

Baptist and Reflector

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161 8th Ave No
9-41

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

VOLUME 107

THURSDAY, JULY 3, 1941

NUMBER 27

Long May It Wave!



These Used To Be Our Flag



Flag Of England: 1620-1777 Continental Flag: 1775-1777 First Stars And Stripes: 1777

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Baptist and Reflector

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EDITORIAL

"A Good Sermon Cannot Be Preached To Poor Listeners."—*Christian Advocate*.

The big obstacle to right racial relationships and racial justice is not skin, but sin. And radical, would-be social adjusters create more problems than they solve.

"By nature the children of wrath." "They which are the children of the flesh, these are not the children of God." All anybody, young or old, has to do to be lost is to remain as he is *naturally*. "Ye must be born again." Away, then, with the notion that one can be so trained religiously that he will not need to be regenerated.

If a non-Baptist body can administer valid baptism for a Baptist church, why cannot it also validly administer the Lord's Supper for that church? If it can validly administer the ordinances of the Gospel for the church, why can it not also perform the other Gospel functions for the church? Why, then, should an alien immersionist Baptist church maintain a separate existence? The only scripturally logical course for a Baptist church is, as we see it, to decline to receive alien immersion.

"The Church" and "The Churches"

EVERY USE of the word "church" in the Book of Revelation is in the local sense. There are "the seven churches, which are in Asia" and "the church of" or "in" a given place. But "the churches" are never spoken of as "the church." There is no such thing as "the church of Asia."

It was the risen Lord speaking from heaven who used these terms in that sense. This usage gives the inspired significance of the word *ekklesia* rendered "church." Jesus knew, and knows, the meaning of the term "church." And the meaning He assigns to it is to be read back into the occurrences of the word elsewhere in the New Testament.

Separate bodies of the same class may be conceived and spoken of as forming an *institution*, as "the public schools" may be considered as forming "the public school." But no one interprets these schools as actually forming "one big school." The institutional use is merely a mental expedient. Actually and historically, the term is always concrete and local. These same considerations apply to the term "church." Except as a mental expedient, "the church" is local and particular, and all accommodated uses of the term must be interpreted in the light of this fact.

Outside the imagination of men there is no "church composed of all the churches," not even of New Testament churches, much less of all the contradictory bodies of Christendom in general. If one is to "serve in the church," he must serve in and under the auspices of a New Testament church, or New Testament churches, where he is at a given time.

"The Spirit and The Bride Say, Come"

THE SCRIPTURAL REFERENCES seem to make it clear that when Jesus says in Rev. 22:17, "the Spirit and the bride say, Come," the term "bride" is used *institutionally* to comprehend "the churches" in their relation to and service in the earth in the present age. The way "the bride" functions is through the activities of "the churches."

The New Testament missionary and evangelistic program is wrapped up in the word "Come." Jesus joins the Spirit and the churches in this work—"the Spirit and the bride." The program is placed before us and the organized bodies to execute it are specified. The Spirit and the churches go hand in hand in fulfilling the work of Christ. This is the divine order and arrangement.

Within the scope of this arrangement there is all the room needed for the individual work of the Christian. He can be as independent as he pleases and employ as much initiative as he desires consistent with God's revealed order—"the Spirit and the bride." But no one's individualism or independency is properly exercised if it leads him to project a program which ignores the churches or is separate from them or disregards their approval or is not definitely aligned with them.

Sometimes a man can be found who holds forth independently of the churches and handles them roughly. Perhaps in a blustering manner he may say, "I'm guided by the Spirit, and don't have to be tied down to any churches." Oh yeah! It would seem that "tied up" with the churches instead of "tied down" would be the more modest and the better expression. It is an honor, an *uplift*, to be linked with the churches of the Lord Jesus Christ. It is not enough for one to say he is guided by the Spirit. That is absolutely necessary, but something else comes into view—"the Spirit and the bride"—the churches institutionally and the churches operatively and co-operatively. The New Testament concept is the Spirit and the churches, not the Spirit *regardless* of the churches.

It is to be noted in Rev. 22:17 that "the Spirit and the bride" are presented as jointly serving before individual service comes into view, "let him that heareth say, Come." Under the Lord's service arrangement the individual finds his place in harmony with the divine order in which the Spirit and the churches work hand in hand.

The Spirit and The Bride In Action

THE CHURCH AT JERUSALEM preached the Gospel through its spokesmen on Pentecost and "about three thousand souls" were added to it (Acts 2:41). It was this church which sent Peter and John to Samaria after Philip had preached to the people there, that those who were converted might be spiritually empowered (Acts 8:14, 15). The church under the Spirit's guidance was looking after its Gospel affairs.

The church had been "scattered abroad" by persecution, all "except the apostles" (Acts 8:1). It was the church as left at Jerusalem which sent the deputation to Samaria. This Philip who had been preaching in Samaria was "one of the seven" deacons chosen by the church (Acts 6:5; 21:8) and was one of members scattered abroad. Those "scattered abroad went everywhere preaching the word" (Acts 8:4). There is no proof that these preachers acted independently of the church, but rather under its instruction and encouragement. The divine order being "the Spirit and the bride," the conclusion is warranted that this was the order in this case. The deputation from the church back home strengthens this conclusion.

As bearing further on this line, we read that "apostles," "prophets," "evangelists," "pastors and teachers" have been divinely "set . . . in the church" (I Cor. 12:28; Eph. 4:11,12). The only way these can function in "the church" as an *institution* is to function in "the churches" locally here and there. And the fact that they are "set . . . in the church" and are placed there "for the edifying of the body of Christ" makes them *secondary* to the church and puts them under church auspices. Instead of being "independent" of the church they are submissive to and co-operative with the church.

when they behave themselves as they ought to. Evidently the New Testament preachers did this.

When, therefore, Peter preached to the Cornelian household and people were converted and Peter put the question of their baptism to the brethren from the Jerusalem church who accompanied him, that was equivalent to what is called today among Baptists "putting the matter to the vote of the arm of the church" (Acts 10:45-47).

When it came to a specific and extended missionary program among the Gentiles, the church at Antioch sent Barnabas and Saul to do the work, and through this act they were "sent forth by the Holy Ghost" (Acts 13:1-4). To this body the missionaries reported on their return. "The Spirit and the bride say, Come."

The doctrinal question whether Gentile converts should be required to submit to Judaistic ritual or not was settled in a church conference. The church at Antioch sent a deputation or committee to the church at Jerusalem about the matter (Acts 15:1, etc.).

In the benevolent work of aiding the poor saints at Jerusalem, "the churches of Macedonia" and the Corinthian church and so on worked co-operatively at the task, having their apostolic leader, Paul, and his associates and their "messengers" through whom the work was done (II Cor. 8). It was a service of "the Spirit and the bride."

We question nobody personally who may disagree with these convictions. We readily and joyfully admit that some folks are saved under the ministry of certain men who proceed largely or entirely "independent" of the churches. It appears that some were blessed by the truth preached by even those who in Paul's day preached Christ "in pretense" (Phil. 1:18). How much more may one expect that some will be blessed by such truth as may be preached by "independents," some of whom beyond all doubt know and love the Lord Jesus in a real measure in their hearts? But just as whatever good results might follow the preaching of Christ in pretense did not justify that way of preaching, so whatever good results may attend the ministry of the "independent" do not justify his independency of the churches. The same good results can be had by a program fitted to the divine order, "the Spirit and the bride."

If The Churches and Individuals Do Not Say, "Come"—

SINCE THE DIVINE arrangement is "the Spirit and the bride say, Come," and this is carried out by the leading of the Spirit through the churches and the individual Christian finds full scope for service in harmony with this arrangement, then the church and the individual who are in adjustment to the divine will are found saying, "Come."

This saying, "Come," means preaching and teaching and singing the Gospel and living and applying it at home and "unto the uttermost part of the earth." It means praying for and supporting with our means those who carry the message where we are not personally called or personally cannot go. It means personal witnessing and collective or co-operative witnessing. It brings into play the Gospel activities of a particular church and the activities of the churches in denominational co-operative endeavor. It means carrying out the Great Commission at home and abroad. *It means that a real Baptist is a Missionary Baptist.*

And yet, there are churches and individuals on record who wear the Missionary Baptist name who through a whole year, if not a period of years, do little or no witnessing to the lost at all and lead no souls to Christ whatever and do not give even one red cent to missions, which is the least thing they could do. Since Jesus says, "the Spirit and the bride say, Come," then if a church and the individual Christian do not say, "Come," can they afford to claim that the Holy Spirit is directing them in their church relationships and course?

Help Carry Christ To The Camp

By J. B. LAWRENCE, Executive Secretary,
Home Mission Board.

(So important is this communication, and since there is no space for it elsewhere in this issue, we carry it on the editorial page.—EDITOR.)

THERE ARE OVER 500,000 reasons why every Baptist should be interested in carrying Christ to the camps where our boys are in training for American defense. These reasons are our sons who have been and will be called into service.

We must, as a denomination, do everything in our power to preserve and strengthen the faith of these men. We shirk this responsibility at the price of disaster for the future. Millions of our finest men are now in training and other millions will be in the years to come. The wear and tear of army life on one's spiritual nature is terrific. The Government is making it possible through the chaplains and the facilities furnished to make the camps religious as well as military. But the chaplains must have our help. Spiritual morale must be strengthened and built up. These men must know that the Christian people back home care. There is no better way to show that we care than by giving to the Southern Baptist Emergency Fund for Camp Work.

There are seventy-five camps in the territory of the Southern Baptist Convention. Our responsibility to the boys in these camps is direct and insistent. If these boys are left without spiritual care or concern to the rough usages of camp life, their faith may be impaired and their spiritual life dwarfed. What a tragedy it would be to defend our land at the expense of the loss of the souls of our men! We must keep the spiritual fires burning on the hearthstone of their faith if we would save them. We must render every assistance possible to the chaplains who are the official spiritual advisers and helpers of the boys in the camps if we would keep the spiritual fires burning.

That is what this campaign for funds is for. It is to carry Christ to the camps. Our land must be saved spiritually as well as physically. Sunday, July 27th, has been set as the day for the offering. Pray for our people that on that day they will remember our boys in training and give that their spiritual needs may be provided for.

Bordeaux Baptist Church

A LITTLE CHURCH organized in November, 1940, with 27 members and now has 53 members. A little church which has a nice basement constructed as the first unit of its building. A little church which on June 22 had 100 in Sunday School. A little church which is optimistic, spiritual and cooperative. That, in brief, is the history to date of Bordeaux Baptist Church on Hampton Road, Bordeaux, which was organized in November, 1940, under the leadership of Harold Gregory, Nashville Associational Missionary, and of which V. R. Butler is the earnest and consecrated Missionary Pastor. On June 22, at the morning hour, it was the editor's joy to be with Pastor Butler and the church. It brought a distinct uplift to the editor's soul. In addition to the spiritual atmosphere and the responsive attention, we found that the members are subscribing to their state paper right along. To see the little church and note its record under the splendid leadership of its pastor helped us to see anew the value of our organized State Mission Work and of Associational Missionary Work. "We are workers together with God."

LEWIS COUNTY HAS BAPTIST CHURCH HOUSE

—a brief but inspiring story of State Missions.

THE "Romance of State Missions" is still being written. In the records of many small churches, of strong young churches in cities, towns and rural sections, and out in the destitute regions



The beautiful new home of Hohenwald Baptist Church. Made possible by State Mission help. The only Baptist meeting house in Lewis County.

where there are no churches we find stories that thrill any heart and bring encouragement to every soul who may have been led to believe that the cause of the Lord is losing grounds.

Hohenwald

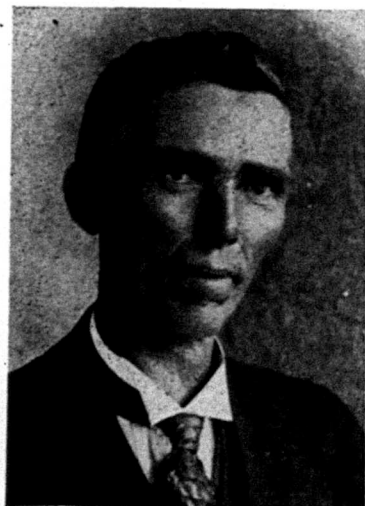
Three years ago Hohenwald Baptists had about given up. The church was very weak and had been, for

some time, without a pastor. Then State Missions came to the rescue. Beloved L. M. Laten, veteran of many wars for Christ, was led of the Lord to serve the church practically without pay. State Missions provided him with an expense account to cover travel back and forth to the field. He began his work with them about the middle of 1938, and has led them in a fine way since. His sacrificial spirit, his mature judgment and his unyielding faith have enabled him to revive the church and to bring a new day to the Baptist cause in the town.

About the time Brother Laten moved to the field the Lord arranged for a fine young layman to go there to work with the Jarman Shoe factory. He is the son, "Jimmy," of Dr. and Mrs. John J. Hurt of Union University, and a delight to the heart of the Lord's people in Hohenwald. With his enthusiasm and the help which he has been able to get from outside sources, as well as with the generous work and giving of the members of the church, their old house has been completely remodeled and is now an attractive

place for worship and service. A budget plan of finances has been adopted, offerings have increased some 300 per cent, the building is practically paid for and the church is looking forward to having a resident pastor, as Brother Laten is retiring after the first of July.

Beloved J. H. Hull opened the work in Hohenwald back about 1920. The records could not be found for these early days. He invested not only his time but his money in the enterprise. One member of the church says that he invested practically all his savings in the church building. His picture is presented here at the left. Tennessee Baptists can



Rev. J. H. Hull, beloved laborer of a generation now gone, who gave his time and spent all his money because he loved his Lord. Hohenwald's new church building is a monument to his faith and works.

never appreciate enough such laborers as was he, for out of their services and sacrifices many of our present day churches came to us.

Hohenwald is being aided by State Missions. But for the contributions to the expenses of Brother Laten, he could not have gone to them in their hour of deep need. But for it, the present building program could not have been undertaken. State Missions must still aid them for a season until they can complete payment for their building and enlist and train some of the Baptists who have come to the town since the opening of the shoe factory. Brother Hurt is confident that within another year the church will be able to carry on its own program.

But there is not another Baptist church in all of Lewis County! We must help this church until it was planted at least a dozen "arms" in the county and until these have grown into churches. Another effective door has been entered. God grant that it may be but the anteroom to a larger program of work in this great area of spiritual destitution.

Plans For The Future

Joe Wells, missionary of the South Central Region, visited the field the first Sunday in July and supplied for them. Following his visit, arrangements have been made for their revival meeting, during which it is hoped that added strength will come to the church both in number of members and in financial support of its program. As soon as possible the church plans to call a pastor with the understanding that he will move to the field and live among the members, giving himself to work in the town and in the county.

When the Gilbertsville Dam is completed, many rural peoples of the bottom lands of Perry and other counties will be forced away from their homes. Hohenwald will offer some of them good homes and opportunity for making a living. The need for the Baptist church and its ministry will, therefore, grow. State Missions is rendering a far-reaching service here during these strategic days.



Rev. L. M. Laten, veteran of the cross and God's bishop who led Hohenwald Baptists in their church revival and building program. For nearly half a century he has labored on mission fields in Tennessee. Soon to retire because of failing eyesight, the Ministers' Retirement Plan will be a boon to him.



James Hurt, young layman who loves the Lord's work and is finding inspiration and joy in helping to develop the cause of the Master in Hohenwald, where he is connected with the General Shoe Corporation. He is a graduate of Union University and Vanderbilt school of law. We need more glorious laymen of his kind.

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

THEY SAY: "Last September the Dover Baptist Church decided to place the BAPTIST AND REFLECTOR in the budget and send it to every home of the church. At that time only three or four families were receiving our State Baptist Paper. It was not long in winning its way into the hearts of our people.

"With the BAPTIST AND REFLECTOR as our Assistant pastor, the pastor's salary has increased fifty per cent and gifts to the Co-operative program have increased in the same proportion. We have been able to install a new furnace and finish inside of our church at a cost of more than \$600.00. Some of our members read about other small churches establishing a church library and desired one for our church. We are now establishing a church library. We heartily recommend the BAPTIST AND REFLECTOR to every Baptist home."

—FRED TARPLEY, Pastor.

We have been quoting workers employed by the State Mission Board in this column but in this issue we are quoting a pastor, Bro. Fred Tarpley, a student non-resident pastor of the Dover Church. His letter speaks for itself. We will be glad to have a word from other pastors of part-time churches or from non-resident pastors as to the benefits they are receiving from the BAPTIST AND REFLECTOR in the homes of their churches.

Orlinda Baptist Church, Dr. T. C. Meador, pastor, has recently joined the list of churches in Tennessee, sending the REFLECTOR to the homes of the membership. This church has been a leader in all phases of our work for years. We welcome them to our Church Home Family and predict new advances in their work all along the line.

BROTHER PASTOR

These summer months are trying on church programs in a great many places. Why don't you and your church begin during the summer sending the paper to the homes of your church and get the benefits now which other churches are receiving? If we can help you in any way please call on us.

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

Tullahoma Baptists and Camp Forrest

By OLEY C. KIDD

TWELVE MONTHS AGO Tullahoma was an average quiet Middle Tennessee town with a population of 5,000. It has one Baptist Church of 400 members, most all of whom are of the wage-earning class. We have the best location of any church in our town, a beautiful lot with 200-foot frontage and 150 feet in depth. On this lot we have a small one-room church building that seats, when packed, about 300 and also a large two-story frame building of about 15 rooms that we use for Sunday School. We can care with some degree of satisfaction for about 150 in Sunday School. This property is clear of all indebtedness.

Now, with the building of Camp Forrest at our door, we see that we are face to face with the greatest missionary opportunity in the state. The civilian population has doubled in the last six months. There are 30,000 soldiers in the camp who make a good size city. I feel that we are in about the same condition that a family of two would be to awake some morning and find that they had ten.

The first need of our church in meeting this situation is a building. For the first six months of this year we have raised and have in the bank \$3,000.00 toward the erection of a new building. This has been given without any reduction of our local budget, our

Co-operative Program gifts or the special offerings on our denominational calendar. Out of 200 members more or less active, over 75 are tithers. But in spite of our best efforts it would take years for us to raise enough money to provide for what we need now.

Our next need is a full-time worker, or workers, who will serve with the church and the religious forces of the camp in providing a balanced social and religious program for the men. Such a helper is sorely needed to answer letters from parents, pastors and other friends of the men and to make contacts with and visits to the camp.

We need immediately a large room with toilet facilities so as to provide Christian social facilities for the men and a place that would be open every evening for their use. In planning our building, Mr. Harrell of the Sunday School Board is taking this need under consideration and study.

Our Convention has set July 27 for a special offering from the churches to meet this need throughout the Southland. The goal is \$300,000.00. I am sure that we would go far beyond that goal if this matter could be placed upon the hearts of our people and they were given a chance to give. Giving a few thousand now to meet the needs as suggested might be the means of saving many men for God and His cause in the years to come.

Four other denominations in Tullahoma have already secured outside aid and are setting up programs along the lines suggested for such work. One church is building a hut at the rear of their meeting house, and they have a full-time worker for the soldiers. This building will cost at least \$8,000.00 when completed and furnished. Another church has rented a building in the business district for \$150.00 per month and have a full-time worker for the camp. Two others also have rooms and full-time workers on the job.

If every church in Tennessee would think of us in this hour of need, and apply the Golden Rule, doing as you would like others to do for you under our condition, we would go over the top. Dr. Freeman has been on and near our field several times of late, and he feels, I am sure, that no greater need or opportunity has ever come to the Baptists of Tennessee. If the young men of our Nation must serve their country for so little wages, shouldn't we give of our money to meet their religious needs?

State Leaders Invited To Attend Baptist Building Dedication

By DON NORMAN

Among the honor guests invited to attend the dedication in Dallas, July 16, of the Baptist Building erected by the Relief and Annuity Board of the Southern Baptist Convention, are Dr. John D. Freeman, State Secretary; Dr. O. W. Taylor, Editor of the BAPTIST AND REFLECTOR, and Dr. Merrill D. Moore, State member of the Relief and Annuity Board.

Centrally located with reference to the business section of Dallas, the new building represents an investment by the Board which will produce satisfactory income. Each of the offices in the building has signed a ten-year lease on its space, and from this source will come sufficient returns amply to justify the Board's spending approximately \$194,000 on the building.

Now nearing completion, the Baptist Building will provide a modern, fireproof, air-conditioned Baptist Center which will be the joy not only of Texas but of the entire South. "Moving Week" for the Baptist agencies and institutions to occupy the building has been set for June 23-28.

The Baptist General Convention of Texas, with the offices of its various departments, and the Baptist Standard Publishing Company will occupy the third floor of the building. With the major portion of the second floor occupied by the Relief and Annuity Board, the offices of the Baptist Foundation of Texas and of the Robert H. Coleman Song Book Publishing Company will also be located there. On the first floor the Baptist Book Store will occupy new, handsomely appointed quarters, and a small auditorium has been provided for meetings of the several Boards, Pastors' Conferences, and other similar gatherings.

THE HOLY SPIRIT IN PREACHING AND TEACHING

By J. E. SKINNER, *Jackson, Tennessee*. P. O. Box 1627

THAT SERMON BUILDING is a fine art must be freely admitted. That its structure should logically and progressively drive toward a definite goal must also be admitted. Of course it must be Scriptural—squaring on all sides and from center to circumference with the plain teachings of the Word of God. And, to cover the ground usually taken on the subject of sermon building, it may be admitted with equal candor or fairness that appropriate illustrations are valuable in the preparation and delivery of sermons, and happy is he who can use them effectively—making the Truth to glow with brighter luster and strike home to the heart with greater force and power. Dangerous, however, is the illustration that is allowed to become an end in itself—to eclipse the Truth which would be presented and hold first place in the thinking of the hearers, sending them sadly away with food from the garbage cans instead of the pure Word of God. And, before going further with this discussion, let it be added with emphasis that what is true of sermon building is equally true in teaching the Word of God in the Sunday School or elsewhere.

I.

But who is to build the sermon for the preacher or the teaching message for the teacher? May it be said that all that the trained preacher or teacher needs is the blessed Old Book, together with such other material helps that may be available? However well trained for our calling we may be, do we understand the Scriptures if left to ourselves? Can we make an appropriate sermon for immortal souls or fittingly prepare a teaching message for such in the classroom? Can we fathom the unsounded depths of human souls and determine their present spiritual needs? Have we so mastered the Sacred Writings as to be able at all times to administer the needed bread for the hungry, comfort for the sorrowing, healing for the wounded, and encouragement for the disconsolate? If we are honest with our Lord whom we serve, and if we are honest with our own souls and the souls of others to whom we minister, our answer to these questions must be an emphatic "No!—we are not sufficient for these things!" Human wisdom and knowledge and training and experience—all put together—are not sufficient for these things of God and the eternal destinies of human souls, and the sooner we face it with becoming humility the better for the preacher, the teacher, and the hungry souls to whom we minister. We may be equal to the intellectual needs and demands of those to whom we minister, but it is not with their intellects merely that we are dealing. The principal emphasis is not upon our intellectual qualifications when stated and measured by the Word of God, but upon our spiritual qualifications. We need not and should not minimize the importance of intellectual ability and training for the high callings of preaching and teaching the Word of God, and only the foolish will do so. But we must magnify the importance of bringing all our intellectual ability and training "into captivity to the will of Christ," and see to it that "the mind of Christ" shall have right-of-way in both the preaching and teaching of His Holy Word.

If the Son of God Himself, Who at the age of twelve amazed the intellectuals of His day with His wisdom, needed the anointing of the Holy Spirit for His holy ministry of preaching and teaching (Luke 4:16-21), shall we dare to venture upon such holy ground in human wisdom and power? If He would not allow His Apostles who had been under His personal training for three years and a half to undertake such a task in their own wisdom, but commanded them to "... tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49; Acts 1:8), would He now trust us with such a holy task without the same "power from on high"? Can we boast that our natural wisdom and acquired training are superior to theirs? If not, why assume that our need of divine wisdom and power for preaching and teaching the Word of God is not as urgent as theirs? The very purpose of the promised "power from on high" was to enable them to bear an effective witness to the truths of the Gospel— "... both in

Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Under the same commission and confronted with the same task of preaching and teaching the truths of the Gospel of Christ, it is the most daring presumption on our part to attempt so vital a task in purely human wisdom and strength—apart from the promised power of the Holy Spirit.

II.

The additional testimony of the great Apostle to the Gentiles ought to be sufficient. To the Thessalonians he said: "For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner men we were among you for your sake" (I Thes. 1:5). In a striking summary of his ministry at Corinth he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:1-5). After further declaring that the body of spiritual truth is unknown and unknowable through the wisdom of this world, but is to be known only through the Spirit of God (VV. 7-10), he adds: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God none knoweth, save the Spirit of God" (V. 11). The whole problem therefore turns upon the one question of what we are going to preach and teach—our own message, or the message of God? If it is to be a message of our own making, then our own spirit within us will tell us what it shall be. But if it is to be a message of "the things of God," which "none knoweth but the Spirit of God," then the message must be of His making, and not our own. If He builds it, it is quite likely that He will need little other material than what He has stored up in the dear Old Book for that purpose—material which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—material which "God hath revealed unto us by His Spirit" (VV. 8-10). Just as in Christ "dwelleth all the fullness of the Godhead bodily" (Col. 2:8, 9), even so in the Old Book dwelleth all the fullness of spiritual Truth that concerns humanity—ranging from vast eternity past to vast eternity future—, so "that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The natural "EYE" looks upon it, but it doesn't "SEE" it; the natural "EAR" hears the sound of it, but it doesn't "HEAR" its message; the "stony heart" of the natural man senses danger from its warnings, but his door is locked against "the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (V. 14). This inexhaustible fountain of spiritual Truth was opened by the Spirit of God; it is presided over and interpreted and dispensed by the Spirit of God; and He alone can select from it the needed message for any occasion, and for every emergency of the human soul; because He alone knows both the needs and the remedy to be applied. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15); and if we do, "the Spirit of Truth" will always be in control of our open minds and yielded hearts, and will store up great stores of precious truths for His own use in every emergency and as occasions may demand. "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the Truth"—Truth for the inspired writers of the New Testament, and Truth therein for His preachers and teachers who will seek His guidance "into all the Truth" (Jno. 16:7-14). Let us see to it, therefore, that "the natural man" shall not make the sermon for the preacher, nor the teaching message for the teacher, but that "the Spirit of Truth" shall make them from His own Word.

A Digest of Religious Thought

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

What of Democracy?

Biblical Recorder

Since the fall of France there have been frantic preparations to rearm America, with the sole purpose of preserving our democracy. It is our aim to destroy the influence of dictatorial powers. In this particular state of affairs, we are very wise to prepare against this menace. But this is a two-sided affair, and we must listen to all arguments. Democracy's greatest enemy lies within our own gates in the form of indifference and self-indulgence. And, if this sort of thing does not cease, democracy will surely fail, even if Great Britain and America win the war. I see gross violations of the principles of democracy everywhere. Recently, while walking down in the famous loop of Chicago, Illinois, I saw clothing stores, hardware and furniture stores, along with bowling alleys and pool parlors, open for business on Sunday. Theatres were open for business during church hours. As I was coming back to North Carolina, I saw automobile after automobile pass with signs such as "God Bless America," "America, We Love You," and "God Preserve Our Way of Living." While driving through some of the cities, I saw people standing in line at the theatres, lines half as long as a city block, while in the distance I could hear the church bells pleading for them to come.

These are only a part of the many dressed-up, attractive enemies that are fast destroying our government. Another is whiskey and the ease with which our teen age boys and girls can obtain it. We cannot fight a winning battle for democracy from the outside until first we remove the enemy from the inside. Will God bless our way of life so long as we fling defiance in His face?

(Samson lost his power when he was attacked by an enemy within his own home. So long as he kept faith with God a whole army from without could not defeat him. Democracy is assailed by enemies both from without and from within. If America would get right with the God of her Fathers and get rid of the "fifth columnists" within, she would have little to fear from the forces from without.—C.W.P.)

Is Pacifism The Solution?

The Watchman-Examiner

Some friends of strong pacifist conviction have expressed the hope that we might adopt their point of view. The facts do not allow us to believe that modern pacifism is the peace of the kingdom of God. The whole world seems to us to be in the throes of a mighty spiritual conflict. There is no doubt whatever that the outcome of the present imbroglia will decide the future of the whole world. The men who love freedom, justice, truth, and faith are battling against organized and mightily-implemented tyranny which has forced neighborly, peace-loving peoples into virtual slavery. Men walk and work like haunted beings; women become ghostly shadows of themselves; and even little children lose their happy chatter to whimper under a shadowing fear. Churches, those friendly lights by the side of the road are dark and gaunt shells—the members scattered, hymn books and Bibles battered, and pews broken—symbols of a hell-inspired persecution. To think for a moment that those who planned and executed so much horror may be appeased into decency is to entertain a futile hope. Knowing these things, we cannot accept the modern pacifist's creed. There is no pacifism where tyranny conquers. To us it is a horrible thing that the souls and bodies of our fellow human beings shall be the chattels of dictators' conquering might.

Political Citizenship of Christian Obligates Him To Participate In Defensive Armed Conflict

The Watchman-Examiner

There is nothing in the teachings of Christ or in the epistles of Paul which indicates that the normal occupation of a soldier is altogether incompatible with Christianity. The logic of the pacifist, if consistently carried out, would debar a Christian man from being a policeman. A policeman is a civil soldier whose duty is to protect the innocent and to apprehend the criminal. The criminal is at war with society and is the enemy of all law-abiding, loyal citizens. If a Christian cannot serve his country as a soldier in the army, neither can he serve as a policeman.

But someone may say that God has commanded: "Thou shalt not kill." In the light of other Scripture, this commandment forbids murder. All killing is not murder. Murder is the killing of a human being by another with evil intent, for revenge, malice, or hate. It is not murder when an officer of the law executes a criminal sentenced to death by the judge. He is simply the agent of society and is discharging his duty under the law. Likewise, we may say that the policeman or soldier is the agent of society. God in the very early dawn of history gave his command which is universal in application: "Whoso sheddeth man's blood, by man shall his blood be shed." This has never been abrogated. Here is divine authority delegated to organized society for capital punishment. The logic of it is that if someone has to be killed for the protection of society and as a fit punishment for his crime, some other man has to do the killing.

(Any line of reasoning which brands a soldier as a murderer is distorted reasoning. The soldier who defends his country is performing the same service as the policeman who patrols his beat to protect the pacifist, who passes along the street, from outlaws and desperados who would molest him.—C.W.P.)

Baptists Need Free Discussion

Western Recorder

Years ago debate was the rule in the meetings of the Convention. But in those days it was installing and testing its machinery and establishing the policies which have since governed its collective agencies. After the debates bore good fruit, though some was of inferior quality. Questions of vital importance were openly debated, which clarified the issue, in the light of which the messengers voted. Talent, long wasted in obscure places, was called out and developed. Leaders of the next generation were discovered and prepared for the responsibility of future leadership. Few things of which we can think would do so much for the Convention as a return to general debate on all vital issues presented to it. Red-blooded Baptists with convictions on the fundamental principles of the denomination is the crying need of the hour. Principles, and not agencies, come first in a Baptist Convention. Tameness and quiescence are not symptoms of good Baptist health.

(We believe that the overwhelming amount of routine business, rather than a desire to depart from democratic principles, is responsible for the lack of debate in our Southern Baptist Convention sessions. However, when vital principles are at issue some way must be found for discussion and disposal in the democratic Baptist manner.—C.W.P.)

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE
LESSON FOR JULY 13, 1941

Christianity Expands In Asia

LESSON TEXT: Acts 19:1 to 21:17. Printed Text: Acts 19:8-10, 23-32.

GOLDEN TEXT: "So mightily grew the word of God and prevailed." Acts 19:20.

THESE NOTES are grouped under the heading suggested for young people and adults for the Sunday school, entitled, "When Religion and Business Clash." This, it seems, brings us more immediately to the heart of what took place in this great city of Ephesus where Paul spent three of the most successful years of his ministry, near the close of which this mob and uproar caused him to move on elsewhere. Emphasis might well be placed upon this conflict of the business interests of Ephesus with the effects of Paul's teaching and preaching, to note how and when religion and business clash today.

Wm. M. Taylor observes, in this connection, with the following: "Under the shadow of Diana's temple, which was visited by worshippers from all the surrounding region, there had sprung up a brisk manufacture of silver models of the shrine of the goddess, which were sold to be worn as charms or set up in chambers, much in the same way as in some Roman Catholic places of pilgrimage, metallic representations of the Virgin, or of the saint more immediately honored, are disposed of to superstitious purchasers. These silver shrines were on sale the year round; but the special harvest of the craftsmen was reaped in the month of May, when visitors came to the city from afar, and each was eager to take with him as a memorial of his visit, or as a gift to some infirm relative, a medallion which the priests had blessed. On this occasion, however, the demand was by no means so large as usual, and on investigation into the causes of the falling off in their trade, one of the leading manufacturers, Demetrius by name, was compelled to trace it to the labors of Paul. As soon as he came to that conclusion, he called his fellow-craftsmen—the first trades-union meeting of which we have any record—and in a few vigorous words he contrived to arouse their devotion for Diana to a pitch of wild enthusiasm by an appeal to their self-interest." ("Paul The Missionary," Harpers, pp. 321, 322.)

The first step leading to this clash between religion and business is suggested by Gospel teaching and preaching (verses 8 to 10). For three months Paul conducted his ministry of "disputing (ASV reasoning) and persuading the things concerning the kingdom of God" in the synagogue. Because of opposition there, he moved over to the school of Tyrannus where he continued his ministry each day for two years. His influence was so widespread that the Scripture says that the whole of that part of Asia heard the Word of God, "both Jews and Greeks." Gradually and powerfully the heavens began to work. Among other results of such effective preaching and teaching, there was a public burning of books of magic valued at fifty thousand pieces of silver (in terms of our money and at present prices, around \$10,000.00). The words of the Golden Text tell us something of the great growth of God's Word, as well as indicate the effect in the lives of the hearers. The daily teaching and preaching of the mighty Paul was having its tremendous results. It reminds of what has been said that if a

huge bulk of steel is suspended by a slender but strong thread and another bit of cork or other soft material is likewise suspended near and the cork is allowed to strike the steel long enough and at regular intervals, the bulk of steel may finally be seen to vibrate and then swing like a pendulum. The burning of books reminds of what took place in this state some few years ago, when during revival services conducted by one of our devoted Baptist pastors in a certain community the people brought books written by followers of Pastor Russell and burned them on the public square of the town. The point we would make here is that we are to proclaim the Word of God wherever and whenever we can. We are to preach it. We are to teach it. —We are to scatter it and sow it. We are to live it. After a while it will germinate in the lives of people to whom we have carried it. Concerning that Word, the Lord says, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11b.).

The second step leading to this clash between religion and business is suggested by the utter and brazen selfishness upon the part of the Craftsmen, led by Demetrius (verses 23 to 32). Their business was being ruined by the faithful teaching and preaching of Paul. Not only in Ephesus but throughout all Asia was this true. What a compliment to Paul's patient and persistent labors! Demetrius goes on to indicate the content as well as the extent of Paul's ministry in his condemnation, "saying that they be no gods, which are made with hands." His alarm at the prospect of complete destruction of their business at the hands of the Gospel is seen in his prophecy of even the fall of the worship of Diana and the ultimate decay of the Great Temple erected for her, the Temple being one of the Seven Wonders of the ancient world (a perfect specimen of the Ionic style, 425 feet by 220 feet, with 120 columns, requiring 220 years to build). Demetrius' alarm was justified and his dire prophecy came true. One writer comments, "So complete is now the desolation of the city, that no human being lives within the circle of the ancient walls . . . there is nothing now save the bleating of the goat or the croak of the raven to break the awesome silence of the place which once resounded with the frantic shout: 'Great is Diana of the Ephesians.'" Any business that is affected adversely by the proclamation of God's Word should be changed or abandoned altogether. Any business man who would muzzle the preacher or hamstring the Bible teacher, as they set forth the teachings of the Bible, needs to change his attitude. Indeed, it can be said that Bible teaching and Bible preaching help business that is of the right kind and that is conducted along the lines of Christianity. Someone has paraphrased the verse (Rom. 12:11) thus: "Not slothful in business, serving the Lord; fervent in spirit, serving the Lord." Business needs religion, the Christian religion, and some religious practices would benefit by an application of sound business principles. We are the same person when we are about our secular affairs as we are when we are about sacred matters. We merely fool ourselves when we try to departmentalize our lives into water-tight segments. Stewardship, as taught in the Scriptures, is both good business and good religion. The final test of a business is what it is allowed to do to people. Some men go into business for themselves, utterly for themselves. Others go into business for God. The latter can always ask God's blessings upon their business. The former would hardly be found doing so. One who excuses himself from participation in religious practices by saying that he is too busy should not be surprised if the Lord takes away or paralyzes that business. There should never be a clash between religion and business, for if there is it means that something is wrong with one or both. If the religion is that of the Lord Jesus Christ, the trouble is bound to be with the business.

Dear Boys and Girls:

Here is a game which is interesting and which is played by everyone. It is constantly being played—and that is well. It is supposed to bring good luck.

You know what it is. Why, picking four-leaf clovers, of course.

Not the kind you and I have often hunted out in the yard, but let's pretend that the clover is a person and that each leaf stands for an important trait of character.

Leaf 1—Love. Love is the greatest thing in the world. It alone can overcome hate. Without this leaf the other three would be nothing.

Leaf 2—Honesty. It speaks for itself. Honesty in a person affects others, not through words, but influence. And gives satisfaction to its bearer.

Leaf 3—Work. Each person has a duty to perform in the march of human life. If we did not work we would not grow. There is something about the dignity of work that lifts and makes us grow.

Leaf 4—Thrift. It is essential to well-balanced living, for individuals, and a nation.

Our word study for this week is YOU, "a personal pronoun of the second person, indicating the person or persons addressed." YOU. Look at yourself. Is your character a four-leaf one? If not, manufacture the missing leaf or leaves.

It will bring you good luck.

Keep on writing. Heaps and heaps of letters have come in. Watch for a whole letter page. Maybe next week. What have you done this summer? When is your birthday? Do you have a nice pen pal? Write and tell me.

Your friend,

Aunt Polly

Tomorrow Is July 4

1941 JULY 1941						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

The Declaration of Independence is the most important document in our history. It is the birth certificate of our nation. It is a priceless heritage. Wars abroad are now vastly affecting our own country. Every American will act with fidelity and courage.

Tomorrow, on the day of the anniversary of the adoption of the Declaration of Independence, let's in a special way anew "mutually pledge to each other our lives, our fortunes, and our sacred honor."

"Peace That Passeth All Understanding"

Mary hid from under her covers and knelt beside her big wooden bed. She had definitely made up her mind, and she must tell God about it. Her room was still warm and the clear moonlight which peered through her window seemed a part of the silent presence of God.

Lifting her eyes to the light to shut out anything that might interfere, she said with a decisive voice, "O God, I must tell you. I can hardly wait." And the tear that trickled down her face was one of joy.

The presence of God became more and more real and it seemed as if she could reach out and touch Him.

"Dear God—" began Mary.

"Yes, My child," He answered and He came nearer. His face was all radiant now.



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

"First, I would like to thank You for saving my soul, and then for calling me to do something special for You."

He said, "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, Mary, am the God of Israel."

"O, thank You, Dear Lord, and I want to tell You that I do whatever You want me to do and go wherever You want me to go and say whatever You want me to say, all the rest of my life."

When Mary was back snug under her covers she was full of anticipation and "the peace that passeth all understanding."

The days that followed dragged for Mary because she thought if she did her utmost for her Lord she would have to quit work and go to school again. Left a semi-orphan with her mother, she had to work, and she wasn't grumbling. She liked to work but for the life of her she couldn't figure out what God wanted her to do, and how He expected her to do it, handicapped as she was. But always she remembered that He had said He would go before her and that He would give her the hidden riches of secret places.

Mary's mother was a trifle bitter about her and Mary's situation, having lost her husband and a daughter younger than Mary, by death, and perhaps, too, because of her lack of education which rendered her helpless in securing a position to help carry the family burden. It hurt Mary to see her mother like this and as time went on and the depression came bringing the wolf closer and closer Mary began to grow bitter, too. This may have been a justifiable reaction but she never quit praying.

One by one she assumed her obligations as far as she could and worried about the ones she couldn't meet.

Mary was a very active church member and through her associations as such she came in contact with a college student who had surrendered her life to be a foreign missionary. She only added sadness to Mary's situation. Try as Mary would, she just couldn't find a solution to her problem.

Her problem became acute. It was almost unbearable. One day at work she sat blankly staring out of her window. The phone rang and she lifted the receiver and answered it, never realizing what it would mean to her life. A voice on the other end of the line said, "Mary. Your house is on fire!"

"For some time now I've loved and trusted God. At least, I thought I had," Mary said to a friend as they hurried to her home. "I can scarcely believe that He is taking everything away from me but my mother. What will I do?"

"You mustn't be so bitter, Mary. Perhaps, this will be the answer to your prayers."

Mary and her mother did not own the house—only their furniture.—It was all gone by the time she reached the house, and her mother had been badly burned and rushed to a hospital.

Her mother recovered with the exception of her eyesight. The doctor told them that she would be totally blind for the rest of her lifetime. Weeks later Mary visited her mother at a blind institution. "Just think, mother, the day our house burned was the last day that you saw me." A friend, who had been praying with Mary about God's will in her life, overheard her remark and came and put her arms around Mary. "You know," she said, "every day is the last day for someone to see you, and if you don't witness for Jesus each day you will let a great opportunity slip by." And then she said, "Mary, here is your work. Right here in this blind institution. Your mother won't be able to read her Bible now and you can come and read to her, and to all of the other patients. Many of them may not be Christians."

Mary could not say a word but her friend knew by the tears in her eyes and from the nod of her head that she had had the same revelation.

Just then a nurse appeared at the door and told them that visiting hours were over.

Mary kissed her mother and as she left with her friend she opened her purse to get a handkerchief to dry her face. A letter fell from her purse, spreading on the floor. Mary remembered as she reached to pick it up that it was from the college student who had become a foreign missionary and she saw this line as she folded it to put it back in her purse: "God gives EACH his work, and EACH must do his best."

For the first time since the night that she promised God she would give her life to Him she again had "that peace that passeth all understanding."

"Big Outstanding Thought of the Finish"

It is a great disadvantage in life to know why we are alive, or for what we are heading. Yet many live on, day after day, without seeming to have any clear consciousness of this. They do not realize or care that life is a race and that, when running a race, it is well to have some thought for the goal. Said one of the runners in the recent Marathon race in England: "Of what does one think on such a run? Of nothing except the far-away goal. For the rest, the mind is blank: perhaps little thoughts flit across the mind, but they are wiped out at once by the big outstanding thought of the finish." It is not difficult to pick the men and women of our acquaintance whose lives are plainly dominated by the "big outstanding thought of the finish." Their minds are not, like the Marathon runners, a blank, nor are their daily thoughts and duties mere flitting trifles; but they see a goal, for themselves and for others; they see it all the time, and it is the great, outstanding fact of their lives.—Ex.

"COME YE YOURSELVES APART INTO A DESERT PLACE," said Christ to His Apostles, "AND REST A WHILE."

Now, in the summer, when the heat is so stifling, it is good to draw apart and rest a while, to consider and marvel at the yearly miracle of the greening season, of the ripening season, and then the anticipation of autumn time, to meditate upon the ways of God and the ways of man. Plains and mountains, lakes and rivers, sun and wind are bearing messages from God.

But all times are good to come apart and rest a while in wondering, grateful contemplation of God's majesty and compassion. And wise is he and rich is his life who often meditates upon his Heavenly Father's Word, and finds in that Word compassion, love, faithfulness, power.

"... AND PRAY"



This Week Pray for

God's leadership in world affairs.

THURSDAY, JULY 3, 1941

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

A Novel Ridgecrest Assembly Program

In the July issue of the Training Union Magazine there appeared a very attractive Training Union Assembly program written by Miss Martha Stoddard and Cornelia Rollow of Nashville. We submit it to you, urging that you use the following skit. We recommend that a reader that can really make the scenes live read the entire poem while music from piano, violin or marimba be used. At the beginning of each scene, the music is changed.

I. "By the Waters of Minnetonka" or "Indian Love Call" or "Land of the Sky Blue Water".

In the State of Carolina
Nestled in the Blue Ridge Mountains
In the lofty Blue Ridge Mountains
In the mountains so majestic
Stands the great white Baptist wigwam
Stands the white wigwam called Ridgecrest.

*Here are gathered for the council
For the council of the unions
For the yearly convocation
Met for study and for worship
Mixed with fun and recreation
Training Unions from the Southland
Led by one they love and honor
Jerry Lambdin, whom they honor
Led by him whose glowing ardor
Fires each soul with inspiration
Jerry Lambdin, ever watchful
Of the welfare of the Unions.
Let us draw aside the curtain
Watch the sun come up on Ridgecrest
Watch the people for a day
Follow them through morning hours
Follow them in prayer and study
Follow them in fun and frolic
Till the dusky shades of twilight
Deepen into starlit evening
And the people, drowsy, happy,
Drift away in pleasant slumber.

II. GET UP! (Alarm Clock)—Music, "I Can't Get 'Em Up".

The rising bells ring
The day has begun
The morning's at seven
The sleepers bestir;
From couches they spring
Soon dressing is done
To Rhododendron Hall
With hunger they turn.

III. BREAKFAST (Breakfast Bell) — "Mess Call"—(Bugle).

Breakfast, breakfast, breakfast,
Hear that breakfast bell!
Grits and eggs and bacon,
Oh, how good they smell!
Food and songs and laughter
Cast a magic spell.

IV. MORNING WORSHIP — "The Morning Light is Breaking".

The morning worship's bringing
Joy from the throne above
As praises we are singing
To him whose name we love.
Each prayer we humbly offer
Each song we gladly sing
Leads us our lives to proffer
To Christ, our Lord and King.

V. CLASSES—"School Days."

And the eager Ridgecrest goes
Learn of Christ, his worldwide mission

Learn of nations still in darkness
Still in ignorance and darkness
Bound with chains of superstition
Having never heard the story
Of the Christ, our Lord and Master.
And they thrill to speak with others
Messengers to far-off countries.
And they learn of better methods
Better ways to labor for him
In their homes all o'er the Southland.

VI. BIBLE STUDY—"Thy Word Is a Lamp to My Feet".

Then the Big White Chief talks with them
Tells them of the Book, the Bible
Tells them of the lessons taught there
Tells them of the Way of Life.

VII. DINNER TIME—(Dinner Bell).

Soupy, soupy, soupy,
Hear the dinner bell.
Chicken, biscuits, ice cream,
Oh, how good they smell!
Beans, potato salad,
Oh, but they taste swell!

VIII. RECREATION-TRIPS—"For He's A Jolly Good Fellow".

Three young people at Ridgecrest, I'm told—
Connie and Jim and Jane—
Set out some beautiful scenes to behold—
Connie and Jim and Jane.

Up to the Chimney Rock, glorious view!
Out to the acres of Vanderbilt, too,
Land of the Sky—such magnificent blue!
Connie and Jim and Jane.

IX. SUPPER TIME—(Supper Bell).

A message sweet comes from the bells
"It's supper time" 's the tale it tells.

X. EVENING WORSHIP—"Day Is Dying In the West".

Now's the holy time of evening
When the people meet to worship
The Great Spirit, God, Jehovah,
Worship and sing praises to him.

XI. LAKESIDE—"Now the Day Is Over".

Softly now the evening shadows
Hover o'er Lake Dew at Ridgecrest.
Hear the bugler, o'er the hillsides
Calling us to goodnight service.
What a picture! Shadows, mountains,
Lake; all nature seems to worship
At this holy hour of evening.
And the music, hymns of beauty.
Other voices mingle with ours,
Crickets, bullfrogs, birds, all nature
Blend their voices in our singing,
Holy, holy, holy,
Lord God of Hosts!

XII. BED-TIME—"Taps".

Worship ended now young people
Slowly wend their way toward home.
There they talk and sing together
Till with sleep their eyes are heavy
And upon their beds they lay them
As from yonder hill there sounds forth
Heavenly strains of sweetest music:
"All is well, safely rest,
God is nigh!"

Now Is the Time!

It is now time to fill out and return your quarterly report—remember, they should be at your State Headquarters not later than the 10th of July.

Training Union Officers That Really Perform

Director

- D—o be on the lookout for new recruits in your leadership.
- I—nform the church constantly about the progress of the Training Union.
- R—emember to plan the Executive Meeting to of help to all the unions at their Monthly Business Meeting.
- E—nlist the support of all church leaders for Training Union work.
- C—ontact parents for their cooperation.
- T—rain your leaders through Officers' Training Camp.
- O—btain financial support from the church. Urge all members to give to the church, and then urge church to support the Training Union financially.
- R—emind Training Union members of the Calendar of Activity through General Assembly programs.

Associate Director

- A—rrange for whole Training Union to be graded in a thorough way. Keep it graded.
- S—eek to enlist all Training Union possibilities.
- S—kilfully keep classification of all members.
- O—rganize systematic visitation of absentees.
- C—ontinuous visitation to all prospects.
- I—ndorse new members with appropriate recognition.
- A—fter the Training Union, lead all to remain for Evening Worship Service.
- T—rain Union extension work is in your charge.
- E—xpress gratitude for those who are really at work and urge others to engage in some work.

Secretary

- S—ee that quarterly report is mailed to State Secretary.
- E—xplain the meaning of 8 points some time at General Assembly.
- C—hallenge each union and department secretary for accuracy and neatness.
- R—eport the facts on Training Union at General Assembly.
- E—ncourage blackboard reports in unions and departments.
- T—ry to make records live by using them.
- A—rrange for all supplies needed by secretaries.
- R—equest that records be in your hands by 30 minutes after each union has started.
- Y—earn to reach and maintain the Standard by keeping accurate records.

Chorister and Pianist

- M—ake it worshipful.
- U—rge the singing of pure gospel hymns.
- S—ound the note of reverence.
- I—ntercede for "no applause" in General Assembly.
- C—onstantly use musical talent on General Assembly programs.

ORGANIZATION FUNDS

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Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

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Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism" Motto—"Try It!"

Sunday School Training Awards Issued in May, 1941

Church and Teacher	Awards
Big Emory Association:	
Trenton Street—Mrs. D. C. Sparks	12
Trenton Street—Rev. D. C. Sparks	1
Carroll Association:	
1st, Huntingdon—Rev. R. B. Winchester	11
Mt. Nebo—Miss Clarice Thomason	3
Clinton Association:	
Beech Grove—Mr. T. R. Roark	16
Beech Grove—Mr. Shelby Lee Hill	21
Concord Association:	
First, Murfreesboro—Mr. O. C. Miller	8
Duck River Association:	
Cornersville—Rev. Fred Tarpley	14
Dyer Association:	
Mt. Vernon—Rev. Thomas Pope	10
Mt. Vernon—Mrs. A. B. Clark	11
East Tennessee Association:	
Rankin—Rev. Haven C. Lowe	9
Gibson Association:	
Northern's Chapel—Rev. Thomas Pope	6
Humboldt—Rev. C. O. Simpson	6
Humboldt—Rev. A. M. Senter	8
Hardeman Association:	
First, Bolivar—Rev. Paul A. Wieland	22
Holston Association:	
First, Kingsport—Miss Ada Williams	27
First, Kingsport—Mrs. Marie Lowry	21
First, Kingsport—Mrs. D. C. Sparks	3
First, Kingsport—Rev. J. L. Trent	5
First, Kingsport—Mr. Lawrence Trivette	11
First, Kingsport—Miss Janie Sue Jones	9
First, Erwin—Rev. V. Floyd Starke	24
Bluff City—Rev. J. C. Blalock	13
Oak Hill—Rev. J. C. Blalock	12
Calvary, Kingsport—Mrs. Mack Shipley	13
Indian Creek Association:	
Philadelphia—Mrs. A. B. Clark	12
Jefferson County Association:	
Buffalo Grove—Rev. Primitive Delgado	14
Dumplin—Rev. Primitive Delgado	14
Knox County Association:	
Fifth Avenue—Mrs. D. G. Cockrum	10
Fifth Avenue—Mr. L. E. Line	16
Fifth Avenue—Rev. E. L. Petree	15
Fifth Avenue—Mrs. E. Jack Sherwood	12
Bell Avenue—Mr. Phil Maxwell	12
Lawrence County Association:	
First, Lawrenceburg—Mrs. W. E. Davis	17
McMinn Association:	
Mt. Harmony—Rev. J. R. Land	6
McNairy Association:	
West Shiloh—Rev. Francis R. Tallant	16
Madison Association:	
North Jackson—Mr. Oscar Lumpkin	5
North Jackson—Mr. James Stokes	7
Royal Street—Rev. J. B. Holland	7
New River Association:	
New Haven—Mrs. C. D. O'Neil	9
New Salem Association:	
Hickman—Rev. C. D. Tabor	17
Nolachucky Association:	
Montview—Mr. Roy R. Newman	7
First, Morristown—Rev. O. D. Fleming	17
Ocoee Association:	
Red Bank—Rev. C. M. Pickler	5
Red Bank—Rev. A. A. McClanahan, Jr.	8
Red Bank—Mrs. W. E. Chambers	7

Red Bank—Mr. L. B. Rankin	7
Highland Park—Mrs. W. E. Chambers	4
Oak Grove—Rev. C. J. Donahoe	16
Woodland Park—Rev. E. M. Eaker	7
Woodland Park—Rev. Ralph Moore	16
Woodland Park—Mr. E. L. Williams	14
Oakwood—Rev. A. A. McClanahan	14
Robertson Association:	
Orlinda—Rev. T. C. Meador	16
Grace—F. T. Carroll	12
Shelby County Association:	
Union Avenue—Mr. S. A. Boggs	8
Union Avenue—Mr. C. S. Brown	12
Union Avenue—Rev. Preston L. Ramsey	6
Highland Heights—Miss Lois Moore	11
Speedway Terrace—Mr. E. L. Cole	8
Temple—Mr. H. J. Rushing	7
Temple—Mr. Gale Dunn	6
Central Avenue—Mrs. M. R. Hughes	16
Temple—Mrs. Floyd Ingram	20
Watauga Association:	
First, Elizabethton—Rev. V. Floyd Starke	50
Hampton—Rev. U. W. Malcolm	2
Total	781
Miscellaneous Awards	89
Grand Total	870

Maury County Association-Wide Sunday School Revival

An Association-wide Sunday School Revival for Maury Association was held at the First Baptist Church of Columbia, June 15-20. Mr. Harold Ingraham from the Sunday School Board led the people in a study of the book "A Church Using Its Sunday School." Those participating in the revival found this a most profitable study under the capable and inspiring leadership of Mr. Ingraham. It was a privilege to have him in Maury Association for five nights.

Although we had only seven churches represented with an average attendance of eighty, we plan to carry this book to those churches who did not come to the revival. We wish to express our gratitude to Mr. Ingraham for his time and graciousness in coming to us during these evenings. We trust that this revival will stimulate more study and work in the Sunday schools of Maury Association and that more people may line up through the Sunday school in work for our Lord and Saviour.—REV. W. E. RICHARDSON.

Cumberland Association Has Sunday School Training School

Our central training school for Sunday school workers in Cumberland Association June 16-20 was a real help to all of us who had the privilege of sharing in it, writes Dr. R. N. Owen of Clarksville First Church.

Mr. J. N. Barnette drove 100 miles each night to teach us. Eight churches were represented and we had an average of 55 present each night. Since our association is somewhat scattered and some points difficult to reach because of the Cumberland and Red rivers, which wind all around our territory, we felt glad to see Cumberland City's delegation each night driving 60 miles over gravel roads, and Erin's delegation, including our

association superintendent, Rev. Will Edd Langford, who also drove 60 miles each night.

Kirkwood was recognized as having the best percentage of their officers and teachers attending. New Providence, Spring Creek, Second, and First Church, Clarksville, also shared in this school. We greatly appreciate Mr. Barnette's fine teaching.

Congratulations

Maury and Cumberland associations are to be congratulated for the fine work done in these two special training campaigns. Rev. Edd Langford of Erin, superintendent of Cumberland, and Mr. C. U. Barker of Columbia, superintendent of Maury, were ably assisted by the associational officers, pastors and local superintendents in promoting these schools. These associations were fortunate in securing the services of Mr. Harold Ingraham and Mr. J. N. Barnette in directing these campaigns. The State Sunday School Department is always glad to secure the services of these Sunday School Board workers.

A Good Week in Crossville

It was the privilege of the superintendent to spend the week of June 15 in the First Baptist Church of Crossville. On Sunday afternoon thirty-eight census takers went on the field and took a census. More than one thousand possibilities for the Sunday school was discovered. Each night from Monday through Friday a good group met at the church to study "Building A Standard Sunday School." Eighteen took the examination.

The church has outgrown the old plant and has just recently moved into the new one. The Sunday school has set up departments throughout. Rev. Homer Cate is leading the church forward in a great way. It was a joy to serve this church.

Go the Second Mile

Brother Pastor and Mr. Superintendent, will you please go the second mile by leading some of your workers out to a nearby church, that needs help, and conduct a Vacation Bible School for them? There are hundreds of churches in Tennessee that will have a Vacation Bible School if someone will serve as principal. There are many capable workers who would serve if they know where to go.

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President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

"And the Land Had Rest"

(Joshua 14:15)

The old nostalgic longing for the day
When all the lands may once again know rest
Is like a cry that lifts where hurt men pray,
Is like a heartache throbbing in the breast.
How long, O Lord, how long before we know
The soul-assuring blessedness of peace?
How long before our tired feet may go
Upon their errands, swift from their release?

Written within the history of life
We read the brief words casually: "The land
Had rest. . . . Out of the bitter strife
They had emerged. . . . O dear God stretch thy
hand

Across our world that demons have possessed,
And speak thy peace that all lands may find rest.
—GRACE NOLL CROWELL.

June-July Young People's Quarterly Meeting Program

Theme: "WORLD COMRADES"

Hymn: We've a Story to Tell to the Nations.
Devotional: "Brotherly Love" (Matthew 5:21-24). Intermediate R. A. member remembering one on prayer calendar.

"Becoming World Comrades"

Through Mission Study—Mission study chairman introducing latest books, and telling plans for mission study classes in churches and in the association.

Through Prayer—Dialogue between Int. G. A. and Y. W. A.

Through Stewardship—Stewardship chairman explaining Stewardship Education Plans for young people.

100,000 Club Demonstration—"A DEBTLESS DENOMINATION BY 1945," pages 24-25, February Window of Y. W. A.

OFFERING

Solo: "In Christ There Is No East or West."

Missionary Message by a pastor or a challenging speaker for young people.

"The World Vision" (Acts 17:22-31).

"Breathe the world-thought, do the world deed, Think highly of thy brother's need."

Hymn: "Jesus Shall Reign."

Dinner and recreational period.

AFTERNOON PROGRAM

Hymn by Sunbeams (in costume). Action song page 19, May World Comrades.

Devotional: Jr. G. A. using Watchwords of W. M. S. and auxiliaries.

Comrades in Camp: Reports given by those attending camps and houseparties. Make announcements concerning 1941 camps.

Becoming "World Comrades" through missionary reading. Presenting skit, "The Comrade," or "A Week with Aunt Rose," May, 1941, issue of World Comrades, a good presentation of personal service.

BUSINESS: Superintendent in charge.

Closing prayer.

How to Pay

SOLIQUY OF A W. M. S. STEWARD

MRS. GEO. E. HOLLIS, State Stewardship
Chairman.

Let me see. . . I felt I must sign up for a Centennial Membership in the Hundred Thousand Club, and now, how to pay it is the question. Wish I could do as Mrs. Jones did, make out a check and send in the full amount right now.

But that is impossible. Well, God does not require what we have NOT, but that we be faithful with what we HAVE. Now if I spent money on tobacco, or shows, or expensive cosmetics, I could see how it could be done, but I must squeeze out another dollar a month from what SEEMS to be necessities. Last year the Individual Membership was sometimes hard to find, but this will take TWO dollars!

First, I will PRAY about it. I am sure God wants us to be HONEST Baptists. He says to "Owe no man anything, but to love one another," so I want to see our denomination out of debt for that reason. Then, when I see our dear missionaries, and think of their peril on the fields, and their self-sacrifices continually, who am I that I should not do without some LITTLE things for the spread of the Gospel! Why, one of our state missionaries was the first to stand in the convention, and promise a Centennial Membership. On the train going to Birmingham, a dear one I met, from China, was so weary; after the strenuous days and night in China when the hospital was often bombed, she had tried to rest in a chair car to save the price of a sleeper. How I did want to offer her the money, that she might really rest. I could not bear to deprive her of my half the seat, and left, so that she could have more room, and rest from even having to talk to anyone. With hungry eyes, she turned to the window to feast on the green of the trees, and the undevastated landscape. Not much greenery left in China.

But what I sat down to plan for was the paying of that Centennial Membership, "over and above" my church pledge. . . I do like to see well-groomed women, but I must do my own hair and nails; I got a slice of pie the other day after a sandwich—I could have done without that, and have saved a dime there. I am convinced that most of us eat too much anyway. I don't buy gum often, and when I do, that \$200,000,000 which we are told is spent every year in America for chewing gum alone, looms up before me. I do like a pleasing breath, though, so I will just get a box of whole cloves, and use them. The old-time women did that. A 5c box will last more than a year. Well, perhaps the best way to get my two dollars is to have one of the little Alabaster boxes at hand, and every time I think of something I can possibly do without, just drop the price into that. With real prayer and thought, who knows, I might even get that Centennial Membership paid up BEFORE 1945! The Word says that if we delight ourselves in the LORD, He will give us the desires of our heart, and I am sure we all want to see our Boards free from debt.

Letter from Miss Lydia Green

P. O. Box 350, Shameen,
Canton, South China.
April 23, 1941.

Dear Mr. Maddy:

Thank you for two good letters, the last of which contained a check for \$50.00, the gift of Mr. ———. I greatly appreciated this very generous gift, and a letter of thanks, and a receipt for the money has already gone to Mr. ———. I thank you, too, because I know that you were instrumental in securing this gift for 'my babies'. Your letters do me a world of good—if you could just know how much, I am sure that you would feel repaid for the time it takes to write them. Very especially did I appreciate the airmail letter of February 7. It gave me a new courage to go on with a difficult task.

God is good to so abundantly supply our needs for feeding the children. The wonderful fulfillment of the promise that 'the barrel of meal shall not waste, nor the cruse of oil fail' has done much to strengthen my own faith, and I can go on with this work indefinitely, knowing that the children will be fed. I do thank you for the publicity that you have given the work, and the way in which you have laid the needs on the hearts of the people.

How I wish that you could see the children in the kindergarten and my group of wee babies. We now have about ninety or more children in the kindergarten, and the baby group has grown to approximately forty. These little babies are getting a bowl of good, warm milk every morning, and it is proving to be such a blessing to them. Many of them will live and grow into normal, happy children because of the love that is being showered upon them by you friends at home. The children who have been with us for several months, have improved wonderfully since they have been getting better food. Some of them are almost like normal children now, and all of them have shown improvement. With improving health, they are learning fast, and it would do your heart good to hear them sing His praises and repeat Bible verses by the score. In saving these little lives we are also saving them for service. Their mothers, too, are learning something of what the love of Jesus means, and over and over I hear different ones of them say: "Surely, this is the love of Jesus." Pray for us that we may be able to show His love to these suffering people, many of whom cannot understand the Word as it is preached to them. I am so happy in this work. It causes heartaches—many, many heartaches, and sometimes the problems are so many, and so big that it seems as if there just isn't any way out, but God is filling my life so full, and giving me such joy in service and such abiding peace in my heart, that the hard things just don't seem to count. I can honestly say that I would rather be here in Canton at this time than anywhere else in the world. I am not planning to leave. Sometimes I think that I can accomplish more in one year now, in conditions such as we have, than I can in five years ordinarily. If you could just see the eagerness with which the children devour the food that we set before them; the smiles that appear on the faces of the babies when they see their milk being brought; the gratitude of helpless mothers who had lost all hope of saving the lives of their children, you would understand really how worthwhile it all is. Those who have never had the joy of giving food to a starving child have missed a great deal out of life. Thanks to all our friends, we have a nourishing, varied 'menu' now. We have fresh, green vegetables, fish, meat, peanuts, milk and Cod-Liver Oil in addition to the regular rice porridge. Isn't that FINE? Come and have a meal with us! Cod-Liver Oil and milk are on the 'bill of fare' every day, and we alternate with the other 'delicacies'. With the special gifts that have come to me, I am also able to provide milk for the children and babies in the hospital. Hospital funds are not sufficient to provide for this very expensive necessity, so I am so glad that I have enough so that the sick children and little babies in the hospital may have all the milk they need. Our friends will be happy to know that they are also helping in this way.

While I rejoice that some of our children are getting more nourishing food, my heart aches because of the thousands of little ones in this great city who are not being cared for. There are so many more whom I would like to reach, but it has not, as yet, been possible. I am sure that the money would be provided if other difficulties could be removed. If I could only get more help, I could do so much more, but very few of our Chinese workers will come to Canton. I have only one girl helping me, and I have done everything I know to do to try to get more help, but without success. If I just had the competent help, I could do for the children at all

of our feeding centers what I am doing here at Tung Shan. The situation does not improve. We have just as many, if not more hungry, destitute people than we have ever had. The number of people that we are caring for has been drastically cut, but it was not because of the fact that the need is not so great as it once was. Neither was it done with the sanction of Dr. and Mrs. Hayes and myself. It is almost breaking our hearts because the people are being turned away without food, and it is so unnecessary. We rejoice that Mr. Gallimore is coming to help us. Please pray for us all, that we may not turn away one single person who needs our help. Pray that we may be true to the trust, and wise stewards of the money that has been entrusted to us.

Please give my love to Mrs. Maddry, and express my appreciation to all the friends who love 'my babies'. I am writing a personal letter of thanks to each one who sends a gift of money. All of us—the kindergarten children, the wee babies, their mothers and I want to say: 'thank you' to you for your big heart of love that encircles us all, and for the courage you give us to go on and do our best when the days are hard.

Gratefully yours,

LYDIA GREENE.

APPRECIATION OF REV. AND MRS. RAY H. DEAN

Whereas, Rev. Ray H. Dean, having served as pastor of the First Baptist Church of Old Hickory for approximately ten years, and having severed his relationship to the church;

Be it resolved:

First, That as representatives of our church we express our deep appreciation to him and his family who have served so faithfully and loyally in our church and community;

Second, Our church recalls with pleasure the fellowship with them and their constructive leadership in these past years;

Third, That as a church we commend them wholeheartedly to the Baptist of our Southern Baptist Convention and we pray God's blessings upon them wherever the Lord may lead;

Fourth, We recommend that a copy of these resolutions be presented to Rev. Dean, and a copy be sent to our State paper, THE BAPTIST AND REFLECTOR for publication.

Signed, RAY STINSON,
MRS. C. D. BARNES,
MISS EMMA FUSON,
Committee.

Trezevant Brotherhood

Dear Brother Wiley:

I am happy to say a few words about the Brotherhood Work in our Church. Our men are behind every forward movement with their prayers, time, talents and substance. As you know, our work is very small and very young. But we believe that by His Grace and through the Men in our Brotherhood we have been able to accomplish a few things.

1. The BAPTIST AND REFLECTOR, our State Paper, has been placed in all the Baptist homes. This is supported through our Brotherhood Work.

2. In the month of March our Brotherhood sponsored a week of Evangelistic Services. Souls were saved and added to the Church. Others moved their letters. Every soul saved was through personal efforts. Five on a recent afternoon and three on another. We are seeking to emphasize the NOTE OF SOUL-WINNING. This will kindle and fire the heart of any man!!!

3. A few weeks ago our Church and Parsonage was redecorated inside and out. This was a movement inspired by our Brotherhood.

4. Street Services are being conducted every Saturday afternoon in our town. Great result has already come from these services. Lives have been dedicated to Christ, sins confessed and cold and indifferent hearts have been revived to Church Loyalty.

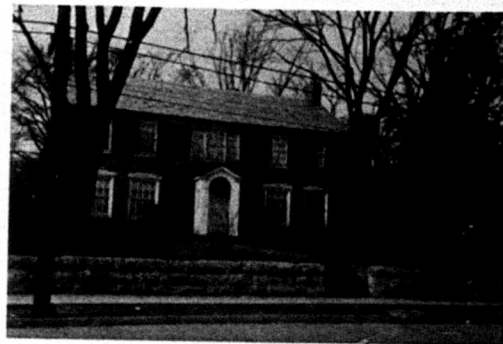
Yours in His service,
VERNON SISCO, Pastor.

THURSDAY, JULY 3, 1941

Baptist Student Center

There are every year around 900 Baptist young people in the University of Tennessee, located in Knoxville. They offer a great challenge to their parents and friends over the state, for most of them are Tennessee youths. We have begun a worthy work with and for them. Rogers Smith and wife, a splendid young couple, have been placed there to have charge of work among this group and to provide them with instruction in the Bible (for which credit is allowed toward their college degrees). Recently a beautiful building has been purchased just off the campus and adjoining the new Girls' Dormitory and cafeteria. This building is being used as a Baptist Student Center. The Student Secretary and wife live in it, and everything possible will be done through it to care for the moral and spiritual welfare of our Baptist students and all others who can be reached. Our Episcopal friends maintain such a

building just off the campus. Securing of this property was a forward-looking step in kingdom service.



Baptist Student Center Building at the University of Knoxville. An effective means of providing for the spiritual needs of the host of Baptist students in our State University.

-- Book Reviews --

A QUEST FOR GOD, by R. C. Campbell. Broadman Press. \$1.00.

There is a robustness about Dr. Campbell's sermons that must impress every reader, which accounts in large measure for the popularity of his messages. This latest volume is no exception. Each sermon is carefully outlined and logically presented; each one is true to the clear meaning of the Scriptures and breathes a spirit of devotion and loyalty and courage that both stirs and challenges the reader; in every one the author's dynamic personality is felt almost as distinctly as in the spoken sermon. Dr. Campbell is peculiarly apt in the selection of illustrations from both experience and literature. His English is easy, at times colorful and figurative, and always worthy of the content which it carries. This series of sermons is not addressed to any particular group; there are messages for all. Perhaps the major emphasis is upon strengthening the Christian and winning the lost. This is as it should be, and therefore guarantees heartening reading for all classes of readers.—JOHN L. HILL, Book Editor, Baptist Sunday School Board, Nashville, Tenn.

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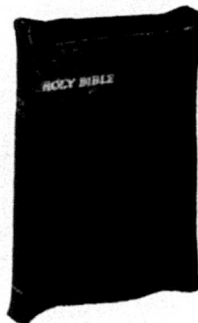
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: Pro. 22. 25. full of vinegar, and
John 12. 1. and 'gave him to d
16. alone; let us see wi

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AMONG THE BRETHREN

There is a new state law, effective July 1, requiring all persons to have a certificate of health before being united in marriage. It requires applicants to have "a certificate from a qualified physician showing that the applicant has submitted to a physical examination including a Wassermann or Kahn blood test and including a darkfield test where indicated." This law is being enforced through the State Department of Health and certificates should accompany licenses. Ministers are under penalty of the law should they disregard this law.

—B&R—

Envelopes for the CAMP WORK OFFERING are now ready. Be sure to order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work.

—B&R—

Calvary Baptist Church, Alcoa, O. M. Drinen, pastor, has just closed one of the best Daily Vacation Bible Schools in the history of the church. Brother Gonley Evans, of Bristol, was principal and did a most excellent work in that capacity.

—B&R—

Evangelist Selsus E. Tull, of Hazelhurst, Mississippi, closed a revival on June 22nd with the Severn Hills Baptist Church, of Owensboro, Kentucky. John L. Waldrop, pastor, in which there were 55 additions. Carlyle Marney, pastor of the Camp City Baptist Church, Ft. Knox, Kentucky, led the singing. A notable feature of this revival was the large number of grown men and women who were converted.

—B&R—

Crichton Memorial Baptist Church, Clyde C. Bryan, pastor, recently closed a revival in which there were 31 additions, 23 being by profession. Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, did the preaching. The pastor had charge of the music.

—B&R—

On recommendation of the deacons and trustees of the First Baptist Church, Dickson, the church recently authorized the latter to sell the parsonage and garage buildings to the best bidder for cash. The buildings have been purchased for \$150.00 and have been completely removed. The lot will be retained, filled in and beautified. The next step is to pay off the remaining indebtedness of \$1,000.00 on the church. They are looking forward to the time when this debt will be paid and their church dedicated and steps can be taken toward building a new parsonage.

Recent visitors in the BAPTIST AND REFLECTOR office were: Martha Bill Easley, Newbern; H. L. Carter, Dickson; L. W. Hart, Mt. Pleasant; Edwin E. Deuser, Hawesville, Ky.; C. W. Leonard, Auburntown; Rev. and Mrs. Lloyd T. Householder and Lloyd T., Jr., Lewisburg. We cordially invite them to come again.

—B&R—

A new feature of Home Mission Week at Ridgecrest, August 3-8, will be the interpretation of the services in the sign languages for the deaf, Secretary Lawrence has announced. Fay Osborne, Nashville, who interprets for the deaf group in the First Baptist Church, is on the staff of the assembly this summer and has been given the assignment of interpreting in the sign language all of the sessions of the Home Mission conference. Deaf groups throughout the South are invited to send representatives to Ridgecrest Home Mission Week.

—B&R—

Envelopes for the CAMP WORK OFFERING are now ready. Be sure to order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work.

—B&R—

The Bethel Baptist Church, near Johnson City, Tenn., ordained to the Gospel ministry Harry Richardson and Bill Arnold in a special service Friday night, June 20, 1941. J. C. Owen, who was elected chairman of the ordaining council, opened the meeting by having the candidates sit in public for their examinations. Otis King led in the opening prayer. W. R. Rigell was selected to act as leader in asking the questions. The candidates were examined thoroughly in reference to their Christian experience, their call to higher service, their soundness in doctrine, the church ordinances, and the place of Missions in a Baptist church. After having heard the answers made by the two young men the council withdrew and in private session unanimously accepted the examinations. Brother Arnold was ordained as pastor of the Bethel Church, while Brother Richardson was ordained with a view toward service as a Chaplain in the Army. The church approved the report of the council. Following the laying on of hands, Brother E. W. Roach led in the ordination prayer. C. D. Thompson presented the Bible and gave the charge to the newly ordained ministers. Brother Owen in delivering the charge to the church gave a very helpful and inspirational message. After a closing prayer by Brother Richardson, the entire church came for-

ward to wish them well with much hand-shaking.—L. E. BURNETTE, Council Clerk.

—B&R—

June 30, 1942—just a year from now—is an important date to many of our pastors. Your State Secretary, with approval of the State Board, has made an agreement with the Relief and Annuity Board whereby the above date has been fixed as the dead-line for "prior service credits" under the Ministers Retirement Plan. Just what does this mean for our pastors. Here is an example:

Pastor A was 50 years old when the Plan was inaugurated in our state. The Plan provides that he shall receive, when he retires, 50% of his average salary over a 25 year period. He plans to retire at 65, the earliest age possible under the Plan. But in order to do so, he needs ten years of "prior service credits." Since he has been a pastor 20 years, there is no difficulty in getting credit for the ten needed additional years. NOW. One joining after June 30, 1942, however, will not be able to get these "prior service credits," and if his case were the same as Pastor A's, he would lose 20% (2% per year) from the 50% salary he would otherwise have received; that is, if the amount which would normally have come to him each year is \$1,000, it would be \$800 instead.

It is to your benefit to enter the plan now. Send your applications to me that I may certify as to your eligibility and forward them to Dallas.

JOHN D. FREEMAN,
149 Sixth Avenue, North,
Nashville, Tennessee.

—B&R—

Pastor-Evangelist E. Floyd Olive, Nashville, is in an Evangelistic Campaign with Fred Tarpley, Dover.

—B&R—

Congratulations to Pastor and Mrs. Roy W. Hinchey, of the Sevier Heights Baptist Church, Knoxville, on the birth on June 18th of a son, John William. The Lord bless the little fellow abundantly.

—B&R—

The Lawrenceburg Baptist Church has just completed its annual Daily Vacation Bible School with an enrollment of 93 and an average attendance of 80 for the week. Assisting the pastor in the school were Mrs. W. E. Davis, principal, Mrs. Mattie Hurst, Anne Elizabeth Davis, Ruth Lynn, Paul Moore, Ruth Davis, Mrs. Vita Ewing, Ima Davis, and a committee from the W. M. S. who served lunches daily.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 22, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	190	107	Concord, Crichton Memorial	92	72	Lenoir City: First	344	101
First	262	90	Dandridge	101		Pleasant Hill	227	111
Apison	168	78	Elizabethton: Eastside	138	66	Liberty, Salem	70	34
Arlington, Brunswick		32	First	436	138	Maryville: Cedar Grove	486	123
Athens: First	168		Immanuel	118	42	First	116	30
Bolivar		148	Little Mountain	73		Oak St.	1874	643
Bolivar, Parran Chapel		60	Siam	270	176	Memphis: Bellevue	439	131
Bella, Midway	69	68	Southside	96		Central Avenue	573	172
Butler	161	78	G.A. Hill	133	133	LaBelle	1004	229
Caryville	183	61	Harriman, South	175	90	Murfreesboro: Taylors Chapel	80	61
Chattanooga: Brainerd	202	101	Trenton St.	361	80	Westview	221	100
Central		84	Hermitage, New Hope	136	100	Mount Juliet: Green Hill	68	33
Concord	180	113	Hixson, First	129	50	Belmont Heights	699	171
Dry Valley	121	64	Jackson, West Jackson	610	162	Nashville: Belmont Heights	699	171
Edgewood	135	77	Jefferson City, Buffalo Grove	60	26	Edgefield	315	76
First	697	198	Johnson City, Central	574	82	Seventh Avenue	143	54
Highland Park	340	115	Kingsport, First	505	255	Raleigh, Ardmore	190	97
Oak Grove	148	83	Knoxville: Broadway	734	133	Rockwood, First	165	54
Red Bank	320	106	Fifth Ave.	732	108	Sevierville, Alder Branch	161	54
South St. Elmo	78	32	First	238	89	Union City, First	542	171
Spring Creek	79	50	Immanuel	225	104	Walter Hill, Powell's Chapel	202	110
Tabernacle	227	68	Sevier	375	110	Watertown, First	140	
White Oak	148	69	South	181	72	White Pine	118	
Woodland Park	579		Valley Grove					
Columbia: First	274		Lebanon					

H. A. Turner, Dumas, Ark., writes that he will return to Tennessee in August to assist in three revivals. He will be at Silerton, the first week with Pastor J. W. Camp, at Lebanon Church, near Covington, and the third week at Bethel Church near Humboldt. He also said, "I am greatly enjoying the BAPTIST AND REFLECTOR. It rings true to the Old Book."

—B&R—

Pastor Paul A. Wieland, pastor First Baptist Church, Bolivar, writes: "During June we have had 12 additions, some of these by baptism (regular services); two weeks Vacation Bible School with 150 enrolled, costing us \$60.00, every cent of which was paid for in full during the time of the school; installed a new Hammond organ for use in our regular services, securing close to half of the cost in cash within one week's time, balance pledged to be paid in a few months; made a one-Sunday drive for our building fund, receiving in cash between \$350.00 and \$400.00 to be added to what has already been deposited in one of our local banks and are making preparation, through earnest prayer and soul-winning study, for our revival July 7, to be led by James L. Sullivan, of Ripley. We are still missionary minded here as is evidenced by our continued support of the Co-operative Program." He also added, "We enjoy immensely the REFLECTOR every week."

—B&R—

This unique report comes from Alice Pepper, Church secretary, Temple Baptist Church, Memphis: "We are now remodeling our church auditorium and are unable to have services in same. However, we have a very unique arrangement whereby we are able to take care of our people well. Sunday, June 22, was our first experience in trying to take care of the crowd in a new and different way which proved most successful. Here is how we did it: a net-work of speakers were placed in all departments of our Sunday school and the worship service originated from the Temple Bible Class room, with Dr. Boston in charge. All departments went to their general assembly rooms for the church service. Someone in each department and class was designated to lead the entire group as services continued and were directed from the Temple Bible Class room where the program originated. Those who do not attend the Sunday School and Training Union were ushered into the Temple Bible Class room and remained throughout the service. Sunday School and Training Union began at the regular hours. Sunday school at 9:30, worship services were cut in half, preaching service at 10:30. The organist played a three minute prelude for any adjustments to be made between the Sunday school and preaching hour. Services were over at 11:05. No time was lost. More people remained for the preaching services and the novelty of it caused many people to remain who usually go home immediately following Sunday school. Training Union begins at 6:45, evening preaching service at 7:45 and services are over at 8:20. Approximately 98% of the people attending Sunday school yesterday remained for the preaching service which is the largest percentage remaining for church attendance in the history of our church."

—B&R—

Envelopes for the CAMP WORK OFFERING are now ready. Be sure to order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work.

—B&R—

Dedicatory services were held in the newly remodeled and enlarged First Baptist Church, Lenoir City, Sunday, June 22, with speakers of note from among the former pastors of the church, E. A. Cox, pastor of the church when the present building was built in 1913; W. C. Creasman, assistant superintendent of the Tennessee Baptist Orphan's Home, Franklin, the pastor when a heating system and remodeling program was accomplished; and S. P. Witt, former Sunday

school superintendent. At the noon hour a basket lunch was spread in the basement of the church. Last Sunday the pastor began a series of evangelistic services. Henry Wester is leading the music.

—B&R—

Secretary T. J. Watts reports that the Relief and Annuity Board, through the Convention Ministers Retirement Plan, as operated for the several states, is now paying total benefits of approximately \$110,000 per year to more than 260 retired ministers. This amount, we must remember, is being paid on *this one plan alone* and the plan has not been in operation long. The number of preachers and other denominational workers, including widows of ministers, who are being aided by the various plans of the Relief and Annuity Board totals more than 2,300. During the year 1941 they will receive more than \$500,000 in benefits and the total may reach \$600,000.

Wisdom dictates the early adoption, by every church in the state which has not done so, of the Ministers Retirement Plan. The state office will be happy to answer any questions you may have, and will provide application blanks and other necessary materials to enable you to put the plan into immediate effect.

JOHN D. FREEMAN,
149 Sixth Avenue, North,
Nashville, Tenn.

—B&R—

The Gardendale Baptist Church, Gardendale, Alabama, G. C. Morris, pastor, recently closed a revival with 31 additions, 6 by letter and 25 by baptism. The pastor did the preaching and J. Ruie Hendon, of Lewisburg, led the singing. Since last November when Pastor and Mrs. Morris went to Gardendale there have been 56 additions to the church, 14 by letter, 2 by restoration, and 40 by baptism.

—B&R—

Pastor Lyn Claybrook, Dresden, writes in high praise of the work of Charles Shirar, Calvary Church, Alexandria, La., in a revival at Dresden in which there were 15 additions.

—B&R—

C. H. Bolton leaves the Relief and Annuity Board of the Southern Convention to become executive secretary of the Baptist Convention of Florida. It was in Florida that he did his greatest work. There he will find a multitude of old friends ready to welcome him home.

—B&R—

The Morris Hill Church, Chattanooga, began a revival on June 29th, with James A. Ivey, pastor of Ridgedale Baptist Church, Chattanooga, doing the preaching.

—B&R—

The Red Bank Church, Chattanooga, C. M. Pickler, pastor, recently closed a revival with 25 additions for baptism, 12 by letter and 2 by statement. Evangelist Arthur Fox did the preaching and his son, Paul, led the singing. Brother Pickler writes that they are a splendid evangelist team and that the Lord used them in a very gracious way in their midst.

—B&R—

Wilson County Baptist Association held its Fifth Sunday meeting at the Mt. Juliet Baptist Church last Sunday. Fred T. Evans was program chairman. Speakers for the day were Hoyte Huddleston, Paul Hall, W. C. Summar, Fred Morgan, C. H. Warren and J. W. Owens.

—B&R—

Concord Baptist Association also held its Fifth Sunday meeting at the Wayside Baptist Church last Sunday, with Alfred J. Brandon as program chairman.

—B&R—

Our thanks are expressed to the following friends for sending in subscriptions other than their own: Mrs. Sherman Riden, Maryville, 6; Walter Warmath, Lexington, 9; H. L. Carter, Dickson, 1; Third Baptist Church, Nashville, 2; Mrs. R. L. Sanders, Sr., Memphis, 1; Mrs. G. W. Chambers, Jr., Dyersburg, 1.

The following churches have adopted our Church Family Plan: Hopewell, Springfield, 51; North Springfield Baptist Chapel, Springfield, 49; and Cedar Hill Baptist Church, Cedar Hill, 42; Freeland Baptist Church, Nashville, 22.

—B&R—

Ridgedale Baptist Church, James A. Ivey, pastor, is sending the BAPTIST AND REFLECTOR to 7 of their boys who are in military training.

—B&R—

In our issue of June 12 it was erroneously stated that Mrs. S. E. Moore, McMinnville, sent in 7 subscriptions. The number should have been 11. We are glad to make this correction.

—B&R—

Floyd H. Chunn, Neubert, First Lieutenant Chaplain in the Reserve Army of the U. S. for the past seven years, has been ordered to one year's active service effective June 20th. Chaplain Chunn is stationed with the 2nd Armored Division, Fort Benning, Georgia.

—B&R—

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WITH THE CHURCHES: Alcoa—Calvary, Pastor Drinnen received 3 for baptism, 2 by letter; First, Pastor Angel baptized 2. Chattanooga—Brainerd, Pastor Collins received by letter 2; Central, Pastor Moore welcomed by letter 5, for baptism 13, baptized 11; Concord, Pastor Frazier welcomed by letter 4, for baptism 1, baptized 5; Edgewood, Pastor Petty received for baptism 1; First, Pastor Huff received by letter 1; Oak Grove, Pastor Donahoe received by letter 1, baptized 3; Red Bank, Pastor Pickler received by letter 1, baptized 1; Spring Creek, Pastor Tallant baptized 1; White Oak, Pastor Horlitz received by letter 3; Woodland Park, Pastor Williams received by letter 4, for baptism 2. Dunlap—Pastor Wells received by letter 65, for baptism 5. Hixson—First, Pastor Harris received for baptism 3. Johnson City—Unaka Avenue, Pastor Bowers received for baptism 1. Kingsport—First, Pastor Hughes received 5 new members. Knoxville—Broadway, Pastor Pollard received by letter 1, by statement 1, baptized 2; Grove City, Pastor Lindsay received for baptism 2, baptized 2; South, Pastor Haynes received by letter 4, for baptism 3; Valley Grove, Pastor Bishop received for baptism 1. Memphis—Bellevue, Pastor Lee welcomed 18 by baptism, by letter 9, baptized 14; Central, Pastor Welch received 2 for baptism, baptized 11; LaBelle, Pastor Rennick received by baptism 2, by letter 5; Temple, Pastor Boston received by letter 1. Nashville—Belmont Heights, Pastor White received by letter 3; Edgefield, Pastor Barton received 2 by letter; Seventh, Pastor Barnett received by letter 2, for baptism 1. White Pine—Pastor Masden received 1 for baptism.

Briefs Concerning the Brethren

Called and Accepted

James T. Burrell, First Baptist Church, Jefferson, Ga.
Leonard Field, Corinth Baptist Church, Burns Flat, Okla.
Floyd T. Buckner, Black Oak Church, Clinton Association, Tenn.

Resigned

Chester Turner, First Baptist Church, Shawnee, Okla.
Leon Gambrell, University Baptist Church, Shawnee, Okla.
J. V. Dickerson, First Baptist Church, Union-Town, Ala.
Scott W. Kickey, Second Baptist Church, Colorado City, Texas.
James T. Burrell, First Baptist Church, DeLeon, Texas.
W. T. Turner, Park Place Baptist Church, Houston, Texas.

How the Dilemma Was Resolved in Winchester

THREE YEARS AGO, after much work had been done by way of preparation, the Central High School of Franklin County and the Franklin County High School introduced a course in the study of the Bible. The writer was asked to teach the course. After much prayer he was convinced that there was a need for such a course. But being a Baptist and believing strongly in the Baptist position of the separation of Church and State it was difficult to reconcile these two positions.

Of the two problems presented in the Biblical Recorder of presenting Denominational doctrines on the one hand or of allowing Paganism to encroach further upon our national life, the latter seems to be the far greater menace.

Consequently he agreed to give the course a trial. By way of further explanation the requirements for a teacher of the Bible are just as exacting as for any other teacher. He, or she must have a teacher's certificate from the State Department of Education with the required amount of Bible study in some accredited institution. As for Denominational arguments, they have been entirely lacking. When any such question is raised in class, as has been the case a few times, the teacher simply explains that that is a Denominational question and must be referred to the questioner's pastor. There is plenty of material in the Bible about which there is no argument to keep any class busy.

The first semester is used for the study of the Old Testament, the Historical and Poetical books with references to the Prophetic works. The second semester is taken up with the study of the life of Christ as found in the Gospels. The only text book has been the Bible itself.

The plan is on a voluntary basis throughout. The state pays not one cent for the inclusion of the course in the curriculum. The finances are supplied entirely from churches and civic organizations that want to co-operate. The students enroll in the course because of their own personal desires. In the three years there have been representatives from the following religious groups: Methodist, Baptist, Presbyterian (Cumberland, Southern, and U. S. A.), Episcopal, Catholic, Nazarene, Church of Christ, Primitive Baptist. Besides these there have been those of no religious affiliation. From this latter group there have been additions to the various churches in the county. The state requires that no class shall have more than forty members if academic credit is to be received. The first year the course was offered four classes were provided in the two schools whose total enrollments were about six hundred. One hundred sixty students took the course in Bible, or four full capacity groups. In the years following only three classes have been offered, but they also have been filled to capacity. The students want the course.

On the final examination on the Old Testament the following was the answer given by one of the students to the question, Give the Ten Commandments and a brief explanation of each:

- I. Thou shalt have no other gods before me. This commandment prohibits polytheism, atheism and materialism. The Christian application is that Jesus is our Jehovah.
- II. Thou shalt not make unto thee any graven images. This one prohibits idolatry in any form. The reason is the righteous jealousy of God.
- III. Thou shalt not take the name of the Lord thy God in vain. "In vain" means "to attest to a falsehood, to fail to perform any pledge to God or to take God's name lightly."
- IV. Remember the Sabbath Day to keep it Holy. Our duties are to work six days, rest, receive religious instruction and to worship

God. Exceptions are works of mercy and of necessity.

- V. Honor thy father and thy mother. The duties of children to parents are honor, obedience and care for them when they are old. The duties of parents are to love and nurture their children.
- VI. Thou shalt not kill. This is the law against murder which is enlarged upon by Jesus in the Sermon on the Mount.
- VII. Thou shalt not commit adultery. The scriptural basis of this commandment is the sanctity of marriage and it is typical of the relation in the covenant between God and His people.
- VIII. Thou shalt not steal. Grand larceny is stealing from God, petit larceny from man.
- IX. Thou shalt not bear false witness against thy neighbor. This prohibits gossip or any other slander.
- X. Thou shalt not covet. In violating this commandment one may break all the other nine. Selfishness is its basis.

This answer of course was the best one given, but it is a sample of the interest that the students have in the course.

In the New Testament semester it has not been required work, but each year there have been from ten to fifteen of the students who have memorized the entire Sermon on the Mount. Of course additional credit has been given to the students who have done this extra work.

It is my firm conviction that young people want to have the opportunity for more study of the Bible than is provided in our Sunday Schools. Certainly it should not be compulsory in any of its aspects but the chance should be given those who want it. The percentage of the graduates of C. H. S. this year who have taken Bible is eighty. The Valedictorian and the Salutatorian were both members of the Bible class. Other interesting facts could be given but these will suffice. If anyone should want further information about how the work is going in Winchester and Decherd, Tennessee, I shall be glad to give it, either by personal letter or through the BAPTIST AND REFLECTOR if the volume should require and the editor is willing.

This course carries full credit in the state of Tennessee, on an equality with English, Mathematics, History, Latin, etc.

O. E. BRYAN, Pastor,
First Baptist Church,
Winchester, Tennessee.

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