion, never leaving her in her long illness.

Aunt Jack was a faithful member of the Tennile Missionary Society for several years, and she ever liveth in our hearts as one who gave herself wholeheartedly in carrying out Christ's commission to go with her influence, prayers, and gifts even unto the uttermost parts of the earth. Her zeal for Foreign Missions as well as all Kingdom work, was a great inspiration to our Society in its infancy and we rejoice that her works do follow her.

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Inquiries Solicited

AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

The Southern Seminary, Louisville, advises that eight students from Kentucky are expected to finish their work there this Commencement, May 7-9. They are Eldie F. Hicks, Paducah, Ky.; Warren Tyree Carr, Lexington, Ky.; William Peyton Thurman, Louisville, Ky.; Fred Bell, Lexington, Ky.; Cline L. Vice, Burlington, Ky.; R. A. Helton, Coss Creek, Ky.; G. L. Youman, Ashland, Ky.; James Robert Davis, Salvisa, Ky. These men are now prepared to take up their life's work, and it is hoped that some place of fruitful service may be found for them.

The name of the Kansas City Baptist Theological Seminary has been changed to the Central Baptist Theological Seminary, according to the *Baptist Messenger* of Oklahoma. The President is Dr. J. E. Dana, who has been with the school for some years.

The sympathy of the brotherhood goes out in deep sorrow to the family of A. N. Hall, who passed away a few days ago. He was pastor of the First Church, Muskogee, Okla., for twenty-five years.

After twenty-eight years of service as a missionary of the Home Mission Board in West Tampa, Fla., Miss Fannie H. Taylor retired in January. She has been a faithful worker on the Italian field. She will make her home in McAllen, Texas.

Henry Alfred Porter of Charlottesville, Va., recently preached the nineteenth anniversary sermon at the Third Church, St. Louis, where he had once been pastor.

Although the Pulpit Committee of the First Church, Lexington, has in hand over 20 letters expressing interest, yet they have not been able to decide upon a preacher. They crave the earnest prayers for divine guidance. J. T. Stewart is chairman of the committee.

Cecil H. Franks rounded out the fourth anniversary of his work as pastor of the First Church, West Helena, Ark. There have been 520 additions to the church, 350 by baptism.

Deacon George T. Clark, of Russellville, Ky., rounded out 30 years of service as Treasurer of the First Church at the close of 1940. During his tenure of office the church has had 25 pastors.

By THE EDITOR

Renewing her subscription to the BAPTIST AND REFLECTOR, Mrs. Donie Bruce, of Brush Creek, Tennessee, says: "I always enjoy my paper very much."

H. J. Ehrhard, 89 years old, past, a charter member and a deacon of Belmont Heights Baptist Church, Nashville, died recently at his home in Nashville. Because of the illness of the pastor, Dr. R. Kelly White, funeral services were conducted by Secretary Freeman assisted by Dr. E. P. Alldredge. He leaves four daughters, one of whom is Mrs. Bessie Allen who works at the Baptist Sunday School Board. The Lord's grace be on the sorrowing.

At the time of this writing the report came that the Shelby County Sunday School Training Union Week was progressing in a fine way with the attendance climbing steadily toward the 1,000 mark. There were eight classes of an hour each evening, with Dr. J. B. Tidwell of Baylor University, who taught the entire school the book of Hebrews.

The new church near Chestnut Mound, Gentry's Chapel, is starting off well. Frankie Lee Young is their Sunday school superintendent and Frank Shoemaker is their clerk-treasurer.

Preacher's School at Athens

The annual Preachers' School for McMinn County Association will be held at the First Baptist Church in Athens the week of January 27. The school begins on Monday and closes Friday. The following courses will be offered: "The Kingdom of God" taught by Rev. Ira Dance, of Etowah; "Bible Doctrines" taught by Rev. R. W. Selman of Chattanooga; "Homiletics" taught by Rev. Dwight H. Willett of Erwin and "God's Plan for the Spread of the Gospel" by Rev. Charles S. Bond of Athens. One hour each day will be given to special outside speaker on various subjects relating to the Kingdom work. Laymen as well as ministers outside of the association are invited to attend the school.

In connection with the ad which you are publishing for us in next week's issue, please call attention on your news page to the fact that we now lack \$1,172.15 of the \$3,600 to meet the interest obligation on our refinanced

debt of \$160,000. We believe God will answer prayer and give us the full amount. W. W. Hamilton.

Dr. George H. Crutcher Enters Field of Evangelism

Dr. David M. Gardner, pastor, First Baptist Church, St. Petersburg, Fla., writes the following concerning Dr. George H. Crutcher, a native of Tennessee, whom many of our people remember kindly:

"I am very happy to announce that information has just reached me concerning the decision of Dr. George Harvey Crutcher to enter the field of evangelism, beginning February 1, 1941.

"Dr. Crutcher is well known throughout the bounds of the Southern Baptist Convention territory. He has had wide and varied experience as a pastor, teacher, state mission secretary, Bible conference work, and also as a pastoral evangelist. He will be invaluable to the churches anywhere the Lord directs him. His messages are as clear as a bell on the plan of salvation. He has the shepherd heart, a fine physique, a strong personality, and plenty of common sense. I hope our churches will keep him busy from the very first day.

"He is now located at the Riverside Baptist Church, Tampa, Florida, where he has served as pastor for more than ten years. His permanent address will be: 6411 River Boulevard, Tampa, Florida.

Speedway Terrace Baptist Church, Memphis, Mark Harris, pastor, has just closed one of the most successful years in its history with 180 additions to the church, 76 of these coming by baptism, and with a net increase in membership of 128. Also the church has increased its gifts to all causes and closed the year with all obligations paid and a balance of \$2,000 in the bank looking toward an expansion program in the near future.

On December 8 the Dayton Baptist Church called a council composed of the following brethren: Rev. C. M. Pickler, Examination; Rev. John A. Davis, Sermon; Rev. J. M. Hind, Presentation of Bible; Rev. J. W. Lindsey, Charge to Church and Candidates; Rev. Hugh F. Ensminger, Moderator; Rev. John A. Porter, Clerk. After the examination by Bro. C. M. Pickler of R&I Bank, the council proceeded with the ordination of E. B. Arnold and Grady Roddy to the full work of the ministry. E. B. Arnold is pastor of Zion Hill Church and Grady Roddy is pastor of Ogder Church.

Evangelist Floyd Creasy is doing the preaching in a revival in Greewood Baptist Church, Chattanooga, C. H. Petty, pastor, in which there is a good attendance and a great revival spirit.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 12, 1941

Sunday School	Training Union				
Alamo	160	Woodland Park	850	Immanuel	223
Apison	141	Cleveland: Big Springs	267	Lincoln Park	268
Athens: First	130	North Cleveland	224	Lebanon	197
Mission	12	Columbia, First	285	Lenoir City: First	297
C. C. C.	63	Cookeville, First	226	Pleasant Hill	138
Bells, Midway	65	Daisy	188	Maryville, First	227
Butler	168	Donelson	169	Memphis: Boulevard	464
Chapel Hill, Smyrna	61	Elizabethton: Eastside	108	Prescott Memorial	371
Chattanooga: Avondale	478	First	492	Speedway Terrace	509
Brainerd	291	Immanuel	99	Temple	1121
Central	305	Little Mountain	77	Union Avenue	888
Clifton Hill	417	Siam	182	Milan, First	189
Concord	162	Southside	86	Murfreesboro: First	375
Eastdale	244	Erwin, First	290	Westview	131
East Lake	395	Fountain City, Central	358	Mount Juliet	117
East Ridge	74	Grand Junction	75	Green Hill	57
Edgewood	220	Goodlettsville, Union Hill	120	Nashville: Central	48
First	910	Harriman, Trenton Street	361	Edgefield	333
Lakeview	130	Hermitage, New Hope	123	Inglewood	282
Northside	457	Hixson: First	157	Park Avenue	407
Oak Grove	205	Mission	40	New Tazewell, First	85
Red Bank	481	Jackson, West Jackson	586	Rockwood, First	156
Ridgedale	569	Jefferson City, Buffalo Grove	40	Shelbyville, First	136
Rossville Tabernacle	237	Johnson City: Central	120	Union City, First	601
South St. Elmo	110	Unaka Avenue	130	Walter Hill, Powell's Chapel	112
White Oak	190	Kingsport, First	493	Watertown, First	162
		Knoxville: Broadway	574	White Pine	128
		First	643	Winchester, First	82

Over the Baptist Hour Sunday, January 27, from 3:00 to 3:30 CST, Dr. C. Oscar Johnson, of the Third Baptist Church, St. Louis, Missouri will speak on the subject "Christ and Human Sin." This program is heard in Tennessee over WMPs of Memphis and WSM of Nashville. Other stations on the network for that day will be WRNL, WPTF, WBIG (At 3:30) WSPA, WFBC, WBRC, WSLI, and KMOX.

Miss Thelma Turner, senior at Mary Hardin-Baylor from Union City, Tennessee, has accepted a position as secretary to Mr. A. V. Washburn, associate leader of the Young People's and Adult departments of the Southwide Sunday School Board in Nashville, Tennessee. Miss Turner intends to finish her college work by correspondence and plans to graduate with a B.S. degree, major in Business Administration, with the class of '41. She has been doing clerical work in the registrar's office while attending college.

Sending in her renewal and also two other subscriptions, both new, from Hopewell Church in Bledsoe Association, Mrs. T. D. Johnson of Bethpage says: "I am always glad when the BAPTIST and REFLECTOR comes." Thank you, Mrs. Johnson. Who will be next?

The church at Cookeville has taken another forward step. They recently purchased the meeting house of a Freewill Church in West Cookeville and have opened mission work therein. During February Missionary John Brown will be with them in a revival meeting. The church is also conducting a mission and Goodwill Center in another part of town and it is proving a big boon to the people as well as an inspiration to the Cookeville saints who are being led in a fine way by Pastor Harold Stephens.

Occasionally the Baptist and Reflector still receives articles or news notes which are unsigned and we have no way of knowing the author. As we have said time and time again before, the paper can not use anonymous material. We may not use the name of the author, and upon request will not, but we must know who the author of the article or news note is.

The deacons of the First Baptist Church of Tullahoma, Oley C. Kidd, pastor, have all agreed to tithe and have recommended to the church that all the members do likewise. The church is laying plans for the construction of a new building.

As previously announced in the BAPTIST and REFLECTOR, Knoxville and Knox County Baptists last week conducted their annual mid-winter Baptist Conference at the First Baptist Church with Dr. J. B. Weatherspoon of the Southern Baptist Theological Seminary and Dr. J. I. Riddle, Professor of Education at Alabama College as the speakers. Dr. Riddle gave practical discussions and demonstrations in teaching technique and Dr. Weatherspoon gave a series of studies in the Acts of the Apostles under the title, "Christianity on the March."

Baptist Pastor to Publish Book

Rev. A. C. Lawson, pastor, Atlantic Baptist Church, Atlantic, Va., writes that he has decided to put in permanent form the best of his writing for the past several years which have been widely read in the press. The title of the book will be "The Touch of God" and will contain some 61 short devotional articles. The volume will be cloth bound with an attractive jacket and will contain 140 pages. It will sell for \$1 per copy and can be ordered from the

author. If publication should be providentially hindered, all money received will be refunded.

Word comes that in December the Magness Memorial Baptist Church, O. L. Minks, pastor, had the largest monthly collection in years.

Rev. J. G. Cooper, of Dresden has been elected Associational Missionary in Weakley County Association for half-time and requests sample copies of the BAPTIST and REFLECTOR from time to time and along with his other duties, is working for subscriptions to the paper. We appreciate the loyalty of our friends to our state paper.

There are now in the state 387 churches and 282 pastors in the Minister's Retirement Plan.

Good News About Baptist and Reflector

Pastor S. R. Woodson, Humboldt, who frequently, sends in subscriptions, sent in one and says there are others to follow.

J. A. Martin, Gladeville Church, sent in five subscriptions.

Mrs. Walter Maples, Knoxville, of Grove City Baptist Church sent in seven subscriptions.

Pastor Guard Green, Donelson, brought in ten subscriptions.

Florence Rennie, church secretary, Central Baptist Church, Johnson City, sends in seven subscriptions.

Pastor J. L. Trent, Calvary Baptist Church, Kingsport, sent in six subscriptions from his church and nine from Lynn Garden Church, a newly organized body.

Pastor E. Floyd Olive of New Hope Church, Hermitage, adds nine more names to the budget. Mrs. D. M. Wallace, Morristown, sent in four renewals. She sends in subscriptions frequently.

John L. Cottrell, educational director of the First Baptist Church, Elizabethton, V. Floyd Starke, pastor, sent in 302 subscriptions in the budget of the First Church.

And so the good work goes on. Who will be next?

Rev. A. C. Johnson, pastor of Mt. Pisgah Baptist Church, writes that Miss Joyce Taylor of Locke recently underwent a serious operation at the Baptist Hospital in Memphis, but that she is doing nicely. Miss Taylor was converted last year from the Roman Catholic Church and is a Sunday school teacher at Mt. Pisgah Church and is a faithful worker.

The First Baptist Church, Lenoir City, Richard H. Huff, pastor, voted on a recent Sunday morning to put the construction of their proposed educational addition out to bidders and set Saturday, January 25, as the final date for receiving these bids. The plans call for department assembly rooms and individual class rooms for six departments, as well as modernized kitchen and church office. The heating plant will also be enlarged.

BAPTIST and REFLECTOR appreciates very much the emphasis which Mr. Rogers and his associates have been putting on the paper on the Training Union page. This not only shows a fine co-operative spirit, but also helps to build up sentiment for the paper.

Bishop H. M. DuBose, 82, long prominent as pastor, editor, author of books, crusader for civic righteousness, and for 16 years a bishop in the Methodist Church, died in Nashville Wednesday afternoon, January 15. Funeral services in charge of Dr. Alfred F. Smith were conducted Friday in McKendree Methodist Church, with burial in Woodlawn Cemetery. The editor knew Dr. DuBose personally and regarded him very highly. God comfort the sorrowing.

Mountain City Baptists joined their December offering for the Orphans' Home with an appeal for British Missions. As a result of the double call, their offering for the Orphanage was larger than usual and an equal sum was given for British Mission relief. Sam Edwards is their pastor.

Do not forget that February 23rd is the time when Tennessee Baptists are asked to give an extra offering for British Mission relief, in order that Tennessee Baptists may send their full quota for this worthy purpose.

NO SHOES. One of our state missionaries writes Secretary Freeman of a community recently surveyed in which 134 people were found, in 23 houses, 44 of these children under eleven years of age. Of the 90, twelve or more years old, only 25 make any profession of faith. Four families live together in an old store building. "Some of the children are ragged and almost barefoot," writes the missionary. "One woman begged me to see if I could find shoes for her little ones." Does anyone care to help a worker like this missionary? Surely we who do for the needy of Europe and China cannot close our hearts to the destitute of our own state! Write Secretary Freeman if you or your society will help such.

WANTED! A good Tennessee town needs a Baptist physician and a Baptist dentist. There is a good opening for a Baptist druggist. A young osteopath or chiropractor might also be interested in the community. If you know of any Baptists who might be interested, write Executive Board, 149 Sixth Avenue, North, Nashville, Tennessee.

PLEASE HELP US MEET \$3,600 SEMI-ANNUAL INTEREST ON TOTAL DEBT OF THE BAPTIST BIBLE INSTITUTE. SEND GIFT BEFORE JANUARY 31. PRAY OFTEN—HELP QUICKLY—EXPECT VICTORY. W. W. HAMILTON, NEW ORLEANS, LA.

WITH THE CHURCHES: Chattanooga—Apison, Pastor Ramsey received by letter 1; Avondale, Pastor McDaniel received for baptism 8, baptized 6; Central, Pastor Moore received by letter 1, baptized 2; Clifton Hill, Pastor Stansel welcomed by letter 5, for baptism 1, baptized 3; East Lake, Pastor Cranford received by letter 4, for baptism 2; East Ridge, Pastor Williamson received for baptism 1; First, Pastor Huff received for baptism 2, baptized 7; Lakeview, Pastor Anderson received by letter 2; Northside, Pastor Selman welcomed by letter 2, for baptism 2, baptized 5; Red Bank, Pastor Pickler received by letter 1; Ridgedale, Pastor Ivey received by letter 1, baptized 1; Rossville Tabernacle, Pastor Tallant received by letter 3, for baptism 5, 2 consecrated; White Oak, Pastor Horlitt received by letter 2; Woodland, Pastor Williams received by letter 8, for baptism 6. Columbia—First, Pastor Richardson received for baptism 2, by letter 3. Elizabethton—First, Pastor Starke welcomed by letter 2, for baptism 1, baptized 3. Kingsport—First, Pastor Hughes welcomed by letter 1, for baptism 2, baptized 2. Memphis—Boulevard, Pastor Arbuckle received by letter 3; Speedway Terrace, Pastor Harris received by letter 1, for baptism 1; Temple, Pastor Boston received by letter 4, baptized 3; Union Avenue, Pastor Hurt received by letter 1, baptized 1. Nashville—Central, Pastor Wright baptized 1; Park Avenue, Pastor Clark welcomed by letter 2, for baptism 2, baptized 4. White Pine—Pastor Masden received by letter 1, by statement 3.

Old Minutes of Ocoee Association of Baptists

After the death of Mr. Johnson referred to in a preceding issue, his daughter-in-law, looking through an old Bible found a copy of the old minutes of Ocoee Association of Baptists which met with the church at Goodsprings in Giles County, Tenn., on Friday, Oct. 14, 1867.

At the suggestion of Rev. S. R. Creasman and through the kindness of Mrs. Clifford Johnson and of Bro. Charles Runyon of Athens, a copy of the minutes has been sent to the BAPTIST AND REFLECTOR. We regret that our space does not permit publication of the entire minutes.

John L. Burns was elected moderator, Wm. I. Dowell, clerk and John Mitchell, treasurer. "The Introductory Sermon was preached by Elder J. L. Burns, according to appointment, from St. John, 17th chapter, 22nd verse."

"Letters were read from the churches of the association, and the names of delegates enrolled, and the state of the churches minuted."

There were 25 churches listed in the minutes as follows: Antioch, Beech Spring, Blue Spring, Corinth M. C., Corinth B. C., Candies Creek, Cleveland, Cookson Creek, Concord, Chickamauga, Clear Spring, Good Spring, Hopewell, Liberty-Little Hopewell, Macedonia, Phillippi, Pleasant Grove, Providence, New Prospect, Salem, Shepard Hill, Short Creek, Shiloh and Union.

Committees were appointed as follows: On Religious Exercises, Good Spring church; on Finance, O. G. Frazier and J. H. Stalcup; on Deceased Ministers, A. J. Duncan and J. S. Witt; on Sabbath Schools, D. Scruggs, J. A. Burns and John Ferguson. There was nothing said or reported on Missions but there is a report on Sabbath schools. After commending the Sunday School work the committee said: "We, your committee, therefore, recommend each church to organize immediately a permanent Sabbath school, and report its progress to the next meeting of this Association."

Among the resolutions adopted at the Association were the following:

"Resolve, That this Association recommend to the churches composing this Association, that they rule their meeting days by Sundays instead of Saturdays.

"Resolve, That we have 800 copies of our Minutes printed and that the clerk superintend the printing and distribution of the same, and draw upon the treasurer to pay expenses, and he have \$10 for his services."

The Good Spring church and the community were warmly thanked for their hospitable manner in which they entertained the Association.

Contributions sent in by the churches composing the Ocoee Association were \$42, total number of members received into the churches of the Association by baptism was 207, by letter 81, restored 15. The total membership of the 25 churches of the Ocoee Association was 1,519. With the balance on hand from the previous year and with the amount received from the Finance Committee and from other sources the treasurer reported a "total of seventy-one dollars and fifteen cents in my hand subject to the order of your body."

Ordained ministers were listed as follows: Asa Fitzgerald, A. Cavitt, A. J. Duncan, G. D. Oviatt, J. J. Kennedy, A. W. Lecker, J. W. Wilson, J. Ferguson, D. Scruggs, L. D. Tipton, Julius Dunn, H. W. Head, H. P. Holland, J. L. Burns, J. A. Matthews, S. J. Blair, Levi Fitzgerald. This, together with D. B. Cunningham, S. J. Blair, and A. L. Stulce were also listed as "Supply Ministers." Licensed ministers were listed as follows: H. J. Lewis, O. G. Frazier, J. Branham, J. P. Williams, S. N. Rucker, I. T. Kimbrough, John McCommack and S. McCurley.

It is a far cry from the Ocoee Association that distant day to the Ocoee Association of the present, but those brethren in Christ in

that day did the pioneer work which founded the foundation on which the work of the present stands. Blessings be on their memory.

Reward

A reward is offered to any minister, seminary or college professor, Bible teacher, religious editor, ministerial or other student, layman, woman or youth, or any other person anywhere, who will furnish the Southern Baptist Convention's Committee on The Non-Resident Church Member Problem with the best 1,500 to 2,000 word essay based on Scriptural, historical, psychological, philosophical and practical information of the origin, present status, and solution of Southern Baptists' Non-Resident Church Member Problem, with major emphasis on the solution. The essay (envelope) must bear a post-mark not later than April 1, 1941 and must be double-spaced on one side of 8 1/2 by 11 inch white paper. The Committee will favor the writer of the best essay with \$15.00, the second best \$10.00, and the third \$5.00. Some suggested fields of research are the Bible; the Throne of Grace; the record of this subject in the Southern Baptist Convention Minutes (1938—Page 27, No. 20 and Page No. 64; No. 48; 11; 1939—Page 118, No. 84; and 1940—Page 114, No. 83); The Southern Baptist Program (Nashville, Tenn.) for Nov. 17, 1938; The Southern Baptist Brotherhood Quarterly (Memphis, Tenn.) Oct.-Dec., 1940; The Sunday School Builder, Dec., 1940; any church anywhere; books on Church History, Church Efficiency, etc.; and the realm of Christian common sense.

CHAS. F. LEEK, Chairman,
Church Member Problem Committee,
Highland Avenue Baptist Church,
Montgomery, Alabama.

Pastor-Subscribers to Baptist and Reflector

Through a check of our subscription files, comparing it with the list of preachers in the State Convention minutes, we find that, if no error in calculation was made, there are 1,175 preachers in Tennessee. Of this number 576 are subscribers to the BAPTIST AND REFLECTOR. This is slightly less than fifty per cent of the total number. We think that all of our pastors ought to be subscribers to their state paper. Let the office force and Tennessee Baptists in general do their best to bring this about.

At the recent meeting of the BAPTIST AND REFLECTOR committee it was decided, and it was so recommended to and adopted by the Executive Board, that we set as a goal for the present State Convention year an increase of 3,000 subscribers beyond our present number of 8,200. This 8,200 does not represent our total circulation which goes beyond 9,000 but is our circulation according to our actual subscription list. If we add the 3,000 set as our goal to our present number, our subscription list at the end of the State Convention year, October 31, 1941, will be 11,200. If we can add the pastors to the list who are not now subscribers that will be a sizeable part of the number. Every pastor of a Baptist Church and every officer, departmental or otherwise and every deacon in the church ought to be a subscriber to the paper. And then large number of others ought to be subscribers to the paper.

Let all of us who are already taking our state paper bestir ourselves to increase the circulation of the BAPTIST AND REFLECTOR commensurate with its value.

Do

FALSE TEETH

Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

Victory Now in Sight

Executive Committee Joins in Appeal to Southern Baptists to Complete British Mission Offering.

UPON HEARING the report of the Baptist World Emergency Committee, made at our meeting Wednesday, December 11, that \$183,633.15 has been received in cash on the goal of \$200,000 for the British Baptist Mission Society, in response to the Society's appeal to the Southern Baptist Convention in June; we, the members of the Executive Committee of the Southern Baptist Convention, in session this day, December 11, 1940, in Nashville, Tennessee, do most earnestly join with the members of the Baptist World Emergency Committee in urging our people to complete this fund by Christmas, which we confidently believe can be done if the pastors will present the appeal to the churches next Sunday, December 22.

We ask the Editors to give this appeal prominent place in their papers and we ask the pastors and the lay leadership of our churches to insure the victory now in sight by presenting the appeal on Sunday, December 22.

Please forward your offering promptly to your State Secretary in order that the money may be transmitted immediately to the Executive Committee and on to the Foreign Mission Board, thus insuring proper credit to all local churches, and to each state.

British Baptists have expressed their profound appreciation of our aid, declaring that apart from the prompt and generous aid which Southern Baptists sent them they could not have carried on their historic missionary work in the face of conditions occasioned by the present war-torn world. Grateful for the privilege of helping our cherished neighbors in the unprecedented hour of their distress, let us now carry to quick completion our promise to raise this sum of \$200,000. We can do it next Sunday, which means a Happy Christmas for British Baptists and a Happy Christmas for Southern Baptists.

Editor's Note: February 23 has been designated for further contributions to this worthy cause and for another opportunity to those who may not have been in a position to contribute before. Let all gifts on that day for this cause and gifts that may be made before then be sent in promptly to the Executive Board, 149 Sixth Avenue, North, Nashville, Tennessee, and designated "British Mission Offering."

Briefs Concerning the Brethren

Called and Accepted

J. H. Street, First Baptist Church, Durant, Miss.

George Dewey Stevens, Moffett Memorial Church, Danville, Va.

W. B. Carr, First Baptist Church, Marshville, N. C.

G. C. Louden, First Baptist Church, Coldwater, Mich.

Resigned

W. J. Mead, London Bridge Church, Princess Ann County, Va.

George Dewey Stevens, Melrose Baptist Church, Roanoke, Va.

Cromwell P. Kirby, First Baptist Church, Cadillac, Mich.

G. C. Louden, First Baptist Church, East Providence, R. I.

Ordained

A. B. Ault, First Baptist Church, Jacksonville, Texas.

B. A. Grant, First Baptist Church, Jacksonville, Texas.