

Baptist and Reflector

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

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IS THERE NO DIFFERENCE?

By J. E. SKINNER, Jackson, Tennessee.

IS THERE NO DIFFERENCE between believing the mere facts of the Gospel and a trusting faith in the personal Saviour Who is revealed in the Gospel? May the acceptance of all the facts concerning the Saviour suffice for an acceptance of the Saviour Himself? May belief in the Gospel itself be used by the sinner as a covering or means of escape from the necessity of facing his God? May an intellectual or a historical faith in the truths of the Gospel be substituted for "repentance toward God and faith toward our Lord Jesus Christ?" May the rebel against the moral government of God escape the wrath of God by merely accepting the facts in the case while refusing to return to God with contrition and confession? May God and His Christ be brushed aside so that human depravity may "profess religion and join the church?" Would God be reconciled to the sinner with such an arrangement as would utterly reject His own plan of salvation through "One Mediator between God and men?" Would not such a plan play the game into the cunning hands of Satan whose chief concern is not to make men as mean as possible but to keep them estranged from God? Is it not time to face these vital questions, not only for the sake of the sinner whose eternal destiny is involved, but for the sake of the Christian whose effective witness and eternal reward are involved? (1 Cor. 3:10-15).

There are three vital principles involved in this all-important question: (1) The meaning of human depravity, (2) the meaning of repentance, and (3) the meaning of saving faith. Neither one of these principles has an alternate or substitute in the presentation of God's unchangeable plan of human redemption, and any attempt on our part to change or even modify the plain teachings of the Word of God on these principles is done at the peril of immortal souls. Let us neither be guilty of "walking in craftiness nor handling the Word of God deceitfully" (2 Cor. 4:1, 2).

I

The first principle here involved is the meaning of human depravity. Wrong conceptions of this will lead us astray on every other principle involved in the plan of redemption. If human depravity means no more than outward acts of wickedness, wicked men need no more than a rigid enforcement of the law of God in restraint of their evil deeds. But "if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21, 22). The trouble being deeper than outward acts, a deeper remedy had to be provided; a remedy that would reach to the bottom of the trouble. Again, if human depravity means no more than outward deeds of transgression, then the Bible doctrine of repentance may mean no more than a reformation of life, and the modernistic view of the whole question is correct—that the sinner is his own saviour. But the Bible doctrine of repentance does mean more than a reformation of life, as we shall see. Once more, if human depravity means no more than overt acts of wickedness which may be restrained by law and corrected by reformation of life, then the Bible doctrine of atonement for sin by the vicarious sacrifice of Christ is utterly meaningless, and again the modernistic view of the whole question is correct—that Jesus died only as a martyr and nothing more, and that to trust Him to save from the guilt and penalty of sin is to misplace our faith, since these matters are within our own power. But the Bible doctrines of vicarious atonement and of saving faith are not meaningless, as every Christian knows already, and as thousands of others must sooner or later find out for themselves. On the other hand, the doctrine of human depravity in its deeper meaning so abounds in the Word of God as that a mere quotation of the Bible passages containing it would be sufficient to make a large volume. Deeper than the overt acts of wickedness, and deeper than the misguided reasonings of the intellect, the Word of God locates it in the very nature

of the hearts and souls of the unregenerate, and describes it as the source and fountain from which all evil thinking and all evil conduct continuously flow. One must stop his ears and close his eyes and seal up his depraved heart against the truth to fail to understand it from these burning words of the Master Himself: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man" (Mark 7:21-23). Referring to the unregenerate nature, the apostle describes it as "... enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). As the ground on which He had to destroy the old world, God brought the following indictment against the whole fallen race: "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). And the Apostle asks: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not so much as one" (Rom. 3:9-12). **Shall such depravity be aided and encouraged in an effort to become outwardly religious through reformation of life and an intellectual acceptance of truth while refusing to face God in repentance and faith in His Son?** "God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged" (Rom. 3:3-6). Depraved human nature may wince and seek to change God's "sayings" and even disbelieve them now, but none will dispute His righteous judgments nor seek to evade His justice in the end.

II

The second vital principle involved in this question is the Bible doctrine of repentance. This, too, must be explained away or eliminated entirely from the Gospel message or reduced to the minimum of a mere reformation of life, if we are to accept a confession of historical faith in the facts of the Gospel as saving faith. If an intellectual faith in the historical facts of the Gospel is the faith which brings salvation to the soul, then there is no place for repentance, because there is no necessity for any sort of return to God for reconciliation in Christ. The whole transition from nature to grace would thus be made and completed apart from any consciousness of the presence of God and without any contrition for sin whatsoever. It would be purely a long-distance transaction; the facts stated by the party of the first part have been accepted by the party of the second part and public acknowledgment thereto has been made by the party of the second part, the same being duly recorded upon the church book. If one may thus settle the question of sin and its guilt and its penalty by merely accepting the facts of the Gospel without any personal trust in the Saviour Himself, why may he not also conclude that repentance can mean no more to him than merely to reform, "quit his meanness" and join the church and hope to be "saved at last" when he must meet the Lord at the judgment? Now, there you have a system of salvation which takes no account of the necessity of a personal contact with the Spirit of God in repentance and faith in a personal Saviour; that takes no account of the necessity of a personal experience of grace in the conscious knowledge of the forgiveness of sins upon the merits of Christ; that waives all claim to any conscious experience of spiritual regeneration by the Spirit of God here and now, but merely holds forth the hope that its adherents may be "saved at last, if found

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Baptist and Reflector

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EDITORIAL

"In The Days of These Kings"

NEBUCHADNEZZAR SAW AN IMAGE in a dream which pictured four world empires, the last of which was Rome (Daniel 2). A stone cut out without hands smote and crushed the image. In the course of his interpretation, Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Has any part of this been fulfilled? When John the Baptist and Jesus said, "the kingdom of heaven is at hand," the reference was evidently to the kingdom foretold by Daniel, which is the kingdom covenanted to David. Did "at hand" mean "on hand?" Or, as some brethren teach, was the establishment of the kingdom postponed to the second coming of Christ because the Jews rejected Him?

It will not do to say that "At hand" is never an affirmation that the person or thing said to be 'at hand' will immediately appear, but only that no known or predicted event must intervene" (Scofield). For when Jesus in Gethsemane said, "lo, he that betrayeth me is at hand," then "immediately, while he yet spake, cometh Judas" (Mark 14:42,43). Therefore, "at hand" may mean "on hand."

"From the days of John the Baptist until now the kingdom of heaven suffered violence, and the violent take it by force" (Matt. 11:12). False religionists declined to enter it and forbade the entrance of others (Matt. 23:13). Sincere seekers "press into it" (Luke 16:16). How could these things have been true unless the kingdom was existent?

Christ is personally, visibly and gloriously coming again. He has gone "into a far country (heaven) to receive for himself a kingdom and return" (Luke 19:11-27). This does not connote the postponement of the establishment of the kingdom itself, but the futurity of its climax. Verse 27 and various other places in the Gospels reveal that Jesus had a genuine measure of kingly character and authority on earth prior to His crucifixion, resurrection and ascension. He received the kingdom in its inception. Then He went back to heaven to receive the kingdom as to its climax (Phil. 2:5-11; Heb. 1:13; 10:13; I Cor. 15:25). The parable indicated the futurity of the kingdom in climax, not the futurity of its establishment. That climax has not been "postponed." It has been reserved to the time set for it in the purpose of God.

WHEN DANIEL LOCATED the setting up of the kingdom "in the days of these kings," what kings were in mind? Daniel uses "kings" and "kingdoms" interchangeably (2:44;7:12). "In the days of these kingdoms"—what kingdoms? Those symbolized by the image. For all the metals or elements in the image were "broken in pieces together" by the smiting stone. In some sense, therefore, the kingdoms symbolized must be considered as existent at the time to which the vision relates. What about the three kingdoms which fell prior to Rome, the last? "They had their dominion taken away: yet their lives were prolonged for a season and a time" (Daniel 7:12). Governmentally, they passed, but in essential character they were prolonged and headed up in Rome. We need not be concerned with details of the image

which Daniel did not interpret. So "in the days of these kingdoms" in this Roman combination "the kingdom of heaven" was set up in the days when John and Jesus said it was "at hand."

"It shall break in pieces and consume all these kingdoms," was Daniel's explanation of the smiting of the image by the stone. Opposing world dominions plus their prolongation in their successors were to be crushed by the kingdom divinely set up. A dream can cover a long period in a brief time. The crushing process is to be interpreted in the light of other scriptures.

With the words of God in his mouth, Jeremiah was "set over the nations and over the kingdoms, to root out, to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:10). Obviously, the breaking process here was gradual, with an ultimate climax which might be sudden. It was to be accomplished by the effect of God's word plus the providential circumstances associated with this effect.

Psalm 2 tells how the Lord as King should crush opposing powers. The fulfillment of at least a part of the Psalm is definitely located in the gospel dispensation (Acts 4:25-27), and there is no reason for not considering that the rest of it also has a genuine measure of fulfillment in the same dispensation to be headed up in the climax yet to be.

The non-carnal weapons of Christians are "mighty through God to the pulling down of strongholds" (II Cor. 10:5). Sometime, somewhere, the overcoming believer rules nations "with a rod of iron" and breaks them "to shivers" (Rev. 4:26,27). As in the case of Jeremiah, does this mean a gradual process plus a sudden climax? According to Rev. 19:21, Christ was to slay opposing men with a sword that "proceedeth out of his mouth."

In view of such statements and of the spectacular judgment Jesus is to visit upon opposing men when He comes (II Thess. 1:9); we conclude that the crushing of evil dominions by the stone kingdom is being accomplished step by step throughout this age and that the climactic crushing shall be done when the Lord comes again.

Brethren have diverse views on what is known as the "millennium," but this diversity does not affect our main thought. By reference to Matt. 13:41,42, it is seen that the kingdom in the age to come shall be the present kingdom purged on its earthly side from undesirable elements and exalted to supremacy over the world.

In the meantime, all of us should devote ourselves to the causes of the kingdom through the churches, its executors, for the love of Christ, THE KING OF KINGS, AND LORD OF LORDS.

Is Christ Now On the Davidic Throne?

DAVID UNDERSTOOD THAT HIS earthly kingdom was not the kingdom covenanted to him, but pointed to that higher and nobler dominion realized through Christ, in which dominion God's kingdom promise was to be fulfilled (II Sam., 23:1-5).

Announcing the coming birth of Jesus, the angel said to Mary that "the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32,33). Has He yet ascended that throne?

In a preceding editorial it was pointed out that Psalm 2 is definitely related to the Gospel age. In that Psalm God declared, "Yet have I set my king upon my holy hill of Zion." He declared the enthronement of Christ despite the opposition of such men as "Herod, and Pontius Pilate, with the Gentiles, and the children of Israel" (Acts 4:25-27). As to when this enthronement took place would seem to be here indicated. Hence, also, it is indicated that the "holy hill of Zion" is the "mount Sion" of Heb. 12:22-24. That in the latter scriptures Jesus is mentioned in His priestly character does not exclude His kingly character. He is our Prophet, Priest and King in one.

Commenting on a quotation from Psalm 16:8-11, Simon Peter in his sermon on Pentecost said: "Men and brethren, let me freely speak unto you of the patriarch David, that he (the earthly David) is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne; He seeing this before spake of the resurrection of Christ . . ." (Acts 2:29-31).

The angel said, "the Lord God shall give unto him the throne of his father David." God swore to David to "raise up Christ to sit on his (David's) throne." Simon Peter said that this meant "the resurrection of Christ" and that David so understood it. Now the Bible is written for the average reader as well as for the more able and profound reader. With preconceived opinions laid aside, the plain conclusion from the passage cited is that Christ in His resurrection and ascension was exalted to the Davidic throne in fulfillment of God's kingdom promise. And there "he

must reign till he hath put all enemies under his feet." (I Cor. 15:25).

It appears, therefore, that the occupancy of the Davidic throne does not await a future age, whether men call it the "millennium" or not. That occupancy is an accomplished fact. That there is to be a more glorious **manifestation** of this occupancy in the coming day, is a revealed fact which is joyfully admitted. But that will be the more complete unveiling and the fuller extension of the power of the Davidic throne, which has already been ascended. Thus the prophecies relating to this blessed dominion are being progressively fulfilled in the Gospel area and shall be gloriously culminated in "the dispensation of the fulness of times."

Believers do not await the future to yield allegiance to "great David's greater Son" upon the Davidic throne. They yield it now to Him, "the King, eternal, immortal, invisible," and shall yield it then to "the King, eternal, immortal" and **visible**.

Interseminarian Rot

FROM A FRIEND we have received the following quotation from the April, 1940, issue of "The Interseminarian":

We are persuaded that theological students who give primary allegiance to the ecumenical Church—not to the churches—and who gain experience in the ecumenical movement while they are students, will be able to assume a large and creative place in the leadership of the Church of Tomorrow.

Knowing our friend as we do, our assumption and conclusion straight off is that he views this statement as the Baptist and Reflector does—as being just so much rot.

The meaning of the high-sounding statement is that theological students who give their primary allegiance to the "big union church" affair, so popular today, instead of to the local churches and gain experience in union church arrangement will be better fitted for religious leadership tomorrow than if they remain loyal to the local and non-union churches and true to their convictions, as many Baptists, for instance, are doing and will continue to do.

The publication calls itself "The Interseminarian." We suppose it presumes to speak for various seminaries in general. But we know some Baptist seminaries for which it certainly does not speak when it speaks in the above strain. So far as they are concerned, it only speaks for itself.

"The Interseminarian" had as well say that men who give their primary allegiance to "the American Home" as an institution instead of to **American homes distributively** or to "the Public School" as an institution instead of the **public schools distributively**, are better qualified to be leaders in these spheres as to say that theological students who give their primary allegiance to a big, conglomerate, "ecumenical church" instead of to the churches locally shall be better qualified leaders tomorrow.

In fact, as there is no such thing as "the ecumenical American Home" or "ecumenical Public School" except in the imagination, and there is no "ecumenical Church" except in the imagination. What is called such a "Church" is a church in name only. By no means does it come up to the New Testament definition and standard of a church.

One of the saddest days for liberty-loving believers and for spiritual life and service will be the day when the so-called "ecumenical Church" gets in the saddle, if it gets in the saddle. Adopting the definition of another, such a body will be "A consolidated and conglomerated society for doing a little bit of everything under the sun" except carrying out the Great Commission as Jesus commanded it to be carried out.

Oh, yes, men trained in the "ecumenical" will be able to "take a large and creative place" in "religion" tomorrow. But that religion sponsored by the "ecumenical Church" will not be the blood-bought truth and life of the New Testament. It will be the compromised adjustments of a super-organization enamoured with the idea of "bigness." Rome will be repeated.

But there are Baptists and others who, with kindness for all, will remain true to their convictions and not bow down to the idol of "ecumenicity." Pronounce the word if you can and roll it around on your tongue! Then dispose of it and sing, "I love thy church, O God," the church set forth in the New Testament.

Fairview Baptist Church

SUNDAY MORNING, May 19, it was the editor's privilege to be with Pastor C. N. Warren and the Fairview Baptist Church, in Midland Association, near Knoxville. The people helped us by the way they listened as we tried to preach the Word. (In passing, we would like to say that, probably contrary to the impression of some, when we visit a church we do not spend all our time talking about the paper unless we have been requested to do so. We are, first of all, a preacher and then, secondarily,

an editor and so we try to preach a gospel sermon when we visit a church). Dinner in the home of Prof. and Mrs. Carl Wood was much enjoyed. A few years ago we attended an association at Fairview, and it then had only a one-room building. Since then it has greatly enlarged its quarters for its expanding activities. It is a rural church which, beginning with the first of this year, went to full-time preaching. We found a very fine spirit there. Bro. Warren, a consecrated and co-operative man, is leading in a splendid way. The Lord bless him and his companion and his people. It refreshed us to be associated with them.

The Old Church Speaks

Laura S. McCumber, in the Christian Leader

... generations came and went ...

For a century I have reigned upon this hill
And through the eastern gates have watched
The glory of the dawn;
I have seen the slow years work their will
Upon the lives of those now passed and gone.

The many generations came and went,
Men and women with their hearts aglow
With love toward God, their lives well spent,
With courage in their souls.
All this I know, for I have watched them through
This hundred years and knew them well;
I knew them in their goodness and their sins,
Their joys and tears . . . and in the end
I listened to the tolling of their bell.

Through my wide open doors I hear the mighty throng,
Still young, some sober-minded and some gay;
I hear their many voices raised in song
With the coming of each holy Sabbath day.
Within my walls they keep the lamps of love alight,
The love of God; to all, His kindly will.
At morning, noontide, dark of night,
My spire guides them homeward, heavenward still.

—The Evangel.

Do Not Tire in Nor Retire From Pushing the Retirement Plan

AT CHATTANOOGA Tennessee Baptists there present voted to put The Ministers' Retirement Plan into operation in the state July 1.

This is one of the finest moves our people have ever made. To carry it out means keeping step with every other state affiliated with the Southern Baptist Convention. This is good company.

But the operation of the Plan is conditioned on enough pastors and churches entering the Plan by July 1 to make it possible. If enough do not come in, the Plan cannot operate.

If it goes into effect, then after that date those who could have gone in and did not and then desire to enter will have to pay the dues back to that date to have full benefits, or they will have the benefits reduced by the amount that the dues would have provided.

From now till July 1 is just around the corner!

Enter the Plan at once, if you have not done so, and send in your names and application blanks to Secretary Freeman's office at once.

If you have voted to enter the Plan, send in your names and application blanks at once.

Enlist others in the Plan as rapidly as possible.

Speed up, speed out and speed on!

Tennessee Baptists must not tire in nor retire from pushing and putting on The Ministers' Retirement Plan!

A LETTER FROM MR. MOSS

Editor Baptist and Reflector,

Dear Sir:

I have noted the reference to "Social Security Proposals" in the Baptist and Reflector April 11, 1940.

In the interest of Christian government I recommend a daily Charity Fund be established in the Treasury of the United States available to any citizen in proportion to his request.

Post card applications may be certified by the Treasurer and remailed to payee as a post card check.

Very truly yours,

Charles H. Moss,

103 Custom Building, Nashville, Tennessee.

HEALING HUMANITY'S HURT

By LOUIS J. BRISTOW, Superintendent

THE SOUTHERN BAPTIST HOSPITAL of New Orleans will make a good report to the Convention in Baltimore next month. Nearly 14,000 persons were treated during the year, of whom 1,965 were given free service; and 2,107 others were given reduced rates. Our free work cost the Hospital \$69,874.98.

The Hospital received \$22,581.06 from the Co-operative Program and \$2,024.95 from the Hundred Thousand Club, or a total of \$24,606.01 from the denomination.

We have been in business 14 years and for the fourteenth time we are able to report there has been no deficit in operating expenses; and we have met all deferred obligations when due.

During the year we paid \$93,597.77 on new construction and equipment. The West Annex was completed last June, an eight-story building, adding greatly to our facilities. Crowded conditions, however, made necessary another building program, and the North Annex, costing about \$125,000, will be completed about August 1st. This also is an eight-story building.

We cared for 21 foreign missionaries free of cost, a number of home and state missionaries, and did other co-operative work.

Heaven's blessings has been upon us, and we are grateful to our Lord.

THE GULF BETWEEN LAZARUS AND THE RICH MAN

R. E. PETTIGREW, *Missionary Emeritus, Humboldt, Tenn.*

I SEE A LETTER from Bro. D. F. McCullar, Lawrenceburg, in which he speaks of a gulf between Lazarus and the rich man. He wonders if that was a mental gulf. That "inspires" me to narrate the following:

When under conviction at Bethel Baptist Church some four miles south of Humboldt, August, 1885, I saw a gulf. I got a glimpse of the face of Christ. On that face was a look of reproof or reproof for not having come to Him. There was also a look of invitation to come. But there was a gulf impassable. The only thing to do, it seemed, was to jump it; this I made an effort to do. There was a spark of light; the face of Christ was not visible; the burden of sin was gone; I was at peace. That was fifty-four years ago this coming August. I have been thousands of miles from that place since then, but never three feet from that peace. It has been disturbed many times and I have many times not been, in a superficial way, I judge, in the enjoyment of that peace. But by stopping and digging I have thus far, for more than half a century, always found the fountain of living waters mentioned by Christ in the fourth chapter of John.

Some forty or more years after my experience, I read of Dr. B. H. Carroll's conversion experience. He spoke of the look on the face of Christ as one of reproof for not coming and a look of invitation to come. He said he went to Him for all time. He did not mention an impassable gulf as was in my case. I have thought my "gulf" was a spiritual one; it may have been mental: one thing I know, IT WAS THERE. I tried to leap into the arms of Christ. I never thought as to whether I got to those arms. But nineteen years after, I passed through a trying experience and I realized I was IN THE EVERLASTING ARMS. And I now believe I have been in them all these fifty-four years.

And I further believe all who have trusted Christ are now in this world in the everlasting arms. As I write these things tears well up and my breast heaves, but "I dare not trust the sweetest frame, but wholly lean on Jesus' name." Only some five or six

years ago did the question come to my mind as to how I knew it was the face of Christ I saw. Well, I do not know the origin of that question unless it be of Satanic origin; but I distinctly recognized it as the face of Christ. I can in the same dim way see it now. I could not describe it so any one could paint it. But I recognized that face at once. It was not like any face of Christ we see in pictures, but was none the less real.

As to my vision of the gulf being mental or spiritual, I submit to the consideration of the readers. I have had some visions and many impressive dreams, but would never claim to have understanding in them. I do think I understand the gulf vision. I believe the Holy Spirit revealed Christ to me and aided me to trust Him.

IS THERE NO DIFFERENCE? [Continued from page 1]

faithful." Consciously or unconsciously, we are preaching and practicing that very system when we appeal to the sinner with only an intellectual faith in the facts of the Gospel to confess Christ and unite with the church. Repentance is not toward one's anticipated needs hereafter, nor toward present self-improvement, nor toward the church; but "toward God" against Whom we have sinned and with Whom we must be reconciled if we would be saved.

III

Finally, to substitute an intellectual acceptance of the historical facts of the Gospel for an exclusive trust in the Christ Himself is to dispense with saving faith entirely, since Christ alone is its object. The Gospel itself is to be believed or there can be no repentance; but the Gospel, including every fact set forth therein, is not the object of saving faith; the Saviour Himself must be admitted into the soul by a trusting faith in the "one Mediator between God and men," or else there is no salvation. Alas, for those who cannot see the difference! The Gospel "is the power of God unto salvation to every one that believeth," not merely because IT is believed, but because "therein is the righteousness of God revealed from faith to faith" (Rom. 1:16, 17). "The righteousness of God" in His Holy Son is revealed and offered in the Gospel "to every one that believeth" not in IT, but in HIM, Whose all-sufficient righteousness is revealed in the Gospel. There is a difference, and may the Lord help poor sinners to see it as His witnesses faithfully point it out to them.

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T E N N E S S E E

A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

A Problem in Pacifism

The Watchman-Examiner

Two of the most completely pacifist nations in the world have been invaded by the armed forces of Germany. Denmark, which nation had a ten-year treaty with Germany, guaranteeing freedom from aggression, has been overrun, and Norway is in the throes of a struggle to free herself from an enemy who has posed herself as a friend. The only offense which these two nations could have given is that they appear to be too civilized for the world in which their lot was cast. Politically, they were free. Socially, they were the most advanced in the world, having solved the problem of proportionate distribution of wealth more nearly than any other people. Educationally, they had attained a place among the highest per capita rating in the world. Religiously, they have unquestioned preeminence for their fidelity to Christianity.

In military matters both countries became ardent pacifists after the World War. Standing armies were disbanded, and their places were taken by poorly trained militia. Their navies were reduced to simple police boats. The two nations put their faith in the good will of neighboring nations and wrote treaties guaranteeing their integrity, liberty and honor.

The thing that has happened to them seems to be a poor compensation for being idealistically and trustfully pacifist. It presents a problem in pacifism. If it turns out that pacifism is merely an invitation for war to stage its battlefield where pacifism is, then, what will men do? To the Christian the problem is an acute one. All true Christians hate war as a means of settling international disputes, but that does not mean that Christians can bring themselves to a passive attitude toward aggressive wrong. We fear that the experience of the Scandinavian countries will give a set back to the cause of idealism and peace.

(If the present situation teaches us anything it teaches that peace-loving, law-abiding, idealistic attitudes do not constitute a guarantee of security against evil doers. Treaties are only "scraps of paper" to men and nations without consciences. As long as there are desperadoes and outlaws there must be a police force to protect the citizenry from them, and as long as there are outlaw governments and rulers on the earth, armies and navies will be necessities. The only law that an outlaw respects is the law of force. Outlaws obey laws, only when there is force to enforce laws. C. W. P.)

Baptists and World Council of Churches

Everett Gill
Biblical Recorder

The whole question of the propriety of Baptist bodies' becoming members of the World Council of Churches will come before the Southern Baptist Convention at Baltimore. It is hereby submitted

that no Baptist organization can, in loyalty to its historic faith and to its brethren in Christ, belong to any organization which has within its membership a Christian body which persecutes on principle those who differ from it in matters of doctrine and practice, which is actually at the present seeking the destruction of a large and loyal body of Baptist believers. That surely is axiomatic, if there be such a thing as a self-evident truth. The fact in question is that one of the constituent and honored members of the World Council is the Greek Orthodox Church of Rumania. This Christian body, acting upon its age-long doctrine and practice, has been persecuting the Baptists of Rumania ever since the World War, and is at the present time seeking the complete suppression of the Baptist movement in that land.

The only possible condition on which a Baptist body, when animated by loyal and fraternal sentiments towards its Baptist brethren, could become a member of the World Council would be that of the council itself, and particularly the offending member, declaring their adherence to the principles of religious liberty, so clearly and cogently expressed by the Oxford Conference, and the offending member actually ceasing its persecution of any actual or prospective members or others. The Orthodox Church had representatives at the Oxford Conference which gave to the world that noble declaration concerning soul freedom. But it is regrettable to relate that immediately after that date the Orthodox Church initiated the most determined and dangerous persecution of our Rumanian Baptist brethren that they have ever endured. I therefore earnestly hope that, in their desire to manifest a large and beautiful spirit of brotherhood toward all other Christian groups, our Baptist brethren will not betray their far-away and

lowly brethren to the persecuting zeal of a "Christian Church" which in the centuries past has done to death untold multitudes of God's dear people.

Bertrand Russell and City College

The Pastor's Periscope

It has all along been a puzzle to me how Bertrand Russell ever gained standing as a philosopher. I have understood how he got attention in the public press. He ridiculed common sense, he repudiated the ideas and ideals that had made philosophy and made it respectable through the centuries, he flouted conventions and outraged religion and morals, alike in theory and in practice. He was a clever mind, a man gifted in speech both oral and written, and an adept self-exploiter. Such a man can always win place in a press whose breath of life is the unusual, the bold, the shocking. Writers called his product philosophy. That gave excuse for the publicity they gave him. He fed their desire for copy and fattened on this flattery. Appealing to the prurient in the name of scientific and philosophical thinking, honoring and encouraging animal self-indulgence in the name of modern freedom and progressive behavior he used a sparkling personality to make his paganism attractive. He was a popular teacher partly because under the honored titles of ancient disciplines he fed the curiosity and the daring of undisciplined youth. At length a New York housewife goes to court and wins support of a judge who thinks that decent people have some rights in the matter of morality and ideals in education. What higher courts will say cannot be anticipated. It is to be hoped that they will agree with the judge who respects true values. "Justice John E. McGeehan ruled Russell out on the ground that he advocated crime." "No educator, The Times assumed, would advocate as a teacher for boys an unrepentant septuagenarian who had written books advocating robbing peanut stands, throwing stones through windows, playing hookey, telling teachers to go to hell. Perhaps any woman teaching girls botany in New York would lose her job if it were found that she was a prostitute and had written a book in behalf of her calling."

Americans Know Germans

The Commonweal

Alfred Duff Cooper, former First Lord of the Admiralty, considers that it is wishful and dangerous thinking to believe that the Allies can drive a wedge between the German Government and the German people. This may well be a fact in the hard realities of war. But he also charges the "whole German people" with responsibility for the crimes of the Nazi Government, and he hopes that this responsibility will not be forgotten nor condoned when the time comes for making the peace. And that is a different matter. Americans, whose material, cultural, and spiritual life results so clearly from contributions by a richly varied immigration, never can admit the identification of any one "people" with evil—even if, in a given historical situation, the government of that people persistently uses immoral, and therefore futile, methods in attempting to solve its problems. In regard to the particular case of the Germans, we know that throughout the history of our country the contribution to our national life by men of Germanic origin has been notable, and we know also by experience that groups of Germanic origin have lived and have developed here in harmonious collaboration with Americans of other origins. When Duff Cooper speaks of the Germans as a unit and a guilty one, we have the advantage, here, of being able to see what, in fact, happens to Germans when they are freed from their leaders and the European problems these leaders have to face. These men were freed by coming to America; their brothers can only free themselves through the creation of a new Europe. A punitive spirit in regard to the German people will not help build it.

(Few people would be so foolish as to charge the whole Germanic race with the crimes of the Hitler regime. There are individual Germans who abhor Hitler and his methods. But it is also true that no man could hold the power which Hitler wields without the consent and co-operation of his people. And to the extent that the German people co-operate in Hitler's crimes, they must accept responsibility for them. C. W. P.)

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

MEASURING MY RESPONSIBILITY

SUNDAY SCHOOL LESSON FOR JUNE 9, 1940

By MERRILL D. MOORE, Pastor First Baptist Church, Newport, Tenn.

SCRIPTURE LESSON: Ezekiel 33:1-20. (Printed text: Ezekiel 33:7-16.)

GOLDEN TEXT: "So then every one of us shall give account of himself to God" Romans 14:12.

These Sunday school lessons from the Prophets have been just about as modern as the news bulletins over our radios. Whoever said that these prophets are out-of-date and uninteresting is just not acquainted with these men or their messages.

Ezekiel had foreseen and prophesied the fall of Jerusalem before the Chaldean hordes. Now the fulfillment of this prophecy so stunned the people that they had given themselves up to a philosophy of fatalism. "What can we do? The situation is hopeless. All that we have been taught of high principles has been overridden roughshod by unprincipled and victorious military power; all the worthwhile things for which we have struggled in a time of peace have been wiped out in a few days of war's destructiveness; we once thought righteousness was man's true ideal and his spiritual responsibility, but now we see wickedness triumphing openly in high places and low. The morality of peace-time years has been swamped by war and post-war immorality.

"More than that, we are suffering for our fathers' sins, anyhow. The fathers have eaten sour grapes and the children's teeth are set on edge," is one of our old proverbs, and we believe that is the case. If we ourselves sin it is because our fathers have sinned, and we cannot help it. We are in the grip of a bad heritage and an evil environment."

Such was what the people of Ezekiel's day were saying. And how modern it all sounds, both about the war and about sin. Are you interested in knowing what word Ezekiel spoke to them in answer to these things? For his word regarding the war and its consequences, read all of chapters 33 to 48 of Ezekiel. For his answer to the assertion about their irresponsibility regarding evil, we study the thirty-third chapter in this Sunday school lesson.

In the eighteenth chapter of his prophecy he said, "The word of Jehovah came unto me again saying, 'What mean ye, that ye use this proverb concerning the land of Israel saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?' As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die" (Ezek. 18:4). In other words, Ezekiel said to his people: The Lord says that you are not responsible for the sins of your fathers, but you are responsible for your sins; and it is not the sins of the fathers which are troubling your peace, it is **your own sins**. It is this principle of individual responsibility which he reiterates and enlarges upon in our lesson text, the thirty-third chapter.

I. The Prophet Teaches Personal Responsibility.

1. There is personal responsibility for personal sins. The same thing that troubled the people of Ezekiel's day is troubling many minds today. There are many writers in our day who are giving us a flood of plays, novels, and popular articles, based on the idea that those who do wrong are innocent victims of an evil heritage and environment. A few years ago a school of psychology grew up around this idea, that a man was not responsible for wrongdoing if his environment was bad. But God declares otherwise. There is a direct relationship between every soul and God. Every man shall give account of himself unto God.

2. There is personal responsibility for personal repentance. "Except ye repent," Jesus says, "ye shall all perish." "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). God has sent and does send ample warnings to every man. He desires that none should perish, but that all should come to repentance (2 Pet. 3:9). "Whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be on his own head" (Ezek. 33:4).

3. There is personal responsibility for personal evangelism. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand" (Ezek. 33:8). God has set us here, first, to be good men ourselves, and, second, to in-

fluence other men to be good. "The test of one's religion is not how good he himself is, but how good he influences other persons to become." God has set us to warn sinners of their lost condition, and to lead them to Him who alone can save.

II. The Prophet Warns of Personal Judgment.

This grave personal responsibility will culminate in personal judgment on all these matters. Our daily Bible readings for the week amplify the principle enunciated by Ezekiel.

1. There will be personal judgment for every individual soul. "Every one of us shall give account of himself to God." No man can stand in the stead of another when that day of judgment comes. Many have heard Dr. L. R. Scarborough tell of the wicked saloon-keeper who was mortally wounded in a gun-battle in front of his place. On his death-bed he said to his wife, "Dear, you have been a wonderful woman, and I have been such a wicked man. You have done all the church-going for our household. I have left it to you to attend to the religion for both of us. I wish that you could go on and stand for me at the day of judgment." But it cannot be done that way.

2. There will be personal judgment for every deed. "For we must all be made manifest before the judgment-seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10).

3. There will be personal judgment for every idle word. "But I say unto you that every idle word that men speak they shall give account thereof in the day of judgment" (Matt. 12:36-37). Idle words are dangerous words. The tongue is a small member, but when it is held only loosely in check, kindles a great and disastrous fire.

4. There will be personal judgment for every unused talent. There is no person who has ever lived who has not had some ability to influence someone or do something constructive in the world. These God-given abilities must be used to His glory, for we shall not escape stern judgment if we fail to use them. (Matt. 25:24-29).

5. There will be personal judgment for every neglected opportunity. (Matt. 11:20-24). The great sin of the condemned cities of Chorazin and Bethsaida were that they passed spiritual opportunity by! And that is the great sin of so very many people who pass by the opportunity of repenting of sin when the warning is given, of accepting Christ while He is knocking at the door, of growing in grace and spiritual power, of helping to carry forward the work of the church and the Kingdom, of bringing lost friends to Jesus, and of yielding the life in full surrender to the Lord of Glory.

Appeal and Protest of the Baptist Bible Institute, New Orleans, Louisiana

THE FACULTY of the Baptist Bible Institute, New Orleans, Louisiana, wish to join other Christian schools and organizations in an earnest appeal and protest concerning possible changes in the law pertaining to Old-Age benefits.

We protest against any change.

1. We are opposed to any change which would give to the government coercive authority in collecting from religious institutions taxes to be paid into the "Federal Old-Age and Survivors Insurance Trust Fund";

2. We are opposed to any discriminating action against churches and religious denominations which do not foster "religious orders" and which conduct their charitable and educational institutions with unordained employees;

3. The law as it now stands is impartial in its operation and safeguards religious institutions in their exemption from taxation. We earnestly make our protest against any change which would violate this impartiality by operating disadvantageously against Baptists and others who are not hierarchial in their church government.

4. "A free church in a free state" is our belief, and we appeal to those in authority that they sustain this provision of our government and not permit any legislation which would call for governmental supervision over the methods and policies of religious institutions, and thus tend toward infringement upon the first amendment to the Constitution of the United States.

THE YOUNG SOUTH

(Send all letters to "Aunt Polly," 149 Sixth Avenue, North, Nashville, Tenn.)

Dear Boys and Girls:

A colored preacher noticed a new face in the congregation, and when the service was over he hurried down to greet the newcomer and said to him, "Sam, this is the first time you've been to our church. I'm glad to see you here." Sam's reply was, "Ah had to come, parson. Ah needs some strengthening. Ah's got me a job of whitewashing a chicken-house and building a fence around a water-melon patch." Now I know that you boys and girls don't have a job white-washing a chicken-coop or building a fence around a water-melon patch but I do know that vacation time is here and that many, many things are prone to call us away from church and serving Christ through the coming months.

I am remembering two scriptures, "Remember now thy Creator in the days of thy youth," Ecclesiastes 12:1, and "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another," Romans 12:4, 5. I am sure that we all want to rest and play that we may be strong and beautiful physically when we go back to school or work this fall, but at the same time, we must not forget to grow spiritually for no one is really beautiful who is not beaming with the radiance and the beauty of fellowship with Jesus that keeps our features aglow. So let's remember that life is a unity—that whatever we do, whether we worship or whether we play, "For as we have many members in one body," we do with our whole selves and that all of the things we do, not just one, combined make us what we are.

MAY WE WHOLLY COUNT FOR CHRIST!

Your friend,

Aunt Polly

P. S. Below is a letter that I have received from Mrs. J. G. Estes, at our Tennessee Baptist Orphanage, listing the names of some boys and girls whom you may write to. I hope that all of you do not choose the same ones to write to.

Address them in care of Tennessee Baptist Orphanage, Franklin, Tenn.

Nashville, Tenn.

Dear Aunt Polly:

Please forgive me for my delay in sending you the names that you requested. With the closing of school and so many things pushing me I just overlooked this matter.

I am sending you 20 names and use them as best you can. Some of the children have already gotten letters but with exams on hand they have not been able to answer these letters. I remain

Sincerely yours,

Mrs. J. G. Estes.

Boys: Bobby E. Wilbanks, age 20; Joe T. Walker, 11; Thomas Weaver, 12; Franklin Berry, 13; Barton McElyea, 13; Billy Norris, 10; Murphy Bowman, 16; George Murphy, 13.

Girls: Carol Ann Riley, age 8; Virginia D. Alley, 13; Dorothy Mae Carver, 14; Willie M. Landrum, 15; Reba Lee Weath-

ers, 15; June Francis, 13; Naomi Bowker, 13; Frieda Walker, 13; Louise Byrd, 12; Bertie Freeman, 13; Willodene Piersing, 13; Mildred Polston, 17.

Hornbeak, Tenn., Route 1.

Dear Aunt Polly:

I would like very much for you to ask Mrs. Estes to send me the name of some girl, about 12 or 13 years old, at the Orphans' Home.

OLLIE WALTON.

Ollie, I hope you enjoy writing to an orphan. See Mrs. Estes' letter.

Apison, Tenn.

Dear Aunt Polly:

I am a little girl 9 years old. I have been a Christian for two years. I go to the Apison Baptist Church. Rev. C. H. Petty is my pastor. Will you please tell me the name of an orphan who can be my pen pal? I want a girl my size, please.

Love,

MARTHA JOYCE LANGLEY.

Martha Joyce, I believe Carol Ann Riley is just the pen pal for you. See Mrs. Estes' letter.

Monterey, Tenn., Route 2.

Dear Aunt Polly:

I am a girl 12 years of age. Am in the sixth grade. I like to go to school. My father is a minister, a missionary Baptist preacher. I like to go to church and Sunday school. I also enjoy reading the BAPTIST AND REFLECTOR. I enjoy reading and writing. Would like to have a pen pal.

Sincerely,

INEZ TODD.

Hope you find lots of pen pals, Inez.

Byrdstown, Tenn.

Dear Aunt Polly:

I have just finished reading this week's BAPTIST AND REFLECTOR. I would like to get acquainted with some of the children at the Orphanage. Will you please send me some names. I was glad that my letter was printed March 28th and especially that my verse of scripture was printed. Our Vacation Bible School will start next week. Maybe I will write you about it later. I won a Bible last year for bringing in the most students. I also won a prize for being the fastest in the Junior Bible Drill. Aunt Polly, I have two pen pals—one boy and one girl—which I got through the YOUNG SOUTH page.

Your friend,

JOHNNIE ALLINE TAYLOR.

Johannie Alline, I hope you will write to some of the orphans. See Mrs. Estes' letter.

Lenoir City, Tenn.

Dear Aunt Polly:

I would like to have a pen pal from the Orphanage. I would like to have one about my age (eleven). You printed one of my letters a few weeks ago. All the stories and letters have been fine. I have just gotten through reading the YOUNG SOUTH.

Your friend,

KENNETH WARDE.

We are glad that you have enjoyed our page, Kenneth. See Mrs. Estes' letter for a name.

Fort Henry, Tenn.

Dear Aunt Polly:

I would like to have a pen pal among some of the orphans. I am 14 years old. I am a member of the Mint Spring Baptist Church. I am secretary of the Sunday school. I enjoy going to Sunday school. I went to the Bible School last summer and am planning on attending this year. I would like very much for you to send me the name of one of the girls.

Lovingly,

EDNA LEE DOUGHTY.

Please write to us again, Edna Lee. Look for an orphan's name in Mrs. Estes' letter.

Dayton, Tenn., Route 1.

Dear Aunt Polly:

I am writing again. Walter and I both became Christians March 13, 1937. I took Christ into my heart at church. The song, "I'm Going Home to Die No More" was being sung. I had confidence in an older man that was singing the song. I had confidence most of all in my mother. She had talked to me many times. There are many others that I had confidence in. We are going to have a Vacation Bible School in June. We have a family altar at home.

Yours very truly,

J. R. PERRY.

Dayton, Tenn., Route 1.

Dear Aunt Polly:

I am writing again. I was saved the same night J. R. was. After Christ came into my heart I felt lots better. I had confidence in the song leader. I joined Washing Church, then we moved to New Union Church. We joined New Union Church. I love my pastor. My favorite song is "Leave It There." Goodbye.

Yours in service,

WALTER PERRY.

We are glad to hear from you again, J. R. and Walter. We hope you enjoy Vacation Bible School this year.

143 South Main Street, Greenville, Ky.

Dear Aunt Polly:

I am a little girl 12 years old. I live in Kentucky but my father, Rev. Clyde R. Widick, takes the BAPTIST AND REFLECTOR. He is pastor of the Baptist church here. I like to read the YOUNG SOUTH page very much. I am a Christian. I like to go to church. I have already found me a pen pal, Annie Marie Adams, from reading the YOUNG SOUTH. Her letter was in the May 16th issue.

Yours truly,

ETHEL RUTH WIDICK.

I'm sure Annie Marie makes a good pen pal, Ethel. We are glad that you like our page.

Lanching, Tenn., Route 2.

Dear Aunt Polly:

A friend gave me a copy of the BAPTIST AND REFLECTOR. I read the YOUNG SOUTH page. I loved it. I think it is wonderful. I read a poem that was sent to you. My sister wrote some poems. I thought I would send you one. Her name is Maggie Jean Underwood. Please print it.

Your friend,

MRS. INEZ PHIPPS.

We are glad that you wrote, Mrs. Phipps. Thanks for the poem.

HAPPINESS

Happiness, it can't be bought,
For oft it has been sought
By men of old,
But they couldn't get it with
Silver or gold.

True happiness can only be had
By being good and not bad;
By doing good deeds each day,
By helping others along the way.

Always be kind to others.
It is a good deed, and
Help those that are in need.
Always wear a kind smile,
Don't fret or sigh, and

You will be happy as
The days go by.

Keep the golden rule,
To others be kind.
By doing this
True happiness you'll find.

—Maggie Jean Underwood.

Route 4, Cleveland, Tenn.

Dear Aunt Polly:

I am a little boy 7 years old. I always enjoy reading the YOUNG SOUTH page. I go to church at Cedar Springs Baptist Church. Ruth McClure is my Sunday school teacher. I go to Liberty School. I will be in the third grade next term. Miss Mae Officer will be my teacher.

Your friend,

BOBBY MILLION.

What are you going to do this summer, Bobby? Hope you find time to write us again.

1127 Kyle, Memphis, Tenn.

Dear Aunt Polly:

I am 11 years old and I am in the sixth grade at Rozelle School. I have blonde hair, blue eyes. I go to Calvary Baptist Church. Brother J. G. Lott is the pastor. I want to be a missionary when I grow up. I am a Christian and go to the G.A. I enjoy your page very much and want to write to a little girl in Orphans' Home about 11 years old.

With love,

BILLIE FAYE TODD.

Billie Faye, get a name from Mrs. Estes' letter.

Jamestown, Tenn.

Dear Aunt Polly:

I am a girl 15 years of age. I go to church at First Baptist Church, Jamestown. I enjoy reading the YOUNG SOUTH page very much. I am a member of the First Baptist Church here. I am a member of the B.Y.P.U. My B.Y.P.U. teacher's name is Miss Goldie Stephens. I like her very much. My Sunday school teacher's name is Mrs. Fred Terry. I like her very much. I am in the Intermediate classes of B.Y.P.U. and Sunday school. Our pastor is Brother A. D. Nichols. I liked him very much. Aunt Polly, I would love very much for you to send me a name of some boy at the Orphanage who is between 16 and 21. I would love to get the name of some boy about that age to write to. I hope my letter is not too long.

Your friend,

ADDIE SMITH.

Addie, of course your letter isn't too long. You must write again. I think you will find a name from the Orphanage in Mrs. Estes' letter.

Visitor (in editorial rooms)—"What do you use that blue pencil for?"

Editor—"Well, to make a long story short, it's to—er—make a long story short."

"What makes the leaves turn red in the fall?"

"They are blushing to think how green they have been all summer."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
Acts 4:12.

—Aunt Polly.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel
Superintendent

Miss Janie Lannom
Office Secretary

Miss Ada V. Williams
Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

SUNDAY SCHOOL TRAINING SCHOOLS IN WATAUGA

Mr. J. D. Brooks, superintendent of training for Watauga Association and regional superintendent, submits a fine report concerning the group training schools just recently held. They are going ahead with plans for a class in every church possible in August with others before that time. Below is a summary report of schools:

Group	Met With	Churches Represented	Ave. Att.
2	Rock Springs	3	24
4	Union	4	61
5	Calvary	4	61
6	Caldwell Springs	5	65
Totals		16	169

Awards by Books			Total Awards
BSS	WDTT	MAB	
4	3	2	9
	17	5	22
9	41	13	63
	19	41	60
13	80	61	154

New churches reached thus far in 1940—5: Stoney Creek; Midway; Little Doe; Rock Springs; Rittertown.

Total awards requested for WATAUGA Association in 1940: Approximately 400.

WEAKLEY COUNTY ORGANIZED FOR S. S. WORK

Mr. N. D. Guy, regional superintendent, reports a very encouraging meeting of the Weakley County Association, Sunday, May 19. There were eight churches represented and a very enthusiastic crowd. Mr. R. Q. Nelson is the associational superintendent, Mrs. O. C. Cooper is the leader of the V.B.S. work. Mr. George Adams is the associate superintendent. We are happy to report this association organized for Sunday school work.

DID YOU KNOW . . .

1. That Southern Baptists show a net increase in Sunday school enrolment of 155,002 for 1939, which is a 4.6 per cent gain?
2. That Tennessee Baptists report a net gain of 18,154 in Sunday school enrolment for 1939, which is a 7 per cent gain?
3. That the Nashville Association had a net gain in Sunday school enrolment of 2,401 for 1939, which is a 14 per cent increase?
4. That Seventh Baptist Church shows a net gain in enrolment for the first seven months of this year of 174, or a 36 per cent gain?
5. That the combined Methodist group, North and South, shows a net gain in Sunday school enrolment for 1939 of 53,000, or one-third of the gain of Southern Baptists?
6. That Davidson County will show a decided net gain in population for 1940 over 1930?
7. That our aim for Sunday school growth for this year is 2,500?
8. That at the close of seven months of the Sunday school year our net gain is 1,049?
9. That 24 Sunday schools show gains and that 22 show losses for the first seven months of this Sunday school year?
10. That the classes and departments are the frame work for a Sunday school and that the size of the school is determined by the size and kind of frame work?

11. That it takes work to reach people? That the amount and kind of personal work done has much to do with the growth or lack of growth in a Sunday school?

12. That our aim is a Vacation Bible school in every church in the association during 1940?

13. That Southern Baptists show a gain of 12,341 baptisms for 1938 over 1939. The total number of baptisms for 1939 was 269,155, which is the largest number ever reported in one year?

14. That Southern Baptists show a gain of \$468,734.00 to missions for 1939 over 1938?

15. That there are only six Standard Sunday schools in our association? They are Donelson, Edgefield, Goodlettsville, Grace, New Hope, and Union Hill?

16. That Rev. W. R. Beckett is the moderator of our association and a good one?

17. That our associational missionary, Rev. Paul Gregory, is doing a splendid work in our association and that he deserves and needs our support, financial and personal?

18. That several special features are being prepared for the next meeting of the Nashville Sunday School Association, May 28, 7:30, at First Baptist Church?

19. That it would be a good idea for each department up through the Intermediate and for each class of Young People and Adults to appoint certain ones to attend the regular associational meeting each month and then ask them to report at the next department or class meeting?

SUMMER SUNDAY SCHOOL WORKERS

Listed below are the workers who are working in the Vacation Bible School work and also teaching Sunday school training schools over the state in the different associations for the summer months:

Wilson, New Salem, Concord, Salem Associations—Mr. Oscar Lumpkin.

Robertson, Bledsoe, Wiseman Associations—Miss Marguerite Holman.

Cumberland Association—Mr. W. E.

Langford.

Indian Creek, Lawrence, Giles Associations—Mr. Clyde Cobb.

Cumberland Gap, Mulberry Gap, Holston Valley Associations—Rev. W. H. Pan-
gle.

Grainger, Nolachucky, Jefferson Associations—Rev. Roy Newman.

Chilhowee, Sevier, East Tennessee Associations—Mr. Lacy Freeman.

Providence, McMinn, Sweetwater, Polk Associations—Rev. Roy Proffitt.

Squatchie Valley and Tennessee Valley Associations—Miss Beatrice Adams.

McNairy, Beech River, west of the river, Madison Associations—Miss Janie Sue Jones.

Carroll, Western District, Southwestern, Weakley Associations—Miss Clarice Thomason.

Beulah, Dyer, Gibson, Crockett Associations—Miss Mynell McDurman.

Big Hatchie, Fayette, Hardeman Associations—Miss Rebecca Halliburton.

Union and Stone Associations—Mr. Merle Pedigo.

Big Emory, Hiwassee, New River Associations—Miss Florence Derryberry.

Campbell, Northern, Midland, Clinton Associations—Miss Lorene Holland.

Enon, Riverside, Stockton Valley Associations—Rev. Evie Tucker.

Duck River and William Carey Associations—Mr. William Bates.

ATTENTION! CRADLE ROLL WORKERS

Have you observed Cradle Roll Day in your church yet? If so, we would like for you to tell us about it. A postal card will be sufficient to let us know that your church is giving recognition to the babies and their parents and also to your Cradle Roll workers. We would be interested in hearing of the plans you made and the success of your program.

If you have not planned for Cradle Roll Day yet, write your state Sunday school department for the Cradle Roll Day Program "A Charge to Keep." It is not too late yet to have this very beautiful and helpful service in your church.

Ready Now!

THE BROADMAN HYMNAL

May 25 is the publication date of this great new hymnal designed to serve every church group. Over 500 selections, with complete indexes, responsive readings, beautiful and durable cloth and bristol bindings, fully orchestrated, and special editions for every church or home need. Write now for complete information and returnable examination copy.

ROUND
OR
SHAPE
NOTES

Postpaid	Carriage Extra
Cloth, dozen, \$8.25; single copy, 75c.	Cloth, hundred, \$60.00; dozen, \$7.75.
Bristol, dozen, \$6.00; single copy, 55c.	Bristol, hundred, \$40.00; dozen, \$5.50.

Beautiful pulpit edition, flexible binding, each \$2.50

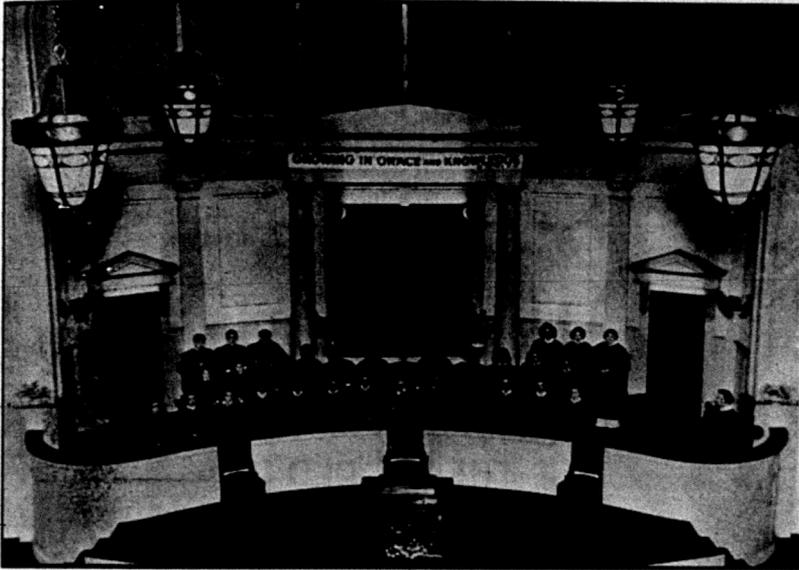
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Conventon President. **LAWRENCE NEWMAN**



TRAINING UNION CHOIR AT DYERSBURG, TENN.

TWO TRAINING UNION CHOIRS

On this page you will see two Training Union Choirs. One is located at Dyersburg, Tennessee, in the First Baptist Church, and the other one is located in Covington First Baptist Church. These choirs sing at the evening worship hour each Sunday. Rev. A. M. Vollmer is the beloved pastor at Dyersburg and Rev. Preston Ramsey is the honored pastor at Covington.

MIDLAND ASSOCIATION

Midland Association is organized for Training Union work with Mrs. M. E. Byrd as associational Training Union director. Of the 22 Baptist churches in the association, 4 have some form of Training Union work. In the association there are 2 Adult unions, 4 Young People's unions, 2 Intermediate unions, 3 Junior unions, and 1 Story Hour organization.

MULBERRY GAP ASSOCIATION

Mulberry Gap Association is organized for Training Union work with Mr. Chris D. Livesay as associational Training Union director. Of the 58 Baptist churches in the association, 6 have some form of Training Union work. In the association there are 3 Adult unions, 6 Young People's unions, 3 Intermediate unions, 6 Junior unions, and 4 Story-Hour organizations.

RIDGECREST IS COMING!

Yes, Ridgecrest is coming and Tennessee is going. Just a mere outline of the program is sufficient!

FELLOWSHIP. Christian fellowship with great personalities is a rare privilege. Ridgecrest offers the best.

COUNSELING. In private interviews and in group conferences Christian coun-

seling for youth and adults will be provided on this program. Ridgecrest presents the ideal atmosphere in which to face and find solutions for life's problems.

WORSHIP. Dr. Ryland Knight, pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Georgia, will be the assembly pastor. He will lead us as we start the day with prayer and praise. He will conduct the good-night worship service by the lakeside. The experience of worship is one of the rich experiences of Ridgecrest.

ADDRESSES. Great speakers have been engaged. Among them will be Dr. W. Douglas Hudgins, Dr. M. T. Rankin, Dr. P. E. Burroughs, Dr. Ryland Knight, Dr. Roland Leavell, Dr. T. L. Holcomb, Dr. John L. Hill, Dr. Luca Sezanov, Mrs. J. O. Williams, and many others.

INSTRUCTION. Thorough instruction, dealing with every phase of Training Union work, will be offered by departments under the leadership of the world's greatest Training Union workers from the Baptist Sunday School Board and all the states of the South. Instruction in the Christian way for solving life's problems, graded to meet the needs of all, will also be available.

RECREATION. The only word that is needed here is that Mr. Sibley C. Burnett will lead our recreation again.

MUSIC. Mr. B. B. McKinney, assisted by Mrs. McKinney, Miss Mary Beth Lassetter, and Mr. Maines Rawls, will direct the music. Special features galore will be provided by the Kennedy Home Choral Club under the direction of Mr. Pat Alderman.

WEST JACKSON ENLARGEMENT CAMPAIGN

During the week of May 12 the Training Union of West Jackson Church held a most successful enlargement campaign. Twelve new units were added, making a total of twenty, with 6 departments. The enrollment was increased more than 200; about 50 new workers were added. The attendance for the closing Sunday night was 404. This fine church had left nothing undone to make the week a success. The whole church co-operated 100 per cent. Dr. R. E. Guy for 21 years has been the beloved pastor of this church, and is now our State Training Union pastor. Mr. C. S. Sewell is the director and Mr. S. W. Hudson is the associate. Six directors were selected to lead the newly-organized departments, as follows: Senior-Adult, B. C. Pearson; Junior-Adult, Mrs. S. W. Hudson; Young People, Ernest Guy; Intermediate, Billy Stoveall; Junior, Mrs. Frank Rogers, Sr.; Story Hour, Mrs. Sammie Meeks. Roxie Jacobs directed the campaign with the help of the following secured by West Jackson church: Adults, Mrs. I. L. Kirkland; Young People, James Massey; Intermediates, Miss Mattie Lou Wright; Juniors, Miss Georgia Mae Freeman; and Story Hour, Mrs. Sammie Meeks.



TRAINING UNION CHOIR AT COVINGTON, TENN.

WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President
Hermitage

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

ONE ROYAL AMBASSADOR SAYS

Every R.A. should go to the camp in Murfreesboro because I am sure they will never regret it. I have gone on other camps such as Scout camps, which are great, but at the R.A. camp a fellow gets something they just can't possibly get anywhere else. From early morning there are periods that are interesting and entertaining as well as educational, such as mission study classes, etc. The teachers are fine, too. The period that would appeal to every boy is the recreation. There is swimming with life guards who will teach those who cannot swim to do so before they leave camp, baseball, tennis and long hikes can be enjoyed.

If a boy goes once I am sure he will want to go as long as it is open. I went last year as buglar and enjoyed it very much and wish that Judson's R.A. chapter could go 100 per cent.

Ambassador-in-chief,
H. B. Howard,
Nashville.

CAMPS and HOUSEPARTIES

By

ROBERT AND RICHARD ROYLSTON
(Please present in your church)

Robert: Say, Richard, why the blue, down-and-out look? What's the matter?

Richard: Matter; Plenty is the matter. School will soon be out and then there'll be nothing to do.

Robert: Nothing to do! Why, that's just when I begin having my fun. A vacation, hiking, swimming, camping, and everything!

Richard: That's just it. Daddy said this morning at the breakfast table that there would be no vacation for me. Business has been so bad this year.

Robert: Why not go to the R.A. Camp? It doesn't cost much and you have more fun than any place I've ever heard of.

Richard: Tell me about it, and who's there.

Robert: There are boys from all over Tennessee, and we have our divisional leaders and our state leaders there too. We have a missionary from some foreign field that tells us all about the mission work that's being carried on there. We have a Camp Pastor from some church. We also have a Mission Study Class and a class in R.A. Ranks. (Include others whom you know will be there.)

Richard: What about the recreation?

Robert: Oh, we have ping pong, horse shoes, swimming, camp fires, pillow fights, swimming meets, and diving contests.

Richard: What about fishing, can you fish?

Robert: Well, here's the way we take that. Jesus said, "Follow me and I will make you fishers of men," and that is our aim. By the end of camp we try to have won every boy as a follower and a soul winner for Christ.

Richard: This is truly a good aim. But where is this R.A. Camp?

Robert: We use the building at Harrison-Chilhowee Baptist Academy for our East Tennessee Camp, Tennessee College, Murfreesboro, for Middle Tennessee, and Lac La Joie, Chickasaw Park, for West Tennessee.

Richard: But what about Sis? She'd want to go too.

Robert: Oh, the girls go to the G.A. Houseparty at Carson-Newman College at Jefferson City in East Tennessee, Tennessee College at Murfreesboro in Middle Tennessee, and Lac La Joie, in West Tennessee.



"He hath
SET THE WORLD
in
THEIR HEART"

For many years Woman's Missionary Union of Tennessee has sponsored camps and houseparties for the members of her young people's auxiliaries. Realizing the wonderful opportunities offered by the vacation time for teaching, training and inspiring young people to become real missionaries she has utilized the privileges of play, study, work, worship and fellowship. Indeed the world is set in the minds and hearts of young people as they live together with missionaries and missionary leaders, as they study the mission fields through book and handwork, and as they are led in their worship periods. The directed recreational periods help them to know that young people can have a good time in the Christian way, the periods of Stewardship Education and the Ranking classes help boys and girls to be better Christians. Pray for our camps, send your young people to them and help us to Set the World in their Hearts.

Richard: This must be very expensive. Just what is the price?

Robert: (Insert cost for your division.)

Richard: I believe I'll go home and tell Dad all about it and ask him if I can go.

Robert: I'm sure that if you do go, you'll return with renewed energy and zeal to make your R. A. Chapter and the community in which you live a better one.

Richard: O, yes, what are the dates?

Robert: (Responds by giving dates, places and cost. See announcements sent to counselors.)

Dates and Places East Tennessee

Royal Ambassador Camp—June 3-7.
Harrison-Chilhowee Institute, Seymour.
Intermediate Girls Auxiliary Houseparty—July 15-18.
Junior Girls Auxiliary Houseparty—July 22-25.
Carson-Newman College, Jefferson City.
Young Woman's Auxiliary Houseparty—July 19-21.
Carson-Newman College, Jefferson City.

West Tennessee

Junior Girls Auxiliary Camp—June 18-21.
Intermediate Girls Auxiliary Camp—June 24-27.
Lac La Joie, Chickasaw Park near Henderson.
Young Woman's Auxiliary Camp—June 21-24.
Lac La Joie, Chickasaw Park near Henderson.
Royal Ambassador Camp—June 27-July 2.
Lac La Joie, Chickasaw Park, near Henderson.

Middle Tennessee

Royal Ambassador Camp—July 23-26.
Tennessee College, Murfreesboro.
Young Woman's Auxiliary Houseparty—July 26-28.
Tennessee College, Murfreesboro.
Junior Girl's Auxiliary Houseparty—July 29-31.
Intermediate Girl's Auxiliary Houseparty—July 31-Aug. 3.

Speakers, Teachers, Counselors

Rev. and Mrs. A. R. Gallimore, China.
Miss Marjorie Spence, Chile.
Mrs. Aaron Hancock, Oklahoma Indians.
Mrs. Emmett Ayers, China.
Rev. W. H. Fitzgerald, North Carolina Indians.
Dr. J. F. Plainfield, Italian mission work.
Primitivo Delgado, Cuba.
Mr. Robert Sutherland, Kentucky.
Mrs. L. G. Frey, Jackson.
Mrs. Virgil Adams, Lenoir City.
Miss Kellie Hix, Shelbyville.
Miss Mary Northington, Nashville.
Miss Margaret Bruce, Nashville.
Mrs. Douglas Ginn, Nashville.
Miss Edwina Nettles, Nashville.
Mrs. C. D. Creasman, Hermitage.

KNOX COUNTY R.A. CONCLAVE

MRS. PRESTON G. WALTERS

A most delightful meeting of the Knox County Royal Ambassadors was held at the Central Baptist Church, Monday night, May 20. There were 274 boys present representing 20 churches and 29 Royal Ambassador Chapters.

A banquet was furnished by Knox County and Knoxville Churches and served by the W.M.S. and Y.W.A. of Central Church.

The theme of the banquet was "Travelers We" and the table decorations were most attractive, ships being placed at intervals on the table and used in various ways to carry out the idea of travel. Mrs. Clarence Hammond was in charge of the program and decorations.

L. W. Duyok gave the Invocation, and Victor Watson, Ambassador in Chief of Knox County, gave the welcome "Ship Ahoy!"

Rev. William Grogan, Associate pastor, acted as Toastmaster.

[Continued on page 11]

In Memoriam

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

OBITUARY OF MR. W. F. CARATHERS

"Numbered with His saints in glory everlasting," on March 17, 1940, was the death of our beloved brother Mr. W. F. Carathers, husband of Mrs. Laura Carathers. His death brings deep sorrow to his host of friends and a distinct loss to our whole church.

"They tell us he is dead,
But for such the Saviour bled.
I only knew that is not so,
He lives, and living, waits for us above."
Early in his life, he gave his heart to Christ, and united with the church. To it, and Him, he gave a retiring, but faithful and devoted service. Indeed, it seemed so fitting that the spirit of one so devoted to his church and his Lord, should find its way back to its Maker, on the quiet of a Sabbath evening.

He was born July 9, 1877, a son of Mr. David Carathers. A successful farmer throughout his life in which many sought his advice so helpful.

We record our gratitude for his helpful life, which enriched other lives; for his loyal service to the church, and for his example of devotion to our Lord.

We record also our sorrow and our sense of loss in his passing. But we rejoice in his entrance into the joy of his Lord.

Resolved, that copies of these resolutions be sent to the bereaved wife and family and that these resolutions be inscribed in the minutes of the church in which he was for so many years a charter member, a deacon, and a trustee.

In loving memoriam—Snow Chapel Baptist Church, Knob Creek Road, Johnson City, Tenn.

Mr. Proffitt,
Cecil King,
Committee.

OBITUARY OF MR. JOE BROWN

Just at the close of day on April 1, 1940, Mr. Joe Brown passed into the Great Beyond. God in His Wisdom has taken from us one of our most devoted and active members.

Early in his life he yielded his heart to Christ and united with the church. To Him and it he gave a retiring but faithful and devoted service. Even though burdened with a busy business life of the community and reclining health, his love and trust never lagged.

Mr. Joe Brown was born April 3, 1889, a son of Mr. E. M. Brown. He attended Princeton school. Became a miller. During the last twenty-five years has been president and manager of Brown Milling Co.

Since death has forever inhibited his return to duty this sense of loss is deepened. We have realized and appreciated his continued interest, his helpful counsel, and his unswerving loyalty during these later years. Always have we admired his great energy, his unflinching dependability and his dauntless courage.

Whereas, he has commanded our admiration and esteem for his faithfulness as one of God's noblemen in the service of Snow Chapel Church, as deacon, teacher, and superintendent of Sunday school through many years, and in his love for his Master and his usefulness to the Kingdom throughout a long life, we feel that he has well

merited the plaudit of his Lord—"Well done, good and faithful servant."

Be it therefore resolved:
1. That we, the members of this church, bow in humble submission to the will of Him "Who doeth all things well."

2. That we are grateful for his life of unfaltering trust in his Saviour, his inspiration and uplifting influence, his faithful devotion to the church of his choice.

3. That the loyalty in all the affairs of the community in which he spent these eighteen years of his life be an example to all of us.

He brought an inspiration to all to work hard and honestly for a living. He was full of energy and was never too busy in business to speak to a person about his soul.

"And as the feet of the bearers tread
The ways I trod,
Think not of me as dead, but rather
Happy, thrice happy, he whose course is sped!

He has gone Home to God his Father!"
Resolved, that copies of this resolution be sent to the bereaved wife and family and that they be inscribed in the minutes of the Church.

Mr. Proffitt,
Cecil King,
Committee.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
561 8th Ave., N. NASHVILLE, TENN.

Understanding Our Neighbors by R. B. Eleazer. Commission on Interracial Cooperation, Atlanta, Georgia. 32 pages. 10c postpaid.

This little volume is packed with information prepared for the use of parents, teachers, study groups, young people's societies, speakers, program leaders, and others interested in America's major race problem. For parents and teachers it attempts to answer the question, "What shall we teach concerning the racial situation?" For study and discussion groups it provides facts sufficient for a number of interesting programs. For those preparing papers and addresses on the race question it will prove invaluable.

Among the subjects treated are racial origins, African environment and culture, the Negro's part in American life and history, the problems incident to his presence here, and the common fallacies and fears which complicate the interracial situation. A comprehensive survey in brief compass and popular form, meant to present facts rather than opinions, and to stimulate inquiry rather than to state conclusions.

Facing Life With Christ by James Reid. Published by Cokesbury Press. Price \$1.50.

This is a series of sixteen simple but understanding spiritual messages on problems that we are confronted with daily, written by the pastor of the famous church at Eastbourne of England. In each of these messages, the author shows Christ as an example in meeting our daily problems. The author brings out very clearly that no matter what situation we face, we could meet it better if we would ask ourselves the question, "What is there in this situation that God would have me do?" These sermons will be found to be very helpful and uplifting to all who are seeking God's will in their own lives and will help us to understand better the meaning of Christian living. R.C.

Saving America to Save the World by Dr. Roland Q. Leavell. Published by Fleming H. Revell & Company. Price \$1.00.

I have read with great interest and profit the recent volume published by Dr. Roland Q. Leavell on the above subject. There are twelve chapters covering a wide field. The discussion is vital, important and pungent. Every chapter rings with the truth and is impassioned by a fired heart. All who read will be profited and inspired.

—L. R. Scarborough.

KNOX COUNTY R.A. CONCLAVE

[Continued from page 10]

Luellen Queener gave a helpful talk on "My Anchor." Robert Renfro sang "Jesus Saviour Pilot Me."

The address of the evening was by Mr. Virgil Adams, who used as his subject "Sail On," announcing the Royal Ambassador Camp at Harrison-Chilhowee Academy.

The Training School Alumnae Association breakfast will be at the Stafford Hotel, Baltimore, Wednesday morning, June 13, at 8:00 o'clock. Price per plate will be fifty cents.



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AMONG THE BROTHERN

By FLEETWOOD BALL

Pierce S. Ellis has resigned the care of the church at Alexandria, Va., after serving 18 years and has accepted the First Church, Tallahassee, Fla.

The many friends of Thomas F. Harvey rejoice that he has returned to his pulpit at the Gordon Street Church after a lengthy period of sickness.

On May 7, 1940, in response to the request of Pleasant Ridge Church of Alexandria, Ky., the Harrods Creek Church ordained John T. Pierce of Alexandria.

F. H. Farrington, pastor of Ravenswood Church, Sunnyside Avenue, Chicago, Ill., returned to his old school at Six Miles, Ala., to preach the annual homecoming sermon Thursday, May 11.

The West Helena Church, Helena, Ark., had a revival lately with 100 additions, 83 by baptism. Otto Whittington did the preaching, and Norman Ferguson led the music. Cecil H. Franks is the happy pastor.

R. J. Bateman, pastor of the First Church, Memphis, is leading in a fight to exterminate obscene literature in his city. He says: "Such literature is scattered in violation of all decency." May the Lord give him victory.

W. L. Head of Atlanta, Ga., lately concluded a revival in Friendship Church, Jacksonville, Fla., J. P. Kelley, pastor. There were 60 additions.

When R. G. Lee came to Memphis on December 11, 1927, Bellevue Church had a membership of 1,400 as compared with 5,217 at the close of April, 1940. An average of 12 persons have joined his church each week for the past 12 years and 5 months.

The First Church, Fulton, Ky., lately had a meeting in which the pastor, Woodrow Fuller, was assisted by R. E. Humphreys of Owensboro, Ky. E. A. Patterson of Tulsa, Okla., led the music. There were 34 additions.

F. C. McConnell has resigned the care of the First Church, Jacksonville, Fla., and accepted the pastorate of the First Church, Anderson, S. C. He is well known in Tennessee.

The First Church, Belmont, N. C., Richard A. Kelley, pastor, had a gracious revival recently in which Powhatan W. James of the First Church, Tuscaloosa, Ala., did the preaching. The meeting resulted in 23 baptisms.

The 100th anniversary of historic Canaan Baptist Church, three miles southeast of Ashland, Miss., was observed last Sunday with a big celebration which lasted all day. Four sermons were preached. Five hundred persons, scattered over many states, attended.

The Northern Baptist Convention which is in session in Atlantic City, N. J., 3,000 strong, viewed with apprehension the appointment of Myron C. Taylor as ambassador to the Vatican. The statement of the Baptists warned the Convention to use great care to safeguard their Protestant position on the separation of church and state.

By THE EDITOR

Congratulations to Deacon and Church Clerk Harvey Sands and Mrs. Sands, of the First Church, Lenoir City, over the birth recently of a daughter, Josephine.

Bradford Baptist Church has called for half time Rev. A. B. Harrison, pastor of Obion Baptist Church, and wishes him to move on the field. The church has been pastorless for some time.

C. E. Autrey, pastor of the First Church, Union City, made the alumni address at the recent twenty-second annual commencement and closing exercises of the Baptist Bible Institute.

W. R. Pettigrew, pastor Citadel Square Baptist Church, Charleston, S. C., preached on May 26, the baccalaureate sermon of "The Citadel," Military College of that state.

W. A. Carroll, pastor Fort Sanders Baptist Church, Knoxville, is assisting Pastor McGill and Grace Baptist Church, Springfield, in a series of revival services.

Pastor A. H. Hicks, of Whiteville, recently assisted Pastor L. G. Cannon and the Buntyn Street Baptist Church, Memphis, in a gracious revival, resulting in 16 additions, 6 of them by baptism.

President James T. Warren, of Carson-Newman College, Jefferson City, announces the annual school for preachers and choir directors at the college, June 17-28. A strong faculty and vital subjects for study are indicated. These schools are of untold value.

P. F. Langston, pastor Shelby Avenue Church, Nashville, recently assisted Pastor Will Ed. Langford and the Erin Baptist Church in a gracious revival, resulting in seven conversions, two of them uniting with the church (later three more) and two additions by letter.

H. W. Stough has resigned as assistant pastor of Deaderick Avenue Baptist Church, Knoxville, and accepted the calls of the First Baptist Church, Ewing, Va., Hardy's Creek Baptist Church, Va., and Friendship Baptist Church, Va.

Pastor O. L. Minks, of Magness Memorial Baptist Church, McMinnville, recently led a large class of teachers and officers in a study course, using "The Moral Dignity of Baptism," by Dr. J. M. Frost, as a text, which he highly recommends.

At the commencement exercises of Harrison-Chilhowee Baptist Academy, Dr. W. F. Powell, Nashville, and Dr. John Fraser, Baltimore, stirred the congregations with their messages. Twenty-nine received high school diplomas and twenty-one awards were given.

L. B. Crantford, pastor East Lake Baptist Church, Chattanooga, writes in high praise of the work of Evangelist Floyd Creasy in a revival in the church in which there were 42 additions for baptism, 18 by letter and many rededications. Likewise he writes in high praise of C. H. Petty, pastor at Apison, who led the singing.

In preparation for the coming of the new pastor, Lyn Claybrook, and family, the First Baptist Church of Dresden redecorated the pastor's home and made it ready in every way. In the first two Sundays of his pastorate there were seven additions and a splendid increase in Sunday School attendance. This thirty-six year old church, which had had a splendid pastoral leadership in its career, still continues to move on.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 19, 1940

	Sunday School	Training Union				
Alcoa: Calvary	222	65	Clarkrange, Mt. Union	85	Immanuel	327
First	318	110	Columbia: First	269	Lincoln Park	501
Antioch	113	43	Second	129	Sevier Heights	213
Apison	145	70	Dandridge	107	Lebanon	269
Bartlett	138	72	Dyersburg, First	502	Lenoir City: First	384
Butler	203	94	Elizabethton: Eastside	104	Pleasant Hill	191
Chapel Hill, Smyrna	59	30	First	547	LaFollette, First	232
Chattanooga: Avondale	595	158	Immanuel	112	Maryville, First	538
Calvary	442		Little Mountain	140	Martin, First	316
Chamberlain Avenue	364	101	Siam	325	Manson	22
Clifton Hill	548	65	Southside	109	Memphis: Bellevue	1856
East	319	105	Watauga	321	Central Avenue	450
Eastdale	251	74	Erwin, First	389	First	709
East Lake	514		Fountain City: Central	613	LaBelle	519
East Ridge	87	52	First	296	Speedway Terrace	468
Edgewood	171		Georgia: Lakeview, First	155	Temple	1060
First	1001	144	South Rossville	142	Union Avenue	943
Highland Park	155	155	Gladeville	98	Murfreesboro, First	472
Morris Hill	212	104	Grand Junction	84	McMinnville, Magness Memorial	240
Northside	476	120	Goodlettsville, Union Hill	134	Mount Juliet, Fellowship	91
Oak Grove	251	84	Hixson: First	161	Nashville: Edgefield	368
Oakwood	189	61	Mission	44	First	
Red Bank	448	102	Hermitage, New Hope	44	Lockland	502
Ridgedale	742	222	Jackson: First	721	Seventh Avenue	274
Signal Hill	147	52	West Jackson	637	Paris, First	385
South St. Elmo	147	45	Jefferson City, Buffalo Grove	73	Rockwood, First	259
Spring Creek	109	60	Kingsport, First	611	Sevierville, Alder Branch	139
White Oak	180	62	Knoxville: Broadway	1001	Shelbyville, First	196
Woodland Park	907		Fifth Avenue	376	Sweetwater, First	470
Cleveland, Big Springs	329	150	Euclid Avenue	225	Trenton, First	382
			First	346	Union City, First	632
			Fort Sanders	174	Walter Hill, Powell's Chapel	130
			Gayland Heights	154	White Pine	127

With the Churches: Athens—First, Pastor Bond welcomed 1 by baptism, 2' by letter. **Chattanooga** — Avondale, Pastor Lindsay received by letter 1; Calvary, Pastor McMahan welcomed by letter 4, for baptism 38, baptized 18; Clifton Hill, Pastor Stansel received for baptism 1, baptized 1; Eastdale, Pastor Tallant received for baptism 1; East Lake, Pastor Crantford welcomed by letter 2, for baptism 1, baptized 4; East Ridge, Pastor Williamson received for baptism 3; First, Pastor Huff received by letter 1, for baptism 1; Northside, Pastor Selman received by letter 3; Oakwood, Pastor Everson received by letter 3, for baptism 11, baptized 22; Ridgedale, Pastor Ivey received by letter 2, baptized 3; Woodland Park, Pastor Williams received for baptism 2. **Elizabethton**—First, Pastor Starke received for baptism 1. **Georgia** — South Rossville, Pastor Maples received for baptism 1, baptized 3. **Jackson**—West Jackson, Pastor Boone received 6 by letter, 2 for baptism. **Kingsport** — First, Pastor Hughes received 2 for baptism. **Knoxville** —Bell Avenue, Pastor Allen received by letter 2, for baptism 2; Broadway, Pastor Pollard received by letter 4; Fifth Avenue, Pastor Wood received 2 additions by letter, baptized 2; Fort Sanders, Pastor Carroll received 4 for baptism; Lincoln Park, Pastor Livingstone received by letter 5, for baptism 1, baptized 2. **Maryville** —First Pastor Baldrige received 2 by baptism, 1 by letter. **Memphis**—Bellevue, Pastor Lee received by letter 7, by baptism 1, baptized 8; Labelle, Pastor Baker received 1 by letter, 1 for baptism; Speedway Terrace, Pastor Harris received for baptism 4. **Nashville**—Edgefield, Pastor Barton received for baptism 1, baptized 2; Seventh, Pastor Barnett baptized 9.

Prof. J. N. Mallory, of the faculty of Union University, writes in splendid commendation of Rev. A. T. Willis, native Tennessean, graduate of Jonesboro Baptist College and of Union University and also of the Southwestern Seminary, who has resigned his pastorate at Forsan, Texas, to devote his full time to evangelistic work and who may be reached for the present at Seminary Hill, Texas.

Large congregations, a fine increase in prayer meeting attendance and in offerings, a decision to remodel the auditorium and redecorate the educational building, steps taken to secure an educational director, improved facilities in the pastor's home, an old-fashioned pounding and 53 additions are among the results reported for the two and one-half months' pastorate of A. T. Allen with the Bell Avenue Baptist Church, Knoxville.

A Memphis committee with Dr. R. J. Bateman as chairman announces that, 1941 being the 400th anniversary of the discovery of the Mississippi by Hernando De Soto, and in view of its location and facilities, Memphis on the river will invite the 1941 session of the Southern Baptist Convention. Since 1941 will mark the 50th anniversary of the organization of the Sunday School Board in that city, Birmingham, Ala., will also invite the 1941 session of the Convention.

Baptist Tabernacle, Chattanooga, R. R. Denny, pastor since Oct. 1, 1932, observed its 60th anniversary, Sunday, May 19. Mrs. W. F. Robinson spoke on "The Church in the Past," honoring early members and pastors, and presented a Bible to Miss Betty Brown, the only living

charter member. A pageant depicting "The Church at Work" was given. And the pastor spoke on "The Church in the Future."

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

W. C. Sledge, Shaw, Miss.
F. C. McConnell, First Church, Anderson, S. C.
M. H. Fields, Mt. Olive Church, near Mansfield, La.
Kenneth Unkart, Horn Hill, Texas.
R. W. Bynum, Central Church, Clovis, Texas.

Resigned

John T. Kee, Canton, Texas.
W. C. Sledge, Doddsville, Miss.
F. C. McConnell, First Church, Jacksonville, Fla.
W. Clyde Hankins, Cleburne, Texas.
Kenneth Unkart, Strawn, Texas.

Died

Rev. J. P. Gay, McLean, Texas.

McCowat-Mercer Press

Jackson, Tennessee

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

Inquiries Solicited

But The Wise Took Oil In Their Vessels . . .

(Matthew 25:4)

That never-to-be-forgotten story of the Ten Virgins is a classic on the subject of preparedness. In one vast sweep it points out the unlimited advantages of those who had made preparation for an emergency, and the ever-present dangers surrounding those who fail to prepare.

We are living in a new day which is filled with new ideas and new movements. As time marches on, preparedness becomes more and more advantageous. In fact, preparedness is now a necessity so far as total disability and age retirement are concerned.

The Tennessee Baptist Convention, wide awake to the vital issues of the day, has made it possible for every affiliated church and pastor in the state to be protected under the liberal terms of the **MINISTERS RETIREMENT PLAN**. This is regarded as one of the wisest steps undertaken by Baptists during the last fifty years.

Tennessee Baptists are facing a critical hour. And if we act wisely now, there will be oil in our vessels, and disabled and indigent preachers shall hereafter be cared for, which is our reasonable service.

Brother Pastor, Brother Deacon, this is a most urgent matter, and should receive prayerful and immediate attention. The time to prepare is **NOW**. Delay may prove to be costly. **APPLICATIONS MUST BE SENT IN PROMPTLY IN ORDER FOR THE PLAN TO BEGIN JULY 1.**

For application blanks or further information, kindly write to

JOHN D. FREEMAN, Executive Secretary, Tennessee Baptist Convention

169 Sixth Avenue, North

Nashville, Tennessee

CONSTITUTION For the Proposed

WORLD COUNCIL OF CHURCHES

Unanimously adopted by the Provisional Conference in Utrecht, Holland, May 9-13, 1938. Approved by the Edinburgh Continuation Committee, August 30, 1938. Now submitted to the Churches for ratification.

I. BASIS

The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. MEMBERSHIP

All Churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded.

After the Council has been organized the application of Churches to become members shall be considered by the Assembly or its Central Committee as it may be advised by national or confessional associations of Churches.

(Note: Under the word "Churches" are included such denominations as are composed of local autonomous Churches.)

III. FUNCTIONS

The functions of the World Council shall be:

1. To carry on the work of the two world movements, for Faith and Order and for Life and Work.

2. To facilitate common action by the Churches.

3. To promote co-operation in study.

4. To promote the growth of ecumenical consciousness in the members of all Churches.

4. To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

6. To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

(Note: In matters of common interest to all the Churches and pertaining to Faith and Order, the Council shall always proceed in accordance with the basis on which the Lusanne (1927) and Edinburgh (1937) Conferences were called and conducted.)

IV. AUTHORITY

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent Churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent Churches.

V. ORGANIZATION

The World Council shall discharge its functions through the following bodies:

1. An **Assembly** which shall be the principal authority in the Council, and shall ordinarily meet every 5 years. The Assembly shall be composed of official representatives of the Churches or groups of Churches adhering to it. It shall consist of Churches adhering to it and directly appointed by them. It shall consist of not more than 450 members who shall be apportioned as provided hereafter. They shall serve for 5 years, their term of service beginning in the year before the Assembly meets.

The membership shall be allocated provisionally as follows:

95, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide;

110, representing the Churches of the Continent of Europe, allocated in such manner as they may decide;

60, representing the Churches of Great Britain and Eire, allocated in such manner as they may decide;

90, representing the Churches of the United States of America and Canada, allocated in such manner as they may decide;

50, representing the Churches of Asia, Africa, Latin America, and the Pacific Islands, to be appointed by them as they may decide;

25, representing the Churches of South Africa, Australasia, and areas not otherwise represented, to be appointed by them, such places to be allocated by the Central Committee;

and, not more than 30 members representing Minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons, the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

2. A **Central Committee** which shall consist of not more than 90 members designated by the Churches, or groups of Churches, from among persons whom these Churches have elected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the Church or group of Churches concerned.* This Committee shall be a Committee of the Assembly. The Assembly shall have authority to modify the allocation of members of the Central Committee as herein provided, both as to the manner and as to the ratio of the allocation.

The membership shall be allocated provisionally as follows:

17, of whom at least 3 shall be lay persons, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide;

22, of whom at least 5 shall be lay persons, representing the Churches of the Continent of Europe, allocated in such a manner as they may decide;

12, of whom at least 4 shall be lay persons, representing the Churches of Great Britain and Eire, allocated in such manner as they may decide;

18, of whom at least 5 shall be lay persons, representing Churches of the United States of America and Canada, allocated in such manner as they may decide;

10, of whom at least 2 shall be lay persons, representing the Churches of Asia, Africa, Latin America and the Pacific Islands, to be appointed by them as they may decide;

5, of whom at least 2 shall be lay persons, representing the Churches of South Africa, Australasia, and areas not otherwise represented, to be appointed by them, such places to be allocated by the Central Committee;

and, not more than 6 members representing Minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Central Committee shall have the following powers:

(a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members.

(b) It shall be the finance committee of the Assembly, formulating its budget and securing its financial support.

(c) It shall name and elect its own officers from among its members and appoint its own secretarial staff.

(d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum: No business, except what is required for carrying forward the current activities of the Council, shall be transacted in either the Assembly or the Central Committee, unless one-half of the total membership is present.

VI. APPOINTMENT OF COMMISSIONS

The World Council shall discharge part

of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly, whether they be actually nominated by the Assembly or by the Central Committee acting under its instructions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of "Faith and Order" and of "Life and Work." There shall be a Faith and Order Commission which shall conform to the requirements of the Second World Conference on Faith and Order, held at Edinburgh in 1937 (see below).

VII. OTHER ECUMENICAL CHRISTIAN ORGANIZATIONS

World confessional associations and such Ecumenical Organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

VIII. AMENDMENTS

The Constitution may be amended by a two-thirds majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent Churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual Churches, shall have the right to propose such amendment.

Note: The requirements of the Second World Conference on Faith and Order, held at Edinburgh in 1937, referred to above, are the following:

(a) That the World Council's Commission on Faith and Order shall, in the first instance, be the Continuation Committee appointed by this Conference.

(b) In any further appointments made by the Council to membership of the Commission on Faith and Order, the persons appointed shall always be members of the Churches which fall within the terms of the Faith and Order invitation as addressed to "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."

(c) The work of the Commission on Faith and Order shall be carried on under the general care of a Theological Secretariat appointed by the Commission, in consultation with the Council and acting in close cooperation with other secretariats of the Council. The Council shall make adequate financial provision for the work of the Commission after consultation with the Commission.

(d) In matters of common interest to all the Churches pertaining to Faith and Order, the Council shall always proceed in accordance with the basis on which this Conference on Faith and Order was called and is being conducted.

(e) The World Council shall consist of official representatives of the Churches participating.

(f) Any Council formed before the first meeting of the General Assembly shall be called Provisional, and the Assembly, representing all the Churches, shall have complete freedom to determine the constitution of the Central Council.

World Conference on Faith and Order
111 Fifth Avenue, New York
Universal Christian Council for Life and Work
297 Fourth Avenue, New York

Editorial Comment: Baptist and Reflector has already published the report of the committee to be presented to the Convention at Baltimore, recommending that the invitation of the World Council of the Churches be declined. We publish the above "constitution" by request and for information. We urge Southern Baptists courteously but decisively decline this invitation.

Snow White And The Seven Subscribers

By DON NORMAN, Field Representative, Baptist and Reflector

CAST OF CHARACTERS

SNOW WHITE—THE BAPTIST AND REFLECTOR

THE PRINCE—Larger Circulation

THE WICKED QUEEN—Bad Literature of All Kinds

(The Wicked Queen does not make a personal appearance in the presentation.)

THE SEVEN SUBSCRIBERS:

"DOC" Church Member—The Leader

"HAPPY" Church Member—The "Happy-Go-Lucky"

"SNEEZY" Church Member—The "Ailing"

"DOPEY" Church Member—The Uninformed

"BASHFUL" Church Member—The Timid

"GRUMPY" Church Member—The "Soured on the World"

"SLEEPY" Church Member—The "Sleeping on the Job"

PROLOGUE (By READER):

Once upon a time, in the State of Tennessee, there lived a very beautiful princess, Snow White by name, who was despised and persecuted by her step-mother, the Wicked Queen. The Wicked Queen was very beautiful to look at, for she had colorful cover pages printed on enamel paper. But people soon discovered that her heart was wicked; that her other pages were full of all manner of things not good for the eye to behold or the mouth to repeat.

The Wicked Queen was jealous of little Snow White's growing beauty—the sparkling black of the ink on her snow-white pages, the healthy influence of her articles and stories. For a long time, therefore, she kept Snow White hidden away, so that the world might know nothing of her beauty and attractiveness.

But one day, as Snow White was looking down into the Wishing Well on the castle grounds, and had just heard the Echo repeat her words, "I'm wishing . . . for the one I love . . . to find me . . . TODAY!" the Handsome Prince, who reigned over the Realm of Circulation, stood beside her. Immediately he fell in love with Snow White, but she shyly ran into the castle. Soon she heard his voice singing to her, so she stole out onto the balcony. In singing, he called her the "Fairest in the Land!" She was frightened, for fear her jealous step-mother might have heard. So she hurried the Prince away; but as he mounted his fine white charger he promised to return.

Now the Wicked Queen had a Magic Mirror which she treasured highly, because it always told her the truth. Every day, when she stood before it and asked,

"Doctor Gallop's famous poll,

Who is the fairest one of all?"

she puffed with pride as the Institute of Public Opinion answered:

"Thou, my Queen, art fairest in the land; Thy circulation, too, is growing to beat the land."

But today, when she asked the Magic Mirror her usual question, it answered as she had feared it would:

"Today, my Queen, I see a maiden-much more fair than thou are;

Her circulation, too, my soon surpass your own by far."

From that very moment the Wicked Queen determined to get rid of Snow White. She charged her Huntsman with the cruel task, so he took Snow White, dressed in her best, to the forest for what he told her was a "holiday." When the time came, however, he could not kill her; so releasing her, he told her never to

return to the castle. Snow White ran this way and that in the forest until she fell down. Soon, despite her fright, she was asleep. When she awoke, all the little birds and animals that lived near the clearing were watching her. They were frightened at first, but Snow White made friends with them. Then they showed her a house in the forest where they said she might be permitted to live.

SCENE I

(Stage is set to represent interior of a church. Dirty floors, cob-webby ceilings, dusty pews are its distinctive features. Enter SNOW WHITE.)

SNOW WHITE: (entering and looking about): Why, it's a church! (She walks around room.) But it surely does need cleaning up. Looks as though it hadn't been used for a year. I'll find a broom and start sweeping. (Finds broom behind door. Sweeps.) I wonder where the folks worship in this church. (She runs her fingers over dust on pulpit stand.) Or maybe they don't worship. . . . (Continues dusting until place is spotless, as she sings softly, "Publish Glad Tidings.") What's that I hear? (Hides behind piano as seven CHURCH MEMBERS enter, in the following order: DOC, HAPPY, SNEEZY, GRUMPY, SLEEPY, BASHFUL, AND DOPEY.)

DOC: Well, here we are, and there's plenty of work to do. We shouldn't have closed the church completely when our last pastor resigned a year ago. (Stops suddenly.) Say, what's this?

HAPPY: Looks like somebody has beat us to it—the work's done! And, boy, am I glad!

SNEEZY: Me, too! I was afraid the dust from sweeping (sneezes) would make my hayfever worse. (Sneezes.) I'm not as able to do things for the church as I once was (sneezes), you know.

GRUMPY: (Growling) Hrrumph! Dirty work here, somehow. Nobody's going to do all this cleaning without expecting pay for it. Wait and see!

SLEEPY: (Yawning) Ho! hum. I'm tired. Going to crawl up on that back pew and rest while you fellows decide what you're going to do. Call me. (He walks to a back pew, lies down.)

DOC: Bashful what have you to say about all this?

BASHFUL (Blushing) Nothing.

DOPEY: (Stuttering) S-S-ay, Doc, you didn't a-a-ask me what I t-t-thought about it. A-a-and I probably kn-kn-know more abou-bout it than a-a-any of you. L-l-last May when the S-s-Southern Baptist Convention met in N-N-New Orleans—

DOC: You're off again, Dopey. Always getting things mixed up. The Convention met in New Orleans three years ago. (To the others.) What'll we do about this mystery? We came down here to get the church ready for services again, and lo and behold!—we find it already done.

HAPPY: Just be thankful the work's done, and we don't have to do it. Come on, let's go! (Starts to door.)

GRUMPY (Growling) No sir! We can't leave here a minute till the building's searched. Somebody might still be here—a firebug or a thief. And we all stay till he's found.

SNEEZY: I don't think that's necessary (sneezes). Let Grumpy and Doc do it. If we begin stirring around too much (sneezes) my hayfever—

GRUMPY: You and your hayfever! How do you manage to eat? Or sleep? And the other day I saw you yelling your head off at a ball game!

SNEEZY: That's different. The Lord's work—

(SNOW WHITE emerges from behind piano and comes forward.)

SNOW WHITE: Oh, please don't get into an argument. I'm the cause of it all. But I only wanted to help. Don't you really think the church looks better?

DOC: Why, sure.

HAPPY: You bet!

SNEEZY: But the dust (sneezes) must have been awful!

GRUMPY: Grumpph! Something's fishy about the whole thing.

(BASHFUL hangs his head, looks up shyly, and says nothing.)

DOPEY: I k-k-know you. We h-have a book abou-bout you at home. Y-y-you're a f-f-fairy princess, with a m-m-magic wand, a-a-and you didn't r-r-really have to do any w-w-work, did you? Y-y-you just s-s-said the m-m-magic words.

SNOW WHITE: (to DOPEY) O yes, it was really hard work but I was glad to do it for you. (To the whole group.) Now let me see if I know your names. You're Doc; there's Happy, and Sneezy, and Grumpy, and Bashful, and Dopey. And Sleepy's over yonder asleep.

GRUMPY: (Snarling) Yeah, you know OUR names all right. You can read 'em on our placards! But WHO are YOU, and where did YOU come from? That's what we want to know. YOU'RE not wearing a placard!

SNOW WHITE: (Sadly) My name is Snow White and I'm from the castle on the edge of the forest. I'm sorry if my being here disturbs you. I have a step-mother, the Wicked Queen, who tried hard to kill me, so I can't go back to the castle any more. About the only place left for me is the Baptist church and in the homes of church members. I had hoped you wouldn't mind my staying with you. Because I only wanted to help you, and here's a gift for each and every one. (She gives each a copy of the Baptist and Reflector.) There's something marked in these papers that will do you good. (Exit SNOW WHITE.)

(SEVEN CHURCH MEMBERS remain in room a minute, looking at pages and talking about SNOW WHITE. Exeunt.)

Assembly Period Playlet

The one-act playlet given on these pages found a cordial reception at the closing assembly of the Baptist Training Union in the First Baptist Church, Nashville, May 19.

Other churches desiring copies for similar use may secure them without cost from the Baptist and Reflector, 149 Sixth Avenue, North, Nashville, Tennessee.

SCENE II. The same. One week later.

(Enter DOC, HAPPY, SNEEZY, GRUMPY, BASHFUL, SLEEPY, AND DOPEY.)

DOC: Well, here we are again. You'd never have thought that such a change could have happened to us and this community in the week that Snow White has been with us. Why, what she says here (holding up BAPTIST AND REFLECTOR) about "The Consecrated Life" made me ashamed of the little I had been doing for our Lord. Immediately I thought of some people near my house who were good folks, yet who never had realized their full duty as Christians. I took Snow White with me to see them—result, ten of them are coming to church Sunday and all ten want Snow White in their homes.

HAPPY: A week ago I was one of these "happy-go-lucky" kind of Christians Doc was talking about. What Snow White had to say (holding up BAPTIST AND REFLECTOR) about "Think on These Things" really made me think. My own carelessness, I saw—although I meant no harm by it—was really hurting my influence for Christ. So I began going to see some of those who might have been touched by my indifferent ways and started "setting them straight" as to my real belief and practice of our religion. To have seen me this week, you'd have thought I was running for some office! I've patted babies on the head, bragged on my wife's cooking, helped the Scouts in our neighborhood build themselves a shack, found a job for a neighbor—just any number of things like that. And through it all, I've been inviting them to church and Sunday School and the Training Union. Somebody asked me what had come over me. I told them about Snow White, and an even dozen of them wanted her as a regular guest in their homes.

SNEEZY: The best thing of all has happened to me. I'm completely cured!

ALL SEVEN: (In chorus) What! No more sneezing; no more whining excuses?

SNEEZY: That's right. You see, Snow White's gift to me was "Sources of Strength." (Holding up BAPTIST AND REFLECTOR.) I've been trying to put them into practice this week, and I got so busy working for the Lord I forgot about my hayfever. Tried to sneeze yesterday, to see if I could—and it took real work to get out one little "at-choo"! But I have found fifteen people who are coming to church Sunday and who want Snow White in their homes.

GRUMPY: (Smiling) Well, I just don't know what's come over me since Snow White's been with us. She gave me "Baptist World Strength," and for the life of me, as I saw how Baptists throughout the world have grown during recent years, I couldn't find a thing to growl about. There are close to 12,500,000 Baptists on the five continents and nearly 11,000,000 of these live in North America. Isn't that marvelous news? I got busy cheering up some of my friends—who are inclined to be pessimistic—with this good news. And do you know what? Twenty of them want Snow White in their homes! I won't have to play the part of Baptist "Town Crier" to them any more.

DOC: Who'd a thought it? Grumpy, of all people!

BASHFUL: I haven't been saying much, as long as you have known me. But Snow White helped me find my tongue. Her gift to me was Foreign Mission News. As I learned of the great famine now going on in China, I just couldn't help going around to some of my friends and asking them to help out—to help feed a Chinese mother and her baby for a day. I suddenly discovered I'd found my tongue! These friends discovered it, too, and asked me how. So I told them about Snow White—and guess what? Twenty of them want her in their homes!

SLEEPY: Snow White certainly gave me a "shot in the arm" as she showed me the "Record of Contributions by Tennessee Baptists for the Past Six Months," and the "Record of Attendance in Sunday School and Training Union" for last Sunday. If these figures wouldn't wake a person up, I don't know what would! I was so ashamed of the fact that our church had no report in either the "Contributions" pages or in the Sunday School and Training Union attendance records, that I got busy. Twenty-five people promised me they would be at all services next Sunday—and all of them want Snow White in their homes, too.

DOC: Well, one thing seems certain: Snow White won't have to worry about a place to live any longer! That will be a part of the nice surprise we've planned for her.

DOPEY: S-ssay, Doc, let me t-talk some, will you? I know you f-fellows used to think I was a p-p-pest, with my cr-crazy ideas and the h-h-habit I had of "p-p-popping off" without any real information on the s-subject. Snow White c-cured me of that by g-g-giving me an accurate "Report of the Southern Baptist Convention" which m-m-met last May in Oklahoma C-c-City. (NOTE: After June 16, 1940, change end of sentence as follows: . . . last June in Baltimore.)

DOC: Good for you, Dopey! You got it right!

DOPEY: And another t-t-thing: I used to r-resent the fact that y-y-you called me "D-D-Dopey," but if "dope" means "a-accurate information" as somebody t-t-told me it did the other d-d-day, that's my name from n-now on!

(Enter SNOW WHITE)

SEVEN SUBSCRIBERS: Good morning, Princess!

SNOW WHITE: Good morning! (Looking from one to the other.) My, but you look so different from what you did a week ago! What's happened?

DOC: You have, Princess.

SNOW WHITE: Why, what do you mean?

DOC: Just a week ago, we were a group of unconsecrated, happy-go-lucky, ailing, timid, grouchy, sleepy, uninformed church members. Today, we are just the opposite, because we subscribe to the things you have taught us. More than that, we've talked to other people and they now feel the same way.

DOPEY: One h-h-hundred and ten.

SNOW WHITE (smiling) What is that, Dopey?

DOPEY: A-a-accurate information.

SNOW WHITE: On what?

DOPEY: The number of p-p-people who want you in their h-h-homes. (Slips off the scene.)

SNOW WHITE: (looking from one to the other) Do you mean to say you've done all this for me?

DOC: Yes, Princess. You see, we wanted you to be happy. So there are 102 people we visited, the seven of us, and—

SNOW WHITE (Excitedly) But that's only 109!

DOPEY: (Returning with the Prince) Here's s-s-somebody else who wants you in h-h-his home!

PRINCE: (Rushing to meet Snow White) Yes, dear, from the very first minute we met, there at the Wishing Well . . .

SNOW WHITE: And I thought you'd forgotten!

PRINCE: No, not for a minute! I looked everywhere but could not find you. Just yesterday, though, as I passed the castle, I heard someone screaming words like these:

"Tell me, tell me, Gallup's poll,
Am I the fairest one of all?"

The reply came back—"I'll never forget it—in words clear and strong:

"No, no, my Queen, now you're out to stay;
Snow White lives and thrives in a church
not far away."

The Wicked Queen then appeared at the castle casement in such a rage that she hurled herself to the rocks below. So the efforts of the Seven Subscribers are what really caused her destruction and led me to you. I told them my story, and they had me wait-here to surprise you.

SNOW WHITE: (To the Seven Subscribers) Oh, how can I ever thank you! (Linking her arm in the Prince's.) Come, my Prince. (They walk away.)

DOPEY: And they l-l-lived happily ever after. (Pauses, then turns to the audience.) T-t-that's accurate information!

(Exit, the SEVEN SUBSCRIBERS.)

(CURTAIN.)

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