

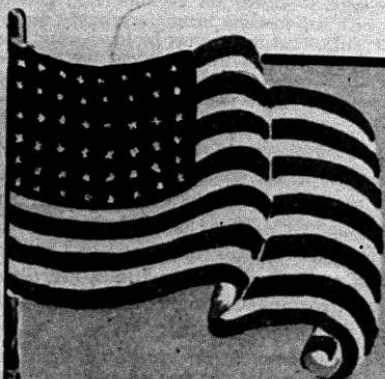
Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN OF THE SOUTHERN BAPTIST CONVENTION

VOLUME 107

THURSDAY, JUNE 12, 1941

NUMBER 24



Flag of the free heart's hope
and home!

By angel hands to valor
given;

Thy stars have lit the welkin
dome,

And all thy hues were born
in heaven.

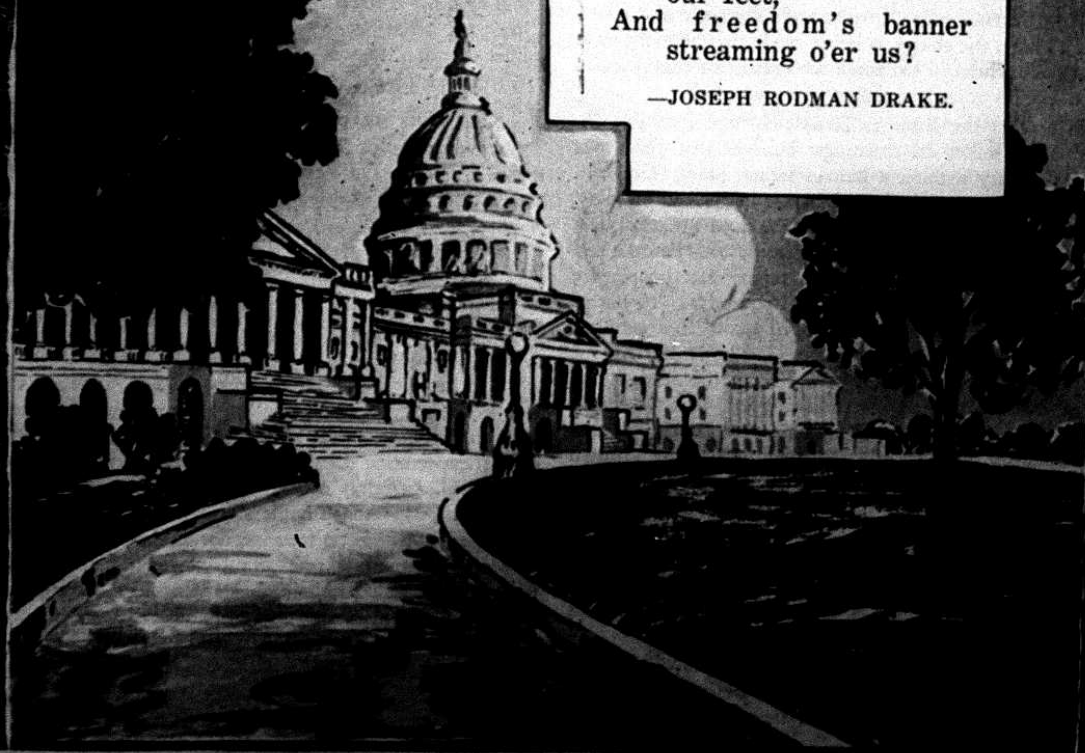
For ever float that standard
sheet!

Where breathes the foe but
falls before us,

With freedom's soil beneath
our feet,

And freedom's banner
streaming o'er us?

—JOSEPH RODMAN DRAKE.



Baptist and Reflector

O. W. Taylor
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BAPTIST AND REFLECTOR COMMITTEE

C. W. Pope, John A. Huff, R. Kelly White, P. L. Ramsey, C. O. Simpson,
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EDITORIAL

Get The Record Straight

ORGANIZED PACIFISM is saying that the President has pledged not to lead this nation into war, never to call on our American boys to fight in the European war.

As a matter of fact, the President has said that he would not lead the country into war "unless attacked." And he has said that he would not send American boys to fight in the European war. That is a far different thing from saying that under no circumstances would he lead the country to fight.

Profoundly do we hope that war will never come to our country. But if one will not fight to defend America if attacked, he would hardly seem to be entitled to the privileges of America.

What Churches Belong To Anti-Christ?

IN DIFFERENT QUARTERS today, in tent and tabernacle and courtyard and elsewhere, the charge is being made that "the churches are the bodies of Antichrist." Do those who hurl this charge mean all churches?

If a church accepts the Bible as completely and infallibly inspired and strives to follow its teachings; believes that Jesus was born of the virgin Mary without a human father, being "God . . . manifest in the flesh"; that he died on the cross in a substitutionary, atoning sacrifice; that He bodily arose from the dead the third day; that He ascended to God's right hand to intercede for His own and is personally and visibly coming again to reign; that people are saved "by grace . . . through faith . . . not of yourselves . . . not of works"; that one must be supernaturally "born again" in a genuine, feeling experience of grace in order to meet God in peace; that the saved shall have their bodies literally raised from the dead in the coming day and dwell with God in everlasting joy; that the finally impenitent shall be punished forever in hell; that baptism is immersion at the hands of a properly qualified administrator and upon the authority of a New Testament church; that the Lord's Supper is a church ordinance and can be scripturally observed only under church auspices and by the members of a New Testament church; that a New Testament church is a local, visible assembly of baptized believers; that the business of the churches is to preach the gospel "unto the uttermost part of the earth"—if a church is of this kind, is it a body of Antichrist? Certainly not!

Well, there are numerous churches in Nashville and in Tennessee and in the South and throughout the world which believe these very things. The editor belongs to one of them. They cannot be the agents of Antichrist.

The critic ought to make suitable exceptions to the application of his charge.

Jonah Confirmed

RECENTLY the Nashville Banner expressed itself editorially as follows:

A Chicago University professor—Dr. Eugene Geiling by name—achieves the distinction of a round trip into, and out of, a dead whale with no way stops. The purpose of his expedition, described as rather slimy, was to establish whether or not it was possible, and to confirm or refute the story of Jonah. He declared that, once inside, "there was plenty of room."

Thus exploded is the skepticism of those who have contended that Jonah's experience was a physical impossibility. Science, so called, accepts nothing it cannot put its collective finger on. Science, so called, accepts nothing it cannot understand or explain. It matters not that science is belatedly "discovering" facts of life which Holy Writ, the oldest history extant, recorded when science, so called, was wrestling with such theories as that of a new sun for each day dawning upon a supposedly flat earth.

Presumably science will concur in the story of Jonah now, accepting the testimony of its own where it has refused to admit the testimony of the Divine Witness. Science, like the rest of the world, could profit by humanity's only perfect and inspired textbook.

Brief, but pungent and telling, are these words. The Nashville Banner has performed a real service to the Christian cause.

The reverent believer in the Sacred Oracles rejoices in the scientific confirmation thereof, but he does not depend on this confirmation before he accepts the Word of God. He tests science by the Word of God instead of testing the Word of God by science.

In this connection, we wish to commend most heartily our theological antagonist and geographical neighbor, the Gospel Advocate, for its comments on the Banner editorial:

It is significant that a professor in the ultraliberal University of Chicago, in his piscatorial investigations, has had an experience which is regarded as confirming the historical character of the story of Jonah and the whale. Since he made his expedition in quest of inside information, as a scientist and not as a "religionist," his fellow scientists cannot charge him with prejudice and incompetency. To all who believe the Bible it is sufficient to read that "Jehovah prepared a great fish to swallow up Jonah" (Jonah 1:17). It is certainly reasonable to conclude that if the Lord prepared the fish to swallow Jonah, he prepared one with sufficient gullet dimensions to take care of the disobedient prophet. Jesus endorsed the historicity of the book of Jonah. He gave specific endorsement to the very portion of the book to which the critics have taken the gravest exception. He said: "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Jesus did not regard this portion of the book of Jonah as fiction or allegory. He dealt with it as historical fact. If Jesus is accepted as a reliable witness, the story of Jonah and the whale must stand. To reject the account of Jonah and the whale is to impeach Jesus as a witness. No one can consistently profess to accept Jesus while at the same time discrediting Jonah.

"Thy word is truth."

"The Covenant of June 3, 1941"

UNDER THIS HEADING and claiming to have received a divine revelation, one W. F. Tanner of Atlanta, Ga., who signs himself as "A Witness of Rev. 11," recently sent BAPTIST AND REFLECTOR a card which said, among other things, the following:

Since the last week of Daniel 9 contains 2520 days (7 Jewish years of 360 days each), there must be 76 days from the day God gave me the message until the anti-Christ enters into the covenant that will usher in the final week. Mussolini will accordingly make an agreement with the Jews in Palestine on June 3, 1941, which will somehow purport to continue until April 27, 1948, the day the eternal King will come in power and glory. The rapture will take place before the Great Tribulation, which will begin Nov. 14, 1944."

And here it is the afternoon of June 3, 1941, as this is being sent to the printers, yet Mussolini has made no agreement with the Jews in Palestine, so far as we have read or heard! Of course, we had no expectation that Mr. Tanner's date-setting predictions would be fulfilled. Certainly not.

But there have been noble brethren who could not by any means be classed as prophetic fanatics, nor as date-setters, who have been very positive in their prophetic interpretations and have said certain things were coming to pass which did not come to pass.

Several brethren, one a noted Bible teacher whom we knew personally, considered that "in the light of prophecy" World War No. 1, which broke out in 1914, was the last prior to Armageddon and the second coming of Christ. Some said the Kaiser was the Antichrist.

Some men are now affirming that the present war is the last prior to Armageddon and the second coming. It may be. But do these brethren know it and can they prove it?

A man we know took his tent and went hither and thither for months positively affirming that Mussolini was the Antichrist and that the end of the age was just around the corner. We have not heard what he is doing since Mussolini's debacle. (Later we have been told that he says Mussolini is the Antichrist, but has had a temporary setback!)

T. T. Shields tells of a man who wrote a book on prophecy and then read a certain thing in the newspaper one morning and rushed to the telephone and had the presses stopped. And one whole chapter had to be taken out of the book!

We have heard rumors that some are beginning to venture that Hitler may be the Antichrist. It would seem to be a neat convenience to change Antichrists when world events force one to it!

BAPTIST AND REFLECTOR believes in the literal, personal, visible return of the Lord. It believes that the world will never be permanently righted until the Lord comes and reigns and makes it so. The prophecies regarding the end-time are, like all other prophecies, absolutely true and infallible. But it does not necessarily follow that a man's interpretations of the prophecies are right. Time and again in our own lifetime men have affirmed that certain things were coming to pass according to their understanding of prophecy, and yet these things did not come to pass. This tends to weaken the proper public attitude toward the prophecies and does much harm.

That brother was wise who suggested that the less one says predictively these days the less he may have to take back later on.

The Laughter of God

CENTURIES BEFORE CHRIST the Psalmist foretold how "The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Jehovah), and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2). And he said, "He that sitteth in the heavens shall laugh" at the men who would be so foolish as to think that they could defeat Him and His Christ. Included in His derision were the people and nations who joined these rulers in their anti-God course.

The early disciples quoted this language as descriptive of Herod and Pontius Pilate, with the Gentiles and the children of Israel, in crucifying Christ and persecuting His followers. (Act 4:23-28.)

The conclusion seems reasonable and Biblical that this prediction has a running fulfillment, coming into operation in any century when rulers and people set themselves in opposition to God and His Christ, and thus on to the time when the Lord shall finally and completely and openly "shew who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

Therefore, God is laughing today at Stalin and his cohorts; at Hitler and his cohorts; at Mussolini and his cohorts; at the militarists of Japan and their cohorts. At bottom their aggressive warfare is a warfare against God and His Christ and Christian concepts and principles.

Temporarily and on the surface, "the axis powers" may be individually or collectively markedly victorious. But deeper than this and in the ultimate, God "maketh the wrath of man to praise him" and He is the victor. In time, He will openly demonstrate this fact. "He that sitteth in the heavens shall laugh."

"Hallelujah, the Lord God omnipotent reigneth!"

Reds Will Act Red

JOE STARNES of Alabama, a member of the Dies Committee and chairman of one of its sub-committees, has announced the results of a prolonged investigation in and around Philadelphia. Eighty-three employees of the Philadelphia navy yard, forty employees of the Frankford, Pa., arsenal, 157 persons in "governmental positions," 425 "miscellaneous workers," 114 employees of the city transportation system, 510 on WPA, five employed in an electrical plant and twelve school teachers signed recent election petitions filed by the Communist Party. Communists stand for the overthrow of America by force. The Government should weed out radicals on its own payroll and clamp down on the others. *Reds will act red when given a chance.*

THURSDAY, JUNE 12, 1941

We Heard E. Stanley Jones

E. STANLEY JONES, Methodist missionary to India, is easily one of the most noted religious leaders and one of the most interesting writers in the world. We believe that he knows the Lord. Yet he says many things which he cannot prove by the Word of God.

Tuesday evening, June 3, a great crowd heard him speak in the Belmont Methodist Church, Nashville, on "The Role of America in the War." He is a dynamic personality. However, he impressed us in his address as he does in his writings, that he has genuine religion in his heart, but that his intellectual training and conceptions lead him to state many things in terms of human wisdom instead of in terms of divine revelation.

As is characteristic of him, Dr. Jones had something to say about "Christian union." He said that "democracy is born out of Christianity." He said that America could "be united on war or on a new world order." With him, this new order means "a co-operative social order." This is a term much used by those who have an over-emphasized socialistic slant on the Gospel. Dr. Jones and others in this class make "the Kingdom of God" and "a co-operative social order" synonymous. But the Word of God does not so teach.

The speaker listed seven steps whereby he considered that America and other nations could work toward "a new order":

1. Equality of opportunity to all within our own land.
2. Equality of opportunity to all who come to our shores.
3. A redistribution of the raw materials of the world.
4. A redistribution of the land of the world.
5. Free and unhampered opportunity for all subject nations to choose their own destiny.
6. Entrance into a federal union with each renouncing some national sovereignty.
7. All participating in this union on a goodwill basis.

The reader can reach his own conclusions as to the practicality of this. One thing is certain, the Word of God holds out no prospect of universal and permanent peace on a humanly reasoned out basis, however idealistic. Its concept of peace is centered in the Saviorhood and Kingship of Christ accepted in the heart now and the Kingship of the Lord openly extended over the earth at His coming. But Dr. Jones said nothing about these indispensable revealed verities.

With all due respect to the sincerity and ability of the great missionary to India, we regret that he makes the mistake made by so many: he proposes a scheme of peace based essentially on "the wisdom of this world" instead of upon the Word of God. What a wonderful thing it would be if his winsome personality, manifold powers, appealing voice and pen and burning heart were fully set to the task of clearly proclaiming the old "gospel of the grace of God" and the glorious reign of the coming King!

Bellevue Baptist Church, Memphis

EVERY CHURCH should make history. It should make good history. Every church can do this by the grace of God, if it will. Bellevue Baptist Church of Memphis has done and is doing this. Especially has it done so in the more than thirteen years that Dr. Robert G. Lee has been pastor there.

Sunday morning, June 1, it was the editor's privilege to supply the pulpit at Bellevue while the pastor was away preaching the baccalaureate sermon of Mississippi College. A more cordial and responsible people we have never seen. There was a vibrant spiritual atmosphere in the church which fed our own soul. Roy Wilson, chairman of the deacons, splendidly presided over the service. There were two professions of faith, three additions for baptism, including these two, and two additions by letter.

We would not forget to express our appreciation to Mr. and Mrs. M. H. Mills for courtesies in transportation. In fact, the visit and all the contacts so refreshed our own spirit that we thank the pastor for inviting us to be present and his people for their gracious reception.

Christian Education Day

By J. E. DILLARD

CHRIStIAN EDUCATION DAY comes in June.

It may be observed any Sunday in June.

Pastor and superintendent will decide which Sunday.

The last Sunday in June is suggested where there is regular preaching service on that day.

THE WHY OF IT

Baptists believe in education, but not enough to hurt. They would do more about it if they knew more about it. Baptists should know the meaning and value of Christian education. They should see that their own schools are as well equipped, manned, and financed as any other schools; also that they have as high educational standards as any, and that they are wholeheartedly Christian in the best sense of that word. A degree from a Baptist school must be as good as a degree from any other school and if possible we ought to make it better.

Baptists should send their children to college if at all possible. They should exercise great care in the selection of a college. Baptists should return from college better prepared in mind and heart to carry on for Christ. Baptists should help their worthy and well-qualified young people in their struggle for an education. It is a pity for any young man or woman to be denied the privilege of a college education for the lack of a few dollars.

Christian Education Day offers a fine opportunity to say things and do things that will mean much to many.

THE HOW OF IT

Pastor and superintendent should plan together for the observance of the day. Go carefully over the program printed in the June issue of "The Sunday School Builder."

Plan to preach on or present some phase of Christian education in connection with the sermon. See articles in April-June issue of "The Quarterly Review" pp. 3, 9, 30-37, and cover page 2 of June issue "The Teacher."

Plan for an offering for Christian education to be used according to the plan adopted in your state.

Let Us Turn To God

By R. N. SAMPSON, Elizabethton, Tenn.

MAJESTIC WAS architectural Egypt and her Pyramids; towering was Intellectual Greece and her Acropolis; mighty was Military Rome and her Seven Hills. Yet vanished are they amid their ancient ruins as yesterday's showers. "Britannia rules the waves" is a truism of modern history; Midas was a dwarf beside America's Rockefeller. Future historians, however, will record that mighty England was verily brought to her knees in prayer under the mailed fist of Hitler, and that even proud, rich America trembled at the rapid ascendancy of Germany in nineteen forty-one.

Throughout all the years, from Thebes to Washington, the Supreme Architect of the Universe, faithful and true as His polar star, reigns on His throne. From Ptolomy to Hitler is but as yesterday on the calendar of God, and "as a watch in the night." These ten hectic years of Nazi success are but a swing of the pendulum of God's clock. Yet we, His creatures, presume to doubt the Builder.

Rather let us renew our faith in God and the Truth of "I AM." Let us with faith grasp the Hand that is always ready and that is as close as our own extended hand. Let us as individuals and as a nation cover our sinful pride with the humility of the Christ, submerge our greed and selfishness in the "cup of cold water" taught by the lowly Nazarene. Let us re-transfer our worship of the dollar, that still bears the motto "In God We Trust," back to the God who inspired that trust. Let us return unto the Lord of our fathers and He will have mercy upon us, and through us will put to confusion all men and nations who forsake Him. Then we can really and truly pray: "Thy kingdom come, Thy will be done on earth

Who's Who Among Tennessee Baptists

REV. F. M. CHAMBERS of Pioneer, Tennessee, is now in his 84th year. He professed religion at the age of 15 and soon commenced to pray in public. He was ordained to preach the Gospel



REV. F. M. CHAMBERS

in 1889. He served four churches in his young days, three to twelve miles from his home, preaching to them every month. He belongs to the New River Association of Baptists and has organized several churches and has been to fifty-one of the meetings of the Association. The Association is 56 years old. Brother Chambers is pastor of the church at his home.

The editor and other state workers always rejoice to see this faithful missionary Baptist pastor at the annual Associational meetings here and there and the other Associational meetings as well. He has done a faithful and fruitful work for the Lord and

we pray God's continued blessings upon him.

Twelve Things The Black Man Can Do Better Than Anyone Else

1. He can be the most penitent sinner who ever bowed at the feet of a forgiving Saviour.
2. He can become the most hilarious recipient of grace the world ever knew.
3. When singing in a minor key, he can express in song the deepest heart throbs of the soul.
4. When his religion is only mental, in idolatry or pretended Christianity, he is the keenest deceiver among the world's religionists.
5. When really redeemed, he becomes the world's most humble follower of Christ.
6. No one can rise higher in Christianity and at the same time maintain a keener respect for his heathen father in his loyalty to his idol.
7. He has surpassed the whole world in accepting the Scripture literally as God's divine message.
8. No race can suffer more humiliation and at the same time remain a loyal friend to his abuser.
9. No one can reject pagan polytheism and accept Christian divine monotheism more genuinely than he does.
10. The humility with which he unquestionably accepts divine chastisement is unsurpassed among the records of men.
11. No race possesses a kinder heart; even when treated unjustly, or cruelly, his faith in unbounded and his love unfathomed.
12. The vividness of his imagination to picture Heaven's glory seems to be that of a super-human soul, pruning its wings for a higher flight.—*The Baptist Evangelist*.

Useful When Applied

A soap manufacturer, not a Christian, was walking with a minister. Said the soapmaker, "The Gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people."

The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn, and so he said: "Soap hasn't done much good in the world, I see; for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when it's applied."

"Exactly," was the minister's reply, "so it is with the Gospel we proclaim."—W. J. Hart, in *Baptist Advance*.

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

THEY SAY:



HENRY C. ROGERS

UPON BEHALF of the Training Union force of Tennessee, permit me as State Training Union Director to commend our denominational paper. It serves as a great benefactor of our constituency. I regard the BAPTIST AND REFLECTOR as one of our greatest denominational assets. It places knowledge at the finger-tips of our people and causes them to know and when they know, they do and when they do, the gospel is given to the whole world. Such an agency deserves our hearty cooperation. More power to it and sincere gratitude for its informing and inspiring ministry among us. . . Each week in Training Union assembly a current event could be given from this great paper by some member of the Training Union which would be timely."

All friends of the BAPTIST AND REFLECTOR and of our Baptist work will appreciate these fine words of commendation from Mr. Rogers. Mr. Rogers has been a friend of the BAPTIST AND REFLECTOR ever since he came to our state and has continually urged more and more of our people to subscribe for it. Thank you, Mr. Rogers.

GREENBRIER—Rev. W. W. Ferguson. The First Baptist Church of Greenbrier has joined the BAPTIST AND REFLECTOR Church Home Plan family. Brother Ferguson brought to the office more than 100 names to whom the paper is to be sent each week. This qualifies them for the 10 cents per month rate. It also guarantees that these good people are going to have the best information available concerning Tennessee Baptist work coming in to their homes regularly. Brother Ferguson has been doing an outstanding piece of work since coming to Robertson County and the church is growing. We appreciate this fine pastor and his loyalty to all of the work of the Kingdom. More advances will follow their reading of the BAPTIST AND REFLECTOR.

THE CHURCH HOME PLAN

Every word we receive about the Church Home Plan of circulating the BAPTIST AND REFLECTOR in the homes of the resident membership of the churches is a good word. Wherever this plan has had half a chance the people like it and respond to its message. The circulation is climbing on the average about 100 per week these days and we are thankful. Many helpers make a big task easy. If you have not gotten in on the Church Home Plan make your plans now to make a canvass and get this fine paper in the homes of your church.

REMEMBER

"The BAPTIST AND REFLECTOR is the best paper in the world for Tennessee Baptists."

For information address: CIRCULATIN', BAPTIST AND REFLECTOR, 149 Sixth Avenue, North, Nashville, Tennessee.

If I Were A Dollar Bill

I'd pray that my boss would take me to church some Sunday and leave me there on that little plate with the velvet cushion which the usher passes around—you know. I think I'd feel so kind of important and "snooty" among those nickels and pennies. I've seen enough of filling stations on Sundays to last me for a lifetime anyway; I'd like to look up at a preacher for a change.

THURSDAY, JUNE 12, 1941

A Scriptural Reaction

By W. C. AGNEW, Kenton, Tenn.

A GIANT SHADOW has cast its form across the earth. No, on second thought, it is not a shadow but more than that. For a shadow indeed is but the unreal reflection of something else. It has no graphic, vital power. Like a map, it sets forth the shape, the size, and in a sense indicates the location of objects other than its own unreal presence. Yes, I should say that it is more than a shadow. It is, in fact, a cloud—a dark, threatening cloud—a thing of power, of terror, which even now lashes with fury a huge portion of what is known as the civilized world. Like a mighty, angry storm it is swiftly spreading its boundaries into one area after another, until it seems that it may encompass the entire earth. Like the rumbling of heavy thunder, the storm of war is sending forth its warning peals into all the world—to the ears and hearts of every race.

On the streets, over the radio, through the papers, from every source, comes the same utterances: wars, and news of wars. To be more directly scriptural, "wars and rumors of wars." Every day finds more concern because of new developments. There is more and more uneasiness, more excitement, and some people are even on the verge of becoming terrified at the prospect of our own country becoming involved in the great conflict. Yes, even that the whole world may become involved in war at its worst. They ask what will happen? Will Hitler conquer Britain? Will our own precious freedom—of worship, speech, and others—be taken away? Will the time come when our loved ones will be persecuted, as others are being persecuted?

All these questions we cannot answer. Let us see what God says about all this. Let us check and see what a Scriptural reaction to all of these "wars and rumors of wars" should be.

"BE NOT TERRIFIED"

Let us relax from the tension that such thoughts as are set forth in the last two paragraphs cause us to feel. If we are all up in the air about these conditions, let us get our feet back on the ground. It is time for some straight thinking and some Biblical instruction. For as God's people our conduct is already prescribed, set forth, and there can be no doubt as to how we are to react.

For confirmation of the statement just made, let us hear the words of the Master in speaking of such things, as recorded in Luke 21:9: "And when ye shall hear of wars and tumults, be not terrified; for these things must need come to pass first: but the end is not immediately." (American Standard.) God's people are to stand out even under the strain of war and rumors of wars as steadfast, immovable. They are to be brave, strong in the faith, to keep proper mental and spiritual balance under such strain. They are not to be terrified by the transpiring of such events. They are to possess a very vital feeling; a feeling of assurance. Just that kind of assurance that cannot be upset by even the worst stories of vast armies directed by merciless tyrants sweeping across one nation after another, by land, sea and air. Being supremely conscious of His presence and power, they are to be without doubts and fears.

The Christian is to remember that though they have their metal monsters by the thousands, and their innumerable armies of millions of men, their giant ships of war and flying fortresses, that, depending upon these, and these alone, without the sanction or help of God, they are but depending on "chariots and horses." Therefore they have not the "balance" of power. And that they are promoting that which is evil rather than that which is good, being the enemies of freedom and the enslavers of human beings, in addition to corrupting the morals of nations, are destined to lose in the end.

Let God's people be of a strong heart; let them meet whatever comes with the firm assurance of the ultimate victory of good over evil. And of God's people over those who would destroy them. Let their reaction be a Scriptural one, remembering the admonition of the Master, "Be not terrified."

Man's Approach To God In The Plan of Salvation

By HOMER A. CATE, Crossville, Tennessee.

(Delivered before the Upper Cumberland Baptist Pastors' Conference and requested for publication.)

John 14:9, "Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?'"

MAN DOES NOT APPROACH God so much as God approaches man. There are eleven known living religions in the world today and every one of them except Christianity is the story of man's futile, deluding, never-ending quest for the Infinite God. Christianity is unique in that it is the story of God's quest for man. "For the Son of man is come to seek and to save that which was lost." "For the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." When Phillip said unto Jesus, "Shew us the Father," Jesus answered and said, "Have I been so long time with you and yet sayest thou to me, Shew us the Father, *He that hath seen me hath seen the Father.*" Christianity, then, is the story of God's quest for man, and not so much a story of man's quest for God. "For God was in Christ Jesus reconciling the world unto himself."

The initiative in the plan of salvation is from the Divine side. Not one of us in his unregenerate state seeks God, but God seeks us. "For even while we were yet sinners Christ died for us." Its chief import is that "God was in Christ Jesus reconciling the world unto himself." Salvation from sin and its consequences is the burden of God's initiative in the plan of salvation. "It is not the Father's will that any should perish, but that all should come to a knowledge of repentance."

I.

But the subject assigned to me is MAN'S APPROACH TO GOD IN THE PLAN OF SALVATION. Man will not overtly and actively seek the Father for Divine redemption without the work of the Divine initiative of the Seeking Saviour. "No man can come to me, except the Father draw him." (John 6:44.) But, it is evident on the face that, as Augustine said, "The heart of man is restless 'til it rests in thee, O God." It is obvious at once, in the light of Christian experience, that the divine and the human personalities are alike in their moral and spiritual endowments and capacities. Man is so constituted that he can slip his hand into God's, his heart can beat in tune with God's, in his capacities, attitudes, and purposes he can correspond with God. Since God made man in his own image, he may communicate a knowledge of himself to man; and since man bears the divine image, *he has a capacity for God.* Yes, man is so constituted that he can write simply,

"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God."

Out of this human capacity for God arises the possibility of the new birth. In regeneration God imparts his own nature to man, renews in him the image which has been marred by sin.

There is but one thing that we can bring to God in our approach to Him—we can bring to Him nothing but needy, sinful, darkened, and undone souls.

The plan of salvation is designed for all men—"it is not the Father's will that any should perish"—but the only ones for whom it is really adapted are the sinners. In other words, only those who realize they are sinners can adapt themselves to the Gospel. "God is come not to call the righteous (for the self-righteous will never be saved), but the sinners to repentance."

As man approaches God for salvation he has no other plea but the plea for mercy. He cannot claim his just desserts, his merits, his works, he must claim the unmerited mercy of God. He must cry out in David's words, "Save me for thy mercy's sake, O God." And if he does claim, not his justice, but his mercy, he can sing, "Unto Him that loved us and washed us from our sins in His own blood."

II.

The point of contact of the gospel message in men is the CONSCIOUSNESS OF SIN. It is that that distinguishes us in our approach to God. We can never hope to approach God, and find him, without that! There are other subordinate elements of sin-consciousness, such as the feeling of helplessness and dependence and the sense of need. The initiative of God and the approach of man to God are both intensified by the retroactive working of man's consciousness of sin whenever the gospel is presented. The gospel intensifies the consciousness of sin, and the consciousness of sin is the only basis on which any man can ever approach and know God. Well do I remember Dr. Sampey, President of the Louisville Seminary, saying to his students in the Old Testament class, "Young men, go out and preach to people that they might realize their sin. When you get them to realize that, you are getting somewhere."

The sinner's response to God's initiative in the Plan of Salvation is an act of moral freedom. God graciously approaches man with the offer of salvation through Christ, but the divine sources which operate through the gospel are adjusted and adapted to evoke a free moral response on the part of man. In other words, as man is given a free will, he can choose to accept or reject God's offer, through His own initiative, of salvation. Man's approach to God in the plan of salvation then is the free exercise of his will as an undone and helpless and lost sinner, in accepting the offer of salvation to all mankind through Christ.

As a lost soul increasingly through the action of the Holy Spirit sees sin as a breach of fellowship with God, he sees that forgiveness of sins becomes a spiritual necessity. He is, therefore, willing to ask God for forgiveness. In trust he looks up to the God of love he knows he has no right within himself to know, and, in utter faith, asks God for forgiveness.

III.

This brings us to those cardinal necessities of the Christian faith (as we Baptists see it): the necessity for repentance and faith. THAT IS WHAT WE BRING TO GOD IN OUR APPROACH TO HIM, if we expect to find Him.

"Nothing in my hand I bring,
Simply to thy cross I cling."

We go with a contrite heart to the God that "looketh not on the outward appearance, but on the heart" and go "down to our house justified."

We approach God with a changed mind, a changed heart, and a changed will. Our intellect faces sin and God aright. Our affection life loves God and hates sin aright. Our volitional life wills against sin and for that which is holy and right, and we trustfully depend on Him for eternal salvation from sin and eternal communion with Him.

It is not what we can do, but the attitude of our heart and soul that determines whether our approach is a vital and successful one or not.

If you approach God with humility, reverence, repentance and faith you, too, can make the claim Paul made when he said, "For all things belong to you, Paul, Apollos, Cephas, the world, life, death, the present and the future—all belongs to you, and you belong to Christ, and Christ to God." (Moffatt's translation.) Paul says everything belongs to you as a Christian. First, all great teachers: Paul, Apollos, Cephas. Second, all great facts: the world, life and death. Third, all time: the present and the future. Then so as to be sure that everything was included he stretches forth his arms and says, "All things belong to you because you belong to Christ and Christ belongs to God." What a wonderful thought, friends, to know that we are "the heirs of all things, and joint heirs with Christ," when we approach him with repentance and faith.

"There are things which are worse than war—slavery is worse; submission is worse; tyranny is worse; dishonor is worse; and the hope of the world is in the continued existence of something which gunfire cannot disperse, or destory, which tanks cannot crush, which bombs cannot blast into rubble—and that is the splendor of the human spirit."—Judge E. J. Millington, in his presidential address at the Northern Baptist Convention.—United States Baptist.

A Digest of Religious Thought

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

Protestant Persecution In Spain

Watchman-Examiner

Spain is bitterly being pushed back to the level of the dark ages. Dr. Henry Smythe Leiper, Secretary of the World Council of Churches for the United States, declares that all Protestant schools have been closed, all Protestant services forbidden, and all Protestant ministers have been classed as political enemies, driven into exile, and face execution should they return home. Percy J. Luffard, representative of the British-Spanish Gospel mission, reports that two-thirds of the mission workers have either been executed, exiled, or imprisoned. Many belonging to the Masonic fraternity have been executed or exiled and it is now a criminal offense to be a Mason. Figures published by the Vatican authorities show that more than 500,000 prisoners languish in prison. Every semblance of liberty—social, religious or political—is being ruthlessly obliterated. This is the regime the Pope blessed and whose murderous edicts the Vatican has approved.

(The Spain of today—as in middle ages—is almost completely under the domination of the Roman Catholic Church. Whatever political and religious persecution obtains there is with the knowledge and the consent of the Roman Catholic church. The Roman Catholic Church has always favored persecution as a means of suppressing its opponents, and wherever possible it has always practiced persecution. As a chameleon changes his color to conform to its back ground, so the Catholic Church will advocate religious liberty in countries in which it is in the minority. But once let it become strong enough to be the controlling influence in any country and immediately it reverts to type and becomes the same gory-handed monster of the Spanish Inquisition of the Middle Ages. C.W.P.)

Watch False Teachers

BUELL H. KAZEE

Arkansas Baptist

ing their statements by the Word of God. A fellow pastor in a certain town where I was pastor said to me one day: "I believe the plan of salvation is as broad as the beliefs of man. If a man believes he has to belong to a church to save him, that is what it takes to save him. If another man believes it takes baptism to save him, that is what is required of him. If another man believes that moral living will save him, it will, and that is what it takes for him. If a man of a religion different from the Christian religion believes sincerely that his religion will save him, it will, and that is what is required of him." Remember, that was a minister, a graduate of a leading theological seminary and highly respected by his congregation.

(That is the doctrine that it doesn't matter what one believes so long as he is sincere in his belief. From this false premise go out such statements as "one church is as good as any other." But it does matter what we believe. Suppose a surgeon who doesn't believe in the theory of germs operates on you without sterilizing his instruments from the last operation. The fact that he doesn't believe in germs will not prevent infection. Paul didn't say, "Believe anything and you shall be saved."—C. W. P.)

THURSDAY, JUNE 12, 1941

Chickens Come Home To Roost

The Watchman-Examiner

have been promoted to disgusting and shameful levels. So pernicious and demoralizing has this wave of gambling become that Bishop Boyle, of the neighboring city of Pittsburgh, has banned the practice in the 450 Catholic churches of that area, and in letters to the 800 priests of the diocese said, "I forbid these bingo games either as entertainment or as a source of revenue, no matter to what good uses it may be put." Bishop Boyle points out "that professional gamblers have muscled in on church activities by church and charitable societies affiliated with Catholic parishes," and calls his priests "to put an end to these baneful practices that stimulate or develop the instinct of gambling."

(Here we have an example of why the churches have lost their grip on the hearts of the masses. When the churches sponsor games of gambling to acquire funds it is time for another reformation. There is one way to finance the church program, "The tithe belongs to the Lord." No cause is sufficiently important to warrant gambling as a means of support.—C.W.P.)

A Remarkable Editorial

Western Recorder

Mr. Lawrence then raises a timely and most urgent question. He says that the average by-stander, when he hears such fine-sounding sentiments, is sure to ask: "Why, with so many champions of this view, are there so few in America ready to practice the preaching?" Then Mr. Lawrence bravely answers the question. He frankly says the trouble is that we—from the President down—are not willing to pay the price of letting the revival begin in our own lives. "Men are willing to applaud the idea of restoring religion to its rightful place in the life of a community and a nation, and yet are unwilling to admit that only by individual regeneration can there be an understanding of what must come first before a city, a nation or the world catches anew the spirit of religion." Surely more vital and timely truth about spiritual revival was never uttered. And from the pew!

Liquor . . . France . . . America

ALONZA L. BAKER

The Alabama Baptist

chief causes of the moral collapse of France under attack." The other causes named were tuberculosis, cancer, and syphilis. Those soldiers sat there in their little, cooped-up quarters and had eight or nine months to kill while Adolf Hitler was attending to the Poles and to Scandinavia. The French soldiers had nothing to do but play cards and drink. A single hospital had 814 cases of delirium tremens in the month of January alone. At the end of that disastrous era of intoxication of the young French soldiers, the Germans came and swept across them in five weeks.

Bingo, raffles, roulette wheels, and other gambling devices have been made use of in recent years by religious and social organizations for the purpose of raising money. In some cities these lawless means of lifting money from peoples' pockets

David Lawrence, Editor of the United States News, devoted two full pages to an editorial on "Our Greatest Need." It opens with a quotation from President Roosevelt, as follows. "No greater thing could come to our land today than a revival of the spirit of religion."

It took five weeks to wipe out France. They said her army was the last word in military training, yet in five weeks she went by the board. A dispatch from Vichy said, "A government spokesman said today that alcohol was one of the

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE
LESSON FOR JUNE 22, 1941

The First Jerusalem Conference on World Missions

LESSON TEXT: Acts 15:1-35; Galatians 2. Printed Text: Acts 15:6-21.

GOLDEN TEXT: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

STIFLER in his "Introduction to the Book of Acts" (Revell) has an interesting and helpful discussion on the events of this lesson, to which the writer makes acknowledgments for some suggestions that follow. The time is 50 A.D., twenty-one years after Pentecost and apparently fifteen years after Peter's vision on the housetop. After the return of Paul and Barnabas from their first missionary journey, reporting their labors and successes to the church at Antioch, they were confronted with men from Judea who came to teach the church that circumcision was necessary to salvation. "That Paul and Barnabas, after long disputation, were unable to silence these teachers shows that the question at issue was neither obvious nor absurd. The foreign missionaries could not silence their Judean opponents. The reason is plain. The Scriptures were all on the side of the latter. To be sure, these Scriptures everywhere promised salvation to the heathen. No one disputed this. But these same Scriptures were just as explicit in making circumcision the condition of God's favor toward man. . . . The problem was to save both the liberty of the gospel and the authority of the Scriptures. Antioch stood for the former, the teachers who came down from Jerusalem for the latter. God's Spirit harmonized the two" (Stifler, "Acts," pp. 129, 131).

The essential element in the crisis that had developed was what part ceremonialism had in the plan of salvation; are we saved by works or by grace? For us as Baptists, as well as with many others, the answer is clear and positive. It is found in sharp outline in the golden text. We are saved by grace and by grace alone. Works are the evidence of salvation, and fruits of the same, never the means. This momentous conference made this great and fundamental doctrine decisive. Paul's theological discussions made explicit, at a later date, what was implicit in the agreement arrived at here at this Jerusalem conference on world missions. The steps by which this agreement came about should be helpful for us today.

I. THERE WAS FREE AND UNLIMITED DISCUSSION BY THE MEMBERS. (Verses 6,7.)

They "came together for to consider of this matter." Their purpose was to arrive at a solution of some sort. "And when there had been much disputing (ASV, questioning)." This suggests debate and deliberation. There must have been argument permeated by the genuine Christian spirit. So far as can be seen, there was no attempt to squelch any speaker. All sides were heard and listened to with respect and patience. The procedure was not all "cut and dried" by some pre-arrangers, with certain ones designated ahead of time to present certain angles in the attempt to make it spontaneous in appearance. It is doubtful if they had a pre-arranged program, even. No one was accused of being non-cooperative because of position or utterance. This was democracy of the purest type in action, feeling after and finding the will of God in the whole matter. God's people can always be trusted to know and express that Will so long as they are motivated by the spirit of Christ and left absolutely free with regard to each other. To intimate that theirs is other than a democracy, with regard to their processes of finding out what God's will is by means of free and unlimited discussion, is to pave the way for something foreign if not sinister to New Testament churches. It can easily be imagined, for instance,

how ecclesiastically-controlled groups of so-called churches could cover up nefarious schemes by substituting the conception of theocracy for that of democracy in religious organization and work. Baptists would do well to cling to the democratic idea and terminology when thinking of the methods and means of carrying on the Lord's work.

II. THERE WAS CLEAR AND CONVINCING ARGUMENT BY SIMON. (Verses 7b-11.)

Did Simon Peter attempt to decide the matter by his apostolic authority? Not at all. He appeals to reason and states the facts. He shows, first, that "God bore witness to His acceptance of the Gentiles as Gentiles in that He gave them the Holy Spirit." If they denied that they would be tempting God. He shows, second, that it is unfair to ask the Gentiles to submit to a system which the Jews had in all their history been unable to endure ("which neither our fathers nor we are able to bear"). This would be cruel as well as indefensible. He shows, third, that the Jews were compelled to abandon the system that comprehended circumcision as being inadequate to salvation, but must rather believe on Christ in order to be saved (the golden text). "Virtually, they had to become Gentiles so far themselves, and trust to the grace of the Lord, even as the Gentiles." The argument of Simon was convincing, for "all the multitude kept silence." If it is correct to say that the problem was to save both the liberty of the gospel and the authority of the Scriptures, then we observe how Peter's argument was used of the Holy Spirit to bring about harmony. "His position plainly is that what God's Word says must be learned in the light of what God does."

III. THERE WAS RECOUNTING OF GOD'S WORKS BY BARNABAS AND PAUL. (Verse 12.)

After all, no one can deny what actually took place. To tell what God had done for the Gentiles through the missionaries was the most potent form of argument that could be brought. The listeners might not accept all of Peter's argument, but they must accept the real events. The testimony of these two veterans, as they came to be finally, was convincing sure enough. Were some skeptical about Gentiles being saved without circumcision? Here was the proof that they were, not as a matter of speculation but as a matter of fact. To the inspired logic of Simon Peter was added the testimony of the divinely-led Barnabas and Paul.

IV. THERE WAS SCRIPTURAL INTERPRETATION BY JAMES. (Verses 13-21.)

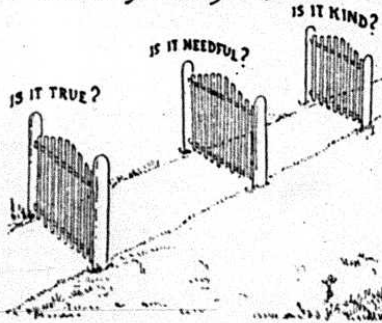
As has been pointed out, Peter had silenced the brethren and now James came to soothe them. The authority of the Scriptures is at stake, so James turns to them to show that they spoke of this very thing, namely, that "He was creating a new nation composed of individual believers from all nations." In I Peter we find an expansion of this idea. The time for fulfillment of this prophecy of Amos had not yet come, suggests James, but it will "When the church has reached its complement, then the Lord will return from visiting the Gentiles and rear up the fallen house of David, when not an elect number merely, but all the Gentiles shall seek the Lord, a blessing still in the future." If this is a correct interpretation of what James says, we can see how the words of James satisfied the Judaizers. To this he adds a judgment that the Christianized Gentiles, while not being asked to conform to the rite of circumcision, shall at the same time be asked to so conduct themselves as not to bring offense to their Jewish brethren upon other matters and by all means not to bring discredit upon the name and cause of Christ.

Dear Boys and Girls:

A young lady told me last week that the first thing she always reads in the BAPTIST AND REFLECTOR is the *Young South* and that the second thing she does is to remember our Who's Who verse and as she reads the rest of the paper, without even trying, she always recognizes the verse and she says that by having read our page first and having that particular sentence in mind that the sentence and the article from which it is taken always mean more to her. Is that your experience? Do you wish to continue having a verse to look up each week and having the picture of the winner of the month printed on our page? Our congratulations for our Who's Who for April and May go to Charlotte Nicholson, and her picture appears this week.

We are just about to get to the end of our word studies. We're in the "W's" this week and I have chosen WORD. The words we speak should pass these three golden gates:

Three Golden Gates



... for "out of the abundance of the heart the mouth speaketh."

Be sure to read the article, "The Words I say" and the paragraph under it by George Matthew Adams.

Your friend,

Aunt Polly

Words I Say

James 3:

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Real friends of Jesus must be careful what words they say. He told them to put a bridle on their tongues. Did He mean a real bridle, like a pony wears? No, He means make the tongue behave, as a bridle makes a horse behave. Make the tongue be gentle.

Did you ever see any one strike a match, and make a tiny blaze in a big pile of leaves? What happened? Yes, soon there was a big blazing fire that no one could put out. James said the tongue is like a little fire, and if we are not careful, it will say things that will hurt people, many people, before we know it. Did you ever blow dandelion seeds into the wind? Could you ever catch them all, and get them into your hand again? Words are like that. After we say them, we can't take them back, no matter how much we wish we could. The thing to do is to keep them back, not speak them.

Sometimes boys and girls out on the playground at school, or at home, say words that they would not want Mother or the teacher to hear. But Some One else hears, Some One who loves us and wants us always to speak as Jesus spoke.



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

Who is it? Yes, God hears us. When we talk to God we always say nice things, don't we? But God hears every word we say, when we get mad, and all the time. He sent Jesus to teach us to speak words that are kind, and truthful, and beautiful. Are we going to learn from Jesus how to control our tongues, and how to speak the truth, and say what is kind?

—Primary Teacher, 1937.

I wish that there were not so many critics in this world. So many useful words are wasted by foolish, bitter and often cruel criticism. There is only one thing in this world that counts—and that is something constructive.

I have listened to arguments all my life, and I have been in a lot of them myself. I have never parted from an argument, where criticism is the high note, that I haven't felt ashamed of my part.

A noted English editor once wrote a piece about criticizing the work that came in to his desk. He said that he started early to stay away from criticism. He said that the mere rejection of a manuscript was criticism enough—that if you told the truth about its faults or lack of merit, it would only hurt the author. As somewhat of an editor myself, I think he was right—though I do like to "err" by giving what encouragement I can where there is at least a spark of merit.

Now that the world is so torn by dissension we read daily in our newspapers, and periodicals, instance after instance of criticism of this man or that—and with only a smattering of constructive suggestions. Mostly wasted words.

You never waste any words when you say helpful things about a man or woman. Even you, who use such words, are uplifted.

W. Robertson Nicoll once said that "the great critic knows how to commend, but almost anybody can get together a few bitter and brutal words."

I called upon the beloved William (Billy) Lyon Phelps recently. I know of no one who has so often been criticized as he for saying nice things about books and writers. He has always been one of the greatest book praise leaders in all present day literature. He has even praised badly written books! But he has encouraged more writers, I dare say, than any man alive. None of his kind words have been wasted.

Words are food to the mind, and spiritual showers to the heart. Never waste them! Put them where they will grow and live forever!

(Protected, 1941, by The George Matthew Adams Service. Used by permission.)

—George Matthew Adams.

Who's Who Among the Young South



CHARLOTTE NICHOLSON

She says:

"I was born August 21, 1927, at Orlinda, Tennessee. I was converted, joined the church and was baptized at Andersonville, Tennessee, when I was eight years old. I am now a member of the First Baptist Church, Rogersville, Tennessee. My pastor is Bro. John R. Chiles. I have been going to Sunday School since before I can remember. I belong to the B. T. U. and have held several offices in my Union. I am a member of the Intermediate Girls' Auxiliary and for the last two years my sister and I have attended the Girls' Auxiliary Houseparty at Carson-Newman College. I am working on my Forward Steps and I hope soon to be a Queen. I finished the eighth grade in May at the Rogersville City School and I am looking forward to High School this fall. I have three brothers and two sisters. My father is a Missionary Pastor and I go with him often and play the little folding organ which a friend of his in Eastland Baptist Church gave him three years ago. The last two weeks I went with him and taught the Beginners in a Vacation Bible School. I have had many pleasant surprises but the biggest and most pleasant one has been your selection of me as the third 'Who's Who'.

"My family and I read the BAPTIST AND REFLECTOR in order to keep up with the programs as fostered by the denomination. We read it to keep up with the news items in regard to workers and the churches. We also read it as a sense of loyalty to our denomination. My family has been reading the State Baptist paper for four generations."

Our Prayer List for This Week—

Charlotte Nicholson, R. 3, Rogersville.

You Are Invited to Attend the Southwide Sunday School Conference

Ridgecrest, North Carolina, July 12-18

Dr. T. L. Holcomb and Dr. P. E. Burroughs have secured some outstanding men to appear in the general program this year. Hon. J. M. Broughton, the genial Baptist Governor of North Carolina, is the feature speaker for the initial program on Saturday evening, July 12. Dr. Ellis A. Fuller will preach Sunday morning and each day at the noon hour. Dr. E. H. Pruden will preach Sunday evening. Each evening at eight o'clock special messages will be brought by eminent Baptist leaders as follows:

Monday evening: Dr. John W. Inzer, Asheville, N. C.; Tuesday evening: Dr. Norman Cox, Meridian, Miss; Wednesday evening: Dr. A. D. Foreman, Jr., Amarillo, Texas; Thursday evening: Dr. Howard Williams, Oklahoma City, Oklahoma; Friday evening: Dr. Louie D. Newton, Atlanta, Georgia.

DAILY SCHEDULE

MONDAY THROUGH FRIDAY

- 7:15 Breakfast
- 8:10 Training and Architectural Conference
- 8:40 General Administration Conference
- 10:00 Recess
- 10:15 Simultaneous Department Conferences
- 11:35 Recess
- 11:45 Music and Sermon
- 12:40 Adjourn
- 12:45 Dinner

AFTERNOON

Rest, Recreation, Study.

EVENING

- 6:00 Supper
- 7:00 Special Conferences
- 8:00 Song Service
- 8:30 Address
- 9:15 Fellowship Feature

"Attend the Elementary Conferences"

This year there will be no general assembly of the Elementary workers. The full conference period will be devoted to the department conferences.

The names of the conference leaders and their assistants are as follows:

CRADLE ROLL

The conferences for Cradle Roll workers will be led by Miss Mattie C. Leatherwood, of the Sunday School Board. She will be assisted by Mrs. Alonzo Cagle, of Owensboro, Kentucky, and by many of the approved Cradle Roll workers from the various states.

BEGINNER

Miss Blossom Thompson, of Georgia, will lead the conferences for Beginner workers. She will be assisted by Mrs. V. P. McKinley, of Alabama, and other outstanding workers with this age group in the South.

PRIMARY

The Primary conferences will be under the supervision of Miss Allene Bryan, of the Sunday School Board, assisted by Mrs. Ralph Clark, of Georgia, and the various approved state Primary leaders.

JUNIOR

The conferences for Junior workers will be led by Miss Blanche Linthicum, of the Sunday School Board, assisted by Mr. Carroll Johnson, of Oklahoma, and by other outstanding Junior workers in the various states.—Andrew Allen, Secretary, Department of Elementary Sunday School Work, Baptist Sunday School Board.

"Come to the Intermediate Conferences"

We are most fortunate this year to have in our Intermediate Conferences Dr. G. S. Dobbins for a forty minute conference each day. Dr. T. L. Holcomb will stir us to greater achievements on Tuesday. Dr. Clifton J. Allen will speak on the Uniform Lessons on Wednesday. The Approved workers will make helpful contributions throughout the week.

The conference for Intermediate boys and girls will be conducted by Mrs. W. W. Hibbert. Splendid re-actions have come from these conferences.—Miss Mary Virginia Lee, Secretary, Department of Intermediate Sunday School Work, Baptist Sunday School Board, and Miss Mary Alice Bibb, Associate, Department of Intermediate Sunday School Work.

"Invitation to Young People"

A feature of unusual interest to Young People and their workers alike will be the messages and conferences of Chester Swor, a friend of young people over the Southland, a brilliant and charming speaker, an inspiring Christian personality!

Teachers, workers, you will want to come for the entire week, but if you can come for only one day—make it Tuesday, July 15, and bring a car-load of Young People for the special conference conducted by Mr. Swor. Go over with us, Tennessee!—A. V. Washburn, Associate in Charge of Young People's Department Promotion, Baptist Sunday School Board.

"Come Over, Adults"

The soul-winning clinic, conducted by Dr. J. O. Williams in the Adult session will be one of the outstanding conferences of the entire week. Dr. Williams plans to use practical suggestions for developing the soul-winning art. Dr. J. Howard Williams, pastor, First Baptist Church, Oklahoma City, will also speak during this same conference. Friday, July 18, will be featured by a joint session of Adult, Young People's, and Extension Conferences to discuss the topic, "Growing a Christian Citizen." Special speakers will be Drs. John L. Hill and Louie D. Newton.—William P. Phillips, Secretary, Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board.

Sunday School Superintendents Urged to Attend

Some of the most successful superintendents in the South will be there. The most helpful program that those in charge can plan is ready. Special conferences for superintendents have been arranged. Your position as Sunday school superintendent calls for the best possible preparation. Twenty-five hundred choice Sunday school workers will be happy to welcome you to Ridgecrest. Bring your pastor and two or three department superintendents or teachers and come.—Harold E. Ingraham, Secretary, Department of Sunday School Administration, Baptist Sunday School Board.

Important Announcement

Please, if you are planning to attend Ridgecrest, and I hope you are, make your reservations immediately. Write Mr. Perry Morgan, Ridgecrest, North Carolina, for reservations, and further information.

Vacation Bible School Conferences

From Monday through Thursday evening there will be an hour each evening for Vacation Bible school conferences: a general conference for all on Monday evening, and five simultaneous conferences the other three evenings—for general workers, and for the Beginner, Primary, Junior, and Intermediate departments. Tennesseans are cordially invited to participate in these conferences.—Homer L. Grice, Secretary, Vacation Bible School Department, Baptist Sunday School Board.

Associational Superintendents Invited to Ridgecrest

Seven days at Ridgecrest will help any Sunday school worker, but just think how far reaching it will be for an associational Sunday school superintendent to get what is presented there and take it back to all of the Sunday school workers in an association. For the sake of the officers and teachers in your association who just cannot get to Ridgecrest, won't you, brother associational superintendent, go for them?—J. N. Barnette, Chairman, Sunday School Promotion Committee, Baptist Sunday School Board.

Conferences on Training

On Monday, Wednesday, and Friday mornings, 8:10-8:40, there will be a general conference for the entire assembly on the training of Sunday school workers. Reports of progress will be made and illustrations given of results obtained in churches and through associational organizations. On Tuesday and Thursday evenings, 7:00-7:50, conferences will be held for those who are especially interested in training and who have definite responsibility for it in their churches and associations.—N. R. Drummond, Editorial Associate, Baptist Sunday School Board.

Extension Department Conference

To the pastors, general superintendents, Extension Department workers, and prospective workers of the old Volunteer state—we extend you a cordial invitation to join us in our Extension Department conference at Ridgecrest, July 12-18, as we discuss the vital problem of providing spiritual guidance, and Bible study direction for those people in our community who cannot attend our Sunday schools. Your presence will delight us.—Herman L. King, Associate, in charge of Extension Department Promotion, Baptist Sunday School Board.

"Attention, Library Workers"

Books and libraries are an invitation within themselves. They beckon us to all corners of the earth, but for the week of July 14-19 their call is to come to Ridgecrest. A special conference on church library work is being arranged. All church librarians, library committeemen, pastors and members interested in the library service of a church should accept this invitation to attend Sunday School Week at Ridgecrest.—Marie Estes, Library Promotion, Baptist Sunday School Board.

Conferences on Church Architecture

Conferences on Church Architecture will be conducted during the Sunday School Week at Ridgecrest. Church building needs will be discussed. Helps on planning and arranging the building will be offered. Remodeling of present buildings will be given consideration. The necessary steps of a building program from the planning committee to the dedication will be outlined. Bring your building problems either from the standpoint of administration or the material side. "Except the Lord build the house they labor in vain who build it."—W. A. Harrell, Secretary, Department of Church Architecture, Baptist Sunday School Board.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
 HENRY C. ROGERS
 Director
 MISS ROXIE JACOBS
 Junior-Intermediate Leader



MISS NANCY LAUPER
 Office Secretary
 DOYLE BAIRD
 Convention President



OUR SUMMER WORKERS —Courtesy The Tennessean.

SPECIAL SUMMER WORKERS

This summer the Baptist Training Union forces will launch forth in a special effort to promote State and Home Missions. This excellent group as pictured above will work for six weeks in our various associations. The workers and associations are:

- I. Mr. Bryant Cummings
 Beulah: June 29-July 12
 Weakley: July 13-July 26
 Western: July 27-August 9
- II. Mr. Ed Oldham
 Dyer: June 29-July 12
 Crockett: July 13-July 26
- III. Mr. Doyle Baird
 Gibson: June 29-July 12
 Fayette: July 13-July 26
 Hardeman: July 27-August 9
- IV. Mr. James Williams
 Carroll: June 29-July 12
 Southwestern: July 13-July 26
 Madison: July 27-August 9
- V. Mrs. A. B. Clark
 McNairy: June 29-July 12
 Indian Creek: July 13-July 26
 Lawrence: July 27-August 9
- VI. Miss Martine Chaffin
 Beech River: June 29-July 12
 Judson: July 13-July 26
 Maury: July 27-August 9
- VII. Miss Laura Snow Austin
 Wilson: June 29-July 12
 Cumberland: July 13-July 26
 Concord: July 27-August 9
- VIII. Miss Roxie Jacobs
 Bledsoe: June 29-July 12
 Robertson: July 27-August 9
- IX. Mr. Glenn Hill
 Duck River: June 29-July 12
 William Carey: July 13-July 26
 Giles: July 27-August 9
- X. Mr. James Massey
 Wiseman: June 29-July 12

- Enon: July 13-July 26
 New Salem: July 27-August 9
- XI. Miss Frances Sharp
 Stone: June 29-July 12
 Union: July 13-July 26
 Salem: July 27-August 9
- XII. Mr. George Jennings
 Riverside: June 29-July 12
 Stockton Valley: July 13-July 26
 New River: July 27-August 9
- XIII. Miss Lela Maud Rice
 West Union: June 29-July 12
 Cumberland Gap: July 13-July 26
 Campbell: July 27-August 9
- XIV. Miss Mattie Lou Wright
 Big Emory: July 13-July 26
 Tenn. Valley: July 27-August 9
- XV. Mr. Herbert Jackson
 Hiwassee: June 29-July 12
 Sequatchie Valley: July 13-July 26
 McMinn: July 27-August 9
- XVI. Miss Billie Gee
 Polk: June 29-July 12
 Sweetwater: July 13-July 26
 Chilhowee: July 27-August 9
- XVII. Miss Caroline Cross
 Providence: June 29-July 12
 Sevier: July 13-July 26
 Midland: July 27-August 9
- XVIII. Mr. Roland Brewer
 Northern: June 29-July 12
 Grainger: July 13-July 26
 Mulberry Gap: July 27-August 9
- XIX. Mrs. Roland Brewer
 Nolachucky: June 29-July 12
 Jefferson: July 13-July 26
 East Tenn.: July 27-August 9
- XX. Mr. Leslie Baumgartner
 Watauga: July 13-July 26
 Holston: July 27-August 9

Any church desiring these workers on the dates mentioned above should contact your Associational Director or Mr. Rogers at once.

SPECIAL WORKER



MISS EDITH STOKLEY

Miss Edith Stokley will serve as our special worker this summer. If you would like for Miss Stokley to visit your church and spend a week, please write Mr. Rogers at once.

CENTRAL CHURCH, MARTIN

During the week of May 25th, under the direction of the pastor, Rev. Knox Lambert and the Training Union Director, Mrs. Brock, Central Baptist Church, Martin, conducted a very worthwhile Training Union Study Course and Reorganization campaign. Manuals for all departments were taught. This training Union is striving to reach the Standard of Excellence for this quarter. More than 50 will receive awards for the week.

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Y. W. A. CAMP AT RIDGECREST



Tune: "I Dream of Jeannie with the Light
Brown Hair"

I dream of Ridgecrest with its beauty rare—
Towering mountains—streams and fragrant air.
I see a host of girls so charming and gay,
Each is there to represent her Y.W.A.
Mornings are for learning, the afternoons for fun,
The messages in evening inspire each one.
There's blessed fellowship with God so nigh
At our camp at Ridgecrest in the Land of the Sky.

—Lucy Bain, Alabama.

JUNE 24 to JULY 4

"In the Land of the Sky"

Y.W.A. Camp is held at the Southern Baptist Assembly Grounds, Ridgecrest, North Carolina, 18 miles east of Asheville, N. C. . . . Arrive at Ridgecrest on Tuesday, June 24th and stay until July 4th.

TEN GLORIOUS DAYS

Write Miss Margaret Bruce, 149 6th Ave., No., Nashville, for additional information about camp, and for reservations. Room and Board in Hotel, \$2.00 per day. Registration fees \$2.00, Room in Hut and meals in Hotel Dining Room, \$1.50 per day. Travel by train, bus or automobile.

Round-trip train and bus fares to Ridgecrest, N. C.: From Memphis—Bus, \$11.80; train, \$15.75. From Nashville—Bus, \$8.05; train, \$11.50. From Knoxville—Bus, \$3.55; train, \$4.10. From Chattanooga—Bus, \$6.30; train, \$7.20.

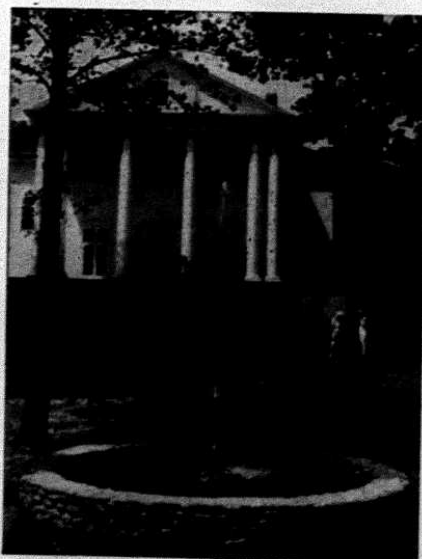
1941 Theme: "Thy Kingdom Come"

Southern Baptist Leaders, Missionaries, Speakers

Hear and meet the following Baptist Leaders: Dr. Chas. E. Maddy, Executive Secretary of Foreign Mission Board; Dr. J. B. Lawrence, Executive Secretary of Home Mission Board; Dr. T. L. Holcomb, Executive Secretary of Sunday School Board; Dr. J. E. Dillard, Director of Promotion; Dr. J. B. Weatherspoon, Professor at Southern Baptist Theological Seminary.

Hear and meet the following Speakers: Mr. Charles A. Wells, Journalist—"He draws as he speaks"; Dr. Leslie Bates Moss, Executive Secretary of the Committee on Foreign Relief Appeals; Dr. Howard Kester, Christian Authority on Southern Economic Problems; Miss Flora Strout, World's W.C.T.U. Representative; Foreign Missionaries; Home Missionaries, and many others.

You will also greet our Woman's Missionary



Union favorites: Mrs. F. W. Armstrong, President of Woman's Missionary Union; Miss Kathleen Mallory, Executive Secretary of Woman's Missionary Union; Mrs. W. J. Cox, Treasurer of Woman's Missionary Union; Miss Juliette Mather, W.M.U. Young People's Secretary, Camp Director; Miss Elma Currin, Associate W.M.U. Young People's Secretary; Young People's Secretaries from Southern Baptist States.

There will be handcraft and directed recreation, swimming, hiking, all the familiar games and new ones to learn; there will be our happy Inquiry Teas when we gather in small groups to ask questions and talk informally with the speakers and leaders; there will be morning watch at Johnson's Spring; vespers by Lake Dew, classes and conferences on methods led by state leaders.

Miss Mary Hunter of Richmond, Virginia, will be there with moving pictures and with curios from mission fields.

Northern Baptist Convention

W. W. HAMILTON, *New Orleans, Louisiana*

GOING IMMEDIATELY from our meeting in Birmingham to that of Northern Baptists at Wichita, Kansas, May 20-25, gave added eagerness to the fraternal messenger and to the alternate, Dr. A. E. Prince.

The Arrangements for the convention were the very best, with a most adequate exhibit hall.

The Attendance was large. There were probably about four thousand enrolled who paid the one dollar registration fee. The crowds came early and stayed through.

The Program was on a fixed schedule. The "Town Meeting" at which the speakers were asked questions made possible "audience participation." Missions and missionaries were presented not at one session, but at designated times every day.

The Schools received unusual attention, with such subjects as "Any Light for the Blackout," "A Christian Program for Christian Students," "Higher Education—An Unorthodox Interpretation," "Are Baptist Schools for Baptist Students?"

The Speakers included W. A. Shullenberger (Disciples of Christ), Samuel M. Cavert (Federal

Council), W. O. Lewis (Baptist World Alliance), Soichi Saito (Japanese Y. M. C. A.), E. Stanley Jones (India), Toyohiko Kagawa (Japan), Governor Harold E. Stassen (Minnesota), Dr. Clara Leach (South China), Miss Lucy Wiatt (Burma), W. J. Longley (India), Mrs. Bernard W. Armstrong (Belgian Congo).

The Emphasis given to war conditions, and to church and state, and to race questions and to social implications and to labor problems was perhaps not too pronounced, though one did not hear as much as he wished the call for repentance and faith and regeneration and loyalty to doctrines and to the churches.

The Spirit of the Convention was one of confidence, of cooperation, of constancy, of conquest, and will doubtless prepare Northern Baptists for whatever they and we must face. The writer is indebted to President E. J. Millington, Chairman Chas. L. Seasholes, Secretary Joseph C. Hazen, Editor J. W. Bradbury, Pastors J. C. Yelton and Lewis Hale and C. O. Johnson, Editor and Mrs. E. C. Routh, personal friends Mr. and Mrs. Sol Fishel, and Bible Institute students Jap. C. Williams and V. W. Cavender for special courtesies.

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Read down	SCHEDULE	Read up
9:30 pm	Lv. Nashville (CT)	Ar. 6:40 am
6:15 am	Ar. Knoxville "	Lv. 8:40 pm
9:45 am	Ar. Bristol "	Lv. 5:10 pm
3:55 pm	Ar. Lynchburg (ET)	Lv. 12:55 pm
7:50 pm	Ar. Washington "	Lv. 9:00 am

Offering close connecting service as follows:

8:00 pm	Lv. Washington (ET)	Ar. 8:00 am
8:52 pm	Ar. Baltimore "	Lv. 7:15 am
10:45 pm	Ar. Philadelphia (Pa. Sta. 30th St.) "	Lv. 5:49 am
12:25 am	Ar. New York "	Lv. 4:00 am

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THE TENNESSEAN, in addition to the Nashville-Bristol sleeping car, offers the extra appeal and comfort of ultra-modern stream-lined coaches with latest type, reclining and revolving seats; dining car serving popular-priced meals. All cars have latest type air-conditioning.

Simultaneously the Nashville-New York Pullman sleeping car, now operating in N. C. & ST. L. train 2, via this route, will be shortened to a Nashville-Bristol car.

N. C. & ST. L. SOU. N. & W.



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By R. C. CAMPBELL

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ARE ALL THE ROADS THE SAME?

By E. C. ROUTH

Covers a series of brief studies dealing with fundamental differences between Baptists and others. The author feels we need to give more attention to the distinctive beliefs of Baptists and that we need a revival of teaching and preaching of distinctive Baptist beliefs. A helpful book for all who would know more of "what Baptists believe." 35 cents

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AMONG THE BRETHREN

Erin Baptist Church has experienced one of the best revivals in recent years in which Pastor Will Edd Lankford was assisted by Chester M. Savage of Savannah, Mo. There were 16 conversions, 1 rededication, 4 additions by letter and 17 by baptism.

—B&R—

In a campaign extending over a period of five years, Georgia Baptists are undertaking to raise five million dollars endowment for their five schools—Mercer University, Bessie Tift College, Shorter College, Norman Junior College and Brewton-Parker Junior College.

—B&R—

The editor has read and thoroughly approved and enjoyed a pamphlet by Editor E. C. Routh of the BAPTIST MESSENGER (Okla.) entitled ARE ALL ROADS THE SAME? It ably discusses from the Baptist viewpoint the following topics: "Salvation by Grace;" "The Bible;" "New Testament Churches;" "Baptism;" "Close Communion;" "Salvation and Baptism;" "Religious Liberty;" "Church Union;" "Scriptural Service;" "Church Membership." It rings clear and is absolutely true to the Word of God. It is published by the Broadman Press, Nashville, Tenn., and sells for 35 cents. Get a copy and read it.

—B&R—

L. B. Cobb, formerly assistant pastor of the First Church, Shreveport, La., who began his work May 18th as pastor of Broadmoor Church, Shreveport, is in a series of revival services in his church. He has organized the ANDREW CLUB with 35 teams consisting of a membership of 70.

—B&R—

The sympathy of the brotherhood goes out to Mr. F. M. Blythe, business manager of Union University, over the death of his father, J. E. Blythe, which occurred recently at Booneville, Miss. God comfort the bereaved.

—B&R—

Word comes that Morris Ford has taken hold in a great way of his work as pastor of the First Church, Jackson.

—B&R—

Sunday, June 1st, the First Baptist Church of Fort Smith, Ark., commemorated the Silver Anniversary of the pastor, B. V. Ferguson. Of the members received during his pastorate, 2549 have come by letter and 3520 by baptism.

Mrs. F. W. Carnett, church secretary, writes that there have been 250 additions to the First Church, Jacksonville, Fla., in the eight months' pastorate of Homer G. Lindsay and that recently the church acquired and paid \$16,500.00 cash for some property north of the church for the ultimate construction of an Educational Building.

—B&R—

A new Baptist church with 14 charter members and holding the period open for charter members 30 days, was recently organized at Berryville and Old Hickory Boulevard between Donelson and Old Hickory. Harold Ford has been chosen as pastor and the church is calling for his ordination at the hands of the Old Hickory Church.

—B&R—

With Pastor B. R. Winchester preaching and N. G. Carver of North Jackson Baptist Church, Jackson, leading the singing, the First Baptist Church of Huntingdon is holding its annual revival services.

—B&R—

Friday evening, May 30th, the Baptist Bible Institute Extension Unit, which operated for five months during the winter season, presented 35 certificates for work done in the school. E. B. Crain, pastor of Eastland Baptist Church, Nashville, presented the certificates at the conclusion of a banquet held at the B. and W. Cafeteria.

—B&R—

On the afternoon of Sunday, June 1, a council met and recommended the organization of a Baptist church on Morris Hill, overlooking the Nashville Fair Ground. The date set for the organization was the fifth Sunday in June.

—B&R—

Evangelist Selsus E. Tull of Hazlehurst, Mississippi, will begin a Revival on June the 8th with the Seven Hills Baptist Church of Owensboro, Kentucky, of which Rev. John F. Waldrop is pastor. This is Dr. Tull's second engagement this year in Owensboro, having assisted Dr. W. S. Coakley of the Walnut Street Baptist Church of Owensboro in a Revival in March.

—B&R—

Executive Secretary John D. Freeman did the preaching in a recent revival in the First Church, Winchester, O. E. Bryan, Jr., pastor, in which there were 14 definite decisions, 7 additions by

baptism, 1 by letter and 3 reconsecrations. The pastor writes that "the unseen influence on the life of the membership is more far-reaching."

—B&R—

J. L. Truett of Whitewright, Texas, preached at Englewood, Tenn., Sunday, June 8. He was married at Englewood 61 years ago. He has been a reader of BAPTIST AND REFLECTOR 65 years and says that he reads it carefully and likes its editorials and its make-up. The paper appreciates these kind words.

—B&R—

At the Convention at Birmingham, many Baptists were disappointed because Dr. Charles M. Sheldon, author of the famous book, "In His Steps," was not present to autograph copies of a new edition of the book according to an announcement that had been made. The serious illness of his sister prevented his being present. An advertisement of the book was carried in the last issue of BAPTIST AND REFLECTOR. If any of our people would like to have an autographed copy of the book, it may be ordered from the Baptist Book Store.

—B&R—

Edward Haun, pastor for several years of the Jacksboro Baptist Church, writes to have his paper address changed to Pruden, Tenn., where he goes to be pastor of the First Baptist Church.

—B&R—

An army kitchen unit on a practice march through Topeka, Kans., handed out free doughnuts. Topeka housewives asked Capt. E. H. Spackman for the recipe. THE NASHVILLE BANNER reports that after some blushing hesitation he handed it over: "300 pounds of flour, 300 pounds of sugar, 980 eggs, 15 gallons of cooking oil, necessary amounts of seasoning. Stirr well." Yum, yum!

—B&R—

The first Sunday in June and the week following the First Church, Nashville, fittingly celebrated the twentieth anniversary of the pastorate of Dr. W. F. Powell. During these years 4,445 new members have been received into the church, the net membership now being 3,250, and more than a million dollars has been raised and expended by the church, \$690,272 for local church expenses and \$355,147 for missions and benevolences.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 1, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: First	235		Columbia: First	276	38	Liberty: Salem		
Apison	113	76	Second	103	73	Maryville: First	492	
Arlington, Brunswick			Concord: Crichton Memorial	136	65	Memphis: Bellevue	1866	528
Athens: First	249	33	Dyersburg: First	486	87	Boulevard	494	
Bella, Midway	103	91	Elizabeth: First	533		LaBelle	574	182
Bordeaux	92		First Rivorista Mission	24		Prescott Memorial	392	138
Butler	155	84	Immanuel	96	45	Speedway Terrace	450	
Caryville	196	71	Little Mountain	75		Temple	1257	301
Chapel Hill, Smyrna	49	45	Southside	101	31	Union Avenue	905	240
Chattanooga: Calvary	391		Watauga	218		Murfreesboro: Taylor's Chapel	70	40
Clifton Hill	452	60	Harriman: South St.	192	82	Westvue	192	82
Concord	219	100	Jackson: Macedonia	131		Mount Juliet	138	73
Dry Valley	138	57	West Jackson	660	188	Green Hill	65	23
First	890	222	Maple Springs	119	66	Nashville: Belmont Heights	675	208
Mission Ridge	120	85	Jefferson City: Buffalo Grove	44	36	Edgefield	1212	459
Northside	442	112	Kingsport: Calvary	240		First	330	91
Oak Grove	181	87	First	586	101	New Tazewell: First	96	33
Ooltewah	97	35	Lynn Garden	78		Paris: First	316	69
Red Bank	421	102	Knoxville: Broadway	961	212	Raleigh: Ardmore		56
Roseville Tabernacle	226	81	Fifth Ave.	826		Rockwood: First	184	86
Signal Hill	106	46	First	903		Shelbyville: First	160	
South St. Elmo	92	35	Immanuel	259	97	Townsend: Bethel	129	50
Tabernacle	364	65	John Sevier	216		Union City: First	521	179
White Oak	182		South			Walter Hill: Powell's Chapel	194	81
Woodland Park	790	120	Valley Grove	189	78	Watertown: First	184	
Cleveland: Big Springs	264	139	Lebanon	261	84			
South Cleveland	117	56	Lenoir City: First	292	84			
			Pleasant Hill	203	96			

Our thanks are expressed to the following friends for sending in subscriptions other than their own: Mrs. George Gardenhire, Chattanooga, 1; First Church, Knoxville, 1; Mrs. S. R. Conger, Jackson, 1; Mrs. C. R. Mead, Memphis, 1; Mrs. Sherman Riden, Maryville, 2; Mrs. Robert Martin, Maryville, 2; John W. Outland, Model, 2; Mrs. S. E. Moore, McMinnville, 7; H. Grady Coston, Pulaski, 11, new budget; Woodlawn Church, Bristol, S. E. Loxley, pastor, 20 in club; Second Church, Columbia, J. Otha Black, pastor, 40 in new budget; Greenbrier Church, W. W. Ferguson, pastor, 101 in new budget. Thank you, friends. Who'll be next?

—B&R—

The First Church, Abilene, Texas, it appears, has led Texas and probably the South in additions during the past, there being 806 of them, 211 by baptism. Millard A. Jenkins has been pastor there for twenty years.

—B&R—

Life under the brutal heel of the Gestapo (German secret police) would mean government by assassination, no free speech, no free press, no rights of assembly or petition, no trade unions, relentless persecution of races and religions, concentration camps for anti-Nazis, pogroms and purges and family life disrupted by the fear of spies. This is the thesis vividly unfolded in a large documented and illustrated pamphlet entitled **THE GESTAPO**, published by friends of Democracy, Inc., the national headquarters of which are Fidelity Building, Kansas City, Mo., and the eastern office of which is 103 Park Avenue, New York, N. Y. It sells for ten cents a copy and every patriotic American ought to have a copy. It is an eye-opener. It not only shows the character of Nazi-Gestapo rule, but also the lurking dangers to America from Nazi agents in this country.

—B&R—

I was shocked to learn of Fleetwood Ball's death, though I was not surprised. He lived a great life for Jesus and truly he has been a great friend to **THE BAPTIST AND REFLECTOR**.—*Seale Johnson*, Jackson, Tenn.

—B&R—

I express my tribute to dear Brother Fleetwood Ball, who for so many years reported "Among the Brethren" for **THE BAPTIST AND REFLECTOR**. I have known and loved him ever since I was a student in Union University. He had finished Union some time before I entered. He was a choice spirit, and I know you will miss his reports.—*Selms E. Tull*, Hazelhurst, Miss.

—B&R—

GRANDVIEW BAPTIST CHURCH, MARYVILLE

Dear Bro. Taylor:

I am sending brief account of our work at Grandview Baptist Church, Maryville, for you to use if you see fit.

Since our organization on the fifth Sunday of last December with twenty-three members we have added nine members to our organization. We have taken a mission offering on the fourth Sunday night of each month since last February. We have just closed a meeting in which there were five professions of faith in the Lord. Last month we acquired and have paid for a good lot on which to build a church building. Some in the community have asked if the Baptists were really going to build a church. Yes, with the help of the Lord, we are going to build a church to the glory of his name in the community.

Through the help of the State Mission Board we have begun having our services every Sunday instead of just twice a month. About a month ago Mrs. Charles Ausmus, Associational W. M. U. Superintendent, came out and led the women in the organization of a W. M. S. We are proud of this and look forward to the organization of a Baptist Training Union also. We are going forward steadily, seeking to win the lost to the Lord. Brethren, pray for us.

WILLIAM HALL, Pastor.



Our readers will have noticed the splendid display on page 1 in this issue of **BAPTIST AND REFLECTOR**, which has been run in celebration of Flag Day, June 14. The drawing from which the plate was made is by Miss Edwina Nettles, secretary to Dr. Freeman. We think it shows real artistic ability.

—B&R—

THE BROTHERHOOD EVENING AT BIRMINGHAM

One of the most challenging and inspiring Baptist meetings I have attended was that of the Brotherhood of the South during the closing session of the recent Southern Baptist Convention. To see some five thousand laymen and pastors sitting together in a great auditorium, to hear a great chorus of Baptist laymen sing, to listen to reports of growing interest in and concern for the work of the Lord by laymen and to have fellowship with hundreds who never before attended a session of the Convention—these things made it an occasion long to be remembered. I wish especially to congratulate Sec. Lawson Cooke of the Southern Brotherhood and Sec. E. K. Wiley of the Tennessee Brotherhood upon their fine work in bringing to the meeting such a great group of Tennessee men.—*JOHN D. FREEMAN*.

—B&R—

Our readers will deeply regret to hear that Dr. J. W. Jent, who for many years had been with the Oklahoma Baptist University, died May 29th. We failed to see the notice of his death until today (June 6). He taught for some time in Union University, Jackson, and was pastor of churches. He was an authority on country churches in the South. Blessings be on his memory. His work will live on.

—B&R—

Word comes that R. J. Williams, pastor of Midway Baptist Church in Crockett County Association, was recovering splendidly following an operation at the Baptist Memorial Hospital, Memphis, and was to be brought home shortly. Midway recently conducted a Vacation Bible School with an average of about 30 in attendance.

—B&R—

D. Chester Sparks, pastor Trenton Street Church, Harriman, has returned from a revival in the mountains of East Kentucky, the Horse Creek Church, Hima, in Clay County, in which there were 99 that came forward, 81 of them coming for baptism.

—B&R—

BAPTIST AND REFLECTOR was glad to welcome the following out-of-town visitors: Joe L. Wells, Fayetteville; James Leonard Stafford, Milan; W. E. Rodgers, Adams; Fern C. Miller, Dickson; Boyd LeCroy, Santa Fe; Dan L. Lawler, Moodyville; Wayne Tarpley, Milton; J. L. Truett, Whitewright, Texas; Mrs. John D. Wagster and Mr. and Mrs. Sam Westall, Columbia;

Wm. Potter, Strawberry Plains; Clyde Cobb, Dyersburg; Merrill D. Moore, Murfreesboro; J. C. Pitt, Chattanooga; Rev. and Mrs. V. R. Butler, Old Hickory; W. B. Woodall, Orlinda; Mrs. Percy Haynes, Johnson City.

Briefs Concerning the Brethren

Called and Accepted

Eugene R. Eller, Crawford Avenue Baptist Church, Augusta, Fla.

D. W. Pickelsimer, Symrna Baptist Church, Chapel Hill, Tenn.

Resigned

J. Herman Gresham, Calvary Baptist Church, Atlanta, Ga.

Solomon F. Dowis, Virginia Avenue Baptist Church, Atlanta, Ga.

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received by letter 1, for baptism 1. *Bordeaux*—Pastor Butler received by letter 2, by profession 1. *Chattanooga*—Calvary, Pastor McMahan welcomed by letter 2, for baptism 4, baptized 1; Concord, Pastor Frazier received by letter 2, for baptism 1; First, Pastor Huff received by letter 3, baptized 9; Mission Ridge, Pastor Stephens received by letter 2, for baptism 1; Northside, Pastor Selman baptized 4; Red Bank, Pastor Pickler received by letter 1, for baptism 1; Rossville Tabernacle, Pastor Tallent received for baptism 1; White Oak, Pastor Horltd received for baptism 1; Woodland Park, Pastor Williams received for baptism 6. *Cleveland*—South Cleveland, Pastor Waters received by letter 3. *Dyersburg*—First, Pastor Vollmer received by letter 3, for baptism 2. *Elizabethton*—First, Pastor Starke received for baptism 2. *Kingsport*—First, Pastor Hughes received 2 additions; Calvary, Pastor Trent received for baptism 1, baptized 2. *Knoxville*—Broadway, Pastor Pollard received by letter 2; Fifth Avenue, Pastor Wood welcomed by letter 1, by baptism 3, baptized 17; John Sevier, Pastor Cross received by letter 1; Oakwood, Pastor Creasy welcomed by letter 1, by statement 1, by confession 2. *Memphis*—Bellevue, Pastor Lee welcomed by letter 8, by baptism 4, baptized 4; Boulevard, Pastor Arbuckle received for baptism 1; Temple, Pastor Boston received by letter 3, for baptism; Union Avenue, Pastor Hurt received by letter 2, for baptism 1. *Nashville*—Belmont Heights, Pastor White welcomed by letter 1, by profession 1, baptized 2; Edgefield, Pastor Barton received by letter 1.



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OLD RELIABLE refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper. DICKEY DRUG COMPANY, BRISTOL, VA.

AN IMPORTANT ANNOUNCEMENT

For many years there has been no change in the individual subscription rate of BAPTIST AND REFLECTOR—no change, in fact, since that time in the past when the rate was lowered from \$2.50 to the present \$2.00 rate. On the club and on the budget basis, there have been offered lower rates than were possible to offer on the individual basis. But the basic individual rate has normally remained unchanged.

However, in certain cases some confusion as among these different rates has arisen. To do away with such confusion where it may arise is the purpose of the present announcement. We publish below a statement and an explanation of the subscription plans and prices of BAPTIST AND REFLECTOR.

Subscription Plans and Prices of Baptist and Reflector

EFFECTIVE JULY 1, 1941

1. Single Subscriptions and Single Renewals: One year \$2.00 (in time past \$2.50). Six months \$1.00. Three months 50 cents. Each payable in advance.

2. Club Subscriptions and Club Renewals

- Ten or more subscriptions, new or renewal or new and renewals, any time, anywhere, \$1.50 per year in advance.
- Members of churches with small memberships get this same rate of \$1.50 cash in advance, provided not less than one out of every five homes of the resident members receives the paper.

3. Church Home Plan

- When not less than 10% of the resident homes of a church receive the BAPTIST AND REFLECTOR, and the subscription payments are made through the church treasurer and are sent by him to the BAPTIST AND REFLECTOR office, the rate is 12½ cents per month per subscription.
- When 50% or more of the resident homes of a church receive the BAPTIST AND REFLECTOR and the subscription payments are made through the church treasurer and are sent by him to the BAPTIST AND REFLECTOR office, the rate is 10 cents a month per subscription.

NOTE: The paper under the above plans will be mailed from Nashville to each subscriber.

For information concerning BAPTIST AND REFLECTOR CHURCH REPRESENTATIVE plans for situations not covered by the above or for additional information on any of the above plans, write BAPTIST AND REFLECTOR, 149 Sixth Avenue, North, Nashville, Tennessee.

Explanation of Subscription Plans and Prices

1. Single Subscriptions and Single Renewals. This plan needs no explanation, since its meaning is self-evident.

2. Club Subscriptions and Club Renewals. No confusion need arise in connection with the first part of this plan. In relation to the second part the following table may be helpful:

Number of Homes in Church	Minimum Number of Homes Receiving Paper to Make \$1.50 Rate Available
5	1
10	2
15	3
20	4
25	5
30	6
35	7
40	8
45	9

Churches with 50 or more resident homes would have to have a minimum of 10 subscriptions as in the regular club plan. Part two of this club plan is an arrangement designed to be of help to the churches with small memberships.

3. The Church Home Plan. Under this plan there are two divisions, which are alike in all respects save in the subscription rate, which is determined by the percentage of the resident homes in the church membership receiving the BAPTIST AND REFLECTOR.

Both parts of this plan contemplate a canvass by the church of its membership to secure the required number of subscriber homes for the desired subscription rate, unless the church elects to send the paper to all its resident homes.

Both parts of the plan provide for the subscription payments to be made by the subscriber to the treasurer of the church, unless the church decides to pay for the papers out of its regular budget funds.

Both parts of the plan provide for the subscription payments monthly, the payments being sent to the BAPTIST AND REFLECTOR office each month by the church treasurer.

The only difference between the parts of this plan is that if the paper is received by only 10% of the resident homes the price is 12½ cents per month per subscription, and if 50% or more of the resident homes receive the paper the price is 10 cents a month per subscription. (Where the subscribers themselves pay for their subscriptions through the church treasurer, free envelopes will be furnished on request by BAPTIST AND REFLECTOR for this purpose.)

Every church in the state should adopt the Church Home Plan and have the paper come to all its resident homes, as the most telling results are obtained in this way. But if any church does not feel able to do this, and to pay for it out of budget funds, then it should make an earnest house-to-house canvass to get the cheapest rate possible for those members who are enlisted to subscribe.

Address all communications to

BAPTIST AND REFLECTOR

149 Sixth Avenue, North

Nashville, Tennessee

Readers will have noticed that the announcement above of subscription plans and prices is indicated as taking effect as of July 1, 1941. The reason for this is twofold: 1. That is the date when the individual rate of \$2.00 per year must be adhered to. Heretofore certain deviations from this have been allowed. 2. To give a sufficient period for announcements in order that all our friends may be thoroughly informed on these plans and prices. However, although "Effective July 1, 1941," has been indicated, any subscriptions under either of these plans, with the appropriate remittance indicated, will be gladly received at the present time. There is a special offer now being made to individual subscribers prior to July 1, which is explained in the following letter which our Director of Promotion is sending out:

Dear Friend:

Confusion seldom benefits anyone. But in this particular instance you are an exception.

Misunderstanding has arisen in connection with the single subscription rate for the BAPTIST AND REFLECTOR. This rate has been \$2.00, new or renewal, through the years. However, some of the people got confused at this point and thought that it was the same as the club rate, which is \$1.50. Single subscriptions cannot be handled at the \$1.50 rate. It has seemed wise to publish a definite statement concerning all of the subscription plans and prices. These will become effective July 1st. After that date all single subscriptions will be \$2.00.

Even though this step is necessary, we do not want to "slip up on" anybody in this matter. We have decided to put on a real "bargain sale." We are going to accept, until July 1st, single subscriptions, new or renewal, for \$1.50 cash. This offer must be closed at midnight June 30th.

We thought that you would like to know about this "sale." Let us have your subscription before that time so that you can get this extra value.

We'll be watching the mail for your quick reply. Thank you.

Sincerely yours,

NORRIS GILLIAM, Director of Promotion.

Study these subscription plans and prices. Pass on the information to others. And let our people all work to get BAPTIST AND REFLECTOR into every Tennessee Baptist home. "An informed Baptist serves better."

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