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Baptist and Reflector

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

VOLUME 107

THURSDAY, MAY 8, 1941

NUMBER 19

REMEMBER THE TENNESSEE BAPTIST ORPHANS HOME



Administration Building



"Remember Us"

Mother

By R. N. SAMPSON, *Elizabethton, Tennessee*

THE FLOWER I wear today is symbolic of the LOVE of one who once went to the brink of the River of Death and tasted for me its bitter waters and then came back to nestle my tiny, helpless form in the safety of loving arms and nurture me at a breast palpitant with a heavenly tenderness, close to a heart akin to the Soul of God; who heard every cry of joy or of pain from my lips and was quick to assuage the pain or share the joy; who was ever ready to alleviate the deeper wounds of adolescence and to enter into the recurring joys of my formative years, throwing about me loving arms that I could see and feel while impressing indelibly on my mind and conscience a sense of an unseen Divine arm underneath and supporting me; who through my later years of responsibility has been a bulwark against the trials and the vicissitudes of life—a dependable citadel in a safe harbor; whose faith in and loyalty to me have not wavered in my vacillation and weakness, and whose LOVE is everlasting as the hills and deep as the sea, reaching even to God Himself—MY MOTHER.



New Jarmon Dormitory



Hospital

Mothers Day, May 11

Baptist and Reflector

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John D. Freeman, Executive Secretary

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EDITORIAL

Errors Will Be Made

IN AN EDITORIAL in a recent issue of BAPTIST AND REFLECTOR, entitled "Sent by a Church—Sent by the Spirit," the expression, "Antioch in Pisidia," was used when it should have been "Antioch in Syria." Space does not permit an explanation of the error, except to state that it was inadvertent and that we regret it. But errors will be made by all of us as long as we are in the flesh. This correction has been overlooked until now.

A Faithful Christian Soldier At Rest

A TELEPHONE CALL to Secretary Freeman, Thursday, May 1, brought the sad news that Fleetwood James Ball of Lexington, Tenn., had died that morning at 1:00 o'clock.

Brother Ball was born at Cherry Creek, Miss., March 16, 1876, the son of Rev. Martin Ball and Lizzie McKay Ball. He was married May 14, 1907, to Miss Flossie Lee Melton, who died December



REV. FLEETWOOD BALL

8, 1919. He was ordained to the ministry by the First Church, Paris, Tenn., in 1894. He received the B.S. and D.D. degrees from Union University at Jackson.

In addition to other pastorates, he was for thirty-four years pastor of the First Church, Lexington, and was then elected pastor-emeritus. For twenty-five years he was recording secretary of the Tennessee Baptist Convention and then was elected secretary emeritus of that body. He was a genial and familiar figure at state and Southwide denominational meetings, a capable writer and reporter, and will be greatly missed.

For forty years, Brother Ball was a writer of all or some of the "Among the

Brethren" notes in BAPTIST AND REFLECTOR. That department of the paper will not look natural without his name there. The editor, who since a little boy had known him, knew him but to love him. We were warm personal friends.

He leaves four daughters to mourn his going and an uncoupled number of friends. Blessings be upon his memory and God's tender grace be upon the bereaved. "Soldier, rest, thy warfare is o'er."

An Improper Assumption of Authority?

THE VIEW SOMETIMES advanced in critical circles that the present Southern Baptist Convention set-up with its Executive Committee imperils the Baptist principle of liberty "by the improper assumption of authority at the top" does not appear to be justified in the light of the records.

At the Convention in 1924, a committee, with E. Y. Mullins as Chairman, was appointed to report the next year on a proposed Change of Basis in Representation. Circumstances beyond its control kept the committee from reporting until 1926, when at its own suggestion and on motion of Arch C. Cree the report was carried over to the following year for further study by the brethren (Annual S.B.C., 1926, p. 31).

Part of the report in 1926 had to do with the duties and obligations of the then Executive Committee. We think that an investigation will show that the functions there suggested for the Executive Committee involved essentially the same "power" and "authority" as are now conferred on that Committee. When the report of the Mullins committee came up in 1927, the only thing presented was a recommendation that Article III in the Constitution of the Convention regarding representation be changed. After discussion, and upon motion of W. T. Conner, this report was tabled indefinitely (Annual, 1927, p. 20).

Neither the appointment of this committee nor its work nor the final disposition of the report was chargeable to the Executive Committee. He who moved to table the report was not a member of the Executive Committee. And the matter was disposed of, after discussion, by the vote of the messengers of Baptist churches. Was it an improper assumption of authority for Baptist messengers to vote their will in exercise of their democratic right?

In 1925, a committee, with Austin Crouch (not then a member of the Executive Committee) chairman, was appointed to report in 1926 on the business methods of the Convention with a view to greater efficiency therein. Reporting the next year and on motion of J. F. Love, the committee was continued to the next Convention for the further study of its report by the constituency (Annual, 1926, pp. 18 and 57). At the same time on motion of E. P. Alldredge, the Crouch committee and the Mullins committee were instructed "to hold joint sessions and work out together all proposed changes in the Executive Committee" to be submitted at the next Convention. This report on efficiency was adopted in 1927 and is in effect now (Annual, 1927, pp. 58-72).

Neither the former Executive Committee nor the present one has assumed the "power" and the "authority" it exercises. Its functions and powers are defined and laid down for it by Baptist messengers in Convention assembled. It has no power or authority in itself; its status is conferred on it by the Convention, and the Convention can change that status when the messengers of the churches desire and vote it.

Its functions are instrumental and representative merely, not self-assumed and governmental. "The Executive Committee shall have no authority to control or direct any agency of the Convention. But the Executive Committee shall have full authority to study the affairs of the agencies of the Convention, and to make suggestions, when deemed advisable, to the agencies, and to report its findings to the Convention, and to make recommendations to the Convention concerning any matter whatsoever (By-Laws S.B.C.—our type emphasis). How can there be any improper assumption of authority or threat to Baptist liberty in that?

And when it is remembered that the very Convention which confers these functions is itself constitutionally pledged to "fully respect the independence and the equal rights of the churches" (Art. II, Constitution S.B.C.), the question becomes all the more pertinent.

In the light of all these things, it appears that the alleged improper assumption of authority at the top in the Convention is purely imaginary and the threat to liberty in the "power" and "authority" of the Executive Committee as visioned by some is only a man of straw.

The Executive Committee Did Not "Execute" This Job

IT IS ABOUT TIME for some critic to repeat the unsupported charge that the Executive Committee of the Southern Baptist Convention "brought about the death of a constitutional by-law" requiring the Executive Committee and other agencies to publish important new proposals to be brought before the Convention in the denominational press weeks in advance of the Convention.

At the Convention in 1934, the "association of Baptist editors," through the Resolutions Committee, presented the following:

Whereas, there was for many years a by-law to the Constitution of this Convention to the effect that any recommendations or proposals for adoption by the Convention which in any way would change the policies of this body, should be published in the denominational press at least six weeks in advance of the meeting of the Convention, and

Whereas, this policy served to inform our people as to proposed changes and to enable them by discussion and study to arrive at matured conclusions, and

Whereas, this policy served to unify and enlist a larger interest among our people in the affairs of this Convention, now therefore

Be it Resolved, that all recommendations and resolutions contained in the report of the Executive Committee, or special committees, or the boards, institutions, and agencies of this body, shall be published at least two months in advance of the annual meetings of this Convention (Annual, 1934, S.B.C., p. 95).

On motion of A. J. Barton, the matter was referred to a special committee to report at the next Convention. But the 1935 Annual shows that, for some reason, this committee did not report and that the Convention took no further action on the matter. Therefore, contrary to the statement or implication of some, the Convention has *never adopted* a resolution requiring the Executive Committee or other agencies to publish their proposals at all in the denominational press.

In other days, there was in the *Convention Procedure* (not By-Laws) the following requirement:

New Plans and Policies.—The Secretaries of the Convention are instructed to communicate with each of the Boards and Agencies of the Convention not later than six weeks before the annual meeting of the Convention asking for information as to any recommendations to be proposed to the Convention by said Boards or Agencies involving new plans or policies, and to publish in the denominational press a resume or digest of such proposed recommendations at least three weeks before the annual meeting of the Convention (Annual, 1930, p. 15).

Note that it was not a Convention "by-law," but an item in *Convention Procedure*. Moreover, it was not, as some have said an instruction to the Executive Committee, but to *the Secretaries of the Convention*.

At the 1929 Convention, a Memorial from the Columbia Association of Baptist Churches was presented proposing certain changes in the Constitution and By-Laws of the Convention. This was referred to the Committee on Resolutions with instructions to report at the next Convention (Annual, 1929, pp. 104-107). This committee reported the next year proposing a Constitutional Commission, which, on motion of L. E. Barton, was referred to the Executive Committee for consideration and report the following year (Annual, 1930, pp. 18, 20).

Thus, unsought, the matter was placed in the hands of the Executive Committee by vote of the Baptist messengers present. At its June, 1930, meeting, the Executive Committee considered the matter referred to it and appointed a special committee consisting of three from its own body and three from the outside, to consider and report on the matter at the 1931 Convention. This committee reported and, among other things, recommended that "the paragraph on 'New Plans and Policies' be stricken out" and *the Convention adopted the recommendation* (Annual, 1931, pp. 43-47; 96-104).

For a non-member of the Executive Committee to move to refer the matter to the Executive Committee and then for a committee of three members from the Committee and three non-members, one of them at least a recognized expert in Parliamentary Law, to recommend the abrogation of the item in the *Convention Procedure* and for the Baptist messengers in the majority in the Convention to vote the adoption of the recommendation, does not look like the Executive Committee *maneuvered* the death of the one-time requirement or that there was anywhere an improper assumption of authority at the top! *In fact, it was thoroughly Baptist and democratic.*

Pre-Convention Publicity

OTHER EDITORIALS in this issue set forth that neither the Executive Committee nor other Convention agencies violate Convention instruction if they do not publish their new proposals in the denominational press in advance of the Convention.

No critic has produced any *proof* that these agencies are averse to such publicity where possible or are unwilling to take Baptists into their confidence. As a matter of fact, the Executive Committee and other agencies have on different occasions used the denominational papers to publish in advance of the Convention such proposals as could be matured sufficiently to call for publication.

The fundamental reason why there is not a larger use made of the denominational papers along this line is that the *present method* of publicity is better than the other. This method is indicated as follows:

To facilitate consideration and discussion of the interests of the Convention the following method of procedure is hereby adopted: (a) Printed reports of the Boards and Institutions of the Convention shall be consolidated into one pamphlet for distribution to messengers on their enrolment. (b) Reports of all special commissions and standing committees containing recommendations for the Convention's action shall be included in the same pamphlet. (c) All recommendations of each Board, Institution, Commission, and Standing Committee shall be printed *seriatim* and together at the end of its report before they may be considered by the Convention. In case any Agency shall be unable to comply with this requirement its recommendation shall be printed in the *Convention Bulletin* before consideration and action by the Convention. (By-laws S.B.C., item 13, Annual 1940, p. 15).

We doubt that any denominational papers would have the room for the pre-Convention publication of agency proposals, with the necessary explanatory comments and the various discussions in which some brethren would probably want to engage. Quite likely no messenger would care to take several weeks' issues of his state paper with him to the Convention for reference to the various proposals. But with the convention book of reports furnished him and with the *Convention Bulletin* service in addition, he has all the agency proposals before him in handy form.

This is a better way to get agency proposals freshly on the minds of the messengers than the other. With the information in the book of reports and in the *Bulletin* in convenient form before him, any messenger can study the proposals and make up his mind and talk to his brethren about it to his heart's content—so far as the brethren will listen to him—thus releasing space in the denominational papers for other matters in advance of the Convention. However, the state papers can still (and should be) used for any proposals whose nature calls for such. But in almost all cases, the book of reports and the *bulletin* service are entirely sufficient and better for the end in view than the other method.

In the case of the Executive Committee, by way of illustration, some of its proposals are not matured for presentation to the Convention until the final meeting of the Committee in the Convention city on the eve of the Convention in a session which sometimes lasts all day and far into the night. In this final meeting certain proposals are often modified and sometimes left out entirely. To go into print in the denominational press before the report and the proposals are finally matured and have them discussed and have people make up their minds on them when some of them may never even come before the Convention, would hardly seem to be fitting.

We do not think nor have we seen any proof that the Executive Committee or other agencies are unwilling to take Baptists into their confidence and decline to use the denominational press for this reason. Were the Convention to instruct them to do so, they would, of course, adjust themselves to it and obey it in all cases where proposals were so matured as to make it possible. *But the Convention has never so instructed them.* The Convention can change this when it so desires and votes.

At any rate, let the critics lay off the Executive Committee and other agencies as if these have been violating Convention instruction and as if they had "something up their sleeve" to keep from the people. *They are following exactly the course prescribed for them by the Convention.*

Brainerd Baptist Church Moves Into New Auditorium April 13, 1941

BRIEF HISTORY OF BRAINERD BAPTIST CHURCH

AT A MEETING of the Ocoee Association in 1926 the retiring moderator, E. H. Rolston, discussed the needs of the Association and one of the things discussed was a "New Baptist Church in Brainerd."

In 1928, a Committee was appointed by the City Mission Board to select a suitable place in the Brainerd Territory for a new church. This Committee purchased the present location, two lots facing

Brookfield on the corner of Albermarle, for the sum of \$2,000.00. The City Mission Board then secured Rev. C. E. Sprague, who had been a successful evangelist and church builder, to make the necessary preparation for organizing a Baptist Church in the Brainerd section.

The first Sunday in October, 1928, a mass meeting was called at the Brainerd Methodist Church to discuss the matter. October 21st, after a week's meeting at the Methodist Church the Mission Board then purchased a tent from Rev. W. T. McMahan for the sum of \$225.00 and it was placed on the lots purchased by the City Mission Board. November 4th, 1928, with many of the pastors of the city and Associational leaders present, in all about 60 members, they called Rev. C. E.

Rev. J. H. Cothen came to Brainerd church on Mother's Day, 1936, and remained for three months. Because of throat trouble, he was forced to leave the church and ministry for a while on doctor's orders.

After the leaving of Brother Cothen the church was without a regular pastor (using supply pastors) for several months and during this time they applied all they could raise on the indebtedness of the church. They were able to raise enough to pay the First National Bank note and clear all the indebtedness of the church except what they owed the City Mission Board, which was to be paid after they had completed the auditorium. During the months they were without a pastor, J. C. Williamson, one of the members, did much of the supply work. He was able to do this and keep his job as City fireman.

On June 24th, 1937, B. Frank Collins, the present pastor, began his work along three lines:

1. Win the lost.
2. Discover and develop leaders in the different departments of church life.
3. Develop a building conscience by tithing and regular giving.

During these three and a half years 350 have joined the church—about one-third for baptism. The only paid workers in the church are the pastor and janitor.

Twenty-two months ago a building committee was appointed to employ an architect and submit plans for the auditorium.

This committee was composed of:

- J. F. Mullins, Sr., Chairman,
- Mrs. G. R. Fox, Secretary,
- R. H. Neighbors,
- J. F. Walden,
- James Shropshire,
- S. A. Durham,
- J. S. Baker.

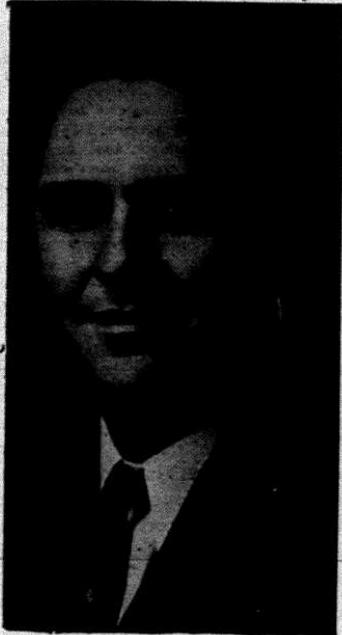
Gill and Wallace, Architects, were secured and plans were accepted. Contractor C. D. Haines was employed to supervise the work.

Some 85,000 second-hand brick were bought and cleaned by the members at night.

The work on the building started around the 1st of August, 1940.

During these three and one-half years there has been paid through the Treasury around \$40,000.00. Twenty-seven thousand dollars has been put into the building. Many friends of the church have given liberally. So far, there has been no committee appointed to ask any member to give. It has been voluntary from the beginning.

The church has purchased a house and parking lot. The pastor is now living in the new Pastorium adjoining the church lot.



B. FRANK COLLINS, Pastor,
Brainerd Baptist Church,
Chattanooga, Tennessee.

Sprague to be their first pastor. The church decided to count all charter members for several Sundays.

The new church began at once to make plans for a new building, and on April 7, 1929, they moved into the basement of the present building. At the close of the first Associational year the church reported 172 members with 155 in attendance in Sunday School. The resources of the church were as follows:

Church building	\$12,372.78
Church equipment	1,089.28
Church lot	2,000.00
Cash balance	21.39

Total \$15,483.45

Liabilities:

Due City Mission Board	\$ 3,852.00
Due First National Bank	7,900.00
Due open accounts	918.55

Total \$12,670.55

—Oct. 2, 1929.

The State Mission Board helped the church to pay the salary of the pastor during the trying years. In 1930, Brother Sprague was sick most of the year and passed to his reward November 30, 1930.

Rev. Roy E. Grimsley succeeded Rev. Sprague May 11, 1931, coming to Brainerd from a seven years' pastorate at Judson Memorial Baptist Church in Nashville, and remained at Brainerd until May 1st, 1936. He was able to lead the church to be self-supporting, even during the depression, and to see the membership grow from 172 to 332. Also to witness the completion of present foundation, upon which a two-story structure we hope will soon be realized.



Brainerd Baptist Church

Missions After The War--A Plea To Prepare

H. H. HARGROVE, Pastor, Columbus Avenue Baptist Church, Waco, Texas.

UNPRECEDENTED OPPORTUNITIES, crushing responsibilities and perplexing problems are certain to make a simultaneous appearance before our Foreign Mission enterprise after the war. Southern Baptists should begin now to foresee the conditions which will prevail and make preparations to be able to meet them. To fail to do so will simply mean that they will come to face a prostrate and pleading world with empty hands. Such failure will mean a repetition of the heartbreaking conditions which followed the last war when doors of opportunity swung wide all over the world and scores of young mission volunteers plead for the privilege of entering them but were denied because of the lack of funds.

Let us try to determine what conditions will be at the war's end. This writer lays no claim to the gift of prophecy. However, it seems that by an examination of the conditions which followed the last war and a study of present conditions and trends, we should be able to arrive at conclusions regarding conditions after the present war which approximate what the facts will be. Of course, some of these conditions will depend, in a large measure, on which side is victorious. Regardless of whether the British or Axis allies win, future conditions must be thought of in superlative terms.

I.

First, tragic, unprecedented destruction and want will prevail.

The extent of these will depend on how long the war lasts and how much it spreads. Already there is enough human material wreckage to present a major problem should war cease immediately. One shudders to think of the certain conditions if war continues. If the war spreads, its ghastly results will be larger in proportion. The piteous calls for help which will come from these belligerent countries after the war must be heard and answered in the name of Christ. In addition, it will be found when the war is over that it has imposed its poverty and suffering on the people of our mission fields not actually in war. Added to all of this, it must be remembered also that Baptists in such countries as England and Germany which have prosecuted large missionary enterprises in the past will not be able to resume work long after war has ceased.

II.

In the second place, unparalleled opportunities will be presented Baptists for world-wide preaching of the gospel. Doors will undoubtedly be opened wider and more numerous for the entrance of missionaries than at any time since Christ died. This will almost certainly be the case if the democracies win. No doubt to a less, but still a challenging, degree if the Axis powers win. But if the democratic nations triumph in this world conflict, a new world order will be formed on the basis of democratic principles. It is difficult to believe that, under these conditions, democratic statesmen would formulate a world order without a demand for universal religious freedom. It is almost a certainty, also, that in the forming of such world order the movement would have such force that practically all nations would come to be a part of it. Old political and religious prohibitions against religious freedom would be broken down to allow missionaries entrance to preach Christ everywhere.

Who knows but that God is preparing the world for just such a day when the gospel can be preached to ready hearers everywhere? As I write, a map of the world occupies the wall before me. Yonder is Russia, hanging like a sombre cloud over Europe and Asia. The Mohammedan countries spread over portions of Africa, Europe, and Asia like a blight. Japan, octopus-like, spreads her tentacles over the Pacific world, determined to impose her paganism where she rules. There is China, a wounded giant pleading for help, and potential power for God and civilization. There are the piteous Catholic countries of Europe, where the voice of the Vatican has been so potent in suppressing the gospel. Mexico is ripe and hungry for the gospel. Is it not possible that all of these doors will be opened to the Gospel in the new day? It even seems probable that God is moving toward that end. Still left, besides the above, are the

great African and South American continents comprising one-third of the earth's area and one-ninth of its population, yet open to the gospel, but with their vast regions little more than touched by the Baptist message. An enlargement of our mission program in these countries is desperately needed now.

Our idea of God must be dwarfed if we cannot believe that He walks amidst war's tragedies to guide the destinies of nations to a day when He can be glorified and man set free by the spread of His gospel. The Christian group which is ready in that day to do big things will be the people who can claim the day for Him and themselves. Baptists ought to be that people. God will do His part as He did after the last war. He opened doors then and called young people to enter them. He will do the same this time, we believe. Will Baptists be ready?

III.

A third condition is certain to prevail after the war which makes it imperative that Baptists make preparation during the war for their post-war program. It is certain that a depression will follow the war. This will be true in our country as in the rest of the world. This depression will probably be felt sooner than was the case after the last war. These facts present one ominous, inescapable problem to Baptists as they think of a mission program after the war. This problem is the seeming certainty that they will not then be able to support an enlarged mission program after the war on the basis of their present gifts to missions. They cannot think of a program to meet post-war responsibilities without thinking, also, of providing funds, beforehand, to support that program.

Now what should Southern Baptists do in the face of these inescapable conditions? Manifestly they must implement themselves with resources before the war ends, by which they can enter the open doors and be equal to the day God has preparing. The financial leaders mentioned above agree that our country will enjoy a good measure of prosperity during the war. In this fact are potentialities for increased giving among our people which should be utilized in this connection. A program to meet this post-war needs must be tremendous. It must appeal to the heroic in our people. It must probe into their reserves of devotion for Christ and humanity. It must not injure the Cooperative Program or the Hundred Thousand Club program. But SOMETHING must be done. A "Promised Land" of opportunity is beyond the desert and wilderness of the war. Baptists must enter it. A cross of tremendous responsibility is atop the Calvary of want and opportunity the war will leave. Baptists must be ready to bear the cross. We know that the Catholics have almost unlimited resources for taking advantage of such opportunity. They maintain financial reserves to take advantage of every opportunity. Hitler and his cohorts spent years accumulating implements of war in preparation for their planned effort to impose their pagan rule on the world. Because of his preparation, unprepared nations have been ground beneath his heel. If Baptists really believe their boasted claim that their message is the need of the world and if they take seriously Christ's command to give it to the world, they dare not evade the responsibility to prepare for the day of opportunity which seems certain to come.

Admittedly the how of accumulating the funds which will be necessary in meeting the post-war challenges is a major problem. Is it too much for solution by one man or by the snap-judgment of any group. We need to give concerted and combined thought and prayer to the matter. It needs to be discussed freely by the brotherhood. Conferences and correspondence with some of our leaders indicates a deep interest in the matter and a desire for its discussion freely by the brotherhood. The request is hereby made that brethren over our convention write their reactions regarding it. Let it be discussed through our state papers. If a number of the brethren so write, it may be possible to formulate the most prevalent opinion.

We are still using our "hind-sights" on what we did after the last war. Let us now use our foresights on what we will do after the present war!

"He Went About Doing Good"

By MYRA PEDRETTY, *Memphis, Tennessee.*

HOW GOD ANOINTED Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him." (Acts 10:38.) We know that Jesus went about doing good, and we know, also, that He left us this assurance, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also: and greater works than these shall he do: because I go unto my Father." (John 14:12.) Shall we, just poor, saved sinners, do "greater works than these?" The words of Jesus—then it is true, and He not only said we could, but He expects it of us. Shall we fail him?

It is too deep for my poor brain to know just what the Master meant by these words, but I wonder, when I read of the great surgeons who can take an eye from one person after life has gone and put it into the place of a sightless eye of another, and thus give sight to one who has perhaps been blind for many years, and when I read of other marvelous things our great surgeons are doing today, only through God's power, I wonder—

We cannot all be great surgeons or physicians or wonderful nurses or powerful preachers or missionaries or great singers or teachers. Even many of us must content ourselves with being merely housekeepers and mothers of boys and girls, but we can all do good, for as God was with him, even so for Christ's sake He will be with us.

We may not even be privileged to "go about" very much, yet we have an opportunity many times a day to do good in our homes, ever so humble as they may be. I have in my "Treasure Book," of poems and other writings, a poem that I think is very pretty. I do not know the author's name, but I am sure so kind a person will not object to my using it here.

WHAT IS GOOD?

What is the real good?
I asked in musing mood.

"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the Soldier;
"Equity," said the Seer:

Spake my heart sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret,
Kindness is the word."

Kindness is the word. If we have a sincere love for Christ in our hearts we will be kind to everyone. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Romans 12:10. "And to Godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:6, 7.)

I love to read the story of Dorcas; I believe she is my favorite woman disciple. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did." (Acts 9:36.) I wish there had been more written about her, than we find in Acts 9, but I have pictured her in my mind as just an humble housekeeper who used her time doing good, because she loved her Lord.

Some of us may not be able to make coats and garments like Dorcas did, but we can be kind—kind to those who come to our doors each day.

Do you have an old man come to your door once in a while with a basket on his arm? Selling just "this and that"; perhaps you don't really need any shoe strings or matches or pins today, but they are only a nickel, and you will need some soon anyway. Buy something and smile and say a kind word; it will help him so much. Of course, we cannot always buy from every agent or salesman who comes to our door, but we can smile and speak kindly to everyone; it will encourage them and make their burden lighter. Did you ever sell things from door to door? If you have, then you understand just how much a smile and a kind word can mean. Sometimes when the door bell has rung so many times and you are so tired and feel that it is so much easier to frown and speak crossly, remember, it takes more energy to frown than to smile and smile-wrinkles are much more becoming as age creeps on.

There are the colored men who come to our back door, the garbage man, the delivery boy or perhaps the man who cleans the yard or cuts the hedge. We must be kind to them, we may give them a drink of cool water (without their asking for it) on a hot summer day. Jesus loves them. Then sometimes we have the wayfarer, perhaps a young man, some mother's son or an old man, but somebody's loved one. Shall we give him the Bread of Life for his Soul as well as food for his body? It would be a very good idea to have on hand small copies of the Gospels to give them; who knows what great good it may do.

If we can "go about" we should visit the hospitals and the cripples and the sick, in their homes, or perhaps there is in your neighborhood a poor, over-worked mother whom you could relieve for a few hours. If you do not have a nursery in your church, you could offer to keep her children while she and her husband attend church. Such a kindness will not go unrewarded.

There is another way Christians may go about doing good. Those who have a car, and the average car-owner just takes it for granted, and considers it just another necessity, not realizing that there are some poor people who never get to ride in a car. A good Christian could dedicate one afternoon a week, or oftener, to taking some poor family or some shut-ins or some crippled persons, for a ride through the city or in the country, especially in the spring and autumn, when God's handiwork is most beautiful. I know, by experience, as the giver and the receiver, what a great joy this can bring, and I can truthfully say that the greatest blessing comes to the giver.

Let us be kind to our public servants; it will do us as much good as them. Did you ever see a street car operator early in the morning who looked very unhappy and down on the old blue line? And then someone, maybe a gentleman or a young lady or an old lady, got on the car and smiled and said, "Good morning," and he perked up and all the rest of the way into town was as cheerful as could be. Let us greet our sales people with a smile; their job is hard, and maybe their burden is heavy. There is no harm in looking pleasant at the elevator operator, or the postman (whether black or white, Jesus loves them), or any other of our public servants. It will do so much good.

You know that some of the most beautiful faces we have ever seen belonged to some kind old lady, whose life has been spent smiling and doing good for others. If I should indulge in one personal desire, it would be this selfish one: that when I am called home, my life here will have been so patterned after HIS, that my friends could truthfully and gladly say, "She went about doing good."

Tribute To A Faithful Christian

FIFTY YEARS in succession the church organist, a Sunday School teacher for forty-six years, clerk of the church twenty-eight years, choir director off and on for the length of service as church organist. That is the term of service Miss Musa L. Hall has rendered to the First Baptist Church of Martin. Nor is that all, for she is still active and on the job as she was when she started.



MISS MUSA L. HALL

Few souls in the kingdom of God can present such a record of stewardship. But this is not all. For years, Miss Musa has taught music and Christian ideals to hundreds who have been in her classes at home and Hall-Moody Institute. Among them have been successful preachers and missionaries who have touched her great life. Today she is teaching the third generation of those she first trained. Twice

each Sunday she is directing the choir of the church. She meets her Sunday School class as regularly, and in the time I have been pastor at Martin I do not recall a single time she has missed the business meeting of the church. Her records of the church, astounding in exactness and perfection, would be a fine example of proof that being a clerk of a church takes time and thought.

Miss Musa is loyal to her church and pastor. The writer has such faith in her judgment that when she disagrees with you she is usually right and I am wrong. Her prayer life and devotion causes us to say there are few like her in all Israel.

TOM L. ROBERTS, *Pastor,*
First Baptist Church.

Editorial Comment: The Editor, whose teacher in voice Miss Musa was in other days, joins Pastor Roberts in this richly deserved tribute.

Appreciation of Dr. Gilliam

WHEREAS, Dr. Norris Gilliam, having served as Pastor of the Springfield Baptist Church in Robertson County for approximately five years; and having served as Moderator of the Robertson County Association for approximately two years; and having severed these relationships to become Director of Promotion;

Be It Resolved:

First, That as an Executive Board we express our deep appreciation to him for services faithfully rendered, both in the local church and in the Association.

Second, That as Pastors in the Association, we recall with pleasure the fellowship with him, and his constructive leadership in the affairs of the Association.

Third, That as Pastors and Executive Board we commend him wholeheartedly to the Baptists of the State; and pledge to him our fullest loyalty; and pray God's blessings upon him as in this new capacity he promotes our program in the state.

Fourth, We recommend that a copy of these resolutions be made a part of the minutes of the Association; that a copy be presented to Dr. Gilliam; and that a copy be sent to our state paper, the BAPTIST AND REFLECTOR, for publication.

W. L. BAKER, *Moderator.*

W. R. GOODMAN, *Clerk.*

Send Your Paper To Your Soldier Boys

By LOUIE D. NEWTON

How many young men in your church are in training in the national defense program? Have you sent each of them your State Baptist paper? We now have 72 young men from Druid Hills Church in various Army and Navy stations, scattered from Hawaii to Brazil. We are sending them *The Christian Index* every week as fast as they go to camp. They appreciate the fact that their church is following them with the paper which they have read from their earliest youth.

And letters are coming back from these young men, telling of the blessing of the paper to them and to their comrades. Who can measure the reach of these weekly visits of our State Baptist papers to these choice young men, away from home?

It is an investment which every church may gladly and quickly make for its soldier boys. It is, in my humble judgment, a very vital contribution to the national morale.

We have *The Christian Index* in our church budget, and it is very simple to add the names of our soldier boys as rapidly as we know their permanent camp address. I commend the idea to my fellow-pastors. I know you will have the prompt and joyful cooperation of your editor in getting these names entered on the mailing addresses.

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 to
W. J. STEWART, Superintendent,

TENNESSEE BAPTIST ORPHAN'S HOME

P. O. BOX 38

NASHVILLE, TENNESSEE

Supporting The First Great Christian Revival

Acts 2:43-47

Acts 4:32-37

By E. P. ALLDREDGE

1. *Why Did the Early Christians Make Use of a Form of Communism So-Called, in Supporting the First Great Christian Revival?*

- (1) Note that no one of the Apostles called on the laity to follow this plan. It was spontaneous.
- (2) Also note that when the revival was over, this plan was discontinued, without protest or even mention.

Answer: They were supporting this revival as they had supported the three great feasts of the Jews, held every year—and they were especially following their well known program of supporting the Feast of the Weeks, or Pentecost.

2. *What Scriptures Best Describe the Observance of the Feast of the Weeks, or Pentecost?*

Answer: They are as follows: Exodus 23:14-19; Exodus 34:22-26; Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-12, 16, 17. See also Acts 2:1, 9, 11; Acts 20:16; I Corinthians 16:8.

3. *According to These Scriptures, How Did the Children of Israel Support the Feast of the Weeks, or Pentecost?*

Five things entered into their program:

- (1) They ceased from their regular work.
- (2) They came together at Jerusalem—or wherever God's temple was located.
- (3) They brought free-will offerings.
- (4) They met together in a season of great rejoicing and thanksgiving.
- (5) They provided freely and gladly both meals and shelter for all visitors ("strangers within thy gates"). See Deut. 16:9-12, 16, 17.

4. *Did the Early Christians Follow Essentially This Same Program In Supporting the First Great Christian Revival?*

Answer: They did.

5. *What Examples Have We of This Same Practice Today?*

Answer: The best example perhaps is the practice followed in arranging for and supporting the great camp meetings among the cowboys of the West. The plans of the cowmen, however, are very much like those used in the great camp meetings in the early days of America.

6. *Does Russia or Any Other Nation Today Have Communism?*

Answer: Not at all—anything but communism! Russia has a national socialism, with the dictatorship of a small group of former laborers. There is not even a suggestion of communism in Russia's form of government today. One may properly fear Sovietism, as we know it in Russia today; but not communism—which is unknown in Russia or any other nation.

7. *But This Plan Followed by the Early Christians in Their First Great Revival Succeeded Fairly Well, Did It Not?*

Answer: For a group of Jews, trained as they were, the plan could not have been improved upon, and certainly needs no apology in our day.

A Message From The Orphanage

Dear Friends of The Orphanage:

We are asking for a liberal offering this Mothers Day because of pressing need for extra funds with which we can complete a program of improvement now under way, and to provide for the summer months, when receipts are usually low.

We are repairing and painting most of our buildings, and doing some work on the grounds. The increased dairy herd has made necessary a new barn and milk shed, and we hope to have this building completed within the next few weeks.

And in addition to the improvements mentioned—all of which are necessary to the welfare of the children—we hope through this offering to add substantially to the manual training shop fund, so that we may go ahead with plans for this much needed addition to our institution.

Assuring you of our gratitude for all past remembrances, and trusting we may have the support of your prayers with your offerings.

Faithfully yours,

W. J. STEWART, Superintendent,
W. C. CREASMAN, Assistant Supt.

Southern Baptist Convention

By E. K. Wiley, Secretary,
Tennessee Brotherhood



THE SOUTHERN BAPTIST CONVENTION will meet in Birmingham, Alabama, May 14 through May 18. The committee on order of business have assigned Saturday night, May 17, 8 o'clock to the Brotherhood.

We join with a great number of our Laymen throughout Tennessee, expressing our sincere desire that this year our pastors remain in Birmingham through the Brotherhood demonstration Saturday night as an expression of their interest and cooperation in the Brotherhood Movement. We suggest that the pastors and Laymen of our respective churches make some satisfactory arrangements for the services on Sunday, May 18, thereby making it unnecessary for the pastors to leave Birmingham until the convention has closed.

One of the most important tasks which Southern Baptists face today is that of enlisting men in support of the kingdom of God, beginning in the individual church, and extending around the world. A Brotherhood gives men something to do. It ties men to their church and, properly carried on, is a blessing to men who have an eye to see and a will to do in religion. The Brotherhood is not merely an organization. It is a plan of work, and a program of definite objectives designed to develop the men spiritually and to enlist them in evangelism, stewardship, missions, and whole-hearted denominational cooperation. We have the men in our churches. Business men, men of affairs and influence in the community, men of ability in leadership. But in many churches they are not organized, trained or developed either as soul winners or faithful stewards. They have not been enlisted. They offer an abiding challenge in their unrealized possibilities. They only need encouragement, inspiration, information and a great challenge. Without a Brotherhood the organic structure of a church is incomplete.

Rev. Wayne Williams, who has served for several years as the Baptist chaplain in the Government hospital at Oteen, N. C., has been called to army service. He holds the rank of lieutenant-colonel and is now located at Charleston, S. C., in the Stark General Hospital. Tennessee Baptists aid in supporting the work in Oteen. Pastor Wyman E. Wood of Swannanoa, N. C., will serve in his stead at Oteen until his return.

A Digest of Religious Thought

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

Are Baptists Narrow?

Baptist Standard

All people deserve to be understood. When anybody would tell, either by speech or writing, the attitude or belief of anybody else, such person ought to represent the facts, tell the truth without equivocation or evasion. Baptists deserve this kind of treatment, but often they have received treatment very different from it. They are regarded as very narrow, and frequently have been represented as believing that nobody will be saved except those who belong to Baptist churches, and are immersed. No greater misrepresentation was ever made of any people, and no greater falsehood was ever spoken or written. Baptists believe that every Roman Catholic, Methodist, Presbyterian, Disciple, Adventist, or a member of any other church, or sect who ever lived on the earth who repented of his sins and trusted his soul to Jesus Christ, God's Son, as his Saviour, was saved, and that such persons with such experience as have passed into the other land are now in heaven without the loss of a single one. Baptists believe that every person outside of any church, or never was a member of any church, or was never baptized, or took the Lord's Supper, or engaged in church activities to any extent, who trusted in the Lord Jesus Christ after repenting to God of his sins sincerely, and asking for mercy and pardon is saved. We believe that church membership has nothing whatever to do with salvation, but that every individual who repents towards God for his sins and trusts the salvation of his soul to Jesus Christ, God's Son, as Saviour, is saved, born again, regenerated, a child of God, and that everyone who in all the world ever had such an experience was saved or will be saved, is in heaven, or will go to heaven, and will spend eternity in heaven. This is fundamental Baptist belief. Any man, or woman, who is a member of a Baptist church who doesn't believe this is fundamentally not a Baptist. This is not narrowness; this is the widest possible Christian charity. It is impossible for anybody to have a more liberal view of salvation than this is.

Church Glad-Handing and Reverence in Worship

Western Recorder

More than a generation ago American magazine "muckrakers" began to attend evangelical churches to discover how devoid we were of kind fellow-feeling for common folk who might venture into the pews. Humiliating to confess, many evangelical churches took their muckracking accusations seriously, thus showing that they were themselves confused in mind as to what they went to church to do. A church that really has a message from God to men does not need to go into world-pleasing expedients in order to win sinners or to please worldlings. If they do, instead of mediating God to him they are, in effect, competing with other social instrumentalities of the world for his good will and favor.

May we without offense suggest that personal greetings of visitors at the close of church services, whether by the pastor or by others, whatever they may be, ought not to be of the glad-hand, back-patting kind. If there has been a real message from God in that hour, nothing ought to be done that will keep the people from quietly going away to their own places under the impression of that message.

(Well said! Too many of our churches are majoring on the social aspect of the services; and too many people attend for the purpose and with the expectation of being entertained. Let us create the atmosphere that will teach our people that worship and not entertainment is the primary motive in church attendance. C.W.P.)

Preachers and War

S. L. Morgan

Biblical Recorder

No blatant atheist nor godless communist could deal our preachers a harder blow than did one of our best religious weeklies in a recent editorial. The editor said, "We are not yet ready for war. Preachers have not yet become war-like in the pulpits. . . They have been the whoopers-up of all our wars. The pulpits have been the sounding boards for the militarists. They have made every war, even the last one, a holy war where God's anointed were marching against the devil's forces." He was simply stating what is a patent fact. With few exceptions preachers have always blessed war and supported it. And what preacher of us can deny it? I was as guilty as the rest in the last war. But I repeat. I will not bless nor support another war. Preachers could prevent war. No nation would dare go to war against the united protest of its preachers. So declared the editor referred to: "The President and Congress know it and are afraid to go too far without the preachers." "It may be that we will not wait on the ministry this time, but we always have done so. But don't excuse him—if he surrenders again. He ought to have learned something from the trial-and-error method." It may be preachers have waited too late to prevent war. But if it comes, will they be found, as they always have been, "whooping it up"? God forbid! I for one will not.

(It seems to me that our brother greatly over-estimates the influence and responsibility of the ministry when he charges that they "could prevent any war." If preachers have that much power over the thinking and conduct of a nation, then what fearful responsibility must rest upon them for the failure to prevent the repeal of prohibition and also for the low moral standards of today? No, there were some things that even a great Jeremiah couldn't get his people to do. C.W.P.)

Two Deadly Present-Day Trends

The Alabama Baptist

Two conceptions of life have been dominant in the world during the latter two decades. Two trends of thought have been moulding our lives. The first is secularism. Objects of veneration have been the golden calf, inventions have been worshipped as has scientific technique. Man has stood and looked on all this in amazement. Today, he finds himself worshipping the things which he himself has created. That is what the trend of secularism has done for men and to them. It has made men the worshippers of their own inventions, and they now see their inventions—their machines—wrecking the world. The second trend is intellectualism. It is a belief that the center and seat of human glory is the human mind. So today men are hypnotized by their own genius. Some believe in the "inevitability of progress." Therefore, they have a disdain for the past. Today unbelief is the vogue. Education becomes learning more and more about something of less and less value. So what? Well, no one with intellect enough to know, with heart enough to care, with courage enough to face facts, can deny that the day of accounting has at last arrived. They should see that material progress due to the application of the practical sciences runs amuck when morals and religion lag.

(The chaos and confusion of our day is an example of what may be expected when men substitute the wisdom of man for the wisdom of God. The gods of science and psychology which man created have become the "Frankenstein monsters" to destroy their creator. C.W.P.)

The Sunday School Lesson

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

LESSON FOR MAY 18, 1941

LESSON TEXT: Acts 9:1-31. Printed Text: Acts 9:1-16.

GOLDEN TEXT: "I was not disobedient to the heavenly vision."
Acts 26:19b.

THIS IS the first in the series of three studies entitled, "Broadening Christian Horizons," and should be definitely related to the other two that are to follow. Paul's conversion, Peter's vision, and the Antioch movement, each represents the expansion of early Christianity. All three constitute case studies: the first two of individuals and the last of a church. Note the logical and progressive arrangement of the topics: a conversion, a vision of God's plan, and a launching of a missionary movement.

Since we are dealing in this lesson with a soul's conversion, that of Saul of Tarsus, we should be clear on our use of terms. What is conversion? How is it related to regeneration? "Conversion is that voluntary change in the mind of the sinner, in which he turns, on the one hand, from sin, and on the other hand, to Christ. The former or negative element in conversion, namely, the turning from sin, we denominate repentance. The latter or positive element in conversion, the turning to Christ, we denominate faith" (Strong's "Systematic Theology," page 829). "Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which, through the truth as a means, the first holy exercise of this disposition is secured. Regeneration, or the new birth, is the divine side of that change of heart which, viewed from the human side, we call conversion. It is God's turning the soul to himself,—conversion being the soul turning itself to God, of which God's turning it is both the accompaniment and cause" (ibid., page 809). Saul's conversion, then, was at the same time his regeneration.

While we would not insist that all who are converted, or regenerated, must have as spectacular an experience as did Saul, we do believe that the pattern, or model, is the same for all alike. Children, for instance, may not appear to their elders to be going through such a violent change as we observe in older and more hardened sinners when they give their heart to God; but in all cases of genuine regeneration we believe the elements are identical. The moving of the Spirit within a human heart is like the wind over the face of the earth, sometimes it is soft and gentle and sometimes it is violent and uprooting, but it is always the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8.)

I. THE ARREST MADE BY THE HOLY SPIRIT (verses 1-4):

Savage Saul was on a mission of persecution of the Christians. His goal was the city of Damascus. He was sincere and thought he was doing the right thing (Acts 26:9). (Sincerity and conscientiousness are by no means guarantees of being on the right track.) In the midst of his furious zeal, Saul was stricken to the earth by the Holy Spirit. Jesus had said that the Holy Spirit would come to do this very thing. "And when he is come, he will reprove (convict, ASV) the world of sin, and of righteousness, and of judgment" (John 16:8). This, we believe, is the first and vital step in the regeneration of a soul, namely, the conviction of sin by the Holy Spirit. Unless and until this takes place, regeneration is not a reality. "No man can come to me, except the Father which hath sent me draw him," said Jesus (John 6:44). But this is wholly God's work and we need not put any sort of limitations or suggestions about it, except to say that God is longingly anxious to save. Depend on it, He will do His work in His own way and in His own time. We need have no worries about that.

II. THE QUESTIONS ASKED BY THE STRICKEN SAUL (verses 5-6):

The first was, "Who art thou, Lord?" The second was, "Lord, what wilt thou have me to do?" The first was asked in consternation and surprise. The second was asked in helplessness and resignation. Lying on his face there on the dusty road to Damascus that day the stricken Saul cried out in his agony of soul, seeking for the Light from above since the light had vanished from the eyes of his body. Pitiable person he was! He had left Jerusalem proud and defiant. He hears Damascus humble and helpless. In answer to the first query, the voice said, "I am Jesus whom thou persecutest." In reply to the second, the voice said, "Arise, and go into the city, and it shall be told thee what thou must do." This suggests two things to the soul under conviction: first, to recognize Jesus as Saviour and Lord; second, to follow the instructions as given in His Word. Was Saul regenerated then and there or was it after he had received further instruction from Ananias? It is difficult to say positively. We can say that any soul that recognizes Jesus as Lord is not far from the Kingdom. Saul had already done this before he entered the city.

III. THE INSTRUCTIONS FOLLOWED BY THE PENITENT PAUL (verses 7-9):

As proof that this experience of Saul was by no means a sunstroke or some sort of hallucination, "the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Besides this, all of Paul's after life was based upon what took place here on the Damascus road as a reliable and verifiable experience, scientific if you please. Genuine Christian experience is as much scientific as any other experience and can be relied upon just as much as any other. Paul did what he was told to do. Any penitent is on the road to salvation when he does what Jesus has told him to do, as recorded in the Scriptures. Those who would lead souls to Christ must know and use that Scripture when dealing with them. It is a safe Book of instructions. In fact, it is the only Book we are to use when pointing lost people to Christ. For three days Saul was without sight. For three days he neither ate nor drank. In view of what had taken place within his life immediately before this, we are not surprised. God was dealing with him in His own way.

IV. THE MINISTRY GIVEN BY THE PREPARED ANANIAS (verses 10-16):

The Lord was at work on both ends of the line, as is so often the case. While He was preparing Paul, He was also preparing Ananias. He appeared to him in a vision and directed him where to find the stricken and seeking Saul. At first Ananias did not wish to go for fear of what might happen to him at the hands of Saul but the Lord reassured him so that he went, nothing doubting. In passing, note what the Lord would show Paul, as seen in verse sixteen: "how great things he must suffer for my name's sake." How often do we present Christianity in terms of how much suffering it entails? Faithful Ananias ministers to penitent Paul. Through his word the Holy Spirit comes into Paul's heart and sight comes back to his blinded eyes. After his regeneration and conversion he is baptized. Soon he is busy preaching the same Christ he had only a few days before persecuted. Baptism and service for Christ are two good signs that regeneration has actually taken place within the life of an individual. The Lord uses prepared persons to confirm and strengthen His new-born souls. Broadening Christian horizons begins with bringing the lost to Christ.

Dear Boys and Girls:

Find this sentence, "The lessons of the Bible regarding strong drink are clear and numerous" for our Who's Who this week and send it to 149 Sixth Avenue, North, Nashville, Tennessee. You will find it in last week's issue. Enclose a paragraph stating why your family subscribes for the BAPTIST AND REFLECTOR and why you read it.

I am sure that everyone of you will like our story this week.

We are about to come to the end of our word studies and I hope that many of you will send in some suggestions as to what you would like to have on our page this summer.

On our pray list this week is the Kathleen Manley G. A., New Hopewell Church, Knoxville. You will recall that there was a letter from them on our page last week, and a picture of "Aunt Maggie" which they sent in. If any of you have a prayer request, send it in.

Your Friend,

Aunt Polly

Company

By ELEANOR LOCKWOOD

"I'm going to have company! I'm going to have company!" sang Evelyn to herself with a little tune she made up.

Evelyn lived in the country and no other children lived near her. She had never had any company before.

She bustled about her room, putting all the toys in their proper places, putting a clean cloth on her bureau and getting everything fixed all spick and span.

Her mother came into the room. "There—are a few things I want to tell you," she said. "You have never had any company before and you have no brothers or sisters. I want to be sure Annette has a good time. When you have company you must always think of your guest first. You must let her play with your best toys. You must play what she wants to play and you must be cheerful about it."

"You mean I must let her play with Josephine Elizabeth all the time?" asked Evelyn. Josephine Elizabeth was her own favorite doll.

"Yes, if she wants to."

"But couldn't we take turns?"

"Of course, if Annette wants to, but if she prefers to play with Josephine all the time, you must let her, because she is your guest. You want to give your company a good time."

"I guess it's much more fun to be company than to have company," Evelyn said thoughtfully.

"You'll have fun," said her mother. "But be sure to remember what I've told you."

Soon Annette came with her father and Evelyn was excited again.

"Come up to my room and see my things," invited Evelyn.

After she had shown Annette all her treasures Evelyn said, "What would you like to play?"

"Whatever you want," said Annette.

"But you're the company. You choose," said Evelyn.

"Let's play dolls, then."

"You may have Josephine Elizabeth," Evelyn said.

"But she's your favorite—I wouldn't take her away from you," said Annette.

"Oh I want you to have her," Evelyn said and was surprised to find that she really did want Annette to play with Josephine Elizabeth.

"We'll take turns then," said Annette.

The next day was bright and sunny. Evelyn felt just like roller-skating on the little piece of cement sidewalk out in front of the house. But she remembered what her mother had said.

"What would you like to do today, Annette?" she asked.

"I chose yesterday. It is your turn to choose today," Annette answered.



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

"Do you like to roller-skate?"

"I love to."

"All right. You take the first turn."

So Annette took the skates and skated up and down the cement walk three times. Then Evelyn had her turn. Annette suggested that they each take one skate and push with the other foot. That was fun.



"You mean I must let her play with Josephine Elizabeth all the time?" asked Evelyn. Josephine Elizabeth was her own favorite doll.

Late that afternoon, Evelyn and her mother were alone in the kitchen. "Having company is lots of fun after all," Evelyn told her. "I like to give her the first turn and let her choose what to play. It is easy to be polite to her. She likes to take turns and share things."

"I knew she would," said mother. "And I knew you'd have a good time being a real hostess. When you give someone else a good time, you always have one yourself."

"If ever I visit anyone, I'm going to be good company, like Annette," said Evelyn.

Just then Annette came in. "I heard what you said," she told Evelyn, "and when I have company, I'm going to try to be a real good hostess like you!"—*Story World*.

Oakdale, Tenn.

Dear Aunt Polly:
I am a girl 11 years old. I am in the sixth grade. I am only four more days of school. I read the BAPTIST AND REFLECTOR. I enjoy the *Young South* page. I belong to Piney Baptist Church. Our pastor is Brother Mark Scarbro. I wish that you would print this in the *Young South* page.

Yours truly,
MAXINE L. HONEYCUT.

We welcome you, Maxine. Write us again.

1417 McAlpine Ave., Nashville, Tenn.

Dear Aunt Polly:
This is the first time I have written you. I have been meaning to write for a long time, but I never got around to it. I am 13 years old. I go to Dan Mills School and am in the seventh grade. I go to Inglewood Baptist Church. Our pastor is Rev. Rufus W. Beckett. My Sunday school teacher is Miss Willie Keaton. I go to B. Y. P. U. and G. A. I was converted when I was ten years old and was baptized soon after. I enjoy the *Young South* page very much. Many of my friends have written you, among them are Anne Galloway, Mary Stone, Betty Sue Howse, and Evelyn Howse. Maybe I can get some more of them to write you.

Yours ever,
JEAN SMITH.

We are glad that you wrote, Jean. You must have lots of friends. Tell all of them to write.

Clarksville, Tenn., Rt. 6.

Dear Aunt Polly:
This is the second time I have written you. My mother takes the BAPTIST AND REFLECTOR. I enjoy reading it very much. But best of all I like the *Young South* page. I have three pen pals, but would like to have more.

Yours truly,
FRANCES SUITER.

That's fine, Frances. We are glad that you are enjoying your pen pals and we hope you will get some more.

Smiles

A lady came down from the hill country for a journey to the big city. As he handed her the long ticket, the agent said: "You'll have to change twice before you get to New York."

"Mercy me!" exclaimed the woman, "I've only brought the clothes I be standing in!"

Prayer List for This Week—

Kathleen Manley G. A., New Hopewell Church, Knoxville.

HARGRAVE Military Academy

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Hargrave Military Academy
Chatham, Va.

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

A-1 Unions for Quarter Ending March 31, 1941

Benlab—First, Union City; Junior, "Cheerful Helpers"; Young People, "Frederick Ward."

Big Emory—First, Rockwood; Junior, B.A.U.;

Bledsoe—Gallatin; Junior, Young People, B.A.U.; Portland; Junior.

Concord—Powell's Chapel; Young People.

Holston—Chinquepin Grove; B.A.U.; First, Kingsport; 9-year Junior.

Jefferson County—First, Jefferson City; Junior, "K. Manley"; Intermediate, "Working Teens"; Young People, "M. E. Dodd"; Young People, "Ever-Ready"; Young People, "Levell"; Young People, "F. F. Brown"; Young People, "Christian Crusaders."

Knox—Central, Fountain City; Junior (11-year), "Hudgins"; First, Knoxville; Junior, "J.O.Y."; Lincoln Park; Junior (11-year), "Lambdin"; Junior (12-year), "Steadfast"; B.A.U., "Builders."

McMinn—First, Athens; Junior.

Madison—Madison; Junior; B.A.U.

Nashville—First, Nashville, Junior, "Onwego"; Junior, "Live Wire"; Young People, "Friendship"; B.A.U., "Homemakers"; Hermitage; B.A.U.; New Hope; Junior, Intermediate, "Onwego"; Union Hill; Junior, "Annie Bee."

Nolachucky—First, Morristown; Junior, "Best Workers"; B.A.U., "Tip-on"; Russellville; Junior, Intermediate, Young People.

Ocoee—Big Spring; Junior, "Busy Bees"; Junior, "Guiding Star"; Intermediate, "Winners"; Young People, "Christian Builders"; B.A.U., "Samuel Melton"; Central; Intermediate, "Loyalty"; Chamberlain Ave.; Junior, "Busy Bee"; East Chattanooga; Young People, "Christian Builders";

First, Chattanooga; Junior, "Pastor's Pals"; Ridgedale; Junior, "Steadfast"; Junior, "Busy Bees"; Junior, "Cheerful Helpers"; Junior, "Levell"; B.A.U., "Livingston"; St. Elmo; Junior, "Shining Lights"; Tabernacle; Junior, "May Phillips";

Intermediate, "Loyal Workers"; B.A.U., "Ever-Ready."

Robertson—Lebanon; Junior, Mt. Carmel; Junior, "Busy Bees"; Intermediate, Young People, B.A.U.; First, Springfield; Junior, "Kingdom Seekers"; Junior, "Willing Workers"; Junior, "Kingdom Builders"; B.A.U., "Rose Stevenson."

Shelby—Mallory Heights; Young People, "N-E-W"; Temple; Junior (12-year); B.A.U., "Trainers"; Union Ave.; Junior, "Builders"; Junior, "George Baird"; Junior, "Lillian Hurt"; Junior, "J.O.Y."; Intermediate, "Ideal Age—15."

Watauga—First, Elizabethton; Junior, "Best Yet"; Junior, "Wide Awake"; Junior, "Doers for Christ."

Wilson—Round lick; Young People.

A-1 Training Unions

Bledsoe—Gallatin.

Madison—Madison.

Ocoee—Big Spring.

Robertson—Mt. Carmel.

We Did It This Way

If you were going to build a house, what would you do? I would decide what kind of a house I wanted to build, whether one, two, three, four, five or more rooms. Of course, I would not have all the rooms the same size. Now—I have my plan.

The next thing to do is to decide what kind of material to use in the construction of the Building, but always be sure that you have a

firm foundation. Then, get the material and prepare to build.

An important step is to get a man that knows how to put this material together so that each piece will fit in its place—otherwise, the building will not be true and is more likely to fall.

Never stop until the house is completed and have an A-1 house.

SO—WE USED THIS SAME PLAN TO BUILD A BAPTIST TRAINING UNION:

1.—A decision was made to build a Baptist Training Union—not a Baptist Adult Union, nor a Baptist Young People's Union nor an Intermediate Union, nor a Junior Union, but a Baptist Training Union. All of these should go into it and when you bring together all ages from nine and above, there will be some under nine that will come—so there must be a Story Hour. Now the plans are drawn.

2.—The second step was to decide on the kind of material. Of course, Christ was to be the foundation. Paul said: "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, Gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest: For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. 3:10-14.

I think Paul is here warning us to be careful about what kind of material to use, and as we were going to build a Baptist Training Union with Jesus Christ as the Foundation for He is the Foundation for all our Baptist work, I must use Baptist material for all officers. Of course, other Christians and some who were not Christians would come and we had to make some provision for them.

3.—The third step was to go over the church roll carefully and divide the membership into age groups to see if we had the necessary material for each union. After finding that we had enough for all except the Juniors, we went to work to prepare this material,—that is, create a favorable atmosphere. That was no easy task for they had tried to have a Training Union two or three times and failed because they put all ages into one group. That problem had to be overcome. We talked about organizing a Graded Training Union, with a Director. We knew that if we could get the Adults willing to organize that the others would follow, so—I appealed to them in behalf of their children—whether they wanted them to get this training so they would be better prepared to carry on the Lord's work in later years. They agreed to organize a Baptist Adult Union in order to help the younger people. Now, we had our plan, had the material and had it prepared.

4.—The fourth step was to organize or build. We set a time for that. I was elected by the Church as Director and other General Officers were elected, as well as an officer for each union. Now, we were on our way but a long way from an A-1 union.

5.—The fifth step was to be A-1. It took us more than a year to do that. I asked each Union to check up each week to see how far short they were for that week and then try to make up the shortage, if any, the next week. I offered a prize

to the Union that reached the standard first. The Intermediates won the prize but the very next quarter, the Adults and Young People met the requirements and became A-1, making three A-1 Unions.

Thus our Baptist Training Union became A-1 which was one of the first country churches in Tennessee to attain that honor and we held this two years.

You do not have to have a large church building with separate rooms for each union. That would be much better but we had a one room house—32x50 feet.

J. F. NEVILLE,
Former Missionary Pastor
New Home Church,
New Salem Association.

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Enrollment 800. Reasonable rates \$280 for nine months). Eighty-sixth year begins September 9, 1941.

For illustrated catalog, address Hoyt Blackwell, President, Mars Hill, N. C.

Smiles

A society member approached Henry. "We are having a rifle for a poor widow," she said. "Will you buy a ticket?"

"Nop," said Henry. "My wife wouldn't let me keep her if I won."

Boss: "Well, did you read that letter I sent you?"

Office Boy: "Yes, sir, I read it inside and outside. On the inside it said, 'You are fired,' and on the outside, 'Return in five days.'"

Alford (calling up his friend)—Have you seen the morning papers with the account of the accident and my death?

Jeffery—Yes, I was sorry to read about that. But where are you speaking from now?

Smith: My wife and I suffer from alternate insomnia.

Brown: Alternate insomnia! What is that?

Smith: Whichever gets to sleep first keeps the other awake all night.

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!"



Gleaners Class, Brown Springs Sunday School

The Standard Works . . .

IN A RURAL SUNDAY SCHOOL

One of the most wide-awake Young People's classes in Tennessee is found in the Brown Springs Baptist Sunday School, about four miles from Mosheim. There are seventy-eight members in the entire Sunday school, and the church has preaching on the first and third Sundays. This is not only a rural community, but the membership is widely scattered. The Gleaners Class for young women has maintained its Standard rating over a year. Mrs. W. B. Brown, teacher, writes that the Standard of Excellence has deepened the interest of the young women in attendance, lesson preparation, and visitation. Each member seems anxious to share her responsibility. Right now they are trying to get the class for young men in this Sunday school completely organized and working toward Standard attainment.—"SUNDAY SCHOOL YOUNG PEOPLE AND ADULT MAGAZINE," March, 1941.

Standard Sunday Schools Since Last Reported

Association	Sunday School	Superintendent
Big Hatchie	Covington, First	Hayes E. Owen
Clinton	First, Lake City	Curtis Isabell
Concord	Mt. View	A. F. Curtis
Concord	Smyrna	Joe Braswell
Duck River	Lewisburg, First	Wallace Bentley
Gibson	Humboldt, First	A. L. Teague
Hardeman	Bolivar, First	W. W. Cox
Jefferson County	Jefferson City, First	Fred Noe
Knox	Sevier, Heights	O. L. Townsend
Madison	Jackson, First	Spencer Truex
Maury	Columbia, First	John D. Wagster
Nashville	Franklin, First	Guy E. Craddock
Nashville	Eastland	C. C. Wooten
New Salem	Carthage	J. C. Midget
Ocoee	Brainerd	M. Mulkey
Ocoee	Eastdale	L. M. Howard
Robertson	Springfield, First	C. W. Cook
Shelby	Prescott Memorial	E. S. Tucker
Stewart	Dover	Joe Martin
Watauga	Hampton	Horace Potter
Wilson	Prosperity	P. B. Fuston

Standard Departments

Department	Association	Sunday School
Beginner	Ocoee	Avondale
Beginner	Ocoee	Highland Park
Primary	Big Hatchie	Covington, First
Primary	Bledsoe	Gallatin, First
Primary	Holsron	Central, Johnson City
Primary	Nashville	Eastland
Primary	Shelby	Boulevard
Primary	Shelby	Speedway Terrace
Young People's	Ocoee	Highland Park

Standard Classes

Sunday School	Class	Teacher
East Lake, Chattanooga	Loyal Soldiers	Truit Kendrick
East Lake, Chattanooga	Race Runners	Ivan Mitchell

East Lake, Chattanooga	Shining Lights	Mrs. John Wilson
Ridgedale, Chattanooga	Shining Lights	Mrs. S. D. Hodges
First, Elizabethton	Six Pointers	T. A. Duggar
West Jackson	King's Daughters	Mrs. E. O. Avey
West Jackson	Light Bearers	Mrs. R. E. Dickinson
McCalla Avenue, Knoxville	Truth Seekers	Margaret Capelle
McCalla Avenue, Knoxville	His Followers	Mrs. Roy Brock
Memphis, First	Church Goers	Otis Hallman
Memphis, Temple	Wide Awake	Ernest Crum

Sunday School

East Chattanooga	Star
First, Clinton	Conquerors
Siam, Elizabethton	Sunshine Scatterers
Fifth Avenue, Knoxville	Golden Rule
Temple, Memphis	Steadfast
Temple, Memphis	True, Trusted, Tried
Temple, Memphis	Faithful Followers
Belmont, Nashville	Morning Star
First, Nashville	King's Messengers
Judson, Nashville	Queen Esther
First, Watertown	Pure Gold
First, Watertown	Blue Birds
First, Watertown	True Blue Girls
First, Watertown	Morning Star
First, Watertown	Sunshine Scatterers

Intermediate

Class

Star
Conquerors
Sunshine Scatterers
Golden Rule
Steadfast
True, Trusted, Tried
Faithful Followers
Morning Star
King's Messengers
Queen Esther
Pure Gold
Blue Birds
True Blue Girls
Morning Star
Sunshine Scatterers

Teacher

Mrs. Grace Massengale
Mrs. R. L. Denny
Mildred Van Huss
Mrs. J. R. Hodges
Mrs. G. E. Murray
Mrs. J. B. Isaminger
Mrs. R. F. Polk
Mrs. Fred Nash
Norman O'Neal
Mrs. John Hood
Lucile Hawkins
Mrs. Andrew Tanner
Mrs. W. E. Hessey
Mrs. W. V. Simms
Mrs. M. C. Williams

Young People's

Class

Chattanooga, Brainerd	Fidelis
Chattanooga, East Lake	Ruth
Chattanooga, Highland Park	Loyalty
Chattanooga, Highland Park	Ready
Chattanooga, Highland Park	Light Sharers
Fountain City, Central	Esther
Knoxville, Broadway	Kinozelian
Harriman, Trenton Street	Meshullian
Jackson, Calvary	Fidelis
Jackson, Ararat	Love
Brown Springs, Mosheim	Vora Visa
Nashville, Grace	Ruth
Nashville, Grace	Faithful Workers
First, Paris	

Teacher

Ruby Duncan
Mrs. L. B. Cranford
Mrs. E. Brown
Ed Sliger
Mrs. J. F. Foreman
Mrs. J. P. Brown
Mrs. Herbert Lyon
Louise Cantrell
Mrs. B. B. Seward
Mrs. Clyde Cummings
Mrs. W. R. Brown
Mrs. Grant Ray
Mrs. F. M. Haley
Mrs. C. N. Watkins

Adult Classes

Class

First, Alcoa	Faithful Workers
Avondale, Chattanooga	Lindsay
First, Columbia	John L. Robinson
First, Covington	Philathea
First, Covington	T. E. L.
First, Elizabethton	Laura Thomas
First, Vernon, Halls	Fidelis
Trenton Street, Harriman	T. E. L.
Union Avenue, Memphis	T. E. L.
Speedway Terrace, Memphis	Fellowship
First, Murfreesboro	Ebel Reed Cox
First, Nashville	T. E. L.
Belmont Heights, Nashville	Euzelian
Eastland, Nashville	Dorcas
Grace, Nashville	Faithful Workers
Orinda	Fidelis
First, Springfield	T. E. L.
Ripley	T. E. L.

Teacher

Mrs. G. B. McJunkin
Mrs. L. R. Griffin
Mr. T. S. Richardson
Mrs. Claude Whitaker
Mr. W. B. Farrow
Mrs. Harold Mooney
Mrs. E. Ralph
Mrs. D. C. Sparks
Mrs. Charles Nash, Jr.
Miss Lottie Sullivan
Mrs. Sam Cox
Mrs. Henry C. Rogers
Mrs. Harold Ingraham
Mrs. W. E. Bredlove
Mrs. L. S. Ewton
Mrs. T. C. Meador
Mrs. J. H. Padfield
Mrs. R. H. Chisholm

New Sunday Schools Organized

Mr. L. J. Howell, the associational superintendent for Union Association reports that a new Sunday school has been organized. There had not been a Sunday school in this section for about fifteen years. Congratulations to Mr. Howell.

Mr. Floyd Thomason, Westport, reports the organization of a new Sunday school at Oak Grove Church. Mr. Charlie J. Smith is the superintendent of this Sunday school. We are happy to have these two new Sunday schools organized. Congratulations!

News of This and That

V.B.S. Reports

Rev. C. D. Tabor, Brotherton, sent in the first Vacation Bible school report for 1941 for the Nash's Grove Sunday school. Rev. W. E. Langford, Erin, follows close with the second report of a school from the Denmark Mission Sunday School. Congratulations to both of these men for their interest in this great work.

WANTED

SIX HUNDRED MEN AND WOMEN—To serve as Principal of one or more Vacation Bible schools during May, June, July or August. Send information to BAPTIST STATE SUNDAY SCHOOL DEPARTMENT, 149 Sixth Ave., North, Nashville.

Name

Address

Ass'n.

Church

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MRS. MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

\$60,407.42

We are happy to announce that our W.M.U. organizations gave \$60,407.42 last quarter to missions. This is a \$12,000.00 increase over the first quarter of last year. We have made a 75% gain in our gifts to the 100,000 Club. This quarter we report \$5,682.11. We are happy to note the large number of organizations contributing. Let us keep up our gifts to the 100,000 Club!

We also report \$14,458.99 to the Annie W. Armstrong Home Mission Offering. This is \$3,500.00 more than last year's gift. If you have failed to forward the gift from your organization to Dr. John D. Freeman, 149 Sixth Ave., North, Nashville, please do it today.

Our W.M.U. Convention

Hundreds of our members will be journeying to Birmingham for our W.M.U. Convention meeting May 12-14. There can only be fifty delegates from Tennessee, but the auditorium is very large and the loud speakers will make it possible for all to hear. The vice-presidents of the districts are appointing the delegates. If you want to be one of the five from your district write your vice-president. We hope to have one delegate from each association.

Your secretary asks for your prayers as she presents the Home Mission report on Tuesday afternoon. There is much responsibility in being chairman of the Home Mission Week of Prayer committee. To make recommendation for the use of at least \$150,000.00 for Home Missions is a solemn responsibility. Dr. Lawrence meets with the committee and no appropriation is made without his consent. Before the convention assembles, the committee must meet and have its report ready.

A card from you addressed to our office, or after May 10th to the Tutwiler Hotel in Birmingham pledging your prayers for guidance will be greatly appreciated.

As president of the Training School Alumnae Association, it is also your secretary's responsibility to have charge of this meeting on Thursday, May 15th. We hope to have two hundred former students in the First Baptist Church, Birmingham, at 5:30 o'clock where we will have our annual reunion. Many of our girls from the foreign fields will be there, as well as our friends now working in this country. Training School Sisters, plan to be with us for our alumnae meeting.

A Welcome Awaits You in Birmingham

Hundreds of Baptist women soon will be coming to Birmingham for the annual meeting of the Woman's Missionary Union. We extend to you a hearty invitation and you will find a cordial welcome awaiting you.

The first session will open on Monday night, May 12th, and the last session will close by 1 o'clock on Wednesday, the 14th. The Southern Baptist Convention will assemble at 2:00 p. m. of the same day in the same auditorium. All sessions will be held in the Municipal Auditorium, which is near the heart of the city and is easily accessible to all hotels; buses and street cars. The auditorium has a seating capacity of 6,000 and the messengers will find it quite adequate. The exhibits and book display will be close by.

You will find many things of interest in and about Birmingham. Our city is widely known for its large and interesting industrial plants. You will also be interested in our churches, schools and beautiful residential districts. Of peculiar interest to all of you will be the southwide Women's Missionary Union headquarters which are located in the Comer Building in the heart of Birmingham. The missionary influence of this great Baptist agency permeates the life of our city and extends around the world. Miss Mallory and her staff of faithful and efficient workers will find much pleasure in having you visit these offices.

We anticipate a large attendance at this annual meeting and feel that the coming of the W.M.U. leaders of the South to our city will bring to us rich spiritual blessings. It is with much pleasure that we look forward to having you as our guests and it is our desire and prayer that everyone who may come will be greatly enriched by the fellowship of the occasion.

—MRS. A. HAMILTON REID, Supt.
Birmingham W. M. U. Association,
Member W.M.U. Publicity Committee.

Kathleen Manley Writes

Obomoso, Nigeria,
March 19, 1941.

Dear Friends:

How I have enjoyed my Christmas cards and greetings and gifts this year! I think they have been nicer than ever before. Some came a few weeks before Christmas—some on Christmas Day, itself—and others this week.

Some of us—Ethel Harmon, Mr. and Mrs. Congdon, Charlie Knight, Ruth Walden and I—went to Port Harcourt to spend Christmas with the Carsons. Port Harcourt is a long way from Ogbomoso—about five hundred miles. Ruth in Bevin is just about half way so we had a nice visit with her also. The trip going down and coming back was filled with interest all the way. We saw many new kinds of people, queer tall houses, some unique granaries, many strange kinds of clothes. Sometimes we met crowds of people in masquerading costumes with hideous carved wooden faces celebrate the new year or some special occasion of their own. We got many good pictures which I hope to show you some day. We saw, too, some of the most wonderful country that could be imagined—rubber plantations; tall, tall, trees, wide, swift, clear rivers, high hills and everywhere the graceful palms adding a special beauty of their own.

Christmas Day we went on the Carson's launch to Bugama, a three hour ride on the wide river. We passed many "house boats" and canoes along the way. But for the most part we were alone on that great river with quiet and peace and beauty all around us and quiet and peace in our hearts also. Christmas seemed to have a new and deeper meaning to us as we shared it together that day, remembering so often you at home and others everywhere drawing nearer to the Lord that day.

We reached Bugama rather late but the people were waiting in the church for us. Bugama is an island, small but with many people living there. The church was decorated for Christmas—they even had a Christmas tree. Charlie Knight preached. Then the women sang and how they can sing! Their style is all their own and it was well worth our journey to hear it. After service, we were welcomed in a gracious way.

There are many interesting things to see in Bugama. One of which is the so-called fattening

pen where brides and young mothers are kept and fed and cared for until they are very, very fat. It's a great thing to be fat in Bugama—very popular. The women wear great pads of cloth around their hips to make them look fat. The people as a whole are rather small but they are trying! It was on our program to go see these places. While we were waiting to go, a crowd of women surrounded me in the church yard and all seemed intent on shaking hands with me. I could not understand their words but I could see that for some reason they especially liked me. I shook hands—and shook hands—and smiled greetings all around. I wondered why they were giving me all their special attention when Ruth and Ethel and Mrs. Congdon were standing alone. Finally, a woman who could speak a little English, got to the front and as she shook my hand and stood looking at me in great admiration she said, "Your hand—he be so big—so big, so fine. You be so big, so fine. You are big this way (measuring up)—so big this way (measuring across). Look your feet, so big, so very big, so very fine." No wonder poor little Ruth got neglected. It's size that counts in Bugama. And after all these years of being teased about my big hands and feet it was a never-to-be-forgotten moment to be so surrounded by admiring and envious women! Later we went to see the Bugama fat women. Charlie Knight made my picture with one of them—and, do you know, when that picture was developed, I was bigger than their biggest!

After lunch, the sick people came to me. So many came and I heard such stories of need and of suffering that I shall never forget. How they need to know Christ and how they do need help for their physical pain also. They kept me for a long time. There was so little I could do—perhaps, someday, we will have a doctor to go up and down these rivers where so many people live and are waiting. The Carsons are doing a great deal but their territory is so big. They need more workers.

Christmas dinner that evening we had with Mr. and Mrs. Phillips. Two new missionaries who live in the other half of the Carson's double house. They belong to the same mission that befriended Dr. Green, Ruth, and me when we were ship-wrecked in Liberia.

We went to Calabar the following Friday. Calabar, a well known old slave center and known later as the home of Mary Slesson, a Scotch Presbyterian missionary who worked so well and faithfully there and is buried in Calabar. We were royally entertained by the Presbyterian mission and greatly enjoyed our visit with them. We went to Itu, their great leper colony where 2500 lepers are being treated. We saw many things and heard many legends and stories of their work.

Coming home, we were in Benin for New Year's Day. Mr. Congdon baptised those who were ready. The beautiful river is over a mile from the town. Large crowds walked out with the candidates. Others joined in from curiosity. When they went down to the river, the church members and candidates and missionaries, great crowds of people—many pagans lined the bridges and road looking down. They came to look—and in spite of themselves were caught in the spirit of the service.

Then, on home again and back to work. We are working harder, seeing more patients than before. The coming of the McComeys—she a dentist, she a nurse—is a great joy to all of us. Many new patients are coming because of them. They are so fine in their work and such concentrated young people that they are a great blessing already. We are really starting the new year off with our hands full of work, but our hearts ready for the task. Keep on remembering and praying that our hospital may be what God would have it be—a means of relieving suffering and most of all, a way by which men and women may come to know Jesus.

KATHLEEN MANLEY.

BAPTIST AND REFLECTOR

Southern Baptists in National Defense

By NOBLE Y. BEALL,
Field Secretary and Superintendent
of Camp Work

The State of Things

Our greatest mission field is now, the Army, Navy, Marine and C.C.C. Camps. True, we are not actually at war, but the world around us is in such an upheaval that we must plan and act as if any day might find us in war and confronted with the grim emergencies.

It is clear to everyone that we are face to face with another immense human transition. There is a great cataclysm, a vast upheaval, almost a national and international earthquake taking place. It has already cost many lives and billions of dollars, with more to follow. The roar of the flames is steadily deepening. As our Secretary of State has so well said, "The stern realities of the crisis which is upon us, call, as never before, for vision and for loyalty. They call for the kind of national unity that can be achieved only by free men, invincible in their resolve that human freedom must not perish. They call for unselfish service today if we are to win a secure tomorrow."

One-half of Young Manhood in Camps

The Home Mission Board particularly, has an exceptionally important role to play in this work of spiritual ministry to men serving in our National Defense. More than five million young men within the next five years will be called into service for at least one year, if not more. Between two and three million young men will leave their homes to work in plants engaged in manufacturing arms and other equipment essential to National Defense. At least two million underprivileged youth between eighteen and twenty-one will be enrolled in the C.C.C. between now and 1945. The total equals at least one-half of America's young manhood. If our civilization is to be saved, the religious faith of our young manhood must be preserved.

Duty of Chaplains

Normally, the spiritual welfare of the officers and men of the Army, Navy, Marine Corps and the C.C.C. enrollees is in the hands of the chaplains. One needs only to read the Chaplain's Manual to realize how many functions and duties are the assigned activities of the chaplains. Though he wears the uniform and has the rank of an officer, he is first and foremost a servant of God and is charged with the spiritual welfare of the command. The chaplain is within his area of service surpassed by no other officer in the service.

The Government has its program for the men in all branches of service for their hours of duty, their food, their lodging, their recreation, health, training, religious and welfare needs. We have the privilege of cooperating with Baptist and Protestant chaplains in meeting the spiritual and welfare needs of Baptist men within the camps. We may cooperate with the chaplains in arranging for prominent preachers to hold special services within the camps, and making contacts with churches in communities adjacent to camps.

Attitude of the Chief of Staff

The Army has never been more interested in the spiritual welfare of the men. A communication signed by Gen. George C. Marshall, Chief of Staff, dated Jan. 8, announces: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives." This opens the door for effective cooperation between the nearby churches and the chaplains. The Congress has made appropriations for the support of one chaplain for every twelve hundred men. Thirteen million dollars has been appropriated for chapels and equipment. Each unit is furnished a recreational hall for the religious and welfare purposes.

Government Recognition of Religious Groups

Our Government recognizes three religious groups—Jewish, Roman Catholic and Protestant (Baptists). There are only a few Jewish soldiers; therefore, a need for few Jewish chaplains. Catholics have one chaplain for every three Protestant chaplains. Baptists (North, South and Negro) are entitled to fifteen per cent of Protestant chaplains. At the present we are entitled to 273. If the Army is doubled in size within the next year as is most likely, according to an announcement by the War Department, we will need more than three hundred additional chaplains.

It is estimated that within the next five years, 10,500,000 young men of this country will be called into service of one kind or another. At least two-thirds of these will be concentrated in the South. Due to the selective service draft program, these young men will constitute the greatest group of men ever commanded by the United States. This is a national problem. It is definitely not sectional. It is one for all Christians. It is definitely not a problem for one denomination. Baptists have their responsibility, but any plan devised for the spiritual need of these young men should result from united action. Otherwise Baptists will find their ministry tragically weakened. After all, the chaplains must work with all men, regardless of denominational affiliation, and in this particular the Government has the final word. Baptists should offer the Government full and united cooperation in protecting this great host of young men from the evils of the day.

The Trainee

A major emergency has developed in American life. Millions of people are affected. The young men have left their homes, families, churches and other normal community relationships to spend a year in training camps. They are chiefly unmarried men, many of whom had just settled into jobs which they thought would enable them to establish homes for themselves. They are called for one year, but in case of war they are in for the duration of the conflict. These men have none of the emotional lift which comes when an Army marches to war. They are pretty well conditioned for home sickness, discouragement, boredom and possible social recklessness.

Camp Communities

In the communities near the camps, serious problems are being created. Business, both good and bad, is springing up. The churches and welfare agencies are anxious to help. In many homes there are mingled feelings of apprehension and a genuine desire to be friendly and helpful to the men. In several communities I have talked with pastors and find them anxious to be of service. Recreational centers are being opened, special Sunday school classes are organized, officers and men are being recognized in the church services, invitations to dinner are being extended. Community leaders are facing the fact that the forces of evil which follow armies are settling down in their midst and constituting a menace not only to the health and welfare of the service but to their own young people as well. Mothers know the attraction which men in uniform have for young women. Looking at the mission problem created in these communities, we must realize that normal activities of community life are thrown out of joint. Social agencies will be over-taxed; they cannot meet the need. Church programs will have to be adapted to the men in uniform. In many cases, church houses will have to be built. In others the personnel of the church leadership will have to be strengthened and supplemented.

Industrial Areas

Men engaged in defense industries are as truly part of the whole problem as are men in uniform. Thousands of men are gathered from other areas to construct camps and other defense

equipment. The communities are unable to provide for these workers. In one community visited I found several thousand workers in a town of a few hundred citizens. The Baptist church seats seventy-five. The churches are deeply concerned about these problems. What shall their aim be? Is it their problem or is it the denomination's problem to help furnish these men a place of worship? The cause is one which calls for united action on the part of the denomination, for every type of service rendered by the denomination will be needed in a program of worship, instruction, social recreation, counseling and encouraging the men to live as normal a life as possible under the circumstances. Every source of leadership, of facilities, of funds, will be required to meet the needs.

Other Denominations and the Defense Program

The Methodists are undertaking to raise \$250,000 for the rapidly expanding military centers. According to Bishop Moore, March 2, was designated by his church as a "Day of Compassion" at which time they took the offering.

The Presbyterians are raising \$100,000 for work in and near the camps. The Episcopalians will raise \$50,000. The Lutheran church is raising \$250,000 to combat vice and liquor conditions in the vicinity of Army camps and also they will finance the publication of literature for soldiers. The Big Five—Y.M.C.A., Y.W.C.A., K.C., Y.H.M.C. and Salvation Army—are raising \$12,000,000. The Jewish Welfare Board is raising an amount sufficient to take care of their needs.

The Catholics have made a Vicariate of their chaplains, with Bishop Francis O'Hara in charge. They will meet the needs of their men and will be ready to take advantage of opportunity in camp communities.

The Northern Baptists report as follows: "If Northern Baptists wish to care for their men in training camps, they will have to provide the funds. . . . It is impossible for the Society to withdraw from its present budget sufficient funds for this enterprise."

The Negro Baptists of America and the Defense Problem

It is reported by the War Department that there will be called into service this year 56,000 young Negro men. They will be stationed in camps in the South. This is six times as many men as there are students enrolled in the schools where our Board has teacher-missionaries for Negroes. It is the largest number of Negroes ever called into service or concentrated in camps in the history of our nation. It is reported by the Chief of Chaplains that Negro Baptists have only four Reserve Chaplains, with one available for service.

State Secretaries Agree to Cooperate

The state secretaries in their annual meeting, Miami, Florida, February 11, pledged their cooperation with the Home Mission Board in whatever program may be promoted in connection with the chaplains for the men in service. They agreed to cooperate with the Board and the church or churches in the communities adjacent to the camps in meeting such problems as may exist. The consensus was that the Home Mission Board should lead in meeting this national emergency at whatever cost.

Chaplaincy Applications

All those who desire to make application for a commission as chaplain in either branch of the service should apply through Dr. Paul D. Moody, Director, General Commission on Army and Navy Chaplains, 538 Woodward Building, Washington, D. C. After all requirements have been met, application approved, a commission as a Reserve Chaplain in the Reserve Corps of either the Army or Navy is given the applicant. Chaplains are called up from the Reserve Corps for active duty for one year at a time. We are cooperating with our chaplains in meeting the needs of our men in service.

Moving Forward Cautiously

By ARCHIBALD MCMILLAN,
Managing Editor The Commission
(Foreign Mission Board)

IN TWO MEETINGS during April the Foreign Mission Board appointed ten new missionaries, authorized the appointment of thirty-six more in the next year or so, and heard Treasurer E. P. Buxton report receipts of \$1,276,088.59 in 1940, exclusive of Chinese and British mission relief funds.

The state of Tennessee gave \$102,609.03 during 1940, according to figures just released, as compared with the sum of \$87,851.71 given in 1939. These figures include receipts from the Co-operative Program, Hundred Thousand Club, Lottie Moon offering, and designated gifts.

The new missionaries, who will go to Africa and Latin America, are the Rev. and Mrs. J. B. Adair of Texas, who will work in Nigeria; the Rev. and Mrs. T. N. Clinkscales of Alabama and Louisiana, respectively, bound for Brazil; Miss Katherine Cozzens of Texas, also for Brazil; Miss Beatrice Glass of Louisiana, to work in Argentina; Miss Margaret Marchman of Georgia, also to go to West Africa; Miss Mildred Smith, a nurse from Texas, who will go to Nigeria; and the Rev. and Mrs. W. J. Webb, of Texas and Louisiana, respectively, who will be connected with the Mexican mission. Same list as found in "Special Material" released April 23.)

As a move toward "closing the circle" of Baptist missions around South America, the Board voted to open up new work this fall in the republic of Colombia. Other South American missions to be reinforced are Uruguay and Chile. Several additions were voted to the new Baptist mission in Hawaii.

Another indication that the Board is "moving forward—cautiously" under Executive Secretary Charles E. Maddry was the decision to open up work in West China, using the outpost of Kweilin as a springboard unto unoccupied territory. In this matter, as in the question of the Japan Baptist Mission, the Board is keeping in close contact with Dr. M. T. Rankin, secretary for the Orient now stationed in Shanghai.

Responding to a plea made three years ago by an African king who offered the land for a missionary compound, the Board voted to send a couple to Ijebu in Nigeria, upon the recommendation of Dr. George W. Sadler, secretary for Africa, Europe and the Near East.

Dr. George Green, superintendent of the Nigerian mission, was instructed to send a couple to work on the Gold Coast and to expect replacements for those thus transferred. It was also decided to provide additional help in the fields of medicine, education and publication work in the Nigerian mission.

In Europe, new missionaries will be sent to Spain and Jugoslavia as soon as conditions warrant and transportation is available. It is also expected to send a couple to Beirut in Syria. It was reported in the Near East, in the European missions listed above, and even in Italy, Hungary and Rumania, that work was still going on despite hardships.

Statistics just released indicate that the number of churches of the Southern Baptist Convention in mission fields was 2,023 in 1940; an increase of 140, or about eight per cent over the 1,883 reported in 1939. The total membership of the churches increased from 236,265 in 1939 to 251,734 in 1940, or a gain of 15,469 despite "wars and rumors of wars."

Eleven American doctors and thirteen nurses, aided by nine native doctors and 120 native nurses, gave a total of 297,535 treatments in 1940. During the year there were 35,291 students enrolled in Southern Baptists' 454 schools abroad.

It was reported that the paid-up circulation of "The Commission," official organ of the Foreign Mission Board, had increased from about 15,000 as of last August to over 22,000 in April, a net gain of about forty-seven per cent in the past eight months.

A Showboat or a Lifeboat?

IS THE CHURCH TODAY a showboat or a lifeboat? It is time to think. Considered from the amount of money, effort and emphasis featured in the public services of the Church, the studied aim to make a show for selfish ambition, pride or prestige by attendance or popular pre-eminence in contested or comparative advantage, running all the way from the pulpit and prevailing Church spirit through separate Church organizations to the organized Sunday school class or department, the whole set up tends toward keeping up a creditable showing rather than a crucified concern for soul winning and Church enlistment. The average Church is "sadly contented in a show of things." Over five thousand Baptist churches in the South reported no baptisms this past year. How long can a Church survive the repudiation of the purpose of its organization? Launched as a lifeboat and became a showboat would be a one-sentence record of many churches today.

But we are concerned primarily with the downtown Church. Are the downtown churches lifeboats or showboats? Four hundred churches moved out of downtown New York while four million people were moving in. The greatest need in all the world is in the downtown districts of the cities of the world. How about our great downtown churches in Nashville surrounded by the greatest need in Nashville? Are these churches lifeboats or showboats? A lot of downtown churches in other cities forget the fallen, sinning, suffering hosts of humanity, struggling and sinking about them, cash in on their splendid real estate values and move out and build in style and splendor and worldly prestige. And some other downtown churches maintain their costly plants and high salaried staffs for visitation among their cultured and comfortable congregations and for the conduct of one ornate and elegant hour of public worship on Sunday morning, the Sunday evening hour and the Wednesday night prayer meeting having gone out of style. And homes are hovels, and hearts are breaking and hopes are blasted and men and women go down and souls are lost in deep and damning sin and little children, as fine as Jesus ever blessed and longs to bless, drift away in the downtown drag of the underworld or are wrecked by the ravages of vice, disease and death—and all these grim griefs are going on around these downtown churches. Are our great churches lifeboats or showboats?

We must answer for our own Church. It is in the saving business. It deplores the high percentage of its unenlisted membership but forty per cent of every dollar of its budget goes to Missions—the first check each week. And the First Baptist congregation supports, besides its contributions to other fine institutions, our *Neighborhood Missions*, operated by our good women and authorized by our Church, the Sunday on which the anniversary of our Lord's resurrection comes each year being set apart for this special offering to be made in our Sunday school and by all who will have a part. Every dollar given to this awful need all around is in downtown Nashville beginning from our Educational building where the daily Kindergarten for all children within reach, the Girls' Great Clubs, and the wonderful and worshipful Mothers' Club all meet. The money you give begins with these but it reaches out over the area around our Church for blocks and blocks to save homes and lives and souls. Under the leadership of Mrs. Jesse Roach and all who help her in any way the children and mothers and homes of 139 families this year have been ministered to.

We must reach all within reach around our Church. We have only begun. Downtown Nashville must be saved for Christ. Think of thousands sinking in reach of a lifeboat! We must throw out the lifeline with all our money and with all our might. God help us, every one, to make our most self-denying sacrificial gift this Sunday to *Neighborhood Missions*.

—Bulletin First Baptist Church, Nashville.

A Suggestion Worthy of Consideration

By T. L. HOLCOMB

THERE ARE NO DOUBT many individuals throughout our Convention territory who have even a small amount of money they would like to contribute to some worthy cause. We are listing some of the needs that the Sunday School Board is not able to meet as completely as it desires:

1. Money to provide for the free distribution of Bibles, Testaments, Gospels and tracts.
2. Improvement of church music, working in cooperation with the churches.
3. Improvement of church buildings through our Department of Church Architecture.
4. Enlargement of our religious ministries to children in needy sections of our Convention territory.
5. Equipment for camps at Ridgecrest for boys and girls.
6. A building at Ridgecrest equipped with studios and instruments where free instruction in church music can be given each summer.
7. Literature, hymn books, etc., for hospitals, orphanages and other benevolent institutions.
8. Enlargement of our cooperative effort in the interest of the Negro race.
9. Money sufficient to conduct a worthy religious program for our young men who have enlisted in the Defense Program of our Nation.

The Board Authorized to Receive Legacies

The Sunday School Board of the Southern Baptist Convention is incorporated under the laws of the State of Tennessee, and is authorized to receive legacies of personal property or devises of real property or interests therein, to be used in forwarding any and all of the purposes of the said corporation, and to own or hold any land or real estate, or interests therein, devised to them as may be provided under the terms of any will or devise.

For fifty years the business affairs of the Board have been conducted in such a way as to receive the confidence and commendation of the banks and other institutions of trust. Any bequest left to the Sunday School Board will be safeguarded and the terms of the will carried out according to the donor's request.

Increased Interest in the Brotherhood Movement Developing in Ocoee Baptist Association

E. K. WILEY, Secretary
Tennessee Brotherhood

We are in receipt of requests from pastors and laymen for literature on how to organize and operate a Brotherhood. It was a blessed privilege to spend two days in Ocoee Association, Sunday, April 20 at 11:00 a.m. in St. Elmo church with Pastor T. W. Callaway and his good people. We had a large congregation and spiritual service. In the afternoon with the Associational Missionary, Brother J. C. Williamson, we attended the Associational Sunday School conferences which met with Brainerd church where we had an interesting meeting with inspiring reports, Parker's Gap church winning both banners.

We were glad to have the opportunity of being with Brother R. W. Selman, North Side church in the Sunday night service, where a most hearty fellowship exists.

On Monday night, 7 p.m., April 21, according to previous plans we met with a group of men in the St. Elmo church for the purpose of organizing a Brotherhood Movement. We were gratified to hear these men express themselves as feeling the need of the Brotherhood Movement in their church and that they were ready to enter the movement and accept some definite assignment and join hands and hearts with each other and their pastor in an active endeavor to enlist more men in evangelism, stewardship and missions. May God lead us in planning a definite program for the enlistment of more men for Christ.

A Double Ordination

By the authority of the First Baptist Church of Nashville, Tennessee, Brethren Charles S. Wilson and Ray N. Sandefur were ordained to the full work of the gospel ministry at the same time at the regular Sunday morning service of the church, Sunday, April 27, 1941. So far as our experience and observation go, this was a unique service.

The following brethren composed the ordaining council: Drs. Hight C. Moore, Moderator; W. F. Powell, Pastor; Prince E. Burroughs, Clifton J. Allen, N. R. Drummond, Homer L. Grice and Walter M. Gilmore, Clerk. Dr. Burroughs preached the ordination sermon and Dr. Moore led the prayer.

Both of these brethren came to us recently from other denominations in which they had served as ministers. Brother Wilson had served faithfully and effectively as pastor in the Methodist Conference of Tennessee for twenty years. Brother Sandefur first united with the Christian Church. He has served successfully as pastor for several years in the north and northwest. These brethren met for the first time on the platform the hour they were to be ordained.

In both cases these brethren united with the First Baptist Church and were baptized, together with their families, without the least pressure or influence being brought to bear on them. Both testified that they had had a deep and growing conviction that they should change their church affiliations and since they were in perfect accord with what Baptists believe they united with the First Baptist Church.

They have made a favorable impression on our church membership. They are both well qualified in head and heart for most useful ministries. We commend them to the brotherhood. They will be happy to serve anywhere the Lord may lead. Their addresses are: Rev. Charles S. Wilson, 2209 Murphy Rd., Nashville, Tennessee; Rev. Roy N. Sandefur, 1900 Grande Ave., Nashville, Tenn.

April 29, 1941.

—WALTER M. GILMORE.



REV. C. S. WILSON

(No cut of Bro. Sandefur was in hand.)

-- Book Reviews --

THE SON OF CONSOLATION by J. Gilliam Hughes, D.D., pastor of the First Baptist Church, Kingsport, Tennessee. Broadman Press, Nashville, Tennessee. Copyright 1941 by the publishers. 101 pp. \$1.00.

This little book of ten sermonic chapters by one of the most beloved Tennessee pastors, whose ministry has been steadily constructive and successful, is a study of the life and work of that interesting New Testament character, Barnabas, the meaning of whose surname, bestowed upon him by the apostles, gives the book its title. So far as this reviewer knows, this is the first book concerning Barnabas ever to be published. It is the author's first service in writing a book, and royally has he succeeded. He has been so evidently intrigued by "Josés, who by the apostles was surnamed Barnabas," that his soul expresses itself through his pen in a fine and deserved and beautiful tribute to "The Son of Consolation."

The book is a quiet, understanding and thorough presentation of Barnabas and his many-sided qualities. It is more than that. In its picture of Barnabas, it unfolds what every Christian layman should be; in fact, what every Christian should be. Information, devotion and inspiration are set forth in excellent balance. There is a refreshing blend of humility, simplicity, doctrinal clarity, spiritual insight, practical application and calm faith clothed in clear speech.

The reading of this little book brought a real blessing to this reviewer, and he believes that others will find in it the same blessing. It is a book which manifestly came from the heart and it calls appealingly to the heart. "The Son of Consolation" will make you want to be a better Christian.

O. W. TAYLOR.

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.

THE RECENT DEATH of Mr. and Mrs. N. C. Higdon of Reliance, Tenn., came as a great shock to their many friends.

Mrs. Higdon died suddenly on March, 1940. Hardly 3 months later, February 15, 1941, Brother Higdon went to join her. Their death was a blow to the Baptist family of the Polk County Association. Mr. and Mrs. Higdon lived all their lives at Reliance, Tenn. Brother Higdon and wife loved, and were devoted to the following institutions:

1. The Home in which they lived was a typical southern home, a place where the preacher, judge, politician, beggar, neighbor could find a place of refuge without price of any sort. No one could enter his home without feeling a definite, Christian influence.

2. He belonged to the Reliance Baptist Church, in which he was a deacon and a teacher of highest rank. According to record Brother Higdon was the first layman in this mountain section who really caught the vision of Progressive Church work. He believed in a properly supported ministry and all the work that the Southern Baptists sponsor. He was a charter member of the Polk County Baptist Association. Brother Higdon never missed a session since its organization. He was a great booster of the BAPTIST AND REFLECTOR. The first pastorate was his church. One of the first things he did to me as a beginner was to subscribe for the paper for me. One condition of being his pastor was reading the BAPTIST AND REFLECTOR.

It would take a book to tell all the noble things God accomplished through this father and mother. They left a vacancy in the Lord's work that only God can fill. They will live long in the memory of Polk County Baptists. Their funeral was conducted at their home, by Rev. Paul Culpepper and a great host of friends attended.

REV. PAUL CULPEPPER.

Brotherhood at Raleigh

DEAR BRO. WILEY:

In answer to your request will state that our Brotherhood is going along very well. We have emphasized visiting very much, and each third Sunday afternoon is set aside for visiting. This has resulted in getting some men in church who have not been coming.

We also have a special man to solicit subscriptions to BAPTIST AND REFLECTOR. This has resulted in several subscriptions.

We are now planning to sponsor an R.A. encampment with expenses borne by the Brotherhood, also we are sponsoring a building impound campaign.

Our Men's Bible Class has grown in number and attendance, which I think can be attributed to the Brotherhood work.

I find this a very hard task but one that will repay if we work hard enough. Our danger is in becoming discouraged too soon.

Some of our men, I think, will go to Convention on special train.

Cordially,

W. F. CARLTON.

Sometimes BAPTIST AND REFLECTOR hears the regret, if not the criticism, expressed that in some cases it publishes news items "late." We offer the following explanation:

1. In almost every case when items are published late, it is because the items were not sent us soon enough for earlier publication. For instance, if a news item reaches the office later than Friday of the present week, it cannot be published until week after next.

2. In many instances, items are sent us in church bulletins and rear sheets and in letters which are already old when they reach us.

3. Items sent in during any given week must wait until the following week for publication because the then present week's issue of the paper has already been made up and is being set up in type.

4. Sometimes all available space in a given issue is taken, requiring certain news items to wait till a later issue. BAPTIST AND REFLECTOR does not have as many pages as certain other state papers, hence cannot publish certain things at times as quickly as it would if it had more pages.

5. An investigation and comparison will show that BAPTIST AND REFLECTOR is, on the whole, as up to date in its news items as other papers are. We recall an instance when a 24-page Baptist state paper published 9 news items which had been published the week before in the 16-page BAPTIST AND REFLECTOR!

6. Moral: Don't jump at conclusions. Send in your news items promptly. Type them if possible or write them clearly and make them concise. Send in fresh news; if the news is stale, please do not send it. Thursday of each week is the deadline for Sunday School and Training Union attendances for publication the following week. Friday is the deadline for other news items for publication the following week. If all available space is taken and your item has to wait, be patient with your state paper. And please send in fresh news items concisely written and send them promptly, the earlier in the week the better, and sign your name.

AMONG THE BRETHREN

Blessings on the memory of Fleetwood Ball, who for forty years, wrote items in whole or in part on this page and who died early on the morning of May 1. True yokefellow, you will be greatly missed. Turn to the editorial page for a fuller account.

—B&R—

S. G. Shepherd, Gladesville, reports the close of a good meeting at Fellowship Church in Rutherford County. There were 35 professions of faith and 34 additions to the church.—From THE BAPTIST, Aug. 23, 1874.

—B&R—

Commemorating the close of eighteen years of service in Tennessee, and in honor of the anniversary of the beginning of his pastorate with Belmont Heights Church, Nashville, prior to his becoming editor of BAPTIST AND REFLECTOR and later state secretary, Secretary John D. Freeman was guest preacher at the Belmont Church Sunday, May 4th. He is leading the church this week in a School of Missions with State Missions as the subject. Pastor R. Kelly White features such a school each year.

—B&R—

Pastor Mark Harris of Speedway Terrace Church, Memphis, has just closed a splendid ten days' revival with Pastor Thomas H. Croxton at Monticello, Ark. There were 61 additions, 45 of them by profession of faith and baptism. The meeting was a harvest of fine pastoral sowing. During the meeting a splendid Intermediate Choir was featured under the direction of Mrs. Garrett and Mrs. Croxton.

—B&R—

From Washington, D. C., we have received an unsigned news note. As announced many times before, we cannot use anonymous letters or articles or news items, unless it should be some clipped poem or article used at rare intervals. Please sign all communications or items of any kind.

—B&R—

W. Douglas Hudgins, pastor Broadway Baptist Church, Fort Worth, Texas, was the speaker for the 1941 Faculty-Senior Banquet of the Southwestern Baptist Theological Seminary on April 24. Southwide Secretary of the B.S.U., Frank Leavell, who had been at the Seminary for three days of conferences and addresses, was an outstanding visitor. President Scarborough of the Seminary recently conducted a revival with Pastor Frederick E. Smith and the First Church,

Greenville, Miss., resulting in 75 additions, 50 of them for baptism.

—B&R—

Evangelist C. L. Hammond of Knoxville has just closed a splendid revival with Riverside Baptist Church, Knoxville, R. C. Barnes, pastor, resulting in 42 additions to the church. At present he is with Pastor W. C. Hareldt and White Oak Church, Chattanooga, in a meeting with 22 additions at the last report and a great spiritual uplift in the church.

—B&R—

Promoted jointly by the Bible School and the Training Union, Christian Home Week was observed by Pastor John A. Huff and the First Church, Chattanooga, the week of May 4.

—B&R—

With Frank W. Wood of the Fifth Avenue Church, Knoxville, doing the preaching and Harry Wester of Harriman leading the singing, the First Church, Erwin, Dwight H. Willett, pastor, recently held a revival in which there were 11 additions by baptism. Eighty young people were elected to serve in definite positions in the church besides those who were faithful to sing in the choir during the meeting, including a large Junior Choir. It was a gracious revival.

—B&R—

With J. Gilliam Hughes, pastor of the First Church, Kingsport, preaching and John Otha Black, pastor of the Second Church, Columbia, leading the singing, Pastor H. L. Carter and the First Church, Dickson, recently held a gracious meeting with 11 additions and 2 more additions the Sunday following the close of the meeting. The pastor speaks in high praise of the visiting workers.

—B&R—

Associate Pastor L. B. Cobb of the First Church, Shreveport, La., preached in a revival in the First Church, Covshalta, La., resulting in 55 additions, then went to direct the music in a revival in Avondale Baptist Church, Jacksonville, Fla., J. R. Black, pastor.

—B&R—

N. M. Stigler, pastor of the First Church, Blackwell, Okla., did the preaching in a recent revival with Pastor W. A. Boston and the First Church, Hobart, Okla., which resulted in 86 additions, 56 of them for baptism. The singing was in charge of Ira C. Prosser. Both the ministers are ex-Tennesseans.

Word has come of the death, we presume on April 25, and the burial on April 26 of D. Edgar Allen, pastor of the Englewood Baptist Church, Englewood. BAPTIST AND REFLECTOR has no further data in hand and only got the report of Bro. Allen's death through another. In school days, Bro. Allen was the editor's teacher in geometry. We have loved him through all these years. We trust that a fuller account of his death will be sent us later. Blessings be on his memory and God's grace be upon his loved ones.

—B&R—

Succeeding O. G. Lawless, who went to the pastorate of the Albany Baptist Church, Albany, Ky., J. W. Wood, new pastor at Byrdstown, is on the field, having begun work Sunday, April 20.

—B&R—

Sunday afternoon, April 27, Oak Grove Baptist Church in Blood River Association in Kentucky, J. H. Thurman, pastor, ordained Henry Franklin Paschal to the full work of the gospel ministry. J. E. Skinner, Jackson, Tenn., L. D. Wilson, J. H. Thurman and Sam P. Martin, each of Murray, Ky., and W. G. Blakely, Hazel, Ky., constituted the presbytery. Bro. Paschal is in his 19th year and has been called as pastor of North Fork Baptist Church, Western District Association (Tenn.) near his home church and community. He is a student in Union University, Jackson. God bless him abundantly in his responsible work.

—B&R—

Announcement comes of the engagement and approaching marriage early in June of Miss Thelma Elaine Stigler, daughter of Dr. and Mrs. Nolan M. Stigler of the First Church, Blackwell, Okla., and Lt. James N. Hall of San Antonio, Texas, son of Mrs. S. H. Hall and the late S. H. Hall of Martin, Tenn. The wedding will be solemnized in the First Baptist Church, Blackwell, with the bride's father officiating. Congratulations

—B&R—

C. E. Gadsey, 3828 Baxter, Nashville, Tenn., is engaged in the collection and classification of historical material, especially old historical material. If any of our readers know of any old historical material which might be made available to him or made accessible to him for copying, write him at Nashville.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 27, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	241	125	Elizabethton: Eastside	133	85	Memphis: Bellevue	2051	695
Apison	151	82	First	488	181	Boulevard	580	214
Arlington: Brunswick	45	20	Immanuel	103	66	Central Avenue	561	164
Athens: First	328	70	Little Mountain	96	218	LaBelle	581	206
Bells: Midway	73	70	Side	257	120	Prescott Memorial	410	156
Bolivar: First	140	60	Side	120	214	Speedway Terrace	538	276
Parran Chapel	60	113	Side	214	179	Union Avenue	1231	264
Butler	212	52	Side	179	106	Murfreesboro: First	478	116
Chapel Hill: Smyrna	61	52	Side	106	56	Taylor's Chapel	90	62
Chattanooga: Avondale	539	138	Side	56	77	Westvue	185	77
Central	331	84	Side	77	95	Mount Juliet: Green Hill	57	28
Chamberlain Avenue	336	117	Side	95	112	Nashville: Belmont Heights	763	188
Clifton Hill	520	95	Side	112	235	Edgefield	386	76
Concord	250	125	Side	235	57	Inglewood	328	103
Eastdale	273	105	Side	57	119	Grace	976	219
First	1003	135	Side	119	258	Park Grove	468	42
Norridge	464	54	Side	258	124	New Tazewell: First	115	95
South St. Elmo	139	41	Side	124	184	Paris: First	382	117
Spring Creek	97	78	Side	184	479	Rockwood: First	228	59
Tabernacle	435	88	Side	479	85	Rogersville	330	75
White Oak	200	78	Side	85	90	Seymour: Grandview	62	75
Woodland Park	874	144	Side	90	110	Shelbyville: First	205	52
Cleveland: Big Springs	274	44	Side	110	106	Soddy: Oak Street	128	55
Columbia: First	319	105	Side	106	46	Townsend: Bethel	148	205
Dandridge	105	102	Side	46	143	Union City: First	549	112
Dyersburg: First	521	102	Side	143	74	Walter Hill: Powell's Chapel	115	112
			Side	74		White Pine	130	
			Side					

In connection with the preceding paragraph, BAPTIST AND REFLECTOR wishes to request that if any of our readers anywhere know of any copies of the following papers which might be sent to it or which might be examined, they communicate with the editor at 149 Sixth Avenue North, Nashville, Tenn. These papers are: "The Baptist," "The Tennessee Baptist," "The Baptist Reflector," "The American Baptist" and "The American Baptist Reflector." These papers were all published prior to 1888 and were predecessors of "BAPTIST AND REFLECTOR." We would like to make a file of these papers if possible or, at least, to have access to them for historical references. Any courtesy shown us along this line will be greatly appreciated.

—B&R—

The baccalaureate sermon of Grand Junction High School was preached Sunday, May 4, by McKnight Fite, popular pastor of the local Baptist church.

—B&R—

Spring Creek Baptist Church, Chattanooga, W. C. Tallent, pastor, raised \$90.00 on its building fund Sunday, April 27. The new building is progressing nicely.

—B&R—

The following friends visited the BAPTIST AND REFLECTOR office this week: Tom L. Roberts, Martin; Dr. Jacob Gartenhaus, Atlanta, Ga.; Clinton Wright, Jackson; A. D. Nichols, Jonesboro; J. C. Williamson, Chattanooga.

—B&R—

Pastor Ramsey Pollard of the Broadway Church, Knoxville, writes in high praise of the work of Evangelist Hyman Appelman of Texas; Mr. J. G. Price, Educational Director of the church, and Sterling Price, Music Director, in a recent revival in which there were 256 additions, about 175 of these coming on profession of faith.

—B&R—

Pastor Roy O. Arbuckle and the Boulevard Church, Memphis, were recently assisted in a revival by Pastor James L. Sullivan of the First Church, Ripley, resulting in 32 additions.

—B&R—

The First Church, Athens, Charles S. Bond, pastor, had an average attendance of about 50 in a Sunday School Training Course in which State Superintendent Jesse Daniel taught "Building a Standard Sunday School."

—B&R—

The annual commencement exercises of the Southern Baptist Hospital, New Orleans, will be held in St. Charles Avenue Baptist Church Thursday evening, May 8, with Dr. Rupert Naney of Oklahoma City delivering the address. There are 45 members of the graduating class from eight states.

—B&R—

Mrs. Thos. C. Corum of Fountain City has sent in 6 subscriptions; Mrs. R. C. Young, Pulaski, 10; and Rev. S. E. Loxley, Bristol, 20. Thank you, friends. Who'll be next?

"My wife and I feel that we can't get along without the state paper."—J. N. Gryder, Madisonville.

"To be sure I want the paper to keep coming. After taking it for the last 40 years, I sure would miss its weekly visits."—Mrs. J. T. PrPewitt, Clarksville.

"The paper has been in our home since before I can remember and I would feel lost without it. The editorials are so kindly, yet strong and ever helpful. It seems to me that the paper as a whole grows better and more interesting."—Miss C. Olive Martin, Thompson Station.

"I do not wish to miss a copy. I feel that it is safe reading for the children and I like to keep informed on denominational happenings also. I like the editorials and, in fact, every feature of the paper."—W. J. Jarrell, Chapel Hill.

ARE YOU A SUBSCRIBER TO YOUR STATE PAPER?

—B&R—

Oak Street Church, Soddy, burned all notes and dedicated its building free of debt Sunday, April 27.

At the annual meeting of the Board of Directors of the American Baptist Seminary on April 23, among other interesting things it was brought out in the report of President J. M. Nabrit that there has been a total enrollment of 161 in the Seminary this year in its several aspects and that there are two candidates for the Master of Theology degree and one young woman for Bachelor of Religious Education degree. The Seminary is an exceedingly important institution and is doing an exceedingly important work.

—B&R—

On a recent Sunday Eastdale Church, Chattanooga, R. R. Denny, pastor, received 13 grown people for baptism and 7 by letter.

—B&R—

Sunday, April 27, Temple Church, Memphis, V. E. Boston, pastor, had 11 additions, 5 by baptism, and closed its Loyalty Revival with 27 additions during the week.

—B&R—

ANNIVERSARY PROGRAM

On Sunday, April 27, Poplar Heights Sunday School celebrated its 18th Anniversary with morning, afternoon and evening services with dinner on the ground. Twenty-three of the original members were present. Dr. R. E. Guy, Jackson, who organized the school, preached in the afternoon when a young couple renewed their vows to the Lord. The pastor preached in the morning and the Lord's supper was observed in the evening with 52% of the resident members present. We have had 11 superintendents, 9 secretaries and only two pastors. The past two years have been Standard, and for two years Bryan Frey and Roy Rushing have conducted the Sunday School of the Air over WJJS each second Sunday morning. Not one year has passed without baptisms being reported from the school. During the last five years, many of our teachers and officers have moved into other communities and are now actively serving in 8 other schools. Who said a country Sunday school couldn't manufacture its own capable workmen?

L. G. FREY, Pastor.

—B&R—

The sixtieth annual Commencement of Harrison-Chilhowee Baptist Academy will be held May 1 to 9:

- May 1—Musical Recital
- May 3—Alumni Banquet
- May 4—Religious Program
- May 5—Oratorical and Reading Contests
- May 6—Annual Play
- May 7—Senior Class Night
- May 8—Baccalaureate Sermon by Dr. John A. Huff, Chattanooga
- May 9—Commencement Address by Dr. John J. Hurt, President of Union University, Jackson

All programs will begin at 7:30 p.m.
Diplomas are to be awarded to 28 students.

ROY ANDERSON, Principal.



REV. CLOVIS A. BRANTLEY
preaching at the Rescue Mission in New Orleans, of which he is superintendent.

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen baptized 7. *Apison*—Pastor Ramsey received for baptism 1. *Chattanooga*—Avondale, Pastor McDaniel received by letter 15, baptized 6; Central, Pastor Moore received by letter 3; Concord, Pastor Frazier received by letter 1, for baptism 11; Eastdale, Pastor Denny welcomed by letter 4, for baptism 5, baptized 5; First, Pastor Huff baptized 13; So. St. Elmo, Pastor Ziegler received for baptism 2; White Oak, Pastor Horlitt received by letter 5, for baptism 11; Woodland Park, Pastor Williams received by letter 4, for baptism 1. *Dyersburg*—First, Pastor Vollmer received by letter 1, for baptism 1. *Elizabethton*—First, Pastor Starke baptized 2. *Kingsport*—First, Pastor Hughes received 5 additions, baptized 4. *Knoxville*—Broadway, Pastor Pollard welcomed by confession 60, by letter 33, by statement 8; John Sevier, Pastor Cross received by letter 3; Oakwood, Pastor Creasy received by letter 2, baptized 3; So. Knoxville, Pastor Haynes received by letter 1; Valley Grove, Pastor Bishop received by confession 3. *Maryville*—Grandview, Pastor Hall received by profession 1, by letter 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 9, by baptism 6, baptized 5; Boulevard, Pastor Arbuckle welcomed by letter 3, for baptism 9, by statement 2, baptized 16; Central Avenue, Pastor Turner received by letter 1; La Belle, Pastor Renick received by letter 5; Speedway Terrace, Pastor Harris received by letter 2, for baptism 1; Temple, Pastor Boston welcomed by letter 6, for baptism 5, baptized 10. *Murfreesboro*—Westvue, Pastor Medlock received 1 addition. *Nashville*—Belmont Heights, Pastor White received by letter 5, by baptism 2; Grace, Pastor Ewton received by baptism 5, by letter 1; Park Ave., Pastor Clark received by letter 7. *Townsend*—Bethel, Pastor Smothers received by profession 2, by baptism 3. *White Pine*—Pastor Masden received by letter 1.

Briefs Concerning the Brethren

Called and Accepted

- Charles Dickson, Second Baptist Church, W. Frankfort, Ill.
- E. M. Causey, Foley, Ala.
- Ira Peak, First Baptist Church, Ardmore, Okla.
- C. O. Huber, First Baptist Church, McLean, Texas.
- Max Armitage, Southside Baptist Church, Okmulgee, Okla.
- Howard L. Arthur, Port Norfolk Baptist Church, Portsmouth, Va.
- John Wesley Clark, First Baptist Church, Monticello, Ga.
- J. B. Kenyon, Boston, Ga.
- Samuel M. King, Joyce City Baptist Church, El Dorado, Ark.

Resigned

- R. C. Miller, Jr., First Baptist Church, Atoka, Okla.
- Charles H. Durham, First Baptist Church, Lumberton, N. C.
- Paul Montague, Central Baptist Church, Winchester, Ky.
- A. W. Taylor, Hialeah Baptist Church, Miami Springs, Miami, Fla.
- W. E. Brown, First Baptist Church, Richland Springs, Texas.

Ordained

- Patrick Henry, Hunter Memorial Baptist Church, Mobile, Ala.
- Douglas Crow, First Baptist Church, Bolmorhea, Texas.
- Charles S. Wilson, First Baptist Church, Nashville, Tenn.
- Ray N. Sandefur, First Baptist Church, Nashville, Tenn.

Died

- John L. Whorton, First Baptist Church, Longview, Texas.

Southern Baptist General Convention of California

Bakersfield, California.

DEAR DR. TAYLOR:

The organization of The Southern Baptist General Convention of California and this petitionary letter for fellowship with The Southern Baptist Convention are movements on the part of Southern Baptist who are now living in California. These movements have not been suggested nor encouraged by any outside person or organization. We organized our Convention in order to have an avenue through which we may be able to cooperate with the Southern Baptist Convention in doing worldwide mission work, without having to sacrifice faith and practice.

Hundreds and thousands of Southern Baptists who have come to California to make their homes, are anxiously watching to see what will be done with this petition. If it is accepted, our people will be encouraged and they will double their energy to build in this state a great Baptist Convention. We want to Cooperate.

If, after you have read the Petitionary Letter, there are questions you wish to ask concerning the organization and work of our Convention I will be glad to have you write me.

Trusting that we shall be given favorable consideration when the letter is presented to the Convention, I am

Cordially yours,

R. W. LACKEY,
Executive Secretary.

Bakersfield, California

TO THE SOUTHERN BAPTIST CONVENTION in annual session assembled in the City of Birmingham, Alabama, May 14th, 1901.

Dear Brethren:

We, the brethren of the Southern Baptist General Convention of California, do hereby petition you to admit us to your fellowship as a co-operating constituency. Our Convention was organized at Shafter, California, on the 13th day of September, 1940, with more than one hundred (100) messengers from Southern Baptist Churches present and taking part in the election of the officers and the adoption of a Constitution and By-Laws.

We are in full sympathy and accord with the Southern Baptist Convention in all its methods and plans of doing world wide Mission work. Our convention has a co-operating constituency of more than twelve hundred (1200) members, with (. . .) churches actually contributing to the Co-operative Program of the Southern Baptist Convention through this state office. The churches co-operating with our Convention have adopted Articles of Faith written by J. M. Pendleton or some similar Articles of Faith. They do not believe in Open-Communion, neither do they accept Alien Immersion.

If you see fit to welcome us as a co-operating constituency we pledge our full cooperation to the work of the Southern Baptist Convention.

Done by order and in behalf of the Southern Baptist General Convention, this the 29th day of March, 1941.

SAM WILCOXON,
President
V. E. WOLBER,
Recording Secretary.

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Southern Baptist Chaplains

By RUFUS W. WEAVER, Chairman
General Committee on Army and Navy Chaplains

The Chief of Chaplains reports on March 19, 1941 that 117 Southern Baptist ministers have been commissioned in the Chaplains Reserve Corp and that 50 are now in active service. On account of the wide-spread interest in the location of these men, the Chief of Chaplains' office has furnished me with their addresses and assignments as of March 20, 1941.

ALABAMA	CITY	CAMP ASSIGNMENT
Alexander, Richard Lincoln	Lowndesboro	20 Eng. Regt., Ft. Benning, Ga.
Shoemaker, Albert C.	Frisco City	70th C. A., Camp Stewart, Ga.
ARKANSAS		
Johnson, Richard L.	Lonoke	8th Div., Ft. Jackson, S. C.
Kilburn, John Wallis	Little Rock	A. & N. Gen. Hosp., Hot Springs, Ark.
Whaley, Harvey T.	Pine Bluff	45th Div., Ft. Sill, Okla.
FLORIDA		
Beach, Benjamin Smith	Miami	Recep. Cent., Camp Blanding, Fla.
Mines, Marshall G.	Titusville	2nd Div., Ft. Sam Houston, Tex.
Nelson, Lawrence Milton	Dania	Armd. Force, Ft. Benning, Ga.
Yopp, Troy Bryant	Brandon	2nd Armd. Div., Fort Benning, Ga.
	Boca Grande	4th Div., Fort Benning, Ga.
GEORGIA		
Allison, Willard Pierce	College Park	4th Div., Ft. Benning, Ga.
Brooks, Edgar B.	Donalsonville	13th C. A., Ft. Barrancas, Fla.
Clark, Charles Gibson	Macon	Inf. Repl. Cent., Camp Wheeler, Ga.
Cochran, B. Frank	Chickamauga	9th Div., Ft. Bragg, N. C.
Cooper, Green A.	Albany	8th Div., Ft. Jackson, S. C.
Deal, Wiley Roy	Brunswick	30th N. G. Div., Ft. Jackson, S. C.
Hope, Charles Anderson	College Park	1st Cav. Div., Ft. Bliss, Tex.
Woodward, Luther Washburn	Hopeville	9th Div., Ft. Bragg, N. C.
IDAHO		
McCray, Skelton Mack	Boise	A. M. Repl. Cent., Ft. Francis E. Warren, Wyo.
ILLINOIS		
Vick, Maynard U.	Thebes	Inf. Repl. Cent., Camp Croft, S. C.
KENTUCKY		
Hargrove, Harry Wilson	Paducah	Fort Knox, Ky.
Maddox, Samuel F.	Louisville	Armd. Force, Ft. Benning, Ga.
Moseley, Evans T.	Beaver Dam	Recep. Cent., Fort Sill, Okla.
Travis, Paul W.	Allensville	Ft. Eustis, Va.
LOUISIANA		
Blackford, Ernest John	New Orleans	37th Div., Camp Shelby, Miss.
MARYLAND		
Lambrides, John G.	Laurel	Fort Jackson, S. C.
MISSISSIPPI		
Brown, Willis Alfred	Shuqualak	17th F. A., Ft. Bragg, N. C.
MISSOURI		
Hinson, Arthur	Ironton	45th Div., Ft. Sill, Okla.
Milner, Everett W.	Sikeston	Recept. Cent., Fort Bragg, N. C.
Whaley, Charles A.	Columbia	45th Div., Ft. Sill, Okla.
OKLAHOMA		
Basken, Carrel Alden	Shawnee	45th Div., Ft. Sill, Okla.
Collier, Raymond	Haileyville	Lowry Fld., Denver, Colo.
NORTH CAROLINA		
Biles, Thomas H.	High Point	4th F. A., Ft. Bragg, N. C.
Holland, Thomas C.	Mooreboro	Station Complement, Camp Blanding, Fla.
Morison, Jack Paul	Raleigh	Orlando Air Base, Fla.
Proctor, Thomas G.	Ridgecrest	Recep. Cent., Camp Shelby, Miss.
Ruffin, James Artemus	Spot	50th Div., Ft. Jackson, S. C.
PENNSYLVANIA		
Freeman, Ira	Pittsburgh	Office, Chief of Chaplains, War Dept., Washington, D. C.
SOUTH CAROLINA		
Gregory, Harry Howard	Pauline	Recep. Cent., Ft. McPherson, Ga.
Vann, Luther Rochester	Sumter	Camp Lee, Va.
TENNESSEE		
James, Joseph W.	Humbolt	Army Air Base, Savannah, Ga.
TEXAS		
Fagan, Lemuel T.	Grand Prairie	2nd Div., Ft. Sam Houston, Tex.
Heard, Dan Hubbard	Waco	Camp Hulen, Texas
Nicholson, Lester E.	Seminary Hill	Barksdale Field, La.
Rambo, Albert Elvin	Muldoon	Ft. McDowell, Calif.
VIRGINIA		
Adams, William B.	Orange	Fort Eustis, Va.
Clark, Archie D., Jr.	Chatham	4th Div., Ft. Benning, Ga.
Frieh, Clifford Field	Marion	Camp Lee, Va.
Stamps, Frank H.	Grundy	Sta. Comple., Camp Shelby, Miss.
VERMONT		
Hanson, Chester P.	Roxbury	Recep. Cent., Fort Devens, Mass.

★ Why does God permit War?

★ Is He on "our side" or the other?

★ Why does He not end War now?

★ Is His victory the kind we wish ours to be?

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