

Baptist and Reflector

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

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The Truth That Makes Men Free

By JOHN ALEXANDER MACKAY, President, Princeton Theological Seminary *

ONE OF THE MANY THINGS in modern life which we had accustomed ourselves to take for granted and to regard as an imperishable part of our heritage from the past, was liberty. Until quite recently, no one believed that the great liberties, fruits of long centuries of struggle—liberty of thought and speech, liberty to dispose of one's goods and one's person, liberty of public assembly and of religious worship—would ever be challenged again. How rudely we have been aroused from our romantic slumber!

Freedom's death knell has been sounded over wide areas of the world by the founders of the great totalitarian systems. "Liberty is precious," said Lenin, "so precious that we must ration it." "Liberty is dead," said Mussolini, "and its corpse is already putrescent."

The unexpected eclipse of freedom in some parts of the world, and the probability that its torch will grow increasingly dim in others, forces Christians everywhere to rethink what freedom means, and how the freedom they enjoy has been achieved.

In this paper we shall limit ourselves to one phase of the subject—the relation of the Bible to human freedom.

I

One of the striking and significant things in the present-day crisis of liberty is that the last stand for freedom in many a land is being inspired by the Bible. When we survey the world of today, we discover that the groups which, despite persecution and the loss of all outward liberty, are offering the most resolute resistance to the new despotisms, are groups which have found their inspiration in the Christian Scriptures. The book whose pages relate the most significant crisis in human history; whose influence has revolutionized the life of individuals and of society, never comes to its own so much as in times of crisis and revolution.

Take, for example, the situation in Germany. When Dr. Albert Einstein came to America some years ago, an exile from his native country, he made a very significant statement. He said that, when National Socialism came into power in Germany and began to challenge the traditional liberties of the country, he felt certain that the standard of revolt would be unfurled within the German universities and learned societies. What was his surprise to discover that the challenge to freedom was met with resolution only within the Christian Church—a community which he had until that time despised! They were invariably churchmen who took the Bible seriously. Men like that are invincible.

II

The book which today inspires men who stand in the last redoubt of freedom, has been itself the great pioneer of human liberty. Let us look at the progress of freedom in the outward lot of mankind through the influence of the Bible and of Biblical religion.

The Bible has made a supreme contribution to popular education. More than any book or force in history, it has been the great liberator of the human mind. It has burst open the prison doors of superstition. Its translation into each new language has been a classic event in the educational advance of the people speaking that language. The reign of illiteracy begins to come to an end in

the life of a people from the time the Bible comes among them, and they are free to listen to its message.

As with elementary, so with higher education. The foundation of Christian colleges by the different denominations, and their rapid growth in influence and numbers from the Atlantic to the Pacific, is perhaps the greatest educational epic of all times. These colleges, from the founding of Harvard onwards, were primarily designed to give a thorough grounding in the classics and in general secular learning to the men who looked forward to be preachers of the World. They became the precursors and patterns of the great state universities of a later day.

Equally striking is the link between the Bible and civil liberties. It was William Wilberforce—a lover of the Bible, a man who owed his soul to its liberating truth—who led the great crusade to emancipate Negro slaves in the British Empire. It was a contemporary of Wilberforce, Anthony Ashley Cooper, Lord Shaftesbury, a man of one book from boyhood to old age, who championed the cause of factory workers in industrial England, and succeeded in securing the passage of one act after another through the British parliament to alleviate their lot.

The same relationship exists between the Book and the rights and privileges of citizens in a democratic order. Those Christian churches that were zealous to order the lives of their members in accordance with the principles of Holy Scripture, became nurseries of liberty and training places for civic and political responsibility. Church membership schooled men and women in the discharge of responsible duties. It prepared them to claim and to exercise the rights of citizens in the affairs of state; it made them sensitive to community needs which it was their responsibility to meet.

III

A distinguished Argentine thinker was discussing the long series of revolutions that have marred the political history of Latin American countries, and the reasons why it has been difficult for democratic principles to become fully indigenous in the Hispanic world. He made this luminous statement: "Only those countries have ever made a success of democracy," he said in substance, "in which the people, or at least a strong minority of the people, have cultivated personal religion and taken up an attitude of personal loyalty to God. The experience of God and the appeal to God gives people a sense of dignity; it instils into them settled principles of right living, and inspires them with a deep sense of responsible action. In our countries,—he went on,—religious inwardness has been lacking throughout our history, with the result that we have not found it possible to be consistently loyal to the democratic system."

The case is not different when we come to the high realms of cultural and religious freedom. Freedom of thought and freedom of conscience—the twin liberties that are most precious to civilized man—without which no civilization is worthy of the name, are children of the Bible. While it is true that the demand for intellectual freedom originated in Greece rather than in Judea, and that the right to think freely has been as much insisted upon by secular as by Christian thinkers, this should be remembered. Greece and her thinkers would have lain buried in their graves and remained

*Dr. Mackay's article has been condensed by the Editor.

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EDITORIAL

The Spirits of the Prophets Subject to the Prophets

DISCUSSING "spiritual gifts" and instructing those thus empowered when to speak and when to "keep silence," Paul says, "And the spirits of the prophets are subject to the prophets" (I Cor. 14:32).

The evident meaning is that the inner beings of the prophets empowered by the Holy Spirit were under their control and that they were expected to exercise it. As the context indicates, the instruction applied also to those who had the gift of tongues or some other special gift.

Such a person might be strongly moved to speak, but he was to refrain from speaking except under the conditions specified. No one was to speak when it meant confusion. Each was to observe the rule of "decency and order." No one could justly claim that he "just had to speak." And, Paul having laid down an inspired instruction for the exercise of spiritual gifts, no one could disregard the instruction and truthfully claim to be guided by the Spirit therein.

Some gifts characteristic of the New Testament days are manifestly no longer bestowed. But there are still certain empowerings and gifts of the Spirit. Paul's instruction applies to the exercise of such. The spirit of the Spirit-filled preacher or teacher or other Christian is subject to that person for the proper exercise thereof.

No man need claim that he does this or that "just because he has to." One may be spiritually empowered to begin with and yet go beyond the leading of the Spirit in exercising it. The Spirit leads no man wrong when he is genuinely submissive to the Spirit. But the Holy Spirit leads no man to speak or act "whether or no" regardless of the circumstances or effects. Read I Corinthians 14 and see.

The Spirit leads no man to speak unscripturally or to throw reason to the winds and go to spiritual and emotional excess. The Spirit does not take away one's self-control or lead him to create confusion in New Testament churches or disturb or destroy "the unity of the Spirit in the bond of peace" or make demonstrations which are disorderly and indecent. When one does such things, he goes beyond the Spirit's leading and proceeds "under his own steam."

There are followers of the various cults and isms and even some people who wear the Baptist name who are vociferous in their claim to be empowered and guided by the Spirit. And yet they habitually violate Paul's clear instructions governing the exercise of spiritual gifts. Not a word is here spoken against spiritual emotion and praise under beautiful scriptural restraints. But there is much to be said against that vociferous and boisterous man or woman who, regardless of everybody else, "runs away with things" under the guise of being led by the Spirit and who just must exercise himself or herself whether or no.

"The spirits of the prophets are subject to the prophets." When, therefore, some party comes along who does not employ self-control

consistent with this instruction, what conclusion must be reached concerning him? Well, either he has no spiritual empowering to begin with or he sins against the Lord in going beyond the Spirit's leading.

State Convention Publicity and Baptist and Reflector

ON SEPTEMBER 28 preceding the State Convention in 1939, the program of the Convention was published in BAPTIST AND REFLECTOR.

On October 5, the list of the local committees for the Convention was published.

The issue of October 12 carried an editorial dealing with the importance of the State Convention and urging the people to attend.

On November 2, a whole issue of the paper was devoted to emphasizing the Convention and the program was again published.

Furthermore, during this publicity period the paper carried on November 9 a brief editorial calling attention again to the Convention, and also the then President Sharp had a communication respecting it.

In addition during this publicity period, notes were dropped in from time to time in the news columns or on the departmental pages directing attention to the State Convention. Also publicity on the Ministers' Retirement Plan, which looked forward to and was to be discussed in the State Convention, was carried from time to time, as much as eight pages in one issue being devoted to it.

Considering the limited space in the paper and the many other items which had to be carried, it is felt that BAPTIST AND REFLECTOR publicized the State Convention to a very satisfactory degree indeed. Where, then, is the brother who criticises the paper because he alleges that it does not publicize the Convention adequately? Surely such a brother either does not read the paper as he ought to or speaks without remembering. But he ought not to charge up his failure to the paper.

In the present issue we are running the program of the State Convention for this year, which is to meet at Johnson City, November 12-15, with President Homer G. Lindsay presiding. From time to time, as in the past, the paper will carry publicity concerning the Convention. And we are writing these things to urge the following:

Read your BAPTIST AND REFLECTOR carefully and you will be informed adequately about the State Convention and also about other Baptist affairs.

Questions Answered

B. R. J. A. MAYNOR, Route 2, Englewood, Tenn., asks an explanation of Heb. 6:4-6, 11, Peter 2:20 and Rev. 22:19. Because of limited space we will not quote the scriptures indicated, but ask the reader to look them up.

Hebrews 6:4-6 has the statement that if the parties there indicated "fall away," then "it is impossible to renew them again unto repentance." Different interpretations are placed upon this. BAPTIST AND REFLECTOR can express only its own interpretation, being open to further light.

The language must be interpreted in the light of the context and in the light of the Epistle to the Hebrews as a whole and in the light of the teaching of the Word of God in general. Hebrews has two classes in mind—those "who draw back unto perdition" and "those who believe to the saving of the soul" (Heb. 10:38,39). Paul plainly says that "we (true believers) are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Therefore, the people who "draw back unto perdition" are not those who have once been saved and then lost their salvation, but those who have never "believed to the saving of the soul." They are those who have gone a certain distance in religious matters, but not far enough actually to be saved. The Epistle to the Hebrews carries, therefore, comfort for the saved and warning for the merely nominal religionist and for all who stop short of genuine, gospel faith in Christ.

These two classes come into view in Heb. 6:4-6. Those who "draw back unto perdition" in Hebrews 10 are those who "fall

away" in Hebrews 6. Whatever may be their profession, they have never truly "believed to the saving of the soul." On the other hand, Paul (if, as we believe, he wrote Hebrews) says concerning true believers: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (6:9). Hence, the participation in spiritual matters predicated of those who "fall away" in the preceding verses does not "accompany salvation," but precedes it. Then the apostle goes on to contrast true believers with merely nominal professors, those who "bear briars and thorns . . . whose end is to be burned."

When it is said of the parties in mind here that they "were made partakers of the Holy Ghost," the word used is *Metochus*—"going along with." They had gone along with the Holy Spirit up to a certain point. What this point is is indicated in the statement that if they fall away from it, "it is impossible to renew them again unto repentance." They have once been renewed or enlightened or enabled to the point where repentance, with genuine faith following, is the next step. If at this crucial point, with the need and the way of salvation having been made known to them, they deliberately turn their backs on it and "fall away" from it, it is impossible to renew them again to that point.

Therefore, BAPTIST AND REFLECTOR understands that the enlightenment and tasting and participation in spiritual matters predicated of these parties are those which come in the realm of enlightenment and conviction which brings one to the point where repentance and faith are the next things in order and not the things which come in the realm of actual salvation itself. Those who "fall away" in the sense of this scripture are those who "bear briars and thorns . . . whose end is to be burned" and who "draw back unto perdition" because they have never "believed to the saving of the soul." They are not people once saved and now become unsaved, but people who have never gone on to the redemptive "perfection" of actual salvation in Christ.

In II Peter 2:20 and its context, the same two classes appear. The passage is clearly explained. Those who "turn from the holy commandment delivered unto them" in the manner described are, spiritually and redemptively speaking, "the dog" and "the sow," which act as they do because that is their nature. But such things cannot be predicated of the Lord's true "sheep."

Revelation 22:19 carries the warning that "if any man shall take away from the words of the book of this prophecy (the Book of Revelation) God shall take away his part out of the book of life, and out of the holy city, etc." BAPTIST AND REFLECTOR understands this "part" to mean the part which would otherwise have belonged to the party in question. But such a part does not actually and experientially belong to those people who, as their governing policy and principle in life, add to or take from God's inspired Word. Saved people do not follow such a course. Merely nominal religionists may do so.

There are certain interpretative difficulties in these passages, it is admitted. As already indicated, BAPTIST AND REFLECTOR is open to further light wherein its opinion calls for it.

The Associations

Sevier County Association opened September 10 with Zion Hill Baptist Church near Sevierville, J. L. Helton, Seymour, pastor, and elected C. A. Kyker moderator, H. J. Beasley assistant moderator, E. E. Price clerk, and Leonard C. Hodges treasurer. The appointee, H. J. Beasley, surrendered his time to Secretary Freeman, who for the annual sermon preached a fine and forceful message along the line of our state work.

Midland Association opened September 11 with the Piney Grove Baptist Church in Anderson County, H. L. Smith, pastor. C. N. Warren was chosen moderator, A. F. Garrett assistant moderator, and Shade Brooks clerk-treasurer. For the annual sermon J. S. Brooks preached an earnest message on Rev. 21:11.

McMinn County Association opened its sessions September 12 with the Wetmore Baptist Church, Wetmore, Eldon Pack, Etowah, pastor. D. Edgar Allen was elected moderator, W. S. Bates assistant moderator, R. P. McKnight clerk, and C. E. Dodson assistant clerk. Secretary Freeman was again asked to preach the annual sermon in place of the appointee, J. B. Cooker, which he did very forcefully

and instructively, using John 17:21 as a text.

William Carey Association opened September 12 with Kirkland Chapel Baptist Church near Fayetteville, R. B. Kennedy, pastor. Dr. Freeman, W. C. Creasman and the editor, who had been travelling together, attended the second day. Officers chosen were R. B. Kennedy moderator, E. L. Smothers assistant moderator, and W. O. Phagan clerk-treasurer. Howard McGhee preached the doctrinal sermon on "The Characteristics of the New Testament Church," Acts 1:8.

These were all fine meetings. The spirit ran deep and the hospitality and fellowship were abundant. The largest number of subscriptions to the paper yet received at an association this year was at McMinn County.

We Attend Sunday School

By MRS. G. B. HARGROVE.

FIRST, LOVE and gratitude to Jesus should draw the young woman to Sunday school. Before His coming, she was a slave; lived in a harem, if, indeed, allowed to live at all; many girl babies died of exposure, unwanted.

The world makes its highest bids for the young woman. Her vivacity and charm are too often used to allure many from the paths of right. Even legitimate business would usurp all her time, energy and strength. The social world would absorb all her interest.

If she would serve Jesus, she will have to definitely set aside time to study His Word.

Her influence is probably the greatest, certainly in America. Her dates conform to her ideas of social law. Her husband looks to her for religious leadership. Her child is almost wholly dependent upon her for religious training.

The Sunday school class should be a forum where one may discuss her problems with other young women, in the light of God's Word and His Revelations.

Whether she might wish it or not, her responsibility is great; her conversations are quoted. Her opinions have deep influence. How can she risk neglecting to keep training her mind?

Paul said, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." —*Bulletin*, First Church, Trenton.

Editor's Note:—The foregoing is taken from the bulletin of the First Church, Trenton, C. O. Simpson, pastor, where the editor was once pastor in other years. It is so good that we pass it on to our readers.

Mr. Norman Accepts Position in Texas

MR. DON NORMAN, who for the past year and nine months has been the Field Representative of BAPTIST AND REFLECTOR, is leaving his position with the paper to accept a position with the *Baptist Standard* of Texas, Dr. F. M. McConnell, editor. He leaves October 1, and he goes to a great state, a great paper and a wider field of service.

Mr. Norman has done an excellent work with the paper. There has been a substantial increase in the number of subscriptions and in advertising income. Just recently, for instance, two churches with which he has been in contact put the paper in the budget, increasing the subscription list by 1,100. Other churches have put the paper in the budget or have formed clubs and still others are contemplating it. In addition he has been of much help in the mechanical improvement of the paper. He is a faithful and conscientious worker.

Other things being equal, it is logical that one should take advantage of a greater opportunity when he can still do the Lord's work. This is the principle in the present case and it is so understood between Mr. Norman and the editor, who have gone thoroughly into the matter in conference. As he goes to his new field of service, may the Lord's grace continue upon him and his companion. And whenever they may have an opportunity to drop in and see their former associates at "the old stand," a sincere welcome awaits them.

(We regret that picture of Mr. Norman, intended for use in this issue, was not received by the printers in time for insertion.—The Editor.)

The Truth That Makes Men Free

[Continued from page 1]

lost to history but for a renaissance of the Bible and of interest in the Bible. For "Greece," as has been beautifully said, "arose from the grave with the New Testament in her hand."

As for freedom of conscience, that is to say, religious freedom, nowhere has it been more effective than in countries where the principles of Biblical Christianity have swayed the popular mind. The United States, which more than any other country was founded by men mastered by the Bible, has been the most hospitable country in history to divergent religious ideas and sects. The battle of religious liberty was won in America by men whose faith was grounded in the Scriptures. Who can forget that that great Christian, Roger Williams, was "the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law?" (Bancroft). How can civilization in America ever forget its debt to the Baptists, "the first body of Christians to formulate and enforce a doctrine of religious liberty?" The Presbyterians, whose historical love of freedom made them the first in the political realm to advocate American independence, have enshrined in their standards the foundation principle of religious liberty that "God alone is Lord of the conscience."

It is natural that this unbreakable link should have been forged across the centuries between the Bible and human freedom—and that the "book of a thousand tongues" should have taken part in a thousand battles for liberty. Increasing insight adown the centuries into the Bible view of man and his destiny led to the removal of obstacles to the development of free personality. For, in the Bible, man is set forth as a being who has infinite value for God, his Creator and Redeemer. Inasmuch as God has called him to the high destiny of sonship, certain important consequences follow. No human authority has a right to degrade or enslave man or to deprive him of his right to self-development. He should be free to assume responsibilities for which he is fitted. None should demand of him a love or loyalty which are due to God alone.

IV

These liberties are all precious. They have been the birthright of successive generations of people in the Anglo-Saxon world. The Bible has played a major part in securing them. But one might enjoy all these liberties to the full without being free. A man might be free from all external authority and yet be a slave—a slave to his own self-will.

True freedom is positive in character. It is much more than freedom from evil conditions that prevent the full development of personality; it is the freedom that is born when personality in its wholeness dedicates itself to the pursuit of the good. It is freedom in the truth; freedom born of a full commitment to God in whose love and service man becomes fully free and truly man.

"Make me a captive, Lord,
and then I shall be free."

The Bible opens up, in concrete personal terms, the meaning of the highest human freedom and of the truth that leads men to it. Light is flashed upon the basic problem of human nature. The chief thralldom in which man finds himself is not bondage to external ills, but bondage to his own evil will. He is a sinner in servitude to the law of sin within him. He loves himself more than God and his neighbor; he determines his actions by self-interest; he hates the thought of full submission to the will of God; and, in consequence, he hates God who requires such submission from men. At the heart of the Bible is the great truth of reconciliation whereby God-haters become friends of God; whereby a slave-consciousness is transformed into a consciousness of sonship. The quest of reconciliation to God, oneness with the Almighty, is the great quest of the ages.

The pathway to reconciliation with God and to the freedom of sonship is declared by the Bible to be Jesus Christ. Truth and freedom are associated with him. "I am the truth," he is represented as saying. He is "the Word become flesh," the incarnate personal Truth. "Ye shall know the truth," Jesus said, "and the truth shall make you free." St. Paul, who himself had been delivered from bondage to sin through faith in the Crucified, and had become one

of the spiritually free, said, "Stand fast in the liberty wherewith Christ has made you free."

It is, therefore, loyalty to Jesus Christ as the true Lord of Life that produces that spiritual freedom which manifests and fulfills itself in love. Here are two germinal truths which are supremely important. The first is that Jesus Christ is ultimate. He is the absolute truth, the theme of the Bible, and the beginning and end of life. Truly to know him is to achieve freedom. He is life's greatest liberator. Therefore

"I bind my heart this tide
To the Galilean's side."

The other truth is this: If spiritual freedom manifests and fulfills itself in love, no one who is free can be an individualist or live merely for himself. Love has no meaning except where others are concerned. It involves a giving of oneself to God and to other people. It means friendship and community. Only in fellowship with kindred spirits, bound together in the same great loyalty to God and to his scheme of world fellowship in Christ, can one be fully free.

V

The new order which these powers have created has important lessons to teach us.

Who will deny that, if that freedom which manifests itself in the love of God and man had prevailed in human relations during the last few decades, the revolt against freedom in many parts of the world would never have taken place? If, instead of diplomatic manoeuvring and sentimental good-will, there had been actual friendship between the world's rulers, together with a willingness to pay the dues of friendship, the present crisis of freedom would not have developed.

The epitaph of self-expressionism is there. This corpse while in life had regarded the license it claimed as perfect freedom. The freedom of self-expressionism consists in the unbridled manifestation of instincts however low, and the untrammled pursuit of interests however selfish and antisocial. In demanding that every expression of the self shall serve the community, the totalitarian rulers have secured by force a virtue which ought to have been cultivated by free choice.

The epitaph of relativism is also there. The relativist contends that a free man should adopt an attitude of complete detachment from all human absolutes. True freedom, he believes, can only be maintained by a refusal to identify oneself completely with any single idea or cause. It lies in preserving oneself unattached—a perpetual bachelor.

But who shall the master be? No man or state, no class or race or imperial tradition, is worthy of the unreserved devotion of a human soul. Where this demand is made, God is supplanted, and a human idol is enthroned in his place. Where human spirits submit to be mastered by some man-god, grave consequences follow. Their humanity dies; they are reduced to the status of cogs in the machinery of state.

In such a situation what shall we do? What shall the future be? The famous words of old John Erskine, spoken in the Scottish General Assembly, in the eighteenth century, after he had listened to a discourse in which the world mission of Christianity was disputed, are a worthy slogan for our time. "Rax (reach) me that Bible, Moderator," said the old man. At a time when the Christian view of life is being disputed in its individual and corporate aspects, and men are asked to bow the knee before the new Baals, let the slogan resound "Rax me that Bible." When the old Book is placed in our hands, we open it afresh where John Erskine did, and read, "Go ye into all the world, and make disciples of all nations."

But, "O God," I hear some say, "what if the whole earth be soaked in blood by men who are a blot upon thy world?" Listen and read again: "Even the creation waits with eager longing for the sons of God to be revealed." And yet, again, "The creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Redeemed nature and redeemed men shall yet rejoice together in the freedom of the Truth that makes all things free.

—American Baptist Bible Society.

A Revival Through Bible Study

By HAROLD E. INGRAHAM

OUR SUNDAY SCHOOL UNIFORM LESSONS for six months beginning in October are to be in the Gospel of Luke.

Now how many among us agree that if revival is to come and if evangelistic fires are to burn and if soul-winning work is to be done—in and through it all there must needs be a deepening of Bible study, a new finding of the Word in the midst of the people?

And how many, pausing for a moment to consider, can see marvelous possibilities in a six months' period devoted entirely to the study of one book, when that book is the Gospel of Luke, the beloved physician's account of the Great Physician?

How many then will be willing to do some serious planning and some gallant crusading to meet this opportunity? How many will challenge the churches, Sunday schools, departments and classes to use this opportunity? How many will urge the pastors and superintendents and teachers to lead out in such a call and effort for the study of this Gospel as shall bring multiplied tens of thousands of our people to really face up to the Life that should and must dominate our lives if revival and evangelism are to come in reality and in power?

Dr. K. Owen White, pastor of the Kirkwood Baptist Church of Atlanta, Georgia, has faced this opportunity, thought it through, seen somewhat into its possibilities and committed himself and the leaders of his great church to a church-wide study of the Gospel of Luke for six months. The Kirkwood Church has 2,160 members and there are 1,960 enrolled in the Sunday school. Dr. White has written about this Bible study opportunity and his evaluation, his plea, and his practical suggestions will appear in a series of seven articles in *The Sunday School Builder*, a monthly periodical published by the Sunday School Board, beginning in the September issue.

He proposes to preach from Luke's Gospel, to build the prayer meetings around this same book, to distribute hundreds and maybe thousands of the small paper bound copies of this Gospel, to challenge the people to read and re-read this book, to have special study course weeks in this field, to make posters, to call for testimonies, to secure commitments; in fact, to tax the leadership of his church to lead out in spending six months with Christ according to Luke.

Who will do likewise? Dr. White's messages are available in *The Sunday School Builder* each month. Let them be suggestive and let the leaders study and plan and move out for such a revival of Bible study as relates to Jesus Christ our Lord as we have never known. Here is opportunity indeed!

RECEIPTS AND DISBURSEMENTS FOR AUGUST, 1940

CO-OPERATIVE		
Southwide		\$11,270.71
Statewide:		
Harrison-Chilhowee Academy	\$ 225.41	
State Missions	3,976.31	
Orphans Home	1,767.25	
Baptist Memorial Hospital	1,104.53	
Carson-Newman College	1,104.53	
Union University	1,104.53	
Tennessee College	1,104.53	
Union University (Debt)	662.72	
Ministerial Education	220.91	11,270.72
Total		\$22,541.43
DESIGNATED		
Christian Education	\$ 30.70	
Orphanage Scholarship	21.50	
Union University	115.60	
Harrison-Chilhowee Academy	137.50	
Tennessee College	11.57	
Ministerial Education	3.26	
W. M. U. Training School	326.41	
Baptist Memorial Hospital	5.50	
Relief and Annuity Board	29.80	
Orphans Home	245.30	
Home Missions	584.50	
Foreign Missions	5,066.67	
State Missions	43.67	
Hundred Thousand Club	1,497.51	
Total		\$ 8,119.49

JOHN D. FREEMAN, Treasurer.

A Landmark Restored

ONE OF THE COMMANDS given to the people of Israel in ancient times concerned the "ancient landmarks" (Deut. 19:14). A curse was to be pronounced against one who removed such (Deut. 27:17). Solomon commanded the people not to remove these landmarks (Prov. 22:28; 23:10).

In each passage where landmarks are mentioned, they refer exclusively to the stones which marked the border line of the property of men or the region belonging to a tribe. If they fell down, they were to be replaced. If they were in place, they should not be moved. Even until today, the governments of the world recognize and defend the sanctity of landmarks.

For Baptists the landmarks are our meeting houses. Wherever one stands, it marks a community as belonging to a band of New Testament



SANTA FE BAPTIST CHURCH

Christians. The government protects our rights to these buildings, but Baptists themselves often let them be removed or allow them to decay and fall.

One building neglected for six years was that of the church at Santa Fe in Maury County. There had not been a service in it since the third Sunday in April, 1934. The record of Sunday school attendance for that day was still on the blackboard. The roof was decayed, the bell tower was about ready to fall. A former pastor beloved Brother Walker, had lost heart and his brother, Dr. Walker was ready to sell their building.

But State Missions heard about it through a former worker, Pastor G. C. Morris, of Columbia. He succeeded in getting the small group of members to delay action about selling their property. Early this year State Missionary Boyd LeCroy visited them and arranged for services. A revival has been held with 18 additions. The picture given herewith shows men at work repairing the building which is now remodeled inside and out. Electric lights have been installed, new life has come and the landmark is restored.

This story and many other interesting ones may be found in "Tennessee Mission Trails," copy of which may be had from your State Board office for ten cents. And do not forget that your State Mission money made the work possible. Without State Missions this ancient landmark would still be rotting down, or else would be the property of some other denomination.

Mexican Has New Joy

"I have a joy in my heart," testified a young Mexican girl in San Antonio, Texas, where Miss Amelia Diaz is one of our missionaries, during a revival meeting being held in a church there. "I have a joy in my heart, because I know that Christ is my Saviour, and I am going to work so all my family will become Christians."

During the meeting which lasted for one week, ten persons made confessions of faith and there were many beautiful testimonies such as the above.

Another woman, formerly a Catholic, said, "I was one of those Catholics that believed in Saint Mary and many other things and superstitions, but now I know I have found the Way. I am happy to have Christ in my heart."

It Must Be Done

By LAWSON H. COOKE, *Memphis, Tenn.*

OUR STATE PAPERS are as essential to the co-operative efforts of Southern Baptists as are our trade journals to our industrial life. It is heartening that at last a serious and energetic effort is being put forth to promote their circulation. We cannot possibly justify a continued neglect. It is incredible that we should endeavor to promote the great world program of Southern Baptists, and at the same time neglect, to a large extent, its greatest promotional agency, the state paper. Our general denominational paper is inseparably a part of the program of our individual churches, and, therefore, the state paper is as legitimately a budgetary item in our churches as is the literature of the Sunday school, Training Union, Missionary Union or Brotherhood. Indeed, it is impossible to reach the highest point of efficiency in the Sunday school, Training Union, Missionary Union or Brotherhood unless the state paper is going regularly into the homes of the people. As the Brotherhood has been saying throughout the Southern Baptist Convention, "You cannot enlist an uninformed man." The surest way of overcoming the serious unenlightenment situation among Southern Baptists is to promote the circulation of our state papers.

Living The Christ Life

By S. A. MAPLES, *Murfreesboro, Tenn.*

WHEN WE THINK of religion in life the question that naturally occurs to us is, what is religion and what is life, and is religion essential to a successful and satisfied life?

There is quite a difference in just mere religion and Christianity. Religion to many people is just about what they want to believe and practice in their every day lives.

Christianity is living the Christ life and exemplifying the spirit of Jesus while He was on earth. I do not know that I can define life, but I believe I can give the proper interpretation of it. Life should mean rendering a service, doing our best for the church, home and community in which we live. Certainly we will not get any more out of it than we put in it. Whether we live a successful life or not depends upon how we use this life. Success in life means doing the will of God and we can't do this unless we put the Christian religion in it. Regardless of how far up the ladder of fame and fortune we may climb materially, if we have left God out of our program, our lives have been a miserable failure. Some people say we are living in a changing world. The plan of salvation has not changed. God's laws have not changed and never will. He still rules and reigns supreme. The Bible is all true or none of it is true.

One of our great troubles today is instead of making our daily lives conform to the teaching of the Bible and accepting the truth, we undertake to cut out some of the fundamentals and try to make the Bible fit our own way of thinking and acting in every day life. Our daily lives should reveal to the world the love, power and glory of God. Any religion that we can't take with us when we go out to mix and mingle with the world and transact our business will not do us much good when we come to die.

OUR DENOMINATIONAL PAPERS constitute so many touchstones, vital to the unity, intelligence and efficiency of our entire Baptist life, that no Baptist home is likely to keep step in a worthy way with the work of our denomination that does not receive the state Baptist paper.

—THOMAS J. WATTS.

Program Tenn. Baptist Convention

TUESDAY, NOVEMBER 12th, 1940

EVENING

- 7:30 Praise and Song—Sterling Price, Leader
- Prayer—Ralph R. Moore, Chattanooga, Tennessee
- 7:45 Enrolment of Messengers
- 8:00 Organization of Convention
- 8:15 Report of Program Committee
- 8:30 Miscellaneous Business and Introduction of Visitors
- 8:40 Song and Announcements
- 8:45 Convention Sermon—Lloyd T. Householder; Alternate, Richard N. Owen
- 9:30 Adjourn

WEDNESDAY, NOVEMBER 13th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—Howard Young, Knoxville, Tennessee
- 9:30 Denominational Literature—A. M. Vollmer
- 9:45 Address—O. W. Taylor
- 10:15 Song
- 10:20 Orphan's Home—A. A. McClannahan, Jr.
- 11:00 Sunday School and Layman's Work—Jesse Daniels
- 11:40 Address—Ira Cole
- 12:15 Adjourn

AFTERNOON

- 1:30 Song Service—Sterling Price, Leader
- Prayer—Ray Dean, Old Hickory, Tennessee
- 1:45 Training Union and Student Work—Henry Rogers
- 2:25 Co-operative Program—Ramsey Pollard
- 2:55 Song
- 3:00 Report on Missions—John A. Huff
- 3:15 Address on Home Missions—Roland Q. Leavell, Home Mission Board
- 4:00 Adjourn

EVENING

- 7:00 Song Service—Sterling Price, Leader
- Prayer—O. F. Huckaba, Nashville, Tennessee
- 7:15 Introduction of New Pastors—John D. Freeman
- 7:25 Executive Board Report—R. Kelly White
- 8:10 Presentation of State Work—John D. Freeman
- 9:30 Adjourn

THURSDAY, NOVEMBER 14th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—Mark Harris, Memphis, Tennessee
- 9:30 Journal and Miscellaneous Business
- 9:45 Report of Christian Education—V. E. Boston
- 10:00 Words from School Executives (10 minutes each)
- 10:40 Song by Chilhowee Choir
- 10:45 Ten Minute address by Students
 - 1—On What Harrison-Chilhowee Has Meant to Me
 - 2—On What Union University Has Meant to Me
 - 3—On What Carson-Newman Has Meant to Me
 - 4—On What Tennessee College Has Meant to Me
- 11:25 Southern Seminary (10 minutes)—Southwestern Seminary (10 minutes)
- 11:45 Address on our Seminaries—W. W. Hamilton, President of our Baptist Bible Institute, New Orleans, Louisiana
- 12:20 Adjourn

AFTERNOON

- 1:30 Song Service—Sterling Price, Leader
- Prayer—C. E. Autrey, Union City, Tennessee
- 1:45 Baptist Memorial Hospital—S. R. Woodson
- 2:00 Relief and Annuity Board—Norris Gilliam
- 2:45 Organizations That Build for the Preaching Hour—John L. Dodge
- 3:00 The Kind of Preaching That Attracts—J. G. Hughes
- 3:15 The Pastor Expecting His People in the Preaching Service—Wm. McMurry
- 3:30 Song
- 3:55 The Place of Preaching in Evangelism—L. S. Sedberry
- 4:00 Adjourn

EVENING

- 7:00 Song Service—Sterling Price, Leader
- Prayer—O. L. Minks, McMinnville, Tennessee
- 7:15 Miscellaneous Business
- 7:30 Woman's Missionary Union—Mrs. R. L. Harris
- 8:00 Carson-Newman Choir
- 8:20 Address on Foreign Missions—L. M. Bratcher, Brazil
- 9:10 Adjourn

FRIDAY, NOVEMBER 15th, 1940

MORNING

- 9:15 Song Service—Sterling Price, Leader
- Prayer—H. L. Smith, Clinton, Tennessee
- 9:30 Miscellaneous Business
- 9:45 Memorial Service—Howard Bennett, H. H. Stembridge, Clyde Burke
- 10:15 Temperance and Social Service—V. Floyd Stark
- 10:45 Nominations, Time, Place and Preacher
- 11:00 Resolutions
- 11:15 Song
- 11:20 Address—Religious Liberty—W. C. Boone
- 12:00 Adjourn

Committee:

B. FRANK COLLINS
 JAMES A. IVEY
 L. S. SEDBERRY
 O. F. HUCKABA
 MARK HARRIS
 C. E. AUTREY

BAPTIST AND REFLECTOR



Great and Effectual Doors Swing Wide

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

There is in the Gospel of Christ an amazing and recuperative dynamic which brutal and insane war cannot hinder or destroy. For four years now, Japan, armed with every conceivable instrument of destruction that modern science and ingenuity can devise, has been waging the most ruthless and devastating war upon China that the world has ever seen. What has been the effect of it all upon the progress of the Gospel? Many of the material things created by the Gospel in China have been destroyed. The Japanese, in their "New Order for East Asia," have deliberately and with diabolical cunning and system set themselves to demolish in China every cultural and regenerative agency and institution that would educate and train that country's sons and daughters for the new and aggressive China that will surely emerge out of this baptism of death. Colleges, universities, hospitals, libraries, orphan homes, and churches have been singled out by Japanese bombers as objects for destruction. Japan plans to enslave and exploit China, and to create in East Asia a puppet state of 460,000,000 serfs who will do her bidding, and will enrich her economic life. Hence the systematic fury and brazen efficiency with which all the spiritual and cultural creations—handmaids of the Gospel—have been devastated. What has been the effect of all this destructive mania upon the progress of the Gospel throughout China?

China Turning to Christ

Truly we can say with Paul that it has all fallen out "rather to the furtherance of the Gospel." More people are being saved and baptized than ever before since our representatives entered China. Every missionary is fearfully over-worked, often doing the work of three persons because the needs are so great and the laborers so few. Every mail from China brings heart-breaking appeals for new recruits. Vast multitudes of Chinese, who never before gave heed to the Gospel, are now turning to Christ with a zeal and heart-hunger that are pathetic in their intensity. The missionaries of our Board have stayed on with the Chinese and suffered with them; and today the biggest and most influential person in suffering China is the missionary. Never since Christ gave the Great Commission and went back to sit at the Father's right hand has such an opportunity been given to His followers for the preaching of His Gospel as we are witnessing in China today.

Only a Few Recruits

In the face of this unprecedented opportunity today, the Board has been able to send only twelve new recruits to China this year. We ought, by all means, to send not less than a hundred more workers within the next twelve months. The harvest is ripe and the day of reaping has come in China. It is the glorious culmination of faithful and sacrificial sowing by devoted missionaries throughout the years. Southern Baptists ought to meet this challenge and to make possible the immediate appointment of the scores of young people who have heard God's call to service and who have prepared themselves to go. They are needed at once for the relief of their hard-pressed brothers and sisters in China who are pleading so earnestly for reinforcements.

Africa Waits for the Light

The same story could be told of wide open doors in Nigeria, West Africa. There are in our territory 20,000,000 black people for whom we are responsible. Letters are coming to our desk constantly from heathen kings in Nigeria, begging us to send missionaries to teach them the Gospel of Jesus. The tragedy and pathos of it! That heathen kings in Africa should have plead in vain with Southern Baptists for messengers of light and life! We have sent thirty new missionaries to Africa within three years. We ought to send a hundred more this year.

A Gospel Boat

Before I begin to make my report for the first six months of this year, I want to express my gratitude for the fact that our great need in Wusih has been placed on the Lottie Moon Offering list for 1940. I know you rejoice with us that there is hope of our having much needed equipment before so very long.

In thinking over the past year, there are two things that stand out. One is the launching of our boat and the other, the assembling of three modest libraries for use in our work.

Mr. Hamlett has spent a good deal of time in getting the boat repaired and now it has been launched. I have been able to help some in the assembling of the much needed equipment for the boat. We are fortunate in having a good evangelist and a good Bible woman to go out with us. We have the same crew we had before the war. Losing the boat for active service for a time makes it doubly precious to me.

Much of my time for the past six months has been given to the choosing, buying, arranging and cataloging of three small libraries. I should say in helping to do this, because I have had a good deal of help in this work. While at home on furlough a lady in Washington sent me \$25.00 to be used toward purchasing a circulating library for the boat. On my departure from Morgantown my own church there gave me \$25.00 to be used for the same purpose. Some small gifts brought this fund to a total of \$59.10. This sold for \$836.86 in Chinese currency. Instead of one library, this money was enough to provide three, one for the church inside the city, one for the church here on the compound, and the other for the boat. Each library was provided with 506 books. They include Bible commentaries (which our preachers were not able to provide from their own slender salaries), devotional books, books on hygiene and home economics, children's books, good novels and stories and books on biography.

The compound church holds four afternoon Sunday schools for outsiders, one in the open air in a suburb across the railroad, one in a rented room on a good residential street near here, one in a village about a mile from here, and the fourth in the church. It falls to my lot to go to the village. In good weather the meetings are held in the open. The children bring benches from their homes. They love to sing the Christian hymns and choruses.

Our W.M.S. at the compound has a study course one Tuesday in the month, follows the regular programs twice a month, and on the fourth Tuesday they have been making shoes for the orphanage in Soochow.

At the invitation of Miss Groves, I went early in July to Soochow to hold three days' meeting with the women at the Bing Hwo Jau where the Brittons used to work. The growth of the work there has been very encouraging.

LETTIE S. HAMLETT, *Wusih, China.*

The Sunday School Lesson

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

LESSON FOR OCTOBER 6, 1940

Luke and His Gospel

THE LESSON: Luke 1; Acts 1:1-5; 16:9-15; Colossians 4:14; 2 Timothy 4:11a.

THE GOLDEN TEXT: "It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning the kings wherein thou wast instructed" Luke 1:3-4.

"Only Luke is with me!"

The aged and infirm Paul languished in the cold and dampness of his Roman subterranean dungeon. Demas forsook him "having loved this present world," and Crescens and Titus also left him without their help. But one man stood by him to the end. "Luke is with me." Luke was a loyal friend who stuck with the great apostle in his hour of need. This alone is enough to make us love Luke, and to give him a place in Christian history.

But only five words, a part of one verse, hidden away in II Timothy 4:11 tells us this about Luke, while there is so much more that is known about him.

I. LUKE THE GENTILE, SCIENTIST AND CHRISTIAN

Luke was a Gentile, and was probably a Greek. Dr. A. T. Robertson says, "So this man who wrote more than one-fourth of the New Testament was not a Jew." He was a native of Antioch or of Philippi, a physician who may have studied medicine either at the university in Tarsus, or at the great medical temple of Aesculapino near Antioch. He may have been a freed slave, but he was a well-trained physician, in touch with the scientific knowledge of his day.

His first contact with Paul was probably at Troas, and we do not know whether he was already a Christian or became a Christian under Paul's preaching and influence. But there began his wide Christian usefulness.

Again Dr. Robertson says of him, "Certainly Luke was a humanist and a man of culture and broad sympathies and personal charm. He was the first genuine scientist who faced the problem of Christ and Christianity. It must be said of him that he wrote his books with an open mind and not as a credulous enthusiast."

II. LUKE THE BIOGRAPHER AND HISTORIAN

In Luke's day a number of documents were already in circulation giving something of the life and teachings of Jesus the Christ. But having a scientifically trained mind, it seemed good to him to study all existing documents, contact all available living sources of information, and write an historically accurate, comprehensive and reliable record of the life and ministry of the Savior. In his prologue (Luke 1:1-4) he claims for his gospel, according to Dummelow, "(1) diligence in collecting all available materials, (2) fulness, (3) careful investigation especially of the earliest period (our Lord's birth and infancy), (4) orderly arrangement, (5) accuracy."

His genius as an historian is further demonstrated by the Book of Acts, which came from his pen as a sequel to the gospel which bears his name. He took up in the latter just where he left off in the former, and carried the record of Christian history forward through the early apostolic days. Both of these books are dedicated to "most excellent Theophilus," a Roman official who may have defrayed the expense of preparing and publishing the documents.

A number of years ago Luke's accuracy as a historian was under considerable fire from the German school of higher critics. But it should be pointed out that research has established beyond any doubt whatsoever that Luke is correct and the critics are wrong. The very points on which the critics harped have boomeranged to dis-

credit the critics and to establish the accuracy and authenticity of Luke.

Sir William Ramsay calls Luke the greatest of all historians, not even excepting Thucydides.

III. LUKE THE MISSIONARY AND FRIEND

Luke entered upon his missionary labors at Troas as the companion to Paul. He speaks of the missionaries as "they," until at Troas (Acts 16:10) he suddenly shifts to say "we," and thereafter uses the first personal plural pronoun to indicate that from then on he was a missionary with them.

Luke was a cultured gentleman, and he was a trained scholar. He was Paul's personal physician, and his personal friend. He was a devoted Christian, a great evangelist, and a faithful missionary.

IV. LUKE THE HUMANIST AND HUMANITARIAN

Luke, being a physician, and acquainted with real life in its joys and sorrows, wasted no time with theoretical matters or those things far removed from human living and interests. His books are full of human interest and human sympathy. He is tender and sympathetic in his handling of his material. Being a gentile rather than a Jew he has the outlook of the universal nature of the gospel.

To quote Dr. Robertson yet again, "John's gospel is the greatest book in the world, reaching the highest heights of all, but if we had only Luke's gospel, we should have an adequate portrait of Jesus Christ as Son of God and Son of Man. If Mark's is the gospel for the Romans and Matthew's for the Jews, the gospel of Luke is for the Gentile world. He shows the sympathy of Jesus for the poor and outcast. Luke understands women and children and so is the universal gospel of mankind in all phases and conditions. It is often called the gospel of womanhood, of infancy, of prayer, of praise. We have in Luke the first Christian hymns. With Luke we catch some glimpses of the child Jesus for which we are grateful . . ."

Shall we not with great interest enter upon the study of the gospel written by such a man as this?

THE BAPTIST PAPERS are by far the best agency for Foreign Mission propaganda. The Foreign Mission Board would be in a sad plight indeed without the co-operation and support of all of our papers. God's Kingdom would come speedily if we could place a copy of the state Baptist paper in every home throughout the Southern Baptist Convention.

—CHARLES E. MADDRY.

THE GOAL OF INCREASING our state Baptist papers to a circulation of 500,000 by the centennial in 1945 is the most important matter before Southern Baptists. It will immeasurably help every cause and agency we have. We can do it—we must do it.

—L. R. SCARBOROUGH.

THE STATE BAPTIST PAPER in every Southern Baptist home would develop a denominationally informed membership out of which would inevitably grow a more consecrated and energetic participation in the work of our churches and the denomination.

—LAWSON H. COOKE.

The Young South

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

Dear Boys and Girls:

Someone has said that the old folks used to begin their letters by saying, I now take my pen in hand to write you a few lines to tell you how we are getting along and the state of our health.

It's a good way to start a letter. It not only starts you off in writing your letter but gives you something to write about to your friends. So presuming our health is o.k. we'll talk about how we're getting along. Shall we? Well, there's a poem that goes:

"There's a comforting thought at the close of the day
When I'm weary and lonely and sad,
That sort of grips hold of my crusty old heart,
And bids it be merry and glad;
It gets in my soul and it drives out the blues,
And finally thrills through and through—
It is just a sweet memory that chants the refrain,
I'm glad I touched shoulders with you."

Now I don't suppose I've told you but that's just the way I feel about you. There is a comforting thought at the close of the day when I've worked hard and I'm tired and lonely, that challenges me on and makes me glad. It's the thought of knowing you, and yet not knowing you, it's because that, in a way, I can say, "I've touched shoulders with you."

That same poem also says:

"I am glad that I live—that I battle and strive
For the place which I know I must fill;
I am thankful for sorrow—I'll meet with a grin
What fortune may send—good or ill.
I may not have wealth, I may not be great,
But I know I shall always be true;
For I have in my life that courage you gave
When once I touched shoulders with you."

Although these are not my words they express my thoughts exactly. Now, that's how well you are getting along with me. How am I getting along with you?

I wish I could print all of your letters and poems every week but I just can't. I am getting to them as fast as I can. Keep on writing.

I'm sure you're going to enjoy the part of Mrs. Maynard's letter in print this week. She will make you feel as though you have been right in Japan with her. We'll finish her letter next week.

Your friend,

Aunt Polly

Madisonville, Tenn.

Dear Aunt Polly:
How are you by this time? I am O.K. and hope you are the same. I am a girl 10 years old. I go to school. I like to go to school. I am in the fourth grade. I like Arithmetic. We had a Bible school out here. We enjoyed it. We go to church at Bethlehem.

Your friend,

KATHLEEN HICKS.

I am fine, Kathleen, and I think I would like you very much. You see, I like arithmetic, too. Is Lee your brother?

Madisonville, Tenn.

Dear Aunt Polly:
I am in the fifth grade. I go to school at Bethlehem. I like to go to school. I am a girl. I am 12 years old. I had a good time at the Bible school. We sewed on dresser scarfs and some more things. My teacher's name is Miss Ruby Teague. I go to church. Our meeting will begin Sunday.

Yours truly,

TRULA MAE BELCHER.

Did your meeting begin August 18, Trula? I would like for you to write and tell us about it.

Dear Aunt Polly:

I am a girl in school. I love my teacher and my school. My teacher's name is Miss Ruby Teague. I am 12 years old and in the fourth grade. There is a revival starting at Bethlehem Church. We had a Bible school there last week. The girls sewed and the boys made bird houses. We had Bible lessons too. We have a new school house. It is pretty. We have been having ball games. We got beat twice and we beat once. My favorite Bible verse is "Verily, verily, I say unto thee except a man be born again he cannot see the Kingdom of God."

Yours truly,

PEARL COOK.

Your favorite Bible verse is a good one, Pearl. Have you been born again?

Madisonville, Tenn.

Dear Aunt Polly:

I am a boy. I am in the fifth grade. I like to go to school. My teacher is good to me. Mr. Ford had a Bible school here last week. We had a good time with Mr. and Mrs. Ford.

Yours truly,

HOUSTON TARBETT.

Your teacher must be good to everyone, Houston. That makes you like to go to school, doesn't it?

Madisonville, Tenn.

Dear Aunt Polly:

I am a girl. I go to school. I like school. I like my teacher. Her name is Miss Ruby Teague. I am 12 years old. I am in the fifth grade. We had a Bible school last week. The girls sewed and the boys made wood houses. There is a big meeting starting at Bethlehem Sunday. We have a new school. It is pretty. My favorite verse is "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." (John 3:16.)

Your friend,

BERNICE WHITE.

Your favorite verse is most people's favorite. It not only makes you want to accept Christ but it makes you want to do something about the other "whosoever's" that don't believe, doesn't it?

Madisonville, Tenn.

Dear Aunt Polly:

I am a girl 12 years old. I am in the sixth grade. I go to Bethlehem School. My teacher is Ruby Teague. I love my teacher very much. She sure is a good teacher. I go to Big Creek church. I enjoy going to church. We had a Vacation Bible School last week. I sure did enjoy it. I am proud of our schoolhouse and it is made of brick. I enjoy your letters on the Young South page and I enjoy all the others too.

Your friend,

REATHEL HICKS.

P. S. My favorite Bible verse is John 3:16, "For God so loved the world that He gave His only begotten Son that whoever believeth in Him should not perish but have everlasting life."

We are glad that you like our page, Reathel. Thank you for your nice letter. You must write again.

Madisonville, Tenn., Rt. 5, Box 39.

Dear Aunt Polly:

I am a boy. I am 11 years old. I go to Bethlehem School. It is a new brick building. My teacher's name is Miss Teague. I am in the fifth grade. Our lessons are hard. We have played three ball games and have been beaten twice. I will close for this time, and hoping that I may learn more.

With love,

LAWRENCE JUNIOR ERVIN.

If your lessons are hard, that is good for you. That's the way to learn something.

Letter from Mrs. Maynard, Japan

Published on our page Jan. 10, 1895.

(Continued from last week.)

For twenty-one days we were on the water, and only three out of the twenty-one did it seem friendly toward us. How it roared and plunged and tossed its great foaming billows over the top of our ship, keeping us shut down in our cabins much of the time, and often rocking the ship so violently that we could not stand upon our feet! And now I know you would say, "Were you not afraid?" No, children; never for one moment. And how many times as "I lay me down to sleep" did I recall with joy the prayers going up for us at home, and especially dear was the thought of the little ones (God bless

them!) who had begun to pray even before I left America that God would carry "Miss Bessie" safely to Japan! I felt that He would hear your prayers, and so He did, and today I am sitting in the cozy study of Mr. Walne, one of our missionaries to Japan, writing to you. Looking out of my windows and only a few steps from the house I can see the waters that brought me here; they are in a good humor, though, now, and sparkle and chase each other in the sunlight as if they were never angry. I wonder if some of our "Young South" people do not know what a happy feeling it is when anger has been driven from the heart!

But I know you are growing impatient to hear of Japan, the home of your missionary, and I am anxious to tell you. But what to tell is the question. There is so much that is new and strange. Well, suppose we begin at the beginning and take you with me on my first ride in Japan. The ship has cast anchor at Yokohama (find it on your map), and after going down a very dangerous flight of steps on the outside of the vessel we get into the Japanese row boat called "Sampan," of which there are hundreds on the water. A short but delightful row in the cool evening air brings us to the shore, and again we are surrounded by the "Riksha" men with their little two-wheeled carriages, of which you have doubtless seen a picture. At first you may feel a little timid at the thought of getting in one alone and having a queer looking little man with feet and legs bare, and such a funny big hat, carry you off; but you will not feel so when you see nine others of our party coming along behind you in just the same way. But what a broad smile upon your face! Why, I thought you would feel so sad to see a man made a horse of. Yes, it is sad; yet the funny fact gets the best of you. It is so funny to see his heels fly! No horse could keep a more even trot. From our starting the people have gathered to look in wonder at us, as we do at them. How strange they look with their tight robes and wooden shoes, causing them to hobble along somewhat as our boys do on stilts, only you see no tumblers; mothers with their sleeping babes upon their backs; groups of brightfaced, happy-looking children playing with their gayly-colored balls; soldiers in their red uniform; priests with shaven heads and black robes; carts heavily laden, drawn by one man, another pushing at the rear; sellers of various articles calling out their wares, and everywhere, adding a weird, witch-like beauty to the whole scene, lights! The whole street is ablaze with them—Japanese lanterns of every size and shape imaginable. You will want to reach up and get one of those beautiful crimson ones hanging from a string stretched across the street. There are thousands of them hung in this way.

(To be concluded next week)

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Jackson, Tennessee

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MISS JANIE LANNOM
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MISS ADA V. WILLIAMS
Elementary Leader

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Vacation Bible Schools Reported in August, 1940

Church	Principal	Enrol-ment	Average Attendance	Conver-sions	Class	Church	Principal	Enrol-ment	Average Attendance	Conver-sions	Class
BEECH RIVER ASSOCIATION—						GILES ASSOCIATION—					
Utah Baptist Church	Eva Leeper	26	22	0		South End	Mrs. R. B. Rayburn	119	95		
Wildersville	Lacy Freeman	61	50	0		GRAINGER ASSOCIATION—					
Standing Rock	Lacy Freeman	25	22	0		Powder Springs	Roy Newman	45	25		
Marsh Creek	Lacy Freeman	14	9		E	HARDEMAN ASSOCIATION—					
Morris Chapel	Mrs. A. B. Clark	11	9			Parran	Rev. Paul A. Wieland	139	127	7	
Mt. Ararat	Eva Leeper	38	33		B	Rocky Springs	Rebecca Halliburton	23	21	0	E
First, Lexington	Simpson Daniel	100	74	0	C	Saulsbery	McKnight Fite	43	31	0	E
BEULAH ASSOCIATION—						Sileron	Mrs. A. C. Keller, Jr.	24			
Woodland Mills	Mrs. Joe Clapp, Jr.	71	42	3		New Bethel	Rebecca Halliburton	26	20	0	E
Solomon	Laura Snow Auston	30	32			Vildo Methodist	Rev. David Cooper	32	25	1	E
Alamo	Mynell McDarmon	34	23		E	Bethlehem	Rebecca Halliburton	19	15	0	E
Macedonia	Mynell McDarmon	39		0	E	HOLSTON ASSOCIATION—					
Mt. Olive	Mynell McDarmon	78	62	0	D	Sullivan	J. E. Ledbetter	99	78	0	C
BIG EMORY ASSOCIATION—						Fall Creek	Sallie Ledbetter	42	27	0	
Geo. Jones Memo	Rev. Roy Cross	66	49		C	Fordtown	Mrs. Nina Sherritze	71	47	0	D
Pine Orchard	Rev. S. D. Knisley	78	60	8		Long Island	Mrs. Ethel Edwards	90	80	0	
Liberty	Rev. S. D. Knisley	91	66	4		Bluff City	Edward Glover	102	74	0	
Riggs Chapel	Florence Derryberry	22	18	*	C	Fairview	Mrs. T. G. Brewer	81	53	0	
Haleys Grove	Helen Stratus	69	40			Fall Branch	Leonard DeVault	93	69	7	
BIG HATCHIE ASSOCIATION—						Double Springs	Paul Lody	67	43		
Salem	Virginia Derryberry	66	35		E	Glenwood	H. C. Bolton	207	176	2	
Antioch	Bradford Currey	62	53			HOLSTON VALLEY ASSOCIATION—					
Oak Grove	J. H. Turner	122	94			Independence	G. W. Trent	48	29	0	
Liberty	J. H. Turner	32	26			Caney Creek	W. H. Pangle	25	21		
BLEDSOE ASSOCIATION—						Fairview	Ruby Heck	17	15		
Scatterfield	Mrs. H. H. Bryant	52	50			Beech Creek	J. Erwin Ledbetter	26	10		
Corums Hill	Clyde Cobb	20	18		C	Marrissetts Chapel	Margaret V. Bentley	21	17		D
Cottontown	Clyde Cobb	21	10			INDIAN CREEK ASSOCIATION—					
Oldfield-Col.	Mrs. R. L. Hudson	56	51	0		Leatherwood		18	11	0	
Chestnut Grove	Mrs. R. L. Hudson	56	42	0		JEFFERSON ASSOCIATION—					
Mitchellville	Mrs. H. H. Bryant	72	61			Nina	Mrs. Akard Spurgeon	18	12		
CAMPBELL COUNTY ASSOCIATION—						Beaver Creek	Ray Newman	24	18		
Westbourne	Floyd T. Buckner	101	75	0	B	Swann's Chapel	Roy R. Newman	25	23		
Block	Miss Eva Brewer	58	48	4	E	Flat Gap	Roy R. Newman	23	19		
CARROLL ASSOCIATION—						Dumplin	Thos. W. Wells	39	35		
Mt. Lebanon-Col.	Ida Lou Brooks	34	32	14		Nance's Gr.	W. L. Shelton	33	16		
Huntingdon	James Basden		02			Buffalo Gr.	Sara Jane Northern	60	53		D
Concord	Miss Ida Lou Brooks	10	10			JUDSON ASSOCIATION—					
Missionary Grove	Miss Ida Lou Brooks	35	39	7		Oak Grove	Lacy Freeman	34	26		E
Union Academy	J. E. Williams		17			Grassy Branch School	Leonard Gastaway	19	15	0	
CHILHOWEE ASSOCIATION—						Sylvia	Lacy Freeman	41	31	1	E
Liberty	Robert Nation	34	29			Walnut Grove	Lacy Freeman	26	22		E
Mt. Lebanon	Mrs. John Howard	105	86	22	B	Plainview	Will Edd Langford	18	16	0	E
First, Chilhowee	Mrs. Ben H. Clark	50	39	0		KNOX ASSOCIATION—					
E. Maryville	C. D. Martin	65	54		D	Elm Street	Mrs. James Fair	264	202		
Laurel Bank	Joyce Wade	40	25	3		South Knoxville	S. A. Duff	136	131	5	
First, Friendship	Jane Wade	45	35			Wash. Pike	Lucius W. Hart	104	78		
First, Maryville	Rev. C. D. Martin	282	200	32	AA	John Sevier	Dorothy Sharp	197	138	2	
Six Mile	C. D. Martin	59	42		D	Mt. View Baptist	Frank Trotter				
Forrest Hill	C. D. Martin	58	48		E	Powell	Judson Taylor	76	63		
Ellejoy	F. H. Chunn	20	20			McMINN ASSOCIATION—					
Caylor Chapel	C. D. Martin	15	10			New Hope	Janie Sue Jones	21	15		E
Pleasant Grove	Mabel Hill	15	54			Rodgers Creek	J. R. Land	32	22		
Salem	Mary Armstrong	28	23			Rogers Creek	R. Land	32	22		
Hopewell	Jane Wade	54	30	1		Englewood	Janie Sue Jones	108	82	10	C
Gayland Heights	C. D. Martin	80	63			Old Salem	Janie Sue Jones	27	22	0	
Cades Cove	C. D. Martin	32	26	1		McNAIRY ASSOCIATION—					
Piney Level	Mary Ella Roberts	23	14			Mt. Gilead	R. F. Faires	38	34	1	
Old Chilhowee	Virginia Masters	27	17		E	MADISON ASSOCIATION—					
Rocky Branch	Virginia Masters	92	28		E	Mission Chapel	Rev. T. F. Hill	50	42	0	D
Calvary	Virginia Masters	27	28	11	C	Madison	Rev. Charles Millican	117	92		
Old Piney Grove	C. D. Martin	82	64		C	Parkburg	Lenard Sanderson	28	20	0	
Oak Street	Virginia Masters	44	33		D	Mitchel Chapel	Rev. Lenard Sanderson	40	5		
Cold Springs	Virginia Masters	26	11		D	Clover Port	Janie Sue Jones	21	14	0	
Millers Cove	C. D. Martin	18	34			Parkway	Rev. James A. Farrael	105	85	12	
Central Point	Mary Smothers	18	13			Mercer	Rev. Lenard Sanderson	101	29	2	
CLINTON ASSOCIATION—						Westover	Rev. Lenard Sanderson	42	87		
Bethel	Rev. S. D. Knisley	99	69			Butler School	Rev. Lenard Sanderson	40	32	0	
Andersonville	Mrs. J. C. Owen		65	2		Cotton Grove	Rev. Cal Guy	65	53	0	
New Salem	Ada Williams	35	39	0	D	Ararat	Rev. Cal Guy	89	72	0	
CUMBERLAND ASSOCIATION—						Poplar Heights	Miss Hortense Rushing		53		
Immanuel	Will Edd Langford	23	19	0	E	MAURY ASSOCIATION—					
CUMBERLAND GAP ASSOCIATION—						Only	Madison Scott	37	33	2	
Little Mulberry	Ruby Wagner	55	48	0		Mission Chapel	Madison Scott	30	24	5	
Liberty	Ruby Wagner	61	50	0		First, Mt. Pleasant	Lucius W. Hart	107	85	13	C
Greer's Chapel	Zella Sipe	35	26			MULBERRY GAP ASSOCIATION—					
New Salem	Ruby Wagner	31	25			Sneedville	C. D. Livesay	40	27		
DUCK RIVER ASSOCIATION—						Kyles Ford	C. D. Livesay	65	45		
Cornersville	Mrs. Fred Tarpley	23	19	0	C	NASHVILLE ASSOCIATION—					
DYER COUNTY ASSOCIATION—						Ashland City	Mrs. Noel Smith	45	35	0	
Fowkes	Helien Anderson	48	43			Springhill Mission	Mrs. C. H. Robinson	31	26	2	E
EAST TENNESSEE ASSOCIATION—						Union Hill	Mrs. Homer Robinson	56	45	1	D
Denton	Myrtle Trece	19	19			Antioch	Clinton S. Wright	74	47	11	
Del Rio	Haven Lowe	30	25	0	E	Immanuel	Mr. Thomas Major	95	91		D
Rankin	Haven Lowe	26	23	0	E	Frazie Mission	Miss Annie Beth Luther	7	6	0	
Pigeon Valley	Myrtle Trece	44	34			Northdeffield	Rev. O. F. Huckaba	203	136	12	
New Prospect	Myrtle Trece	34	25			Shelby Ave.	Rev. P. F. Langston	187	150	21	
Shady Grove	Myrtle Trece	49	49			Harrodsburg	R. E. Lee	80	55	3	
West End	Mrs. J. C. Mills	60	50		D	NEW RIVER ASSOCIATION—					
ENON ASSOCIATION—						C. Roads School House	Mr. E. A. Dougherty	50	37	15	
Enon	Mr. Oscar Lumpkin	32	28		E	NEW SALEM ASSOCIATION—					
FAYETTE ASSOCIATION—						New Middleton	W. H. Clapp	50	41		BB
Hickory Grove	Rebecca Halliburton	23	20	0	D	Riddleton	Mr. Oscar Lumpkin	22	19	0	D
Mt. Moriah	Mrs. A. H. Hicks	39	36		D	Peyton's Creek	Oscar Lumpkin	14	12	0	E
GIBSON ASSOCIATION—						WOLLAHUCKY ASSOCIATION—					
Trenton						Russellville	Ruston Greenwell	66	40	0	
Kenton	Miss Emma N. Freeman	27	22	0	D	Fairfield	Lela Maud Rice	13	13	0	
Laneview	Miss Emma N. Freeman	27	22	0		Cedar Creek	Miss Minnie Ruth Davis	20	20	2	
Salem	A. M. Senter	61	40	0		Alpha	Lela Maud Rice	35	31	0	
Northern Chapel	Thomas Pope	48	38			Fernwood	Anna Ruth King	40	25	0	
Col.-Kenton	Virginia Derryberry	50	33	0		NORTHERN ASSOCIATION—					
First, Milan	Mrs. Henry J. Huey	137	99	4	B	Warwicks Chapel	Mrs. Hazel Hensley	24	19	0	
Midway	Thomas Pope	58	49			Shady Grove School	Mrs. Hazel Hensley	19	18	0	
New Hope	Miss Aleene Lawrence	35	29	5		OCOE ASSOCIATION—					
First, Rutherford	Mrs. Joe Lumpkin		64			Ooltewah	R. H. Ward	64	53	10	
Colored, Rutherford	Mrs. Joe Lumpkins		65			Eastdale	J. B. Tallant	176	117	30	
Dyer	Charles A. Wingo	117	82			First, Cleveland	Eva Lassater	324	243	22	A
China Grove	Virginia Derryberry	51	40		E	Avondale	Mrs. H. G. Lindsay	261	217		
Right Angle	Miss LaVerne Pillow	34	19	0	D	Highland Park	Tom Jackson	237	109	18	
Bethpage	Emma Noel Freeman	17	13	0	E						

(To Be Continued)

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS RUBY BALLARD
Office Secretary

MISS ROXIE JACOBS
Junior-Intermediate Leader

LAWRENCE NEWMAN
Convention President



South Knoxville

DURING THE WEEK OF SEPTEMBER 8-13 a "School of Inspiration and Methods" was held at the South Knoxville Baptist Church. According to Mrs. Madge K. Mize, Associate Director for the Training Union, "We really had a school. Our teachers were exceptionally good and well-qualified." Forty-eight took the examination at the close of the week and merited awards, with a number of others promising to take the test later. An average attendance of 85 was maintained during the week.

The faculty members included Dr. Wm. A. Keel, Professor of Bible at Carson-Newman College, who taught the Young People and Adults; Mrs. Hattie Potts Rogers of Knoxville worked with the Intermediates and their leaders and sponsors; and Mrs. Willett Anderson, assisted by Irene K. Davis, both of South Knoxville Church, taught the Juniors. Mrs. Anderson has been elected as Junior Department Director for the church since plans are to have two Junior unions by the first of October instead of just one.

The emphasis for this Training Union during the next few months is going to be "Enlargement."

For the week of the school the keynote carried out was "The All-Sufficient Christ" with a different inspirational and devotional thought each day around the main theme.

Salem Association

THE NEW ASSOCIATIONAL TRAINING UNION director for the Salem Association is Mr. Albert Bass of Liberty, Tennessee. We congratulate Mr. Bass upon being elected to this responsible office and express appreciation to Mr. R. H. Hale who is the retiring associational director for the excellent work that he has done during this past year.

Chilhowee Church, Sweetwater Association

A NEW YOUNG PEOPLE'S UNION has been organized in the Chilhowee church where Rev. Earl Cable is pastor. Mr. Oscar Bryant was elected president of this new union. Under the direction of Miss Marcella Adams of Knoxville a Training Union training school is being planned for the week of September 23 using methods. At the close of the training school plans are being made to organize another unit of the Training Union.

Grand Junction Church, Hardeman Association

SEPTEMBER 9-13 was the date for the training school which was held at Grand Junction church where Rev. McKnight Fite is pastor. Fifty-two members were enrolled in this school and an average attendance of 40 was maintained with 40 taking the examination and meriting awards. Brother Fite is justly proud of this record since the church has only a few over 50 enrolled in the Training Union. The Intermediate class was taught by Mrs. McKnight Fite, using the book "Meaning of Church Membership"; 15 awards were issued to this class. Mr. Fite taught the Junior class and the Young People's class using the books "Junior Manual" and "Training in the Baptist Spirit." Thirteen awards were issued to the Junior class and 12 awards to the Young People's class.

Pleasant Grove Church, East Tennessee Association

MR. HAVEN LOWE reports a training school at Pleasant Grove with 14 completing the book "Training in Bible Study" taught by Mrs. Haven Lowe, and 14 completing the book "Southern Baptists in World Service" taught by Mr. Lowe.

Nashville Association

DURING THE WEEK OF September 29-October 5 the Nashville Association is promoting a Simultaneous Training Union Enlargement Campaign. The following churches are entering the campaign:

Church	Pastor
Baker's Grove.....	Rev. Grady Craddock
Belmont Heights.....	Dr. R. Kelly White
Dickson.....	Rev. H. L. Carter
Donelson.....	Rev. Guard Green
Eastland.....	Dr. E. B. Crain
Fatherland Street.....	Rev. J. W. Mayfield
First.....	Dr. W. F. Powell
Grace.....	Rev. L. S. Ewton
Grandview.....	Rev. J. R. Kyzar
Green Hill.....	Rev. Vern Powers
Harpeth Heights.....	Rev. Robert E. Lee
Joelton.....	Rev. Grady Craddock
Judson Memorial.....	Rev. H. B. Cross
Lockeland.....	Rev. Wm. McMurry
Madison.....	Rev. John D. Barbee
Old Hickory.....	Rev. Ray H. Dean
Radnor.....	Rev. L. G. Mosley
Seventh.....	Rev. E. W. Barnett
Shelby Avenue.....	Rev. P. F. Langston
Third.....	Rev. Bunyan Smith
Una.....	Rev. J. C. Miles
Union Hill.....	Rev. Homer Robinson

Associational Directors

WHEN YOUR ASSOCIATIONAL TRAINING UNION officers are elected for the coming year, be sure to send us the names and addresses of them all for our mailing list. Mail to Henry C. Rogers, 149 Sixth Avenue, North, Nashville.

Training Unions

HAS YOUR TRAINING UNION been getting its attendance in each week to be published in the BAPTIST AND REFLECTOR? Appoint someone in your Training Union to be responsible for sending this in each week on a postal card. In order to be published in the BAPTIST AND REFLECTOR, it must be in not later than Wednesday of each week.

Vanderbilt and Peabody B.S.U.'s Hold Retreats

SEPTEMBER 20 and 21 were the dates for the Vanderbilt Baptist Student Union Retreat and September 27 and 28 are the dates for the Peabody Retreat, both meeting at Knapp Farm which is located about six miles from town. The purpose of these Retreats is to make plans for the year's work and to receive inspiration through prayer and the messages of speakers, and the six sessions of which they consist are filled with planning, information and inspiration, and prayer for the year's work. "Let us Live Christ" is the central theme and the devotionals which are to be given by B.S.U. council members will be built around this. Featured among the speakers are: Dr. R. Kelly White, pastor of Belmont Heights Baptist Church; Dr. Charles S. Henderson, pastor of Immanuel Baptist Church; Dr. W. F. Powell, pastor of First Baptist Church; Mr. Henry C. Rogers, director of Tennessee Baptist Student Union

work; Mrs. Henry C. Rogers of Nashville; Mr. William Hall Preston, Dr. Frank H. Leavell, Miss Mary Nance Daniel, and Miss Marjorie Moore, all of the Southwide Student Department; Mr. W. D. Kendall of the Baptist Sunday School Board; and Dr. John D. Freeman, executive Secretary of the Tennessee Baptist Convention.

Mr. Doyle Baird, Student Secretary of the Nashville B.S.U.'s, has planned the programs for these two Retreats.

Crichton Memorial, Knox County

THE CRICHTON MEMORIAL BAPTIST CHURCH has just completed a very successful Training Union training school. Four books were taught: "Our Doctrines" was taught by Mr. Clyde Bryan with 7 completing the course and meriting awards; "Deepening the Spiritual Life" was taught by Miss Mary Mills with 15 completing the course; "Messengers of Light" was taught by Miss Esther Winfrey with 10 completing the course; and "The Junior and His Church" was taught by Miss Sue Goodman with 9 completing the course. Miss Hazel Wallace is Training Union director for this fine Training Union.

Lexington, Tennessee Advertisers

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WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
MRS. C. D. CREASMAN, Hermitage
President
MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer
MISS MARGARET BRUCE, Nashville
Young People's Secretary
MRS. DOUGLAS GINN, Nashville
Office Secretary

Tennessee for Christ

Tune: Loyalty to Christ

All over Tennessee
Ring out the slogan free,
Of Tennessee, Tennessee, Tennessee for Christ!
Let all from East to West
Now heed the high behest
Of Tennessee, Tennessee, yes, Tennessee for
Christ!

CHORUS

On to victory, over Tennessee,
Let this stirring slogan ring,
Oh give and work and pray,
To win our state today,
'Tis Tennessee, Tennessee, yes, Tennessee for
Christ.

A million souls they say,
Have never found the way,
Oh Tennessee, Tennessee, Tennessee for Christ,
Throughout our state so fair
The Gospel message share,
Oh Tennessee, Tennessee, yes, Tennessee for
Christ!

—Mrs. C. D. Creasman.

"Mine Own Vineyard Have I Not Kept"

D. A. McCall, Executive Secretary
Mississippi Baptist Convention.

A WISE MAN long ago wrote, "They made me the keeper of vineyards, but mine own vineyard have I not kept." Song of Sol. 1:6.

What a tragedy! A man caring for the business of all others, save his own! A man with large opportunity before him, but admittedly unfaithful at home!

How true that was of Israel—professing to do many things, but losing at the home base!

Illustrations are all about us today. Holland may have had her East Indies well fortified, but the homeland was open to invasion. Belgium was able to hold her Congo possessions but disintegrated from within. Norway had wrought heroic exploits on many seas, but the Fifth Column laid her heart bare to the enemy.

Should not Tennessee Baptists think seriously along this line?

It is true, we have made progress at practically all established points. The work has gone forward, in the hills, in rural areas, in villages, in towns and cities—at established points. Some new work has been started in various sections of the State.

But shall we think now of many areas within Tennessee where we have no work? We have been busy doing many things. Many of these are well done.

Without doubt, we have neglected important sections, particularly inland areas within our State.

What has happened in these communities? Holy Rollers, Mormons or others have moved in. In this land of liberty they have the right to be there, but God Almighty has made Tennessee Baptists the keepers of many vineyards—and our own vineyards in many places, we have not kept.

—Adapted.

Enlistment Week

October 6-12

Mrs. Prospect Receives a Visitor

GOOD MORNING, MRS. PROSPECT. I hope you are not busy. I want to chat with you for a little while. For some time I have been thinking that we should know each other better. I especially coveted the privilege after hearing you review a current book at the Woman's Club. No, I don't belong, Mrs. Prospect. I find that the activities of Woman's Missionary Union keep me not only busy but satisfied. It is a wonderfully gratifying feeling to know that your time is not spent for cultural improvement alone, but that you are engaged in the most glorious task in all the world—the spread of the Gospel.

I believe you will find that the program subjects and the mission study books are exactly in line with your interests. Both require background knowledge and a familiarity with world conditions. You hadn't realized it? Well, Mrs. Prospect, you will quickly come to see the significance of current events and their relation to the Kingdom of God. By knowing what great things God has accomplished through human agents one's desire to be used by Him is increased and faith is greatly stimulated. The study of missions, Mrs. Prospect, will bring you face to face with the value of Jesus Christ in life. The fresh realization of His power will grow on you as you study of conditions which exist where Christ is not dominant. Do you feel that your life needs a great objective? I have felt that way, and have somehow found life made effective through these two mediums in Woman's Missionary Union. With your culture and intelligence you would make a real contribution to our society. In turn the program of study outlined by the society will furnish a congenial outlet for your talents.

I see another friend approaching. Shall we ask her to join our conversation? She belongs to the missionary society and I well remember what enlisted her interest.

I have just been telling Mrs. Prospect how missionary programs and study books will satisfy her craving for wider knowledge and deeper spirituality. Welfare work caught Mrs. Already Joined. Why yes, Mrs. Prospect, one can do welfare work in the missionary society. It is one of the most effective means used in soul-winning: Through Good Will Centers (settlement work), among under-privileged families (case work), in interracial work, a member can find challenging fields of service. In many towns and cities there are institutions such as orphanages, hospitals, homes for the aged and blind where a gospel service can be conducted and where personal work can be effectively rendered. The Mission Sunday School for a group of children and adults in some isolated countryside or in a downtown tenement section has brought joy to the worker and salvation to many souls. Every community has its own peculiar social and economic problems. Through the department of personal service the needs can be met. Yes, I know. You thought bringing magazines or canned food to the circle or general meeting was the whole activity of the department, didn't you? Ask Mrs. Joined to tell you about the little Mission Sunday School sponsored by her church in which she teaches every Sunday. For a year-round program of work her circle clothes a child in the Baptist state orphanage. Many

women with big hearts and a deep sense of the physical needs of humanity have found that the missionary society offers the best medium through which philanthropic work can be done within the church.

Here comes the pastor. Let us get his opinion of Woman's Missionary Union.

Pastor, I want to ask you a question. Am I right in saying that the purpose of the church is to develop and utilize the whole of man (body, mind, and soul) to the end that the Gospel shall be preached to the lost everywhere? Since we agree on that point let me ask you another question. Do you endorse an organization that co-operates within the church in this world-wide task? I thought you did. There was a time when you were so busy with the multiplied tasks that fall to the lot of pastors everywhere that you did not study the adopted program of work for the organization. Then one day you faced a man who told you a story of misery and want. You called the president of the missionary society and asked her if she would serve on a committee of investigation. She not only agreed but told you that the missionary society would take care of the family, if worthy, through the personal service department. Later you studied the plan of work.

Now all charity calls to the church are handled through the personal service department of Woman's Missionary Union in co-operation with the board of deacons. Funds are provided from the church treasury when necessary. The annual School of Missions for the church is sponsored by the society; giving to missions is a co-operative church movement through the regular channels and the special seasons of prayer. Many men have caught the spirit of the Lottie Moon Christmas Offering for Foreign Missions and Annie W. Armstrong Offering for Home Missions and are giving with their wives to world-wide mission causes. No wonder the pastor boosts the missionary society; for he has found that the plan of work embodies the means of developing well-rounded Christian character.

Our little group has grown, Mrs. Prospect. Or did you let in Mrs. New Member? I was hardly conscious of her arrival, but I was aware of her nods of approval while we were talking about giving. It was this phase of our work that attracted Mrs. New Member and brought her into the society. Her giving lacked direction, she felt, and was prompted by no higher motive than duty. Some specific needs of the mission fields were brought before her one afternoon during a week of prayer for foreign missions, when she attended as a visitor. Instantly she knew this was what she had been wanting. The designated gifts caught her consecrated imagination. In the following spring she attended the season of prayer for home missions. Her heart burned within her. Here were stories about people in her own land who were desperately needy, living impoverished lives, following after false religions, professing no belief. Mrs. New Member accepted the challenge and increased her gifts to Co-operative Program. You have been very happy in your new stewardship, haven't you, Mrs. New Member?

We have hardly noticed the friend who joined our group last. I think she came by to invite Bright Prospect to the Sunbeam Band. Cheerful Volunteer entered the work at the invitation of the Sunbeam leader who needed a pianist. Now she leads the Sunbeam Band. Always a lover of children and for a long time of the Lord, she found that all the up-to-date methods she had employed in elementary work in day school could be consecrated to His use in leading a mission band of children. More and more our younger women are finding an outlet for their talents in leading young people's organizations.

You have a boy about twelve haven't you, Mrs. Prospect? He has attended an R.A.

meeting? And liked it? Fine. He will have you interested in spite of yourself. Of course you are glad to have him under Christian influence and in a wholesome atmosphere for an hour every week. Has he learned to tithe? Excellent. Brother Pastor, the next generation of men will not be so hard to lead into paths of stewardship, will they?

Now Mrs. Prospect, don't you feel that Woman's Missionary Union offers you the greatest opportunity for Christian development and service within the church today?

I am the Woman's Missionary Society—join me.

I was born of the desire "to stimulate the missionary spirit and the grace of giving among the women and children of the churches and to aid in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention."

I find joy in the company of both old and young women.

I remove ignorance, overcome indifference and create interest in the world about us.

I am a soul-winning agency.

I encourage philanthropy.

I vitalize prayer.

I am a part of the church—join me.

MRS. WILLIAM McMURRY.

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.

MRS. JOHN B. HASKINS

WHEREAS, God in His infinite wisdom has seen fit to call home our much loved Mrs. John B. Haskins, we are greatly grieved as a church, W.M.U., and Sunday school class; and

WHEREAS, Mrs. Haskins was a deeply consecrated Christian, giving generously of her time, love and money to help humanity wherever she could; and

WHEREAS, she served as the beloved teacher of the Joy Class, inspiring and blessing the lives of not only the members of that class but of all who knew her; and

WHEREAS, she faithfully and efficiently held many places of responsibility in the W.M.S.

Therefore be it resolved:

First, that we, the members of the Highland Park Baptist Church express our sincere sympathy to the family, and

Second, that a copy of these resolutions be placed on the church book, one sent to the family and one to the BAPTIST AND REFLECTOR.

MRS. CECIL PHILLIPS,

MRS. CHAS. GOODE,

MRS. ERNEST HOLT,

MRS. W. A. MOFFITT.

KLEPPER

Miss Tennie Klepper was born and reared in Hawkins County, Tennessee, and moved with her parents to Jefferson City in 1907.

She was converted at 12 years of age and joined the church, living a consistent Christian life for fifty years. She joined Buffalo Grove Baptist Church when she moved here and was an efficient and faithful member till her death, April 11, 1940.

Miss Tennie was an active Christian. She taught Sunday school classes, led prayer meetings, and was an ardent soul winner.

Among her last services to her church she served as Sunday School Superintendent, President of the Woman's Missionary Society, and Sponsor for the Young Woman's Auxiliary. We miss her in every service of our church, but we shall see her again.

"Where congregations ne'er break up,
And Sabbaths have no end."

THURSDAY, SEPTEMBER 26, 1940

Book Reviews

The Art of Listening to God by Zwemer. Zondervan Co. Price \$1.50.

Dr. Samuel Zwemer, a missionary for forty years to the Moslems, writes out of his rich experience "THE ART OF LISTENING TO GOD."

The message will make a deep impression on the reader and he will learn blessed lessons on waiting on God and not walking ahead of Him. The opening chapter lends its title to the book, the others deal with diverse themes related to life, reading, evolution, the choir, missions, and spiritual leadership.

The first chapter on Listening to God and the last one on the Cost of Spiritual Leadership are unusually helpful and stimulating. One interested in the study of Moslem lands will get much helpful information, for the author speaks with authority concerning the people he served so faithfully.

—MARY NORTHINGTON.

As He Passed by by Allan Knight Chalmers.

Published by The Abingdon Press, New York, 1939. 157 pp. Price \$1.50.

This is a treatment of those New Testament characters who were influenced, some of whom were blessed, by the Lord, yet who never were known openly as His followers. Among them were Nicodemus, Lazarus, Barabbas, Gamaliel, the Rich Young Ruler, the Lawyer, Pilate, Zacchaeus and others. The author designates these as men who almost became disciples of Jesus. We probably are more familiar with those who became followers of Jesus, and, with those who were His implacable foes. This author studies those who were in the edge of the crowd. The treatment is vigorous and thought provoking. The book is well worth reading.

—J. C. MILES.

These Forty Years by Melvin E. Trotter. Published by Zondervan Publishing House, Grand Rapids, Mich. 120 pp. Price 50c.

We can't say too much in praise of this little book. It is the story of Mel Trotter, Superintendent of the Rescue Mission, Grand Rapids, Mich. While it is not an autobiography, yet there are many glimpses of the life of this

great servant and a thrilling story of the power of the gospel to save and keep the hardest cases. You can't afford to miss the stimulus which this little book has for you.

—J. C. MILES.

British Baptist Emergency Offering

Summary of Reports Received Through September 6

By LOUIE D. NEWTON, Secretary
S. B. C. Baptist World Emergency Committee

BASED ON REPORTS from State Secretaries, through Friday, September 6, and in five states from figures in Dr. Crouch's office, the total cash receipts for the British Baptist Emergency Offering amount to \$156,903.97. On September 4, Secretary Chas. E. Maddry cabled \$100,000 to the stations of the British Baptist Mission Society. It is the hope of our Committee, strengthened by the expressed hope of the State Secretaries, that we shall soon reach our goal of \$200,000. By agreement with our Foreign Mission Board and the British Baptist Mission Society, the funds will be sent through Secretary Maddry's international connections.

The report of receipts by states follows:

Alabama	\$ 7,364.36
Arizona	167.03
Arkansas	305.47
District of Columbia	803.76
Florida	6,783.23
Georgia	17,809.97
Illinois	1,269.79
Kentucky	6,440.66
Louisiana	5,263.31
Maryland	500.00
Mississippi	2,866.43
Missouri	5,375.36
New Mexico	935.58
North Carolina	10,300.00
Oklahoma	8,686.19
South Carolina	17,411.97
Tennessee	8,777.26
Texas	38,843.60
Virginia	17,000.00

*Figures taken from records in Dr. Austin Crouch's office, since no direct report was received from State Secretaries on September 6.

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For the Treasurer . . .

IMPROVED CHURCH TREASURER'S RECORD SYSTEM—Designed by experts. Single or double budget. Economical. A loose-leaf record book containing all records including those of individual gifts. Four members to each page. Long lasting binder. Complete for 200 names, \$5.50. Additional sheets, 2 cents each. Also furnished in permanent bound book and card form, prices from \$1.75 up.

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AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

James Landes goes from Ft. Worth, Texas to the First Church, Eagle Lane, Texas.

G. A. Carlton has resigned as assistant pastor of the First Church, New Orleans.

W. E. Chadwick has resigned at Pochontas, Ark., and has moved to Dresden, Route 5.

Last Sunday J. O. Guntharp of Amory, Miss., baptized 5 out of 6 who had professed religion in a revival at Huron.

N. G. Christopher, after more than 30 years as pastor at Calvary Church, Grady County Association, has resigned.

A revival held recently at Pleasant Grove Church near Lexington by L. H. Bryan and W. A. Moody resulted in 27 conversions and 23 additions by baptism.

In the letter of Ingleside Church, Caddo Association, there were 285 additions reported. This church is in Louisiana.

W. H. Chaney has resigned the care of the First Church, Algiers, La., and moved to Springfield, La. He is ready for evangelistic engagements.

W. D. Huntsberry has accepted the care of the First Church, Gilmer, Texas, having resigned as pastor at Leesville, Texas.

S. J. Rhodes recently resigned the care of the church at Osyka, Miss., that he might accept the care of Mt. Pleasant Church at Bogalusa, La.

Troy D. Woodbury, a member of Capitol Avenue Church, Atlanta, Ga., has just been appointed to an important executive position with the Sunday School Board at Nashville, effective September 15.

Evangelist Hyman Appleman is holding a meeting with the First Church, Kansas City, Mo. All the other churches of that section are co-operating.

W. D. Upshaw, familiarly known as "Ernest Willie," assisted Charles W. Henderson in a revival at Royston Church in Georgia.

H. A. Turner, of Dumas, Ark., recently held a meeting at Bethel Church near Humboldt. There were 14 additions. Years ago, while a student he was pastor of this church.

O. C. Harvey of the First Church, Stuttgart, Ark., concluded a meeting lately in which there were more than 40 additions. Joe Shaver did the preaching and Eugene Bartlett, of Siloam Springs, Ark., led the music.

Nat Brattain and Mrs. Brattain have accepted the position of Leaders in the Educational work of the First Church, Blytheville, Ark., helping the pastor, Alfred Carpenter.

Fred H. Thomas, of Fayetteville, Ga., was lately assisted in a revival by Allen West, in which much good was accomplished.

C. C. Morris of the First Church, Ada, Okla., is conducting a series of weekly articles on "The People Called Baptists" in his church paper, the Ada Baptist. We wish the article was put in tract form.

Roger D. Hebard has accepted the care of Trinity Church, Ada, Okla., and he is on the field. He will receive his Th.M. degree from the Southwestern Theological Seminary, Ft. Worth, Texas, in January.

Scott W. Hickey eleven months ago organized a new church at Colorado City, Texas as a result of an evangelistic campaign. The new church, known as "The Second Church," has called him as pastor and it has received 200 members, 76 of whom were by baptism.

A sub-committee of the Radio Committee of the Southern Baptist Convention met in Atlanta, Ga., recently, and worked out plans for a Southwide hook-up of radio stations for an hour, to be known as "The Baptist Hour," and hoped to begin the first Sunday in January.

His Tennessee friends rejoice with Norris J. Palmer in the report of the First Church, Baton Rouge, La., the Judson Association, last week. There was a total of 558 for the past year, 97 of whom were by baptism. The amount given for missions was \$12,106.68.

John W. Parker resigned as pastor of Mt. Carmel Church, Laurens County Association, Ga., after serving there for five and a half years. He has accepted a call to Hopeful Church, Camilla, Ga. It is a full time country church.

Jimmie T. Williams, of Jackson, conducted the singing in four revivals recently at Clear Creek, Gibson County, with Garfield Smothers preaching; at Zion Church near Brownsville, C. E. Azbill, pastor and C. H. Parrish doing the preaching; at Burnsville, Miss., with T. R. Hammons, the pastor, doing the preaching; at Vale, with pastor G. G. Joyner doing the preaching. There were 42 professions in the meetings. Jimmie T. Williams is a student in Union University.

By THE EDITOR

After six fruitful years and the completion of a beautiful, modern house of worship, Pastor W. R. Haynie has resigned the First Church, Durant, Miss.

The First Church, Shreveport, La., Dr. M. E. Dodd, pastor, gave \$95,713.40 to all objects the past associational year and welcomed 419 additions.

The Southwestern Baptist Theological Seminary at Fort Worth began its 34th annual session last week with almost 600 students enrolled, 13 from seven foreign countries and the remainder from more than half the states of the union.

The following friends recently visited the BAPTIST AND REFLECTOR office: C. C. Ramsey, Pikeville; J. G. Hughes, Kingsport; Roy Anderson, Seymour; C. H. Warren, Lebanon; H. L. Carter, Dickson; Katherine Brantley and James Rees, Shelbyville. We cordially invite them to come again.

Four deacons, S. W. Dorris, Fred Jones, R. E. Bigbee and R. H. Searcy will be ordained at the First Baptist Church, Portland, Sept. 29. W. L. Baker, Springfield, will preach the ordination service. R. L. Hudson is the pastor.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPT. 15, 1940

	Sunday School	Training Union						
Alcoa: Calvary	219	74	Corryton	167	65	Gayland Heights	180	72
First	276	142	Cookeville, First	247	54	Immanuel	314	98
Bartlett	102	54	Dandridge	147	50	Sevier Heights	208	
Butler	165	63	Dyersburg, First	443	115	Lebanon	271	110
Chapel Hill, Smyrna	86	91	Elizabethton: Calvary	225	268	Lenoir City, First	312	
Chattanooga: Brainerd	258	106	First	468	43	Pleasant Hill	202	
Chamberlain Avenue	315	101	Immanuel	97	268	Liberty, Salem	427	42
Concord	183	83	Little Mountain	99	196	Madisonville	167	73
Dry Valley	134	104	Siam	217	104	Maryville: Cedar Grove	117	81
Eastdale	139	61	Southside	104	240	First	577	76
First	900	108	Watauga	240	366	Prospect	82	668
Highland Park	605	154	Erwin, First	366	575	Memphis: Bellevue	2015	154
Morris Hill	212	152	Fountain City, Central	575	119	Boulevard	427	114
Oak Grove	211	78	Gladeville	119	109	First	754	309
Red Bank	474	145	Grand Junction	109	50	Speedway Terrace	480	51
Ridgedale	631	143	Hampton	109	52	Temple	1571	96
South St. Elmo	137	67	Harriman, South	306	84	Morristown, Bethel	92	88
Spring Creek	99	59	Trenton Street	441	79	Murfreesboro, First	442	89
Tabernacle	356	59	Hixson, First	149	62	Nashville: Edgefield	423	72
White Oak	212	67	Hermitage, New Hope	149	140	Woodbine	184	23
Summerfield	175	75	Jackson: Ararat	664	41	New Tazewell, First	114	48
Woodland Park	827	156	First	621	238	Paris, First	306	99
Cleveland, Big Springs	300	47	West Jackson	83	39	Raleigh	427	241
South Cleveland	91	108	Kenton	83	114	Rockwood, First	228	80
Clarksville, First	399	76	Kingsport, First	750	208	Sevierville, Alder Branch	148	
Concord, Crichton Memorial	106	88	Knoxville: Bell Avenue	1019	308	Union City, First	620	
Fairview	85		Broadway	295	68	Walter Hill, Powell's Chapel	140	
			Euclid Avenue	883	190	Westtown, First	188	
			First Avenue	935		Watbourne	210	
			First	935		White Pine	131	

Recently a group of 40 at Kannapolis, N. C., studied ELEMENTS OF MUSICAL NOTATION AND CONDUCTING, by O. E. Sellers, taught by a student from the Baptist Bible Institute. The local choir director wrote in high praise of the work done.

J. W. Barnes, Antioch, Route 1, renewing his subscription, writes that he does not wish to miss a single copy and enjoys the paper to the fullest extent and that he is past 97 years of age and has been reading the paper for more than 50 years. God bless this faithful soul.

Pastor Kleitus Moore of Greenfield has been a very busy man this summer. He did the preaching in six revivals, had 53 conversions, a young man to surrender to the ministry and a young lady to surrender for special service and was for the third year host-pastor of Gibson Association.

Julian P. Snyder of Ocoee, a graduate of Carson-Newman College and of Seminary at Louisville, has been called to the pastorate of the First Baptist Church of Blue Ridge, Ga., and will begin his work September 22. Recently he did the preaching in an eight days' revival with Pastor B. B. Burke at Reform, Ala., which resulted in 9 additions, 7 of them for baptism.

Zion's Grove Baptist Church in Sevier County Association, James C. Franklin, pastor, recently closed a good revival, with John T. Courtney of Jefferson City doing the preaching in which there were 15 professions and 10 additions. The entire church was wonderfully revived.

Mrs. Paul Walters, clerk, reports a great revival in the First Church, Greenfield, in which the pastor, O. C. Cooper, did the preaching and Mr. Robert L. Cooper led the singing. Mr. Cecil Bolton of Corinth, Miss., played the leading piano, being assisted at the other pianos by Miss Miriam Cooper and Mrs. Ora Abney. Record-breaking crowds attended, the church was greatly revived and 23 united with the church, 20 of them by baptism.

On September 15, at the close of the morning worship hour, the entire congregation of the First Baptist Church of Athens marched to the lot selected by the church for the erection of a new building formally to dedicate the lot. A hymn was sung by the choir and the pastor, Chas. S. Bond, led the prayer of dedication. Work on the new building was begun September 16.

One of the very best things we have read on salvation by grace is a sermon on that subject preached by Rev. T. G. Davis of Knoxville before the Knox County Association last October and requested for publication by that body. It is published and distributed free by the Executive Board of the Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tenn. It is a great deliverance.

Dear Brother:

Many requests have come for a cheaper edition of ALIEN BAPTISM AND THE BAPTISTS. Before we do this, we must dispose of the cloth bound edition, and are offering it at half price or fifty cents per volume so long as they last. This is a fine opportunity for study classes. You get a beautiful cloth bound book for the price of paper. First come first served. Cash with order, please, as at this price we can do no bookkeeping. Send all orders to W. M. NEVINS, Box 155, Lexington, Ky.

This is a very fine and timely book.—Editor.

George R. Ferguson, pastor First Church, Covington, Ky., did the preaching in a revival at the First Church, Dyersburg, resulting in 16 by baptism, 3 by letter and 1 by statement. Ernest Felts, director of music at Calvary Church, Jackson, led the singing, with three full choirs. A. M. Vollmer is the pastor and he is preaching in a revival at Humboldt now.

Post Card Paragraph

M. E. DODD

What shall it profit America if she seeks to save democracy in Europe and lose her own? As a matter of fact there is no democracy in Europe. England is under absolute dictatorship. And democracy is fast fading out in this country. Government is becoming more and more centralized. The President sends a representative to the Vatican government without consent or approval of Congress. He makes trades and pacts with foreign countries without the consent or approval of either his secretary of state or Congress. He dictated the platform of the democratic convention, demanded the nomination of his own choice for the vice-presidency and made it impossible for them to nominate any other man for the presidency but himself. Four more years of this same tendency and there will be no need for a party convention.

Ocoee Returns to "Basket Dinners"

SEVERAL YEARS AGO Ocoee Association abandoned the idea of the basket dinner at its sessions. This year it will be the style again.

The question was freely discussed at the Executive Committee meeting September 9, and as a result the following letter has been sent to the more than 80 churches of the Association:

BRETHREN:

We are requesting all churches of Ocoee Baptist Association to ask their messengers to the Associational meeting at Big Spring Church, Cleveland, Tennessee, each day this year, on October 15 and 16, to bring their lunches. Big Spring Church will furnish a place for all to spread lunches together, and will furnish drinking water on the church grounds. This will be more convenient for all, and it will also furnish an added hour of pleasant fellowship. Please so instruct the messengers sent from your church.

Fraternally,
SAMUEL MELTON, Pastor
Big Spring Baptist Church.
C. M. PICKLER, Chairman
Ocoee Executive Committee.

It was the consensus of opinion of the brethren entering into the discussion as the Executive Committee meeting that Baptists were losing something of the fellowship of old times by doing away with the hour of fellowship and everyone hurrying to some eating place and trying to cram in a few bites and get back to the meeting on time.

WITH THE CHURCHES: Chattanooga—First, Pastor Huff received by letter 4; Morris Hill, Pastor Catlett welcomed by letter 2, for baptism 2, baptized 2; Ridgedale, Pastor Ivey received by letter 1; Woodland Park, Pastor Williams received by letter 10, for baptism 6. Daisy—Pastor Black baptized 2. Dyersburg—First, Pastor Vollmer welcomed by letter 3, for baptism 5, baptized 17. Jackson—First, Pastor Boone received 4 by letter, 1 for baptism. Knoxville—Bell Avenue, Pastor Allen received by baptism 2, by letter 3; Broadway, Pastor Pollard received by letter 2, for baptism 5; Fifth Avenue, Pastor Wood received 9 additions to the church. Lenoir City—First, Pastor Huff received 8 by letter. Memphis—Bellevue, Pastor Lee welcomed 25 by letter, 9 by baptism, baptized 5; Boulevard, Pastor Ar buckle received for baptism 2, baptized 4; Temple, Pastor Boston welcomed by letter 15, for baptism 2, 1 by statement. Murfreesboro—First, Pastor Sedberry received by letter 2, for baptism 6. Nashville—Edgefield, Pastor Barton welcomed by letter 2, for baptism 2, 1 profession. Paris—First, Pastor Stembridge received by letter 4.

Calvary Baptist Church

Clearwater, Florida.

DEAR BROTHER TAYLOR:

WE OF THIS SECTION of the deep South are happy over the moving of President and Mrs. E. L. Atwood from Murfreesboro, Tenn., to our midst. It was our very great privilege this afternoon to call on Dr. and Mrs. Atwood and their daughter from New York, at their new home, 602 Skinner Blvd., Dunedin, Fla. While they are not living in the corporate limits of Clearwater, Dunedin and our city are almost one and the same place. We welcome these noble people to our section and city. The Doctor looks well, and Mrs. Atwood and daughter also. They have a lovely home, and live among a delightful people indeed.

We want Dr. Atwood to rest, of course, but we are not going to allow him to "rust." So we're putting him in the ministerial harness for Sunday, September 22, at Calvary Baptist Church. We are leaving on the 16th to visit our mother, Mrs. Elizabeth Rose Feagins, age 85, at Bristol, Tenn., and Dr. Atwood will be our supply here at Calvary, Clearwater. His many friends in Tennessee and Murfreesboro especially will not let him be forgotten, but will send in their cards and letters, and come this winter season to visit them among the orange groves and beautiful surroundings of their Southern home.

The BAPTIST AND REFLECTOR grows better all the time. We could not—would not—do without it. More power to you, Doctor Taylor, and blessings abundant be upon the Reflector, and all the Tennessee Baptist brotherhood.

Gratefully yours,

WALTER B. FEAGINS.

The End of the World

I HAVE JUST FINISHED the reading in the BAPTIST AND REFLECTOR WHITHER GOES THE WORLD? by W. T. Smalley. It is great but stopped too short.

That which concerns us most is to know where we are and what is our destiny in this the most reckless bit of history in which we are living. We are not dependent on human thought. It is written by Divinity in Matthew, Mark, and Luke. For the sake of clearness, I shall confine myself to the twenty-fourth chapter of Matthew.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Today all these prophecies are being fulfilled. The words of Holy Writ have foretold the end.

—J. H. GRIME, Lebanon, Tenn.



Christian Behavior in World Conflict

Editorial, *The Baptist Messenger*

THE DEVASTATING FIRES of War are bringing desolation to nations around the world. Because of our distance from the scene of conflict we have not been able to realize the horrors of the struggle in the Orient. The casualties in China have run into the millions, and one of the greatest migrations in history has taken place as multitudes have moved to the interior provinces of China to escape the ravages of the invading foes. After many months of a destructive civil conflict, Spain is putting her hand to the task of rebuilding. Within the last ten days the struggle between Germany and the democracies of Europe which seemed imminent for months has become a reality, and no one can forecast the results. As the War continues every nation will be involved directly or indirectly.

Certainly we should not permit ourselves, because of temporal, material prosperity growing out of the war in Europe, to indulge selfish and unholy desires. Don't forget that somebody has to pay the price for every dollar which war costs. What should be the behavior of American Christians in these days which portend disaster? First of all we dare not be indifferent to the sufferings of other people. Calm complacency would be a sin for American Christians while multitudes of men, women and children are dying only a short distance from our own neighborhood. Every one of us should be tremendously concerned about the havoc wrought by the engines of war. The fact that we have not experienced warfare in our own nation for three-fourths of a century should not close our ears and hearts to the cries of the distressed in other lands.

As Christian people, we believe in and worship God who is all-wise and all-powerful. We cannot understand his purposes, but we are never to forget that he is on his throne and that some day, we are assured by divine revelation, the kingdoms of this world must become the Kingdom of our Lord, and of his Christ and he shall reign forever and ever. As never before we are to pray the prayer which our Lord taught us to pray, "Thy kingdom come, thy will be done, as in heaven, so on earth." Do we not need in our own nation to heed the call of God to humble ourselves, and pray, and seek his face, and turn back from our wicked ways? We cannot escape the righteous judgments of a holy God if, persistently, we transgress his commandments and follow our own sinful ways. We ought to be far more concerned about seeking God and doing his will than about anything else in the world.

The tragic world needs constitute the most urgent missionary opportunity that we have known in this generation. Instead of yielding to the temptation, induced by fear and selfishness, to hoard material assets with selfish miserly spirit, we should in the weeks and months before us make large investments in world missions. If we try to save ourselves, the solemn words of Jesus will certainly find fulfillment, "Whosoever would save his life shall lose it." We have just read in an exchange, "The calamity which has befallen the world will inevitably have bad reactions upon certain tasks to which our people have recently set themselves." This ought not to be true, and will not be true, if we catch the spirit of him who taught us to seek first the Kingdom of God and his righteousness. Today, over land and sea, we can hear the words of Jesus, "Fear not: I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." Instead of giving less for missions, we ought to give more. If we follow the paths of selfish ease rather than of sacri-

cial service, we may expect the inexorable retribution which comes to those who live self-centered lives. As the opportunity is given Oklahoma Baptists the coming weeks to strengthen the spiritual forces which alone can save civilization, let us, everyone, respond in the spirit of him who came not to be ministered unto, but to minister unto others. Our best defense against war is a strong missionary program.

May we add an exhortation to the pastors who minister every Lord's day to multitudes of anxious and perplexed people? Do not take the brief time allotted to you to analyze conditions in Europe, and to give weekly reviews of conditions in other lands. Most of the people, through the daily papers and the radio, are well informed along these lines. Because they are informed they are apprehensive, and fearful as they come to the house of God. The preacher has a message these days for fearful hearts which the newspapers and magazines and radios cannot give. Oh, what a call to God-called, God-appointed, God-empowered men to give to the people a vision of God's holiness, of God's power, of God's protecting care, of God's call to follow him! In every storm, in every dark night, in every fiery experience, the Son of God is saying to his people through his preachers, "Fear not; follow me." This is the time for us to lift the people above the embattled areas of life and to strengthen their hearts with the everlasting Gospel.

Since writing these words there has come to our desk a statement by a committee of the World Council of Churches, entitled "The Churches in a World at War," the final paragraph of which we quote: "For the Christian to accept a counsel of despair when difficulties increase and chaos threatens is to deny faith. We believe that God presides over the destinies of nations as well as of individuals. When men in the grip of fear tend to rely upon their own unaided strength and wisdom, the churches must proclaim boldly and clearly, 'The Lord thy God reigneth.' They must proclaim the fact as a judgment, as a warning, and also as the basis of their faith and hope. The event is with God; and he that doeth the will of God shall stand in the power of his might."

Baptist Cooperation Under War Time Conditions

By Dr. J. H. RUSHBROOKE, *President of the Baptist World Alliance.*

OUR CHRISTIAN UNITY is unbroken even by the tragic fact of widespread war. We cannot too often remind ourselves that those who are in fellowship with the Father and with His Son Jesus Christ are in fellowship with one another (I John 1:3). That God-created oneness cannot be ruptured by any human or sub-human powers.

It is quite otherwise with the practical expression of unity in the form of active co-operation. Many of our people are now denied the possibility of correspondence with one another, and of rendering such fraternal aid to weaker groups as we have been wont to render in years of peace. The spiritual ties remain firm as ever; we have our assured place in one another's hearts and prayers. Yet the absence of news occasions anxiety. We would fain know the condition of our brethren, would fain share their thoughts and fears and hopes, and participate with them in service for the Kingdom of God. If these words of mine reach any who are isolated, I beg them to believe that in these days of stress and strain we cherish for them an unwavering love and long for the time when we shall again clasp their hands and join with them in prayer and praise.

I appeal in this season of grave difficulty to Baptist people of all lands to think on their fellow-disciples. So far as this is possible, I suggest that letters be mailed to every land, carefully avoiding political or military references, but setting out simply and frankly our

concern for those of like precious faith with ourselves, and our longing that they and we may be conscious of the presence and blessing of our common Lord. In not a few countries, neutral and belligerent, there are Christian groups that would be mightily encouraged by such brotherly messages.

GARNER

The passing of one of God's children from earth to heaven is a glorious victory. Recently there has been removed from our midst a beautiful life, that will be greatly missed, around whose memory linger loving thoughts which will abide with, and inspire us to live more nearly the Christ life as she lived it. Other hope had she none, nor wish in life, but to meekly follow with reverent steps the sacred feet of her Savior. We cannot forget her, and as long as memory shall last we shall feel the impress of her life.

Therefore be it

Resolved, That in the passing away of Mrs. W. F. Garner, May 24, 1940, the Henning Baptist Church, the Woman's Missionary Society, and the Adult Sunday school class, of which she was teacher, has lost a zealous, faithful member, one whose life work was actuated by the holy trinity of love, service and sacrifice.

Resolved, That while we miss her sweet influence we turn our eyes heavenward in gratitude for the beautiful life which, though ended here, will still influence other lives, "for she being dead, yet speaketh."

Resolved, That we commend to the Holy Spirit the family circle, who feel the separation in a more personal way, and pray that the grace of the Lord Jesus abide with them.

Resolved, That these resolutions be recorded on the church register and a copy be given to the family.

Committee from W. M. S.

Of the Henning Baptist Church.

Book Reviews

In the Swelling of the Jordan, edited by C. T. Caldwell. Published by Zondervan Publishing House, Grand Rapids, Mich., 1940. 143 pp., price \$1.00.

This volume contains fourteen sermons by fourteen Texas Presbyterian preachers. They are of a deep devotional nature, sound, vigorous, excellent. If these are fair samples, Texas Presbyterians hear some good preaching every Sunday. The volume takes its title from the sermon of Rev. P. B. Hill of San Antonio.

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