

# Baptist and Reflector

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

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## A MODERN CHALLENGE

*Dedicated to High School, College and Seminary Students, Especially this Year's Graduates*

By PAUL STEWART, Pastor, First Baptist Church, Pelzer, S. C.

WE ARE LIVING in one of the most challenging periods of the history of the world, a period that calls for real men and real women. With all the problems that confront us, all the temptations that come our way, and all the hardships that we encounter, we have a grand opportunity to take our places and help make a great contribution to the welfare of the human race. We are living in an age of teeming possibilities. A popular novel closed with these words, "It is grand to live."

"We are living, we are dwelling  
In a grand and awful time;  
In an age of ages telling  
To be living is sublime."

In olden times, Joshua the successor of Moses, was challenged to take his place and lead the children of Israel into the Promised Land. God appeared unto him and encouraged him with the promise of His own presence and leadership just as He had given it to Moses. Read Joshua 1:1-9, making a modern application to yourself. This age challenges you to Courage, Confidence and Conquest.

The future, the Land of Promise, holds much for you if you will be strong, courageous and observe the law of God, turning neither to the right nor to the left. Good success will be yours.

There are five things about Joshua that we want you to notice and apply them to yourselves: He was something; he believed something; he saw something; he did something; and he left something.

### BE SOMETHING

"Joshua" means "deliverer," or "savior." I am not telling you to be a business man, nurse, teacher, lawyer, politician, or even a preacher or missionary. But I am asking you to "be somebody" and it does not matter so much what your calling is, you will be a blessing to the world. Goethe said, "If you would create something, you must BE something." How true this is.

In leadership we want men and women of character. The greatest men and women of the world have been men and women of character. Pile all the accomplishments of mankind, all of his possessions, and all of his learning in one scale of the balance, and character in the other, and character will far outbalance them. Ambition which counts should be noble, true, pure and trustworthy. That is real value. Everything else is mere dross beside the pure gold of refined and redeemed character.

Be sure that you do your very best in everything that you do. That which is worthy of your hand is worthy of your best. Greater opportunities come to those who do their best with the smaller ones. God may not expect you to accomplish what some others are doing, but He does expect you to do your best. No one can do any more than his best.

"If you can't be a highway, then just be a trail,  
If you can't be a sun, be a star,  
It isn't by the size that you win or fail—  
Be the best of whatever you are."

### BELIEVE SOMETHING

Great doers have been great believers. Joshua was a man of faith. He and Caleb spied out the Promised Land and said, "We are able to go and possess the land," while the other ten spies said they could not. Men of achievement are men of faith. It makes a difference what a man believes. What a man really believes he will stand up for, and if need be he will fight for it. "This is the victory that overcometh the world, even our faith."

### SEE SOMETHING

Joshua saw an opportunity to serve God and humanity. He encouraged the people with God's promise. I trust that you will have eyes to see the opportunities that confront you from day to day. Do the thing nearest you and your opportunities will grow. If you have no opportunities, make them. If a job does not turn up, go out and make one, or turn one up. Some folks see a difficulty in every opportunity, while others see an opportunity in every difficulty. Today the world needs more people like Joshua.

### DO SOMETHING

Joshua proved his faith by heeding the challenge of God, so will you. I do not think that Joshua was such a great talker, but I do believe he was a great doer. We do not talk great things, but live them. TO DO SOMETHING is a worthy motive. The urge of this ambition has given the world its greatest men and women. It has kept people awake, and prevented them from sinking to the level of the brute.

Service is the test of one's life. The Master Teacher, Jesus, said that true greatness comes through service. The greatest are those who serve best. This is royalty. In the writer's study there is a motto that reads:

"I had rather write a line worth while  
Than be a sceptered king!  
Deserve a child's approving smile,  
Than all a throne would bring;  
I had rather know that here and know,  
Folks found a friend in me  
Than wear a crown upon my brow,  
For this is ROYALTY."

There is joy in rendering real service. A great specialist was treating a young minister in his office one day. The waiting room was full of people, this was so nearly every hour of the day. As the doctor worked the preacher asked him questions about his preparation. After answering questions of the minister he told the story about his long years in preparation for his career, followed by several years of practice with a very small income. He used a large part of the income to pay for the privilege of working in a good laboratory that he might prepare himself for his specialty. He would work at his practice during the day, and then he would go to the laboratory for six or eight hours of special experimental study. He paused with his instrument in hand, and there was a far-away look on his face as he said, "It was a hard grind." Then his face brightened

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# Baptist and Reflector

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## EDITORIAL

"THERE is life for a look at the crucified One."

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WHAT do you consider to be the most important enterprise in the world for a Christian? Think it over and decide. Are you acting consistently with that decision?

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IF you devoted to your earthly affairs the same attention that you devote to the church and the service of the Lord, would you succeed or go bankrupt?

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DID you know that self-righteousness, the effort to be saved on the basis of character and works instead of "by grace . . . through faith" is spiritual criminality? Read Gal. 3:21.

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DID you know that for one not to believe in God's preservation of the saved makes God out a liar, however unknowingly and unintentionally it may be done? Read I John 5:10,11.

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"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

### He Knew "The King of Swat"

WE KNEW A MERE LAD of average intelligence with but little definite parental religious instruction and direction who read the New Testament through three times and read Asa Cox on the Book of Revelation and other good books when available to him. Time has been when boys and girls in their teens, sometimes their early teens and sometimes earlier still, read the great poets and artists and even philosophers. They did it as a matter of interest, in addition to doing it under school pressure.

But in this superficial age all too many can be described by the following: A young lady said to a young man, "I'll bet you don't know why I won't marry you." He said, "Why, I can't think." And she said, "You guessed it!"

However, it cannot be accurately said that such people cannot think. The trouble is they will not except in very light and fantastic ways.

### A Famine Despite an Abundance of Food

IT HAS BEEN both affirmed and denied that a famine threatens war-torn Europe. If it comes, thousands will be hungry or starve because they cannot get food. But even in the United States, the land of plenty, many are reported to be hungry and on starvation rations because of an inadequate distribution of food. There is a great injustice somewhere.

However, there is a famine which is worse than that which pertains to the body. It pertains to the soul. It is on hand in Europe

and other countries, including the United States. The prophet speaks of it: "Behold the days come, saith the Lord God, that I will bring a famine in the land, not a famine of bread, nor a thirst for water, but a famine of hearing the words of the Lord" (Amos 8:11).

The Israelites, in the majority, closed their ears to God's truth. Many who posed as prophets and teachers displaced God's truth with their own reasonings and imaginations. Therefore, the famine referred to by the prophet was not "brought in" by the Lord arbitrarily, but as the penal result of His violated law. So it is now.

This famine comes into a land when the conditions produce it. In many sections of even our own beloved land, there is "a famine . . . of hearing the words of the Lord." Many learned and scholarly men have displaced or depreciated or disemboweled the Word of God with their earthly reasonings and imaginations. These and various *isms* and cults have "changed the truth of God into a lie." Multitudes of lost sinners and even of professed Christians, with "itching ears" for "broadness" and "liberalism" and popularity in general have "turned away their ears from the truth, and are turned into fables." The penal result is a spiritual famine touching the Word of God.

The point is not that the Word is not available. The trouble is that, aside from certain exceptions (thank God for them!) it is not being preached or taught. The injunction, "Preach the word," is being flagrantly disobeyed. Discussions on critical theories, war, economics, ethics, literature, art, music, political philosophies and so on are heard. Sometimes a text (or is it a pretext?) is announced and a more or less splendid and earnest homiletic and illustrative deliverance follows. But, aside from the exceptions referred to, where does one hear Bible expositions and the great Biblical themes unfolded, supported by scripture references?

It was the greatest preacher since Christ who said, "Preach the word." If one wants to know what is involved in this, let him study how Christ and Paul and the other New Testament preachers did. Along with their own appropriate observations and illustrations, they set forth the great Bible teachings by an abundant use of scriptural references. If one thinks he can adequately preach or teach the Scriptures without using the Scriptures, he is certainly confused in his thought. To preach the Word adequately requires the "proof text" method. And yet, one rarely, if ever, hears some men quote from or read in the Word of God in support of a proposition which has been laid down.

Preaching the Word of God is a lost art with many a preacher and teacher. Instead of declaring the Book they are dealing in famine. There is plenty of spiritual food, but they are not dispensing it. Perhaps now and then a kind of "gospel soup," so to speak, may be handed out in which there may perhaps occasionally be a very small bit of the "meat" of the Word floating around. But when it comes to setting forth the revealed things of the Lord under the support and authority of "Thus saith the Lord," this is distressingly rare.

One might sit for ten years under some ministers and teachers and take notes, and when it was over not have anything like a reasonably complete unfolding of Bible truth. Sometimes he might not find even one great Bible doctrine set forth with reasonable completeness. Yes, in many cases there is "a famine . . . of hearing the words of the Lord."

To be sure, there are some who do not care to hear the Word of God preached. But there are others who are hungry to hear the Word and their pastors and teachers are not giving it to them. They are hungry for the straightforward proclamation of revealed truth. We heard a prominent layman say: "I'm sick and tired of hearing such and such things discussed and I'm hungry for a good, old-fashioned, Baptist Bible sermon." There are many more like him than some people think.

Let them be fed. Let's dig into the Word and bring forth out of its treasure "things new and old." If there is or is to be a famine, let it not have to be recorded on high that we, in our sphere, are responsible or partially responsible for it. And when God's people hear the Word, let them heed it, lest by the providential removal of gospel preachers spiritual dearth come upon them.

Let us fight famine! Preach the Word!

## We Quote the Quota

THE SOUTHWIDE COMMITTEE appointed at the last Southern Baptist Convention to work in conjunction with the several states to the end of enlarging the circulation of our denominational papers by the amount of a half-million subscribers by 1945 has, through the Chairman, Dr. Louie D. Newton, released the quotas suggested for the several states on the basis of present subscription lists in the states and on the basis of the Baptist population in the states.

The subscription list of BAPTIST AND REFLECTOR now stands at about 7,500, which is the highest number the paper has had in several years. Were we to add the 10 per cent which the Government allows to be counted or the equivalent of bona fide subscriptions, the showing would be larger. Best of all, there is a growing vision and conscience on the paper in the state and more and more pastors and churches are expressing their purpose to put the paper in the homes of their members.

But there are some more than 400,000 Baptists in Tennessee and 100,775 Baptist families, and each family ought to have the BAPTIST AND REFLECTOR coming into the home. At present there is one paper going into every 13.43. The committee suggests as a quota to be reached by 1945 that the paper be put into every 2.47 Baptist home. The total number of subscriptions suggested as a quota for 1945 is 40,733, or 33,233 increase over the present number. For this to be reached an increase of 8,146 subscriptions per year for the next five years is necessary.

Why should not this number be reached? There certainly ought not to be less than 40,733 subscriptions among more than 400,000 Baptists. If, as is demonstrably true, the denominational paper is the only publicity agent owned by our people which *undergirds and promotes all their causes every week*, then all our people should rally to their paper. They are setting forward their work when they do so. And if, beginning with the state offices and forces in Nashville and then out through the state, Tennessee Baptists seriously set themselves toward reaching the goal, it can and will be reached.

Through Mr. Henry C. Rogers, the State Director, the Training Union forces in the state have sent word to the Editor that they "stand ready to do all in their power" to promote the BAPTIST AND REFLECTOR "because they love it so well" and recognize its value. That appreciated spirit, referred to here for illustration, operative throughout the state will reach the goal.

*A BAPTIST AND REFLECTOR going into every 2.47 Baptist family in the state by 1945. Tennessee Baptists, the goal is before us. Let's go to it!*

## Youth Faces a Crisis—NOW!

By A. V. WASHBURN.

EVERY EMERGENCY brings compensating opportunities. Right now our country is facing the immediate calling out of millions of young people to the service of the country in various phases. In these days of emergency the one group vitally affected above every other group is our young people from seventeen to twenty-four years.

Whether war comes to our land or not we are apparently committed to a program of preparation and defense which will, to say the least, affect definitely the entire age span of the Young People's group—eight years—a generation of young people! They will be called upon to give time and energy, to bend every effort to prepare in every way to meet threatening conditions facing our country. They will train, they will study, they will drill and maneuver. Our country calls for youth.

As is so definitely stated in a recent pamphlet issued by the American Youth Commission: "The concern of the American Youth Commission is for youth, for it is youth who will bear most of the burden of selective compulsory military service, even though all feasible steps are taken to spread the burden. In all conscience, therefore, it would seem to the Commission that no act providing for military conscription should be passed without acceptance by the nation at the same time of full responsibility for the provision of adequate economic, educational, health, and recreational conditions for youth. The nation has the obligation to provide these conditions

in order to make possible the development of real freedom for each and all of the youth of the nation. If it is the duty of all, not some, to serve in the common defense of the nation, it is equally the duty of the nation to provide good conditions of life for all, not some, of the youth."

Do we not as Christians and churches also say with all earnestness, that OUR concern is for youth—that these young people facing change and uncertainty may not only have provided for them "adequate economic, educational, health, and recreational conditions" but also what is of vastly more significance an adequate *spiritual background and ministry*? If ever young people needed the poise and consolation of a Christian faith it is now.

Young people are an asset to a country, a community, a home, and a church at any time. They deserve the best we can give them. But now, under the pressure of the present situation we must see and see clearly the challenge of ministering to youth which faces our churches. Their present needs are not necessarily different, for the need for Christ in youth is perennial, but the present hour counsels haste. What we do for some of our young people must be done quickly. Let us not be negligent and wait, as in the first World War, until these young people go from our communities into military camps and training quarters before we awaken to the challenge. They may best be reached now.

Under the deep conviction of the worth of our young people and the need for haste in reaching and winning millions of them to Christ (there are approximately 4,400,000 white young people seventeen through twenty-four years in the South who go to no Sunday School) shall we not greatly accelerate our efforts on their behalf? What is needed is a community and churchwide concern for young people. Make it a matter of supreme interest. Will the pastors, together with their Sunday School and Training Union workers, not magnify the claims of young people and the church's responsibility to them?

To measure up to the challenge of the hour will demand a larger vision of the importance and needs of young people; will demand more and more fully consecrated leaders; will demand more classes and departments; and more space and equipment in the church buildings. It will demand a program of personal visitation and ministry "in season and out of season."

Will you hear and answer this call of young people and of Christ?

## Midway Baptist Church

ORGANIZED two years ago with 11 charter members and now has a membership of 115. A splendid Sunday School and Training Union and W.M.S. Notwithstanding limited means, an excellent building adequate for the needs of the church. Half-time preaching and lined up with the organized work. A recent revival with Wade Carver, of Jackson, preaching resulting in 15 additions by baptism and 7 by letter. "The unity of the Spirit in the bond of peace" kept. These are some of the marks of Midway Baptist Church between Jackson and Bells in Crockett County Association, organized under the leadership of Rev. R. J. Williams, of Friendship, when he was associational missionary in the association and became and still is the honored and effective pastor.

It was the editor's privilege to be with Pastor Williams and the church Sunday morning, August 18. What responsive and encouraging listeners they are! Lawrence Wilson, 18, a convert of two years, leading the singing, and Stella Dickerson, 12, at the instrument, helped much in the service. The young people there are very loyal to the church. Dinner in the home of Superintendent and Mrs. J. O. Dickerson and the courtesy of Bro. and Mrs. R. N. Richards in transportation evoke appreciative remembrance and thanks.

We regretted that we could not remain for the afternoon when the pastor was to baptize some 6 or 7, among them a crippled and drawn girl, Jessie Lee Sherrod, 16, who was to be baptized in a chair. Midway Baptist Church is an instance of the fact that prayer, faith, courage, sacrifice, heroism and work mean advancement for the Lord step by step. The Lord bless the plucky little band and their pastor, our friend of the years.



## Information Concerning Chaplains

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

THE INCREASE of the standing army will necessitate the commissioning of Chaplains to a number greater than at any time since the World War.

The work of the Army Chaplain is "to provide the facilities for religious public worship to the military personnel; to give spiritual ministrations, moral counsel and religious guidance to those under military jurisdiction; to be the exponent in the Military Establishment of the religious motive as an incentive to right thinking and right acting; to promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country."

To be eligible for original appointment as chaplain, a candidate must be, at the time of the preliminary examination, a male citizen of the United States, between the ages of 23 and 34 years. He must be regularly ordained, duly accredited by and in good standing with some religious denomination or organization which holds an appointment of chaplain appointments in accordance with the needs of the service. He must be a graduate of both four year college and three year seminary courses and actively engaged in the ministry as a principal occupation in life and be credited with three years' experience therein.

A minister who is commissioned in the Officers Reserve Corps must meet the following requirements: A male citizen of the United States between the ages of 24 and 42 years, possessing the degree of A.B. and Th.D. or their equivalents. He, too, must have had three years of successful experience in the pastorate. The regulations add the following: "A practical understanding of the principles of applied psychology and sociology is of inestimable value; musical talent and training both instrumental and vocal constitute a valuable asset."

The personal qualifications stressed are attention to duty, tact, initiative, intelligence, judgment, force, and ability as a leader.

There are eleven denominational agencies through which endorsement of applicants for the chaplaincy are made. The General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C., represents over 25,000,000 Evangelicals. The approval of this Committee is necessary to the consideration of any application made for the chaplaincy. Ministers desiring to enter the Army and Navy as chaplains should write at once to the General Committee, requesting blanks.

The proposed increase of the standing army to 1,200,000 men will require the services of 1,000 chaplains. There are now serving in the regular Army 137 chaplains, 33 of whom are Roman Catholics. The Reserve Corps has 1,009 chaplains and of these 170 are Roman Catholics. Approximately 100 Reserve Corps Chaplains have recently been called up for a year's service in the Army and more will be called later. The National Guard has 228 chaplains of whom 59 are Roman Catholics. This gives the grand total of 1,374 chaplains, now holding commissions.

A large proportion of the chaplains in the Reserve Corps and in the National Guard will not be able to serve because of their age or their inability to pass the stringent physical examination required. The statement has been made that the Government will need at least 400 trained ministers, in addition to those now holding commissions as chaplains.

It is highly desirable that every denominational leader shall lend his influence in persuading the best young men we now have in the ministry to consider as their calling the work of the chaplain. The program for national defense is going forward rapidly, no feature of which is more important than the securing of a sufficient number of capable, consecrated and thoroughly trained young ministers as chaplains in all the branches of our national defense.

## In Our Mail Bag

By LOUIS J. BRISTOW, *Superintendent, New Orleans, La.*

FROM Franklin, North Carolina: A woman writes a long letter telling how she has suffered through the years without being able to get relief. Will Southern Baptists take her into their Hospital in New Orleans and try to retrieve her lost health? Her letter is a pitiful appeal.

From Laurel, Mississippi: A child who has been horribly burnt and whose parents are too poor to afford hospital care, has awakened the interest of neighbors and they can pay transportation costs if the Southern Baptist Hospital will give them free service.

Now, what should we do? We cannot admit all who want to come? We have not the means. It is not an easy task to decide which ones to take. But we do our best, and God has greatly blessed us.

All who contribute to the Southern Baptist Hospital have part in this blessed ministry of healing.

### A Modern Challenge

[Continued from page 1]

and he smiled as he said, "But it is worth all it cost. Just the other day I took the bandage off the eyes of a young fellow after an operation that I had performed, and he was able to see for the first time in his life. You know I would go through it all again just to be able to bring sight to the blind eyes of that one man."

"I want this short life of mine,  
As much as can be pressed,  
Of service true to God and man;  
God help me do my best."

### LEAVE SOMETHING

Joshua left something more honorable than the "golden fleece" or "the Roman eagle," for the Book of books records his noble achievements. His memory is imperishable. You may not be able to leave wealth, but you can leave something far better, the memory of a good and serviceable life. You can leave a rich heritage. May the world be richer, happier and better because of your having lived!

Years ago, in a cabin near the sea, lay an old man dying late in the afternoon. For many years he had lived alone, hearing no music except the song of the sea. Far upon the cliff a little church could be seen. Here the humble fishermen and their families would meet on the Lord's Day to worship. Many times, when the wind was right, the old bell in the church tower would send its winsome appeal to the ears of this recluse. But now as the dews of life's evening were gathering on his brow, and the shadows of the long, long night were gathering about him, the goodly people of the neighborhood came down to do what they could. He seemed to living, all over again those days when he was well and strong, passing by in rapid review, golden opportunities stalked through his fading memory, like phantoms of forgotten days, as one by one there arose the scenes of the long ago. In the delirium of death, his fevered lips uttered faintly sounds which the neighbors sought to understand. His face furrowed with care, but his eyes flashed with old time fire. Some of those who stood by leaned low that they might catch his last message. Here is what it was:

"I'm looking over my labors  
By the light of the evening sun,  
For I can see by the lengthening shadows  
That my day is nearly done.  
Do all that you can for the Master,  
Do better than I have done,  
And when your day is ended,  
You may welcome the setting sun."



# WE MUST STAY OUT OF WAR!

By O. K. ARMSTRONG, Member Foreign Relations Committee, The American Legion

WHAT IS THE ATTITUDE of the American Legion as to the involvement of the United States in war?

The American Legion met in Chicago last September, under the shadow of the new war in Europe. The World Peace and Foreign Relations Committee offered a resolution which was unanimously passed. In part, it read:

"We not only believe that this nation need not become involved, but insist and demand that the President and the Congress of the United States pursue a policy that, while preserving the sovereignty and dignity of this nation, will prevent involvement in this conflict. The American Legion has always strenuously advocated that this nation pursue a policy of neutrality and peace."

In order to carry out this and other mandates of the Legion, we of the Foreign Relations Committee offered as our program for this year the following six points:

First, to maintain an adequate national defense, including the principle of universal service (to equalize the burdens of war). The American Legion has since the beginning of its history advocated a defense adequate to maintain our sovereignty and to prevent the destruction of our liberties. Many of us now feel that an immediate need, in the program of expanding defense, is for a clear definition of exactly what it is that we are to defend.

Second, to uphold the principles of non-intervention and non-interference as embodied in the Monroe Doctrine. This means that we are not going to allow any nation in the eastern hemisphere to transgress upon the rights and territory of any nations in the western hemisphere. It means also that we of the United States will not interfere in the quarrels, conflicts, governments and affairs of the eastern hemisphere. We will not allow the representatives of our government, nor private individuals and groups, to involve us in the wars of the Old World.

Third, we are resolved to urge continually upon the President and the Congress that they make every effort to prevent our involvement in the present wars, and to co-operate with them to that end.

We believe it is possible for our leaders, including the President and our duly elected representatives in Senate and House, to follow a course that will keep us out of war unless or until we are attacked. While building our military defense, they should seek to create international friendships rather than stir up strife. A strong man, well armed, does not need to hurl angry words at his neighbor.

Fourth, we propose to demonstrate that our involvement in war is not inevitable and must not occur.

For three years this has been a continuing project of the American Legion. Today, with so much of the world at war, we are fortunate in this country to be able to demonstrate every possible effort to maintain peace with other nations. We are surrounded by great oceans on the east and west and by friendly neighbors to the north and south. So long as our defenses are secure there is no need for us to plunge into the bubbling cauldron of Old World conflicts.

We should strive to make such adjustments among all the peoples of the world that they will look upon us as friends rather than enemies.

This does not mean that we should surrender one bit of our sovereignty or our rights. It does mean that we can and should use our favorable position to demonstrate that a democracy may remain strong enough to protect its citizens and keep them at peace with the nations of the world.

Fifth, our program calls upon us to combat vigorously propaganda, of whatever kind and from whatever source, designed to break down our neutrality.

The American Legion foresaw that with the progress of the war in Europe, our country would be flooded with propaganda designed to drag us in. We set our faces against being influenced by propaganda for war. The logical answer to such propaganda is in the form of a question:

What could our involvement in war accomplish? Would we take the men, guns, and other implements needed for our defense and send them to foreign shores? It would be a policy of suicide to attempt to fight in Europe now.

Some men in high positions of responsibility are urging that we enter the war. Such persons do not do our country nor the cause of democracy any service by such propaganda. If we go to war, it must be to protect our own territory, our own American institutions. A war would cost us priceless lives of our youth and countless billions in money and resources. If we are plunged into war, we must surrender many of our civil liberties, many of the privileges we enjoy as peaceful citizens. The cost is too great except to preserve those things which we may best preserve by remaining—so long as we can—at peace.

Sixth, we hold as our ideal to strive for the restoration of good faith and non-aggression among men and nations, without which there can be no lasting peace.

We of the Legion consider this a continuing task regardless of wars that may rage over the world. We no longer think of peace as a mere interlude between two wars. Peace among nations is a positive condition and is the result of the elimination of injustices, provision for the mutual enjoyment of natural resources, observance of the rules of international law and order, and the active cultivation of co-operation in the solution of common problems.

We of the United States stand in the most favored position of all the nations in restoring such conditions after these tragic wars have ceased. If, on the other hand, we join these wars, or if we are forced into them, we must lose for a time the great advantage we enjoy as the last bulwark of a peaceful democracy.

There can be no lasting peace so long as ruthless force and aggression are loose in the world. We condemn such aggression with all our strength. But we know that the present conflicts spring from the injustices, prejudices and destruction of past wars, particularly the World War of 1914-1918. We call upon our fellow Americans to stand with us to preserve us from war, to be ready to bind up the wounds of war and to help form such adjustments as will restore a lasting peace, based upon justice, co-operation and good will.

## Respect

A man was once asked, for what he had the most respect. With a quick answer he said, "My flag." Some people think of the flag as merely a symbol, while others hold its meaning dear. Some people may not know what it means to live where the country is torn apart by war and tragedy and the like. But to those who know, there is nothing like living under a flag that is the flag of a free country. We all should be proud to salute our flag and repeat the pledge of allegiance which keeps this country out of war. So let's all remember the next time we sing our national anthem and repeat the pledge, to put our hearts into it and say with all our might that we are thankful to live in a free country, which is guarded by the everlasting RED, WHITE, AND BLUE!

## My Impressions of Ridgecrest

By RICHARD SMITH, *Superintendent,  
Third Baptist Sunday School, Nashville, Tenn.*

MY RELIGIOUS FAITH was beginning to droop as the ears of a hound spent after the chase and my place in my church here in Nashville was beginning to become one of perfunctory service. But one day the voice of God, through my pastor, who is also my father, called me to Ridgecrest. I had been looking forward to going for several months and was anxiously awaiting the day of departure for the cloud-crowned crags of Ridgecrest.

In the meantime, however, I yielded to the temptation of the devil to hand in my resignation as General Superintendent of our Sunday School. I handed it to my pastor but the Lord did not let it get any further than his hands. I reconsidered my action and remained at my post of duty. I can now praise His name that He did not let me go all the way with my intentions.

I went to Ridgecrest this summer and with my going, I went to the mountain tops not only of North Carolina but to those vaster heights of spiritual communion and fellowship with God. I heard His footsteps as they fell across those moonlit summits and valleys of beautiful Ridgecrest. I felt a peace and awe as it fell quietly over my own soul and I knew that it was God. God was moving in the tops of the trees of the mountain heights.

Dr. Sampey, in his sermon in the first session of the conference, called upon us to be good soldiers of the Cross of Christ. He challenged us to be real men and women for God and pleaded for absolute surrender to the will of Christ in our own lives.

Dr. Craig in the evening message, presented the true claims of Jesus upon our lives. He lifted Him up. We saw in his preaching the unfolding of a great soul.

In Dr. Lee we heard the unmingled splash of the bird's wings in the limpid waters of pure religious idealism and culture. Surely the "wings of faith" were not clipped by reason's scissors. "We beheld in him a God-given bulwark against the rising tides of atheism and religious negativism."

In Dr. Fuller we saw the passionate heart going out in search for the lost "who have no hope and are without God in this world," and by Dr. Binkley we were persuaded of the Lordship of the Christ who is entitled to such Lordship by both His personal qualifications and by virtue of what He has done for us.

We went up into the mountains of Ridgecrest away from a world of war, unrest, sin and shame. We came into the very presence of the God of the everlasting mountains. We saw Him face to face and talked with Him. We then came down into the thousand valleys of human suffering, determined within our own hearts to do something about this world of need. May God help each one of us to go back to our work with renewed vigor and consecration to the service of our Lord and Master. May we make no apologies but may we be positive in the presentation of the claims of Jesus upon the lives of men.

Not only did Ridgecrest give me a great spiritual awakening but it gave me a deeper longing for those rare graces of true Christian culture and purer refinement. It made me want to cling more tenaciously to the higher and finer arts of living, for religion without true culture is like a fine patent leather shoe without a shine. Likewise culture without Christ is a beautiful golden bell without the clanger within it.

There is a rare beauty and stateliness even in the very word Ridgecrest. Its music ripples along like the loud murmur of its own clear mountain streams. Its religious grandeur stands up even as its own tree-clad peaks. Its glory shines as the deep blue of its own skies. Indeed, Ridgecrest is the land of the sky.

In Ridgecrest we have religion's fellowship; inspiration's dynamo; desire's fulfillment; God's transforming power; enthusiasm's contagion; Christ's motivating love; recreation's re-creation; service's vision; and truth's proclamation.

Yes! there is much to gain by going to Ridgecrest. I am glad I went and I shall go back again when the Lord gives me the opportunity. I came back refreshed in spirit, mind and body and I praise His name for His abounding goodness to me in letting me go.

## Kenton Baptists Moving on in Service

June 24th to July 1st, Kenton Baptist Church, of which Rev. W. C. Agnew is pastor, held a very successful Vacation Bible School. A picture of the school is shown herewith.



PART OF THE PUPILS AND TEACHERS OF THE VACATION BIBLE SCHOOL OF THE KENTON BAPTIST CHURCH. THE PICTURE WAS TAKEN JUST BEFORE THE PARADE TO ADVERTISE THE COMMENCEMENT PROGRAM.

The latter part of July a glorious revival was held, with Rev. E. A. Autrey, of Oil City, La., doing the preaching. There were 11 professions of faith and 7 additions by letter, making a total of 17 added to the membership.

BAPTIST AND REFLECTOR joins Pastor Agnew and the church in their joy over the blessings of God upon their labors.

## Brighter Days in Argentina

Richmond, Virginia—(F.M.B.)—The political situation has changed in our favor in the last few months. The governor in our province, who had played everything to favor the Catholics and gain their support, was deposed from office by Federal intervention. He will probably try to escape to North America. His name is Dr. Fresco. If you see that name in the press, you will know he was our governor. Civil rights and liberties are being restored by the direct intervention of the President, Dr. Ortiz, who merits great applause for his strong stand. This affords us new opportunities for the propagation of the Gospel. Yours for Argentina.—E. S. SWENSON.

## "It Takes Our Breath Away"

Richmond, Virginia—(F.M.B.)—The work on the foreign field is always full of surprises and interesting events. Many times we see the power of the Holy Spirit manifested in a way that makes us remember His outpouring on the Day of Pentecost. At times the work runs along in a calm, reasonable way, and then it suddenly begins to move with a speed and force that take our breath away. Some days are so full of the blessings of the Master that we wonder how we can receive any more and not be overcome with their power.

In the last few weeks several of those days have come in such succession that we have not been able to understand how it is that so many blessings can be poured out into one life. During the time there have been other encouragements, but these stand out in such a way as to have a very special meaning. The circumstances, the groups touched, and the happenings were so different that they have made a very deep impression. Surely when such events can take place under such varied conditions, it is a vital proof of the power of the Holy Spirit.—L. M. BRATCHER, *Rio de Janeiro*.

BAPTIST AND REFLECTOR



## Perfecting the Work of Carey

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

Richmond, Virginia—(F.M.B.)—The writer to the Hebrews declares that the work of saints and martyrs who have gone on before is not made perfect without the added work of Christian co-workers today. To us it is a thrilling and inspiring thought that, after the lapse of 148 years since Carey went out to begin his blessed undertaking in India, we, the Baptists of the South, are given the glorious opportunity of perfecting and perpetuating his work.

When Carey went out to India in 1792, George Washington was just completing his first term as President of the United States and the new republic in the wilds of the western world was just learning the first lessons in the art of self-government. The Baptists of America were few in number, widely scattered, and wholly unorganized. They were neither missionary nor anti-missionary, but were asleep and indifferent to the great missionary conviction and passion that had gripped the soul and life-purpose of William Carey. Now, after the lapse of a century and a half, the call comes to the Baptists of America to step forward and have a part in perfecting the glorious work begun by Carey.

In those intervening years we have grown in numbers and wealth until we are amply able to carry to completion the kingdom enterprise begun so splendidly by this great pioneer Baptist missionary. Surely 5,000,000 Baptists will find it an easy and joyous task to offer to God this gift of \$200,000.00 with which to save the mission work of our Baptist brothers. We must complete the task and go on to other challenging kingdom obligations, pressing so insistently upon us. No church in the South should feel satisfied until it has had at least a small part in this worthy and Christlike undertaking of helping the Holy Spirit make perfect the work of the immortal Carey.

## "Our Force is Far too Small"

Richmond, Virginia—(F.M.B.)—Our missionary force is far too small to do the work that has been outlined by our Mission. Every missionary is having to carry the load of two or more. For example, we are shortly to leave the Academy for our new work in Abeokuta. This means that Dr. Patterson will have to carry all alone the impossible load of the Academy and the huge Lagos District Association, consisting of thirty-one churches and fifteen or more schools. Such is far too much for one missionary to undertake, but he must do it, since there is no one to assist him. Baptist youth in America, "Come over and help us." Baptist churches, take as your joy in Christ the support of one missionary to Africa. The American Baptist Mission in Africa needs more money to build and equip schools and churches. What are you doing about it?—B. T. GRIFFIN, *Abeokuta*.

## "Men's Hearts are Failing Them for Fear"

Richmond, Virginia—(F.M.B.)—This letter goes to you at a time when men's hearts are failing them for fear. Even here in our little country there is sorrow in many homes. The population of Uruguay comes from all over the world, and with every man there is that love of his mother country which makes these days sad ones. Sunday night we had the Lord's Supper at the First Church here. On the bench by me was a Russian who had recently joined the church. His deep devotion was clearly seen all through the service.

Just behind me was a German couple, and as they partook of the Lord's Supper they wept, wept for their country and their friends who know not our Lord as Saviour. All through the audience was repeated the same scene,—Germans, Russians, Hungarians, Italians, Americans, Spaniards and Uruguayans, all joining around the Lord's table. In this picture we have the hope of this world of war and strife.

Dr. John R. Mott was here on Monday, enroute to Buenos Aires. He will return for a series of meetings in Montevideo the middle of this month. All the evangelical churches are uniting in these meetings. His intimate knowledge of world conditions and Christian movements will make these meetings especially acceptable at a time like this.—REV. AND MRS. S. L. GOLDFINCH, *Montevideo, Uruguay*.

## Africa Wonders if we Remembered

Richmond, Virginia—(F.M.B.)—I'm wondering if America joined in the day of prayer yesterday. King George requested all of the British possessions to make yesterday a day of prayer for England and her allies. He made a wonderful speech Empire Day and we also heard the roll call of all British possessions, which was very interesting. Not only do we get the British news, but they also give some news from America. Early in the mornings from 6:00 to 7:00 we can get the International news over the Columbia network. It is then from 11:00 to 12:00 there and you are all asleep. But you may hear it at some earlier hour. How I do pray that this terrible war may be finished soon, for if Hitler can be victorious in England, our country will be his next objective. I hope America will not decide too late what is right for us to do, for as one commentator said, "Europe is spotted today with countries that decided to do the right thing too late." May God's will be done in it all and may right prevail, is our prayer.—MRS. W. H. CARSON.

## Japan Wants the Best

Richmond, Virginia—(F.M.B.)—We are indeed happy to hear of the appointment of three new missionaries. We pray that they may be a great blessing to these people. I was also happy to hear of the young lady for the Kindergarten Training School. May I urge that she take at least one year of kindergarten training, and if possible two years, so that she may have a diploma from a recognized school. If our teachers do not hold diplomas in their special work, the government will not give our school any recognition. So you see it is very important that she be well prepared and have the necessary credentials. We now have a fine Japanese woman as head of the kindergarten work, but she is not strong. By the time a fully equipped young woman can come to us, we shall be needing her. I trust that you will see to it that the young woman has the preparation that will make her abundantly useful and capable.

We have bought a very suitable lot and have given the contract for a simple building. Because of prices and scarcity of material, this is an uncertain time to build, yet all felt that we could not retard the march of the King Eternal. The government officials have given permission, so we dare not delay longer.

Three Sundays ago we rejoiced to see ten of Seinan Gakuin teachers, college and high school students baptized. Others are inquiring the way. Do not fail to pray earnestly for the work He has committed to us here.—MRS. C. K. DOZIER.



# The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE

LESSON FOR SEPTEMBER 8, 1940

## Inviting Others to Worship God

THE LESSON: Psalms 67, 96 and 98. The printed text: Psalm 96.

THE GOLDEN TEXT: "O magnify the Lord with me, and let us exalt his name together" Psalm 34:3.

Another great musical and poetical masterpiece is our material for study today. The Psalm was part of the service of dedication of David's tabernacle. It is a call to worship God, to Israelites and to the Gentile nations. "Let us worship God," is its theme.

### I. LET US WORSHIP GOD, FOR WE SHOULD WORSHIP HIM.

1. Because of the rush and complexity of modern life, we need to worship God. Every additional duty and burden of each day acts as a force to pull us further from our stated periods of worship. But every one of these pulls makes more imperative the need that we take time to worship. At a quiet place near the Bok Tower at Lake Wales, Florida, there is an inscription which reads, "I come here to find myself. It is so easy to get lost in the rush of the world." The Christian needs to come to quiet places of worship at regular intervals for uninterrupted worship of the Lord, because life is too complex and demanding to face it without the "quiet times."

2. We ought to worship the Lord because of the downward pull of the things of the world. When one moves among men in the ordinary course of a day's work or pleasure there are so many things he sees, hears, and experiences which would drag down the level of his thinking from high things to low. Unless we get away from the froth and tawdriness of the things of the world, and worship God, there is little, if anything to lift up our thoughts and our ideals, and we will pay the price in thinking low and living low. We must worship God to counteract the downward pull of the world.

3. We need to worship God because of the bankrupt condition of our spiritual reserves. We are sometimes surprised when we see some man suddenly "go to pieces" spiritually when he faced a great crisis of life and lacked the spiritual reserves to sustain him in that time of trial. But we ought not to be surprised. No man can face spiritual crises unless he stores spiritual reserves. No man can store spiritual reserves apart from worshipping God. In worship he stores reserves against that crucial day that ultimately is coming to him, as to every man.

4. But we are obliged to worship God because "the Lord is great and greatly to be praised." "He is to be feared above all Gods," the Psalmist says, for "the Lord made the heavens; honor and majesty are before Him." The awesome majesty of God impresses the sensitive soul, as it did Isaiah, of which experience he tells in the sixth chapter of his prophecy. God alone of all the gods of earth is worthy of man's worship, but He is worthy, and one's soul is dull and insensitive indeed if he can see God at work in His world and in the hearts of men, and fail to be moved to fall down in adoration and worship before Him. Some come to church to see friends, some to hear good music, others to hear a sermon, and still others to get a spiritual "lift." These are all inadequate motives for church going. The real purpose of church attendance is in order to worship God. We can sympathize with the Scotsman, a regular worshipper in the services of his church where the great Guthrie was the preacher. One Lord's Day a visitor in the church sitting next to him said, "That man in the pulpit is not Guthrie, is he?" to which the Scots-

man replied, "I dinna ken and I dinna care. I came here to worship God!"

### II. LET US WORSHIP GOD AS WE SHOULD WORSHIP HIM.

1. Our worship of Him will surely be in an atmosphere of reverential awe. "The most important thing in a service is not what the minister says," Dr. Truett is wont to say, "but the atmosphere of that service." Nothing the minister can say is half so important as the atmosphere of the reverential awe which pervades real worship.

2. Let us worship with an offering of self and substance (v. 8).

3. Let us worship Him "in the beauty of holiness" (v. 9). "There must be a likeness of character in order that there may be intercommunication between personalities."

4. Let us worship by testifying of the Lord's goodness, greatness and power (v. 10).

5. Let us worship in a spirit of seeking the will of the Lord for ourselves. As with Isaiah, true worship climaxes with "Lord, what wilt thou have me to do." One does not worship when the climax of his act is in *feeling* good, but when it culminates in *doing* good.

## THY NEIGHBOR

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, and what win and preserve the heart and secure comfort.—Sir Humphry Davy, English chemist, 1778-1829.

Who is thy neighbor? He whom thou hast power to aid or bless;  
Whose aching heart or burning brow thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor whose eye with want is dim.  
Oh, enter thou his humble door, with aid and peace for him.

Thy neighbor? He who drinks the cup when sorrow drowns the brim;  
With words of high sustaining hope, go thou and comfort him.

Thy neighbor? 'Tis the weary slave, fettered in mind and limb;  
He hath no hope this side the grave; go thou and ransom him.

Thy neighbor? Pass no mourner by; perhaps thou canst redeem  
A breaking heart from misery; go share thy lot with him.

—Author Unidentified.

# The Young South

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

Dear Boys and Girls:

We are repeating our rules again, which are:

(1) The first rule, of course, is the same as would apply to any contest, the contestant must be neat with his or her work, must write a legible hand and spell correctly.

(2) The contestant must be under 17 years of age.

(3) The covers for your scrapbook can be like the instructions of our issue of June 20, or after your own design.

(4) Each scrapbook will be judged according to the arrangement of the material on the inside.

(5) The material on the inside is to be divided into sections for stories, letters, etc., using material that has appeared on the YOUNG SOUTH page since June 20, or that will appear until the Convention in November. Use only one side of the paper.

(6) Every person will be required to write a paragraph telling what the BAPTIST AND REFLECTOR means to them and to their family.

(7) The contestant does not have to be present at the Convention to win the prize. The scrapbooks are to be mailed in.

The first prize is going to be a Red Letter, Illustrated Holman Edition of the King James' Version of the Holy Bible. This Bible is self-pronouncing and arranged to show all the sayings of Christ in red letters. It carries a beautiful silk marker, has many full-page illustrations which will aid in the understanding of the scriptures, and maps and four thousand questions and answers on the Old and New Testament, including Epistles and Revelation Cross References. It has a New Practical Course in Bible Reading, a Scholars' Ready Reference Hand-Book of Biblical History, Tabular Chronologies, and specially arranged subjects. It has a beautiful morocco cover with round corners, and red under gold edges.

The second prize is a Holman pronouncing edition of the King James' Version of the New Testament, with many full-page illustrations in color. It has a beautiful imitation leather cover and carries a copy of The Golden Rule and The Lord's Prayer in the front, with gold edges.

Either of these prizes is well worth working for.

The scrapbook winners are to be decided upon by a committee at the Baptist State Convention, at Johnson City, Tennessee, in November.

*Aunt Polly*

## Sick-a-Bed Games

By RUTH WILES

### Fishing Game

HERE are some more ways to amuse yourself when you are sick in bed.

The fish for this game are made out of peanut shells. Crack a peanut lengthwise, and use the halves for fish, putting a fine wire across the center of each, from one side to the other, like the handle of a basket. Now tie a string to a small stick or pencil, and put a bent pin on the end of that. If it is convenient to use a pan of water, you can put the peanut fish in that, but if that is not easy when you're in bed,

you can have the peanuts in a deep box, or even on the floor beside the bed.

## Another Sick-a-Bed Game

By RUTH WILES

### Shadows on the Wall

IF YOU CAN HAVE the right light in your bedroom, and you are able to move your arms about, you can figure out many different ways to make shadow pictures on the wall. You should have only one light in the room, and that light should be fairly close to your hands. To make a dog's head, you can put your right hand straight out with fingers stretched, all close together except the little finger, and the thumb sticking up straight. Now put your left hand between the upstanding thumb and horizontal fingers. Try making other animals in this way.

## Birthday Moccasins

By ELSIE GRANT HENSON

WE'VE TRAVELED FOR MILES and miles in pueblo land and haven't found a friend yet," Ted said to his sister, Jean. They were standing in front of a beehive oven in the Indian village. "Look, an Indian boy is coming," Ted whispered to Jean.

"Please buy," Little Bear, the Indian boy, held up a tiny red jar.

"How pretty!" Jean said, taking the jar in her hands. "It has long and short lines at the top."

"They are for rain," Little Bear said.

It was then that Ted remembered tomorrow would be Jean's birthday. If she liked the little jar, he would buy it for her gift. His father had given him a new dime that morning.

As Jean went closer to look inside the beehive oven, Ted spoke aside to the Indian boy. "Yes, I want the jar. I have a dime—why, it was in this pocket," Ted frowned. "But it's gone! Maybe it slipped out when I bent over to look inside the oven!"

"I will ask Mother," Little Bear said, and hurried away to his house made of sun-dried bricks.

"Here she comes," Jean spoke aside to Ted. "What a pretty red shawl she wears."

Ted watched Little Bear's mother pick up a forked wick. She began raking the ashes at the door of the oven.

"Please, would you tell us how the bread is baked?" Jean asked.

"She heats the oven hot with a cedar-wood fire," Little Bear explained. "Then she rakes out the coals and puts the loaves inside."

"I shut the oven up tight with this big stone," the Indian mother went on.

"I know the bread is good," Ted said. Then his face grew long as he saw the Indian woman had stopped raking ashes. His dime was not there.

"I suppose it was lost before I came to the oven," he said sorrowfully. "Jean, we must go. I hear Father calling."

"Do you play in the games tomorrow?" Jean asked Little Bear before she turned to follow Ted.

"Yes," the boy's face lighted. "Will you be there?" he looked at Ted.

"We want to see all the games," Ted's face brightened. "It'll be nice to see you again. Goodbye, Little Bear!" Then Jean and Ted hurried away to the waiting car.

On the way to the next pueblo they were to visit, Ted kept wondering how he could buy Jean a birthday gift. All his allowance was gone, and the dime was lost. But he could not figure out a way.

Next day as they walked up the street of the town where the Indian games were to be held, Ted kept looking for Little Bear. Indian boys and girls were dressed in bright yellow and red blouses with dark trousers and skirts. It was during the parade that Ted saw Little Bear. He was riding down the street in a wagon beside his father. Ted waved but the brown-faced boy did not see him.

When Ted and Jean went to the park where the Indian games were to be held, they were delighted to see Little Bear win in the first relay race.

"Fine, Little Bear," Ted ran to greet his Indian friend. "I'm glad you won."

To Ted's surprise the Indian boy reached into his pocket. He took something shiny from it.

"I found it where you got out of the car," he told Ted. "I looked a long time before I found it."

"Thank you," Ted smiled. "Did you bring the little red jar? I want it for my sister's birthday."

"No," Little Bear shook his dark head. "It is fifty cents. But here is something I hope you'll like. My big sister made them." Out of his pocket he took a tiny pair of moccasins. They were made of soft buckskin with little beads on top.

"They'll just about fit Jean's doll," Ted said. "Are they only a dime?" As Little Bear nodded, Ted placed the coin back in the boy's brown hand.

"What are you boys talking about?" Jean asked curiously, coming to stand beside her brother.

"Your birthday gift," Ted smiled, placing the moccasins in her hand.

"Oh, aren't they pretty!" she exclaimed. "They'll fit Lucinda, I'm sure. Thank's a lot, Ted."

"Better thank Little Bear," Ted said. Then he heard his father calling.

"Goodbye," Ted told the Indian boy. "I hope we see you again next summer. Thanks for helping me," Ted added, as he started toward his father's car. Jean followed with her tiny moccasins.

As Jean and Ted rode out of pueblo land, Ted saw his sister still holding the moccasins in her hand.

"You did find a friend in pueblo land, Ted," she said, smiling at her brother.

"Yes, Little Bear was a big help," Ted admitted. "He thought of your birthday moccasins."

As they rode on, Ted was planning to write his new friend a letter. Perhaps later, if he saved some of his allowance, he could send Little Bear a gift.

—Story World.

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# 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!"

## A Great Gain

MANY SUNDAY SCHOOLS in Tennessee are "Going on in Enlargement." We are exceedingly grateful to God and to all who have had something to do with the gains made in Sunday school enrolment in 1939.

### What Shall We Do in 1940?

1. Go after church members not in Sunday school. Every church in the state is urged to check its Sunday school roll against the church roll. Make a list of all resident church members not in Sunday school giving names, address and age. Assign these prospects to classes according to age and urge the teacher and class members to go after them.
2. Follow-up Vacation Bible School pupils. Every boy and girl who attended your Vacation Bible School is a prospect for your Sunday school, if he is not already a member. Many churches are increasing the Sunday school enrolment by taking advantage of this opportunity.
3. Take a religious census. Every church should take a census every year. We do not only find many good prospects but we also keep the people in the spirit of work through visitation.

## TENNESSEE GAINS IN SUNDAY SCHOOLS — 1939

This information was received from Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information, Baptist Sunday School Board.

Associations	Enrolled 1939	Enrolled 1938	Gains 1939
Beech River	3,356	3,429	73—loss
Beulah	3,963	3,622	341
Big Emory	7,554	6,284	1,270
Big Hatchie	3,820	3,897	77—loss
Bledsoe	1,871	1,680	191
Campbell	3,993	3,160	833
Carroll	1,839	1,819	20
Chilhowee	7,441	6,878	563
Clinton	5,850	5,936	86—loss
Concord	2,592	2,392	200
Crockett	1,571	1,557	14
Cumberland	2,237	2,300	63—loss
Cumberland Gap	3,732	3,721	11
Duck River	3,539	3,190	349
Dyer	3,755	3,496	259
East Tennessee	3,084	2,887	197
Enon	497	375	122
Fayette	796	816	20—loss
Gibson	5,818	5,593	225
Giles	898	864	34
Grainger	3,064	3,289	225—loss
Hardeman	2,627	2,414	213
Hiwassee	790	813	23—loss
Holston	14,846	13,653	1,193
Holston Valley	3,194	2,886	308
Indian Creek	822	1,180	358—loss
Jefferson	3,578	3,261	317
Judson	702	641	61
Knox	24,642	23,236	1,406
Lawrence	2,187	1,910	277
Madison	6,906	6,574	332
Maury	1,901	1,790	111
McMinn	6,580	6,472	108
McNairy	1,212	1,500	288—loss
Midland	1,849	1,785	64
Mulberry Gap	3,757	3,449	308
Nashville	19,302	16,901	2,401
New River	2,097	2,174	77—loss
New Salem	1,316	1,300	16
Nolachucky	4,361	4,466	105—loss
Northern	1,097	1,129	32—loss
Ocoee	22,594	21,815	779
Polk	3,680	3,216	464
Providence	3,381	3,176	205
Riverside	3,060	2,465	595
Robertson	4,045	4,090	45—loss
Salem	2,061	1,778	283
Squatchie Valley	1,487	1,463	24
Sevier	5,087	4,452	635
Shelby	22,364	20,559	1,805
S. W. District	969	776	193
Stewart	965	704	261
Stockton Valley	414	832	418—loss
Stone	2,458	2,158	330
Sweetwater	6,567	5,388	1,179
Tennessee Valley	1,987	2,054	67—loss
Union	1,246	1,152	94
Watauga	7,412	5,903	1,509
Weakley	2,023	1,907	116
Western District	2,198	1,855	343
William Carey	2,317	2,013	304
Wilson	2,802	2,594	208
Wiseman	513	578	65—loss
Non-reporting	1,228	2,430	1,202—loss
Mission S. S. not affiliated with Association	800	493	307
Total	276,724	258,570	18,154—gain

648

Vacation Bible Schools

648

## October is Training Month

Have you set the date for Sunday school training school? What book are you planning to study? Who are your teachers?

## Three Regional Sunday School Conferences

Listed below are three regional Sunday school conferences meeting this week. The purpose of these meetings is to plan the year's work with special emphasis on Fall Training Program.

South Central Region, Mt. Pleasant Church, August 26, Rev. Lucius Hart, Regional Supt.

North Central Region, Greenfield Church, August 28, Mr. N. D. Guy, Regional Supt.

Central Region, Lebanon Church, August 30, Rev. W. P. Davis, Regional Supt.

## Knox County Association

Knox County is planning a Sunday School Enlargement campaign for the week of September 15. Very definite plans are being made for enlisting a large number of the churches.

Correction in list of Training Course books last week: Instead of a *Departmental Book on Administration* as listed in group 4, it should be in group 6.

## New Promotion Day Programs Ready

The new Promotion Day programs are ready for distribution. Please write to your State Sunday School Department for copies of this program.

It is hoped that every Sunday school in the state will observe Promotion Day, September 29. This is a very important part of the Sunday school program.

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# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

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Director

MISS ROXIE JACOBS

Junior-Intermediate Leader



MISS RUBY BALLARD

Office Secretary

LAWRENCE NEWMAN

Convention President

## Goals and Achievements

LAST WEEK the goals and achievements for four of our regions were run. This week we publish the goals and achievements for the other four regions in the state. You will have one more month to reach your goals. Will your association be one to reach every one of its goals? The numbers that are in black-face type are goals that have already been reached.

### EASTERN REGION

1st Column: Goals from October 1, 1939 to October 1, 1940  
2nd Column: Attained from October 1, 1939 to July 1, 1940

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Campbell	8	3	2	0	4	1
Chilhowee	10	17	3	1	1	7
Clinton	7	14	2	1	2	1
Cumberland Gap	10	2	2	0	2	0
Knox County	25	17	15	6	5	2
Midland	5	1	3	0	2	0
Northern	3	0	2	0	1	0
Providence	5	1	2	2	0	1
Sevier	5	4	3	0	1	1
Sweetwater	8	5	3	1	2	1

### NORTH EASTERN REGION

1st Column: Goals from October 1, 1939 to October 1, 1940  
2nd Column: Attained from October 1, 1939 to July 1, 1940

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
East Tennessee	10	7	9	4	3	3
Greaser	5	12	7	0	2	3
Holston	15	29	10	5	2	7
Holston Valley	5	2	2	0	1	1
Jefferson	5	5	15	12	1	1
Mulberry Gap	5	0	1	0	2	0
Nolachucky	8	7	15	8	2	3
Watuga	12	12	10	4	2	5

### WEST CENTRAL REGION

1st Column: Goals from October 1, 1939 to October 1, 1940  
2nd Column: Attained from October 1, 1939 to July 1, 1940

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Beech River	5	1	2	0	1	0
Giles	4	0	1	0	1	0
Indian Creek	2	2	1	0	0	1
Lawrence	5	2	3	0	0	0
Maury	5	4	5	0	2	1

### NORTH WESTERN REGION

1st Column: Goals from October 1, 1939 to October 1, 1940  
2nd Column: Attained from October 1, 1939 to July 1, 1940

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Beulah	5	8	3	4	2	1
Carroll County	3	7	3	1	1	2
Crockett County	4	3	1	0	1	2
Dyer County	5	11	2	0	2	0
Gibson County	8	8	5	0	1	2
Southwestern District	0	3	0	0	0	1
Weakley County	3	0	1	0	1	0
Western District	7	4	3	1	2	0

## West View Church, Knoxville

Mrs. G. F. Bayless of Knoxville taught a good class in the B.A.U. Manual at West View Baptist Church. An average attendance of 21 was maintained each night. Eleven took the examination and merited awards.

not reached by other churches and it was through his active work and contribution both in time and money that the Huntland Baptist Church was organized in his home in December, 1919, and was ever dear to his heart. Brother Hall will be greatly

missed in this church and community.

Besides his companion he leaves two sons and two daughters, three grandchildren and two great-grandchildren.

May God's grace be with the bereaved ones.

## Spring Hill Church, Gibson Association

Mr. N. D. Guy, Sunday School Superintendent for the Gibson County Association, has just recently done some extension Training Union work at the Spring Hill Church in the organizing of three new unions and the Training Union. Officers elected were: Director, Mr. Floyd Roberts; President of Young People's Union, Miss Joe Patterson; Leader of Intermediate Union, Mr. Eugene Luckey; and Leader of Junior Union, Mrs. Howard Lett.

1833

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## IN MEMORIAM

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

### REV. W. T. HALL

Rev. W. T. Hall died at his home in Huntland, July 2, 1940, age 71. After several months of ill health and patient suffering, God saw fit to remove Brother Hall to a better home.

He became a Christian in early life. In 1907 was ordained to the ministry of the Baptist church and has served various pastorates in Alabama and Tennessee since that time.

He was instrumental in organizing several churches in rural districts that were



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# WOMAN'S MISSIONARY UNION

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 Young People's Secretary  
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 Office Secretary

## Fall and Winter Young People's Rallies

FOR MORE THAN A YEAR we have been looking forward to the associational Young Peoples' Rallies which will be held during the months of September, October, November, December and January. The plan of the meetings is to take a missionary into every association in the state and to have conferences for the young people, their leaders and the members of the Women's Missionary Societies. The afternoon program will include a study of methods of Woman's Missionary Union and some presentations by the young people. The evening will be a great missionary rally with home and foreign missionaries speaking. We expect the supper hour to be one of happy fellowship.

The purpose of these meetings is to secure a better understanding of the methods of our missionary organizations and to take into every association a missionary. These meetings will be informational as well as inspirational, and we expect the co-operation and support of pastors as well as all the members of our churches.

Some of the missionaries who have already been secured for these meetings are Miss Ruth Ford, Mrs. Emmett Ayers, Rev. and Mrs. C. J. Lowe, China; Miss Marjorie Spence, Chili; Miss Wilma Bucy, and Dr. J. F. Plainfield, Home Mission Board.

The suggested program for these meetings is given below, also the dates and places which have definitely been arranged. All of the associations have not been heard from as yet.

### SUGGESTED PROGRAM FOR FALL MISSIONARY RALLY

Theme: *We've a Story to Tell to the Nations.*  
 4:00—Hymn, "We've a Story to Tell to the Nations."

Devotional—A Wonderful Story. John 3:16, by a Y.W.A. member.

Prayer for one on prayer calendar.

Recognition of visitors, auxiliaries, churches and A-1 auxiliaries.

4:45—Conferences, to tell the story more effectively.

For Sunbeam Band Leaders.

For Girls' Auxiliary members and counselors.

For Royal Ambassador Chapter members and counselors.

For Young Woman's Auxiliary members and counselors.

For Third Vice-Presidents.

For Women's Missionary Society officers and members.

5:45—Reports of Focus Weeks by Third Vice-Presidents or Counselors.

Reports of camps and houseparties by those who attend.

6:00—Supper and Fellowship.

7:00—Hymn: "How Firm a Foundation."

Devotional—Use scripture memorized in Stewardship Education Plans.

Recognize G.A.'s and R.A.'s who have attained the different Ranks and Forward Steps and let them tell of the requirements.

7:45—Special music.

Missionary address.

8:30—Dismissal.

Saturday meetings will begin at ten o'clock with conferences and missionary messages throughout the day. On Sundays the meetings

will be held in the afternoons, some have requested the missionary to speak at the morning services.

### YOUNG PEOPLE'S RALLIES IN SEPTEMBER

September 4—Western District, Paris First Church.

September 5—Carroll, McKenzie.

September 6—Beech River, Rock Hill.

September 7—Gibson, Humboldt.

September 8—Weakley.

September 9—Beulah, Union City.

September 10—Nashville, First Church.

September 11—Cumberland, Clarksville First Church.

September 18—Crockett.

September 19—Hardeman, Bolivar.

September 20—Fayette, Somerville.

September 21—McNairy, Selmer.

September 22—Lawrence, Loretto.

September 23—Indian Creek, Savannah.

September 24—Giles, Pulaski.

September 25—William Carey, Fayetteville.

September 26—Maury, Columbia, Second Church.

## How One Y.W.A. Did It

August 16, 1940.

Dear Miss Bruce,

We thought you would be interested in the way the Y.W.A. of the First Baptist Church, Paris, observed Focus Week.

On Sunday, August 4, we sat together at the morning service at our church. One of the hymns used was, "O, Zion Haste." When the hymn number was announced, our pastor told that this is the Y.W.A. hymn and gave special recognition to our group, having us to stand before the rest of the congregation stood to sing. He also preached a fine missionary sermon.

On Monday afternoon prospective members for the Y.W.A. were visited and invited to come to our program meeting.

The time for our regular program meeting was Tuesday night. We met at the home of our counselor, Mrs. M. A. Morris, with twenty-five members and visitors present and one new member. Our program was about the W.M.U. Training School. This was presented by Zenona Faust and Annie Rogers, both of whom graduated from the Training School in May. We wonder if any other Y.W.A. was as fortunate as we in having two Training School graduates to give their program.

Our pastor was away in a revival meeting on Wednesday night and was very glad to have the Y.W.A. to have charge of prayer meeting. We presented a part of a program on Prayer and Bible Study, which was worked out at the Training School last year. It consisted of still life pictures with scripture and music.

Thursday night we had our study course with twenty members and visitors present. Miss Katie Mae Sewell, secretary of the First Baptist Church, Jackson, very interestingly taught the book, "Japanese Youth Faces Life," by Dorothy Carver Garrett. We used Japanese decorations. Supper was served at the church. Part of it was furnished by the circle of the W.M.U. which sponsors the Y.W.A. and by the Young People's Leader.

On Friday afternoon we carried fruit juices and magazines to two young women who are sick.

We are feeling very happy over our Focus Week and knew that you would too. There

was splendid co-operation in planning and taking part in each day's activities. We feel that the church is more conscious of the Y.W.A. now, and that the Y.W.A., as a whole, has taken on new life.

I am enclosing a copy of our program for the week.

Sincerely,

RUTH ROGERS.

## Book Reviews

*Shulamith* by Dr. T. E. P. Woods, Head of Bible Department, McCallie School, Chattanooga, Tenn. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Pp. 72. 75c.

Dr. Wood takes one of the most difficult of all the books of the Bible, the Song of Solomon, and gives us a literal interpretation. This book has been a puzzle to thousands of commentators; criticized, misunderstood, and a rock of offense to many whose hearts are not pure.

Dr. Woods brings out the beautiful love story which gives full and complete understanding to the book. He also believes that the story, while not an allegory, is yet a beautiful illustration of the church separated from her Lord, and waiting with longing love for the day when He will appear, and the marriage be celebrated. In the meantime, she is subject to the wooing of the world; her way is beset by temptations to forsake her first love and walk in the way of carnal pleasure.

A very interesting and suggestive study of this difficult book. H. G. L.

*Securely Guarded* by W. W. Weeks. Published by Broadman Press, Nashville. Price \$1.00.

In another volume Miss Nan Weeks has given to the public more fruits of Dr. Weeks' forty-three years as a minister. Three volumes have been published already.

This book has fourteen messages, "selected from more than three hundred heretofore unpublished manuscripts." Surely these sermons are the result of a great deal of thought and meditation and prayer. They make one think, and sometimes wonder concerning some statements made. Readers will appreciate the simplicity of expression, the clearness of outline, the well selected illustrations. Ministers will notice the applied principle of homiletics. A thorough reading and study will stimulate faith and encourage better living.

T. C. Meador.

*Militant Christianity* by R. C. Campbell. Broadman Press, Nashville. Price \$1.00.

This volume is by the able Executive Secretary of the Baptist General Convention of Texas. It is one of several books by the same author. There are eleven messages, such as "The Militant Message," "The Militant God," "The Militant Christ," etc. It is highly probable that many preachers will read the book. They will find the sermon "The Militant Preacher" one of the very best, one that will challenge the best in us.

Many good things are said, among them, "An imperative need of the day is a more militant spirit in our work for Christ... Militant Christianity is the only type of religion that will enable us to transcend today and transform tomorrow."

It will prove to be a joy and a benefit to read this "militant" message.

T. C. Meador.

BAPTIST AND REFLECTOR

## How Men Stand

By ROBT. S. TINNON, *Superintendent  
Tennessee Anti-Saloon League*

WE FELT IN VIEW of the fact that a referendum was held in Tennessee in 1937, with the people expressing themselves at the ballot box by a 70,000 majority dry vote, we had a right to expect that the last Legislature should not repeal the Prohibition laws of Tennessee. But the laws were repealed.

It is perfectly obvious that there is not a general spirit of satisfaction throughout the State as to the condition of lawlessness prevailing since the repeal of the prohibition laws. Notwithstanding the fact that efforts have been put forth by the State Highway Patrol to enforce the law, yet bootlegging is thriving. As a matter of fact, bootlegging always thrives under a licensed system and the people are beginning to realize this.

Already a number of candidates have announced who are dry, and we have every reason to believe that the good people of the State of Tennessee are going to see to it that they are represented in the next Legislature by men who can be depended upon under all circumstances to stand against the iniquitous liquor traffic. For the benefit of the friends of prohibition, we are giving the official vote of the members of the last Legislature on the liquor law, as is recorded in the journals of the Senate and House.

### SENATORS

Name	County	Vote
Brooks	1 (Carter, etc.)	Dry
Buckles	2 (Hawkins, etc.)	Dry
Carlen	3 (Campbell, etc.)	Dry
Fain	4 (Blount, etc.)	Dry
Chandler	5 (Knox)	Wet
Carey	6 (Knox)	Dry
Lindsay	7 (Anderson, etc.)	Wet
Bean	8 (Hamilton)	Wet
Greer	9 (Bledsoe, etc.)	Wet
Holladay	10 (Clay, etc.)	Dry
Doak	11 (Franklin, etc.)	Wet
Hutchinson	12 (Cannon, etc.)	Wet
Chambers	13 (Smith, etc.)	Dry
Brown	14 (Macon, etc.)	Dry
Broome	15 (Montgomery)	Dry
Lovelace	16 (Davidson)	Dry
Newman	17 (Davidson)	Wet
Motlow	18 (Bedford, etc.)	Dry
Wasson	19 (Lincoln, etc.)	Dry
Loveless	20 (Lewis, etc.)	Wet
Thomason	21 (Cheatham, etc.)	Wet
Rhac	22 (Giles, etc.)	Wet
Stone	23 (Dickson, etc.)	Dry
Bramley	24 (Carroll, etc.)	Wet
Bledsoe	25 (Chester, etc.)	Wet
Vise	26 (Benton, etc.)	Dry
Garner	27 (Gibson)	Wet
Moore	28 (Lake, etc.)	Dry
Craig	29 (Crockett, etc.)	Wet
Maxwell	30 (Shelby)	Wet
Mosby	31 (Shelby)	Wet
Kinkle	32 (Shelby)	Wet
Stratton	33 (Shelby)	Wet

### DIRECT REPRESENTATIVES

Name	County	Vote
Parker	Bedford	Dry
Nichols	Blount	Dry
Northeast	Cannon	Wet
McLemore	Carroll	Dry
Melton	Chester	Wet
Hatfield	Claiborne	Wet
O'Dell	Cocke	Dry
McMahan	Coffey	Dry
Stallings	Crockett	Wet
Briley	Davidson	Wet
Cavert	Davidson	Wet
Davis	Davidson	Wet
Foley	Davidson	Wet
Frey	Davidson	Wet
Richardson	Davidson	Wet
Ervin	DeKalb	Wet
Brown	Dickson	Wet
Hurt	Dyer	Wet
Wilson	Fayette	Wet
Vanzant	Franklin	Dry
Webb	Gibson	Dry
Hunt	Gibson	Dry
Sands	Giles	Dry
Bewley	Greene	Dry
Coleman	Hamilton	Dry
Grubb	Hamilton	Wet
Ragon	Hamilton	Dry
Wilson	Hardeman	Wet
DeFord	Gardner	Dry
Testerman	Hawkins	Dry
Estes	Haywood	Dry
McGehee	Henry	Wet
Brown	Hickman	Wet
Pippin	Jackson	Wet
Allor	Knox	Wet
Badgett	Knox	Dry
Haynes	Knox	Dry
Lynn	Lauderdale	Wet
Reavis	Lawrence	Dry

Fowler	Lincoln	Wet
Taylor	McMinn	Dry
Jones	McNairy	Wet
Midyett	Madison	Wet
Townsend	Madison	Dry
Cameron	Marion	Wet
Gates	Marshall	Dry
Williams	Mauzy	Wet
Kennedy	Monroe	Dry
Dunbar	Montgomery	Wet
Latimer	Obion	Dry
Robert	Overton	Wet
Billrey	Putnam	Wet
Crumbless	Roane	Wet
True	Robertson	Wet
Martin	Rutherford	Dry
Butler	Sevier	Wet
Brown	Shelby	Wet
Caruthers	Shelby	Wet
Crump	Shelby	Wet
Johnson	Shelby	Wet
Nicholson	Shelby	Wet
Percy	Shelby	Wet
Tillman	Smith	Dry
Beasley	Smith	Dry
George	Stewart	Wet
O'Dell	Sullivan	Dry
Brown	Sumner	Dry
Walker	Tipton	Wet
Brown	Warren	Dry
Tipton	Washington	Dry
Grimes	Weakley	Dry
Mitchell	White	Wet
Whitfield	Williamson	Wet
Graves	Wilson	Wet

### FLOTIERIAL REPRESENTATIVES

Name	District	Vote
Robinson	1 (Carter, etc.)	Dry
Moore	2 (Hawkins, etc.)	Dry
Gouge	3 (Greene, etc.)	Dry
Bales	4 (Hamblen, etc.)	Dry
Brooks	5 (Grainger, etc.)	Wet
Cross	6 (Campbell, etc.)	Dry
Buxton	7 (Knox, etc.)	Wet
Calloway	8 (Knox, etc.)	Wet
Denton	9 (Bradley, etc.)	Wet
McGinness	10 (Meigs, etc.)	Dry
Hogue	11 (Bledsoe, etc.)	Wet
Donoho	12 (Clay, etc.)	Dry
Graves	13 (Macon, etc.)	Dry
Jackson	14 (Bedford, etc.)	Dry
Hammond	15 (Giles, etc.)	Dry
McKinney	16 (Bedford, etc.)	Dry
Askew	17 (Giles, etc.)	Dry
Doyle	18 (Cheatham, etc.)	Wet
Lashlee	19 (Houston, etc.)	Dry
Crider	20 (Humphreys, etc.)	Wet
Austin	21 (Benton, etc.)	Dry
Gleaden	22 (Carroll, etc.)	Wet
Ellis	23 (Henderson, etc.)	Wet
Cole	24 (Dyer, etc.)	Wet
	25 (Lauderdale, etc.)	Wet
	26 (Wayne, etc.)	Wet
	27 (Fayette, etc.)	Wet

## Book Reviews

**Simple Salvation** by Llew C. Northern.  
Broadman Press, Nashville, Tenn. 107 pp. \$1.00.

A series of sermons that have been preached by the author in many revival meetings. They are simple, direct appeals to men to accept Christ and to serve Him through His Church. One is impressed that these are earnest heart-felt messages that have issued forth from a busy Shepherd's heart. The plan of salvation is made perfectly clear, and back of it all God's initiative in the quest for man is emphasized in most earnest and convincing fashion. The response of man to the call of God and the privilege of men in bringing others to Christ are the topics of several of the strongest sermons. We feel that these are the type of sermons that are bringing results in our churches today. They are a distinct contribution to sermon literature.

H. G. L.

**To These Also** by Bertha B. Moore. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. pp. 216. \$1.00.

Another fascinating religious novel by the gifted author, Bertha B. Moore. Cuba comes alive to us as we read "To These Also."

There was nothing in Marcos Carvajal's youthful life to indicate that he would rise above the depressing routine of the Cuban poor. The house that sheltered the family of six was small and ill

kept. The food was poor and inadequate. Superstition and fear had woven a prison for their minds and spirits.

But Marcos' meeting with the "foreign senorita" marks the beginning of a change, not only for him but for the entire family as well.

How Marcos finds freedom and light in the Christian faith and how his horizons are amazingly broadened by a succession of enriching and joyous experiences is told with skill in this fascinating story by Bertha Moore.

This is an interesting, helpful, informing, and inspiring story that can be read with profit both by the old and the young. We would especially recommend it for our young people.

H. G. L.

**The Major Message of the Minor Prophets** by Dr. J. W. Storer, Pastor of the First Baptist Church, Tulsa, Okla. Broadman Press, Nashville, Tenn. pp. 188. \$1.00.

Here is a great expositional sermon on each of the much neglected Minor Prophets. Each is made to live before the reader: the facts of his life, the characteristics of his times, the content and spirit of his message. Though they lived some twenty-five hundred years ago, what they had to say is set forth as full of rich meaning now as it was then. Every sermon magnifies the prophetic office, past and present. In most emphatic terms he diagnoses the ills of our day and calls for both intelligence and courage in the modern pulpit.

This is a volume of sermons that might be read with great pleasure and profit by every minister of the Gospel. One of the very best of the many good books that are coming forth from the Broadman Press.

H. G. L.

**The Gist of the Bible, Book by Book**, by Alvin E. Bell. Zondervan Co. \$1.00.

The author is the pastor of the Glenwood Lutheran Church of Toledo, Ohio. This is a very fine book, and is a second edition. Any one who reads it will not be surprised at that. Bible students will be helped by it, because it gives them a summary of what they have been trying to get. Those who are only casual readers of the Bible will find an enlightenment and suggestiveness that will help them to dig on down after finding these nuggets on the surface. The reviewer remembers to have heard A. C. Dixon say that he preached a sermon on each book of the Bible on consecutive Sundays, just giving summaries of the truths contained. This book is a germinating seed bed for something like that.

Take for instance: First Samuel—Three Biographies: Samuel is second only to Moses among all Old Testament characters. He is the last of the judges and the first of the prophets. He is a tribute to the maternal influence of his godly mother.

Saul is the most disappointing character of the Old Testament. Never did a young man enter upon his life work with brighter prospects. And never did a youth so thoroughly prostitute his advantages.

David "was a man after God's own heart, the noblest of all the kings of Israel. He was necessarily a man of war. But all his campaigns were waged in the spirit in which as a youth he went forth to meet and slay the Philistine giant: 'I come to thee in the name of the Lord of hosts, the God of the armies of Israel.'" J. R. Chiles.



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In a Youth Revival in Calvary Baptist Church, Alexandria, La., Charles R. Shirar, pastor, in which the preaching was done by Paul Brooks, of Leath, Texas, and Baylor University, there were 26 additions and many rededications to service. The church called for the ordination of the Youth Week pastor, M. C. Kelly, and he will enter one of the Seminaries in September.

—BAR—

Pastor Marvin D. Miller and the Rutherford Baptist Church have been assisted in a recent revival in which the preaching was done by S. R. Woodson, pastor of the First Church, Humboldt, and in which there were 11 conversions, all of whom united with the church, and 2 additions otherwise.

—BAR—

The book, "Old-Time Revival Sermons," by M. P. Hunt, which was recently reviewed in the BAPTIST AND REFLECTOR by Secretary John D. Freeman, sells for \$1.00. The price not being stated, it was not indicated in the review.

—BAR—

Sunday, September 8, Westvue Baptist Church, Murfreesboro, O. L. Nolen, pastor, will dedicate its house of worship. Besides local speakers, Secretary Freeman and the editor are to be present, and preach during the day.

—BAR—

James M. Gregg, New Market, recently assisted Pastor Shields Webb and the First Chilhowee Baptist Church, Seymour, in a gracious revival in which there was a total of 16 conversions and renewals. Plans are under way to build a new house of worship.

—BAR—

On a recent Sunday, just before Pastor J. R. Kyzar, of Grandview Church, Nashville, was to begin his sermon, A. R. Baker, general Sunday School Secretary, obtained consent to take a few minutes of the pastor's time and read some splendid and appropriate resolutions concerning Pastor and Mrs. Kyzar in celebration of the thirteenth anniversary of Bro. Kyzar's pastorate. The resolutions were promptly and enthusiastically adopted by the church.

—BAR—

## Luther Holcomb Ordained

Luther Jenkins Holcomb, only son of Dr. and Mrs. T. L. Holcomb of the Sunday School Board, was ordained to the full work of the Gospel ministry at the First Baptist Church of Nashville, Tennessee, August 14, with the following ordaining council taking part: Drs. W. F. Powell, Prince E. Burroughs, Homer L. Grice, N. R. Drummond, Clifton J. Allen, Walter M. Gilmore, and his father, who preached the ordination sermon. Brother Holcomb has accepted the call to the pastorate of the First Baptist Church of Durant, Oklahoma, a church of more than 1,500 members, located in a strategic center, and will begin his work there September 1.—Walter M. Gilmore.

—BAR—

It will require at the very least 14,396 to give student service positions to those who are already enrolled for the next session at the Baptist Bible Institute. These positions cover usually fifteen hours of work each week and pay the students \$15.00 per month on their expenses. Any individual, class, society, or church giving such help does five fine things: 1. Aids an eager and worthy student. 2. Helps the Bible Institute train workers. 3. Places another witness in this great mission field. 4. Makes an eternal investment in Christian character and service. 5. Strengthens our Baptist work at home and to the ends of the earth.

—W. W. HAMILTON, President.



MISS GEORGIA  
MAE OGBURN

Miss Georgia Mae Ogburn, graduate W. M. U. Training School, Louisville, and of Blue Mountain College, who sailed last week for Santiago, Chile, to establish a W. M. U. Training School there and to become its first principal.

Rev. H. H. Stenbridge, pastor Friendship Baptist Church in Western District Association in connection with the pastorate of the First Church, Paris, conducted a revival in the former church July 28-August 3, with Rev. R. L. Newman, Jr., leading the singing, in which there were 11 additions, 9 of them by baptism. As temporary pastor of Bird's Creek Church, Whitlock, he led a revival there August 4-10, with Rev. Frank Robbins leading the singing. In spite of the tragedy of the sudden death of the young son of Mr. Robbins the first day of the meeting, services were continued with Mr. Robbins continuing his work. There were 33 additions to the church, 30 of them by baptism.

—BAR—

Pastor O. C. Cooper, of Greenfield, has been in two good revivals recently, one at Ralston and the other with Pastor W. C. Agnew and China Grove Baptist Church, near Rutherford, in which there was an old-fashioned revival of the church members. For the third year he will do his own preaching in the revival at Greenfield, beginning September 8. The church has just purchased and paid for 100 *Broadman Hymnals* published by the Sunday School Board, which he says is "one of the best church books on the American market."

—BAR—

## Ridgecresters' Club

By MARGARET HOSKINS, President of  
Knox County Y.W.A.

The first meeting of the Ridgecresters' Club, sponsored by the Knox County Young Woman's Auxiliary, was held on Friday evening, August 16, at the S. & W. Cafeteria. It was very encouraging to have at this first meeting, an attendance of twenty-five.

The purpose of the Ridgecresters' Club is to promote interest in the Young Woman's Auxiliary Camp at Ridgecrest, North Carolina, to provide a medium through which those who have attended can "talk over their experiences," and to aid those girls who are planning to attend the camp for the first time.

The club will be composed of girls who have attended any Y.W.A. Camp at Ridgecrest or those who are interested in ever attending one of these camps.

The next meeting, which is for the purpose of organization, will be held at the home of Mrs. Pauline Griffin, 116 Island Home Blvd., on Friday evening, September 13.

## Book Reviews

**The Ten Commandments for Today** by J. B. Rounds, D. D., Pastor of Crestwood Baptist Church, Oklahoma City, Okla. Published by Zondervan Publishing House, Grand Rapids, Mich. Pp. 160. \$1.25.

The thesis of this book is a call back to the foundation of spiritual values, moral principles, a sense of honor, honesty, and integrity. The author sets forth that the ten commandments are as fundamental in social order as are the axioms of mathematics in the physical sciences. The ten

commandments are practical, adequate, and binding today.

The book is divided into three parts: Part I. The Law is Spiritual. Part II. Ten chapters on the ten commandments. Part III. The Law Dissolved in Christ.

This is a carefully arranged and well written series of messages on the Ten Commandments and their relation to present day Christians. The author is adept at making modern applications which make his messages interesting and practical. Twelve splendid sermons carefully outlined with choice poetical selections and effective illustrations. We most heartily commend this book to our brethren.

H. G. L.

## BRIEFS CONCERNING THE BRETHREN Called and Accepted

D. F. Putnam, Polkville, N. C.  
Edward V. Winder, First Church, Herkimer, N. Y.

D. C. Bandy, Edgefield Church, Waco, Texas.

Claude B. Bowen, Calvary Church, Jackson, Miss.

W. B. Huntsberry, First Baptist Church, Gilmer, Texas.

V. M. Cloyd, Highland Church, Waco, Texas.

## Resigned

Harry F. Wright, Crewe Church, Crewe, Va.

Edward V. Winder, Chelmsford Street Church, Lowell, Mass.

M. E. Wells, Hedley, Texas.

D. C. Bandy, Dawson Church, Waco, Texas.

L. D. Eppinette, Ohio Street Church, Pine Bluff, Ark.

E. E. Smith, Bethany Church, La.

O. S. Shannon, Pitkin Church, La.

R. C. Woodham, Amite Church, La.

W. B. Huntsberry, Leesville, La.

V. M. Cloyd, First Baptist Church, Cameron, Okla.

## Ordained

Irving King, First Baptist Church, Georgetown, Ky.

Robert Chenoweth, Long Branch Church, Darlington, Mo.

Marion C. Allen, First Church, Waterbury, Conn.

Wm. V. Goldie, Sand Lake Church, Averill Park, N. Y.

H. G. Wright, Sheboygan Falls, Wis.

W. P. Lee, West Orange Church, Texas.

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# Are Preachers Poor Business Men?

By JULIAN ATWOOD,

First Baptist Church, Texarkana, Texas.

NOT LONG SINCE I sat in a business man's office, and he very casually remarked, "You see, preachers are such poor business men." Recently in a denominational meeting in which certain business papers were to be endorsed in a financial transaction one of those present was very decided in his conviction that since preachers were such poor business men it would be unsafe to enter the venture because so many of those involved happened to be preachers. He for one felt he was running quite a risk. His fears were based upon the oft repeated assertion that preachers were poor business men.

I wonder if this feeling on the part of a great many people has any foundation in fact. If so it should be given wide publicity so that those concerned might take notice, and beware. If not then this error should be corrected, and an injustice removed. We will readily admit in the very beginning that there are some very poor business men among the preachers of the country, and certainly this writer makes no claim to any outstanding business ability. But we are equally certain judging from the number of business failures, receiverships, bankruptcies, etc., that there is quite a host of laymen who are not business experts by any means.

Let us look at some facts. They are the best criterion by which this matter can be judged. Take for instance, our Relief and Annuity Board doing business with capital and investments amounting to nearly \$5,000,000.00, and an institution which has had a phenomenal growth. The executive head, and assistants are preachers and practically all the managers on the Board are likewise. One of the greatest business concerns in this whole country is the Baptist Sunday School Board. Its Executive Secretary, the President of the Board, and practically every man on the Board are all preachers. One of the outstanding insurance companies of the United States is not only controlled by officials who are preachers but their clients are 90% preachers, or perhaps more.

During the depression when banks and other business institutions were failing all about us, the Foreign Mission Board by the keen business sagacity of its Executive Secretary, who is a preacher, was constantly liquidating indebtedness, and enlarging its work, carrying on a business running into hundreds of thousands of dollars annually. Our Home Mission Board, whose executive head likewise is a preacher, is a huge business enterprise involving hundreds of thousands of dollars which has carried on through the past depression years showing constantly a reduction in the red column. The Executive Committee of the Southern Baptist Convention is primarily a business concern. Its executive head is a preacher, as is also its Chairman and practically every member. This committee is really the "business head" of the Southern Baptist Convention.

Some time ago, after a church had gone through a very critical period in its business life, and had come out with flying colors, the treasurer of that church in explaining the matter said, "Our pastor was just a better business man than the rest of us." The average large church with its financial program running into many thousands of dollars per year, is a large business concern, and in most cases the determining factor in its business dealings is the pastor. He more than any one is the determining voice in matters involving business decisions.

In the face of all this why do some still feel that preachers are poor business men? Here is why. The average layman is in business for himself, and is bending all his energies to make money for himself. The average preacher is in business for the Lord, and is bending all his energies to see that the Lord's work prospers. This average layman happily succeeds in getting together quite a little sum in the bank, and from then on poses as a BIG BUSINESS MAN. This average preacher succeeds in so managing the great business of the denomination that it prospers, it stands up where others are falling, it goes forward when others are receding, and simply because he has not gained a fortune for himself he is branded as a poor business man.

Space will not permit me to mention editors of great religious papers, state secretaries, and other men intrusted with business, responsibility, almost all of whom are preachers. I am making this assertion and it will stand any test, the business of the great religious denominations of the country is directed largely by their ministry, and they have stood the test of lean years at a higher average than the commercial businesses of the country. If facts are of any value at all in determining the business status of the ministry they show conclusively that the average is as high, if not higher than the average in business ability among the laymen. However, I do not wish to make any claims for superior business ability on the part of the preachers of the country, but simply to correct the erroneous idea that they are an inferior lot when it comes to business sense. Let us be just in our decisions.

## Concerning Students

First Baptist Church, Knoxville, Tennessee.

Baptist Pastors of Tennessee.

Dear Brethren:

Probably within a few weeks some of the young people from your church will be leaving for college and university. I am writing this word of appeal to you with reference to those who are coming to the University of Tennessee:

1. If you will send us their names we will make every effort to see them and enlist them in our work immediately upon their arrival.

2. I am sure that you agree with me that it is best for students living outside of Knoxville to transfer their membership to one of the Knoxville Baptist churches while they are here in the University. All of our Baptist churches are interested in students who come up to our city, and would welcome them to their membership.

Through the years the First Baptist Church has made special efforts to serve the group of young people who come from over the State to attend the University. We extend a cordial invitation to them to place their membership with us the first Sunday they are in Knoxville.

There is an active Baptist Student Union at the University and I am sure you will encourage your young people to identify themselves with this organization.

Please suggest any service I can render to our Baptist students.

Cordially yours,

F. F. BROWN.

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"You cannot enlist an uninformed man."—Lawson H. Cooke, Brotherhood Secretary of the Southern Baptist Convention.

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