

Baptist and Reflector

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

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NUMBER 17

THE SOUTHERN BAPTIST CONVENTION AT BIRMINGHAM

(An Insight Into the Intricacies of Housing)

THE 1941 Southern Baptist Convention and the Woman's Missionary Union which meet in Birmingham during the period of May 11-18 bid fair to be the largest in a number of years in point of attendance. Advance hotel reservations, starting as early as January, are the heaviest of any large event which Birmingham has entertained in recent years, and this fact, coupled with Birmingham's central location and the further fact that the Sunday School Board will this year celebrate its semi-centennial, in the city of its birth, gives rise to the belief that many more persons will attend this year than is ordinarily the case or when the convention meets in a less central location. The demands thus created, plus increased travel due to national defense, have placed an unusually heavy burden upon our hotels.

I.

Normally, the hotels of a city are geared to a year-round volume of business, based upon normal expectancy, with provisions for extra events which will not prove too heavy a drain upon their establishments when unoccupied. In other words, their guest room capacities and public assembly room facilities are based upon everyday business, plus a certain amount of convention and events business which they might normally expect to flow with some degree of regularity.

This situation obtains in practically all convention cities, regardless of population class, with some exceptions in the largest metropolitan centers, and even these centers, on occasions, find their facilities taxed and sometimes overflowed.

With the possible exception of the largest metropolitan centers, most convention cities at times are forced to open their homes to visitors for unusually large conventions. Such is the situation in Birmingham with respect to the Southern Baptist Convention, for which we make these statements of fact.

However, the hotels of Birmingham are making the heaviest percentage of advance reservations for this convention they have ever made in advance for any convention, and will place at the disposal of the messengers and visitors to this convention the largest number of guest rooms they have ever allotted to any one event. Still, the demand for hotel rooms continues, and, while there are some hotel rooms still available, the size, types of accommodations, and combinations, as well as price ranges, have by now been greatly reduced in number, and some types and prices have been taken entirely. Thus, late applicants may not in every instance be able to obtain the accommodations they desire.

The fact that all single rooms (private rooms with bath for single occupancy) may now be taken, and that double rooms with bath which are in the lower price brackets may now be gone, should not cast any reflection upon Birmingham's facilities, but rather attest the heavy demand for rooms and forecast an unusually large attendance.

It should be understood, too, that all hotels have what is called a room scale—that is, a variety of sizes, furnishings, locations, etc., which are "scaled to the house." This enables a hostelry to meet a variety of demands: There are a certain number of singles, front, rear, corner, and court; a certain number of doubles, front, rear,

corner, and court; a certain number of doubles furnished with double beds and a certain number furnished with twin beds, and the prices vary, just as prices vary in the homes we build or rent. And these rooms vary in size as well as in location.

The room prices have all been published in the various Baptist publications and are being strictly observed. In not one instance have the members of the Birmingham Hotel Association raised rates, nor will they. Be it said, too, that the hotel rates in Birmingham are considered lower, on an average, than in some cities of its population class and lower than those of many larger cities.

We wish to state also that our hotels are making every effort to give us the advantage of "over the desk" reservations. As an illustration, they have sent placards to the larger hotels in the cities of the Southeast through which the majority of their regular transient trade moves, notifying the traveling public that their hotels are booked to capacity for the Southern Baptist Convention, thus to discourage regular transients, a small percentage of whom, of necessity and under prudent management, they would be expected to accommodate should they request reservations. In other words, the hotels of Birmingham are practically turning their hostelrys over to us. More we could not ask.

II.

Now a word about private home reservations.

To make sure that all visitors are provided desirable accommodations, the citizens of Birmingham have opened their homes. The Birmingham Chamber of Commerce, in cooperation with the Baptists of Birmingham, has set up an elaborate private home housing bureau. Hospitality cards have been circulated through the Baptist churches that serve the most accessible and most desirable localities, and in other Protestant churches similarly located, and these, when filled in and signed and returned to the Chamber of Commerce, have been classified as to locations, accommodations, prices, etc., and filed. This index system will be installed at the Birmingham Municipal Auditorium, where the main sessions of the two conventions will be held, and there a staff of competent Chamber of Commerce clerks, augmented by local Baptist committees, will be on duty from 8 p. m. to 10 p. m. each day throughout the two meetings, ready to serve the public, promptly and efficiently. Cards of introduction will be given to each guest upon assignment, giving the name and address of host, name and address of guest, type of accommodations, price, directions, etc. Everything possible has been done to avoid confusion or delay.

In some instances, private home reservations are being made in advance, and where contacts with all persons concerned can be made before May 3, the Chamber of Commerce-Southern Baptist Convention Housing Bureau stands ready to handle these reservations by mail. Those desiring to make such reservations in advance are requested to write the Chamber of Commerce and state their requirements in full, giving the names and relations of the persons to be served, what accommodations are desired, and about what price they wish to pay, date and approximate time of arrival, probable length of stay, etc. Prices range about as follows in private

(Continued on Page 4.)

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Baptist and Reflector

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EDITORIAL

Sent by a Church—Sent by the Spirit

THE CHURCH in Antioch in Pisidia, in obedience to the Spirit, set apart Barnabas and Saul for special missionary work and "sent them away" (Acts 13:1-3). The church acted through "certain prophets and teachers." These served as a presbytery or committee or board.

Verse 4 says that Barnabas and Saul were "sent forth by the Holy Ghost." How this was done has already been indicated. The Spirit used the church and its committee as His instrument. The action of the church in the matter was the action of the Spirit.

The uniform teaching of the New Testament is that New Testament evangelists and other workers were not independent of the churches, but served under their auspices and in co-operation with them.

When a man says, "I get my commission from the Lord Jesus Christ and don't have to ask any church or consult with any pastor about it," one contrasts him with Paul and Barnabas and the church at Antioch. Their commission from the Lord was not construed by them as warranting their flouting the church.

Does the Lord really commission a man to stab the Lord's churches habitually and to ignore them except to ask support from such of their members as may happen to be present when he holds forth?

"By Their Fruits"

IN COMMUNITY after community and section after section in our state one can see Baptist churches which have been established or helped to a better life and service by our organized State Mission work where such a situation did not exist before. One can see the gospel being preached and applied in destitute communities where this was not done before.

But investigate and see whether the brethren and churches that oppose our organized work are branching out into statewide service of this kind or not. We have in mind an instance in which anti-brethren in 100 years did not establish a church in a certain town, but organized State Missions did and it is carrying on for the Lord in a fine way. Let the "free-lance" come along with his tirades against the pastors and churches and the organized work of the denomination and see whether he reaches out into destitute sections and does this kind of work or not or helps to support others who are doing it.

The truth is that if the co-operative pastors and churches did not carry on year in and year out the work of the Lord in their communities and associations and in the state, the work of the denomination would go to pieces and the carping critics would have no opportunity to establish themselves as squatters on the territory of others and "cash in" on the labors of others. But that is a very sorry use to make of an opportunity.

When Events Fail to Fit Into Form

DR. HARRY RIMMER, who once taught an interpretation of certain prophetic scriptures in Daniel on which he has now reversed himself, says that he has been partly driven to this "by the sad failure of events to follow the pattern set by the interpreters of prophecy." His honesty is to be commended. If one is convinced that he has been wrong, it is honest to admit it.

Dr. Louis S. Bauman, in his absorbingly interesting book, *Light from Bible Prophecy*, says, among other things, the following:

"*The Roman Empire must be revived.*" In its final form it will be "a federated empire of ten nations" covering the territory of ancient Rome. The empire in its initial reviving is now "an actuality again!" Mussolini proclaimed the empire following his conquest of Ethiopia.

"Notwithstanding the present popular idea . . . The master mind of Europe is in Rome." Talk of Mussolini "fading permanently out of the limelight . . . all this talk of Mussolini trailing in behind with a second fiddle—is without basis, at least in the Scriptures."

Mussolini's conquest of Albania, Libya and Ethiopia is pointed to as in fulfillment of prophecy, and the statement is made that other countries must fall as the Roman dictator marches toward his predicted federated empire. The Roman Caesar is to "bring 'the king of the South'—the mighty Briton—to his knees." England is to be conquered in Egypt.

In the coming federation, "ten kings having one mind" will, from the fear of Russia, link themselves with the Roman dictator, the "Rome-Berlin Axis" having been broken in the meantime. Then the Roman Caesar will dominate Europe and the world for a short period. Then he will go against the Russian Autocrat, then in Palestine, and both hordes will be spectacularly destroyed by the Lord.

It is evident that if Dr. Rimmer is now right in holding a view in conflict with his former view, then he was speculating before. If he was right before, then he is speculating now. And if he was wrong before, then Dr. Bauman is speculating now in holding the view which Dr. Rimmer has abandoned. Moreover, if other students and interpreters do not know which of these is right or whether either is or not, then they, too, are speculating in teaching what these men teach.

John T. Whittaker, newspaper correspondent who lived in Italy several years and was lately expelled at Nazi instigation, says in an uncensored article in the *Nashville Banner* that Italy is now in the hands of and under the control of the Nazis and that Mussolini holds his position only because of Hitler. If so, what about Bauman's statement about Mussolini not playing second fiddle?

If Mussolini's subjugation of Albania, Libya and Ethiopia was in fulfillment of prophecy, what do his losses in those areas prove? If Hitler is to retrieve the losses and thus fulfill the prophecy, what about Il Duce as second fiddle again? And if prophecy meant that Mussolini would conquer through Hitler in subsequent conquests, then Dr. Bauman was speculating when he confidently paraded Mussolini's first conquests as in fulfillment of the prophecy.

What does Mussolini's manifest defeat at the hands of the Greeks and the British mean, if he is to "bring the mighty Briton to his knees?" Is the tide to turn in Mussolini's favor and is that to be the fulfillment of prophecy? If so, then Dr. Bauman was speculating when he listed Il Duce's past conquests as the fulfillment. And if Hitler is to fulfill the prophecy instead of Mussolini, then Mussolini will be second fiddle again and also Daniel had Hitler in mind instead of Mussolini in his prophecy!

Contrary to the positive statement so frequently made, the federation of ten kingdoms in Europe under Mussolini as the dominant man does not "seem to be shaping itself before our very eyes." Now, to be sure, only God knows whether the tide will so turn that, after all, Il Duce will be master. But if that is to be the fulfillment of prophecy, then it is mere speculation to point to Mussolini's past conquests as the fulfillment thereof, conquests which have been followed by defeat. And unless one can prove by the

scriptures that future victories are what the prophecy has in mind, then he is speculating when he affirms it.

BAPTIST AND REFLECTOR would not for the world discredit the study of the prophetic Word. Every prophecy of God is infallibly inspired and must be fulfilled. But this cannot be said about the opinions and predictions of men. What we protest against is mere speculations dogmatically presented as if they were indisputably what prophecy means. Since two honored brethren as able and sincere as Drs. Rimmer and Bauman are, can be as manifestly in error in certain particulars as these men are shown to be, then it is entirely possible for other men also to be mistaken.

Therefore, we repeat the plea we have made before: Let our readers not to accept as necessarily true a certain prophetic interpretation just because some able and interesting brother says it is true. It may or may not be true. Don't jump at conclusions. Don't accept speculations as an assured "Thus saith the Lord." "Prove all things: hold fast that which is good." As has been true in the past, in certain cases, so it might be true again that prophetic interpretations are positively presented and then human events will not fit into the form laid down for them by the interpreters.

Constructive Criticism of Denominational Agencies

SEVERAL TIMES during the eight years we have been editor, some brother among Southern Baptists has laid down the proposition that our state papers ought to be "free to engage in constructive criticism of our denominational agencies" and that these agencies should not be considered as being encased in immunity to criticism.

We have known of no one who denied the truth of the proposition, nor have we seen any proof that our papers are not free to engage in constructive criticism. We have known of no denominational agency which declared or implied itself to be immune to criticism. BAPTIST AND REFLECTOR, for instance, has felt free to criticize any agency where it was felt that criticism was justified. No one has told us not to or even intimidated such. Of all the absurd charges which might be made, one of the most absurd is that BAPTIST AND REFLECTOR does not believe in constructive criticism.

But what is constructive criticism? It is criticism which builds instead of tears down. It ministers to confidence rather than to suspicion. Half-cocked statements are not constructive. Insinuation is not constructive. Constructive criticism deals in facts. And it is fair and brotherly.

If a man contemplated a speech or an article critical of some denominational agency and withheld it when certain facts on the other side were brought to his attention, that would be brotherly and constructive. But should he go ahead on the basis of insufficient data, that would not be constructive. Unfortunately, there have been criticisms passed on one or more denominational agencies which were no better founded than this supposed case. We do not believe in that kind of criticism. Our conviction is that in the present situation criticism of our pastors and churches and denominational agencies should be kept at the minimum because we do not believe that a larger measure thereof is justified by the facts.

Now and then through these years we have heard or read criticisms on the Executive Committee of the S.B.C., for instance, as if it were averse to publishing its proposals in advance of the Convention and were reaching out for power and so on. BAPTIST AND REFLECTOR has cited the records refuting these particular criticisms. But either the critic has not read it or has ignored it and at times the criticisms are still repeated as if there were a basis for them. That is not constructive criticism.

Where needful let deserved criticism of denominational agencies be presented and discussed. BAPTIST AND REFLECTOR is open to such and surely the other papers are, too. But to present and pass on a half-baked criticism or an insinuation which can be easily refuted by reference to the records creates a suspicious attitude on the part of some which hinders the cause and is unjust to those criticized. *And this is not constructive.*

THURSDAY, APRIL 24, 1941

The Baptist Message and Mission in Relation to the Age

IN A LETTER to the editor, Bro. D. F. McCullar, of Route 5, Lawrenceburg, Tenn., writes:

The BAPTIST AND REFLECTOR nearly always carries good, strong articles of vital interest, but I especially want to commend your issue of April 3rd. The article by J. E. Skinner, "The Non-Resident Church Member Problem," should be carefully analyzed by every pastor. How those words of the Master, "feed my lambs", "feed my sheep", and Peter's admonition to be of ready mind to feed the flock of God, ensamples to the flock (1 Peter 5: 2-4), should be taken to heart.

The assignment of the task to "make disciples," "baptize them" and then "teach them" is a reminder to me, always, that a farmer must prepare his land, plant the seed and then cultivate—if he expects to harvest. What farmer would neglect to cultivate? The little ones in Christ must have milk before they are able to comprehend and appreciate the stronger and deeper things. The majority of Baptists do not clearly and fully comprehend the things to be observed. They are still living on milk. Why? Let us bring in the sheaves.

The article by Jeff D. Ray, "The Pre-eminent Institution," touches upon a most vital subject, the *home*. The home is the unit of government. There must be well regulated and orderly homes before there can ever be orderly and regulated government. Government is built on homes. We may boast of great achievements and far-reaching plans in government, but the house is built on sand unless righteous homes are the stones of the foundation.

And then, on C. W. Pope's page we find the article, "Do You Care?" This is dealing, mostly, with our educational system. It deserves careful study and investigation, as well as the "Doubtful School Textbooks" on the same page.

Tares are being sown while a good many of us are sleeping—in our schools, in our churches and in certain organizations. I wonder if while we are preparing and fighting one monster (and I believe in fighting him)—if we are not quietly becoming entwined in the arms and suckers of an octopus just about as deadly.

I believe that Baptists have a message and a mission pertinent to life, liberty and the pursuit of happiness. There are enough of us to TEACH the world, if we cry aloud and spare not.

Our brother's kind words respecting the paper are appreciated, and what he says about the present status of affairs deserves serious consideration. And, since Baptists have a message and mission with the pertinency he indicates, then let our people more and more give themselves to the fulfillment of their destiny.

First Baptist Church, Dyersburg

SUNDAY MORNING, April 13, the editor supplied for Pastor A. M. Vollmer and the First Baptist Church, Dyersburg, while the former was away in Memphis in a revival. The church so tastefully decorated by the women, the fine and spirited singing of choir and congregation under the leadership of Mr. Ernest Felts, Jr., the splendid way in which Mr. Joe Tipton presided over the service, the good congregation and the cordial hearing warmed our heart. Dyersburg is not far from Halls where we were pastor when we became editor, and so we felt "at home." The courtesy of pastor and people in providing for our comfort in Dyersburg's new and elegantly appointed hotel, the Cordell Hull, was much appreciated. The Cordell Hull is a real hotel. Dr. Vollmer, a faithful preacher of the Word, and Mrs. Vollmer have a very fine people and are leading in a fruitful way. We greatly enjoyed our visit to these friends. The Lord abundantly bless them all.

THE HARDEST WORD

"I remember when a boy," said Edward W. Bok, "I asked my father once which, to his mind, was the hardest word in the English language. Without a moment's hesitation, he answered, 'No!' 'No?' I echoed in surprise. 'Exactly,' he answered. 'Not in spelling, as I suppose you mean. But you will find as you go along that it is the hardest word in the English language.' I did. And difficult it was at times to say, as my father predicted. Yet few would choose this word if asked, as the most difficult word in the language." Courage to say "No" to every evil decree and suggestion is the primary need of our humanity.—*Southern Christian Advocate.*

Walnut Hill Baptist Church Moves On

REV. E. H. HOWARD came to the Walnut Hill Baptist Church at Harriman in 1932. Since that time the membership has more than doubled. A Woman's Missionary Society has been organized, with three organizations. The church also has a Training Union with five organizations with an enrollment of about 90. The Sunday School enrollment is three times as large as formerly. With seven new classes organized, there are twelve classes and a Cradle Roll Department.

The contributions of the church are twelve times more than in other years. Offerings to missions are larger than ever before in the history of the church.

The church occupied its new building January 1, 1939. It is not complete yet, but will be in time. The cost has been approximately \$8,000. It is hoped to pay the debt of about \$1,800 during the present year and then the church will be free to do some more building.

Brother Howard is thoroughly lined up with our organized Baptist work. He is another instance of a "home boy who made good."



REV. E. H. HOWARD, Pastor, Walnut Hill Baptist Church, Harriman, Tennessee.



WALNUT HILL BAPTIST CHURCH, HARRIMAN, TENNESSEE

THE SOUTHERN BAPTIST CONVENTION AT BIRMINGHAM

(Continued from Page 1.)

homes: Single room with private bath, \$2.00; double room, with either double bed or twin beds, with private bath, \$1.50 a day a person, when occupied by two persons; singles and doubles without private bath but with bath adjacent and convenient, from 75 cents to \$1.25 a person a day. In many instances, accommodations thus provided are the equal of hotels, and the rates suggested are in line with or lower than prices charged elsewhere for the same conveniences. In some instances, too, no charge will be made for accommodations.

III.

Thus it is that Birmingham is preparing for what it hopes and believes will be the greatest, most inspiring Southern Baptist Convention and W. M. U. in recent years. Many months of prayerful effort have gone into the undertaking. Our beautiful city stands ready and waiting—in all the glory of May—and our people are eager to play the role of host. Our beautiful Municipal Auditorium stands ready, too. It is open sesame in Birmingham, and we want you to come, one and all.

Remember, too, what we have said about Birmingham's central location. It is central, according to the Official Table of Distances of the U. S. War Department, its average distance from the 41 cities in the South of 50,000 population and up, from each to the other, being the shortest. Moreover, it is within 43 miles of the numerical center of population of the Southern States, and it is likewise in the heart of Southern Baptist population. It is also the most accessible city of the largest cities of the South to the twelve largest cities of the Nation.

These facts, by way of restating and emphasizing our city's central location, plus the golden jubilee of the Southern Baptist Sunday School Board, have turned all eyes to Birmingham.

Hence, the 1941 Convention should be and undoubtedly will be one of the greatest in years. Instead of worrying over the housing situation, we rather glory in it. Come one. . . Come all. . . It's just a jog, according to our geography, and you're in Birmingham—heart of Dixie, soul of Southern hospitality.

(Signed)

R. BURT ORNDORFF, *Vice-President in Charge*,
FRANK C. HURLEY, *General Chairman*,
PERKINS J. PREWITT, *Director*,
Convention and Tourist Division,
BIRMINGHAM CHAMBER OF COMMERCE
HUGH ROBERTS, *Chairman*,
Assignments Committee,
BIRMINGHAM BAPTIST ASSOCIATION.
J. A. BASS, *Chairman*,
JOHN L. BUCHANAN,
JOHN L. SLAUGHTER,
JOHN H. HOLCOMB,
GENERAL COMMITTEE TO ENTERTAIN
THE SOUTHERN BAPTIST CONVENTION.

MINIMUM AGE RAISED FOR CHAPLAINS NOW HOLDING COMMISSIONS

The recent modification by the War Department of the age limit for Chaplains does not affect ministers applying for appointment. It applies only to those already holding commissions as Chaplains in the Reserve Corps. The age restriction for candidates remains the same; ministers who have passed their 42nd birthday being ineligible for appointment under present regulations.

A Chaplain now holding a commission as First Lieutenant may be called for active duty with troops, including Replacement Centers, if he does not exceed the age of 47, a Captain 50, a Major 54 and a Lieutenant Colonel 60 years. All commissioned Chaplains regardless of the grade held are eligible for active service with Corps Area Service Commands, other than Replacement Centers, such as hospitals, reception centers, transports, schools, etc., provided they are physically qualified, but not with troops.

Greetings to Tennessee Baptists and Girding to Go On

By NORRIS GILLIAM

I WANT TO TAKE this opportunity to send greetings to Tennessee Baptists whom I am to serve as Director of Promotion. Letters of good will and promised cooperation are still coming in and I appreciate every one of them more than I can tell. Having served as pastor of Baptist churches for more than eighteen years, it was not easy to break away and come to this work that is so entirely different. Only a deep conviction that God was calling this way caused me to accept the position. Even then, it was hard. Your letters made it easier to do. I thank you for them.

As I begin the work, one desire rushes in upon me. I wish that I might visit each church in the state immediately. Of course, this is an impossibility. I would like to meet each pastor and every member of every church. I must satisfy myself with trying to meet groups of preachers and workers on every occasion possible and visiting the churches as I shall have time in connection with the duties that are mine.

My task is to promote all of the program of Tennessee Baptists. My immediate task is to help in increasing the circulation of the BAPTIST AND REFLECTOR. What a miserable failure I would make if I depended upon my own strength and ability. But I am not going to even try that. I am going to depend upon each of you to help. This great paper is the agency through which all our work is promoted. There is not a type of work done by our Tennessee Baptists that does not receive great assistance from the paper. It is not only faithful, but it is of high quality. It is one of the best Baptist papers in the South, and is the best paper for Tennessee Baptists to read.

I want to make a special appeal to the men of our churches. God's Word lays upon us the responsibility of being "the head of our houses." As such, we are responsible for the home and its development—physical, mental and spiritual. It is our responsibility to see that the right kind of literature is in that home. How easy it would be for the men of Tennessee to double the circulation of the BAPTIST AND REFLECTOR by each one of them subscribing for the paper himself! We ought not to wait for our wives or our children to do this. It is our responsibility. We ought to do it. We can do it, and I believe that we will do it. Think of being able to discharge a great responsibility to our whole family for less than three cents a week. The BAPTIST AND REFLECTOR will actually cost you less than that. Do not wait for someone to come to see you about this matter. You can get a club of ten or more subscriptions for one dollar and a half each and send it along today. Think what such action on the part of 1,000 of our men would mean. It would mean an increase in circulation of 10,000! This, added to the present list, would more than double the number of subscriptions. Or if interested in subscribing on some other basis, and in one case at an even lower cost rate than this, write to the office for information.

Yes, it's a challenge. This is a big job, but one which we are well able to do. *Let's do it now!*

SEVENTH STREET BAPTIST CHURCH, MEMPHIS

DEAR BROTHER WILEY:

Knowing your interest in the progress of Brotherhoods over the state, I would like for you to know about ours. It was organized in January, 1940, and met once a month through the year. The progress over this period was nil. The first of this year we started meeting weekly. We are now having more in the weekly meetings than we did have in the monthly meetings with supper served. Our men supervised the taking of a religious census prior to our revival. There has been a sizeable increase in the attendance of men in the preaching services during the past three months. Some of our men are talking about brotherhood night in Birmingham.

Praying for continued blessing in the work, I am

Cordially yours,

HAYWARD HIGHFILL, Pastor.

PRESCOTT MEMORIAL BAPTIST CHURCH, MEMPHIS

DEAR BROTHER WILEY:

While we are yet young in Brotherhood work, and have not succeeded in enlisting nearly all of our man-power, we have done some very worthwhile things.

There has been a deepening of Christian fellowship which has led our men into active cooperation with the general program of the church.

We are meeting each Friday evening for thirty minutes of devotion and consecration. Then our men pair off in two's and go out after the lost and the unenlisted. Our church attendance is growing; our offerings are substantially increasing; and men are being reached for Christ.

Every pastor realizes that when we can enlist our man-power we have made a great stride toward solving our church problem.

Sincerely yours,

CHARLES L. MORGAN, Pastor.

A Christ-Like Service

"He took them up in His arms, put His hands upon them, and blessed them."



"I delivered
the poor
that cried,
and the
Fatherless,
and him
that had
none to
help him."

"A father of
the fatherless
and a judge
of the widows,
is God in His
holy
habitation."

Surely it is Christ-like to care for destitute children.
You can help with a special offering

MOTHERS' DAY, MAY 11TH

Write for literature and collection envelopes
TENNESSEE BAPTIST ORPHAN'S HOME
P. O. BOX 38
NASHVILLE, TENNESSEE

A GREAT SCIENTIST SPEAKS UP FOR RELIGION

Says Dr. Alexis Carrel, famed for his work at the Rockefeller Institute for Medical Research: "The lack of emphasis on the religious sense has brought the world to the edge of destruction." The materialistic education so popular in our day is not helping any.

"Today as never before," says Dr. Carrel, "prayer is a binding necessity on the lives of men and nations." The danger in our mechanized age is that in religion we become mechanical. Mechanical power cannot take the place of spiritual power. Says he: "When we pray we link ourselves with the inexhaustible power that spins the universe."



What We Can Do for Our Japanese Brethren in this Crisis

By W. O. CARVER, *Professor of Missions,
Southern Baptist Theological Seminary.*

UNDERSTAND THEM

FIRST OF ALL in these days of the severest trial of their faith which has come to our Baptist brethren in Japan, we can come to understand them as most of us have not hitherto had occasion to know them.

AN AUTONOMOUS DENOMINATION

They have become a self-conscious, autonomous, convinced denomination. Two years ago, on their own initiative and in their own way, all Baptists in Japan constituted themselves and their churches into one Japanese Baptist Convention, with their own officers, executive committee and other functioning committees. They adopted the New Hampshire Confession as the statement of their faith. They have leaders of first, second, and third generation Christians, with already a growing denominational heritage and tradition. More than a dozen of their leaders, including a small number of women, had much of their training in the United States. A dozen of them are graduates of the Southern Baptist Seminary. Shortly after the government Religious Bodies Control Bill was passed the Baptist Union was formed and soon had its representative already competent to speak for his denomination in all proper relations with the Government's department of education and religion. This fact has given Baptists a strong position in all the conferences and negotiations about union in relation to the Government's demand for unified representation.

THE QUESTION OF UNION

In Japan, as in all other parts of the Protestant world, there is a strong and determined effort to bring about union of all denominations in one church. As elsewhere, there are some who feel that this is the first need of Christianity in Japan. The current crisis afforded these eager unionists a fine opportunity which they were quick to see. Their aims and efforts have been very embarrassing to Japanese Christians who believe in congregational autonomy and individual responsibility. Others besides Baptists have suffered their embarrassment and are steadily opposing centralized control under a unionizing creed. In the progress of these discussions Baptists—and others with them—have become clearer and more convinced that spiritual unity in Christian faith and experience must be distinguished from Church Union. While they cultivate unity, they resist union, that is why the union has not been effected. It was announced to be consummated last October. The news publicity made much of a large meeting in Tokyo to establish this union in the one Japan Christian Church. What actually was done was that a committee of seventy was appointed to draft a constitution for the United Church; a head was chosen who, because he was already a Methodist bishop, was proclaimed unofficially as Bishop Abe of the Japan Christian Church. But that church must wait for a constitution and for actual official organization under that constitution, if and when it shall be accepted by the various denominations and approved by the Government.

WHY THE DELAY

The explanation of all this delay is the resistance to the proposed organization. The congregational conviction grows. The Baptist idea appeals. On their part, the Episcopalians stand aloof, because no others will accept their ideas of apostolic ordination and priestly sacramentalism. No union, then, has yet been effected.

THE GOVERNMENT'S CONCERN

It is a mistake to think this crisis is primarily a course of the Government to suppress Christianity. The Japanese Government is very preoccupied, and hard-pressed. It must be suspicious of all foreigners and keep under surveillance all organizations that might be disloyal. The Christian churches are the product of American missions and have been receiving money from America. They must be watched. To keep eyes on a score of denominations would require a complicated bureau and many agents, at a time when all such agents are needed in other spheres of service. The Government wishes to simplify its task. How? At this point the Christian union agitators see an opportunity. They proposed this political union of administration and encouraged the Government to adopt it.

NOT AN ANTI-CHRISTIAN COURSE

What we need to keep in mind is that this law of Japan deals with all religions alike. Christianity is not singled out in the law or in its administration. The same rule applies to Buddhists. Their more than forty denominations are required to submit to the same regulations; and, incidentally, are having difficulties similar to those of the Christians. One of their largest denominations has refused to unite and is thus far allowed its own standing. Even Shinto denominations are subject to the same requirements. At least two Shinto denominations of more than a million members have been dissolved and some leaders imprisoned.

THE SITUATION IS ABNORMAL

No nation in the world has a more enlightened and formally just article on freedom of religion in its constitution than is found in that of Japan, adopted in 1889. And until 1931, Japan lived by that constitution. Now the constitution is in abeyance, as is that of every other nation, including our own. We must not grow excited and allow temporary conditions to lead us to take actions that will fix policies which will be permanent when the crisis is past.

Let us trust God and be patient in Japan. This tempest will be overpast, and the sun of glorious opportunity will shine again.

WE CAN STAND BY OUR BRETHREN

One of our foremost Japanese leaders has pointed out that Christianity is essentially universal, therefore, international; that the Christian witness is imperative now to counter the excessive and exclusive nationalism so powerful in Japan and in so many other lands. Another leader has said that there are those who would like to buy our splendid school at Fukuoka, with its hundreds of students, and make of it a secular, government school. Its large budget is derived almost wholly from patronage. What we put in it is only a small fraction of its total budget, but that sum is a symbol of a fellowship and a confidence and an ideal that gives the school a standing which makes possible its patronage and its contribution to the moral culture of the nation. If we forsake our Baptists now, they fear they will lose the school. With that loss would go our means of training a leadership and of pouring our Christianity into the blood stream of the Japanese nation.

WE CAN HELP

The form of statement of the issue has seemed to mean that no money can any longer be given from America for Christian work. That is a mistake. We hear the most convincing and satisfying evidence that all the help we may wish can be extended. It must be done in the form of "gifts" and not subsidies, of friendship and not patronage.

A Digest of Religious Thought

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

The Lamps Are Going Out!

Herbert Lockyer
Western Recorder

cent revelation shows that out of more than 9,000,000 Jews in Europe fewer than 1,000,000 are living normal lives. When the Gestapo secret police entered Paris to begin their dread work, over 300 Jews committed suicide in twenty-four hours. According to divine prediction, the darkest page of Jewish history is yet to be written. It would seem as if the satanically inspired efforts of Nazism, Fascism and Communism to exterminate the Jews are preparing the way for "the time of Jacob's trouble".

But the Jew is indestructible! Pharaoh tried to put out this lamp, but on it shone, in spite of his hatred. As a God-lit lamp, Jewry can never be extinguished. If Adolph Hitler wins the war, he will demand a Europe without Jews. They will be banished from countries under German domination. But in spite of the bitter anti-Semitism sweeping the world, the Jew will live on.

The anti-Christian trinity of Nazism, Fascism and Communism has no room in its philosophy for the spread of the Gospel among those in heathen darkness. Missionary reports now make sad reading. The rapid spread of war is resulting in the curtailment of missionary activities. After years of undimmed and increasing brilliance, the missionary lamp is going out. Pathetic stories of mission stations, closing down, missionaries imprisoned, others back home with their work gone, and yet others held up indefinitely, as the fields of their past or prospective labors are almost closed tight. A revolutionary change is in process in Japan, where the lamp of organized Christianity is about to go out.

(The one ray of hope for the cause of religion is found in Paul's statement: "All things work together for good of them that love God." It was a dark hour for Israel when Judah was carried away in Babylonian captivity; but seventy years later when they returned they had been forever cured of the sin of idolatry. The sufferings and disappointments and trials of the present day may be the Refiner's fire to cleanse and purify his church too much contaminated with the world. C.W.P.)

The Cross and Human Failure

S. J. Reid,
The Watchman-Examiner

Galatians is the more astonishing to Paul because they had at first so vividly realized its power. It was as if the Lord hung before their very eyes. The spectacle stirred their consciences to the very depths. In a passion of repentance they cast themselves before the Crucified and took him for their Christ and King. Had all that passed away?

Too often the Galatian folly is repeated. The generous devotion of youth is followed by the lethargy and formalism of prosperous age. We of this twentieth century are sick unto death. The physicians of advice and the surgeons of war and persecution have been busy with us. Billions for armaments, military training for children, bombs and poison gas, hate and hell! These are our cures and hopes for healing a sick world. How the veneer is peeling off our civilization! How slavery is returning! The world is full of weary souls, disillusioned with the cheap showman's chatter of inevitable progress.

Nazism is out to exterminate the Jew. Untold horrors have overtaken multitudes of Jews in European countries. The greatest tragedy of the age-long history of blood and tears of Israel is being enacted in our own times. A re-

They Shall Not Vote!

Biblical Recorder

in North Carolina. Thus, by the cowardly use of the secret ballot, thirty-four men told the entire electorate of this state, "You shall not vote on the liquor issue." Thirty-four men, themselves elected by the processes of democracy, by virtue of their authority and their personal opinions, denied the privilege of the ballot to their fellow citizens. They said, "You, the citizens of North Carolina, shall not vote on the liquor issue."

All of which means that one does not have to go to Europe to find foes of democracy. They are here in our own so-called democratic America—yes, in our own fair state of North Carolina. They are enemies from within, whose work is no less effective than that of the enemies from without, all their flag-waving and self-styled patriotism to the contrary notwithstanding. No doubt some of its members who are dry "personally" are wet "politically"—if such an anomaly can be imagined. At least that is their own explanation. They are saying this because they know that the citizens of this state would vote dry overwhelmingly if only they were given an opportunity. In fact, we have the wets' own word for it. Judge Paul Webb, of Morehead City, said at a public hearing, "I'm not trying to softsoap or mince words when I say that on a referendum, North Carolina would vote dry."

(Well done, Editor Slempt—Fair-minded people will agree that your diagnosis is correct. "Cowardly and undemocratic." C.W.P.)

Senator Morris Sheppard Speaks *Alabama Baptist*

Today I reaffirm the conviction I often have expressed concerning national prohibition as the most effective and practical means of protecting the American people, especially American youth, from the losses and the tragedies of one of the principal social enemies of the Republic—beverage alcohol. This stream of liquor began to pour forth seven years ago after an interval of thirteen years, during which its manufacture, sale, and possession constituted an illegal activity under the Constitution. Since then it has risen to floodtide, threatening to deluge the nation and leaving in its wake a wreckage of human lives.

In 1938 I directed the attention of the Senate to the activity of the liquor interests in promoting the sale of whiskey and other intoxicating beverages through the newspapers, magazines, by radio, and through other forms of advertising. There has been no cessation in that activity. The recent two years have witnessed not only an increase in newspaper and magazine lineage, but an increase in all other forms of liquor advertising. Time was when we deplored the existence of the old-time saloon. But even with the occasional financial support of the distillers and brewers, the old-time saloon was but an amateur in the promotion of its sales in comparison with its modern successors, which have all the evils of their predecessors and many new ones. The amount of distilled liquor deposited in Government warehouses in 1938 brought the total for that year to 471,000,000 gallons; in 1939, to 478,000,000 gallons; and in 1940 to 480,000,000 gallons. I condemn beverage alcohol as a threat to the health, happiness, and prosperity of our citizenship. I condemn it as a contributing factor in the premature death of hundreds of thousands of our people. I condemn it because an alcohol-drinking democracy cannot develop the maximum strength for national defense.

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE
LESSON FOR APRIL 27, 1941

The Church Enlarging its Fellowship

LESSON TEXT: Acts 8. Printed Text: Acts 8:1-8, 14-17, 25.

GOLDEN TEXT: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4.

THE IDEA OF SHARING is prominent in this lesson. For instance, the topic suggested for two of the departments is "Sharing Christ with Others". There are those today who imagine that this conception of sharing is a modern one. Religious groups have sprung up with this as the central idea. Some have gone so far as to believe that they should share with one another their experiences of sin and shame, thus getting a strange sort of satisfaction in the process. They meet to confess to each other these border-line, or even filthy, happenings. They call it "sharing". The New Testament endorses no such practices, but it does endorse and command the sharing of Christ with others. Let us share our good things, but put away our evil things. Let us bring our sins to Christ in confession and for forgiveness, then go out to tell others about His love and mercy.

The first impulse we had as a new-born child of God, made new in the likeness of Christ in the hour of repentance and trust by the work of the Holy Spirit within our hearts, was to tell others about that experience in such a way as to bring them to Christ. In fact, this is one of the very best evidences that we have that we were saved in reality. Accompanying the experience of regeneration was the desire that others should have the same experience. We do well, then, to intensify this desire as we grow in grace. Whatever has interfered with it must at all costs be removed.

We study what happened to the church at Jerusalem in this lesson, also, that resulted in the enlargement of its fellowship. We may make a sort of case study, to find out how our churches may be enlarged today. Such enlargement may be and should be both extensive and intensive, since fellowship implies both. The life of the church, expressed in terms of Christian fellowship, should go outward to include all others, but it should go inward to deepen the spiritual life of all of its members.

I. THE CHURCH ENLARGED THROUGH PERSECUTION: (verses 1-8.)

At first glance, this seems a bit unusual that the church should grow by persecution and yet this is exactly what took place. Some have thought that the church at Jerusalem, up to that time, was not missionary in spirit and in practice. This may have been the case, for Simon Peter had not yet had his vision on the house top that convinced him that the Gospel was to be given to all nationalities. And the church there may have been influenced by his attitude; for pastors of churches today have a lot to do with their churches being missionary or non-missionary merely because of their own attitude towards the matter. In any case the church was scattered abroad by persecution and the scattering resulted in enlargement of the church.

If we interpret aright the reports that come from some of our mission fields today, is not the same thing taking place? For instance, may there not be miraculous enlargement in China even though the hardships and the persecutions are almost unbearable? This is not to suggest, however, that the churches of China are non-missionary. The only point we make is that the Lord's work must go on and if He chooses to advance it through the fires of persecution He has this sovereign right to do so.

It is safe to suggest, in this connection, that many of the churches among us are non-missionary. And it would not be surprising if God should scatter them, and thus advance His cause, in persecution. Certainly there are with us many of the conditions that would make

that persecution easy to come to pass, if the Lord permits it to take place. So many of Southern Baptist churches have played so long at the task of evangelism and missions as to make us uneasy in the matter. If violent persecutions should come they might be recognized not only as a means of enlargement but also as a means of punishment for downright disobedience. Let us be about the Master's business.

II. THE CHURCH ENLARGED THROUGH YIELDING TO THE HOLY SPIRIT: (verses 14-17.)

Strictly speaking, these verses tell of the coming of the Holy Spirit for the first time upon the disciples in Samaria. It would seem from the language of verse sixteen that this was because they had been baptized only in the name of Jesus, which in turn suggests that they had had no instruction concerning the Holy Spirit. The Holy Spirit came in answer to prayer of Peter and John in behalf of the saints at Samaria.

Since we baptize in the name of the Father, the Son and the Holy Spirit and since we feel His presence in regeneration, we believe that He (the Holy Spirit) comes into our lives when we are saved. We are not to seek after or look for another experience in which the Holy Spirit comes into our hearts and lives. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). It does not make sense to ask for or expect something which we already have, in this case the Holy Spirit in our hearts.

But it does make sense to yield ourselves more completely to the Holy Spirit, in order to enjoy His blessed leadership and to be empowered for the service He has asked us to render. This means more earnest praying upon the part of the church. This means more self-denial in genuine sacrifice upon the part of the church. This means a deeper concern that seeks out the lost upon the part of the church. A church that is unyielded and unyielding to the Holy Spirit will not and can not enlarge either extensively or intensively.

III. THE CHURCH ENLARGED THROUGH TESTIMONY AND PREACHING: (verse 25.)

Note the two activities, testimony and preaching, mentioned here. We lost something very valuable when we left off testimony in our services. Was it because of and when we left off testimony in our daily contacts? To be sure it means infinitely more in the public service when it grows out of such contacts. The church does well that magnifies personal testimony along with public preaching. Members are strengthened when they testify as they are led of the Holy Spirit.

And preaching continues to be the means of enlargement for the churches. For nothing can take its place. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21b). So any service or any attitude that does not magnify and look toward the preaching service needs drastic revision.

Some years ago, someone suggested a moratorium on preaching. To be sure, a moratorium ought to be on certain types of preaching but not on the type that magnifies Christ. And this is the only kind or type that any New Testament church has a right to do. Men's hearts are hungry for Gospel preaching, for preaching that exalts the Lord Jesus. There is too much despair, too much sinning, too much careless indifference upon the part of God's people to think of dispensing with preaching. It ought to be done in a better manner. It ought to spring from a better understanding of the Bible. It ought to be warmed by the Holy Spirit. The entire church can and should preach the Gospel through the preacher.

Dear Boys and Girls:

I read the editorial, "We, too, Are Witnesses," in another Baptist state paper and I liked it so much I want you to have it, too. Our word study had to be omitted this week to make room for it. The illustration was drawn by Miss Sara Green and Miss Susan Wallace, Nashville artists.

Our "Who's Who" sentence for this week is "All things work together for good of them that love God." Our first and second "Who's Who" has been girls. Are you boys going to let our third "Who's Who" be a girl, too?

Your friend,

Aunt Polly

Maryville, Tenn., Route 5.

Dear Aunt Polly:

I am a boy 9 years old. I enjoy the YOUNG SOUTH page very much. I am a member of the Pleasant Grove R. A. I go to Sunday school every Sunday. On Sunday night I go to B. Y. P. U. I am in the Junior Department. Miss Mary Ellen Roberts is my B. Y. P. U. teacher.

Yours truly,

HOMER MYERS.

We welcome you to our page, Homer. We hope you will write often.

Maryville, Tenn., Route 5.

Dear Aunt Polly:

I'm a boy 10 years old. I enjoy the YOUNG SOUTH page. I have joined Pleasant Grove Baptist Church, but haven't been baptized yet. I belong to the R. A. I like to sing and I like to go to B. Y. P. U.

Yours truly,

HAROLD MYERS.

I bet you are Homer's big brother, Harold, and I bet you are a nice one, too. You write us again.

Maryville, Tenn., Rt. 5.

Dear Aunt Polly:

This is my second time to write you. I am a girl 14 years old and in the eighth grade. We have only 13 more days of school. I liked the "Who's Who" contest very much and thought it very interesting. Aunt Polly, our BAPTIST AND REFLECTOR failed to come the week you had your picture in it. If it wouldn't be too much trouble, and if you have time and room, I wish you would put it on the YOUNG SOUTH page some time. I have a poem that I wish you would use if you have room for it.

With love,

JOSEPHINE HELTON.

P.S. I wish I had a pen pal.

SUMMER VACATION

When we have our vacation

After school is out.

We put away our books

And play around and shout.

I go to church on Sunday,

To Bible school through the week,

To revival at night

And often listen to the preacher speak.

When revivals are all over

And our playing in the woods is done,

With no Bible schools to go to

Then's when we have no fun.

I love the beauty of nature

When in vacation we have time to see,

To sit in the lovely meadow

And watch the birds so wee.

JOSEPHINE HELTON.

Thank you for your fine letter and poem, Josephine. I have forwarded a copy of the BAPTIST AND REFLECTOR with my picture in it to you.

Smiles

Visitor: If your mother gave you a large apple and a small one and told you to divide with your brother, which apple would you give him?

Johnnie: D'ya mean my big brother or my little one?

It was in front of an art institute where two stone lions stood guard on the steps. "How often my lad, do they feed those two big lions?" said the man to a little newsboy.

"Whenever they roar," was the straightforward reply.

The proprietor of a big store noticed a clerk dozing up against the wall of one of the departments. He consulted the manager.

"I can't do a thing with him," said the manager. "I've had him in three different departments, and he dozes all day long."

"Put him at the pajama counter," suggested the proprietor, "and fasten a card on him with the words: 'Our pajamas are of such superior quality that even the man who sells them cannot keep awake.'"



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

WE, TOO, ARE WITNESSES

It was the primary and imperative duty of those first disciples to be witnesses of Jesus, to tell what they "saw and heard," to publish the facts of the world. And that is what they did, and the effectiveness of their preaching was due to the convincing force of their testimony.

But what of their successors, those who were not companions and eye witnesses of the life, death and resurrection of Jesus? It is an interesting fact that the preaching of their immediate successors, at least, was characterized by the same quality of faithful witnessing to Jesus. They all went telling the same story, announcing the same messages. They seemed to have felt that their primary and imperative duty also was simply to be witnesses to Jesus. And undoubtedly, it is still true to this day that the most effective thing any Christian can do is to be simply a faithful and true witness to Jesus. We of today, of course, were not eye "witnesses to his majesty." How, then, can we in any true sense be his witnesses?

(1) Like those early preachers we can make known the testimony of those eye witnesses. That was what the word "preach" meant then and that is what it ought to mean now. Their testimony and message has been made sure to us. We can transmit it to others. That is the primary and imperative obligation resting on us, and the effectiveness of our preaching will be in that it is



What change has taken place in your thinking about life, its meaning, its values, its desires and aims?

just that. The testimony of the first witnesses does not come down to us through a long line of successive witnesses but directly first hand from these first witnesses themselves. That is exactly what the New Testament is. Good preaching, good teaching, is making the New Testament known, just that and no more. And the "Power" that Jesus promised and gave at Pentecost was promised to and given to just that kind of "witnessing" to Jesus.

(2) Believing and accepting for ourselves the testimony to Jesus has had some effect on us. It has done something to us. We can be first hand witnesses of our own experience. One of the most effective things in life is testimony to one's own personal experience. And that doesn't mean emotional experience altogether. There are other experiences that are more important than those of the emotions. What change has taken place in your thinking about life, its meaning, its values, its desires and aims? What change has taken place in your attitude toward other people, your treatment of them, your relationship with them? Testimony to these facts of experience are most effective testimony to the truth of the testimony to Jesus.

(3) The testimony of a life lived in contact with others is the most effective witness to the powers of the Gospel. Talk not backed by character is but sound signifying nothing.

J. M. BURNETT, Editor, *The Baptist Courier*.

Prayer List For This Week—

Pray for the boys and girls of war-torn Europe.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS NANCY LAUPER

Office Secretary

DOYLE BAIRD
Convention President

SUGGESTED PROGRAM

*Presiding, Associational Director
Associational Chorister and Pianist in Charge of Music*

MORNING SESSION

- 10:00 Devotional (Singing, Scripture reading and prayer).
10:15 Purpose of the meeting—Leader.
a. Statement of present status of Training Union work in Southern Baptist Convention and Tennessee.
b. Statement of principles and objectives.
c. Objectives of today's meeting.
10:45 Message—A Full-graded Training Union in Every Church—By a pastor.
11:15 Special Music and Announcements.
11:30 Message—State Missions—By a pastor.
12:00 Adjourn.

AFTERNOON SESSION

- 2:00 Devotional (Singing, Scripture reading and prayer).
2:15 The Association and Training Union Work—By a pastor.
2:40 Open Conference—Leader in charge.
1. Present status of work in association:
(1) Number of church with work
(2) Number units; Number of departments
Number Training Unions
(3) Association Organization; How set up?
2. How can we improve our work?
(1) Organization—(Appoint Nominating Committee if unorganized).
(2) Schedule of Meetings.
(3) Finances of Association.
(4) Extension Work.
(5) Check on Goals.
3:10 Department Conferences.
1. Associational Officers (except Department leaders), General Training Union officers and pastors.
2. Adult.
3. Young People.
4. Intermediate.
5. Junior and Story Hour.
5:00 Adjourn.

NIGHT SESSION

- 7:00 Devotional (Singing, Scripture reading and prayer).
7:15 Department Conferences (same as afternoon).
8:00 Panel Discussion.
1. Training Schools.
2. Enlargement Campaigns.
3. Training Union Magazine.
4. Church Buildings.
5. Distribution of Free Helps.
6. Announcement—Free literature given for first quarter.
7. State and Southwide Meetings.
8:30 Associational Officers Period—Our Plans, Goals, Aims.
8:45 Following the Living Christ in Our Training Union—By a pastor.

WE DID IT THIS WAY

An Interesting Program

"Missionary programs are a monthly feature of the Training Union, but somehow none of them ever took hold of us at Immanuel in Nashville like that program last fall, "Helping our Negro Friends Strengthen Their Churches." We haven't got over it yet!

Not content with merely "getting up the program" for that Sunday, our Missionary committee went into a huddle with the officers to plan the most effective presentation. They agreed that, unless the Union learned about conditions among Negro Baptists in Nashville, the program might as well be "scrapped." A schedule of trips was announced. At noon Friday, members of the Union visited the publishing house which prints literature for Negro Baptist churches all over the United States; they met the executive secretary, toured the building, and attended the weekly devotional service conducted for the employees.

On Saturday, two taxis full of us went to Fisk University, where the Associate Minister of the college church described what Fisk is doing to equip its Baptist youth for church leadership. The next day, two other carloads attended vespers at the American Baptist Theological Seminary. We heard President Nabrit preach and met

some of the Seminary and Training School students.

The program which was presented in our meeting that night consisted of eye-witness accounts of the adventures of the week-end, and a lively discussion of the experiences followed. Naturally, the group wanted to do something about the situation. Christmas came and two seminary lads from the Bahamas stranded in America received identical gift boxes, filled with dozens of small put indispensable personal items. After the holidays, the Union accepted the invitation of the Seminary's missionary society to present a program and we repeated that one on Europe which was given in our meeting the preceding Sunday. When the Seminary Glee Club gave a musical program in the Sunday School one Sunday, the members of the Union took it upon themselves to be hosts to the group and sat with them during the morning worship hour in the reserved section in the balcony.

This spring, by accident, we discovered an A & I College freshman who was in need. Her home, books, and clothing had been destroyed by fire. The only student in her church, Thelma Walton is president of the B. Y. P. U. and she was eager for whatever help our group could render the struggling Union of her church. The Immanuel young people visited Hopewell church

on March 16 to present a program. Two weeks later, Thelma brought her group to Immanuel, and the thirty-minute musical program which they presented was thoroughly interesting and uplifting.

Knowing these talented, earnest Christians makes it easier for us to be Christian in our attitude toward all Negroes and all races. Mr. Beall's suggestions for improving the program on Negro work did it!

This is the correct term for Negro Baptist Unions.

MARJORIE E. MOORE, Sponsor
Young People's Union,
Immanuel Baptist Church, Nashville, Tenn.

Associational Rally

Association	Date	Place
Beech River	May 1	Lexington
Beulah	April 28	1st, Union City
Big Emory	May 1	Rockwood
Big Hatchie	April 28	Ripley
Bledsoe	April 30	Portland
Campbell Co.	April 29	LaFollette
Carroll Co.	April 30	Camden
Chilhowee	May 2	Chilhowee
Clinton	May 2	Oliver Springs
Concord	April 28	Taylor's Chapel
Crockett	May 1	Alamo
Cumberland	April 30	1st, Clarksville
Cumberland Gap	April 30	Cumberland Gap
Duck River	April 30	Winchester
Dyer Co.	May 2	Halls
East Tennessee	April 29	1st, Newport
Enon	May 2	Red Boiling Springs
Fayette	April 30	Somerville
Gibson Co.	April 30	1st Milan
Giles Co.	May 1	Pulaski
Grainger Co.	May 2	Rutledge
Hardeman Co.	May 1	Whiteville
Hiwassee	April 30	Ten-Mile
Holston	April 29	1st, Erwin
Holston Valley	April 30	Rogersville
Indian Creek	April 29	Savannah
Jefferson	April 30	White Pine
Judson	April 29	Sylvia
Knox Co.	May 1	Mt. View
Lawrence Co.	April 30	Leoma
McMinn Co.	April 29	First, Athens
McNairy	May 2	Selmer
Association	Date	Place
Madison Co.	May 2	Calvary, Jackson
Maury	April 28	Mt. Pleasant
Midland	May 2	Bishopville
Mulberry Gap	May 3	Choptack
Nashville	May 2	Edgefield, Nashville
New River	April 28	Oneida
New Salem	April 28	Carthage
Nolachucky	May 1	Brown Springs
Northern	May 1	Maynardville
Ocoee	April 28	Central, Chattanooga
Polk	April 28	Mine City
Providence	May 1	Lenoir City
Riverside	May 3	Jamestown
Robertson Co.	May 1	Orlinda
Salem	April 29	Liberty
Squatchie Valley	May 1	South Pittsburg
Sevier Co.	April 28	Gadinsburg
Shelby Co.	April 29	Temple, Memphis
Southwestern	April 29	Flatwoods
Stewart Co.	April 28	Dover
Stockton Valley	May 3	Vann Branch
Stone	May 2	Monterey
Sweetwater	April 30	Madisonville
Tenn. Valley	April 29	Dayton
Union	May 2	Doyle
Watauga	April 28	Butler
Weakley Co.	April 29	Central, Martin
Western District	April 28	West Paris
West Union	May 3	Oak Grove
Wm. Carey	May 2	Cash Point
Wilson Co.	April 29	Watertown
Wiseman	May 1	Lafayette

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism" Motto—"Try It!"

Sunday School Training Awards for March, 1941

Church and Teacher	Awards
Beulah Association:	
First, Union City—L. M. Butcher	2
First, Union City—Mrs. J. F. Semones, Jr.	7
First, Union City—Mrs. W. C. Nevil	12
First, Union City—L. M. Bratcher, Jr.	30
Bledsoe Association:	
Gallatin—W. Dawson King	22
Gallatin—W. Dawson King	10
Big Emory:	
So. Harriman—Rev. Tom Scarbro	32
So. Harriman—Miss Grace Turpin	25
So. Harriman—Mr. Roy Ladd	23
Trenton Street—Barbara Zumstein	13
Big Hatchie:	
First, Ripley—James L. Sullivan	21
Liberty—J. H. Turner	24
Duck River:	
Lewisburg—Mrs. Marie Lowry	5
Cowan—Miss Ada Williams	12
Holston:	
Woodlawn Avenue—J. C. Blalock	20
Calvary—Rev. Aden Chilress	6
Ninth Street	15
Central—Cora Mae Crockett	13
Knox:	
Deaderick Avenue—Mrs. Marie Lowry	21
Ararat—Cal Guy	11
North Jackson—Mrs. F. L. West	8
Maury:	
First, Mt. Pleasant—L. A. Sands	9
First, Mt. Pleasant—Lucius W. Hart	7
Nashville Association:	
First, Nashville—Mrs. B. B. McKinney	6
First, Nashville—P. E. Burroughs	5
First, Nashville—S. C. Garrison	19
First, Nashville—H. C. Moore	14
First, Nashville—Henry C. Rogers	40
Freelands—Clara McCarrt	1
Old Hickory—Ray H. Dean	22
Seventh—Edgar W. Barnett	14
Belmont—Harold E. Ingraham	7
New River Association:	
Oneida, First—C. D. O'Neill	10
New Salem Association:	
New Middleton—Elmer Winfree	18
Ocoee Association:	
Spring Creek—B. Frank Collins	5
Spring Creek—B. Frank Collins	12
Avondale—William M. Daniel	32
Avondale—Elmer T. Bailey	59
Avondale—Mary Virginia Lee	1
Avondale—Elmer F. Bailey	13
Ridgedale—Rev. C. H. Petty	13
Edgewood—Rev. C. H. Petty	2
Central—Ralph Norton	20
So. Cleveland—Charles Norton	16
East Lake—Rev. C. H. Petty	26
Woodlawn Park—F. P. Johnson	9
Riverside Association:	
Celina—Mrs. Louisa Carroll	4
Robertson Association:	
Lebanon—W. P. Davis	16
Sevier Association:	
Gatlinburg—O. L. Rives	9
Shelby Association:	
Mt. Nebo—Rev. Roy Love	10
Harrison Chilhowie School	430
Sub Total	1181
Miscellaneous	42
Total	1223



REV. IRA C. COLE

Rev. Ira C. Cole, pastor of Highland Heights Baptist Church, Memphis, was elected president of the Tennessee Sunday School Convention, which just closed its session in Chattanooga, April 10, 1941. Congratulations to Brother Cole!

DEAR ELEMENTARY WORKERS:

I am wondering if you are using the new magazine, "The Elementary Guide." This magazine is printed especially for you as it contains many general Elementary articles besides a special section of timely helps for each of the Elementary departments. Included in these departmental sections are suggestions for the Sunday morning programs.

I believe that every Cradle Roll, Beginner, Primary, and Junior worker should have the opportunity to use this splendid magazine. It costs only 15 cents a quarter or 50 cents for the year, and should be included in the regular order for Sunday school literature. Even the smallest church can well afford to make this investment for their Elementary workers.

Yours for better Sunday schools,

ADA WILLIAMS.

SPECIAL VACATION BIBLE SCHOOL TRAINING CONFERENCES

Association	Date	Church
Madison	May 19	Calvary, Jackson
Shelby	May 20	Seventh Street, Memphis
Ocoee	May 21	
Knox	May 22	Broadway, Knoxville
Holston	May 23	Calvary, Erwin

Plan now to attend these conferences for your association. The program will begin at 10:00 and close at 3:30. Similar conferences are being planned for each of the eight regions for the purpose of training volunteers to do Vacation Bible school work during the summer.

TOO LATE!

It is too late to think of insurance after your church is in ashes. INSURE TODAY. The cost is low in

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OBSERVE CHRISTIAN HOME WEEK

May 4-11, 1941

PROMOTED JOINTLY BY THE
SUNDAY SCHOOL AND TRAINING UNION

Aim of Christian Home Week

The aim of Christian Home Week is to put special emphasis on the place and ministry of the Christian home in our whole Christian educational program, and to lead every home to recognize Christ as the unseen guest at all times.

Suggestive Schedule for Christian Home Week

The Training Union and Sunday school forces of the Baptist Sunday School Board are co-operating in the promotion of the observance of Christian Home Week. The following suggestions are offered to the churches for the observance of this week.

Sunday, May 4

Sunday School—Present home emphasis program in the Sunday school assembly periods (see the May number of *The Sunday School Builder* for program suggestions).

Sermon—"Building a Christian Home" or a similar topic.

Sunday Afternoon—Put on a churchwide visitation in all homes of the church and Sunday school. The Training Union director and the Sunday school superintendent should make plans in advance for this visitation. Some objectives of this visitation are listed here.

1. Invite all church members to visit the Training Union on Sunday night, May 4, and the Sunday school and other services on May 11. Give a special invitation to the Wednesday evening service, May 7.

2. Give to every home a copy of this leaflet, which contains the suggested activities for the whole week.

Training Union—Put on special programs in the general assembly or department assemblies of the Baptist Training Union on this evening. (See the May number of *The Baptist Training Union Magazine* for suggestions.)

Evening Sermon—"Winning Loved Ones for Christ" or similar topic.

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WOMAN'S MISSIONARY UNION

149. SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Report of the Executive Secretary-Treasurer

By MARY NORTHINGTON

(As submitted to the W. M. U. Convention meeting in Nashville, March 25-27, 1941)

MAKING HIS WAY KNOWN IN TENNESSEE

It is a glorious privilege to have a part in making His way known in Tennessee. The magnitude of the task is a challenge to every missionary hearted W.M.U. member. We would win Tennessee to Christ in order that His way may be made known among all nations. To quote our president, Mrs. Armstrong, "Those to whom He is known are clearly obligated to make Him known throughout the whole world, while the need of human instrumentality in making His way known is clearly recognized."

THE WAY MADE KNOWN THROUGH PRAYER

"Prayer and missions are as inseparable as faith and works." Over 500 W.M.S. reported observing the seasons of prayer. "Whoever prays most, helps most." Any society failing to keep this trust with our missionaries is cheating themselves as well as the missionaries.

The calendar of prayer is our constant reminder of the need of intercession for our missionaries. Mrs. Cox said, "If a majority of those who read Royal Service would follow its prayer objectives, desert places would blossom as a rose and a world wide quickening would result."

Mrs. John Jeter Hurt, our personal service chairman, has challenged us to constant prayer for the lost and the unenlisted. May we not overlook this greatest privilege of daily, definite prayer for the lost at home and in all the world.

MAKING HIS WAY KNOWN THROUGH ENLISTMENT

We cannot be world Christians unless we are Christians at home. It seems we have overlooked the task at our door when we face the fact that 175,000 Baptist women in Tennessee are not members of our organizations. We have 23,800 enlisted, with only 4,204 new members enrolled in 1940. Our faith must not be as a grain of mustard seed or we would overcome the indifference of the other woman.

We have 848 missionary societies with 87 new organizations, with a net gain of 25. There are 1,229 churches with no W.M.U. organizations. "There is a responsibility of not doing."

To our superintendents and our Training School girls, who were our field workers last summer, we give thanks for most of the new organizations. This summer with a worker in each division we hope many societies will be organized and that nearby societies will foster them so no "deaths" will be reported next year.

HIS WAY MADE KNOWN THROUGH EFFICIENT SERVICE

The Standard of Excellence is our measuring rod for efficient work. Mrs. Cox says, "The standard measures tangible ideals and tangible results, and stimulates and stirs to larger service in tangible verities."

There were 187 A-1 societies in 1940, an increase of 13 over last year, and 44 A-1 Unions, an increase of 3 over last year. The following churches reported the full graded W.M.U. reaching the standard:

BEULAH: Union City.
BIG HATCHIE: Covington.
CLINTON: Clinton, First.

CROCKETT: Alamo.
DUCK RIVER: Lewisburg.
HARDEMAN: Bolivar; Whiteville.
HOLSTON: Erwin, First.
KNOX: Central, Fountain City; Arlington; Euclid Ave.; South Knoxville.
MADISON: Calvary, Jackson; Maple Springs; Madison; Royal Street.
MCMINN: Athens, First; Etowah, First.
NASHVILLE: Donelson; Eastland; Lockland; Madison; Old Hickory.
NEW SALEM: Hickman.
NOLACHUKY: Morristown, First.
OCOEE: Calvary; Chattanooga, First; Chamberlain Ave.; Cleveland, First; Concord; East Chattanooga; East Lake; Northside; Oak Grove; Ridge-dale; Red Bank; Highland Park; Tabernacle.
SEVIER COUNTY: Sevierville.
SHELBY: Ardmore; Bellevue; First; Highland Heights.

WESTERN DISTRICT: Paris, First.
The associations that reached the standard are: Harde-man, Carroll, Robertson County, New Salem, Ocoee, Knox, Clinton and Holston Valley.

MAKING HIS WAY KNOWN THROUGH STUDY

Our Union was organized to "stimulate the missionary spirit and the grace of giving." "The task without a vision is drudgery."

"Royal Service" goes into 7314 homes in Tennessee and through its programs, prepared by our own president, brings information and inspiration. We only lacked 86 subscribers in reaching our quota.

From our office there were sent 12,193 mission study seals to the W.M.S. members. Our Mission study chairman will bring her report on classes, etc.

In 55 missionary rallies held the young people's work was featured, but we held conferences with the W.M.S. members, explaining the new plans for 1941.

MAKING HIS WAY KNOWN THROUGH GIFTS

To make His way known we must pay our tithes and bring our free will offerings. Our gifts for the year are the largest we have reported since the Ruby Anniversary, which came in 1928 when money was plentiful. Our season of prayer offerings all show the same fine increase.

There are still 612 churches in the state who do not give to missions. With money flowing freely again we must "take heed and beware of covetousness." Our consecrated new stewardship chairman, Mrs. George E. Hollis, will report on our tithes.

Our only disappointment in our gifts of this year is in our 100,000 Club. We have only increased our gifts to this object \$171.40. We must enter heartily into the Centennial membership plan and more than double our gifts this year.

The following 27 churches received a gift from every resident woman member:

BEULAH: New Salem; Tiptonville.
BIG EMORY: Middle Creek.
BIG HATCHIE: Brownsville; Covington; Herning.
CROCKETT: Bells; Friendship.
GIBSON: Trenton.
HOLSTON: Asbury; Bluff City, First.
INDIAN CREEK: Savannah.

KNOX COUNTY: Calvary; Powell; Sevier Heights.

MADISON COUNTY: Ararat; Madison; Mercer; North Jackson; Poplar Heights; Royal Street.

MCMINN: Etowah, First.

NOLACHUKY: Morristown, First.

OCOEE: Highland Park.

SEVIER COUNTY: Sevierville.

SHELBY COUNTY: Speedway; Yale.

MAKING HIS WAY KNOWN THROUGH PERSONAL CONTACTS

The personal contacts with the workers in 92 associational meetings I trust have helped in making His way known. I have been in 138 churches, in 14 divisional conferences, have taught 16 mission study classes, and have made 164 talks.

The B.W.C. of Louisville gave me the privilege of teaching W.M.U. methods; I attended the S.B.C. meeting in Baltimore, a few days of the Home Mission Conference at Ridgecrest, and the mid-year meeting of the W.M.U. Southwide Board at Birmingham.

For all the courtesies shown me I am deeply grateful. For the contacts with the state, divisional and associational officers, I give thanks. They have made this report possible.

OFFICE REPORT

Letters 14,646; packages 15,581; cards 1,401. Mission study awards: W.M.S. 12,193; Y.W.A. 2,253; G.A. 3,119; R.A. 1,526; Sunbeams 1,630. Total 20,721.

New Societies: W.M.S. 87; Y.W.A. 63; G.A. 111; R.A. 71; Sunbeams 65. Total 397.

GIFTS AS REPORTED FOR 1940

Foreign Missions	\$ 55,500.00
Home Missions	27,434.22
State Missions	32,231.62
Hundred Thousand Club	13,567.98
Training School Scholarships	1,200.00
Training School (apportionment for expenses)	1,500.00
McLure Memorial	6,000.00
Margaret Fund	169.35
Orphans' Home	13,200.76
Christian Education	34,090.00
Ministerial Relief	6,408.30
Hospital	7,752.01
Miscellaneous	1,058.63
Total	\$200,112.87

INCLUDED IN THE ABOVE

Co-operative Program	\$123,743.01
State Missions (Season of Prayer)	9,885.87
Annie W. Armstrong (Home Missions)	12,823.61
Lottie Moon (Foreign Missions)	23,354.35

GIFTS BY ORGANIZATIONS

Woman's Missionary Societies	\$177,176.60
Young Woman's Auxiliaries	12,379.60
Girls' Auxiliaries	5,333.78
Royal Ambassadors	3,085.43
Sunbeams	2,137.46

OFFICE EXPENSE FUND

On hand March 1, 1940	\$ 114.72
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RECEIVED

Offering at convention	98.42
Standards, guides	89.88
Year Books and manuals	125.10
Books	10.10
Total received	\$ 438.22

PAID OUT

Convention expenses	\$ 24.00
Express	1.93
W.M.U. pins (Training School graduates)	6.00
Year Books and manuals	125.10
Standards	18.10
Books	31.79
Magazines for missionaries	32.50
Total paid out	\$ 239.42
Amount on hand March 1, 1941	\$ 198.80

A Letter From Brother Jenkins

Some nine years ago, I left the good old state of Tennessee and crossed over into Kentucky where I have remained ever since. I left many true and dear friends in and around Springfield and throughout the state where I was privileged to hold meetings.

During the depression and other misfortunes that affected me personally, these many friends came to my rescue in a financial way; business men carried me through, friends loaned me money; doctors in Nashville operated on me, and because of circumstances beyond my control, I had to leave without meeting all my obligations to them. I have paid some of them through the years but I am still indebted to some. They have all been so kind during the years that have passed (and have not bothered me about these obligations) that I feel the time has come for me to make a real effort to show my appreciation in a more definite way.

Therefore, I have resolved to use the proceeds of my revival meetings this year to meet these obligations. I have always had, each year, from six to nine meetings here in Kentucky, but somehow I'm hoping the Lord will see fit to send me back to some of the good old Tennessee churches this year for a few meetings. My work is going fine here and I enjoy it very much. I am at Gracey half time where I have been for nine years and am also the pastor of the Trinity Baptist Church here in Hopkinsville. If the Lord can use me with any of your churches I will be glad to come if I have an open date. Pray for me that I may be able to do HIS WILL.

J. J. JENKINS.

That Debt

By a Layman.

The lesson in our Brotherhood Quarterly for January 12, written by Dr. J. E. Dillard, interested me greatly as it gave figures that I did not have before. He says that the Hundred Thousand Club has paid \$1,250,000 on the Southern Baptist Convention debt and that the annual interest on that amount would pay the salaries of 80 foreign missionaries.

In that case it would appear that the interest alone on the \$2,750,000 still unpaid, would pay the salaries of 175 missionaries and I presume it would pay the salaries of far more than that number of home missionaries. Thousands of people are dying unsaved that could be reached if we were not throwing that money away. The stark madness and tragedy and folly of it are very great, for it is not necessary at all. I do not see how we can justify ourselves before God for using His money so.

Dr. Dillard says rightly that "Southern Baptist can do anything they ought to do if they want to do it and will work together."

Suppose we stop looking at the aggregate of this terrible debt and begin to look at it as somewhere from 50 to 60 cents per member, for that is all it is. It does not look so terrifying that way. There are very few Southern Baptist churches that cannot raise 60 cents per member, in a month, and if they will (and I believe they will if it is put to them by the leaders in the denominations), we could be a debtless denomination and not wait until 1945 to stop wasting God's money.

Let's pay it now. I believe now is the accepted time, and if we do not pay it now another financial panic will come before 1945 and we will fail to get it paid then. God says, "Owe no man anything but to love one another," and He means what He says. I do not see how the debt could have been avoided in the first place but to pay it now is not an impossible thing at all, nor anything we are unable to do. I think God expects it of us.

THURSDAY, APRIL 24, 1941

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.

MISS JOSEPHINE MCKNIGHT

Miss Josephine McKnight, aged 78 years, died at her home near Calhoun, Tennessee, March 19, 1941. She is survived by one sister, Mrs. James Witt of Etowah, Tennessee, and several cousins. She was a member of Hiwassee Baptist Church to which organization her people had belonged for four generations, and was a regular attendant as long as her health permitted. She was an invalid for some time before her death. Her funeral was held at Hiwassee Church by her pastor, Rev. Ervin Carver and burial was in the church cemetery near her home.

MISS SARAH MCKNIGHT.

MRS. KNISLEY

On March 15, 1941, Mrs. Arlene Frances Knisley was taken from our midst after an illness of several weeks.

A loyal, devoted member of Fair View Baptist Church in which her life has been a great blessing and will continue to be the true test of a life well spent.

She was a neighbor in the truest sense, most thoughtful of those in trouble and in need.

All who came in contact with her could but feel that she was a devout Christian.

In her going, she leaves a husband, eight daughters and six sons, besides relatives and a host of friends.

Sincere sympathy is extended to Mr. Knisley and family in the loss of their loved one.

Signed,

MRS. E. B. RENFRO, Secretary,
W. M. Society of Fair View Church.

MRS. NANNIE MALONE

Sister Nannie Malone, a member of Mt. Olivet Baptist Church, went home April 3, 1941. Mrs. Malone placed her life in the hands of God. She had a cheerful, sunny disposition, always greeting you with a smile. She lived a true, upright Christian life. She was devoted to her children and her husband.

"Our loss is her gain."

May many do as she did: Seek first the Kingdom of God. First things first.

PAUL HALL, Pastor,
J. E. SULLIVAN,
Church Committee.

MRS. CORA SMALL GREGORY

Mrs. Cora Small Gregory was born March 18th, 1879; died March 31, 1941; joined Rogers Baptist Church when a girl.

Married C. D. Gregory in 1904. He has been dead ten years. She leaves four children: three girls; Hosea, Minnie and Mrs. Homer Marbury; one boy, Bruce Gregory; parents, Mr. and Mrs. W. H. Small; five sisters, Mrs. W. J. Holland, Mrs. A. W. Wade, Mrs. A. K. Davis, Mrs. Roy Wade and Mrs. L. R. Rhinehart; three brothers, James H. and George and John Small.

She came home on a visit and died at the home of her parents.

REV. J. P. MASSENGILL.

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-- Book Reviews --

THIS IS THE VICTORY, by Leslie B. Weatherhead. Abingdon-Cokesbury Press, New York-Nashville. Price \$2. Copyright, 1941.

The author is pastor of The City Temple, London. He has written this book during the "black-out" of London in the fall of 1940. He writes when his own house trembles with the firing of guns, the explosion of German bombs, and with people dying in the destruction of their own homes.

In that critical situation, the author has found a vital and sustaining faith which was expressed in I John 5:4, "This is the victory that overcometh the world, even our faith." This verse might be called the theme of the book.

In each and every chapter, there is a fire of faith which will cause faith's fires to burn anew in the heart of every Christian reader. There is a constant challenge for complete surrender to the Lord. This sentence is typical, "Nothing matters in the world so much as that our hearts should be His, our surrender complete, our dedication fresh every morning."

This book will give a larger conception of God, of faith, of Christian philosophy, and of things greater than any war.

Red Hills

By Marel Brown

In poetic prose and accompanying appropriate verse this gifted daughter of Georgia combines philosophy and story; sentiment and inspiration. An unusual volume, and we have never published a more charming book. For young people and their friends and all who appreciate lovely messages in beautiful English.



\$1.00

Orchids and Edelweiss

By Rosalee Mills Appleby



Readers of the books of this consecrated and marvelously efficient missionary will give this latest volume cordial welcome. Orchids grow in the valley, edelweiss on

the mountain top—in this volume the author gives us glimpses in the realm of the devotional and spiritual for which we are everlastingly grateful.

\$1.00

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AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

BY FLEETWOOD BALL

The First Church, Charlottesville, Virginia, has recently observed the twentieth anniversary of their pastor, Henry Alfred Porter.

—B&R—

Adiel J. Moncrief, Jr., announced recently that the First Church, Tampa, Florida, had concluded a series of evangelistic meetings that brought a group of fifty new members into the church and proved a great inspiration to the congregation. Frank Tripp of the First Church, Montgomery, Alabama, was the guest preacher. Edward Powell Lee of Anderson, South Carolina, directed the music.

—B&R—

M. O. Gardner has resigned the care of the churches at Locust Grove, Hampton and Bethany, Georgia, to accept the care of the First Church, Chickamauga, Georgia.

—B&R—

W. R. Callaway of the Comer Church in Georgia, has resigned to serve as Chaplain in the army. Under his leadership two hundred and twenty-one have joined the churches which he serves; 136 have been received by baptism.

—B&R—

Evangelist Roland Q. Leavell, Superintendent of Evangelism under the Home Board, will direct a simultaneous evangelistic campaign in Jacksonville, Florida, April 29-May 10.

—B&R—

James F. Heaton has resigned the care of the Southwest Church, St. Louis, Missouri, to accept the call to Immanuel Church, Tulsa, Oklahoma.

—B&R—

J. D. Grey of the First Church, New Orleans, Louisiana, recently closed a seven-day meeting with E. T. Miller and the First Church, Corsicana, Texas. There were 40 conversions and additions by baptism, and several by letter.

—B&R—

Robert L. Orr has resigned the care of the church at Stratford, Oklahoma, to accept a call to the West Laurel Church, Laurel, Mississippi.

—B&R—

In a recent meeting in the First Church, Tulsa, Oklahoma, there were 123 additions, 62 by baptism. George W. Truett of Dallas, Texas, did the preaching. J. W. Storer is the happy pastor.

—B&R—

BY THE EDITOR

James A. Ivey, pastor, Ridgedale Baptist Church, Chattanooga, recently assisted Pastor L. L. Hurley and the Maple Street Baptist Church, Rome, Georgia, in a good revival in which there were 26 additions, 22 of them for baptism.

—B&R—

After a month's vacation in St. Petersburg, J. K. Haynes has returned to his work as pastor of the South Knoxville Baptist Church, with large crowds attending the services.

—B&R—

Grover W. Splawn, pastor, Central Baptist Church, Bearden, did the preaching in a recent revival with U. W. Malcolm and the Hampton Baptist Church, in which there were 15 additions to the church and a splendid uplift of the church.

—B&R—

The work of constructing the new meeting house of the Centerville Baptist Church is progressing in a very satisfactory way under the leadership of the pastor, T. E. Mason. The building committee is composed of the pastor, together with C. W. Peeler and W. A. Bradford. On a recent Sunday a collection of \$441.34 was taken for the building fund. At the evening service, Secretary John D. Freeman brought a message on State Missions.

—B&R—

In an eight-day revival in the Seventh Street Baptist Church, Memphis, Hayward Highfill, pastor, the preaching was done by Dr. A. M. Vollmer of the First Baptist Church, Dyersburg. There were 37 professions and additions by letter.

—B&R—

Ralph R. Moore, pastor, Central Baptist Church, Chattanooga, sends the following announcement: "The Alumni and friends of Southwestern Baptist Theological Seminary of Fort Worth, Texas, will hold their annual luncheon at the Turwiler Hotel, Birmingham, Alabama, on Thursday noon, May 15. A splendid menu and an excellent program have been arranged. All alumni and friends will want to attend."

—B&R—

Calvary Baptist Church, Alcoa, has just closed a B. T. U. Training School. "Living for Jesus" for the Juniors, "Not Your Own" for the Intermediates, "More Than Money" for the Seniors and Adults, were taught.

Howard Bennett, pastor, First Baptist Church, Carthage, has accepted a call to the First Baptist Church, Vivion, Louisiana. We regret for him to leave Tennessee.

—B&R—

Music of the Southern Baptist Convention this year will be under the direction of Professor E. O. Sellers assisted by Rev. E. L. Carnett, Associate Director of Music at B. B. I. and Rev. C. C. Sanders, Jr., Assistant Pastor, Southside Baptist Church, Birmingham, Alabama, will preside at the piano.

—B&R—

At a special service on April 6 the new pastor's home of the First Baptist Church, Philadelphia, Tennessee, Ray E. Dunn, pastor, was dedicated with W. A. Carroll preaching the sermon. Word comes from the pastor that the church had just spent \$1677 for repairs and for new pews, with all expenses paid when the work was completed. But on Friday, April 11, the church building burned to the ground. Only three of the new pews with both of the pianos and a few chairs were saved. A building committee has been appointed and is already at work on plans for a new building.

—B&R—

The First Baptist Church of Lebanon, C. H. Warren, pastor, occupied its new Sunday School addition on Sunday, April 13.

—B&R—

R. R. Denny is doing the preaching in a two weeks' revival which began April 13 in the Eastdale Baptist Church of which he is pastor.

—B&R—

Friendship with a population of 478 had 364 in Sunday School Sunday, April 13. The Baptists had 185 which is more than both the other churches in the town. J. H. Miller is pastor.

—B&R—

The Southwestern Baptist Seminary, Fort Worth, announces its 1941 Summer School for May 19 to July 11 under the direction of Dr. T. B. Mason, professor of Social Ethics. The curriculum offers twenty-three different courses under fifteen professors, representing all three schools of the Seminary.

—B&R—

On April 13 the First Baptist Church of Rosville had the largest attendance in its history. E. B. Shivers is the pastor.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 20, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	237	101	Columbia: First	305	45	Pleasant Hill	211	103
Apison	121	66	Second	83	51	Liberty: Salem		35
Athens: First	355		Dyersburg: First	613	112	Maryville: Cedar Grove	116	58
Bells: Midway	67	75	Elizabethton: Eastside	145	96	First	700	
Bemis	333	114	First	551	176	Prospect	120	66
Butler	219	88	Immanuel	113	42	Memphis: Bellevue	2235	690
Caryville	195	73	Little Mountain	85		Boulevard	607	191
Chapel Hill: Smyrna	53	47	Siam	299	228	Central Avenue	674	164
Chattanooga: Alton Park	296		Erwin: First	420		LaBelle	692	190
Baptist Tabernacle	410	78	Friendship	185		Prescott Memorial	440	138
Blue Springs	65		Grand Junction	141	55	Seventh Street	441	100
Brainerd	341	172	Guys: Gravel Hill	104	55	Speedway Terrace	602	336
Central	338	102	Harriman: Trenton Street	425	84	Temple	1467	298
Chamberlain Avenue	386	107	South	198	120	Union Avenue	1167	106
Clifton Hill	560	85	Hixson: First	154		Murfreesboro: First	462	
Concord	264	113	Jackson: West Jackson	814	240	Taylor's Chapel	86	77
Eastdale	270	100	First	886	98	Westvue	222	48
East Lake	559		Jefferson City: Buffalo Grove	67	53	Mount Juliet	134	34
Edgewood	243	115	Johnson City: Central	592	131	Green Hill	74	204
Falling Water	115	77	Kingsport: First	693	127	Nashville: Belmont Heights	856	75
First	1170	210	Bell Avenue	600	170	Edgefield	432	351
Morris Hill	203	78	Knoxville: Broadway	1349	265	First	1523	67
Northside	510	104	Deaderick Avenue	356	95	Inglewood	373	20
Oak Grove	219	98	Fifth	367	265	Seventh Avenue	220	92
Ridgedale	669	172	First	1109		New Tazewell: First	125	20
Rossville First	278	74	Immanuel	357	115	Paris: First	474	99
South St. Elmo	165	40	John Sevier	261	100	Rockwood: First	245	61
St. Elmo	336		Lincoln Park	526	160	Townsend: Bethel	154	
White Oak	226	80	Sevier Heights	209	76	Trenton: First	406	235
Woodland Park	1371	165	South	459		Union City: First	733	58
Cleveland: Big Springs	285	140	Lebanon	312	110	Walter Hill: Powell's Chapel	148	
South Cleveland	97	55	Lenoir City: First	415	115	Watertown: First	202	

Brainerd Baptist Church, B. Frank Collins, pastor, entered its new building Sunday, April 13, with a fine spirit and good crowds at both services. The new auditorium has been paid for and pews have been ordered. The church has also bought a new Pastorium in which the pastor and his family are now living.

—B&R—

Members of the Southside Baptist Church, Jacksonville, Florida, celebrated a great victory on a recent Sunday when they burned the mortgage on their present building. During the past twenty-one months the church has acquired property valued at \$73,000, which is entirely free of debt, and is looking forward to the construction of the main auditorium in the near future. The church secretary reports that since Dr. W. Herschel Ford became pastor of the church in July, 1939, the church has enjoyed an unprecedented growth.

January 30 BAPTIST AND REFLECTOR published the initial announcement concerning the Southern Baptist Convention entitled "Birmingham and the Coming Session of the Southern Baptist Convention," with the list of the general committee, etc. On March 13 the list of the hotels and the rates were published. These were published shortly after they had been received, in fact as soon as possible thereafter. On April 3 the paper ran an announcement from Dr. Crouch entitled "Concerning the Birmingham Convention." In connection with this list of hotels and the rates were again published, and in the same issue an announcement from Dr. Freeman concerning enrollment cards was also published. Also within these weeks other items pointing to the Convention have been published. All these things have been published just as soon as possible after they were received. We trust, therefore, that no reader will feel that "the paper did not publish the rates soon enough." Instead of this we suggest that the paper be read more carefully.

The Baptist Bible Institute, New Orleans, Louisiana, desires a man and wife for positions of caretaker and of superintendent of dining hall. They must be capable and consecrated, devoted church workers, highly recommended as to character and conduct, and willing to make sacrifices in a great mission enterprise. Friends of the Institute are asked to pray that the school may be led to the best workers for these important positions.

W. W. Hamilton, President.

—B&R—

The Southern Baptist Seminary announces that 117 men will receive degrees and diplomas at the forthcoming Commencement to take place May 9 at the Crescent Hill Baptist Church in Louisville, making 125 graduates for the session.

—B&R—

BAPTIST AND REFLECTOR expresses appreciation to Mr. D. S. Wagner of Hampton, Mr. R. D. Christian of Gordonsville and to Mr. B. E. McClendon, Johnson City, each for sending a new subscription other than their own.

—B&R—

Luther Vaughter of Walter Hill has been church clerk of Powells Chapel Baptist Church for 25 years and clerk of Concord Association for 17 years. At the Fifth Sunday Meeting of the Association some time since in appreciation for his service the Association gave him enough money to buy a new suit.

—B&R—

Miss Mary Northington, Executive Secretary-Treasurer of the Tennessee W. M. U., has returned from a two weeks' visit to Cuba where she saw our Home Mission work there first hand. She brings back glowing reports of the visit and will

give a write-up thereof in a later issue of BAPTIST AND REFLECTOR.

—B&R—

Melvin Claxton, who has been working in the State Board Building in charge of the Ministers Retirement Plan records, has been called to the Army and has gone to Fort Oglethorpe, Ga. His fellow workers miss him very much and bid him Godspeed wherever he goes. At the same time we welcome his successor into the fellowship, Miss Lucile Ramsey.

—B&R—

The following friends visited the BAPTIST AND REFLECTOR office this week: Miss Martha B. Hammond and Mrs. Norris Gilliam, Springfield; Rev. and Mrs. Howard C. Bennett, Carthage; C. Wells Burr, Springfield; Miss Mattie Lou Wright, Gallatin; Rev. H. L. Carter, Dickson; Rev. J. Wallace Owen, Chapel Hill; Miss Orpha Lipps, Athens; Mr. Noel Smith, Ashland City; Joe Wells, Fayetteville; T. B. Sutton and H. W. Faris, Granville; Luther Vaughter, Walter Hill; Rev. Herman G. Matthews, Sevierville; Herman G. Matthews, Jr., Fondue, Ky.; Mr. and Mrs. and Jane, and June Richardson, Columbia.

—B&R—

The ninetieth annual Commencement of Carson-Newman College will be held May 9-13. The Inter-Society Debate the evening of May 9, the concert by the Music Department the evening of May 10, the Baccalaureate Sermon by Dr. Harold W. Tribble, Louisville, Ky., Sunday morning May 11, various exercises May 12, with the Commencement Play that evening and the Baccalaureate Address the morning of May 13 by Dr. J. R. Grant, President of Ouachita College, and the conferring of degrees, etc., by President James T. Warren, are indicated on the program.

—B&R—

The Young and the Old Hand in Hand



On February 23, 1941, the two in the above picture celebrated their birthday together. Their combined ages total an even one hundred. They are Wiley Steakley, aged 97 years, the oldest member of the Doyle Baptist Church, also donor of the church property, and the only Confederate soldier in White County, Tennessee; and Gailor Richard Pickelsimer, aged three years, son of Pastor and Mrs. W. D. Pickelsimer of the Doyle church.

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Greenville, S. C.

WITH THE CHURCHES: *Chattanooga*—Alton Park, Pastor Smith baptized 19; Baptist Tabernacle, Pastor Norton received for baptism 1, baptized 1; Brainerd, Pastor Collins welcomed by letter 1, for baptism 4, baptized 13; Central, Pastor Moore welcomed by letter 2, for baptism 2, baptized 2; Clifton Hill, Pastor Stansel welcomed by letter 5, for baptism 1, baptized 3; East Lake, Pastor Crantford received for baptism 1, baptized 3; Falling Water, Pastor McDowell welcomed by letter 1, for baptism 4, baptized 1; First, Pastor Huff received by letter 7, for baptism 4; Morris Hill, Pastor Catlett received for baptism 4, baptized 4; Northside, Pastor Selman received by letter 1, for baptism 1; Ridgedale, Pastor Ivey welcomed by letter 2, for baptism 1, baptized 1; Ross-ville, First, Pastor Shivers received by letter 11; White Oak, Pastor Horltdt received for baptism 1; Woodland Park, Pastor Williams welcomed by letter 8, for baptism 4, baptized 12; Cleveland Bigspring, Pastor Melton received by letter 1, for baptism 2; South Cleveland, Pastor Waters received by letter 1. *Columbia*—First, Pastor Richardson received by letter 7, by baptism 3 during March. *Elizabethton*—First, Pastor Starke baptized 2. *Kingsport*—First, Pastor Hughes received by letter 2, for baptism 2. *Knoxville*—Bell Avenue, Pastor Allen received by letter 2, baptized 8; Broadway, Pastor Pollard welcomed by letter 5, by statement 2, by confession 2; Oak-wood, Pastor Creasy received by letter 2, for baptism 2; John Sevier, Pastor Cross received by letter 2; South Knoxville, Pastor Haynes welcomed by letter 2, for baptism 1, baptized 5. *Memphis*—Bellevue, Pastor Lee welcomed by letter 16, by baptism 10, baptized 5; Boulevard, Pastor Arbuckle received for baptism 3, baptized 4; Central, Pastor Turner received by letter 2, by baptism 1; LaBelle, Pastor Renick received by letter 1, by baptism 1; Seventh Street, Pastor Highfill received by letter 3, by baptism 4; Speedway Terrace, Pastor Harris received by letter 3, for baptism 4; Temple, Pastor Boston welcomed by letter 14, for baptism 3, baptized 8. *Murfreesboro*—Westvue, Pastor Medlock received by baptism 1. *Nashville*—Belmont Heights, Pastor White received by letter 5, baptized 3; Edgefield, Pastor Barton welcomed by letter 5, by profession 3, baptized 2; Seventh, Pastor Barnett received for baptism 1. *Townsend*—Bethel, Pastor Smothers received by profession 4.

—B&R—

Briefs Concerning the Brethren

Called and Accepted

John L. Bobo, First Baptist Church, Mt. Pleasant, S. C. ✓
F. C. Dutton, First Baptist Church, San Antonio, Texas. ✓
Waldo E. Wood, Woodstock Park Baptist Church, Jacksonville, Fla. ✓
T. De Witte Sankey, Westville, Okla. ✓
Morris Ford, First Baptist Church, Jackson, Tenn. ✓
E. L. Atwood, First Baptist Church, Dunedin, Fla. ✓

Resigned

H. M. Hocutt, Sylva Baptist Church, Sylva, S. C. ✓
John L. Bobo, Second Baptist Church, Laurens, S. C. ✓
Gus Garig, Georgetown, La. ✓
L. K. Hartsfield, Doyline, La. ✓
Elmer F. Graham, Miles, Texas. ✓
Card Giers, First Baptist Church, Rockmart, Ga. ✓
F. C. Dutton, Seagoville, Texas. ✓
Waldo E. Wood, Immanuel Church, Tallahassee, Fla. ✓
T. DeWitt Sankey, Boston Avenue Baptist Church, Muskogee, Okla. ✓
Morris Ford, Calvary Baptist Church, Kansas City, Mo. ✓
S. E. Lewis, De Laney Street Baptist Church, Orlando, Fla. ✓

Annual School for Preachers

THE SCHOOL for preachers was established by Mr. W. D. Hudgins about thirteen years ago and has been held each summer since its founding. During this period several hundred preachers have been benefited by the courses given under outstanding teachers. The preachers who have attended these schools have gone back to their churches with greater faith, a clearer understanding of the Bible, and a finer appreciation of the work of our denomination.

This school is open to all Baptist preachers on the following terms:

1. Pastors who have not had college and seminary training are admitted free and their board is paid by the Tennessee Baptist Convention.

2. Pastors who have had college or seminary training with licensed or ordained preachers who are not pastors are admitted on payment of \$7.50 for meals.

3. All ministers are given free room service, water and lights, and free instruction by a faculty of capable consecrated men who give their services without pay. These men are interested in the preachers of our denomination and are glad to make this contribution.

4. All persons attending this school MUST bring pillow, pillow cases, sheets, blankets, and towels. The college does not have these articles and therefore cannot furnish them.

5. If enough choir directors indicate an interest, the college will arrange for an instructor in choir directing and gospel music. Persons taking this course will pay their own board but will be given room and tuition free.

FACULTY AND SUBJECTS

Studies in Matthew—DR. E. A. McDOWELL
Baptist Doctrine and the Baptist Program—REV. O. L. RIVES.

Studies in the Epistles of Peter—DR. A. F. MAHAN.

The Subject and Method of Preaching—DR. JAMES T. WARREN.

Brethren, PLAN NOW to attend the Preachers' School. There will be no summer school and all buildings will be open for our use. Preachers who desire may bring their wives at a cost of \$7.50 for board. Deacons and other laymen are welcome to attend these classes and pay the same rate for board that the preachers pay. Please write me that you are coming and help to make this the greatest Preachers' School we have ever had.

Fraternally yours,

JAMES T. WARREN,
President.

Union University's Summer School for Preachers

WE FEEL quite fortunate this year in the instructors for this school, which will begin June 2nd and run for two weeks; morning, afternoon and night.

Dr. Newman, of Southwestern Baptist Theological Seminary, will lecture each day on practical theological problems. He is a new man to us, but is highly recommended by President Scarbrough and is quite popular with his students.

Dr. W. Morris Ford, of Kansas City and Jackson, will give daily expositions of passages in the New Testament. Dr. Ford is to assume the duties of pastor of First Baptist Church of Jackson May 15th. During much of the time he has been in Kansas City he has been a professor in the Kansas City Theological Seminary.

Rev. L. G. Frey will give each day lessons from his experiences as a country pastor. Since entering the ministry Brother Frey has been exceptionally successful in revitalizing the churches of which he has been pastor.

Union University is delighted to open its doors and welcome the country pastors of West Tennessee. We always look forward with pleasure to their coming.

JOHN JETER HURT, President.

Cooperating With the Army

IN ALL OUR WORK with the personnel of the Army we must remember that army posts, camps, reservations, etc., are under the control of army commanders or officers and that certain officers are charged with certain phases of work. Each military area or reservation has a Chief Chaplain who may have other chaplains working with him. The Chief Chaplain has supervision over all religious activities within the military area and works with the recreation officers and leaders in the field of social and recreational activities. We would suggest, therefore, that the following fundamental principles be respected:

(1) That any and all social and religious activities within the military area be planned in fullest co-operation with the chaplain or chaplains in that area; (2) That nothing be attempted for Sunday morning except on invitation of the chaplain, because Sunday morning is the time when the chaplains hold religious services within the military area; (3) That the closest and most friendly relations be sought with the Chief of Chaplains, his staff, and the commanding officer of such military reservation.

We would suggest that our Baptist churches and religious workers in cities adjacent to camps or military reservations secure the names of all our Baptist young men and the military organization to which they belong. Then by personal invitation invite these young men and their friends to the religious services in these churches. We urge all our churches to provide social hours at stated times during the week and after the evening services on Sunday to which these men in the army camps shall be invited. At these hours seek to provide entertainment for them in a homelike atmosphere under wholesome Christian influences.

Some things to remember: (1) Army life necessarily becomes monotonous. At first everything is new, but after a few weeks camp life becomes a mere matter of routine. (2) There are all kinds of evil influences and powers working diligently to lure and entice these young men into places of wickedness. We must, by providing wholesome Christian influences through social and recreational activities, offset all of these agencies and powers which would break down their moral and spiritual standards. (3) Let us remember that all these young men have been uprooted, so to speak, from their homes, and many of them from their jobs, and have been transplanted to army camps. Many are homesick and long once more to sit at table and enjoy the family fellowship. It would therefore be wise for all of the families in our Baptist churches near these army camps to invite one or more soldier boys into their homes for a meal. Some committee in the church or churches could list the names and rotate these assignments. In this way personal contacts with the men could be made and their moral and spiritual life enriched and strengthened. (4) It is not necessary that our churches expend large sums for food or entertainment. But men tire of eating from mess kits, and whether they stand in line for their servings or sit at tables in mess halls, they feel the absence of any homelike atmosphere. If our churches will provide entertainment in this atmosphere, they will find that the men will attend in ever increasing numbers and be greatly benefited thereby. Let us do our best to break the monotony of camp life.

It is important to remember that multitudes of these young men possess talent. Many of them have been teachers and leaders in the Sunday school, Training Union, in the choir, and elsewhere in the life of the churches back home. Many play instruments and have musical ability. We should seek to utilize this talent. Musical instruments and well-trained voices may be used in the services of the churches. New classes using fine Christian young men from the army camps as teachers may be formed in the Sunday school. These may be used as ushers for regular services, for the taking of the offering, for conducting social hours and recreational periods. In many

instances, it will be found advantageous to use them in all these projects.

The purpose of all these plans and activities is to conserve and strengthen the religious and moral life of all of our young men who have been inducted into the armed forces of our nation. They will all undergo a change in their lives. This year which they are called to spend away from home in the army will in large measure influence all the years to come. It is imperative therefore that all of our Baptist forces and organizations be marshaled and used in order that we may conserve to our churches and to the kingdom of our Lord and Saviour the talents and the fine spiritual possibilities wrapped in the personalities of these young men.

In order that they may not lose their contacts back home, we suggest that pastors and Christian workers maintain contact with the home boys by writing letters, sending articles of interest from local papers, church bulletins, and other reminders of their friendship and love to the young men who have been called into the service. Let all of us do all we can for all of our young men that they may all be conserved for the kingdom of our Lord.

BIRMINGHAM CHAMBER OF COMMERCE BIRMINGHAM, ALABAMA

April 17, 1941

Dr. O. W. Taylor, Editor,
Baptist and Reflector,
149 Sixth Avenue, North,
Nashville, Tennessee.

Dear Dr. Taylor:

You doubtless received a communication from the Chamber of Commerce last week with reference to hotel reservations and housing facilities for the Southern Baptist Convention in Birmingham. The communication was entitled "The Southern Baptist Convention at Birmingham." This letter from me, as Chairman of the General Committee of the Convention, will supplement the information contained in that communication. Please note the following paragraphs carefully, and I am asking you to print this communication in a prominent place in your paper next week.

1. Hotel reservations have been made in larger number and earlier for the coming Convention than ever before in the history of the Convention.

2. Quite naturally the cheaper rooms in the desirable hotels were taken first.

3. At this writing there have been a large number of rooms taken out of the usual Commercial Reserve, ranging from \$3 - \$5 for double-bed rooms, and \$5 - \$6 for double rooms with twin beds, in the better class hotels, and made available to the Convention.

4. Please remember hospitable homes of this city will be open to the people who attend the Convention, and that many of these have conveniences as good as the hotels. The price of these lodgings will be cheaper than, and in many instances the accommodations will be equal to, the hotels, except that hotel service is not to be expected in private homes.

5. Let no one stay away from the Convention for fear of not finding acceptable accommodations, for the hotels and the homes will be sufficient for all.

6. Note well, all communications with reference to reservations to hotels and in homes will be cleared through the Chamber of Commerce up until May 3. After that time, all who have not made reservations by that date are requested to come direct to the Assignment Desk at the Municipal Auditorium for their assignments to homes.

Very truly yours,

H. C. BASS,

Chairman Local General Committee,
SOUTHERN BAPTIST CONVENTION.

BAPTIST AND REFLECTOR