

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN

SEE BAPTIST CONVENTION

VOLUME 107

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NUMBER 41

DO NOT PUT THIS OFF!

LAWSON H. COOKE

CHURCHES are now arranging their budgets for 1942. It will be a serious mistake for any church not to include the state paper in next year's budget.

To begin with, it is as legitimate a budgetary item as is the Sunday School, Training Union, Brotherhood, or W. M. U. literature. Of course, Baptists can be enlisted to a certain extent without the paper, but it will be impossible to interest them in the total program of the denomination unless they are informed regarding every phase of that program. In no other publication, as in the state paper, can they have this information.

No church could make a better business investment than by sending the state paper into the homes of its members. If the regular reading of the state paper for twelve months does not result in increasing the offerings more than the cost of the paper, then there is something wrong with the state paper, and I should be the first to say, "cut it out."

There is no question, however, that the results will be many, many times over the cost of the paper, and this in addition to the development of the spiritual life of the members, which, of course, is the most important consideration of all.

Remember State Mission Offering October 26

Baptist and Reflector

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EDITORIAL

Points With The Pen Point

BECAUSE OF THEIR pliability many church members are a liability.

A church should be both a demonstration station and a power house.

Many Christians are still in swaddling clothes when they ought to be in working clothes.

We heard of two men who had an argument and a fuss over which one of them had the most humility.

A padlock should be placed on notorious immoral joints—also on the mouths of certain people.

The man who is doing his duty in giving likes sermons on giving, but the man who is not does not.

Unregenerate Men Cannot Live Regenerately

MEN OUGHT TO ACT according to the law of love." "Men ought to live together as brothers and bring in a just social and economic order." Time and again one hears these statements. They are unquestionably true.

What is the law of love? "The law of Christ" defines it. It is a spiritual, not a natural, matter. And men are not brothers in the true and effective sense until they are brought together in the sacred brotherhood in Christ.

This brotherhood is not effected nor the law of love followed until the love of God is shed abroad in the hearts of men. This is not done except in regeneration. Regeneration does not take place except through the Gospel of the grace of God received into the heart by faith. God's way of regeneration is "through the gospel" (I Cor. 4:15), even "with the word of truth" (James 1:18).

Yet many social enthusiasts reject and pervert the Gospel of grace centered in the atoning cross. And then, having disemboweled and rejected the true Gospel, they insist that men abide by the law of love and live together as brothers. They propose a structure without the only foundation on which it can be built. They propose the fruit without the tree and the root.

It is impossible for unregenerate men to live according to regenerate standards. That is only folly which lays down Christian ideals and then expects any portion of human society to live up to them except that portion which has been born again. The indispensable things in the "construction of a new and just social order" are the old Gospel of grace and regeneration.

The church of God has been dealing in these things all along. No "new" message is needed.

From Center To Circumference

ONESIMUS was a runaway slave. Probably he had also defrauded his master, Philemon. Philemon was a Christian.

In the meantime, Onesimus came under the influence of Paul and was converted. Paul sent him back to Philemon and with him sent a letter of exquisite tact and beauty on behalf of Onesimus.

Paul asked Philemon to receive Onesimus "no longer as (simply) a servant, but more than a servant, a brother beloved." Quite evidently Paul was successful in his plea. And one is certain that any "racial" or "economic" or "social" problem which may have existed before was happily solved in this atmosphere and in this blessed brotherhood in Christ.

This is the way genuine Christian love acted in and did something about social and economic relationships and problems in those days. It worked from the center to the circumference, not from the circumference to the center as some "social gospellers" of today appear to propose. Neither Jesus nor Paul nor others in those days organized a crusade against the corrupt and oppressive Roman government and society nor lined up the churches as such to bring in "a new order" by legislative means. But they did accomplish genuine and tremendous results by the regenerative route.

If one has doubt along this line, he can investigate and see that this old Gospel route and method has accomplished more genuine and thorough social reform than any substitute which has ever been proposed. It is true that such results have not been universal in society, for the Gospel has not been universally received even where it has been preached. But neither has or will any substitute for it line up all men in its behalf. In fact, the universal regeneration and renovation of society in the present age is nowhere set forth as a prospect in the Word of God.

But the Gospel of grace and regeneration has accomplished more in the uplift of human society than socialism, academic or otherwise, ever has and ever will. The latter creates more problems than it solves.

In The Interest of Variety

MANUSCRIPTS of Southwide character and interest and relationship are rightly sent to all the state papers. In this regard there is necessarily and properly a measure of "sameness" in the state papers.

But apart from such as this, BAPTIST AND REFLECTOR believes that the papers ought to have distinct individualities and variety. Editors and contributors should cooperate to that end.

One way in which this can be done is for certain contributors to discontinue the practice of sending copies of the same material to the several state papers, except that of Southwide significance previously referred to. Instead, let the copy be sent to one paper only, leaving it to the others to reproduce the material if they so desire.

But some contributors send manuscripts to all or to several of the state papers. Because of previously received material or because of lack of space some of the papers may not be able to publish the material as promptly as others. Publishing it after the others, these papers run the risk of being looked upon as "behind time" or as mere copyists, when they have been unable to publish the material as soon as those papers which have more pages. This could be avoided if contributors would not send material to the papers indiscriminately and the interests of greater variety would be served.

We record here our appreciation of one contributor who invariably sends a notation with his manuscripts, "Sent to other state papers" or "Not sent to any other paper," as the case may be. That is fair, and it is then left to the editor to decide whether to publish or not under the circumstances. We believe every contributor owes it to a paper to state whether the manuscript has been sent to other papers if it has been thus sent. The other day a contributor left a manuscript in the office, stating that it had not in that form been sent to other papers, "Because," said he, "that would not be ethical from a journalistic viewpoint." That is worth pondering.

IN GOOD FAITH

Nazism In America

By REV. WILLIAM C. KERNAN, Director,
Christian Institute for American Democracy,
415 Lexington Avenue, New York City.

WE HAVE A RIGHT in America to speak for or against the government's foreign Policy.

But, Christians have no other choice than to be concerned when the issue of racial and religious bias is introduced into the debate concerning our foreign policy. Mr. Charles Lindbergh is guilty of introducing that note in his recent speech in Des Moines, Iowa, when he accused Jewish Americans of "agitating for war."

This is not sticking to the real issue. Neither is it debating the question of our foreign policy on its merits. This is perverting the issue by injecting irrelevant and untruthful accusations against one group of our people who are Americans in the very same sense as the rest of us are Americans.

This is a direct importation of Nazi methods into the United States. It is the way in which Hitler rose to power in Germany. He did not discuss issues, as they ought to be discussed, in the light of justice and truth. Instead, he incited the people by stirring up hatred against the Jews, thus turning attention away from the real issues. Hitler and his Nazis did not attack Communism as Communism, which would have been a reasonable approach to the question. Instead, they blamed the Jews for Communism, which was neither reasonable nor true. They did not attack international banking on the ground that, in their opinion, it is an undesirable financial system. Instead, they laid the responsibility for it on the Jews, which was, again, unreasonable and untrue, since most international bankers are not Jews but Gentiles.

And when it came to excusing their unjustifiable and unprovoked attacks upon smaller nations, Hitler and his Nazis sought to relieve themselves of the responsibility for the carnage that has followed by blaming the Jews for the war!

That is the Nazi line. That is precisely the line pursued by Mr. Lindbergh in his Des Moines speech.

A comparison of the words of Mr. Lindbergh with the earlier pronouncements by Hitler and the Nazis shows the latter have found a voice in America; that in listening to Mr. Lindbergh on September 11th we were listening, in reality, to Hitler. We were witnessing the use of anti-Semitism as a political weapon in the United States exactly as the people in Germany have witnessed its use as a political weapon there. This is not a matter of questioning Mr. Lindbergh's motives. It is simply a matter of fact.

Anti-Semitism in Germany marked the beginning of the Nazi tyranny in Europe. Anti-Semitism in America will lead to the same thing here. Prejudice against Americans, who are Jews, will end, as the experience of Germany shows, with hatred against other Americans who are not Jews.

There is a sequence here that is fatal to the life of democracy, and that finally silences Christians as well as Jews. There is an influence at work here which is the direct opposite of Christian influence. It relies upon blind prejudice and false charges to win its point; Christians rely upon truth and justice. It spreads hate and disunity among men; Christians are committed to love and brotherhood.

The burden rests upon Christians, who are largely responsible for democracy in America, to insist that Nazi bigotry and anti-Semitic hatred be ruled out, and kept out, of the debate concerning America's foreign policy.

"If you spread any net before people to get them into the church except the Gospel net, you sin against Christ."—*Edward Haun, Pruden, Tenn.*

THURSDAY, OCTOBER 9, 1941

Renewed Bible Study

MORE AND MORE thoughtful people are expressing the conviction that spiritual revival cannot come or civilization be saved except by the return to and study of the Bible.

It must be admitted that, even among those who claim strong attachment to the Word of God, many have been very superficial in their study of the Word. A college teacher friend of the editor frequently used the expression "temple-throbbing thought." One fears that in these days there is relatively little "temple-throbbing thought" in the study of the Word of God.

The Uniform Sunday School Lessons for the current quarter furnish an excellent opportunity for Bible study. Pick up the list of the lessons and note the great themes indicated and the Bible references given. They deal with basic and vital matters. They are a challenge to "temple-throbbing thought."

"Search the scriptures." "Dwell deep, O inhabitants of Dedan."

The Associations

M.T. JULIET Baptist Church and Pastor B. B. Powers splendidly entertained Wilson County Association September 24, 25. W. H. Williams, B. B. Powers, Albert Fite and V. H. Phillips were chosen moderator, assistant moderator, clerk and treasurer respectively. The attendance and spirit were excellent the first day when the editor was present. The appointee, Bro. Powers, preached a fine practical message for the annual sermon on Eph. 2:10.

It was our pleasure to attend part of the first day's session of Clinton Association at Pleasant View Baptist Church near Clinton, John Victory, pastor. The body met September 25, 26. A large crowd was present and a fine spirit prevailed. J. S. Holt and Edward Haun, moderator and clerk of the previous session, were on hand. Bro. Haun preached the annual sermon on John 20:21, "Sent In Christ's Stead," a strong, earnest missionary message. Our thanks are expressed to Pastor H. L. Smith of the First Church, Clinton, for his many courtesies in connection with the meeting.

We were privileged to attend the second day's session of Cumberland Plateau Association, organized not long since, which met at Deer Lodge Baptist Church near Sunbright, H. W. Summers, pastor. Twelve churches were represented. The attendance was not large, but the spirit was fine and cooperative. H. W. Summers, moderator, and Walter Stringfield, clerk, were the officers chosen. Bro. D. H. Taylor preached a moving message on Matt. 16:18, which was followed by a good, old-fashioned handshake. Dinner in the home of Bro. and Mrs. J. O. Kennedy was much enjoyed. Our thanks are expressed to Brethren Willie England, H. W. Summers and J. C. Watson for courtesies in transportation and to "Daddy" and Mrs. Howell of the Hotel Patton, Harriman, for courtesies in their excellent hotel during two nights.

These two nights we enjoyed attending a revival in progress in the Trenton Street Baptist Church, Harriman, where Pastor D. Chester Sparks and his people were being assisted by Evangelist Arthur Fox of Morristown preaching and his son, Arthur Fox, directing the music. The sermons were powerful and the singing excellent. The meeting was to close the following Sunday night. A resume of it will be carried later.

Through the kindness of Bro. Sparks we were carried Saturday morning, September 27, for a part of the second day's session of Hiwassee Association, meeting at Pleasant Hill Baptist Church near Ten Mile, Earl Roberts, pastor. Moderator E. W. Culvahouse, Assistant Moderator T. O. Dake, Clerk R. K. Chastain and Assistant Clerk Arch Kincaid were the officers in charge. Both Bro. Sparks and the editor were cordially received and given opportunity to speak and we regret that we could stay for only a short time.

Pleasant View Church Moves Forward

By MRS. W. M. SUITER, Clarksville, Tenn.

JUST A FEW LINES concerning our church, "Pleasant View. God has wonderfully blessed our church, first, in sending us a real man of God, Rev. Lloyd Ashby. When he took our church it had about 10 active members and 2 taking the BAPTIST AND REFLECTOR.



Rev. Lloyd Ashby and family

We have 10 taking it now. The offering was about \$3.00 or \$4.00, and there were about 10 or 15 in Sunday School. Recently we had 100 in Sunday School, with an offering of \$4.00 and an offering of \$34.00 for Bro. Ashby. The church has built three Sunday School rooms and, by the grace of God, is going to put hardwood floors in the church building right away. There have been 30 souls saved and added to the church this year.

We are thankful to God for a real man of the Lord, who is full of the Holy Spirit. The church sponsored a revival in Clarksville in which 8 souls were saved. And if it is the Lord's will we mean to go back over there this fall and hold another meeting. We are not giving anything to the Hundred Thousand Club, and now the W. M. U. sends \$1.00 a month and we plan to do more this coming year. We have already called Bro. Ashby for another year and hope to call him for full time or at least three-quarter time. We cannot express our thanks to the Lord for sending us a man like him after being without a pastor for a while. He is sure doing a great work.

John C. Carlisle

By DR. J. H. RUSHBROOKE,
President Baptist World Alliance.

DR. CARLILE'S passing has come as a shock. The issue of the *Baptist Times* dated only two days before had reported that he was seriously ill, but discounted the idea of immediate danger.

He will be widely missed, and sincerely mourned. With his passing one of the few remaining direct ministerial links with C. H. Spurgeon vanishes. Archibald Brown, William Cuff, and W. Y. Fullerton have preceded him; D. J. Hiley is happily with us. These men were with Carlisle the outstanding figures among "Spurgeon's men," who in many directions have left their mark. Carlisle was foremost among them in respect of his public and social interests; and his services on the London School Board in its opening years, and alongside John Clifford in support of the London dockers' struggle in the eighties for a living wage, are among the memories of my "teens." He never lost his social enthusiasm, and the columns of the *Baptist Times* frequently recalled his association with the Labor leaders of two generations. At the close of his life he was still the chairman of the Baptist Union Committee on Moral and Social Questions.

The war of 1914-1918 was a turning-point of his career. As a pastor in Folkestone, he was continually in contact with refugees

and troops, and his warm-hearted and capable service won him recognition from the Belgian as well as from the British Government. The later course of the war also brought him into contact with Canadian and American chaplains and visiting ministers and with the overseas troops in the neighboring camps.

Dr. Carlisle's journalistic powers, developed by busy exercise from the days of his youth, found their crowning opportunity when he became editor of the *Baptist Times*, whose status and influence are mainly of his creation. Its circulation was never large—Americans know how difficult is the problem of the denominational paper—but he increased it, and his considerable business qualities and editorial gifts rescued the journal from the desperate position in which he found it. I have thought his leading articles during the present war admirable in substance and tone, and those written during recent months of weakness include the best work that has come from his pen.

Carlisle was one of those present at the London Congress of 1905, when the Baptist World Alliance was founded; and at the following sessions of the British Baptist Union he and I were the two men chosen to present to the Assembly a survey of the Congress. For some years he served on the Committee of the Alliance, and his counsel and aid were of high value.

An ardent evangelical preacher, of firm Baptist convictions, he held a unique position as a mediator between Spurgeon and the majority of the Baptist Union during the difficult days following the "Down Grade" controversy. In his preaching he preserved to the end the evangelistic note, and he was one of the earliest to combine with it an acute concern for social righteousness.

He knew sorrow; the death of his only son left on him a mark that was never effaced. The present war had made life in Folkestone impossible for him, and in London he was seriously disturbed from time to time by the bombing which not only wrecked the office of his journal, but compelled him several times to change his hotel quarters, and even for a period to leave the flat he had leased. To the fortitude and devotion, and the tireless cooperation in her husband's work, of Mrs. Carlisle—a sister of Mrs. O. C. S. Wallace of Baltimore—one may refer only in a word of respectful and deep sympathy. Dr. Carlisle's departure leaves a great gap in our fellowship; but the loss which the members of his communion suffer falls upon her as a yet heavier burden, and we commend her to the comforts of God.

Don't Rate Charity

By LOUIS J. BRISTOW, Superintendent

OPPORTUNITIES FOR SERVICE to the sick who are unable to pay their own way are manifold. Never a day passes but we get letters from folk who are sick, asking for help. As we do not get anything from the Cooperative Program with which to help the poor, we are dependent upon voluntary gifts, sent direct to us.

Here is a letter from a good woman in Mississippi telling of her illness which has continued for three years. She says she has, like the woman who came to Jesus, spent all she has on physicians, but without relief, and she adds: "I've never asked for nor received any charity work—don't even like the term: don't rate any at your hands; . . . but this once I'm presuming to ask for it." This hospital is overwhelmed with such requests. Our means are exhausted. Who will help her?

Southern Baptist Hospital,
New Orleans, Louisiana.

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

SEPTEMBER was a big month with all of the State Mission Board employees. Twenty-four of our district associations had their meetings during this month. It was the writer's privilege to attend the following:

- September 5—McNairy at Lorine
- September 9—Dyer at Mt. Vernon
- September 10—Crockett at Barker's Chapel
- September 11—Madison at North Jackson
- September 16—Sevier at Alders Branch
- September 17—Midland at Highland View
- September 18—McMinn at Mt. Harmony No. 1
- September 23—Robertson at Concord
- September 24—Carroll-Benton at McKenzie
- September 25—Wilson at Mt. Juliet
- September 26—Beech River at Rock Hill
- September 26—Maury County at Columbia
- September 27—Indian Creek at Lutts.

Nearly every one of these associations reported more money given for missions education and benevolences and nearly all of them reported more of their churches having a part in the offerings than last year.

In addition to speaking before the Associational Executive Boards of Shelby County and Nashville associations, the Director of Promotion spoke in the following pulpits during September:

- Bethel, Robertson County, Rev. Wayne Dehoney, pastor.
- Third Church, Nashville, Rev. Bunyan Smith, pastor.
- Highland Heights, Memphis, Dr. Ira Cole, pastor.
- Seventh Street, Memphis, Rev. Hayward Highfill, pastor.
- First Church, Collierville, Rev. H. J. Rushing, pastor.
- Berclair, Berclair, Rev. J. H. Oakley, pastor.

Brother Dehoney and Brother Smith were away in revivals. Third Church is already on the BAPTIST AND REFLECTOR Church Home Plan, and Brother Dehoney has plans to increase the number of subscribers there when their budget is made up.

Highland Heights continues to reach crowds of people under the leadership of Dr. Cole, who is in his tenth year as pastor there. Fellowship at the noon hour with these friends of school days was greatly enjoyed. Both of their children are in Union this year.

Seventh Street, Memphis, has made phenomenal progress in debt payment during the last eighteen months. They anticipate being out of debt this year. This will be about ten years before the debt was scheduled to be liquidated. Brother Pittman, the director of music here, also directs the Shelby County Baptist Brotherhood Male Chorus. This is a superb musical group of more than sixty voices. More than twenty subscriptions to the BAPTIST AND REFLECTOR were gotten at this church.

Brother and Mrs. Rushing at Collierville are loved and followed by their church in a fine way. Nearly fifty subscribers responded to the solicitation of the canvassers. This put the church on the Church Home Plan. Entertainment in the pastor's home was a gracious privilege. In addition to preaching full time to the Collierville church Brother Rushing preaches to three rural churches on Sunday afternoons. He has been pastor of one of these churches continuously since being ordained.

Berclair church near Memphis has one of the finest opportunities of any church about which the writer knows. They have a beautiful lot for a new building and are looking forward to a revival in the near future led by Brother Percy Ray. Brother Oakley, the pastor, hopes to put the BAPTIST AND REFLECTOR in the budget this fall. According to all signs this church is to have a tremendous growth immediately.

THURSDAY, OCTOBER 9, 1941

Who's Who Among Tennessee Baptists

A MOUNTAIN LAWYER

IN ALTAMONT, one of the two county seat towns of Grundy County, Tennessee, lives an octogenarian, the Hon. Levi Vernon Woodlee. He was born at Tarlton, Grundy County, February 8, 1861, the son of the Rev. Enoch Woodlee and Mary Reed Woodlee. His father, a Baptist minister, died when he was nine years of age, and he recalls but little about his ministerial work. His mother lived until April, 1914.

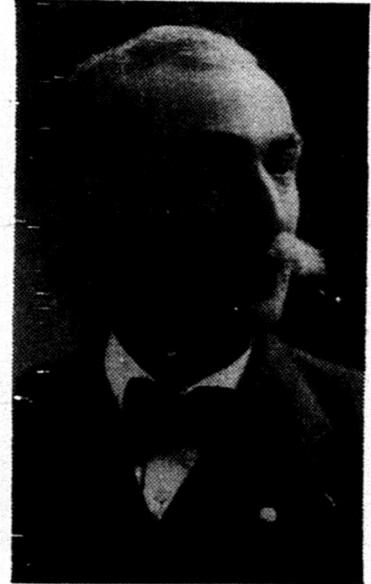
Brother Woodlee started his education as a boy under the tutorship of J. S. L. Walker, a pioneer school man, from whom he learned his ABC's, reading, spelling, penmanship and arithmetic. Later he attended a school at Chapel Hill and then went to Irving College, near McMinnville. While attending school there, he walked five miles and back each week, and on each trip to school carried enough prepared food for the week, keeping it in a box and eating it cold.

Early in his life he felt the desire to become a lawyer.

Finally District Attorney Andrew Woodward of Fayetteville learned of him and invited him to read law in his office. He had one of the best law libraries in the state. Levi Woodlee gladly availed himself of the privilege, and after two years of intensive study, passed the state examination and began to practice when 26 years of age. In 1889 he was elected county superintendent of schools and was married the same year. In 1896 he was elected representative to the State Legislature and in 1905 came to the State Senate. For some time he was back tax attorney for his district, and in one case won a suit which netted his county \$30,000. For thirty years he was a member of the Grundy County Board of Education, for 24 years was a director of the First National Bank of Tracy City, and vice-president of it for six years. For several years he served as attorney and vice-president of the Cumberland Mountain Bank of Altamont. For the past 35 years he has been the legal representative of the N. C. & St. L. Railway. During the first World War he was appeal agent of the draft board and is now filling the same position today.

In 1892 he was converted and united with the Old Philadelphia Church on Collins River. For nearly half a century now he has been an active member of some Baptist church. He is a charter member of the church at Altamont and has served it as deacon since its organization. For many years he has been its Sunday school superintendent. He and Mrs. Woodlee, who died about three years ago, more than once kept alive the Baptist work in their end of Grundy County. Until the past two years, when his waning strength has made it impossible, he seldom missed the annual meetings of Duck River Association in which he always took an active interest.

As he passes on toward the end of life's journey, there are many pleasant memories to cheer him. He was indeed and in truth "The County Lawyer." Surely his long, active life has made it possible for him to provide a rich heritage over on the other side. He lives in Altamont, just behind the court house, attended by two cultured and gracious daughters, Misses Blanche and Jean. Two other daughters, Mesdames Sutton Myers and Earl Marler, live near him. His son, Hon. Glen Woodlee, is Attorney-General of his district.



Hon. Levi Vernon Woodlee, nobleman of God, veteran of the Cross, white-haired and gracious friend of the messengers who go to represent Christ in his mountain section.

A Memorial To John Harvey Grime

ON AUGUST 8, 1941, near Lebanon, Wilson County, Tennessee, there passed from this earth to the celestial regions beyond, one of God's great witnesses, a saintly man, an honored father, a venerable minister, an able expositor of the word of God, and a lover of the poor and lowly, beloved by all who knew him—that man was John Harvey Grime. So great and useful was Brother Grime's life, that God bestowed upon him, His benediction of a long life; attaining the ripe old age of ninety years to be a witness for Him upon this sin-cursed earth.

The passing of Brother Grime removes one of the ancient landmarks from this country that kept the present tied to the past. But like all great saints who die in the Lord, he shall "rest from his labors, but his works shall live on." Brother Grime's saintly influence will live on in the hearts of all who knew him, and his writings will be treasured by generations yet to come.

As the poet has well said, "To live in the hearts of those who remain behind is not to die." As Fitz-Greene Halleck wrote in memory of his friend Sir Rodman Drake, we could ascribe the same tribute to Brother Grime:

"Green be the turf above thee,
Friend of my better days,
None knew thee but to love thee,
None named thee but to praise."

To know Brother Grime was to love him, and his loss among Baptists is an irreparable loss. Thank God he left his testimony behind for those who follow in his train.

The home-going of Brother Grime reminds us of the passing of the old soldiers; once they were numerous, but now are few. Brother Grime was an old Veteran of the Cross. Now, he has crossed "over the river and is at rest under the shade of the trees." He has joined the ranks of J. R. Graves, J. B. Moody, J. N. Hall, T. T. Eaton, John A. Broadus, B. H. Carroll, and many others who stood in the heat of the battle for truth in another generation.

Brother Grime's life began back in 1851, in Putnam County near Cookeville, Tenn. He came up the good old American way. As a boy, he labored and endured the rigors of a pioneer life. He learned to depend on his own labors for a living. His early youth was handicapped by limited schooling, but as opportunities came, he made up for it in later years and attained an education of noteworthy ability. For many years he was noted as an able historian and expositor of the Bible. His writings, mostly in pamphlet form, covered a wide range of subjects. However, he wrote one large volume, entitled "The History of Middle Tennessee Baptists."

Brother Grime was "born again" in December, 1868, in Boiling Spring Church, in Putnam County, Tennessee. He followed his Lord in baptism in January, 1869, it being necessary to break the ice to perform the ordinance. On July 26, 1875, in Macedonia Church, White County, Tennessee, he preached his first sermon. Thus began a long ministry that was to reach out into West Tennessee, Kentucky, and Texas before it came to a close. For the most part, Brother Grime preached the gospel without pay; and thus, always had to resort to farming and trading to earn a living. But his efforts were crowned with thousands of conversions, many churches organized, many church buildings erected, many young men sent out under his ministry, and his reward in the sweet bye and bye undoubtedly will be bright and shining, given to him by the Master, His Lord, whom he loved so well and for whom he wrought, unreservedly, until the end.

Brother Grime did not die. The Father looked down from Heaven and said, "My son, you have labored long enough; come with Me to the place I have prepared for you." So Brother Grime lay down by the wayside, using his burden for a pillow, and passed into silence and pathetic dust. The going of this good and godly man leaves a vacant space—like a giant tree that has fallen in the forest and leaves a vacant place against the sky.

To his children, Miss Sarah Lois Grime and Elder Hall Grime, who remain behind, we extend our deepest sympathy on the loss of an honored, but immortal father. He will live in the hearts of those who knew him and forever with the saints of God.

This memorial was written by order of the Salem Missionary Baptist Association in association assembled at Mt. Zion Church on September the 18th, 1941, and it was requested that a copy be sent to the *Smithville Review*, Smithville, Tenn., the BAPTIST AND REFLECTOR, and a copy to the family, as an expression of the Salem Association's appreciation of the life and labors of Elder John Harvey Grime.

PETE B. KINSOLVING, *Modertor*,
O. L. DAVIS, *Clerk*.

The Forty Five Baptist Church

By REV. T. N. HALE,

Pastor of Somerville Baptist Church, Somerville, Tennessee, and Moderator of the Fayette County Baptist Association.

THIS IS THE STORY of a good work set in motion by a man who died before it got started. Some years ago, Brother Joseph Lendley lived in the Forty Five community in Fayette County, six miles north of Moscow, Tennessee, where there was no church or place of worship. In the vicinity lived many people—children, young people and adults without opportunity of religious instruction. This stirred his soul day and night. He thought about it, dreamed about it—and then decided to do something about it.

Seven years ago he made a special trip to Moscow one Saturday afternoon to see Rev. H. T. Burchette, a Baptist minister who lived six miles south of town. He talked over the matter thoroughly with the preacher and made arrangements for him to visit his home on Saturday afternoon before the fourth Sunday in that month, promising to invite the neighbors to his house for a service Sunday morning.

On that Saturday afternoon, Brother Burchette arrived in the community. Not knowing exactly where Brother Lendley lived he inquired of a colored man, who pointed to the house not far away. He informed the preacher, however, that Mr. Lendley was not there; that he was buried two days before. This was sad news to the minister; but he went on to the house where he learned that Brother Lendley had made all arrangements for the Sunday morning service before he became ill, and that the neighbors were expecting to be there as arranged. The next morning many gathered at the home and Brother Burchette, with a heavy heart, preached the gospel to them. But Brother Lendley, who had planned the meeting, was not there.

That was the beginning of a long, trying experience for the preacher. But he did not fail. One by one he began to gather recruits. Then, two years ago, five years after the first service was held at the home of Brother Lendley, the Forty Five Baptist Church was organized. In the homes of the community and under brush arbors, he held services and conducted revivals till this past summer, when they erected a beautiful church house on a lot donated by Mr. and Mrs. R. J. Tacker.

The church was organized two years ago with 15 charter members. Today they have 35. Since they built their house a thriving Sunday School has been started, with Brother Aubrey Watkins as superintendent, and they gather at the church for a Prayer Meeting every Saturday night. How different from those days seven years ago, when there was no place to gather for religious instruction. Recently the church licensed Brother Gordon Tacker to preach. He is a nephew of Mr. R. J. Tacker, who donated the ground where the church house was built.

Brother Lendley never lived to see the good work begun which he set in motion. He died before the first service was held. But that for which he prayed and planned has become a glorious reality.

A Digest of Religious Thought

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

Our Dwindling Church Congregations

Biblical Recorder

humankind? Unfortunately, dwindling church congregations are a reality, and for the most part it would seem that they are taken as a matter of course. While the beaches and the ball parks and the movies are crowded to capacity, it is always too hot or too cold or too rainy for people to go to church. And so it is that people who have plenty of time and money for long hours at the bridge table, on the golf links, or at the social club, have little or no time or money for the services of the church.

Now, there is little use trying to fix the blame for this situation in the American churches. We may as well say that everybody is to blame, and let it go at that. Our principal interest ought to be in doing something about the conditions as we find them. First of all, our churches must come alive again. Too many of them are dead. Others, managing somehow to keep going, have lost touch with life. They speak a language and proclaim a message that this generation does not understand, and so they fail to change it materially. Moreover, houses of worship are frequently unattractive, poorly lighted, and generally uninviting. Little wonder that young people especially do not attend the services. Besides, the services are often tedious and the sermons are not infrequently dull.

(We agree with our brother that there must be new life in our churches. We also believe there must be added a new note of authority concerning the responsibility of church members to their church. Many churches a half century ago required attendance on services to keep the member in good standing. Most organizations and clubs today have some such requirement. Better have a smaller membership with a large percent in attendance than a large enrollment with poor attendance. Laxity in church standards and the absence of church discipline have not only contributed to empty church houses, but have also destroyed the respect of the world for religion.—C.W.P.)

Protestantism and Democracy

Dr. Justin Wroe Nixon

The Watchman-Examiner

predatory impulses, the wonder is that we have had so much democracy in the Western world. But having had it, there can hardly be any mystery as to why the Protestant churches, particularly those most active in the early development of this country, regard it as essential to their well-being. For under the "rights" assured to men in a democracy they are able in security to practice their religion and to pursue their moral objectives. Take away these rights, and they would become relatively helpless before the overwhelming power of the state.

THURSDAY, OCTOBER 9, 1941

How many who read these lines have not, some time in their lives, attended half-filled churches and heard preachers, driven hard by diminutive congregations, denounce absence from the services of the church as one of the major sins of

Why Not Try The Bible Standard?

By L. D. Leppard

Biblical Recorder

From the Dark Ages onward through the Reformation and long afterward non-Catholic churches emphasized the place of the Bible in life. In disputed moral and spiritual issues the Bible held the place of final authority. We face the situational tragedy again today. And in the midst of it the voice of the church has been either weak or wavering. It seems we suffer from a distinct lack of unified conception in our leadership. Occasionally we hear that this world conflict is not a matter of church concern; we must not tamper with issues that are strictly governmental. Let the church stick to its own business, is a not uncommon phrase. In the hysteria of war the church has not spoken a specific, definite, final word about war, as from God. What is the Christian's duty in belief and practice? Surely the Bible has something to say on the subject. As we check that part of the press which is available to us it seems that every type of subterfuge has been, and is being, employed in an attempt to fit the Scriptures into the situation. Strange interpretations are rendered as men undertake to find support for the destruction of human life. To a few, at least, the Bible seems to have become more a ruse than a refuge.

(To a real Baptist the Bible is his final authority on any subject about which it speaks. Its standards are themselves the standards by which all other standards are measured and judged.—C.W.P.)

Blaming The Church

The Watchman-Examiner

The Christian church is usually blamed by certain cynical critics for anything and everything that goes wrong on a big scale. The church failed to implant the peace teachings of Christ in the heart of the nations, so the church is the cause of the war. This has been said repeatedly in spite of the fact that during the last twenty years the church sponsored the views of the pacifists in an unprecedented manner. Yet, somehow, the church must be blamed for the fiasco of the present war. The church is made responsible for all social frictions and derelictions because she is too concerned with "other-worldliness." Let a crime wave break loose, and immediately the secular press will begin to charge the church with dereliction from duty. They have said and will say again that the church has not preached civic righteousness with such pertinacity and vigor as to hold back the crafty forces of iniquity. It has taught law-enforcement principles with sufficient constancy and clearness. In fact, when professional complainers against the church get the field of the "it has nots" they luxuriate in maledictions.

Granting freely, however, that the church has not in any way commensurate with its inherent power and opportunity achieved the desired end in the moral and social reconstruction of humanity, there are other responsible agencies which are vastly more culpable. How about the journals themselves that so glibly criticize the church? The daily newspapers incessantly advertise war, crime, adultery, and human nastiness.

(Christ never charged the church with responsibility for transforming the world into an Utopia. He commissioned the churches to preach the gospel to all the world. The world must be held responsible for how it responds to the gospel message. "Take heed how you bear."—C.W.P.)

PAGE 7

The Sunday School Lesson

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

LESSON FOR OCTOBER 19, 1941

The Holy Spirit Our Helper

LESSON TEXT AND PRINTED TEXT: John 3:5-8; Acts 1:8; Romans 8:26-28; Galatians 5:22-26.

GOLDEN TEXT: "For as many as are led by the Spirit of God, they are the sons of God." Romans 8:14.

As a more direct approach to this lesson, let us take the topic for the young people and adults, What the Holy Spirit Does for Us. This implies personality, with each passage of Scripture suggested for our study bearing out the same idea. Upon this, Dr. R. A. Torrey in his "The Personality and Deity of the Holy Spirit," writes: "If we think of the Holy Spirit merely as a power or influence, our thought will be, 'How can I get more of the Holy Spirit?'; but if we think of Him as a divine Person, our thought will be, 'How can the Holy Spirit get more of me?' The former conception leads to self-exaltation; the latter conception to self-humiliation, self-emptying and self-renunciation. If we think of the Holy Spirit merely as a divine power or influence and then imagine that we have received the Holy Spirit, there will be the temptation to feel as if we belonged to a superior order of Christians. . . . But if we think of the Holy Spirit in the Biblical way as a divine Being of infinite majesty, condescending to dwell in our hearts and take possession of our lives, it will put us in the dust, and make us walk very softly before God." (The Fundamentals, vol. 2, pp. 323, 324) When we think of the Holy Spirit, then, as a Divine Being; we think of what He does for us, what He does for us that we cannot do for ourselves.

I. THE HOLY SPIRIT RE-GENERATES US (John 3:5-8).

As we shall see in our study two weeks from this one, sin separates us from God, thus we "were dead in trespasses and sins" before the New Birth. This is no mere figure of speech that Paul uses here (Eph. 2:1) but is the actual and literal truth. To be dead is to need new life, and this He gives. Jesus, in conversation with Nicodemus that night, makes it clear that unless one experiences this New Birth he cannot enter the kingdom of God. He speaks of two births as being necessary, one of which every human being has already experienced (to us, this is the "water" referred to here). Since Nicodemus was thinking purely in terms of the physical and natural birth, Jesus as the Master Teacher begins on his level and leads him to His own level, namely, the spiritual and supernatural birth. This New Birth, he says, is "from above" (v. 3, marginal ASV; Greek, "anothen"). How can we experience it without the work of the Holy Spirit within and upon our "dead" hearts and lives? The work of the Holy Spirit in regeneration is as strange as the blowing of the wind, says Jesus. But just as we know when the wind blows and can see its effects, so may we know when the Holy Spirit regenerates and can see the results not only in our lives but also in others' lives. The wind comes soft and gentle some times, at other times it is violent and destructive; but it is the same wind. So with the Holy Spirit. He works in His own way and at His own time. We have new life, spiritual life, everlasting life, up-looking life, out-reaching life, ever-growing life; because the Holy Spirit brings it to us when we turn away from self and sin and trust Christ as our Saviour.

II. THE HOLY SPIRIT EMPOWERS US (Acts 1:8).

And again, He does for us here what we cannot do for ourselves, that is, giving us power.

"Ye shall receive power," promised Jesus. But immediately the question arises with many today as to why so many powerless Christians and why so much powerless Christianity? A full discussion of this question would require more space than has been designated for these notes, but the clue to the correct answer may be discovered in this same verse. Jesus went on to say, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We make bold to suggest that wherever powerlessness exists among Christians there is at the same time a dearth of witnessing to Jesus. On the other hand, our observation of manifestations of Divine Power is in persons and groups of persons who are busy in the matter of witnessing unto Jesus. It is just that simple. It is just that profound. Individual Christians who are joyously and everlastingly giving testimony in word and deed to what Christ means to them manifest spiritual power. It is the same way with churches and groups of churches. But note carefully the exact words of Jesus, ending with, "unto the uttermost part of the earth." This means, does it not, that we are to be missionary in our witnessing. God will not waste His precious power upon those who fail or refuse to witness for Christ at home and abroad.

III. THE HOLY SPIRIT INTERCEDES FOR US (Romans 8:26-28).

This is our ultimate assurance in prayer, that is, that He intercedes for us before the throne of God. Since "we know not what we should pray for as we ought," and since He makes intercession "for the saints according to the will of God"; such intercession must be satisfactory and effective. Maybe it is like our going into the presence of earthly royalty and needing some one to present us properly in order to be received. Maybe it is like telling Santa Claus what our children want him to bring them. We know what they want but we also know what they need. We bring together their wants as well as their needs and thus their requests are granted. In some such way the Holy Spirit deals with us in our requests in prayer. He sees to it that "all things work together" for our good, also. Our lives are not the results of luck or chance. There is a harmony and beauty and glory in them that we shall, in some instances, have to wait for another world to discover. But we may count on it that everything that "happens" to us is under and according to the direction of One who wants that we shall be as He is, i. e., good.

IV.—THE HOLY SPIRIT DEVELOPS FRUITS WITHIN US (Galatians 5:22-26).

Study carefully this long list of fruits of the Christian life as given in this passage. Then look at the verses preceding these (vv. 19-21) to see the fruits of the flesh. Let us be careful lest we imagine certain fruits as growing on the wrong "tree." For instance, strife and heresies are not the fruits of the Spirit; peace and meekness are not the fruits of the flesh. We may try to graft or tie them on but they will not stay for they do not grow on or out of them, respectively. The inspired Paul suggests that such fruitage is possible in the Christian's life because he has "crucified the flesh with the affections and lusts." But, have you done so? Have I done so? The fruit of this new life, made possible by the New Birth, cannot and will not come to ripeness and maturity unless and until the old life of the flesh has been utterly and completely destroyed and put to death. Such a life is lived in absolute freedom, "against such there is no law."

Decisive Difference in Days

Mr. O. W. Taylor,
Editor, Baptist and Reflector.

Dear Mr. Taylor:

I was just thinking how different my life is now and what the Grace of God had done for me and so I put it in the form of a diary contrasting the two days.

Sunday: Got up late and had so many things to do that I was late for Sunday School. Some of the girls had on new fall dresses. Stayed for church and I thought the preacher would never get through. I was anxious to get home because company was coming. After lunch we went riding and bought ice-cream and drinks. Came home and played cards until it was too late for the Training Union and Church but I was too tired to go anyway. Went to bed at 10:00.

Sunday: Up early—had a light breakfast and was to Sunday School on time. The lesson was so interesting, how Satan tries to get Christians to sin and how Jesus is interceding for them. The Worship was sweet—my soul rejoiced as the message was brought. In the afternoon I visited the sick and studied my Training Union lesson. Went to Training Union and Church. Again my soul was lifted up in both services. Came home and reflected all the happenings of the day and prayed God to forgive my shortcomings.

Sincerely,

MRS. B. F. UNDERWOOD,
Lincoln Park Baptist Church,
Knoxville, Tenn.

(Rev. David N. Livingstone my beloved pastor).

Great Seminary Opening

By G. S. DOBBINS,
Professor Religious Education and Church
Efficiency, Southern Baptist Theological
Seminary

THE EIGHTY-THIRD session of the Southern Baptist Theological Seminary was opened on Tuesday, September 16th, with the largest initial enrollment in the history of the institution. By the close of the first week more than 450 men had been matriculated, and by the middle of the second week this number had climbed to 471. It is significant that records indicate more than 95% of these students as college men. They have come from every state of the Southern Baptist Convention and many states of the Northern Convention are represented. The number of foreign students is quite naturally smaller than usual, because of war conditions.

The opening of the session was marked by the inauguration of Dr. James Leo Green as Assistant Professor of Old Testament Interpretation. Dr. Green delivered his inaugural address on Tuesday evening to an audience that packed the assembly room of Norton Hall. Professor Green's able paper sustained the interest of his hearers for more than an hour as he dealt with the vital subject, "The Value of the Old Testament for Our Day."

Professor Green faced frankly the problem of the value of the Old Testament for a new day.

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Dear Boys and Girls:

Someone has said that a person is known by the company he keeps; that he is shaped by the company he keeps. If this is true, then comrades should be chosen with care.

Gen. 5:23 says "And Enoch walked with God." In this day of pleasure-mindedness it is refreshing to open our Bible and read that a man "walked with God." We do not have to stop here for we, too, may walk with God.

If we know a person by the company he keeps we know when we read that Enoch "walked with God" what kind of a person he was. We know that he had constant fellowship with Him who is the very essence of all that is pure and holy.

Wouldn't it be wonderful if everyone would keep company with God, would "walk with God." Raymond B. Drukker tells the story of two men. One, a man on the witness stand. He was thirty-three years old. His face, they say, revealed the pasty pink of the Tombs while his clothes were flashy and extravagant. And why was he on the witness stand? Well, when he hung up his shingle notifying the world he was ready to serve man through the legal profession he did so just outside of Harlem, New York, and specialized in "policy" cases. He became the friend, counselor and mouthpiece of a notorious New York gangster. He grew to be rich and lived in a \$13,000.00 a year apartment. Finally, the law caught up with him and the best he could look forward to was the protection of prison walls and escape in anonymity. He is through. The shadow of an evil life will forever hamper anything he may try to do.

The other man, a District Attorney. He was known as "The Reform Prosecutor." He was thirty-five years old. His face, they say, revealed a healthy outdoor tan and his clothes were quiet and conservatively cut. As a young man he sang in a church choir and dreamed of an operatic career but later found himself in the practice of law. Instead of playing around with racketeers he became associated with the United States Attorney. Soon he was named "Special Rackets Prosecutor" for New York County. Today this man is tops. He is District Attorney and his salary is \$20,000.00 a year. He is not through; he has just gotten started. There will be reverses and barriers but he will climb.

These men started out on the same road. One chose the low road; the other chose the high road. One chose the right comrades, the other chose the wrong comrades. One, at thirty-three, the same age Jesus was when He completed His work in the magnificent task of world redemption, has utterly failed. God alone can help him. The other, at thirty-five, is showing the world that righteousness exalts a person and a people.

On the other side of our page this week you will see a drawing that points out to you "The Fourth R." Add that "R" to your other "R's" this year. The way to do that is by taking God into your life; by walking with God. It is important that you get started on the right road; that you get started early in life. Your life will begin to mean something—and you will be far the happier.

Letters continue to come in. It does my heart good to receive your letters, and your prayer requests. Just this morning a letter came from a dear little "13 year old," (the letter will be printed later) saying "pray for me and my church to teach others about Jesus and his wonderful power." Won't you help me pray. Keep on writing. We'll have a letter page soon.

Your friend,

Aunt Polly

By the Still Waters

By REV. E. W. GRIFFITH

—God has many ways to man; but man has only one way to God and that is through Jesus Christ.

—A minute with God in the morning will mean God with you all the day.

—A true friend is like ivy—the greater the ruin, the closer it clings.

—Prove your godliness by your God-likeness.

—Some folks are more interested in how to spend the day than in where to spend eternity.

—It is with narrow-souled people as with narrow-necked bottles, the less they have in them, the more noise they make in pouring it out.

—Frequently the people who are most careful of the gilt on their Bibles care least for the gold within them.

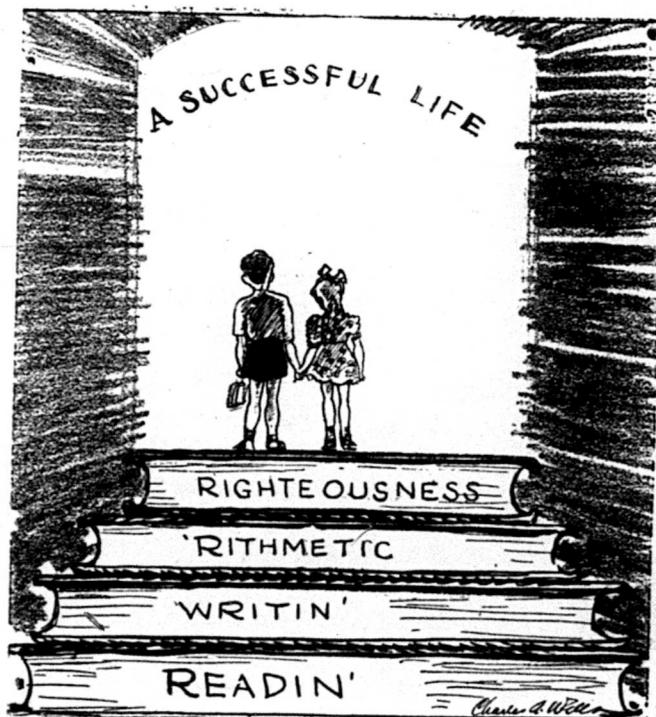
—When a man gets in the narrow way, he finds there is no room for crooked dealings.—*The Presbyterian, Charity and Children.*

THURSDAY, OCTOBER 9, 1941



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

The Fourth "R"



By CHARLES A. WELLS

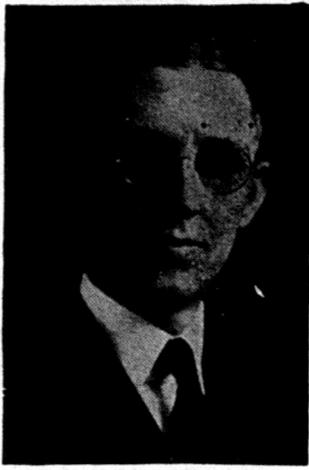
Righteousness means right-ness—knowing the right from the wrong and doing it.

And certainly that quality is as fundamentally needed in your child's education as the other basic studies. Many parents do not recognize this and awaken later to find their children's lives disappointingly empty or trivial. The fourth "R" has been forgotten.

For mere knowledge cannot give a child character, any more than gasoline alone can give a motor guidance. Moral purpose and a right standard of values must be added along the line . . . whether in a chapel, cathedral or synagogue.

Now that vacations are over and the family is settling down again to the school year, would it not be well to include the teaching of religion, or right-ness—of the 4th "R"? Your neighborhood has a center for such learning, well equipped and with trained leaders, suited to your family needs and tradition and eager to welcome you.

—Courtesy Memphis Mirror.



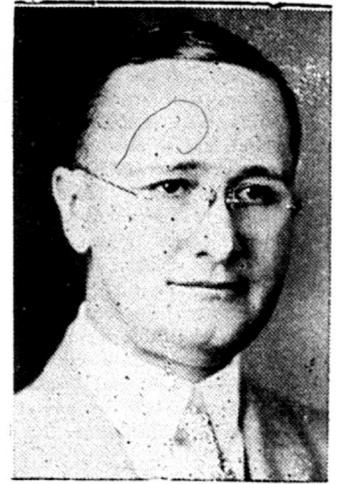
MR. J. E. LAMBDIN

ATTEND

BAPTIST STATE CONVENTION

**Eastland Baptist Church
NASHVILLE, TENN.**

November 11, 12, 13



REV. RALPH MOORE

Outline For The

**BAPTIST STUDENT UNION AND TRAINING UNION
REPORT**

Wednesday Night, November 12, 1941

- 8:15 Highlights of Progress, Henry C. Rogers.
- 8:25 Training Union Promotes Missions, Miss Roxie Jacobs
- 8:35 Graded Training Union Testimonies
- 8:50 A Pastor Speaks, Rev. Ralph Moore
- 8:55 Special Music
- 9:00 Baptist Student Union Challenge, Mr. Rogers Smith
- 9:10 Baptist Training Union Challenge, Mr. J. E. Lambdin
- 9:30 Adjourn.



MR. ROGERS SMITH



MR. HENRY C. ROGERS



MISS ROXIE JACOBS

SUNDAY SCHOOL DEPARTMENT

Vacation Bible School Reports, August, 1941

| Church | Principal | Enrollment | Average Attendance | Conversions | Class | Church | Principal | Enrollment | Average Attendance | Conversions | Class |
|-------------------|-----------------------|------------|--------------------|-------------|-------|------------------------|------------------------|------------|--------------------|-------------|-------|
| DEERH RIVER: | | | | | | Opipari Corner | Mrs. Raymond Vantreese | 38 | | | |
| Edwards | Joe Cruse | 71 | 64 | 0 | — | Fairview | James East | 120 | 100 | 0 | — |
| Standing Rock | Era Leeper | 25 | 22 | 0 | C | Claver Creek | Deane Marsh | 32 | 47 | 0 | — |
| Morris Chapel | R. J. Seuberry, Jr. | 30 | 25 | 4 | — | MAURY COUNTY: | | | | | |
| Sardis Ridge | Era Leeper | 39 | 33 | 0 | D | Rock Springs | Mrs. C. K. Dodson | 50 | 37 | 0 | — |
| New Hope | Era Leeper | 39 | 29 | 0 | C | Centerview | I. E. Mason | 59 | 46 | 2 | — |
| BELLAH: | | | | | | Cross Roads | I. C. Mason | 41 | 31 | 5 | — |
| Ridgely | Mrs. Belle Pigue | 56 | — | 0 | — | Arnsview | Mrs. C. K. Dodson | 17 | 15 | 0 | — |
| Obion | Lorene Holland | 32 | 25 | 1 | — | Honenwald | Annie Ruth Laten | 34 | 41 | 0 | — |
| BIG EMORY: | | | | | | MULBERRY GAP: | | | | | |
| Deeblehem | J. E. Parrott | 57 | 33 | 0 | D | Choptack | Pauline Wisecarver | 17 | 17 | 0 | E |
| Walnut Hill | Mrs. E. H. Howard | 105 | 86 | 0 | — | NASHVILLE: | | | | | |
| BIG HATCHIE: | | | | | | Progressive, Col. | J. C. Bonner | 103 | 79 | 8 | — |
| Liberty | J. H. Turner | 45 | 42 | 0 | — | Weswood, Col. | H. R. Jackson | 70 | 50 | 0 | — |
| Salem | Mrs. S. A. Reed | 53 | 43 | 0 | — | Una | W. L. Lumpier | 99 | 77 | 15 | CC |
| Ripley, First | James L. Sullivan | 35 | 35 | 0 | C | Goodlettsville | Mrs. Vernon Ilmore | 47 | 35 | 0 | E |
| CAMPBELL: | | | | | | Eastland | James Massey | 192 | 140 | 0 | B |
| Morley | Frances Harvey | 51 | 47 | 0 | D | New RIVER: | | | | | |
| Clintmore | Mrs. Robert S. Hickey | 61 | 50 | 0 | B | Mt. Pleasant | Jesse Daniel | 43 | 35 | 0 | E |
| Carville, First | Elmer Elliott | 85 | 44 | 2 | D | Robbins | Jesse Daniel | 46 | 37 | 0 | — |
| Westbourne | Elmer Elliott | 60 | 57 | 0 | — | Huntsville | C. D. O'Neil | 29 | 29 | 0 | D |
| CARROLL: | | | | | | New SALLIEM: | | | | | |
| Trace Creek | Lacy Freeman | 72 | 56 | 1 | — | Brush Creek | W. C. Summar | 35 | 25 | 0 | C |
| Missionary Grove | Jessie Gifford | 34 | 25 | 0 | — | Riddition | Marie Spear | 38 | 30 | 5 | C |
| CHILHOWIE: | | | | | | South Carthage | Oscar Lumpkin | 51 | 45 | 0 | C |
| Calvary | Conley Evans | 90 | 60 | 2 | — | NOLACHUCKY: | | | | | |
| Chilhowie | Leonard Stafford | 44 | 38 | 2 | D | Pleasant View | Roy Newman | 6 | 5 | 0 | E |
| Piner Grove | James Hampton | 68 | 52 | 0 | A | Fairfield | Roy Newman | 13 | 9 | 0 | — |
| CLINTON: | | | | | | Montvue | Roy Newman | 25 | 20 | 0 | E |
| Fork Mountain | Mrs. W. B. Hankins | 70 | 55 | 0 | D | Pleasant Ridge | Roy Newman | 22 | 17 | 0 | E |
| Clinch River | Lillian Cole | 37 | 29 | 0 | — | Russellville | G. T. Greenwell | 40 | 35 | 0 | — |
| Island Ford | Lillian Cole | 49 | 35 | 0 | — | Mt. Zion | Ruby Heck | 30 | 25 | 0 | — |
| Black Oak | F. T. Buckner | 70 | 61 | 0 | B | Grace | Dale Godfrey | 75 | 50 | 28 | — |
| Zion | Mrs. Robert S. Hickey | 71 | 60 | 0 | E | Bethel | Eugene Koberts | 34 | 22 | 0 | — |
| Edgemoor | Mrs. Robert S. Hickey | 27 | 24 | 0 | B | Kidwell's Ridge | Gertrude Hale | 18 | 15 | 0 | — |
| CONOVER: | | | | | | Mt. Valley | John McGregor | 26 | 22 | 0 | — |
| Bradley's Creek | Fred Evans | 53 | 44 | 0 | — | Beulah | Roy Newman | 24 | 20 | 0 | E |
| CROCKETT: | | | | | | Brian Thickett | Roy Newman | 26 | 22 | 0 | E |
| Friendship | Lorene Holland | 49 | 38 | 0 | — | OCOE: | | | | | |
| Providence | Virginia Derryberry | 40 | 35 | 0 | — | Cleveland, First | Mrs. A. J. Poston | 276 | 203 | 15 | CC |
| CUMBERLAND: | | | | | | E. Chattanooga | Mrs. James Burke | 113 | 95 | 0 | D |
| Erin | W. E. Langford | 22 | 17 | 0 | D | Thompson's Spring | Mancyene Monroe | 27 | 23 | 0 | — |
| Kirkwood | E. C. Brewer | 44 | 35 | 0 | — | Michigan Ave. | Mrs. H. H. Gregg | 48 | 30 | 0 | — |
| CUMBERLAND GAP: | | | | | | Woodland Park | R. A. Madaris | 271 | 185 | 0 | — |
| Blairs Creek | Della Campbell | 72 | 61 | 0 | — | St. Elmo | Melvin Smith | 84 | 76 | 15 | — |
| Cumberland Gap | W. M. Thomas | 50 | 40 | 0 | AA | Cross Roads | Mrs. L. D. Falk | 28 | 21 | 0 | — |
| DUCK RIVER: | | | | | | New Union | J. C. Williamson | 42 | 32 | 0 | E |
| Grace Chapel | Merrill Aldridge | 65 | 53 | 0 | — | POLK COUNTY: | | | | | |
| Mt. Zion, Col. | L. E. Caulfield | 14 | 11 | 0 | — | Zion Hill | Madison Scott | 39 | 27 | 0 | — |
| Rutledge Falls | Doris Onley | 32 | 28 | 0 | E | Mt. Zion | Madison Scott | 46 | 36 | 0 | E |
| DYER COUNTY: | | | | | | New Zion | Madison Scott | 39 | 29 | 0 | — |
| Midway | Mrs. Thomas Pope | 19 | 12 | 0 | — | Turtletown | Madison Scott | 28 | 24 | 1 | E |
| Chic | Thomas Pope | 28 | 19 | 0 | — | RIVERSIDE: | | | | | |
| Beech Grove | Thomas Pope | 49 | 35 | 0 | — | Clarkrange | Ruth Ford | 30 | 17 | 2 | E |
| Rush Slough | Mrs. Thomas Pope | 33 | 28 | 0 | — | Vine Ridge | Helen Underwood | 65 | 42 | 0 | — |
| Bruce's Chapel | Thomas Pope | 37 | 27 | 0 | — | Pine Haven | Jessie Fauver | 32 | 20 | 0 | E |
| Hague's Grove | Thomas Pope | 25 | 18 | 0 | — | Fair View | Jessie Fauver | 32 | 17 | 5 | E |
| Trimble | Thomas Pope | 94 | 72 | 0 | — | Davidson | Helen Underwood | 89 | 61 | 0 | D |
| Gum Flat | James Chandler | 13 | 8 | 0 | — | Moodyville | Dan Lawler | 71 | 56 | 0 | — |
| Tenimo | Thomas Pope | 31 | 24 | 0 | — | Twinton | Baryl Tucker | 70 | 53 | 0 | D |
| Miston | Mrs. Thomas Pope | 40 | 27 | 0 | — | Byrdstown Mission | J. A. Wood | 60 | 49 | 0 | — |
| Parish Chapel | Edwin Oldham | 26 | 16 | 0 | — | Creston | J. E. Parrott | 33 | 16 | 2 | 2 |
| EAST TENNESSEE: | | | | | | Clear Creek | J. E. Parrott | 32 | 18 | 0 | — |
| Union | Haven Lowe | 43 | 40 | 0 | — | Fredonia | J. E. Parrott | 50 | 30 | 0 | — |
| FAYETTE: | | | | | | Mayland | Merle Pedigo | 44 | 35 | 0 | E |
| Oakland | Mrs. A. B. Clark | 54 | 39 | 0 | — | ROBERTSON COUNTY: | | | | | |
| GIBSON COUNTY: | | | | | | Mt. Carmel | Mrs. J. B. Ousley | 62 | 52 | 0 | B |
| Eldad | Virginia Derryberry | 29 | 17 | 0 | E | Rock Springs | G. C. Webb | 14 | 12 | 0 | — |
| Idlewild | David Cooper | 39 | 30 | 1 | C | Flewellyn | Mary Lee Williams | 28 | 22 | 12 | — |
| Walnut Grove | Florence Derryberry | 35 | 26 | 0 | — | Centre Point | Mary K. Holman | 19 | 18 | 8 | — |
| Clear Creek | Florence Derryberry | 51 | 40 | 0 | — | Battle Creek | Moderne Teasley | 22 | 18 | 4 | — |
| New Bethlehem | Vivian Parks | 38 | 38 | 0 | — | Oak Grove | Mrs. Albert Fuqua | 31 | 25 | 7 | — |
| China Grove | Rebecca Halliburton | 45 | 37 | 0 | C | SALEM: | | | | | |
| GILES COUNTY: | | | | | | Woodbury | Clinton S. Wright | 97 | 82 | 0 | — |
| Shores | Clyde Cobb | 28 | 23 | 0 | C | SEQUATCHIE VALLEY: | | | | | |
| GRAINGER COUNTY: | | | | | | Ewtonville | James Titch | 44 | 29 | 0 | — |
| Rutledge | Mrs. Lawrence Smith | 66 | 55 | 1 | — | Whitwell | Helen White | 47 | 39 | 0 | — |
| HOLSTON: | | | | | | Lee Station | Pikeville | 25 | 21 | 6 | — |
| Enon | Mrs. Edna Moore | 39 | 35 | 0 | — | BELLEVUE COUNTY: | | | | | |
| Fall Creek | Mrs. Ethel Edwards | 31 | 18 | 0 | — | Bellevue | Robert Sullivan | 573 | 500 | 29 | — |
| Glenwood | Mrs. J. E. Richards | 171 | 130 | 0 | — | Temple | Gale Dunn | 321 | 238 | 0 | — |
| Temple | Russell A. Case | 183 | 149 | 12 | C | Woodstock | Malcolm Burk | 59 | 49 | 1 | — |
| Long Island | Mrs. Luther Bevely | 129 | 105 | 0 | — | STEWART COUNTY: | | | | | |
| Flag Pond | Harry E. Gwinn | 95 | 79 | 0 | — | Commissary | Mrs. Clayton Keatts | 28 | 24 | 2 | E |
| HOLSTON VALLEY: | | | | | | STONE: | | | | | |
| Rogersville | John R. Chiles | 101 | 78 | 6 | — | Granville | H. W. Farris | 24 | 14 | 1 | — |
| Fairview | Pauline Wisecarver | 22 | 17 | 0 | D | Poplar Springs | Merle Pedigo | 26 | 14 | 2 | E |
| Nubbin Ridge | John R. Chiles | 20 | 12 | 0 | — | Poplar Grove | I. G. Hodges | 32 | 27 | 0 | — |
| JEFFERSON COUNTY: | | | | | | SWEETWATER: | | | | | |
| Buffalo Grove | J. E. Stallings | 58 | 50 | 0 | — | Tellico Plains Mission | Bettie Bates | 16 | 13 | 0 | — |
| White Pine | E. C. Masden | 61 | 47 | 0 | — | Tellico Plains | George G. Watson | 56 | 46 | 0 | — |
| Mountain View | Ruth Groselocke | 19 | 13 | 7 | E | TENNESSEE VALLEY: | | | | | |
| Jefferson City | A. R. Sloan | 133 | 119 | 0 | B | Dayton, First | Hugh F. Ansminger | 107 | 80 | 2 | — |
| JUDSON: | | | | | | WATAUGA: | | | | | |
| Friendship | Julia Tidwell | 26 | 23 | 0 | — | Elizabethon, First | V. Floyd Starke | 182 | 134 | 19 | BB |
| KNOX COUNTY: | | | | | | Calvary, Elizabethon | E. A. Cox | 128 | 89 | 0 | — |
| Fifth Avenue | Phil Maxwell | 255 | 214 | 0 | B | Zion | Martha Allen | 51 | 36 | 0 | D |
| Central | W. M. Grogan | 207 | 170 | 1 | AA | Immanuel | John L. Curtis | 91 | 56 | 0 | D |
| McCalla Avenue | T. C. Petree | 219 | 168 | 11 | B | WEAKLEY COUNTY: | | | | | |
| LAWRENCE COUNTY: | | | | | | Greenfield | Mrs. O. C. Cooper | 46 | 39 | 1 | — |
| Dyersfield | Clyde Cobb | 22 | 16 | 0 | D | St. Luke, Col. | O. C. Cooper | 46 | 39 | 0 | — |
| Iron City | Clyde Cobb | 64 | 45 | 0 | C | Thompson Creek | Leah Allman | 32 | 32 | 0 | — |
| MINN COUNTY: | | | | | | WEST UNION: | | | | | |
| Union Grove | Neva Haun | 23 | 20 | 0 | — | Prentcess | Lela Maud Rice | 34 | 30 | 3 | — |
| Goodfield | J. R. Land | 39 | 33 | 3 | — | Mission | Lela Maud Rice | 45 | 32 | 0 | — |
| Ahens, First | Charles Bond | 119 | 114 | 1 | — | United | Lucile Carter | 38 | 33 | 0 | D |
| Joe Hill | Willie Rush Land | 157 | 85 | 12 | B | WESTERN DISTRICT: | | | | | |
| Popers Creek | Thomas Milliean | 37 | 30 | 0 | E | Jones Chapel | Bryant Cummines | 13 | 11 | 0 | — |
| St. Harmony | Mrs. Paul Payne | 25 | 25 | 0 | — | Point Pleasant | Adelaide Pressnell | 27 | 25 | 0 | — |
| MAKON: | | | | | | Old Union | Lorene Holland | 27 | 23 | 0 | — |
| Parisburg | Virginia Alexander | 27 | 21 | 0 | — | Friendship | Ina Butler | 22 | 18 | 0 | — |
| N. Jackson | Mrs. Charles Baker | 93 | 86 | 0 | — | Oak Hill | Ina Butler | 31 | 25 | 0 | — |
| Partridge | Virginia Alexander | 21 | 21 | 0 | — | Paris, First | Ina Butler | 151 | 128 | 0 | — |
| Pleasant Hill | Elizabeth Campbell | 52 | 26 | 0 | — | WILSON COUNTY: | | | | | |
| Calvary | Mrs. Thomas Barney | 222 | 190 | 9 | — | Greenvale | Oscar Lumpkin | 44 | 39 | 0 | D |
| Friendship | Virginia Alexander | 27 | 21 | 0 | — | Shop Springs | W. C. Summar | 42 | 30 | 0 | C |
| Unity | Elizabeth Campbell | 43 | 36 | 0 | — | Sub Total | Schools | 450 | 11,472 | 8,924 | 292 |
| Westover | Leonard Sanderson | 114 | 98 | 1 | — | Previous Totals | Schools | 187 | 29,245 | 22,849 | 610 |
| | | | | | | Grand Totals | Schools | 637 | 40,717 | 31,773 | 902 |

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

A Real Opportunity

Are you planning to attend your divisional W. M. U. Meeting? It is a wonderful opportunity to hear first-hand information from the mission fields.

Miss Kate Ellen Gruver is to be one of our missionary speakers. She will speak to the young people in the evening and also to the women in the morning session. You will be interested in hearing of her experiences as she worked in Jerusalem, in Haifa and in Nazareth. Her trip to America was made via South America. It was a long, dangerous trip but the American Consul would not allow her to stay longer in Palestine. Miss Gruver is a graduate of Tennessee College and of the W. M. U. Training School.

You plan to bring your boys and girls to hear her speak. They will enjoy the banquet planned for them and the evening services. Miss Margaret Bruce and Miss Lorene Tilford of China will also speak to the young people.

DATES FOR THE DIVISIONAL MEETINGS

October 20, evening and all day the 21st., North Eastern Division, Kingsport.

October 21, evening and all day the 22nd, Eastern Division, Trenton St., Harriman.

October 22, evening and all day the 23rd, South Eastern Division, Cleveland, First.

October 23, evening and all day the 24th., South Central Division, Lewisburg.

October 27, evening and all day the 28th., North Central Division, Lebanon.

October 29, all day and evening, North Western Division, Milan.

October 30, all day and evening, South Western Division, Brownsville.

November 1, all day and evening, North Central Division, Dickson.



MISS KATE ELLEN GRUVER
Missionary Speaker for Divisional Meetings,
Palestine

Our New Training School

2801 Lexington Road,
Louisville, Ky.,
September 21, 1941.

Dear Mrs. Cross:

With no doubt whatever in my mind, I can say that I have never seen a more wonderful place than the Training School. One of the girls said yesterday that if something should happen and she should have to leave after just one week, she would feel that her time and money had been well spent. I, too, feel that after just one week, I have caught something of the spirit of House Beautiful and that whatever happens, my life has benefited greatly during this week and I feel certain that as other weeks pass, I shall receive many rich blessings from my associations with such consecrated girls and with our wonderful, consecrated professors.

I have found it easy to understand why we call it House Beautiful. The house itself is beautiful in every single detail, and we love it and sincerely appreciate the time, efforts and money that our many friends gave to make it possible. But the real beauty is much deeper than that. We see it and feel it every day in the lives of the girls here. It's hard to believe that ninety girls can live together and every one of them be so unselfish and so willing to do anything they can to help one of us who needs help.

I will never be able to thank the women of Tennessee for making it possible for me to come here, but I will do everything I can to prove myself worthy of the confidence you have placed in me.

Sincerely yours,

CHARLOTTE FORD.

"These Things Remain"

In these days when so many material things are passing away, it is refreshing to read "These Things Remain," by Mrs. Ella Broadus Robertson. In the first chapter we see the world's need of a Saviour. She presents the religions of the world and shows how they fail. Not a one has a Saviour except Christianity, but each one is depending on working their way to heaven. So clearly does she give the teachings of Animism, Hinduism, Buddhism, Mohammedanism and Confucianism that even though one has never studied Comparative Religions, one can see the fallacy of each religion.

After studying these religions then she makes us face our personal responsibility of giving the real gospel to a needy world. The motives she gives are gratitude, compassion for a lost world, friendship, knowledge that they are lost and because they are a trust. They are our obligation.

The things that remain are God's love and God's power, and these are vividly portrayed. The closing chapter shows us the World's Saviour.

A thoughtful study of this book will make one want to have a real part in giving the world the gospel of Jesus Christ.

This book is to be studied in October and November to prepare the hearts of the women for the Week of Prayer for Worldwide Missions. The price is 25c, from Baptist Book Store, Nashville.

Items of Interest Concerning Margaret Fund Students

One hundred and five Margaret Fund students matriculated: 69 Foreign Board students, 36 Home Board students.

All Foreign Board students sent copies of "The Commission" for 9 months. All Home Mission Board students sent copies of "The Home Fields" for nine months from Burney Gifts.

There likely will be additions after Christmas as one student failed to enter because of emergency appendicitis; another failed to make expected summer school grades; another is living with his parents until they sail in January.

Albert Craighead did work in summer camps of Illinois. He was given an honorarium of \$2.00 a day for the work. In writing in thanks, he said, "The enjoyment and the fellowship I received amply repaid me for the time spent. I thank the Lord, however, that in this way, He has assured my next year at Carson-Newman College as far as finances go."

A number of the Margaret Fund students helped in summer camps and Daily Vacation Bible Schools. Nelson Cavazos wrote: "I have had the pleasure of having charge of three Daily Vacation Bible Schools in different cities here in Texas; at the same time I was holding special meetings in the churches. This work was done under the supervision of Dr. J. L. Moye.

Richard Harris, Baylor, went to Elkins, W. Virginia, with two other Baylor students and worked all summer among the mountaineers, miners and farmers as colporters, selling Bibles and books.

Miguel Chaparro took an examination to be a translator in the Federal Bureau of Investigation or a clerk in Foreign service. He was offered a position in Colombia, but preferred to finish college.

We have three ministerial students in Louisville, Sam Shepard, David Mein and Robert Bratcher.

We have two in Ft. Worth, John Ray Maddox and Charles Culpepper.

Our Medical Loan students are Golda Jean Fielder, Baylor; Daniel Maddox, Louisville; and Franklin Fowler, Nashville.

Several of the students married recently, Dorothy Day (Home Ed.) most recently in August. Several are teaching and entering new professions. Many of the students are living with their parents this year while in college.

Our Mission Study Director

We are happy to announce that Mrs. Lloyd T. Householder of Lewisburg has been elected as Mission Study Director for Tennessee, and has accepted. She succeeds Mrs. Wm. McMurry who recently moved to West Virginia.

We welcome Mrs. Householder to this great task and pledge to her our loyal support. The people of the state will have an opportunity to meet her at the Divisional Officers Conferences in January.

Mrs. Householder is no stranger to our people for she is a native Tennessean, a graduate of Carson-Newman and the wife of a pastor.

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-- Book Reviews --

MAKING THE MOST OF THE REST OF LIFE, by Karl Ruf Stolz.

To people in the second half of life this book purposes to discover the compensations and the opportunities of maturity. It charts a safe path through all the varied difficulties and changes that occur in middle years. The author shows how living, after youth is past, may retain its zest. The course of wisdom is pointed out. He shows how to get away from nostalgia for an ir retrievable past to an exhilarating experience in the living present. Here is a growing faith, a replenishing philosophy and a practical idealism for the no longer young.

Some of the chapters are: John Wilson Has a Birthday; Bifocals and Aspirin; Can Oldsters Learn? God Bless the Old Maids; Second Marriages; The Change of Life; Making New Friends; Solitude; Health After the Half-Year Mark; The Green Pastures. Published by Abingdon-Cokesbury. Price \$1.50.—W. P. Davis.

KEPT BY THE POWERS OF GOD, by John W. Phillips. Broadman Press, 1941. \$1.00.

This is a book of sermons, selected by the son of the author and published after his father's death. I perhaps approached the reading of this book with a bit of prejudice. I heard Doctor Phillips preach before the Southern Baptist Convention in 1931, and I didn't like his sermon. But I do like the sermons in this book. The author thinks—and he will make his reader think. Dr. Hill describes these sermons as "virile, robust, rugged, classical, scriptural, compassionate, inspiring." Throughout the messages is emphasized "transcendent faith in the goodness of man and the rightness of God." Particularly good is the title sermon and that on "Christian Character."—H. L. Carter.

THE OVERCOMING CHRIST, by Karl H. Moore, Vandervan Publishing House, \$1.00.

This is a book by the successful pastor of the First Baptist Church of Brownwood, Texas, where Howard Payne College is located. The book is made up of a series of 15 sermons which cover in a semi-expository way, the entire book of the John's gospel. They make good reading. The reviewer notes one seeming inconsistency which prevails among many preachers. The author administers severe and deserved criticism to members of churches who devote time and means to clubs and lodges which had better be given to their churches, and reprimands them also for their infringement on the sacredness of Sunday, but at the same time indicates his membership with them.—J. R. Chiles.

ROADS TO REALITY, by Robert MacGowan, Revell Co., \$1.00.

Have you ever heard a series of lectures which were so rich in thought, clothed in such suitable language, and so inspiring that you wished the author might put them into book form, so that you might tarry over them and be refreshed by them again and again? This book is just like that. There are ten of these lectures and every one of them is a good one. Take the one on "The Positive Road": "Faith is the bridge between God and man," "The Bible is the story of men who took possession of their world for God," "Faith contributes the positive mind to our spiritual poverty," "Abraham enjoyed the promised land long before he saw it," "Atheism is a negation, and nothing is simply the absence of reality. This is the fool's way of disposing of any difficulty." Some quotations from the one on "The People's Road": "History is man's instrument of hindsight for the purpose of encouraging foresight on the part of the traveler through the centuries," "The quality of the country is largely

in the educator's hands. His first business is to teach the young human how to think, to think about right things and to think about right things accurately." "Think of over four thousand recorded wars in our era, and the end is not yet." There are ten of these various "ROADS" that he discusses.—J.R.C.

CARE OF GOD'S FRUIT TREES, by H. A. Ironside, Zondervan Publishing Co., \$1.00.

The book consists of a series of 16 discourses delivered by the able pastor of Moody Church, Chicago, on various occasions. They have no connection one with another. Each one is complete in itself and each one is a good one. The reviewer believes it would be a blessing untold if all church members could read the chapter on SEPARATION, SCRIPTURAL AND UNSCRIPTURAL. "A little boy one day brought home some linnets, put them in cages, and hung them on either side of the canary cage, explaining to his mother that by so doing they would hear the canary sing and would learn to sing like the canary. The mother was too wise to argue with him and said nothing. A few hours later the boy and the mother came into the house and suddenly the boy exclaimed, "O mother, listen, our canary is cheeping like a linnet!" It was not long till the canary lost its own song and began to imitate the linnets. There should be a careful testing of all who seek fellowship with the Lord's people to find if they have been born again and whether they are seeking to walk in accordance with God's Holy Word."—J.R.C.

WINONA ECHOES 1940, Zondervan Publishing House, \$1.00.

This book is paper bound, but has 248 pages. These are the lectures delivered last year at this important Bible conference. Twenty-five different men gave these 31 addresses. They are all good and are for the development of the spiritual life. One by J. C. Massee is on Life's IRREDUCIBLE SIMPLICITIES. He states that there are three relationships that are inescapable, all of which are fixed by choice of the individual. We are born to citizenship but we can renounce it. Indeed there are more criminals in the U. S. at war on society than there are armed men to protect society. There are individual relationships such as marriage and business partnerships. "We all choose, must choose to live in accord or discord with God." As to the personal equation all human desires are compassed within the range of six fundamental yearnings: "to be personally winsome, socially attractive, domestically happy, economically secure, politically free, and spiritually at peace." The above is a sample of many.—J.R.C.

ALL THINGS NEW, by Ann Harvey, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1941.

This is an unusual story in that the author has woven the very essence of practical Christianity into her story without causing the story to seem unnatural or unreal. The plot is simple and interesting. It is the story of a girl who was disappointed in an individual and lost faith in everybody. She was won by unselfish love on the part of a Christian family to faith in them and then faith in Christ. The book makes good reading for young people and will also be enjoyed by adults.

FINGER PRINTS OF BIBLE PEOPLE, by Florence Aiken Banks, Fleming H. Revell Company, 2 vols., price \$1.00 each.

These two volumes are made up of short, descriptive sketches of Bible characters. The sketches are arranged in two volumes for the convenience of the user and are adaptable for use in Bible classes for Intermediates or young people. They

also may be used at church socials or in family worship. They follow the Bible description of the characters closely and the King James version is used throughout. The idea of the sketches is to read the given description of a character and guess who he was.

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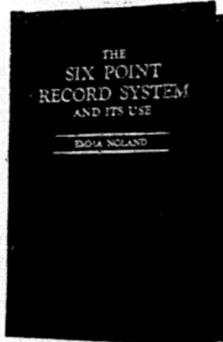
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The Six Point Record System and Its Use, by Emma Noland. Cloth, 60 cents; paper, 40 cents.

BAPTIST BOOK STORE

127 Ninth Ave., N.
NASHVILLE, TENN.

AMONG THE BRETHREN

Pastor J. T. Barbee and the First Baptist Church, Clovis, N. M., are enjoying splendid spiritual progress. The Lord is blessing the work in a very fine way. During the twenty-six months Brother Barbee has been pastor of the church, the church has received 407 additions and the offerings and collections have amounted to \$38,093.22.

—B&R—

REMEMBER THE DEADLINE!

June 30, 1942 is a very important date for hundreds of pastors in our State. Are you in that number? You are if you have not yet joined the Convention Ministers Retirement Plan. This is the deadline date after which no "prior service credits" will be available to ministers whose retirement will occur before they have been members of the Plan for 25 years—this being the basis upon which retirement benefits are calculated. Write me if you want further information as to how it will operate in your favor if you join now.

JOHN D. FREEMAN,
149 Sixth Avenue, North,
Nashville, Tennessee.

—B&R—

Kindly commending the make-up and the editorial work of BAPTIST AND REFLECTOR, David M. Gardner, pastor of the First Baptist Church, St. Petersburg, Fla., goes on to say the following: "I wish you could get every Baptist pastor in Tennessee to put the REFLECTOR in the church budget. I have tried it for more than a dozen years and I know that it pays large dividends. I am convinced that it is the only plan that will make possible a Baptist paper for each home in our churches. I am also convinced that the best way to keep the paper in the budget is to pay for it monthly just as we pay other bills." We thank this ex-Tennessean for his testimony.

—B&R—

Born to Rev. and Mrs. Wayne Tarpley on September 26, in McFarland Hospital, Lebanon, a son, Edward Wayne, weight 6 pounds 14 ounces. Congratulations to the happy parents and God's blessings be on the little boy.

—B&R—

Again and again and again we have requested contributors to sign the communications they send in, no matter what the communications may be. Please sign your name.

After almost three years in a pleasant and fruitful pastorate with the Virginia Avenue Baptist Church, Bristol, Truett Cox began his work the first Sunday in October as pastor of the Second Baptist Church of Danville, Va. He regrets and Tennesseans regret for him to leave the state.

—B&R—

With over 100 additions per year for the five year period and with the budget raised in ten months of the current year, C. H. Franks is in his fifth year as pastor of the First Church, Marion, Ark. The church has 300 tithers. Pastor Franks warmly commends Paul G. Kirkland, who recently came to the pastorate of Old Hickory Baptist Church, Old Hickory.

—B&R—

Beginning October 12, Pastor W. Henderson Barton and Edgefield Baptist Church, Nashville, will be assisted in a revival by A. D. Kinnett, pastor of the First Baptist Church of Burlington, N. C.

—B&R—

Pastor E. Floyd Olive and New Hope Baptist Church, Nashville, recently held a revival with the pastor preaching and B. B. Powers, pastor at Mt. Juliet, leading the singing. There were 12 baptisms and 4 additions by letter.

—B&R—

Ray H. Dean, formerly pastor at Old Hickory, has accepted the call to become pastor of the First Baptist Church of Central City, Ky., and will move on the field later. He regrets and Tennesseans regret for him to leave the state.

—B&R—

With C. C. Warren of Little Rock as guest preacher and with the music in charge of Mr. Ernest Felts, Jr., director, Mrs. A. M. Vollmer, Junior Choir leader, Mrs. Tom Wilkes, organist, and Mrs. Thomas Robertson, pianist, the First Baptist Church, Dyersburg, recently held a gracious revival. Pastor Vollmer and the church happily welcomed 39 additions, 28 of them by baptism. Dyersburg has additions nearly every Sunday during the year.

—B&R—

After many years in service, Rev. R. J. Williams of Friendship is retiring from pastoral work, but will still be open for supply and revival work.

Having been very active in the work of the church and being on the verge of a breakdown, Mrs. P. L. Ramsey of the First Church, Covington, went to the hospital for a rest. The church insisted that she rest. At the last report she was recovering splendidly.

—B&R—

Entering upon his seventeenth year as pastor of the First Church, Shelby, N. C., Zeno Wall and the church were glad to note that the revival spirit had prevailed during the associational year and that 104 had been baptized during the year.

—B&R—

Evangelist Noel Smith and party, Stanley M. Armstrong, chorister and advance representative, and Rawley Tredway, pianist and campaign director, are in a revival at Dickson.

—B&R—

Pastor C. O. Simpson and the First Church of Trenton are being assisted in a revival by M. E. Miller of Henderson, Ky., preaching and L. B. Cobb of Shreveport, La., leading the singing.

—B&R—

ATTENTION, BROTHERHOOD MEMBERS

One of the objectives of the Baptist Brotherhood of the South this year, according to Secretary Lawson H. Cooke, is that the men in our churches shall vigorously seek the enlistment of the churches (with the pastors) in the Convention Ministers Retirement Plan. Our laymen readily recognize the benefits of this plan. Now is the time to plan this forward step—before the next year's budget is completed. The maximum cost to any church is \$10.00 per month. This is likewise the maximum cost to any pastor. For further details write me. If you have all the information you need, DO THE JOB NOW, and send me your application that it may be certified and sent to the Relief and Annuity Board, Dallas, Texas.

JOHN D. FREEMAN,
149 Sixth Avenue, North,
Nashville, Tennessee.

—B&R—

Secretary Andrew Potter of Oklahoma writes a congratulatory letter to Pastor C. C. Morris and the First Church, Ada, Okla., over the \$5,090.93 given by the church to all missions during the associational year. The church gave \$1,827.08 through the Unified Budget to all causes. Both these men are ex-Tennesseans.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE SEPTEMBER 28, 1941

| | Sunday School | Training Union | | Sunday School | Training Union | | Sunday School | Training Union |
|------------------------|---------------|----------------|-------------------------------|---------------|----------------|------------------------------|---------------|----------------|
| Alcoa: First | 263 | 121 | Little Mountain | 75 | 65 | Oak St. | 91 | 32 |
| Alexandria | 88 | 53 | Rio Vista Mission | 24 | | Memphis: Bellevue | 2614 | 710 |
| Athens: First | 372 | 75 | Southside | 123 | 77 | Boulevard | 576 | 168 |
| Butler | 197 | 88 | Watauga | 201 | | Central Avenue | 600 | 151 |
| Chapel Hill, Smyrna | 69 | 54 | Grand Junction | 103 | 56 | LaBelle | 596 | 244 |
| Chattanooga: Brainerd | 291 | 126 | Hampton | 60 | 34 | Prescott Memorial | 435 | 160 |
| Chamberlain Avenue | 324 | 84 | Hermitage: Bakers Grove | 40 | 40 | Speedway Terrace | 568 | 287 |
| Concord | 197 | 100 | New Hope | 139 | 99 | Temple | 967 | 292 |
| Edgewood | 167 | 71 | Hixson, First | 129 | 45 | Union Avenue | 1225 | 967 |
| Highland Park | 600 | 125 | Jackson, West Jackson | 665 | 214 | Murfreesboro: First | 517 | 108 |
| Morris Hill | 206 | 71 | Jefferson City, Buffalo Grove | 46 | 44 | Westvue | 226 | 79 |
| Ridgedale | 557 | 153 | Kingsport: First | 733 | 105 | Mount Juliet | 152 | 84 |
| South St. Elmo | 127 | 30 | Long Island | 97 | | Nashville: Inglewood | 356 | 104 |
| White Oak | 158 | 53 | Knoxville: Broadway | 987 | 257 | Neubert, Valley Grove | 228 | 124 |
| Woodland Park | 833 | 95 | Fifth Ave. | 1041 | | Old Hickory | 622 | 226 |
| Cleveland: Big Springs | 308 | 192 | First | 957 | | Ooltewah | 107 | 27 |
| South Cleveland | 111 | 53 | John Sevier | 190 | 112 | Paris, First | 352 | 223 |
| Collierville | 134 | 40 | Lincoln Park | 569 | 219 | Rockwood, First | 223 | 113 |
| Columbia: First | 326 | | Lenoir City: First | 319 | 116 | Shelbyville: El Bethel | 69 | 44 |
| Second | 98 | 59 | Liberty, Salem | 188 | 134 | First | 127 | |
| Cumberland Gap: First | 128 | 20 | Madisonville, First | 193 | 69 | Union City, First | 597 | 195 |
| Dyersburg: First | 487 | 129 | Maryville: Cedar Grove | 110 | 56 | Walter Hill, Powell's Chapel | 201 | 81 |
| Elizabethport: First | 484 | 208 | First | 621 | | Watertown, First | 195 | 63 |
| Immanuel | 103 | 44 | | | | White Pine | 135 | |

Send regular weekly attendances direct to BAPTIST AND REFLECTOR. Send other W. M. U., Sunday School, or Training Union reports and so on to these departments, same street address as the paper. And let us remind our friends, as we have often done before, that if they desire their Sunday School and Training Union attendances to appear in the paper, the figures must be received in BAPTIST AND REFLECTOR office not later than THURSDAY preceding the week of publication. Figures received after Thursday will come in too late. Report your attendance as early in the week as possible.

A list of striking evangelistic themes for Sunday evenings as discussed by J. G. Hughes, pastor of Union Avenue Church, Memphis, has this significant notation at the bottom: "Bible Evangelism is the Love of God at Work Seeking the Happiness of Mankind; it is the Hope of the World, the Program of the Churches, the Task of the Christians, and the Joy of the Saints." Can you beat it?

—B&R—

L. B. Golden, pastor of the First Baptist Church of Greeneville, recently held a revival in Union Baptist Church near Bolivar, which resulted in some 6 or 8 baptisms, a number of reconsecrations and a real revival among the church members. He was at one time pastor at Bolivar.

—B&R—

The First Baptist Church, Humboldt, will have a school of missions Oct. 7, 8, 9. Dr. John L. Hill of Nashville will teach the Adults the Book "The World Overcoming the World" and bring the inspirational messages each night. Miss Ruth Ford of China will teach the Juniors and younger Intermediates each afternoon and the older Intermediates and Young People each night. Her books will be "Daring in the Dawn" and "China Re-Discover Her West."

—B&R—

Pastors Tom L. Roberts and Knox Lambert of the First and Central Baptist Churches of Martin write in warm praise of a six weeks' tent revival there conducted by Evangelist Wade House of Orinda and H. D. Powell of Gainsville, Texas, describing it as "one of the greatest revivals in the history of Martin," they go on to say, among other things, the following: "The two Baptist Churches here have been blessed, having in all over a hundred additions. Many more are yet to come. The majority of these are men and women. Not only the churches in Martin have received benefits from the meeting but the rural churches also.

"Bro. House has preached Baptist Doctrine straight from the shoulder and has fully cooperated with our organized work. He has proven a pastor's friend under every condition."

—B&R—

Visitors in the BAPTIST AND REFLECTOR office this week were: Rev. and Mrs. D. C. Sparks, Harriman; Frances Riegger, Mr. and Mrs. Joe L. Wells, Fayetteville; Mrs. Paul D. Robinson, Brentwood; Mrs. T. E. Cox, Rev. and Mrs. W. E. Richardson, Columbia; Ray Dean, Springfield; Mrs. J. L. Trent, Kingsport; Mrs. S. M. Larimer, Erwin; E. C. Routh, Oklahoma City, Okla.; Malcolm Younger, Memphis; Geo. J. Burnett, Memphis; J. C. Pitt, Birchwood; and B. B. Powers, Mt. Juliet.

—B&R—

Dr. D. M. Sweeney, a physician of Rogersville, was elected moderator of Holston Valley Association at its recent meeting with Tunnel Hill Church.

—B&R—

Miss Alice Johnson of Crossmore, North Carolina, writes interestingly of a gracious revival in that church and community in which the preaching was done by W. J. Norton, a former pastor and now pastor of First Baptist Church of Irvine, Kentucky. There were some sixty-eight professions of faith and the church was strengthened and the community awakened and blessed.

—B&R—

Seventh Street Church, Memphis, is having a glorious year. Pastor Haywood Highfill was in the office last week and reported that they have paid ten advance annual installments on their debt and plan to wipe out the balance of it during October. They also voted to increase 20% their contributions to Co-operative Program

—B&R—

Rev. Verne Powers has accepted the call of the church at Whitehouse and will serve them in con-

nection with his work with Green Hills Church, Nashville Association. He reports finding an enthusiastic band of workers at Whitehouse and we expect rapid growth under his leadership.

—B&R—

Word has come that Brother Edwin E. Deuser, of Carthage, who recently underwent an operation at St. Thomas Hospital, Nashville, is recuperating nicely.

—B&R—

BAPTIST AND REFLECTOR is grateful to the following friends for sending in subscriptions other than their own: O. L. Wall, Morristown, 3; Mrs. W. B. Rutledge, Cleveland, 5 subscriptions for soldiers; J. C. Tally, Lincoln Park Baptist Church, Knoxville, 9 subscriptions for soldiers; J. A. Boston, Bell Avenue, Knoxville, 2 subscriptions for soldiers; C. N. Warren, Knoxville, 12; C. H. Farnsworth, Maple Springs Church, Madison Association, 17 on the Church Home plan; W. W. Rhody, Mt. Zion Church, Salem Association, 21 on the Church Home Plan; C. M. Dutton, Lancing, 12 on the Church Home plan; Mrs. T. D. Anderson, Lawrenceburg, 7 on the Church Home plan; Ila Mary Greenwell, McEwen, 2; J. M. Hinds, Grandview, 3; A. M. Senter, Gibson, 6; E. L. Smothers, Fayetteville, 10; James A. Farrar, Jackson, 11 on the Church Home plan; and C. L. Brown, Alamo, 8.

Briefs Concerning the Brethren

Called and Accepted

Vernie Sides, First Church, Hobart, Okla. ✓
L. C. Coates, Boyce, La. ✓
L. B. Cobb, First Baptist Church, Kingsport, Tenn. ✓
H. S. Coleman, Mira, La. ✓
J. M. Bruce, Second Baptist Church, Greenville, S. C. ✓
J. Dale Thorn, First Baptist Church, Belton, Okla. ✓
W. D. Wyatt, College Avenue Baptist Church, Fort Worth, Texas. ✓
Loren F. Messenger, Blue Jacket, Okla. ✓

Resigned

Vernie Sides, Shamrock, Texas. ✓
L. C. Coates, Pitkin, La. ✓
Eddie Savoie, Iowa, La. ✓
L. B. Cobb, Broadmoor Church, Shreveport, La. ✓
H. S. Coleman, Vivian, La. ✓
J. M. Bruce, Comanche, Okla. ✓
W. D. Wyatt, Calvary Baptist Church, Beaumont, Texas. ✓
J. Perry King, First Baptist Church, Clarendon, Texas. ✓

Luther Joe Thompson, Powell's Chapel Church, Walter Hill, Tenn. ✓
Lum Hall, First Baptist Church, Electra, Texas. ✓

Ordained

Roy W. Babb, Belmont Heights Baptist Church, Nashville, Tenn. ✓
Coleman Brown, Griffin Baptist Church, Greenville, S. C. ✓

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received 1 by letter. *Chattanooga*—Chamberlain Ave., Pastor McClanahan received by letter 1, for baptism 1; Edgewood, Pastor Petty received for baptism 1; Highland Park, Pastor DeVane received by letter 1; Ridgedale, Pastor Ivey received b letter 3, for baptism 1; White Oak, Pastor Horltdt baptized 1; Woodland Park, Pastor Williams received by letter 6, for baptism 4. *Cleveland*—First, Pastor Keel received for baptism 1, by letter 5; South, Pastor Waters received by letter 3. *Concord*—Pastor Frazier received by letter 1. *Dyersburg*—First, Pastor Vollmer welcomed for baptism 4, by letter 4, baptized 28. *Elizabethton*—First, Pastor Starke received by letter 2. *Hermitage*—New Hope, Pastor Olive received for baptism 4. *Kingsport*—First, received

by letter 2. *Knoxville*—Broadway, Pastor Pollard received by letter 2, for baptism 2; Fifth Avenue, Pastor Wood received 4 additions. *Madisonville*—First, Pastor Grogan received for Baptist 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 14, for baptism 2, baptized 2; Boulevard, Pastor Arbuckle welcomed by letter 1, for baptism 5, baptized 2; Central, Pastor Turner received by letter 4, for baptism 2; LaBelle, Pastor Renick received 2 by letter; Speedway Terrace, Pastor Harris received by letter 5, for baptism 1; Temple, Pastor Boston received 1 for baptism; Union Avenue, Pastor Hughes received for baptism 3. *Murfreesboro*—First, Pastor Sedberry received by letter 3. *Nashville*—Belmont Heights, Pastor White welcomed 16 by letter, for baptism 2, baptized 3. *Neuberts*—Valley Grove, Pastor Bishop baptized 3. *Old Hickory*—Pastor Kirkland received for baptism 2. *Rockwood*—First, Pastor Ford received by letter 1, for baptism 1. *White Pine*—Pastor Masden received 1 by letter.

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What does the record say?

Sunday school and Training Union Register Boards dramatize Sunday school and Training Union achievements. They are silent challenges to recoup losses, to forge on to higher goals. . . . The board illustrated above is instantly readable, easy to use, and available in adjustable sizes. Its sections are easily screwed together. Card-board slides with lettering and numerals. Slides available: Attendance a Year Ago Today, Average Attendance Last Year, Average Offering Last Year, Offering a Year Ago Today, Attendance Last Sunday, Number on Roll, Attendance Today, Offering Last Sunday, Offering Today, Record Offering, Record Attendance. . . . As illustrated, with five sections, base and heading, 18½x23¼ inches, including eleven slides and six sets of numerals, packed complete in corrugated crate. . . . \$4.00.

The same board is available for the Training Union, with slides designed for Training Union records. Write your Baptist Book Store for complete information about these and other boards.

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Northeastern Region Brotherhood Meeting, Greeneville, Tennessee

By E. K. WILEY, *Brotherhood Secretary*



The eight associations which make up the North Eastern Region have arranged to hold a Regional Brotherhood Meeting in the First Baptist Church, Greeneville, Tennessee, October 19, at 2:30 p. m. The North Eastern Region is composed of the following associations: Grainger, Holston, Mulberry Gap, Holston Valley, East Tennessee, Nolachucky, Watauga, and Jefferson.

We request that the pastors, associational officers and missionaries please announce this regional meeting, come to this important meeting, and bring the men of your church with you.

It is necessary that we elect someone to serve as regional president and that we have a recording secretary. We shall endeavor to outline a program of Brotherhood activities for next year. Dr. Norris Gilliam, who is assisting our Executive Secretary, Dr. John D. Freeman, will bring us a message on the importance of men serving Christ in a needy world.

We are expecting an hour of fine fellowship and pray that we shall be led to make our plans in full accord with our Master's will. Never before in the history of the world has there been greater need for men to take their Christianity seriously than at the present time. The need is two-fold: the church needs the men, and the men need the church.

Important Announcement About an Important Meeting

The Tennessee Baptist Convention meets in the Eastland Baptist Church, Nashville, November 11, 12, 13, 1941.

It will not be long until that time comes. A list of the hotels and other matters pertaining to the Convention will be published just as soon as the data is in hand.

Pastor E. B. Crain and the Eastland people and their friends will give a royal welcome to all who attend.

A large crowd ought to attend. In fact, the attendance upon the State Convention ought to be larger than the attendance upon any other Baptist meeting in the state.

LET'S ATTEND THE STATE CONVENTION AND LET'S BEGIN LAYING OUR PLANS FOR IT NOW!

ROY W. BABB ORDAINED

Roy Willard Babb was ordained to the full work of the gospel ministry Sunday night, September 14, by the authority of the Belmont Heights Baptist Church, Nashville, Tennessee, of which he is a member. The following presbytery took part in the ordination: Pastor R. Kelly White, chairman; Hight C. Moore, examiner; Walter M. Gilmore, secretary; Drs. E. B. Crain, Eastland Church; H. B. Cross, Judson Memorial; Charles S. Henderson and J. E. Dillard, Immanuel; E. P. Alldredge, J. O. Williams, Sibley C.

Burnett, Belmont Heights; T. L. Holcomb and Clifton J. Allen of the First Church.

For several years Brother Babb has been connected with the Sales and Advertising Department of the Sunday School Board, part of the time taking a course at Vanderbilt. He has entered the Southern Baptist Theological Seminary at Louisville. He is one of our finest and most capable young men.

WALTER M. GILMORE.

Resolution of the Committee of the Baptist Missionary Society Passed at a Meeting Held at Kettering, England, on Tuesday, 8th of July, 1941.

The General Committee of the Baptist Missionary Society are deeply disturbed by the suppression or denial of religious liberty in many lands and its serious limitation in others. They affirm that an essential element in any satisfactory post-war settlement is the recognition by all States of the right of all men and nations to the enjoyment of full religious liberty, and urge the British Government to emphasize its entire agreement in this matter with the repeated public declarations of President Roosevelt. They further appeal to the Baptist World Alliance to urge its constituent bodies, so far as it is able to communicate with them, to reassert the historic Baptist principle of religious freedom, and to endeavor to create a public opinion which shall ensure not only the restoration of rights recently withdrawn but the world-wide application of a principle which is accepted by all free and democratic peoples.

RELIEF AND ANNUITY BOARD'S WORTHY GOAL FOR MAY 1, 1943

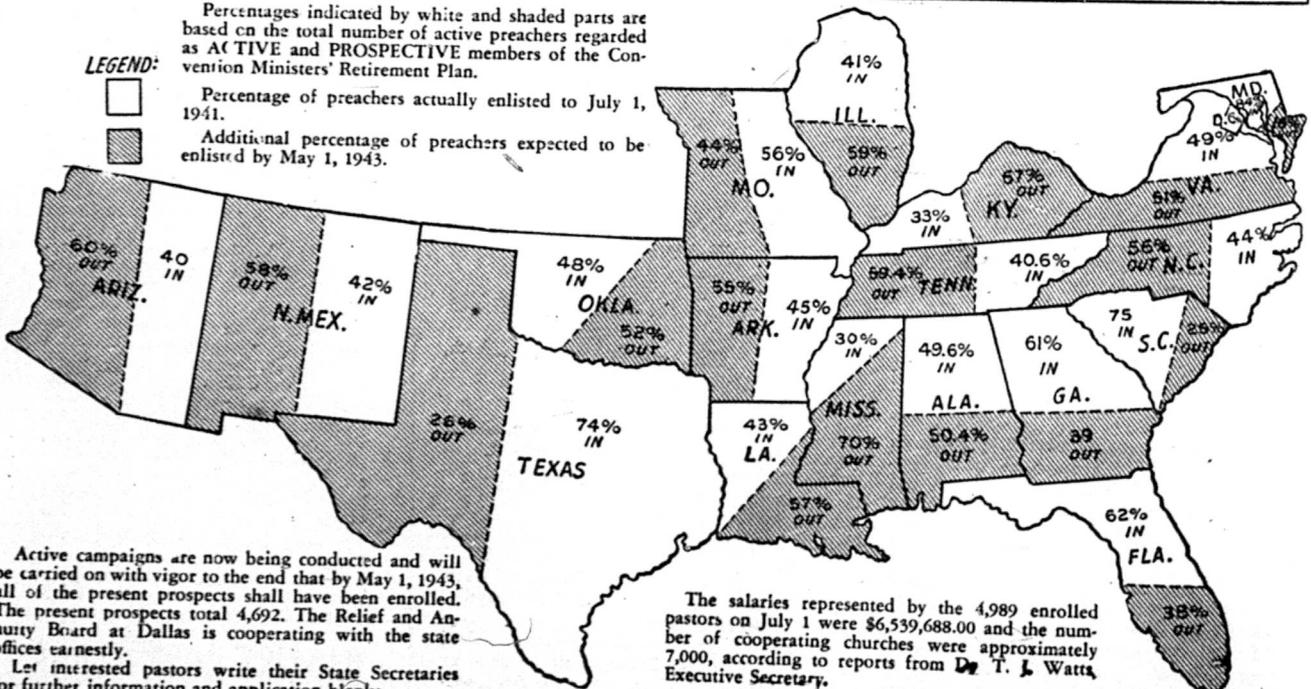
Percentages indicated by white and shaded parts are based on the total number of active preachers regarded as ACTIVE and PROSPECTIVE members of the Convention Ministers' Retirement Plan.

LEGEND:



Percentage of preachers actually enlisted to July 1, 1941.

Additional percentage of preachers expected to be enlisted by May 1, 1943.



Active campaigns are now being conducted and will be carried on with vigor to the end that by May 1, 1943, all of the present prospects shall have been enrolled. The present prospects total 4,692. The Relief and Annuity Board at Dallas is cooperating with the state offices earnestly.

Let interested pastors write their State Secretaries for further information and application blanks.

The salaries represented by the 4,989 enrolled pastors on July 1 were \$6,539,688.00 and the number of cooperating churches were approximately 7,000, according to reports from Dr. T. J. Watts, Executive Secretary.

Remember: No Prior Service Credits Will Be Available After June 30, 1942