

Baptist and Reflector

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

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I Am Not Ashamed

By W. C. TAYLOR, Buenos Aires, Argentina

I'M NOT ASHAMED of the Gospel. It was the power of God unto my salvation. Its Saviour saved me. The Gospel made me a believer and, by the Spirit's accompanying power, I passed from death unto eternal life.

I'm not ashamed of being a Baptist. The Gospel of Christ made me a believer. Obedience to Christ made me a Baptist. I was not baptized to please anybody but Jesus; I thought I was pleasing Him by my obedience and still think so. I think Judson and Mrs. Judson and Luther Rice pleased Jesus by their obedience. It is an amazement and a scandal that multitudes of other disobedient and unbaptized believers don't make the same discovery they made, the same sacrifice, and render to Christ the same homage—the homage of obedience. "Why call ye me Lord, Lord, and do not the things that I say?" must be an unanswered, but ever pending, question that troubles all their consciences. It troubles my conscience when I am knowingly in any way of selfwill, rebellious against the authority of Jesus. Why doesn't it trouble theirs? It must. Soothsayers of "peace, peace, when there is no peace" in any way of disobedience, must have them hoodooed.

But the hoodooers say: "It is sectarian to be a Baptist." They are saying that on all our mission fields, trying to stop obedience to Jesus. Little pestiferous immersionist sects, started like mushrooms by fundamentalist unionism, are springing up everywhere, going from house to house, seducing new Baptist converts to their pitiful failure of a sectarian rival to sectarianism. And the slogan is: "It is a sin to be a Baptist, because Sectarianism is a sin."

Well, we won't be backed off of the map by the hoodoo of a slogan. I answer back to their slogan, boldly: IT IS NO SIN TO OBEY THE LORD JESUS CHRIST.

What is a sect? It is a separate part of a whole. Your town lot which you have a valid title to is a part of the whole city. Sometimes town lots are partly in one city, partly in another; even a single house may have one room in one state, another room in another state. So your sect and mine may be partly in the Kingdom of God, partly out of it. Arithmetically, yes, I belong to a sect. In organized Christianity, I'm not all of it, nor is my people. Are you? Are yours?

—Where is there any difference between us at this point? Every Christian alive belongs to a sect or to an anti-sectarian isolation, in rivalry to all sects, which is the most sectarian stain on history's pages. Are you and yours all of it? If not, you are *part* of the whole, a sect. We and ours are, too. Like Paul we say unhesitatingly: "But this I confess unto thee that after the Way which they call a sect, so serve I the God of our fathers."

Doctrinally, Baptists are not sectarian. The whole coun-

sel of God is not sectarian. That is what we want to know, to teach and to obey. The more perfectly any redeemed man does that, the less sectarian is his spirit. Now that is the Baptist spirit at its best. The "Word and Way" quoted recently the answer of John A. Broadus to a questioner years ago in a Seminary class as to what was the Baptist distinctive principle. He thought a while and replied that the effort of our people to make their teachings and life conform to the Scripture was our distinctive principle. Even so. That purpose has given us all our worth-while life; our baptism; a Supper rather than a Sacrament; our churches of the New Testament pattern; our church discipline and cooperation; our world mission work; our contribution to freedom; morals, education and benevolences of a thousand kinds. It is not sectarian in its aim to reject as doctrine all traditions of men and to want a Christianity of nothing less than the whole Counsel of God. That is not sectarianism but true wholeness and soundness of spirit.

We are in a day when every man of us will have to decide if he is ashamed to be a Baptist, and not just a "pro tem" Baptist till the ecumenical neo-catholicism gets further on to where it can rip our denomination open, and take him and the other available spoils. A "pro tem" Baptist lacks the real Baptist conviction. That will not waver.

A man high in American ecumenical councils, of another large denomination, told me while I was on my last furlough: "We firmly expect to unite all Protestants. Then we expect to unite that United Church and the Roman Catholic Church." We know where the ecumenicals are going. If that is the way you are headed, then that is the way you are headed. Alas for you! Thank God there are others not headed that way.

A Roman Catholic priest was deliberating conversion. An ecumenical plotter said to him: "Better stay where you are. Wait there and we'll all be together in a while." Every intelligent man knows this is the purpose of the slogan that obedience to Jesus is sectarianism. It is not. This priest came out and obeyed Jesus. Others are doing it by the thousands. Shall we send them back?

Every sincere Baptist has a right to resent the slander that our obedient Christian life is a sin. There are sincere Baptists, conscience-led at unspeakable cost. Such loyalty to Jesus is not sectarian. The ugly charge goes back to our conduct to our inner motives and maligns them, seeks to daub them with pitch and slime. Our Baptist obedience to the New Testament is, at its best, the world over, an outburst as from a fountain, and a steady flow as of a stream of warm love to our living Lord.

I'm not ashamed to own my Lord.

Baptist and Reflector

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EDITORIAL

Still Standing Notwithstanding

IN A LETTER to his denominational paper a brother in another state said that he looked over the program of the recent Southern Baptist Convention and was "not interested" and did not attend.

The convention program dealt with the gospel activities of the denomination throughout the earth. It is deeply to be regretted that any Baptist minister or brother should not be interested in that.

However, one element in the dissatisfaction in the present case appears to have been the presence on the program of certain brethren who had been on the program so many times before. To our way of thinking, the convention is blessed in having these "old grey heads" to counsel and to lead our people. It is the program committee that puts them on the program when they are on it and not they themselves.

But, on the other hand, we have frequently heard the view expressed that there ought to be some "new blood" in the convention. This does not mean that there ought not to be some "old blood" used, but that some "new blood" should be mingled with it. At least, we interpret the meaning to be this.

So far as our observation went, the convention took no cognizance of this brother's absence. It is still standing notwithstanding. It has even been reported that it plans to meet again next year.

In All Reverence and Patriotism

To the Editor of The Nashville Tennessean:

WHEN I HEAR mothers speak of how they want their sons to die, I wonder how it is that they can judge the matter so distantly and so coldly. Perhaps when I am older I shall see things as they do. I am only a young mother now, and my son is only five years of age.

He is so close to me and so dear to me that it is impossible for me to think of how I should want him to die. I don't want him to die at all. It was because I wanted him to live that I boiled his bottles and measured his orange juice and guided his infant footsteps. It is because I want him to live that I take him to Sunday school and read gentle little prayers to him in the evenings. It is because I want him to live that I teach him love, tenderness, kindness and human brotherhood.

It is because I believe that the health and happiness of my own family are important factors in the welfare of my country that I devote time and energy and life towards keeping this unit intact.

Today, in all reverence and patriotism of my heart, and soul, I pray that my son will live and grow and make his contribution to the great spirit of freedom and to the green fields of the United States. I hope he will not die. God bless America!

A MOTHER.

1420 25th Avenue, South, Nashville.

Is The Second Coming Of Christ Imminent?

WEBSTER DEFINES the word "imminent" as follows: "Threatening to occur immediately; near at hand; impending." It depends on how "near at hand" is meant as to what answer is to be given the question in the subject. Some brethren say the Lord is liable to come at any time, and with them this belief is a test of orthodoxy.

That Jesus is visibly and bodily coming again, no one who accepts the Word of God without question will deny. That the signs of the times seem to indicate its nearness is held by many, and the signs do appear unusually significant. But whether it is apt to occur at any time depends on whether certain Biblical predictions have been fulfilled. We mention two of these.

1. "And this gospel of the kingdom (the very same gospel Jesus had been preaching, Mark 1:14, 15) shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). "The end" here means the end of the age when Jesus comes. Has the gospel been preached sufficiently yet to meet the specifications? The fact that the end has not come appears to indicate a negative answer.

If one holds that this scripture has been sufficiently fulfilled to meet what Christ had in mind and that a certain period of time may logically be presumed to intervene between the preaching and the actual end of the age, it is incumbent upon him to prove this and show that the presumed period of time has run its course before he can affirm that the second coming is impending in the immediate sense. Otherwise his prediction along this line is a matter of speculation.

2. The Antichrist must be revealed before the Lord comes (2 Thess. 2:3). Paul exhorts the saints that they be "not soon shaken in mind, or be troubled" by the prediction of this or that man "as that the day of Christ is at hand." Then he says, "for that day shall not come, except there come a falling away first, and that man of sin be revealed . . ." That the "falling away" or the departure from revealed truth has taken place may be argued with great force. But can anybody show that any one in world history has yet been manifested who meets the specifications of the Antichrist as listed by Paul? Yet Paul plainly says that the Lord will not come until the Antichrist has been revealed, not simply imagined.

The fact that Paul is here writing to Christians evinces that the exhortation applies to them and that they are to profit by it. The apostle seeks to stabilize Christians against mere speculations. And the fact that he says what he does about the revelation of the Antichrist carries the necessary idea that the Antichrist can and will be recognized when he is revealed. But until this revelation is known to be accomplished those brethren go too far who so oracularly and dogmatically assert the imminency of the second coming and who so vociferously, and sometimes almost viciously, lay down this belief as a test of orthodoxy and fellowship. That Antichrist is here *incognito* may be true. That anybody but God knows about this is denied. Therefore, statements about such should be cautious and humble and tentative.

We would not for the world bring the fact of the glorious coming of the Lord into discredit. Neither would we cause a lessening of interest in it nor lead any one to cease looking intently for it and toward it in God's time. We are only appealing to certain brethren not to be so cocksure in some of their statements and we are appealing to the Lord's people in these stressful days to keep their feet on the ground and not be led into extravagant views by speculative prophetic interpretations.

Only when the Antichrist is revealed can it be known that the coming of the Lord is immediately at hand, even at our very doors. However, it is entirely possible and probable that the final events in world history ushering in the Antichrist will take place rapidly when their time comes. So the end of the age and the coming of the Lord may be nearer, much nearer, than millions think, and the only wise course is to be ready at all times. But not until the Antichrist has been revealed can the imminency of the second coming in the immediate sense be affirmed.

In the meantime, two exhortations are exceedingly pertinent:

1. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). When the general time in which the coming of the Lord impends rolls around, the saints will be able to discern that. But even then they will not know the exact time within this time. It will be "in such an hour as ye think not." Hence, the folly of setting dates for it.

2. Let the saints be increasingly active in spreading "this gospel of the kingdom" throughout the earth. When the gospel thus preached shall have accomplished its purpose, "then shall the end come." Whoever construes the doctrine of the second coming or any other doctrine in such a way as to cut the nerve of his worldwide missionary passion and practice puts an unbalanced and unscriptural stress upon that doctrine.

"Just A Moment" Covers Too Much Territory

UNDER THE HEADING, "Baptists Reverse Their Field on Church Succession," a small paper called "Just a Moment," published at Ennis, Texas, and dedicated to the "Campbellite" faith, takes a dig at the historic Baptist position on church succession. It speaks, in part, as follows:

The March 14th issue of the Baptist and Reflector, of Nashville, Tenn., reflects that the Baptists have made another step toward the New Testament by denouncing the untrue position that Baptists have long occupied toward "church succession."

Then a quotation from "Home Missions" on the Religious Digest page in the Baptist and Reflector is quoted:

Baptists do not lay great stress upon historical succession. They believe that if Baptist churches do not conform to the New Testament type all the historians in the world cannot save them; and if they do conform to the New Testament type all the historians in the world cannot damn them.

Following this a comment on the preceding by Dr. C. W. Pope on the Religious Digest page in the Baptist and Reflector is reproduced in "Just a Moment":

The importance of historical succession has been greatly exaggerated. Even the succession of principles is comparatively unimportant. If there had been no New Testament church anywhere for a thousand years and one should spring up somewhere believing and practicing the New Testament, it would be as orthodox a New Testament church as though it had an unbroken succession in both history and principles.

Then stating, "This exactly represents the position churches of Christ have always held on the matter, and is the truth," "Just a Moment" goes on to congratulate the Baptists for this step toward the truth as "Just a Moment" conceives it.

Bro. W. C. Blancett, Route 3, Box 150, Newport, Ark., ex-Tennessean and Baptist minister for 55 years, has sent us a copy of "Just a Moment" containing this material, and he protests these viewpoints and statements and asks us to answer in the Baptist and Reflector.

Our contributing editor, Dr. Pope, stands high in Tennessee as an orthodox Baptist and a scholarly Christian gentleman. But this does not necessarily mean that all of our people agree with all of his statements, even as is true of other men. If space on his page had permitted further comment, he could probably have added some explanatory statements putting his comment into a clearer light in the mind of our inquirer. He can make, of course, such personal reply to Bro. Blancett as he may feel necessary. Herein we are answering only for ourselves as editor.

On the Religious Digest page it is clearly stated each week, "Neither the editor nor the contributing editor necessarily concurs in the opinions expressed on this page unless it is so stated." The purpose of the digest is to present a cross section each week of what the religious world is thinking. This is done for information. That a thing is printed there does not necessarily mean that the Baptist and Reflector as such approves it. Personally we believe in a succession of Baptist churches from the New Testament days to the present and that a clear historical succession can be made out and that it is important to believe this. Space does not permit us to introduce proof, but we do state our position.

The error of "Just a Moment" is (and some Baptist writers make the same mistake) in assuming that an individual expression of Baptist opinion represents the reasoned and settled conviction of Baptists generally. That may or may not be true. We personally know hundreds of Baptists who agree with neither the view of "Just a Moment" nor with the view of those who agree with it relative to church succession. But on the principle of democracy, the Baptist and Reflector often lets contributors express diverse views without feeling it to be incumbent to take formal issue therewith.

But "Just a Moment" quoted extracts from a special page in the Baptist and Reflector and quoted personal statements and comments in such a way as to make it appear that this was not only the position of the paper as such, but also editorial expression of the sentiments of Southern Baptists generally. Hence, our title says, "'Just a Moment' Covers Too Much Territory." But we do believe that the way the doctrinal enemies of Baptists seize upon and construe what Baptists say should make Baptists careful of what they say. "Sound speech that cannot be condemned" is a fine and safe principle to follow.

For Bro. Blancett's benefit we can say that the Baptist and Reflector stands with those Baptists who understand Christ's statement, "Upon this rock I will build my church and the gates of hell shall not prevail against it," to guarantee the perpetuity, and, therefore, the historical succession, of Baptist churches from the New Testament days until now. We believe that the Dutch historians, Drs. Ypeij and Dermout, were right when they described Baptists as "the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

Fayette County Association

THIS BODY MET in annual session July 28 with Mt. Moriah Baptist Church, near Whiteville, A. H. Hicks, pastor. As we saw it, the attendance and spirit were better than usual. Good progress was indicated. The hostess church served a bountiful dinner. The association showed the visiting speakers every courtesy. A. H. Hicks preached the annual sermon, a good message on 2 Cor. 13:5. T. N. Hale and Joseph Martin, Somerville, were reelected moderator and clerk-treasurer respectively. Secretary Freeman and the editor express their thanks to Pastor and Mrs. Hicks and to Dr. W. C. Creasman for their courtesies during the day.

Bradley's Creek Baptist Church

WHILE PASTOR WAYNE TARPLEY was away in other service, Sunday morning, July 14, the editor had the great pleasure of preaching at Bradley's Creek Baptist Church, near Lascassas. Formerly this church had only one-fourth time preaching, but now has one-half time preaching. The pastor and his wife are greatly beloved and the work is moving on. We shall long remember the cordial hearing given us and the fine, substantial dinner and stimulating fellowship in the home of Deacon and Mrs. A. J. Wrather. Bro. Wrather is also superintendent of the Sunday school. The Lord bless these friends and the other members of the church.

How Much The Casual Or Occasional Reader Misses!

IT WAS Washington Irving, we believe, who in his whimsical "Knickerbocker's History of New York," said of a certain Dutch governor that he "had skirmished around considerably on the outskirts of several of the sciences."

That is the way some people are in their reading and study. They just skirmish around on the outskirts. They do not go about it seriously and regularly. The principle applies to the denominational paper. The Baptist and Reflector, for instance, carries every week matters of doctrine and information that all its readers need to read and heed. But some subscribers are only casual or occasional readers. They may be to blame for this or it may be due to circumstances beyond their control. But in either case, **how much they miss!**

Sometimes a certain subscriber will express surprise that the paper has not published a certain matter, when, as a matter of fact, the matter has been abundantly publicised. For some reason, the subscriber had not read the publicity, that was the trouble. Evidently if the paper publishes a thing and someone fails to read it, the paper is not to blame.

A few years ago a prominent denominational man wrote somewhat critically of his disappointment because the Reflector had not published an important article of denominational concern which he had sent. We had the pleasure of writing him that on a certain page in a given issue the article in question had already been published! In some way he had failed to see it.

A few years ago a prominent pastor in the state criticised the Baptist and Reflector because, he alleged, it had not sufficiently publicised the State Convention. And yet, in several issues preceding the Convention, in announcements, in printing the program, in news notes, in articles and editorially the paper had again and again publicised the State Convention! See what he missed by not reading his paper as he ought to.

Not long since a beloved brother wondered why the Baptist and Reflector had not carried definite publicity about The Ministers Retirement Plan and its progress in the state.

But what is the actual situation? In ten issues of the paper in 1939 and in thirteen issues in 1940, in notes, in editorials, in advertisements, in articles and in lists of churches and pastors entering the plan, the plan was discussed pro and con!

These things are but samples of the many-sided information procurable by the subscribers to the Baptist and Reflector, and we make these references in order to make this observation to such subscribers as may need it:

When you get your Baptist and Reflector make it a point to read the paper carefully. How much the casual or occasional reader misses! It pays to READ the Baptist and Reflector!

The First Move In The New Liquor Fight

By HERBERT BARCLAY CROSS, *Nashville, Tenn.*

THOSE OF US who have fought through the years the legalized liquor business knew only too well what would be the result of the repeal of prohibition. Those who favored repeal were most extravagant in their promises of the benefits to be derived from the return of the legalized sale of liquor. Many of us knew from past experience that not a single one of these promises would be kept. The liquor business in America has never been successfully controlled, in general it has always been and always will be a law-defying and a law-breaking business. The effect of liquor drinking today is what it has always been. The only new thing is the tremendous increase in the use of liquor by women. It always ultimately brings disaster and suffering to the drinker as well as to all those associated with him.

Many church people whose memories were short or who had never lived in a time of legalized liquor were fooled by the promises of the liquor propagandist, so that there was little real interest in opposing repeal. Here in Tennessee the liquor interests had a real and effective "helper" in the law requiring the payment of a "poll tax" as a prerequisite to voting. Many of the better class of our citizens had never paid this poll tax and thus had never voted. The accumulated poll tax made its payment prohibited for many. Consequently there were large numbers of voters who were for prohibition who could not vote.

We now find ourselves faced with a NEW FIGHT. This time we should not allow ourselves to be fooled by the false propaganda of the liquor interests, whose only real interest is in the profits to be derived from the sale of liquor. How long it will take to arouse Christian people to the damning and destructive effects of liquor may be difficult to determine, but that it will be aroused in time there is no doubt. Sooner or later church people are going to realize that there is one and only one way to control the liquor business and that way is to completely and permanently destroy it through effectively enforced prohibition.

The first step toward obtaining prohibition is the REPEAL OF THE POLL TAX. In just a little while we shall be electing a new legislature. Every Christian who is really interested in banishing the curse of the liquor business from our state should immediately bring pressure upon the candidates to make them promise as a condition of their election that they will work for and vote for THE REPEAL OF THE POLL TAX.

A Growing Enterprise

By THOMAS J. WATTS, *Executive Secretary*
Relief and Annuity Board, Dallas

THE RAPIDLY GROWING Work of the Relief and Annuity Board, particularly in connection with the Ministers Retirement Plan, has required the collaboration of the State Conventions and the executives and staffs of their General Boards. This collaboration is bona fide and thoroughly aggressive. It is immeasurably valuable. Without it the Relief and Annuity Board could not have made the rapid progress during the past two years which is recorded in its twenty-second annual report. From the general headquarters of the Board in Dallas, Texas, this collaboration reaches into every state of the Southern Baptist Convention and, in a very real sense, every state office constitutes a part of our organizational set-up.

The State Secretaries do not receive compensation for this collaboration, except as they receive it from their own boards and conventions. Some modest provision is made for assisting the state offices from the states' own funds accumulated in Dallas to aid in defraying the necessary expenses of collecting the contributions of the churches and the dues of the members, and some additional aid is being provided from the funds of the Relief and Annuity Board for defraying a part of the cost of the promotional work conducted by the State Secretaries. All administrative responsibility, such as the investment of the reserves and the payment of benefits, is the sole responsibility of the Relief and Annuity Board. Through the state office in each state is channeled all of the work of promotion and with the single exception of one state, all the work of collecting the dues and contributions from churches and pastors in connection with the operation of the Ministers Retirement Plan. Likewise the pension checks for the members of the Ministers Retirement Plan are passed to the beneficiaries through the offices of the State Secretaries.

The Relief and Annuity Board would express in the strongest possible way its great appreciation and evaluation of the services of our State Secretaries and of their staffs in this connection. For many years to come the closest possible collaboration between the general office of the Relief and Annuity Board and the various state offices will be necessary to secure the participation of Southern Baptist ministers and the co-operation of their churches in the largest way that is possible.

He Is Poor

By LOUIS J. BRISTOW, *Superintendent.*

HE IS ABOUT 60 years old and crippled. He came into my office from a Mississippi town, bearing some letters of introduction. His story was pitiful; he had been a prosperous business man but because of continued ill health had lost all his possessions; and now was forced to ask for charity. He sorely needed hospitalization. He had no family and his only known kinsman was a poor man in Grand Rapids, Michigan. He had lived in Quincy, Florida, and gave as reference the Congregationalist pastor and a druggist there. In response to our inquiry they telegraphed that they regarded the man as worthy and knew he was in need. So he was admitted. That was last May; and he remained a patient until today, when he was dismissed, fully well.

Having learned the man was not a Christian, I tried to lead him to the Saviour. I gave him scriptural references, and he studied the Word. While here he professed conversion, and today I gave him a letter addressed to the Baptist pastor of the Mississippi town where he is going. But the poor man had no money, so we had to pay his traveling expenses. Nevertheless, I believe it is a good work—to heal his physical infirmity and introduce him to Christ. It is a privilege so to serve and I want Southern Baptists to know about their ministry of healing.

All who help the Southern Baptist Hospital have part in our work.—New Orleans.

"Going... Going.."

Many of the good books and Bibles listed in our July 4th advertisement are already gone. The others are going fast. But we can still fill your order for some of the best

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Therefore . . . Be Ye Steadfast

By PRESIDENT W. W. HAMILTON, *New Orleans, La.*

SOUTHERN BAPTISTS had in the Baltimore Convention many occasions for rejoicing and every such reason for gratitude was at the same time an appeal for new courage and steadfastness. As Dr. O. C. S. Wallace said, "You will exhort one another daily to endurance and courage, and withal, you will pray that the Holy Spirit may embue you with power to conquer."

Our Heritage of doctrines and deeds thrilled us as we beheld the "cloud of witnesses" looking down upon our sessions and expecting us to be worthy of those who had so loyally and wisely begun the work now entrusted to us. The welcome address brought before us names and faces and labors of those whom we must no fail. We will be faithful as were they.

Our Numbers almost frighten us as we think of their possibilities. There were reported on our church rolls 4,949,174. Therefore, there must follow enlistment, activity, stewardship, evangelism, social service, citizenship. Quoting President Neff, "The life of a new civilization must center in America . . . Christians must help to change the social order." "There must be a patriotism that will cause people to live for their country."

Our Finances reached a total of \$6,267,263 for missions, education and benevolences, or \$1.27 per member for missions. That is less than a three cent postage stamp per week, far less than a coca-cola or a cigar or a movie or a magazine or a sandwich per week. Five million ordinary hens laying four eggs per week at two cents per egg would give \$4.16 each or a total of \$20,800,000 for the year. The Convention Executive Committee recommended that 1941 be designated "Stewardship Year."—Many give liberally, but too many give nothing. Therefore!

Our Education must continue, in homes, in Sunday schools, in training organizations, in churches, in colleges, in denominational papers. Our pastors and editors and secretaries and leaders have a great task here. They are making progress. In a few more years the mission organizations and training groups will develop a generation of tithers and personal workers and trained leaders. We are already feeling the new strength which comes with their youthful blood transfusions. Be steadfast! A new day is dawning!

OUR DEBTS are disappearing, and we are to pay out by 1945. They have been cut in half, and of the remaining three million the women have pledged themselves to pay one million. As one of our creditor-bankers said, "You are doing a swell job. We congratulate you!" With a "Million Men Mobilized for the Master" and a million women working ceaselessly and a million young people giving proportionately the remaining three million dollars of debt will be paid and other work be enlarged.

Our Principles, God-given, blood-bought, life-giving received new emphasis in Baltimore. The debate was not as to whether our doctrines and principles were Biblical and right, but as to methods. Nearly all present saw compromise and danger, while the few saw opportunity. It was a time for brotherliness and frankness and steadfastness. The Convention stood the test, and we are ready to go on earnestly.

Our Unity is Christian. Dr. Rushbrooke said that Baptists in all parts of the world are one in Christ, and that no calamity of war can weaken or destroy this "spiritual, inward, God-created unity." In Baltimore again we emphasized that true unity for which Christ prayed, rather than a mechanical and enforced union. We as Baptists appeal to all Christians to be one with us in according to the churches and to the individuals their God-given rights and responsibilities. We are not against unity. We are for it, and we call upon all Christians to come back to Christ and to be truly one in Him.

Our Future must depend upon our faith and our faithfulness. We must continue to win the lost. We must go out into the highways and hedges, into the country places and into the streets and lanes of the cities. We must be faithful in our homes and schools and offices and fields and factories. We must give our money and time and talents. We must give ourselves and our children. We must be ready for the plow or the altar. We must be willing to serve and sacrifice and suffer. If our future is what it should be then it will be necessary that we be steadfast, unmovable, always abounding in the work of the Lord. Under such conditions our labor will not be in vain in the Lord. "Therefore, my beloved brethren, be ye steadfast."

SALVATION

By REV. GRANT LAWSON, *Route 1, Luther, Tenn.*

SALVATION—the act of saving from destruction, danger, or calamity. Spiritual deliverance or salvation is the redemption of the soul of man from the bondage of sin and liability to eternal death.

Then how do we obtain salvation?

By repentance and faith.

We must first hear the Word of God preached and when the Word is preached, backed by the spirit, it is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of soul and spirit (Heb. 4:12).

When the Word is preached, a godly sorrow sets up in the heart of a man that worketh repentance that needs not to be repented of (2 Cor. 7:10).

In John 6:44, Jesus says "No one can come to me except the Father that sent me draw him." So no one can repent except a godly sorrow be set up in his heart. Then we will have to give up all our sins and be willing to be led by the Holy Spirit and to be willing to lose our life for Christ's sake. In Matt. 16:25, Jesus said, "Whosoever will save his life will lose it, and whosoever will lose his life for my sake shall find it."

Now we have preachers preaching that all you have to do is just believe. Devils believed and trembled, and Simon believed and was not saved. We must **repent and believe** the Gospel to be saved.

I think we are living in the day Paul spoke of (1 Tim. 4:1). "That in the latter times some shall depart from the faith." Then in 2 Tim. 3:5, Paul said, "Just having a form of godliness but denying the powers thereof." I think it is time for all us preachers to erect an old time altar, get on it, rededicate our lives to God, and ask for the old paths and walk therein, that we might find rest to our souls.

You might preach all your life to me about men being saved

without acting or being willing to act on their own part, and I wouldn't believe it. For the Bible is plain on salvation. Christ said to the blind man, after anointing his eyes, "Go wash in the pool of Siloam." He went and washed and received his sight. Zacchaeus had to come down out of the tree; Cornelius had to send for Peter to come and preach to him; and the woman pressed her way through the crowd and touched the border of His garment and was made whole. Paul said to the Galatians in Gal. 1:8, "But though we, or angels from heaven, preach any other gospel, let him be accursed."

Jesus came to this earth to set up a plan of salvation and died the most horrible death on the cross. It looks like now that men are trying to change this plan and make it too easy. They say, "Just come and give me your hand and God your heart and join the church." That is all right if you can do that from the heart. But I think that when a godly sorrow sets up in the heart, it will cause some tears to fall down the cheeks and that folks will feel the spirit instead of feeling like they are in a house of icebergs. That spirit bears witness with our spirit that we are the children of God.

In Luke 13:24, Jesus says, "Strive to enter in at the straight gate." Now "strive" means a strong exertion of the body or mind; therefore we should be willing to act ourselves for God to save us. Nicodemus came to Jesus by night and said, "We know thou art a teacher come from God." But Jesus said to him, "Ye must be born again." So you will have to have a new birth to enter heaven.

My prayer to God is that all us preachers may get a vision from God—that we will hold to the old-time religion and keep the altars in God's house as God has had altars since the days of Cain and Abel.

So if I am not right in my thinking, please set me right, for I want to be right.



It Could Happen in America

By CHARLES E. MADDRY, Executive Secretary
Foreign Mission Board, Richmond, Va.

Richmond, Virginia (F. M. B.)—If someone had told us at the meeting of the Baptist World Alliance one year ago, that the officers of the British Baptist Foreign Mission Society would be in dire distress and appealing to American Baptists to help them save their foreign mission work, within a year, we would have laughed him to scorn as a visionary. Incredible as it may seem, that is what has happened. The work begun by Carey and his associates 148 years ago is in immediate danger of going to pieces unless within three months substantial help comes from the Baptist churches of America.

Southern Baptists have been asked for a love offering of \$200,000 to help our British brethren tide over this time of national crisis. What are we going to do about it?

Suppose! Suppose America were in a death struggle with a brutal and implacable foe, and we were hemmed in on both the Atlantic and Pacific Coasts. Suppose our Government, in this life and death struggle to save everything we hold dear, were to lay hands on all of our wealth; our stocks and bonds, our bank accounts, our farms, our homes, our factories, and industrial institutions—everything we possess. Suppose our Foreign Mission Board could not send any funds to our 456 missionaries in sixteen foreign lands and these devoted men and women and their children were in danger of starving?

What would we do under the circumstances? It could happen to us just as it has happened to our British brethren during the past one brief year. The words of Jesus have deep significance for us now: "And as ye would that men should do unto you, do ye also to them likewise," and "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In like circumstances we believe British Baptists would come to our relief immediately and with a generosity that would hearten us beyond measure. In this hour of tragic destiny for them, let us show them and the world that we are sympathetic co-operative Baptists with hearts responsive to every cry of need in all the world.

Southern Baptists in their response to this appeal of the British Foreign Mission Society are on trial before the eyes of God and all mankind. May we not fail!

Courage and Gratitude in England

London, England (B. M. S.)—Immediately on the outbreak of war the officers of the Society decided that as far as possible the work of the British Missionary Society must be maintained, and this decision received the cordial support of the General Committee, the constituency in this country and the missionaries and churches overseas. Only one or two missionaries have asked to be released for war service and in such cases there have been special circumstances. Almost without exception candidates already accepted for service have been willing to proceed abroad and during the past seven months no less than nineteen recruits have sailed, eight for India, six for China, four for Congo and one for Ceylon. The total sailings during the period amount to no less than eighty, and it is with deep gratitude to God that we record that all these missionaries have reached their stations without mishap.—From 1940 Report of British Missionary Society.

Progress in Africa

British Baptist Mission in the Congo (B. M. S.)—In no field of the British Mission Society has there been of recent years more striking numerical growth. The number of missionaries has increased. Ten years ago there were 107 missionaries on our Congo staff; today there are 131. . . . New areas have been entered, and new tribes evangelized. The number of church members has grown from under 13,000 to more than 29,000.

. . . . Several of our stations report a record of baptisms during 1939, and the total from the whole field reaches 3,509. . . . In 1929 only twenty-three women were in membership in the Lingala church; in 1939 there were 219 women, that is, nearly half the total number of members.—From 1940 Report of British Missionary Society.

Dr. Truett Calls to Southern Baptists

Dallas, Texas (F. M. B.)—Let my first expression be a most cordial Christian greeting to you. . . .

Let me frankly say . . . that I am writing to bespeak your prayerful and practical co-operation in response to the appeal from the British Baptist Missionary Society asking Southern Baptists to share with them, in these terribly troubled and tragic war days, in maintaining on the mission fields the 407 Foreign Missionaries of the British Missionary Society, scattered throughout the world. The appeal from the British Society was for a loan from Southern Baptists, to be paid back, without interest, as soon as possible.

. . . . I believe our noble army of pastors will hail it both as a sacred privilege and as a God-given obligation to call the faithful attention of our churches to this eternally important matter, and to ask our Southern Baptist people, not for a loan, to be sure, but for voluntary love gifts for our poignantly burdened and suffering brethren and sisters, far away.

. . . . Meantime, let us, as pastors, the Divinely appointed leaders of the churches, take the present incomparable world situation as the occasion for the unreserved rededication of our all to Christ and His cause, faithfully remembering that His Gospel is the one only adequate hope and help for getting civilization off the rocks and keeping it off. My joyful hope is that this worthy Southwide effort of our pastors and churches will not only give graciously supporting relief to the valiant missionaries in far-off lands, but that it will also bring untold blessings to our churches here in the homeland. In this incomparable day, when the urgency of the ages seems to be directly challenging us, may God inspire our pastors and churches now to behave worthily, both in the sight of God, and of our sinning, suffering, dying world! Faithfully yours in the best bonds, George W. Truett, Chairman, Baptist World Emergency Committee.

The Commission Calls

Richmond, Virginia (F. M. B.) — THE COMMISSION, our splendid missionary magazine, is now in the third year of its publication. The contents of any number reveal the fact that it is ably edited and beautifully illustrated. It has been found to be most interesting to all, in the home, the church, and the Sunday school. Teachers in the public schools also discovered its value to their work and are using the fine articles and beautiful pictures very effectively.

Our pastors, deacons, parents, and teachers have discovered that THE COMMISSION is indispensable in their work. The editorials by Dr. Maddry and his able staff; Kingdom Facts and Factors by Dr. Carver; graphic reports of experiences of missionaries on the field; and most interesting snapshots of scenes in all lands will be found interesting, informing, and inspiring to missionary endeavor to all ages.

We hope you will co-operate with us in our endeavor to secure as many subscribers as possible in every church in your association. Please see that the pastor or some interested person presents THE COMMISSION and makes an honest effort to secure at least five subscriptions from every church in the association.

We know of no greater contribution that you can make to the cause of world missions than by boosting THE COMMISSION. Our suggested goal for all the states is 30,000 by the meeting of the Southern Baptist Convention in May, 1941.

500,000 Southern Presbyterians have 25,000 subscribers to THE PRESBYTERIAN SURVEY.

1,500,000 Northern Baptists have 34,000 subscribers to MISSIONS.
1,000,000 Congregationalists have 21,000 subscribers to THE MISSIONARY HERALD.

8,000,000 Methodists have 64,000 subscribers to THE WORLD OUTLOOK.

5,000,000 Southern Baptists have only 17,000 subscribers to THE COMMISSION.

How much do these figures account for the fact that the per capita gifts of all these other denominations are considerably higher than ours?

Sample copies of THE COMMISSION and envelopes to use in securing subscriptions will be sent to you upon application. Please let us know on a post card just how many of each you can use. Yours sincerely, John W. Lowe, Field Secretary, Box 1595, Richmond, Va.

A Digest of Religious Thought

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

Baptists And The World Council

By William Adams Brown,
D. D.
The Watchman-Examiner

The plan for a World Council of Churches to include all those denominations which recognize Jesus Christ as God and Saviour presents the Baptists of the United States at once with a unique opportunity and a perplexing problem. The opportunity is to share with their fellow Christians of other names in a dramatic demonstration of the essential unity of the Christian church at a time when all the other constructive forces of society seem disintegrating. The problem is to find the way to do this without disloyalty to the distinctive witness to which Baptists feel committed.

Two preliminary misunderstandings should be cleared up at the outset: First, as to the significance of the statement which determines the right of admission; and second, as to the sense in which the word "church" is used. As to the first: The statement "all who accept Jesus Christ as God and Savior" is not a creed and is not intended to be a creed. As for the second: The word "church" is explicitly defined in the document which extends the invitation to include denominations like the Baptists which are committed to the congregational principle. Yet, like every opportunity, the World Council confronts the Baptists with a problem. That problem is to find a way, consistent with Baptist principles, to secure the united action which is necessary to effective membership. The difficulty which the Baptists find in connection with the World Council is not a unique or isolated difficulty. It is a difficulty which meets democrats on every side of life as they try to achieve unity without sacrifice of freedom.

(This brother has stated our problem, but he has in no sense solved it. The statement "all who recognize Jesus Christ as God and Savior" admits Roman Catholics, Greek Catholics and all Protestants. Since Catholics do not even recognize Baptists as being saved Christians, how could they work harmoniously together in any kind of council? Can two walk together except they be agreed? Amos 3:3. C.W.P.)

Preachers And Political Campaigns

By T. B. Maston
Baptist Standard

This summer will be one of political campaigns—county, state and national. The preacher will face again his relationship to politics and political matters. Politicians will be seeking his support and if possible his formal endorsement. I do believe the preacher should use common sense and judgment in regard to political campaigns. As an individual, the preacher has a full right to his own personal opinion concerning any politician, party or platform, but the preacher cannot separate himself from his calling. When politicians seek his endorsement they do so because he is a preacher. The minister should be sure there are real moral issues involved and should restrict his public statements to those issues. Even when the problem of public morality is at stake the preacher should not be in too big a hurry to make use of the politico-legislative method for social and moral reform. The legislative method should be used largely to crystallize the favorable public opinion that has already been built up through the proper education of redeemed individuals. Laws are effective only so long as they have the support of public opinion. What has been said is not meant to minimize the possible influence of the Christian statesman or the wholesome educational effect and the absolute necessity of good laws, but our task is fundamentally a spiritual one, whether we largely restrict our ministry to the winning of individuals to Christ or also include the building of a better world.

Does It Matter Who Governs Us?

The Watchman-Examiner

Indeed it does! Government affects all of our personal affairs and possessions and liberties. Nothing is more discouraging than the indifference of so many Christian people as to who governs. The assumption is that it is all a matter of tweedledum and tweedledee—that one is just as good, or as bad, as another. Consequently no one can do anything about the situation. With despairing inertia the good citizen

seems satisfied to "let well enough alone." In our domestic relationships we are a nation of seething cross currents; our national unity is broken by class prejudice and suspicion, and no politician can speak of patriotism or American ideals without the feeling that his auditors have their tongues in their cheeks.

Neville Chamberlain, Britain's ex-Prime Minister, said that Hitler had "missed the bus." The reality is that years ago—back in the days when armies were demobilizing, when a few idealists were urging disarmament and the establishment of a League of Nations which guaranteed collective security against war—the World War victors missed their great opportunity to create a world order established on religion, justice, morality, and good will. If anybody "missed the bus," it happened twenty years ago and has been and is the condition to this hour. It is a sad commentary upon postwar Christianity to see that it has done no better than it has. Absorbed in a terrific economic scramble, struggling for more wealth and things, Christians by the million have been manifesting a devastating preoccupation. The result is as we see it. It does matter who governs. The democracies should have awakened to that long ago. The policies of past leaderships must now be paid for by rivers of blood and mountains of treasure. In the payment will be Christian blood and Christian treasure.

Jesus And Unionism

Baptist Standard

In Mark 3:38-40 and John 9:49, 50 we have the clear law of Christ concerning the matter of a sectarian attitude and the proper treatment of others who profess to serve Christ and yet will not join with those who faithfully and conscientiously follow after Him. "And John answered and said, Master we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." The man was working in the name of Jesus Christ. He was getting results, casting out devils, not merely professing to do so. He was sincere. John and the others with him told the man to either follow with them or else cease to work in the name of their Master. He refused to join their group. The issue was joined and they naturally took the matter to Jesus. He told them not to forbid the man to work in the name of Christ. He acknowledged forever the right of religious liberty when it is sincerely exercised in the right way and for the doing of good. Jesus also laid down the truth that such a sincere man, operating in the name of the Master and by his power getting results, will help forward his cause in the world among men. Therefore he should not be forbidden to work in the name of Christ even if he works alone, does not belong to any group at all.

Hitler And Christianity

The Alabama Baptist

The most critical, long term issues with which Adolf Hitler has confronted Western Civilization are not political and economic. They are moral and religious. His political and economic program has destroyed the machinery of German democracy. His moral and religious program is more radical than that. By it, he proposed not merely to alter the mechanism of the Church to fit the Nazi pattern. He proposed, rather to destroy both the faith on which it is committed. In place of the Christian way of life, he is attempting to establish a standard of human conduct and a system of human relationships which involve a complete repudiation of the New Testament and make a deliberate mockery of Christ. Moreover, the paganisms with which Hitler would supplant Christianity are not to be confined to Germany. He aims to paganize the Western world. Not in modern times have the Church and its concepts of human relationship had to face so direct a challenge. The answer of the church to that challenge is likely to determine the status of Christianity through the next period of world history.

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

The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE
LESSON FOR AUGUST 11, 1940

The Works And The Word of God

THE LESSON: Psalm 19.

THE GOLDEN TEXT: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psalm 19:14.

*This lesson is prepared by Rev. Vaughn M. Johnson, New Market, Tenn., the guest writer for this week.—M.D.M.

We have all heard the expression, "you can take the boy out of the country, but you can never get the country out of the boy." David could live in a fine palace and have a fortune estimated at 120 billion dollars but he could never forget the lessons he learned as a simple shepherd tending his father's flock and where he devoted himself to a thorough and observant study of God's two great books—Nature and Scripture. He had only these two volumes in his library but he so thoroughly learned his lessons that he was able to acquire their truths in perfect balance and accord. He avoided the foolishness of the atheists who see the logic of natural things but don't see through it to the only logical conclusion—"In the beginning God." The true sciences and evidences of nature will never contradict the Genesis account but will rather with the heavens declare the full glory of God. David through his "World-book" and "Word-book" was also able to avoid the folly of the idolater who can see only the wonder of things in nature and there draw aside to offer his devotion on the altar of superstition and fear. How desperately do we need to walk with David to God's red-school house where we learn the fundamentals of true wisdom by studying these two companion volumes and through them learn of our Heavenly Father for He wrote both of them. Life's greatest sermons come from life's greatest book—Nature, which is God-given and man's greatest wisdom comes from man's greatest book—"The Word," which is also God-given. The most ignorant and illiterate of God's sons can read volume number one and find God (In whom we move, and live and have our being) back of every leaf, every mountain, every cloud, every sunset and every star. The most intelligent son of God can find Him in both volumes and know the wonders of His light, His Life, and His Love.

I. THE WORKS OF GOD.

In 1920 a missionary in Midnapore, India, found two wild children who had been adopted by wolves and who were even more ferocious than the wolf-cubs with whom they lived. The task of taming and civilizing the two girls, who were about two and eight years of age, was a very difficult one particularly since they could not stand erect but walked on all fours as beasts of the jungle. God in His wisdom created man to walk upright in contrast to all other creatures that he might look up and behold the wonders of God's works, but there are many "Wolf-children" today who only look down and so sorely and tragically need the upward look.

David had not the light of modern science (no 200 inch telescope, no research laboratories) to multiply the vast expanse of the universe, but no one will ever be able to supersede him in his description of spiritual and esthetic values found in God's works of Nature. He worried not over theories of creation but rather laid hold of that sublime truth that it is "The work of thy fingers" (Psalm 8:3) arriving at the solemn yet humbling query, "What is man that thou art mindful of him?" There is a message in all of God's creation if our soul is tuned to catch it as was David's.

The Heavens are saying that God is more glorious than their most dazzling spectacle; their brightest star or their highest rainbow. The Firmament is saying that God is more perfect than his work. Day and Night speak a language of their own and show that God is thoughtful of Man's need for rest and true to His promise to Noah (Gen. 8:22) that, "While the earth remains, day and night shall not cease." David observed the beauty of the transition of day into night and night into day as a tribute to God's goodness when he said, "He makes the outgoing of the morning and evening to rejoice." Who has not felt the same thought trembling in his breast at a sunrise or sunset? Light and dark are also expressing the truth of God's universality. The Sun speaks of his power and our dependence on that power. How we benefit from the sun; our light, heat, plant life, etc., all are due to the sun's beneficent rays. What a cold and uninhabitable world this would be without "OLD SOL" but what a

colder world it would be without the "Son of Righteousness" for in truth life would not be worth living without the sunshine of His love who is "The Light of the World." God is still in his heaven carrying out His will and providing for our needs, but our greatest need is to find Him in Spiritual Might. His Works call us if we will find time for the upward look.

Sunset and evening star,

And one clear Call for me.

Let us look up from the mud, the muck and the mire to the might, the message, and the mercy of God's Works.

II. THE WORD OF GOD.

David in verses 7-14 gives us a complete analysis of the work of God's Word in man's life. Even though David had only the first five books of the Old Testament we could scarcely add anything to his list of what the Bible does:

1. It converts the soul.
2. It imparts wisdom and enlightens the soul.
3. It brings true heart-rejoicing.
4. It teaches permanent values and truths.
5. It reveals God's truth and righteousness.
6. It offers a rich reward.
7. It warns God's servants.
8. It clears up moral error and creates a desire for cleansing.
9. It guarantees spiritual protection from willful sin.
10. It promotes a desire for personal righteousness.
11. It leads to a desire for divine approval.
12. It causes recognition of God as the source of strength.
13. It leads to confession of God as Redeemer.

If God's Word can do all these things, how will we be able to excuse ourselves for our neglect to read it and tell the Good News far and wide? A construction crew was unloading some heavy equipment here yesterday. A truck was pulling a long cable and the workmen were lined up along the cable. When all was in readiness the foreman shouted, "Go Forward," quickly this word was passed from one to the other on down the line; the word was passed; then obeyed. Are we as faithful in carrying out our Master's Words? Dr. Christie Pool in Nigeria has a class of lepers. Some have no eyes, some no hands, some no feet but they study God's Word and those who have no hands turn the pages of the blessed Book by blowing the pages with their breath. We take the attitude that we are whole and need not the Great Physician, but if we turn the X-Ray of God's Book on our souls then we will begin to confess that we are lepers and our secret sins will cry for cleansing. As the lamp-lighters of old, let us light the torch of God's Word and hold it aloft on our street. David came to the proper conclusion when he read both volumes of God and that was that he fell to his knees in prayer. Let us fall to our knees and say, "Thy word is a lamp unto my feet, and a light unto my path," then, "Here am I, send me,—O Lord, My Strength and my Redeemer."

A Voice From England

London, England (B. M. S.)—There must clearly be much prayer as to what is the will of God, much sacrificial giving and much courageous thinking and planning. Words used of India by Mr. Merle Davis would seem to apply to this country as well: "The situation which the churches are so universally facing calls for a deeper solution than increased earning power or even the technique of tithing. It would seem to call for the serious acceptance of a new gospel of thrift, or self-discipline, of sacrifice, founded upon a new conception of the nature of the Church, the responsibility and loyalty of the Christian to the New Brotherhood and the privilege of consecrating all that he has to God in recognition of His redeeming love through Christ."

The above paragraph closed the 1940 Annual report of the British Missionary Society. The Editorial Secretary, Ernest A. Payne, edited the report under the title *By My Spirit*, basing the entire report upon Zechariah 4:6. "This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by My Spirit, saith the Lord of hosts." In the name of His Spirit these children of God in England are calling to their American comrades in Christ. Their call is for **HELP** that God's work entrusted to them may be saved.

The Young South

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

Dear Boys and Girls:

I wonder how you are keeping cool these days. I'm not.

I'm wondering, too, if you like our scrap-book idea. Hurry and get me a letter in the mail so I'll know if your scrapbook will be in the contest in November.

Your friend,

Aunt Polly

Route 7, Sparta, Tenn.

Dear Aunt Polly:

I'll write to let you know I am getting along fine. Hope you are. I have been attending a Training school. Rev. Oscar T. Nelson of Sparta taught it. I would like to have some more pen pals. I shall try to answer all the letters I receive.

Lots of love,

DOROTHY WILLINE HOWELL.

We're glad you're getting along fine, Dorothy, and we hope you get some pen pals.

Route 2, Fountain City, Tenn.

Dear Aunt Polly:

I am a boy 12 years old. My family takes the BAPTIST AND REFLECTOR. I enjoy the YOUNG SOUTH page. I have been baptized. My father is pastor of Inskip Baptist Church. I am recorder of the R.A.'s. I went to R.A. Camp this summer. The camp started on June 1st and closed June 7th. I have been in Bible School for five years. I did not miss a day in the five years of Bible School. Ask all the boys and girls to write to me.

With love,

CHARLES HUTSON.

Charles, you have a fine Bible School record. Keep it up. We hope a lot of our boys and girls write you.

Route 2, Louisville, Tenn.

Dear Aunt Polly:

I am a girl 10 years old. I am a Christian. I have been one for over a year. I go to Beech Grove Church. Our pastor is Rev. Buford Bull. I like the YOUNG SOUTH page. I would like to have a pen pal from the Orphanage. I am the secretary of our Sunday school class. I hope my letter is not too long. Aunt Polly, I like your little stories.

PHYLLIS DAVIS.

We are glad you like our stories, Phyllis. See our issue of May 30 for an orphan's name.

THE CHILDREN'S CAPTIVE

GRACE HELEN DAVIS

Clara and Johnny lived at the edge of the village where their father raised vegetables on his truck farm.

Sometimes a cottontail rabbit would try to get into the vegetable plots and nibble at Daddy's lettuce or carrots.

"Don't leave the gate open, children," Daddy warned. "Those wild rabbits are pretty little fellows, but they eat too much."

"We wish we had one for a pet, and could tame him, Daddy," said Clara.

Then one fall day something happened. A half-grown rabbit came out for a ramble, as rabbits like to do, and wandered into the yard.

Johnny and Clara were eating their supper, and so the small bunny did not see them. He sat up on his hind legs, wriggled his nose and cocked his ears, but there seemed to be nothing dangerous in the yard, and so he kept on exploring.

Soon the young rabbit grew bolder. The barn door was open, and he peered in to see what sort of place this was. Then he hopped over the sill, and was inside on the barn floor.

By this time the two children had finished their supper and come out-of-doors.

"I think I left my jumping-rope in the barn, Johnny," said Clara.

She ran to get it and put it away before dusk came. When she stepped into the barn she

saw something move, and jumped in fright.

Then Clara laughed. "Why, it's a bunny! There's his white cottontail," she cried.

Clara thought quickly. She shut the door behind her, and caught up a bushel basket that was standing at one side.

The young rabbit was terribly frightened, but with the door shut he didn't know how to escape from the barn. Clara chased him about the floor and was soon able to drop the basket over him.

"Johnny, Johnny!" she called. "Come quick! I caught a little rabbit in the barn."

Johnny came running. Through the cracks of the bushel basket the children could see the scared little fellow, with his bright eyes.

"We'll build a pen for him, Clara," said Johnny. "Only Tommy Jones says that wild rabbits are awfully hard to tame, because they always want to go free again."

Suddenly Clara felt sorry for the terrified little wild creature under the bushel. She often had seen the cottontails hopping about in the meadow beyond Daddy's field. What happy, lively little creatures they were!

"Johnny, maybe we do not want to keep the rabbit after all," she said. "If it wouldn't be happy in a pen, why should we?"

Johnny thought too. "I guess you're right, Clara," he said. "If we save our nickels and dimes, after a time we can buy a pair of tame rabbits for pets. They're used to being kept in pens."

"All right, bunny cottontail, we'll set you free," said Clara.

She gently raised the bushel basket, and as Johnny had left the barn door open when he came in the little wild rabbit was free to go. He hopped off so fast they could hardly see him at all.

"Just look! Isn't he happy?" cried Clara.

Soon afterwards Daddy gave Clara and Johnny each a half-dollar for helping him shell his seed corn. Now they were able to buy a pair of pretty, tame bunnies, like Tommy Jones'.

"We'll not want to catch and pen any of the lively wild things again," said the children. "They're so glad to be free in God's out-of-doors."

GRANDPA

(The Religious Herald)

My grandpa says that he was once

A little boy like me.

I s'pose he was; and yet it does

Seem queer to think that he

Could ever get my jacket on,

Or shoes, or like to play
With games and toys, and race with Duke
As I do every day.

He's come to visit us, you see.

Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpa is straight and tall,
And very dignified;
He knows most all there is to know,
And other things beside.

So, though my grandpa knows so much,
I thought that maybe boys

Were things he hadn't studied—

They make such awful noise.

But when I asked at dinner for

Another piece of pie,

I thought I saw a twinkle in

The corner of his eye.

So yesterday, when they went out

And left us two alone,

I was not quite so much surprised

To find how nice he'd grown.

You should have seen us romp and run!

My! now I almost see

That p'raps he was, long, long ago

A little boy like me.

—Selected.

FATHER LOVES ME

By MRS. A. C. LAWSON

(Tune of Jesus Loves Me)

Father loves me this I know,
For he often tells me so;
And I know I could not find
One who'd be to me more kind.

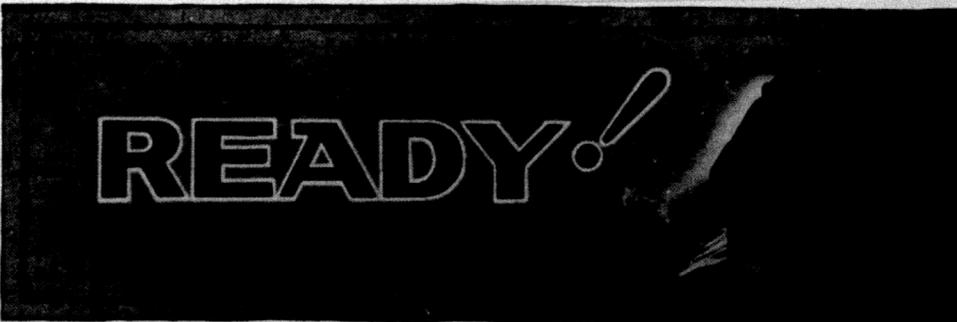
Chorus

Yes, father loves me
Yes, father loves me
Yes, father loves me
He often tells me so.

Father buys me food and toys,
Tries to fill my life with joy,
Labors lovingly for me,
That my life might easier be.

Jesus help me to be good,
Treat my father as I should,
Be to him so sweet and kind,
He'll a blessing in me find.

—The Religious Herald.



READY!

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

VACATION BIBLE SCHOOLS REPORTED IN JULY, 1940

Beech River Association—Janie Sue Jones

Church	Principal	Enrolment	Average Attendance	Conversions	Class
Spring Creek	Lacy Freeman	34	23	0	E
New Hope	Miss Era Leeper	32	22	0	C
Chapel Hill	Rev. Simpson Daniel	48	41	0	E
Union Hill	Miss Ina Miller	22	15	0	C
Rock Hill	Miss Janie Sue Jones	60	40	0	---
Ferryville	Miss Janie Sue Jones	25	17	0	---
Luray	Miss Alice Butler	24	18	0	---
Beulah Association—Miss Mynell McDurman					
Alamo	Miss Mynell McDurman	34	23	0	E
Pleasant Grove	Miss Robena Barber	146	31	0	E
Martin, First	Mr. Russell Duncan	146	110	0	A
Big Emory Association—Miss Florene Derryberry					
S. Harriman	Miss Grace Turpin	133	110	0	---
Crossville	Rev. Homer Cate	140	108	2	---
Walnut Hill	Mrs. E. H. Howard	105	90	0	---
Wartburg	Mrs. J. A. Huneycutt	69	54	0	---
Bledsoe Association—Miss Marguerite Holman					
Chestnut Grove	Rev. Robert Earls	40	46	0	---
Westmoreland	Mrs. Louisa Carroll	59	40	0	D
Portland, First	Mrs. R. L. Hudson	173	116	0	B
Campbell County Association					
Newcomb	Rev. G. L. Ridenour	52	40	13	E
Carroll Association—Miss Clarice Thomas					
Atwood	Miss Ida Lou Brooks	40	30	13	---
Camden	Rev. L. F. Gassaway	108	72	1	C
Fairview	Miss Ida Lou Brooks	16	12	0	---
Trace Creek	Miss Ida Lou Brooks	38	33	8	---
Chilhowee Association—					
Mt. Olive	Mr. C. D. Martin	67	52	0	---
Galilee	Miss Sarabeth Lewis	32	17	7	---
Four Mile	Mr. A. A. Carlton	35	21	0	---
Centenary	Mr. A. A. Carlton	28	20	0	---
Rockford	Miss Ella Watkins	65	56	0	---
Kagley's Chapel	Mr. Thomas Wells	43	35	0	---
Stock Creek	Miss Sarabeth Lewis	71	65	20	---
Boyd's Creek	Mr. J. H. Smothers	35	13	0	---
Clinton Association—					
Black Oak	Miss Ada Williams	58	54	0	D
Clinton, First	Mr. A. J. Campbell	161	122	0	A
Concord Association—Mr. Oscar Lumpkin					
Mt. View	Mr. Oscar Lumpkin	56	49	0	B
Murfreesboro, First	Miss Mary Hall	195	157	10	AA
Ward's Grove	Mr. Vestal Tarpley	27	20	0	---
Whitsitt's Chapel	Mr. Oscar Lumpkin	44	38	0	C
Taylor's Chapel	Rev. Luther Joe Thompson	64	53	0	---
Mt. Pleasant	Rev. Wayne Tarpley	42	35	0	---
Bradley's Creek	Rev. Wayne Tarpley	30	29	0	---
Cumberland Association—Rev. W. E. Langford					
Denmark	Rev. W. E. Langford	18	13	0	E
Erin	Rev. W. E. Langford	44	28	0	D
Cumberland Gap—					
Oak Grove	Miss Ada Williams	28	23	0	E
Tipprell	Miss Ada Williams	28	25	0	E
Tazewell	Miss Ada Williams	59	50	0	E
Shawnee	Miss Ada Williams	62	52	0	C
New Tazewell	Rev. E. J. Caldwell	87	75	0	C
Duck River Association—William Bates					
Dechard	Rev. William Bates	26	21	0	---
Smyrna	Miss Margaret Harber	41	32	0	---
Union Ridge	William Bates	54	43	0	---
Dyer Association—Miss Mynell McDurman					
Owl Hoot Mission	Miss Mynell McDurman	17	8	0	E
Dyersburg, First	Rev. James DeFoe	323	200	25	AA
Bogota	Mrs. Pearly Webb	43	30	0	E
East Tennessee Association—Myrtle Treece					
Point Pleasant	Mrs. Ralph Fowles	65	47	0	---
Newport, First	Rev. M. D. Moore	140	125	0	---
Dutch Bottoms	Mr. Haven Lowe	4	4	0	E
Allen's Grove	Mr. Haven Lowe	37	24	0	E
Newport, Second	Mr. Haven Lowe	108	86	5	D
Rays Chapel	Miss Myrtle Treece	50	44	0	D
Union	Mrs. Uvalde Bryant	40	34	0	E
Calvary	Mr. Haven Lowe	25	21	0	E
Maple Grove	Mr. E. J. Burgin	30	20	0	E
Fayette Association—Miss Rebecca Halliburton					
Mt. Zion, Col.	Mrs. Mae Weatherford	13	13	0	E
Gibson County Association—Miss Mynell McDurman					
Kenton	Mr. U. C. Agner	72	42	1	E
Bradford	Mrs. A. B. Harrison	103	63	7	B
Giles County Association—Mr. Clyde Cobb					
Scott Hill	Mr. Clyde Cobb	18	14	0	D
Thompson Chapel	Mr. Clyde Cobb	11	10	0	D
Grainger Association—Mr. Roy Newman					
Washburn	Mrs. Minnie Branson	35	28	0	---
Sunrise	Miss Eula Hammer	22	16	0	---
Richland	Mrs. Lucy Shipe	60	40	0	---
Bean Station	Miss Elizabeth Hill	43	29	0	---
Rutledge	Mrs. Lowrance Smith	56	43	0	---
Hardeman County Association—Miss Rebecca Halliburton					
Grand Junction	Mr. McKnight Fite	76	61	0	C
Pocohontas	Miss Grace Smith	24	17	0	E
Middleburg	Miss Rebecca Halliburton	31	24	0	E
Middleton	Mr. C. H. Barrett	50	40	0	---
Toone	Miss Mary Anderson	60	50	0	---
Hickory Valley	Miss Rebecca Halliburton	28	25	0	D
Holston Association—					
Embreeville	Mrs. Deck Bell	121	75	0	---
Flag Pond	Mr. John L. Tillery	115	76	0	C
Union	Miss Mae Sell	56	39	0	---
Calvary, Erwin	Mrs. W. W. Atchley	274	214	0	A
Fall Street	Mr. Aden Childress	107	81	0	---
Calvary, Kingsport	Mrs. Raymond Felix	189	167	19	---
Centre	Mr. Aden Childress	126	105	0	B
Lynn Garden	Mrs. E. G. Allison	117	104	15	D
Oak Hill	Mrs. E. H. Odell	71	57	0	---
Ninth Street	Miss Elizabeth Elhott	127	87	0	B
Greeneville	Mr. Clarence Carder	135	111	0	A
Philadelphia	Mrs. Freeman Wright	35	27	6	---
Limestone	Mrs. Freeman Wright	44	34	0	---
Baileton	Miss Kate Hawkins	48	37	0	---

[To Be Continued]

SUNDAY SCHOOL WEEK AT RIDGECREST

Truly in every way Ridgcrest was better this year than ever before. There were more than 2000 people registered. Those who came were eager for helpful information on Sunday school work and attended all the sessions each day. The days were full, but every minute presented a challenging opportunity.

Those in charge of the program gave their best each day and the conferences were filled to capacity. Sunday school workers over the South will try to put into practice the principles and methods of better Sunday school work learned at Ridgcrest.

Each noon hour brought a new joy as Doctors John R. Sampey, Hight C. Moore, Ellis A. Fuller, O. T. Binkley, and J. B. Lowrance brought the inspirational message of the morning. Dr. R. G. Lee of Memphis was the evening speaker.

The music at Ridgcrest was under the direction of Mr. W. E. Young and Mr. C. C. Sanders. Both rendered a splendid service.

Tennessee had a good number scattered among the 2000 registered. Begin now to make your plans to go to Ridgcrest next July 13-18.

OCOEE ASSOCIATION LEADING

The Ocoee Association is leading in the number of Vacation Bible School reports with 27 reported to date. Check the list and see if your school has been reported. If not, please send us that report at once.

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Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary

LAWRENCE NEWMAN
Convention President

STANDARD UNIONS

The following unions have been reported as standard since the list published in last week's Baptist and Reflector:

Junior Unions

Association	Church	Name of Union	Leader
Big Emory	Crossville, First	Ever Ready	Miss Bessie Troglin
East Tennessee	Newport, Second	Junior	Mrs. James Keller
Jefferson	Jefferson City, First	Kathleen Manley	Louise Milligan
Ocoee	Chamberlain Avenue	His Followers	Mrs. C. C. Raper

Intermediate Unions

Association	Church	Name of Union	Leader
Madison	Madison	Intermediate	Mrs. Clarence Wilson
Nashville	Old Hickory	Challenger	Mrs. Ray Stinson

Young People's Unions

Association	Church	Name of Union	President
Holston	Chinquepin	Young People's	Worley Glover

Adult Unions

Association	Church	Name of Union	President
Clinton	Oliver Springs	Adult	Mrs. J. M. Ernest

WILLIAM CAREY ASSOCIATION

William Carey Association is organized for Training Union work with Mr. D. L. McDougal serving as Associational Training Union Director. There are 26 Baptist churches in the association, 10 of which have at least one unit of the Training Union. In these 10 churches there are 5 Adult unions, 9 Young People's unions, 7 Intermediate unions, 7 Junior unions, and 1 Story Hour.

WILSON ASSOCIATION

Wilson Association is organized for Training Union work under the directorship of Mr. Wendell Price. Seventeen of the 23 Baptist churches have at least one unit of the Training Union. In the association there are 5 Adult unions, 12 Young People's unions, 8 Intermediate unions, 4 Junior unions, and 3 Story Hours.

TRAINING SCHOOLS IN CONCORD ASSOCIATION

Rev. Porter Floyd, the fine pastor of Florence and Fellowship churches in Concord Association, sends the following write-up of the excellent schools held in his two churches:

"Mrs. A. B. Clark, Jackson, Tennessee, State worker, taught the Young People in the study of the book 'What We Believe,' and Miss Kathleen Gannon, Murfreesboro, Tennessee, who is a member of the Florence Church, taught the Juniors in the study of the book 'The Junior Manual.' At Florence we had an average attendance of 43 with 37 taking the examination. At fellowship we had an average attendance of 75 with 60 taking the examination. Mrs. Clark proved an excellent teacher and her inspirational messages were of great benefit to all who had the pleasure of hearing her. Miss Gannon did a most excellent job with the Juniors, and her splendid efforts were much appreciated in her local church at Florence and also in the church at Fellowship."

BAPTIST TRAINING UNION STUDY COURSE

Elective Mission Books upon which Training Union credit will be granted from June, 1940 until September 1, 1941 provided all the study course requirements of the Training Union Department of the Sunday School Board are met:

FOR JUNIORS—COURSE V, MISSIONS

1. Petrica of Rumania (Foreign Missions) by Emma Parker Maddry—Paper, 35c.
2. Whirligigs in China (Foreign Missions) by Anna S. Pruitt and Nan F. Weeks—Paper, 35c.
3. The Village Oven (Foreign Missions) by Doreen Hosford Owens—Paper, 25c.
4. The Topsy Turvy Twins (Foreign Missions) by Nan F. Weeks—Paper, 25c.
5. Guitars and Water Jars (Foreign Missions) by Five South American Missionaries—Paper, 25c.
6. The Traveling Story Hour (Home Missions) by M. Katherine Harris—Paper, 25c.
7. Strong Hearts of Japan (Foreign Missions) by Mrs. C. K. Dozier—Paper, 35c.

FOR INTERMEDIATES—COURSE VII, MISSIONS

1. Believers and Builders in Europe (Foreign Missions—Europe) by Emma Parker Maddry—Paper, 50c.
2. Daring in the Dawn (China) by Laura Nance Little—Paper, 50c.
3. Questing in Galilee (Foreign Missions—Palestine) by several missionaries—Paper, 40c.
4. Trophies for the King (Foreign Missions—Africa) by W. Tharburn Clark—Cloth, 60c; Paper, 40c.
5. Tepee Trails (Home Missions) by G. Lee Phelps—Paper, 35c.
6. Mrs. Maynard's House (Foreign Missions) by Mrs. Foy Johnson Farmer—Paper, 50c.

FOR YOUNG PEOPLE—COURSE IX, MISSIONS

1. They of Italy (Foreign Missions) by Lodovico and Enrico Paschetto—Cloth, 75c;

Paper, 50c.

2. Modern Macedonia (Foreign Missions) by Earl Hester Trutza—Paper, 50c.

3. His Golden Cycle (Foreign Missions—China) by F. Catherine Bryan—Cloth, 75c; Paper, 50c.

4. Up From Zero (Foreign Missions) by Anna Steward Pruitt—Paper, 50c.

5. Believers and Builders in Europe (Foreign Missions) by Emma Parker Maddry—Paper, 50c.

6. The Heart of the Levant: Palestine and Syria (Foreign Missions) by J. McKee Adams—Cloth, 75c; Paper, 40c.

7. Basil Lee Lockett: A Beloved Physician (Foreign Missions) by Elkin L. Lockett—Cloth, 75c; Paper, 50c.

8. Christ in the Silver Lands (Foreign Missions) by J. C. Quarles—Paper, 35c.

9. Sharing with Neighbor America (Foreign Missions) by W. C. Taylor—Paper, 35c.

10. Taking Christ Seriously (Home Missions) by J. B. Lawrence—Paper, 35c.

11. "Follow Me" (Home Missions) by Una R. Lawrence—Paper, 25c.

12. Winning the Border (Home Missions) by Una R. Lawrence—Paper, 25c.

13. Japanese Youth Faces Life (Foreign Missions) by Maxfield and Dorothy Carver Garrott—Cloth, 75c; Paper, 50c.

FOR ADULTS—COURSE X, MISSIONS

1. His Golden Cycle (Foreign Missions) by F. Catherine Bryan—Cloth, 75c; Paper, 50c.

2. Day Dawn in Yoruba Land (Foreign Missions) by Charles E. Maddry—Cloth, 75c; Paper, 50c.

3. Europe: Christ or Chaos? (Foreign Missions) by Everett Gill—Cloth, 75c; Paper, 40c.

4. They of Italy (Foreign Missions) by Lodovico and Enrico Paschetto—Cloth, 75c; Paper, 50c.

5. Up From Zero (Foreign Missions) by Anna Steward Pruitt—Paper, 50c.

6. The Heart of the Levant: Palestine and Syria (Foreign Missions) by J. McKee Adams—Cloth, 75c; Paper, 40c.

7. Basil Lee Lockett: A Beloved Physician (Foreign Missions) by Elkin L. Lockett—Cloth, 75c; Paper, 50c.

8. Christ in the Silver Lands (Foreign Missions) by J. C. Quarles—Paper, 35c.

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10. Taking Christ Seriously (Home Missions) by J. B. Lawrence—Paper, 35c.

11. "Follow Me" (Home Missions) by Una L. Lawrence—Paper, 25c.

12. Winning the Border (Home Missions) by Una R. Lawrence—Paper, 25c.

13. A Golden Milestone (Foreign Missions) by Edwin B. Dozier—Cloth, 75c; Paper, 50c.

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Office Secretary

Y.W.A.'s FOCUS ON RIDGECREST

Tennessee attends in larger number.

One of the very finest groups of young women we've ever had to go to the South-wide Y.W.A. camp at Ridgecrest attended July 2-12, 1940. There were sixty-three there from the Volunteer State and six of our number volunteered for special Christian service during the ten days at camp. We believed that every girl determined to live a more positive Christian life because of the experiences there. Four girls express their feeling concerning Ridgecrest Y.W.A. Camp.

ECHOES FROM RIDGECREST

Marie Whitlow says: "The blessings received from the Y.W.A. Camp at Ridgecrest are innumerable. My prayer is that I might live so that other girls might see the information and inspiration that I received there reflected in my life. I hope that every girl in my Y.W.A. will some day have the privilege of attending this wonderful camp."

Frances Douglas says: "I have often heard of Ridgecrest and the inspiration one receives from going there, but it had never impressed me to any extent. Then, hearing that some of my friends were planning to spend their vacations there, I decided to go, also.

"My first day at Ridgecrest brought to mind the first two verses of the 121 Psalm, in which David so beautifully expresses one's thoughts, 'I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made heaven and earth.'

"There, in the land of the sky, you begin to think larger thoughts than ever before, to stretch your mind and heart out before God in meditation, praise and prayer.

"Then as the time for returning home draws near this thought seems to stand out among all the other beautiful memories you carry with you:

"I declare from the hill,

From the height of this beautiful crest,
That nothing shall alter my will
To attain what is best.' Angela Morgan.
Lois Inklebarger says:

"Being Christian in dream and deed

We were dreamers, dreaming greatly in
the manifested town,

We yearned beyond the skyline where
the strange roads go down

Came the whisper, came the vision, came
the power with the need—

"This thought seems to best express my idea of the theme of our Y.W.A. Camp at Ridgecrest for this year. From the minute of our arrival until our last moments together, we were constantly reminded that we should try to build a Christian life in deed as well as in dream.

"Day by day in camp our circle of friendship broadened, and through the missionary messages our vision was widened and intensified by a deep longing to share, give, and send the message of Christ to the world.

"Our missionaries represented countries extending from the home mission fields with our Indian friend, Mrs. Aaron Hancock, to the foreign mission fields with

lovely Joy Chow. Each missionary explained in his own interesting way the conditions of their country and the great needs which we should help to supply.

"Certainly these inspiring crusades for Christ challenged us to think on the words of one of our favorite camp songs 'Are Ye Able.'

"With each day's program carefully planned by Misses Juliette Mather and Elma Currin, and all their helpers, we were kept busy choosing our numerous activities. Although we were showered with rain every day, we found our places in indoor recreation. We all learned to smile through the rain and clouds and felt that they were showers of blessings.

"What better place for recreation could there be than the mountains near Ridgecrest, N. C.? Special trips were planned at special camp rates to nearby places of interest like Mt. Mitchell, Biltmore Estates in Asheville, Chimney Rock; hikes were made to Kitazuma, to Catawba Falls, and many other points. Then right at Ridgecrest there is opportunity to swim, play tennis, shuffle board, go canoeing, hobbies, creative arts, and enjoy life in general.

"With morning watch at Johnson Springs, meals in the large dining hall, morning worship services, classes, recreation, vespers by Lake Dew, and evening worship, we close a glorious ten days when 'Day Is Done.'

"From sunrise to sunset the lovely things of a true Christian life are put into practice."

Martha Stoddard says: "There's not much point in my trying to tell about

Ridgecrest: people who haven't been there don't believe it could possibly be as marvelous as I tell them it is; and, on the other hand, people who have been there don't need to be told.

"The beautiful Blue Ridge Mountains were made even lovelier for us this year by the rhododendron in full bloom. I'll tell you, those pink-carpeted mountain slopes topped with silvery mist were enough to make our hearts just overflow with gratitude and adoration for the Maker of them.

"In reminiscing, I like to think first of the thousand girls from all over the South who lived; worked, played, and worshipped together during those days. When I think of them all together I see them wending their way from Morning Watch to breakfast, singing all the day 'Are We Able—to be crucified with me?' Or again, in the dining room oh-ing and ah-ing over the delicious food served to them by the most gracious staff one can imagine; at times, the dining room fairly rings with songs as the delegations from different states try to outdo each other. That's the way I usually picture the girls en masse. But I particularly like to recall the few individuals who came to mean much to me, whose friendship I shall always treasure—girls I didn't know at all until Ridgecrest, and girls I had known but hadn't fully appreciated before. Truly, I believe the deep friendships formed among the girls at Ridgecrest come to mean more to them than almost anything else they gain there.

"I like to recall, too, the wonderful leaders and teachers at Camp. Miss Mather certainly sees to it that her Y.W.A.'s shall have the very best. It will ever be a marvel to me that such great world figures come to Ridgecrest just for us, and that they give us their very best. I recall, in particular, Dr. Mary Woolley, brilliant and gracious; Charles A. Wells, a most attractive, forceful Christian; Dr. Weatherpoon, one of the most inspiring speakers I've ever

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listened to; Dr. Maddry, who tops them all; those of other races—winsome little Joy Chow, from China; and Mrs. Hancock with her young Indian friends. There are so many more; I don't like to leave out a one—and I don't—I'm thinking of each one right now.

"Each girl, I know, came home from Camp with scenes in her memory which Time can never take away. Mine are these: Vespers at Lake Dew, with Mrs. Cox speaking in her beautiful low voice to the accompaniment of a mocking bird's song, and a big bull frog's croak; the raft coming toward us over the mountain while we stand watching, spell-bound, until it finally catches us and leaves us drenched; our song-leader, lovely to look at, gracious, and gifted with the most beautiful voice I've ever heard, singing an old hymn; and loveliest of all, the Candle-light Service around Lake Dew on the closing night of Camp.

"These are some of my memories of Ridgecrest. But I know that these superficial things I've been recalling aren't what makes Ridgecrest wonderful; they just help us realize that wonderful thing; that is, the guiding presence of God in our hearts and in our lives."

A SPECIAL WEEK FOR Y.W.A.'s August 4-10

We approach another Focus Week! This time it is for the members of Young Woman's Auxiliary. Since the school girls will be out for their vacation it should be a splendid time to have all the extra activities which go with a Focus Week, mission study, challenging personal service, far-reaching enlistment and enlightenment plans. Plan to reach every girl for Young Woman's Auxiliary, during this special week and give the organization its proper emphasis during the week, at the Sunday school hour, the worship services and the Training-Union time.

Book Reviews

The Lamp Of Prophecy by H. A. Ironside, Litt.D., Pastor of Moody Memorial Church, Chicago. Zondervan Publishing House, Grand Rapids, Michigan. 159 pp. \$1.00.

Here are twelve great sermons on the Signs of the Times. Whether you are disposed to agree with Dr. Ironside or not, it will do you good to read these twelve gripping sermons and compare them with the Scriptures. To read the following list of chapter headings is enough to create a desire to read the entire volume: All Signs Point—to What?; The Calling and Destiny of the Church; The Kings of the East; Reaffirmation of Dispensational Truth; Was the Kingdom Offered to Israel and Rejected?; Will Israel Be Regathered?; Israel, Jehovah's Witness; The Great Tribulation; Are the Jews Responsible for the Protocols?; Will There Be an Age of Righteousness?; Will There Be a Millenium?; May We Expect a Great Revival; World-wide Missions and The Lord's Return.

This is a great series of sermons to read in these portentous times in which our lot has been cast. The reading of these sermons is calculated to arouse a deeper sense of responsibility to live for God and give the Gospel to a lost world as the expectation of our Lord's imminent return.

H. G. L.

John Mason Peck the Pioneer Missionary.
A Biographical Sketch by Matthew Lawrence, M.A. Published by Fortuny's, New York, N. Y. 118 pp. \$1.00.

The purpose of this book is to rescue a name worthy to be remembered and honored, to recall great events, to look back upon the deeds of those gone before us. John Mason Peck was a Home Missionary contemporaneous with Luther Rice, and who received his inspiration from Rice to devote his life to this work. His field of labor was in the great Mississippi Valley from 1816-1858.

Peck pioneered in the formation of associations and organized Missionary Societies. He was active in varied fields of service such as publication and educational work, also much non-religious work of a beneficial character. For forty years he lived in the valley, seeing and helping largely to direct the onward and upward progress of western civilization. In missions, in Sunday schools, in temperance and educational work he was a pioneer; in newspaper work and authorship he achieved nationwide fame; in every line tending to social advancement he was a leader.

H. G. L.

Grace Greater Than Sin by J. A. Gann, D.D., Pastor, West End Methodist Church, Birmingham, Ala. Zondervan Publishing House, Grand Rapids, Mich. 123 pp. \$1.00.

Here are ten pungent sermons, vigorous in tone, carefully outlined and developed and practical in scope. This is indeed a series of plain understandable sermons marked by an abundance of appropriate illustrative matter and select quotable poems.

This book of sermons was chosen as the Book of the Month by the Pulpit Digest. The titles of the ten sermons are as follows: Grace Greater Than Sin; Public Asset Number One; A Church God Can Use; Why We Love the Church; Examine Your Church; The Royal Family; The Ninety and Nine; The Divine Guarantee; Some Causes of Failure; The Great Judgment Day. I heartily recommend this volume of sermons to both laymen and ministers.

H. G. L.

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THE RIDGECREST BAPTIST

Assembly

OFFERS TWO CLIMACTIC WEEKS!

August 18 to 23

THE TRI-CONFERENCE

1. The Bible and Christian Life Conference — P. E. Burroughs, Director.
2. Brotherhood Conference — Lawson H. Cooke, Director.
3. Editorial Conference — Hight C Moore, Director.



Lawson H. Cooke



Hight C Moore



P. E. Burroughs



Geo. W. Truett

August 25 to September 1

PREACHING WEEK

Dr. George W. Truett will preach twice daily.

Dr. W. W. Hamilton will preside over the meetings.

Two periods of Special Bible Study each day led by Dr. W. T. Conner of Fort Worth and Dr. J. B. Weatherspoon of Louisville.

OTHER CONFERENCES

Relief and Annuity Board — Christian Education

For Reservations

Write PERRY MORGAN, Manager
RIDGECREST BAPTIST ASSEMBLY
RIDGECREST, NORTH CAROLINA

AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

A revival began Sunday at Oak Grove Church, five miles east of Lexington. The guest preacher is Fred Hurt of Jackson, and the pastor, O. V. Dameron, of Wildersville.

E. T. Smith of Jonesboro, Ark., pastor of Walnut Street Church, will do the preaching in a revival at Maple Springs, near Mercer, beginning the second Sunday in August. He assists H. A. Bickers, the pastor.

Mark Harris, pastor of Speedway Church, Memphis, is preaching in a revival at Midway Church, near Whiteville. H. A. Bickers is the pastor. The work began Sunday, July 28.

H. A. Bickers of Mercer will begin a meeting in Ashport, Ark., beginning August 28. He was a former pastor of that church.

By THE EDITOR

Pastor Ramsey Pollard, of Broadway Church, Knoxville, will assist Pastor Homer G. Lindsay and the Avondale Church, Chattanooga, in a revival August 18-31.

Pastor R. Kelly White, of Belmont Heights Church, Nashville, recently held a good revival with the Albertville, Ala., church, Edwin W. Hagood, pastor. Mr. William Hall Preston, Nashville, led the singing. There were 39 additions, 28 of them on profession of faith and nearly all of them grown people.

Wayne Tarpley, Milton, has recently been in two very successful meetings in Judson Association, one at Fairview, F. A. Tarpley, pastor, and the other at Maple Grove, C. T. Davidson, pastor.

J. C. Pitt, pastor Birchwood Baptist Church, Chattanooga, recently closed a revival in that church with 14 additions and several other professions. It was his fifth meeting there in which he has done the preaching.

The sympathy of the brotherhood goes out to the loved ones of Mr. P. C. Barton, 84, of Jonesboro, Ark., who recently passed into the Great Beyond. A brother of Drs.

NEEDED: One copy of the minutes of the Southern Baptist Convention for 1917. Will appreciate getting one for my files.—John D. Freeman, 149 Sixth Avenue, North, Nashville, Tenn.

A. J. and L. E. Barton, he had for many years been one of the most outstanding laymen in his state.

A telegram from Dr. Louie D. Newton, received too late to be run in last week's issue, stated that reports indicated an exceedingly fine response by Southern Baptists to the appeal for aid to the British Baptist missionaries. The First Church, Dallas, Texas, gave over \$6,000.00.

Pastor James M. Gregg, Doeville, is happy over the results of a revival at Little Doe Baptist Church in Watauga Association, which closed July 19 and in which the preaching was done by Dr. Dwight H. Willett, pastor of the First Church, Erwin, and the singing was led by Rev. Elmer Thomas of Chula, Va. There were 51 conversions and renewals and 40 baptisms. The sermons of Dr. Willett are described by him as "wonderful Bible messages."

K. W. Hudgins of Wartrace has served thirty-four years as Sunday school superintendent. After so long service he still wonders what may be done to enlist and hold the young people.

British Mission Offering should be sent to Secretary John D. Freeman, 149 Sixth Avenue, North, Nashville. Like every other fund for any Baptist cause it should be protected in this way and your church be credited.

In a Youth Revival in the Magness Memorial Church, McMinnville, O. L. Minks, pastor, there were 20 conversions. Wayne Dehoney did the preaching, Clyde

A young lady with practical training in secretarial work and young people's activities wishes a position with some church. Baptist and Reflector will refer to this young lady all inquiries addressed to it.

Bryan led the singing and Misses Alice Stovall and Francis Sharpe gave the devotionals and helped in personal work. Pastor Minks commends the service of these workers.

Greenfield Baptist Church, O. C. Cooper, pastor, is having conversions most every Sunday. Recently Pastor Cooper assisted Pastor W. F. Carlton and the Raleigh Baptist Church in a revival in which there was a fine uplift and five additions to the church.

Richland Baptist Church, Nashville, often referred to as "The Little White Church by the Side of the Road," is going forward. Since Floyd W. Huckaba became pastor more than \$900.00 has been spent on repairs and improvements. During the past year \$756.13 has been raised in cash for the church debt. This young church has a great opportunity and faces the future with high hopes.

Miss Inabelle G. Coleman, formerly the very fine and capable Editorial Secretary of the Foreign Mission Board, has given up that work and sailed for Shanghai, China, to be a missionary. In a gracious letter she says, among other things, the following: "Without the editors of our State Baptist Papers we could never have reached the thousands of Southern Baptists with the important news and facts from the fields in which they are investing." This is a fine tribute to the value of these papers. We bid Miss Coleman Godspeed in her new service. Her address is 466 Rue Lafayette, Shanghai, China.

Organized as the result of ten weeks of evangelism by Evangelist Scott W. Hickey, who then became its pastor, the Second Baptist Church of Colorado City, Texas, has received over 200 members in eleven months since its organization, the pastor baptizing 76. One hundred fifty-four awards in Sunday School and Training Union work, a building owned by the church with plans for enlargement and increasing congregations are other elements of progress. The pastor was born at Rogersville, Tenn., but was reared and educated in Texas.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 21, 1940

	Sunday School	Training Union					
Alcoa, First	265	95	First	461	143	Liberty, Salem	19
Antioch	50	63	Immanuel	97	47	Maryville, First	502
Bartlett	122	63	Little Mountain	113		Prospect	103
Bolivar, First		149	Siam	266	155	Memphis: Bellevue	1633
Caryville	237	88	Southside	89	30	Boulevard	287
Chattanooga: Avondale	548	142	Watauga	209		First	697
Calvary	387		Erwin, First	348	44	Temple	1032
Eastdale	191		Fountain City, Central	517	136	Tenon Avenue	862
East Lake	445	65	Georgia: Lakeview, First	141	66	Murfreesboro, First	362
First	833	125	South Rossville	114		McMinnville, Magness Memorial	210
Highland Park	480	122	Harriman, South	210	89	Nashville: Edgefield	356
Northside	468	120	Trenton Street	388	88	Grace	
Red Bank	480	118	Hixson: Falling Water	103	63	Lockeland	423
South St. Elmo	121	46	First	147		North End	194
Tabernacle	351		Hermitage, New Hope		117	Seventh Avenue	177
White Oak	187		Jackson: Ararat		41	Third	233
Woodland Park	800	54	First	634		Ocoee, Cookson Creek	55
Cleveland, Big Springs	353		West Jackson	546	196	Paris, First	344
Coalfield, Pleasant Grove		130	Kingsport, First	525	77	Raleigh	46
Columbia, Second	104	47	Knoxville: Broadway	919	227	Rockwood, First	261
Corryton, Fairview	194	61	Fifth Avenue	781	117	Sevierville, Alder Branch	174
Crossville, Bethlehem	113	20	First	801		Shelbyville, First	175
Days, New Union		41	Immanuel	303	96	Tiptonville	
Dyersburg, First	429	37	Sharon		57	Townsend, Bethel	172
Elizabethton: Eastside	101	62	Lebanon	224	74	Union City, First	639
			Lenoir City: First	325	80	Walter Hill, Powell's Chapel	152
			Pleasant Hill	196		Watertown, First	153

Leavell Leads Western District Associational Revival

By ANNIE ROGERS, Paris, Tenn.

WESTERN DISTRICT ASSOCIATION completed an Association-wide revival, lasting from June 30-July 14. Dr. Roland Q. Leavell was in charge as evangelist, and Rev. W. A. Smith of Atlanta, Ga., was song leader.

Eight all-day meetings were held in rural churches throughout the association. Each church of the association was grouped in one of the eight groups to meet with a nearby church in its special services. At these all-day meetings, Dr. Leavell led two conferences on evangelism and Christian work—one in the morning and one in the afternoon. Dr. Leavell brought a sermon in the morning service also, and Rev. Smith preached in the afternoon. Each night Dr. Leavell brought the message at a service in the City Auditorium of Paris. Other churches were invited to co-operate in these services, and members of rural churches were recognized.

The meetings in the rural churches were not planned to take the place of their regular revivals but to help them better prepare for them. Many of these churches are having their separate revivals this week, others begin later. Churches were filled at these meetings.

In the First Baptist Church at Paris, H. H. Stenbridge, Jr., pastor, there were 22 additions to the church—15 coming for baptism, 7 by letter.

We consider one of the greatest results of the revival to be a closer fellowship between the churches of the association and the strengthening of a firm, common effort for evangelism.

—BAR—

From time to time news notes are received by the Baptist and Reflector which are not published because there is no room for them. Baptist and Reflector normally has only 16 pages instead of 24, as certain other papers have, which gives them a distinct advantage in the publication of news. If news notes from some of our contributors fail to appear, this is the explanation. We run as many of these notes as we possibly can. All material and news notes contributed to the paper should be sent in as early in the week as possible, the earlier the better. Thursday afternoon is the deadline for news notes.

—BAR—

Dr. George W. Sadler, Secretary of the Foreign Mission Board to Africa, Europe and the Near East, writes to commend Missionary W. E. Craighead and writes, in part, as follows:

This is to commend to you Rev. W. E. Craighead, one of our missionaries to Rumania. When I was in Rumania last fall, Mr. and Mrs. Craighead were missionaries in Bessarabia. The Consul General had urged them to get out of the country because of the danger. After much persuasion on my part, Mr. Craighead took Mrs. Craighead and the children to Scotland. After getting them settled in that country, he returned to his work in Bessarabia. But the Russians invaded Bessarabia a few weeks ago and life for Mr. Craighead became intolerable and he joined his family in Scotland. After the collapse of France, the invasion of the British Isles seemed to be only a little way off. On the advice of friends, Mr. Craighead and his family got out of Scotland, and not many days ago they landed in New York.

Mr. Craighead has had a thrilling experience, and I am sure his story would warm and inspire the hearts of any interested Baptist. I am writing to you with the thought that you might use your good offices to make contacts for him in Tennessee.

—BAR—

Pastor J. B. Tallant, of Eastdale Church, Chattanooga, recently assisted Pastor J. H. Smothers and the Townsend Baptist Church in a revival in which there were 21 conversions and 21 additions.

Good Days at Rogersville

By JOHN R. CHILES, Pastor

WE HAVE JUST CLOSED here at the Rogersville Baptist Church one of the best revivals we have had in a long time. Evangelist Jesse L. Yelvington of San Antonio, Texas was with us July 2 to 14. The pastor had read a book of which he is the author, **That The World Might Believe**, and felt that he was the man we needed here at this time. All seemed to feel the same way when he left us. He was for fourteen years pastor of Temple Baptist Church in San Antonio, and for nearly three years now he has been one of the state evangelists under the Texas State Mission Board. They released him to come to us for the above period. He is distinctly a teaching evangelist, does not especially jump on anything or anybody, but preaches a full gospel without hedging or dodging in anyway, till about everybody "receive their portion in due season."

We had four baptizings during the meeting, twenty-seven being baptized, and three received by letter. Some others have been approved for baptism. Large congregations attended both day and night services.

We had just had an unusually good Daily Vacation Bible School, 3 and one-half hours daily for five days, with average attendance of 79. Miss Roxie Jacobs and Barker Hardison were with us. To call their names is enough to say. We had an evangelistic service one day and largely as a result of that seven were baptized before our protracted meeting began. Still others were happily converted, but their parents wanted them to wait awhile before joining the church. We are planning now to begin work soon on some additional Sunday school equipment.

—BAR—

With the Churches: Chattanooga—Avondale, Pastor Lindsay received by letter 2; Calvary, Pastor McMahan received for baptism 2, baptized 2; Eastdale, Pastor Tallant received by letter 3; First, Pastor Huff received for baptism 4; Highland Park, Pastor DeVane received by letter 1, baptized 3; Red Bank, Pastor Pickler received by letter 1; White Oak, Pastor Horltd received by letter 1; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 8, baptized 10. **Elizabethton**—First, Pastor Starke welcomed by letter 1, for baptism 3, baptized 2. **Jackson**—First, Pastor Boone received by letter 3. **Johnson City**—Unaka Avenue, Pastor Bowers received for baptism 8. **Kingsport**—First, Pastor Hughes received by letter 2. **Knoxville**—Broadway, Pastor Pollard welcomed by confession 2, by letter 3, by statement 1. **McMinnville**—Magness Memorial, Pastor Minks received by letter 3, for baptism 12. **Memphis**—Bellevue, Pastor Lee welcomed for baptism 1, by letter 14, baptized 1; Boulevard, Pastor Arbuckle received by letter 3; Temple, Pastor Boston received under watchcare 3. **Murfreesboro**—First, Pastor Sedberry received for baptism 2, baptized 2.

—BAR—

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

W. H. Lansford, First Church, West Memphis, Ark.

J. Albert Sawyer, First Church, Cocoa, Fla.

L. L. Scott, Eave City, Okla.

W. E. Haltom, Central Church, Dyess, Ark.

O. R. Shields, Lafayette Church, St. Louis, Mo.

A. J. Johnson, North Side Church, St. Louis, Mo.

E. W. Goss, Trinity Church, Port Arthur, Texas.

J. H. Hardy, First Church, Hawthorne, Fla.

Resigned

W. H. Lansford, First Church, Ramona, Okla.

J. H. Pritchard, Immanuel Church, Brunswick, Ga.

M. E. Wells, Hedley, Texas.

J. Albert Sawyer, First Church, Brooks-ville, Fla.

L. L. Scott, Guthrie Tabernacle Church, Guthrie, Okla.

Carroll D. Wood, First Church, Hayes-ville, La.

E. W. Goss, First Church, Beeville, Tex.

Ordained

Walton L. McMillan, Grace Church, Washington, D. C.

W. P. Lee, West Orange, Texas.

Died

Rev. W. Frank Swanson, Brown Moun-tain, N. C.

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On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE
"Knowing Means Going"

DR. FRANK H. LEAVELL, Secretary of Student Work of the Southern Baptist Convention, knows the value of our Baptist State Papers and does not hesitate to say so. You will profit from careful study of his readable, worthwhile article—the third in our series from Southwide leaders.

Our Denominational Papers

By DR. FRANK H. LEAVELL, Nashville, Tenn.

WISELY HAVE SOUTHERN BAPTISTS focused the spot light of appreciation on our Baptist press. Our papers are as indispensable as they are illuminating. They dispel ignorance. They diffuse knowledge. They are evangelists of light.

A democracy, like that of the Baptists, may grow in spite of its ignorance, but it cannot grow because of it. Our papers dispel ignorance. What the text book is to the day school, what the Bible is to the Bible school, what the sermon is to the worship service, such is our paper to our Baptist people.

In promoting the Baptist Student Union work the denominational papers have been, and are, an invaluable and an indispensable ally. Nothing can take their place, nor do their work, as widespread proclaimers of the place, position, and power of Baptists.

Quote me whenever and wherever you please in saying: As go our papers so grows our knowledge, as grows our knowledge so grows our power, as grows our power so goes our witness to a bleeding world.

No Baptist home should be too poor to have in its living room, alongside the Bible, its denominational paper. It is perfect adornment for the Christian home.

First Church, LaFollette, Shows Progress

UNDER THE CAPABLE LEADERSHIP of Pastor O. Jack Murphy, First LaFollette, is showing real progress. During the two years of Brother Murphy's pastorate, there have been 106 additions to the church.

Missions offerings have increased 300 per cent this year. The average attendance in Sunday school is 300; in Training Union, 95. The church had one of the largest Vacation Bible schools in the State this year, with 250 enrolled and an average attendance of 183.

Another thing I like about this church is that every deacon is a subscriber to the BAPTIST AND REFLECTOR. After the pastor and I visited several homes of the members, the total subscriptions for LaFollette stood at 50. LaFollette has one of the most attractive Baptist churches to be found in the State, and its debt is rapidly being retired at the rate of \$152.50 per month. In all the work of the church, Pastor Murphy has the capable support of his wife. Mrs. Norman and I thoroughly enjoyed being in the home of these good friends of Seminary days, and rejoice in the work they are doing in one of the garden spots of Tennessee. Campbell County, it seemed to me after spending a week there, offers one of the best Baptist opportunities in the State. We hope to tell more about this section next week.

"Church Home Plan" Church Operates Bus

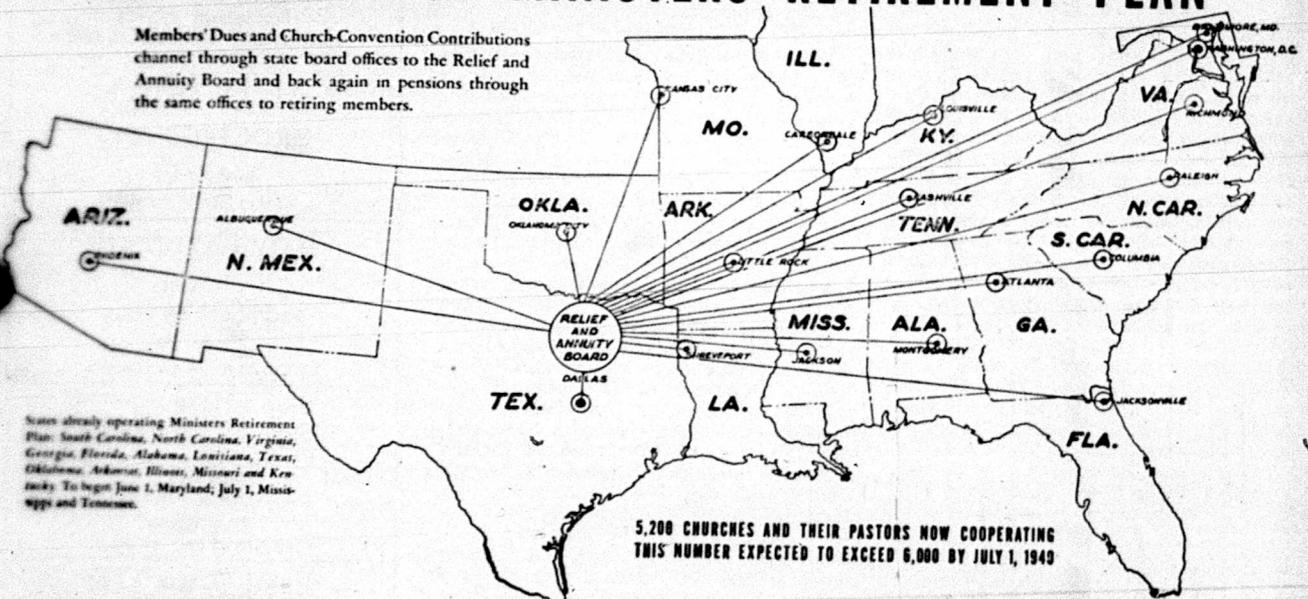
EUREKA CHURCH, KNOXVILLE, which recently adopted the CHURCH HOME PLAN of sending the BAPTIST AND REFLECTOR to its 50 homes, maintains and operates a bus which literally goes out, as our Lord commanded, "to bring them in." Pastor Wishart says a good increase in attendance has been registered, in all departments, since the bus was put on. It was my privilege to be with Brother Wishart and his people and bring the evening message not long ago. The church is going forward under his leadership. A commodious house of worship has been built, with a debt outstanding of only \$400. Numerous converts have come into the church recently. And now, since its members are receiving the BAPTIST AND REFLECTOR, we are looking forward to even greater things from it.

Baptist Tabernacle, Chattanooga, Stands High

IT WAS A PRIVILEGE recently to be with Pastor R. R. Denny and the good folks at Tabernacle Church, Chattanooga, to present the paper in the evening message. Tabernacle stands high in Ocoee Association, ranking fifth in baptisms and sixth in gifts to missions. Their Vacation Bible School this year had the extraordinarily good enrolment and attendance of more than 300. The church is really going forward under Pastor Denny's leadership.

THE CONVENTION MINISTERS RETIREMENT PLAN

Members' Dues and Church-Convention Contributions channel through state board offices to the Relief and Annuity Board and back again in pensions through the same offices to retiring members.



States already operating Ministers Retirement Plan: South Carolina, North Carolina, Virginia, Georgia, Florida, Alabama, Louisiana, Texas, Oklahoma, Arkansas, Illinois, Missouri and Kentucky. To begin June 1, Maryland; July 1, Mississippi and Tennessee.

5,200 CHURCHES AND THEIR PASTORS NOW COOPERATING
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"WHOSOEVER WILL, MAY COME" is the very heart of the MINISTERS RETIREMENT PLAN. Whether his congregation be small or large, whether his salary is little or much, whether he is young or old, whether his health is excellent or poor, every active pastor in the Southern Baptist Convention should participate promptly in this practical and scriptural plan.

Why? Because devastating disease or crippling accident may someday lay him low. Because, after having served his Master

for 50 or 60 years, he may find himself unable longer to bear the burdens of any active pastorate. And finally, if he should never retire, but "dies in harness," all of his money, plus interest additions, will be returned to his loved ones or to his estate.

Nothing to lose, and everything to gain. A Good Samaritan that comes when the need is the greatest. Surely every informed church in Tennessee will count it a blessed privilege to have a part in the MINISTERS RETIREMENT PLAN.

For application blanks or further information, kindly write

JOHN D. FREEMAN, Executive Secretary

149 Sixth Avenue, North, Nashville, Tennessee