

Baptist and Reflector

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

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REVIVING CHURCH CONCERN FOR THE LOST

By JOHN D. FREEMAN

(continued from last week)

V.

THE TREND TOWARD RITUALISM IN BAPTIST CHURCHES MUST BE STOPPED. These last sixteen years, spent in general work, where I could observe as a sort of unbiased umpire the affairs of the churches, have convinced me that ritualism is absolutely inimical to evangelism. Look at our Episcopal friends! When America was settled, they were on top of the world, figuratively speaking. Every possible human advantage was theirs. The few scattered Baptist refugees from Europe were at the other end of the scale from them. Anne Hutchinson, Roger Williams and others who, although not fully developed Baptists, were more like us than they were like anyone else in doctrines, were harried into exile while the Church of England ministers rolled in wealth provided out of taxation.

But what about us today? Baptists have multiplied at an inspiring rate, whereas the Episcopalians have long since depended almost entirely upon the birth rate for their recruits. What made the difference? Two vital things: (1) The doctrines which Baptists preached as compared with the teachings of the Church of England; (2) The simplicity of the worship services of Baptists as compared with the formalism and ritualism of the Episcopalians. In proportion, therefore, as we are seduced by the lure of the spectacular in regalia and the beautiful and formal in service programs, to the degree will we forfeit our place in the program of the Son of Righteousness.

I could take you to a once great soul-winning church in our South where today there is seldom a profession of faith except from the children of the Sunday School. Twelve years ago the annual revivals saw large congregations, great interest and miraculous conversions both within and without the house of worship. But five years ago the church installed a pipe organ and the choir demanded to put on robes. A formal service was inaugurated with its doxology, its invocation and response, its offeratory by the organist, its European anthems poorly sung by a volunteer choir, and its ever-decreasing time for the preacher. Today that church is dead spiritually. Formalism has taken the place of fervor, ritual has taken the place of religion, and the poor and the underprivileged have turned from its doors to tabernacles where Holy Rollers carry on.

Baptists must never forget that Jesus came into the world that the poor might have the Gospel preached to them. To remember this means that we must also remember that this group who have given the world much of its creative leadership are not going to be attracted to places of worship by regalia which is foreign to what they know, by music that was born in the brain of someone who never saw inside a church where the poor worship, by a program that gives forty minutes to ritualistic rigmaroles and twenty minutes for the proclamation of the one thing of all things they want to hear, namely, the Word of the Eternal. Let us seek to lift our churches out of their ritualistic ruts, strip them of all formalism and free them as runners for the race that is set before us.

VI.

PUT THE HEART BACK INTO OUR RELIGION. With the growth of formalism Baptists turned by degrees from true worship which brings people together for inspiration and fellowship. We have become too worldly to allow place or occasion in our worship services for any kind of response from the congregation. Even in the revival seasons we follow a program as rigidly as if it had been embraced in the Ten Commandments, far more rigidly than we obey some of the commandments. Thus there is a half hour of congregational singing, often led by an automaton who never does more than wave his hands. He who knows how to break the monotony and open hearts and minds by getting the people to laugh is branded as shallow. The preacher who, like George W. Truett, can open the heart and bring tears from the eyes is called a sensationalist. If a member forgets himself and cries "Amen" in a hearty voice of approval for what the preacher has said, everyone in the congregation turns to stare at him. If some soul gets so full she cannot refrain from shouting, even the preacher rushes to stop her so as not to create a sensation. God save the mark!

Are cultured Christians sane in their attitude toward emotions? We go to a ball game on Saturday—yes, some preachers do!—and yell ourselves hoarse because we approve or disapprove of the game and the conduct of the players. We do not hesitate to shout and laugh at our work and in our play. Thousands of church members go to movies and wet their handkerchiefs with tears shed because of the sob-stories depicted before them on the cold, lifeless screen. But when they enter the place of worship, they are made to feel embarrassed if they shed a tear, and if the urge to shout out approval or pleasure comes, it must be stifled with iron will.

Would we see people flocking to places of worship once more? Would we have our church houses filled at the regular service hours? Would we draw the unsaved to our meetings? Then let us study and plan and experiment until we have found out how to break down the spirit of formalism that has closed the outlets for emotions without which Christ's religion cannot exist. Call it radical if you wish, my brethren. Call it sensational if you will. But unless we break the shackles of cold, dead formalism and make it possible for redeemed souls to say so, for them who are taught to communicate with them that teach, not only by supplying their temporal needs but by inspiring them at the business of teaching—unless we can do these things, we need not be surprised if the callous indifference of church members toward the lost continues and the pews remain ever more empty at the regular services.

In a Tennessee town there is a great church. Within a few short months the present pastor has made the church known far and wide because of its sudden and marvelous transformation. Rarely ever does he preach to empty pews. Few Sundays pass without souls being saved. The entire town and community have felt the impact of a dynamic church. Its members are really trying to live as church members should, and the financial program of the church has been revolutionized. What happened in this church and to it?

(continued from page 4)

Baptist and Reflector

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EDITORIAL

Remember The Offering For Army Camp Work

IN THE ARTICLES appearing from time to time in BAPTIST AND REFLECTOR, a forceful emphasis is being placed on the special offering for army camp work, which our people are asked to make on Sunday, July 27th.

We have previously expressed our earnest approval of the matter. Who among us does not approve it, if he knows the urgent need of it? Baptists must do their best for our soldier boys. They must serve the moral and spiritual well-being of these boys.

Let every church make a generous offering for this work and send it promptly to the Executive Secretary's office in Nashville. Remember the offering for army camp work on July 27th.

"Somewhere In Tennessee"

IN THREE RECENT issues BAPTIST AND REFLECTOR has urged the churches in the state to send the paper to their soldier boys in various camps. The Executive Board offers to go fifty-fifty with the churches in paying for the papers. *If any church will send in the names and addresses of their soldier boys to whom they wish the paper to be sent and enclose 75 cents for each, the Board will pay the other 75 cents and the paper will be mailed individually to each address.*

Below we reproduce, in part, a letter written from "Somewhere in Tennessee" while the soldiers were engaged in recent army maneuvers:

"Dawn breaks quiet and calm over this wooded camp area far over 37,000 30th Division Soldiers. During this quiet hour, I arose for my Devotions this morning. True it is, that my deep longing this morning would be to be back to worship with friends; to join in singing those thrilling hymns, "Safely Through Another Week," or "Holy, Holy, Holy."

Instead, I have taken my BAPTIST AND REFLECTOR . . . reading the Sunday School Lesson, the inspiring poems and articles. May I thank you again for sending me the papers.

If you find the churches do not adopt the Soldiers Plan, I will be glad to subscribe for the paper just the same.

After this week we will return to Ft. Jackson. Would you please re-route my paper again? Thank you.

Yours in Christ Jesus,

Under special arrangement the paper was started to this young man until it could be seen whether the churches would adopt the Soldiers Plan or not. Our funds do not permit us to send the paper free to the soldier boys, though we wish this could be done. But if the churches will respond to the Executive Board's offer, the paper can be sent to these lads without costing them anything. *To date, however, only three churches have taken steps to do this. We believe that these lads deserve better consideration.*

So again we make the appeal: *Send your State Paper to your soldier boys.*

The Signs of The End and The Gospel of The Kingdom

BRO. S. A. VINEYARD of Maryville, Tenn., Route 3, writes us his reaction to a recent BAPTIST AND REFLECTOR editorial, entitled "TELL US." In an appreciated and courteous letter, he requests our reaction to his article. We do not have room to run his article in full, but have had to condense so as to indicate only the main thought. He commends the spirit of the BAPTIST AND REFLECTOR in the discussion, makes the point that the Gentile or Gospel Age, the present age, is to be followed by the withdrawal of favor and by the harvest, and then continues, in part, as follows:

Please note carefully the reading of Matt. 24:14: "And *this* gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." First, note that the Gospel to be preached was of the Kingdom for a witness, testifying that the Kingdom was at hand. . . . Please note that the message was different from that given the disciples, also the purpose was different. Revelation 14:6, 7 presents "another angel" (another messenger) . . . having the everlasting gospel to preach unto them that dwell on the earth. . . . Saying . . . the hour of his judgment is come. . . . This is the final warning when the harvest is passed and when God's judgments are turned loose on the world. Then will come the Great Tribulation referred to in the Gospels.

Next comes the fulfillment of Matt. 24:29 and Mark 13:24, 25, "immediately after the tribulation of those days, etc." This does not mean all the signs of fulfillment in the time of the end, which cover the whole Gentile age, but to the last days named in verses 21, 22. "But in those days, after *that* tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken."

Now we believe that the sun, moon and stars and powers of heaven as just as much symbolic parables as wheat and tares and goats and so on. . . . Jesus uses natural light and darkness to symbolize spiritual light and darkness. The symbolic sun is the source of all spiritual light. The symbolic moon, Christ's true organized church, is the greatest reflector of spiritual light. The symbolic stars are the individual spiritual lights of those who reflect spiritual light by letting their light shine. . . . When the sun of righteousness goes down, the world is left in gross spiritual darkness. "The night cometh when no man can work" (John 9:4) is not the night of death, as some read it, but a night of spiritual darkness.

"I will cause the sun to go down at noon, and will darken the earth in a clear day" (Amos 8:9). The spiritual light will go down at its brightest time—noon. The boast of this age is that it is the most enlightened. We do seem to have reached noonday both spiritually and scientifically. It is like looking at the sun; we cannot see anything clearly. Visions are so blurred that we are all mixed up in our beliefs and doctrine and following the wrong light. We have become reckless and are running red lights and are headed for destruction, if we do not repent.

Sooner or later we are told that the moon will not only not shine, but be turned into blood. The moon will reflect blood upon the world. And today the world sees blood as the way to peace. Brethren, these are serious times. Let us wake up and pray God for a spirit of righteousness and turn to God and He will heal our land. Christ is the only hope for peace. Other means will only bring a time of trouble. . . . When Christ's reign of righteousness comes, a new era with new ruling powers shall come and the Sun of Righteousness with healing in His wings shall rise, and the clouds shall be rolled away.

I am past three score years and ten. I know the end is near for me. I can hardly expect to witness the end-time scenes, although to me they seem near. I believe many now living will see them.

We are all earnestly seeking light. I would be glad to exchange views with any earnest inquirer. We may see differently, but we can work together under the timely title, "TELL US."

We cannot take up the consideration of all the points introduced by Bro. Vineyard. We do appreciate his spirit and agree with him that the world will never be set right until the kingship of Christ is extended over the earth. As to the Great Tribulation and related matters, there are distinct differences of opinion among brethren of equal ability and consecration.

It is true that in certain places in scripture the sun, moon and stars are used symbolically. But are they so used in the Lord's end-time discourse as recorded in the Gospels? To us it seems illogical and Biblically unwarranted to make the "distress of nations with perplexity" *literal and physical* and the "signs in the sun, and in the moon, and in the stars" *metaphorical*, when both are joined together and are seemingly made concurrent in the same passage (Luke 21:25). However, BAPTIST AND REFLECTOR is open to light on the matter.

With our present understanding, we cannot accept the view which differentiates between "this gospel of the kingdom" in Matt. 24:14 and "the gospel of grace" as committed to the disciples. We take them to mean exactly the same.

TO BAPTIST AND REFLECTOR it seems clear that "the gospel of the kingdom" which Jesus preached as recorded in Matt. 4:23 is what is meant by "this gospel of the kingdom" in Matt. 24:14. What Jesus preached all along was simply the Gospel of grace, as Heb. 2:3 indicates. John the Baptist initially preached repentance and faith and their associated redemptive verities (Acts 19:4), saying, "The kingdom of heaven is at hand." Jesus sounded forth the same message (Mark 1:14-15). When Christ said "the gospel must first be published among all nations" (Mark 13:10), it appears to have been the same message of grace referred to in Luke 24:45-48, which was also to be "preached in his name among all nations." And, to our way of thinking, this was the same Gospel committed to the churches and was the same Gospel which had been preached all along and was the same Gospel referred to in Matt. 24:14.

It seems to us that the Bible reader with no preconceived opinion to color his thinking will not gather the idea of fine-spun distinctions between "the gospel of the kingdom" and "the gospel of the grace of God." It is easy for him to conclude that the "things pertaining to the kingdom of God" spoken by Christ just prior to His ascension (Acts 1:3) were the same things which the disciples were to set forth in their worldwide Gospel witness (Acts 1:8). In Acts 8:1-5 "preaching the word" and "preached Christ" are synonymous and mean simply "the word of his grace," as Paul calls it in one place. But this very same preaching is described in verse 12 as "*preaching the things concerning the kingdom of God, and the name of the Lord Jesus.*" Scriptures elsewhere seem to make it clear that the "and" here does not signify two separate messages, but is used in a parallelism, each statement in the passage repeating and emphasizing in different words the meaning and thought of the other. In this view, "the things concerning the kingdom of God" and those concerning "the name of the Lord Jesus" were identical, and all of them made up simply the commissioned Gospel of grace.

The message of Philip and Peter and others was "That word which was published throughout all Judea and began from the baptism which John preached" (Acts 10:36-43). Later on, Paul came along and took up the message and "preached Christ" (Acts 9:20). And in Acts 19:8-10, it is expressly indicated that his message "concerning the kingdom of God" was the same thing as "the word of the Lord Jesus," the gospel of grace, which had been preached all along. In Acts 20:18-27, Paul said that he had "not shunned to declare unto you the whole counsel of God," calling men to repentance and faith, the channels of salvation set forth in the Gospel of grace. Then in verses 24, 25, Paul expressly indicated that "*preaching the kingdom of God*" and "*the gospel of the grace of God*" meant the same.

Paul said before King Agrippa that he had preached "none other things than Moses in the law and the prophets did say should come," and the doctrinal particulars of this message, which he went on to name, identified the message as being simply the Gospel which Christ had committed to the churches. Having arrived at Rome as a prisoner and after having arranged with the Jews for an audience, on an appointed day, "from morning till evening," Paul "*testified and expounded the kingdom of God, persuading them concerning Jesus, both out of the law and the prophets*" (Acts 28:23-31). With him, "the gospel of the kingdom" and "the gospel of the grace of God" appear to have been identical.

Therefore, our present understanding being what it is, we hold that when one preaches the Gospel of grace he is at the same time preaching the Gospel of the Kingdom, whether he technically realizes it or not. The New Testament Gospel is one message. It sets forth salvation in the present for the believer and it sets forth salvation in consummation for the believer in the coming day. In our judgment, to differentiate between "the gospel of the kingdom" and "the gospel of the grace of God" is to make a distinction without difference, so far as the Word of God is concerned. "This gospel of the kingdom" and "the gospel of Christ" and "the everlasting gospel" in the Book of Revelation are one and the same message. If we are wrong, we are anxious to be set right. "Go ye into all the world and preach the gospel to every creature."—*one Gospel for all time and every clime!*

THURSDAY, JULY 17, 1941

Theorizing Versus Harmonizing

A FRIEND SENT us a card announcing some of the subjects of a prophetic teacher and expositor. One of these was: WHEN THE RUSSO-GERMAN ALLIES INVADE PALESTINE, THEN WHAT? Encircling this, our friend made the notation, "Guess he will have to change this one, eh?" We know his spirit well enough to know that he was not simply "taking a dig" at the expositor. He was suggesting how human predictions and prophetic interpretations may fail to harmonize.

Apparently, the card was printed shortly before Russia and Germany ceased to be even professed allies and began fighting each other. What about "the Great Northern Confederacy" headed by Russia, with Germany and others as allies, scheduled to invade Palestine, which some brethren have been affirming prophecy foretells? If Russia whips Germany, Germany may become her ally from exhaustion. If Germany whips Russia, what about Russia as the head of the Confederacy?

If there is to be a still *future* shifting of powers with Russia heading the Northern European powers, including Germany and others as allies, then the *past* alliance, recently broken, is *not* prophesied in scripture. Yet certain brethren have been positively affirming that the Russo-German alliance was no surprise to them because prophecy foretold it!

The prophecies regarding men and nations are true and infallible and either have been or shall be fulfilled. But *human interpretations* based on such may be entirely wrong.

Therefore, in the case of prophecies whose meaning God has not been pleased, as yet, clearly to reveal, it is best not to be so positive and dogmatic as some have been, but to be cautious and tentative until sure light on these things has been manifestly given.

Kyles Ford Baptist Church

SUNDAY MORNING, July 6, the editor was with Pastor G. W. Trent and the Kyles Ford Baptist Church near Eidson in Mulberry Gap Association. Kind indeed was the attention of the people as we endeavored to preach "the word of his grace." Dinner in the home of Bro. and Mrs. Thomas Livesay and the courtesies of the family are pleasantly remembered. Bro. Trent is half-time pastor at Kyles Ford and is doing a fine work there and is being increasingly appreciated. Also he is pastor at Independence. In addition he ministers once a month in the Freedom community to some colored people who have no one else to look after their souls. The State Board pays him a small sum each month for this service. To supplement the income from his churches he works on a farm, thus caring for his family and for his parents. The Lord will certainly reward this faithful brother. Our fellowship with him and his family and people and his courtesy and that of Mr. Howard Livesay in the matter of transportation are gratefully remembered.

Rogersville Baptist Church

SUNDAY EVENING, July 6, we were with Pastor John R. Chiles and the Rogersville Baptist Church. Formerly it was an annual custom with us to be with the church some Sunday upon the invitation of the pastor, but for the last year or so it had not been so we could be with the church. There was a very fine spirit in the service that evening, and how responsive was the hearing given us as we tried to preach the Gospel! Our stay in the pastor's home, our "home" always in Rogersville, was a distinct pleasure as usual. Bro. Chiles has been pastor there for some 27 years and has wrought faithfully and well. The church has the foundation laid for the construction of a new Sunday School annex. The church also sponsors three missions where the pastor preaches monthly on Sunday afternoons. The other Sunday afternoon he preaches at the jail. Mr. Frank Bowman is his assistant pastor for the summer and is doing a fine work. Monday the pastor and the editor canvassed for subscriptions to BAPTIST AND REFLECTOR and secured 28, the most of them new ones. The editor has frequently said that the paper never had a better friend than John R. Chiles. He will go over the hills and through the valleys for the paper. The Lord bless him and his family and his people.

With The Baptist Students At Ridgecrest

By W. MORRIS FORD, *Pastor First Baptist Church,
Jackson, Tennessee.*

WE HAVE JUST beheld the eighth wonder of the world: 1,852 in attendance at the Baptist Student Retreat at Ridgecrest at a time when there is great unrest and uncertainty among our young people. One's vocabulary goes begging in the attempt to present an adequate picture of this outstanding student event.

I. THE PROGRAM

The program was so filled with good things that not one class, conference or assembly was neglected no matter how warm the weather or how weary the students were from long hikes and sunrise services—they attended *all* the meetings *all* the time and they did it because they wanted to! Why not? Dr. Ellis A. Fuller of Atlanta, Mr. Charles A. Wells of New York, Mrs. Jessie Burrell Eubanks, Mr. Chester Swor, Dr. Roy Angel, Dr. Clarence Jordan, Dr. Harold Tribble, and others, left nothing to be desired in the way of inspiration and information. To me the crowning success of the program was the student participation in all of the sessions. Some of the best speakers were found to be college students whose hearts were on fire with great Christian experiences.

II. THE ATTITUDE

There was an earnestness which bristled at times when certain points were discussed, but as a whole the attitude was one of quiet faith and radiant hope. There were soldier boys in uniform and there were uniformed nurses—other young men knew that their time out of camp was very short—but in spite of this there was almost no fanfare and militaristic bombast. These young people were vitally interested in the future of Christ's kingdom program and of their own part in it. They were on their honor and I never once felt the need of any stronger discipline than their honor.

An inspiring sight which some of us can never forget is that of the prayer-mates sitting or standing together reading their Bibles and praying without any embarrassment and without trying to hide their Christian zeal. Unsaved students were converted, Christian students were made stronger, lives were dedicated to Christian service—yes, it was without doubt a week of victorious living for nearly two thousand students!

III. THE ACCOMPLISHMENTS

The voluntary offering for Chinese student relief was \$409.00, the volunteer Sunday School offering and the offering at the morning worship service amounted to 367.57, and purchases at the book store totaled \$2,387.76. These students did not have much money beyond their bare expenses, but they gave liberally, they purchased books wisely, and after three young men spoke of their Christian experiences on Sunday evening I counted four hundred students who stood pledging their lives to Christ for whatever service He wanted wherever He wanted it!

IV. GREAT MUSIC

Again it was my privilege to lead those eager young people in singing the great hymns which we all love. If only the people in our churches would sing as they sang! They stood erect, they lifted their faces and they sang with all the vigor of crusaders marching to victory. Mr. Robert Entrekkin organized a splendid orchestra, and Mr. Hamilton and Miss Harris did noble work at the two pianos.

V. APPRECIATION

Southern Baptists owe a debt of gratitude to Dr. Frank H. Leavell, which can be paid only with the gold of love and confidence. His is a tremendous task and he is not failing in any phase of the work. He and his two associates, Mr. William Hall Preston and Miss Mary Nance Daniel, have won the hearts of all the students and glorious days are ahead of us in the United States and the world because of their leadership. It is my humble judgment that the historians one hundred years from now will look upon the Baptist student movement as one of the greatest movements in history.

Reviving Church Concern For The Lost

(continued from page 1)

The pastor ignored some things which had been fastened to it by custom. But he prepared the church for an evangelistic program by preaching the old doctrines until they came again to believe them. He made their hearts afraid for the lost by proclaiming the truth about sin and condemnation and hell and the judgment. He did not mince words or evade any implication of the Scriptures. Members with lost loved ones began to be terrified at the thought of what was awaiting them after death, and they began to do something about those lost souls. He proclaimed the doctrine of personal responsibility for the lost until men and women began to call for some definite program that would win those who did not attend the church services. Street meetings were begun. Every Saturday evening when the weather will permit, the church has a group backing the pastor in a park meeting which draws often above 1,000 souls. So concerned did one man become that he provided the pastor with a public address system. Souls are saved out of doors and they get before the microphone and tell the crowds what God has done for them. The church has its representatives there, and every possible step is taken to safeguard every new-born soul from immediate temptations and to have him or her enlisted in some church.

Here is a church that has come back to accept without question the eternal facts that can be known by faith alone. Here is a church that has lost all belief in any program of salvation by works, and who witness almost every week the conversion of someone who never did a thing in his life to make him worthy of salvation and never made a move toward God until the fearless proclamation of the Gospel aroused his mind and awoke in his soul a grim fear of the judgment. Here is a church whose members not only can but do shed copious tears during their regular services, penitent tears because of their sins and tears of joy because of the salvation of their loved ones. Here is a church that has little time for ritualism, a church into whose house the workman clad in overalls can come and worship alongside the woman in her imported silks. And finally it is a church where real unhampered expression of emotions can be indulged without hindrance.

And when we can bring our people everywhere to see the lost as Jesus saw Zaccheus and to love them enough to face with unperturbed tranquility any ridicule and persecution that may come to them because of their ardent zeal for the lost, then will the crowds everywhere be startled into gossip about our going home with sinners, and sinners like Zaccheus will be standing up to confess Him as Lord and then prove their conversions by public acknowledgment of past sins and honest avowals of the purpose to walk in newness of life!

First Draft

Rogers M. Smith, Baptist Student Union Secretary, Box 4021, University of Tennessee, Knoxville, Tenn., is anxious to get information concerning Baptist students who will attend the University next fall in order that he may write to them. So he asks that the following information be sent him promptly: 1. The student's name. 2. The student's age. 3. The home address. 4. Future school address. 5. Active in what activities in the home church (Sunday School, Training Union, etc.). 6. Offices held in church or other activities (Boy Scouts, etc.). 7. Name of college or university student plans to attend. 8. Pastor's remarks. Please give any information you think might help the Student Union Secretary feel at home on the campus. 9. Name of pastor, name of church and location. Let our readers see that Mr. Smith gets this information promptly. This is really a vital matter. Please do not overlook it.

CIRCULATING

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

A GOOD BASIS FOR BEGINNING A NEW PASTORATE

"We are happy that the Lord has brought us together as pastor and people. His leadership has been manifest in all of the changes and plans.

"You have received us most cordially and given us every assurance of your confidence and whole-hearted cooperation. For every kind word, thoughtful deed, and prayer in our behalf we are grateful. You have already won our respect and love and we believe that you will challenge us to do our best work for Him who gave his all for us.

"As we begin our labor together, we desire your prayers, your sympathetic understanding and your complete cooperation. In return we promise you our best. Our best will not be perfection for we have not attained that state yet. We shall make mistakes but you will help us to correct them by your prayers and encouragement.

"Let us fix our eyes upon Jesus and follow Him as He commands us to march onward in Bible study, personal purity, prayer, consecration, self-denial and Christian service. Let all who love Him get in step for a great crusade and conquest in His name."

The above is a letter from Dr. Ralph Moore, the new pastor of the Springfield Baptist Church, to the members of the church. This is a fine basis for the beginning of a new pastorate. From a personal acquaintance with both the pastor and church this writer predicts a very fruitful association for this new combination.

ONE HUNDRED AND FIFTIETH ANNIVERSARY

Sunday, July 6th, the Red River Baptist Church of Robertson County, located at Adams, Tennessee, observed its 150th anniversary. This is possibly the oldest Baptist church in either Middle or West Tennessee. Brother W. E. Rogers, the present pastor, had arranged a fitting celebration for the occasion. In his interesting account of the history of the church he told how the early settlers had sent more than two hundred miles for two preachers to come from North Carolina and organize the church. How that eventually the mission question arose and the church made its decision to follow the instructions in the great commission in the sending of the gospel around the world. The church has moved its location three times and is now housed in a good building in one of the best locations in its town.

Dr. J. E. Dillard taught the Sunday School lesson and preached at the morning hour after which a bountiful lunch was served to all who were present. His text was Hebrews 6:1. His subject: "Let Us Go On." In the afternoon the writer spoke to a fine crowd assembled under the trees in front of the Adams Community Club House using as a text "Look to yourselves that we lose not those things which we have wrought but that we receive a full reward." (II John 8.) The oldest member of the church could not be present. However, Brother Will Farmer was present and he has been a member of this one church 65 years.

Worshipping The Mountains

Almost everybody is busy, and to the question "What have you been doing?", the answer is, "Worshipping the mountains." And there are so many new graves made by war at this time.

No, not worshipping the mountains literally, but the bodies of ancestors, which lie buried there. No special cemeteries, but the mountains and hills in general are indiscriminately used as graveyards, the particular sites selected by necromancers—rather, dealers in real estate for "lucky spots" according to "wind-water," termed in Chinese "feng-shui".

Yes, from all sections loyal sons must go back to their villages to worship the graves of their ancestors. Then in turn those who

worship are quite worried if they have no son growing up to worship them after they are gone. Even children look forward to the time when they will have descendants to worship their departed spirits.

When all the difficulties of winning the Chinese to Jesus Christ are considered this perhaps stands uppermost. They cannot think of not worshipping the mountains or the graves of their ancestors. Of course Christian converts are taught to reverence the memory of their forbears, but not to worship them with offerings and rituals, as is the custom all over China.

While it is not a parallel case exactly, we are reminded here of the Samaritan woman who said to Jesus: "Our fathers worshipped in this mountain." Jesus said to her: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:21, 22, 23.)

Nisi Dominus Frustra

A friend of ours in Hong Kong called for us to take a drive and we went up through the beautiful mountain roads to the city reservoir and dam, said to be one of the largest of its kind in the world. Built in between the hills, it provides a reservoir of oh, how many thousand million gallons of water for the million and more people in Hong Kong. A wonderful piece of engineering it is. On a stone slab facing the pile of stone and concrete work the name of the designer is given and below it the inscription in Latin, "Nisi Dominus Frustra."

Now we do not know the religious affiliation of the one in whose brain the idea of the dam was conceived. It may be that he took all the glory for himself. The "dominus" indeed may refer to himself as the "master." Of this we are certain, the great dam could not have been built without someone to plan it. Without conferring with anyone or consulting a dictionary or lexicon we drew upon the little Latin remaining in the recesses of our brain and translated the inscription thus: "Without a master in vain." And again that was true.

Later, we did look up the expression and found a definite translation which is the Scriptural one: "Unless the Lord help, they labor in vain." And that is better. Indeed, we hope the engineer thought of the "master" as the Lord, who gave him the powers to conceive and to construct.

Then we looked about us at the hills, mighty in their grandeur. And all around us are those who say that it took a master mind to create the dam, but the hills and the dashing streams, even the great universe "just happened," not attributing to the Lord the privilege of ordering His own creation. Unless the Lord had done it, all would have been in vain.

But, on the other hand how capable is man in disrupting what God has already made, as we see in the destruction that is being wrought today. The Lord, however, can "turn man to destruction, and say: 'Return ye children of men.'" Indeed, he is saying that now, and if men do not turn we do not know what to expect.

ARTHUR R. GALLIMORE. Canton, China.

The Convention Ministers Retirement Plan is proving more and more popular with ministers of all ages throughout the Southern Baptist Convention. Why? Because (1) it provides for the preacher when he may no longer be able to provide for himself; (2) it recognizes the responsibility of the local churches and the denomination to preachers of retirement age; and (3) the cost to each participant is so small that no pastor need remain out of the plan for financial reasons.

Write me if you need further information. If you understand the plan, act today and send me your application that I may forward it to the Relief and Annuity Board, Dallas, Texas.

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

Southern Baptist Emergency Appeal for Religious Work In Camps and Communities

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

CARRY CHRIST TO OUR CAMPS

THIS APPEAL is made by the state secretaries and the Home Mission Board, working under the instructions of the Southern Baptist Convention, and was approved by the Administrative Committee. It will no doubt strike a responsive chord in the hearts of the fathers and mothers of the boys in the camps.

At the meeting in Nashville, June 10th, the following state secretaries and state representatives were present: Dr. Charles A. Jones of South Carolina, Dr. A. C. Miller for Texas, Dr. B. L. Bridges of Arkansas, Dr. James Merritt of Georgia, Dr. J. W. Dowdy for Kentucky, Dr. F. M. Barnes of Alabama, Dr. Kearnie Keegan and Rev. Frank Stagg for Louisiana, Dr. E. W. Reeder of Illinois, Dr. Sid Stesley for North Carolina, Dr. John D. Freeman of Tennessee, Mr. James R. Bryant of Virginia, Mr. Walter Goodson for Missouri, and Dr. Andrew Potter of Oklahoma. Arizona, New Mexico, Florida, and Maryland were not represented, but we had in hand surveys from these states setting out the needs.

The budget of \$300,000 was made out on actual and careful surveys. Each state secretary made the survey of the camps in his state. He gave the number of camps in his state, the number of men in the camps, and the minimum amount of money needed to meet these needs.

Where our boys are, there is our responsibility. Over five hundred thousand of them are in army and navy camps. Their religious interests should vitally concern every Baptist. To defend our land at the cost of the loss of the faith of our sons would be a tragic calamity. *We must make the emergency offering of \$300,000 on July 27.*

Our whole denomination is yoked up in this undertaking. The Home Mission Board, the State Board of Missions, the churches and the pastors working together, as they are, can meet this emergency. Lay this work on the hearts of your people. Challenge them to give liberally. We face right now no greater task than this.

LARGE ARMY CONCENTRATIONS

Below is a list of the large army concentration camps in the Southern states:

THIRD CORPS			
Ft. Belvoir, Va.	10,813	Alexandria, Va.	24,000
Camp Lee	19,000	Petersburg, Va.	28,000
FOURTH CORPS			
Camp Blanding	28,996	Starke, Fla.	1,300
Fort Benning	41,305	Columbus, Ga.	43,000
Fort Bragg	39,348	Fayetteville, N. C.	13,000
Camp Beauregard, Camp Livingston, Camp Claiborne	33,826	Alexandria, La.	23,000
Camp Croft	12,000	Spartanburg, S. C.	28,000
Camp Forrest	16,038	Tulahoma, Tenn.	4,000
Fort Jackson	33,391	Columbia, S. C.	51,000
Fort McClellan	18,636	Anniston, Ala.	22,000
Camp Polk	11,800	Leesville, La.	3,000
Camp Shelby	32,000	Hattiesburg, Miss.	18,000
Camp Stewart	14,500	Hinesville, Ga.	416
Camp Wheeler	11,200	Macon, Ga.	53,000
FIFTH CORPS			
Fort Knox	22,709	Rural Section	
SEVENTH CORPS			
Camp Jos. T. Robinson	22,386	Little Rock, Ark.	81,000
EIGHTH CORPS			
Camp Barkeley	13,331	Abilene, Texas	23,000
Fort Bliss	22,144	El Paso, Texas	100,000
Camp Dewey	17,862	Brownwood, Texas	13,000
Bruce Field, Duncan Field, Kelly Field, Randolph Field	13,506	San Antonio, Tex.	231,000
Fort Huachuca	5,366	Tombstone, Ariz.	849
Camp Hulen	10,827	Palacios, Texas	1,318
Fort Sill	19,373	Lawton, Okla.	12,000
Camp Wolters	9,160	Mineral Wells, Tex.	6,000

In addition to these 29 large camps, there are 62 smaller ones and 29 air bases, flying schools and technical schools—a total of 120 defense training areas in the South with approximately 750,000 men in training.

A DESCRIPTION OF NEED

By E. GODBOLD, General Superintendent,
Missouri Baptist General Association.

(EDITOR'S NOTE: Dr. Godbold here describes spiritual needs in one camp and in the community adjacent to that camp in Missouri. The needs he describes can be multiplied by the seventy-five or more camps scattered throughout the territory of the Southern Baptist Convention.)

The big problem in Missouri is Fort Leonard Wood at Waynesville in Pulaski County, where our government is in the progress of spending \$37,000,000 in the erection of the buildings and equipment for headquarters for the Seventh Army Corps of our national forces.

The result is that the government has built a city the size of Springfield, Missouri, in that territory where there were only two or three small towns or villages and the usual rural community found in the hills of the Missouri Ozarks.

The estimate now is that there will be not less than 40,000 regulars, making a total of between 70,000 and 80,000 soldiers when they are all in the Fort.

The government estimates that there will be for every ten soldiers seven civilians who will move into that section.

This means that the 30,000 or 40,000 civilians who come along with the soldiers and make up their part of the 100,000 new population in that district must be looked after spiritually by our missionary forces.

The little town of Waynesville that had about 1,000 people six or eight months ago now has approximately 5,000, and the government is telling the city fathers and others interested that plans must be made for 15,000 population in and near Waynesville.

The towns of Dixon, Crocker, and Richland in Pulaski, along with Waynesville, have full-time churches, that is, have full-time church services, but their equipment in buildings and working force is not adequate.

Rolla in Phelps County is perhaps the most immediately needy situation we are facing now so far as our Baptist work is concerned. The building which that congregation has is wholly inadequate and they have not been able to make definite plans for enlargement.

Their working force in the Baptist church is just as inadequate as is their building. Rolla must have some help from some source. Pastor J. W. Jeffries is deeply burdened with the situation. The town had a population of 5,000 last year. It is practically doubled now and will perhaps go larger. The officers' families at Fort Leonard Wood will have their residences, a great many of them, at Rolla and at Lebanon in Laclede County.

We have a full-time missionary in a group of three counties including Phelps County, Brother A. T. Wilkinson, and he is doing especially good work but his hands must be strengthened.

We must have some man employed by our denomination who will be some sort of a go-between so far as Fort Leonard Wood is concerned, that is, a go-between for the Baptist forces outside the Fort and contiguous territory and the chaplains and other workers inside the Fort. It may not be best to call this man a camp pastor, but we need someone to do this work who will correlate the help to be given for services in the chapels inside the Fort.

We have a permanent committee made up of two members from each district association board in that territory which meets monthly to plan for promoting our Baptist work in that territory. This committee has been meeting monthly since the construction work for Fort Leonard Wood began six months ago. These four district associations—Pulaski, Phelps, Laclede and Texas—are on the job through this committee and are going to do the very best they can, as they see it, to carry their part of the load. Our denomination through our State Board and our Home Board must give them some help.

A Digest of Religious Thought

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

Is Liquor In Class With Prostitution?

Western Recorder

course we are bound and harassed by discriminatory legislation. . . Of course, legislators are afraid to say anything in our favor and most publications refuse to come to our defense. . . But in the last analysis . . . it is our fault, first and last. . . We have tacitly agreed that we are a tainted industry because we are not permitted within certain areas of churches and school-houses. We have never hit back at our tormentors because we have given unspoken agreement to their attacks. We have never shown these legislators these publications, our teeth. They have never been given any reason to think that we, too, can fight back. . . If it's true that we are in a class with prostitution, if it's true that we are a menace to the nation's defense, if it's true that we are a danger to the youth of the nation, if we are all that these restrictive regulations imply we are, and the Drys brazenly say we are, then it's time for us to get out. . .

(The liquor business, like every other institution in the world, must be judged by its finished products. The finished product of prostitution is an individual without morals, character or reputation, and a menace to society. The finished product of the liquor business is a weak, degraded drunkard, who is unfit for membership in home or society, or citizenship in the nation. The drunkard and the prostitute! They belong together! and the two evil forces which created them must be classified together. Say what you will Mr. Liquor Man, but the world is going to keep on judging you by your finished products.—C.W.P.)

The Doings of The Righteous

Alabama Baptist

the righteous been doing?" It is obvious that the righteous are the ones who have built the foundations of our present-day civilization. It is equally true that if the righteous are genuinely righteous, they are the ones who can best preserve and defend those foundations. If these two things be true, then the logic is inexorable, namely, the righteous must take the responsibility if the foundations are destroyed.

What, therefore, have the righteous been doing or failing to do in large areas of the world that the foundations are now being destroyed? What have the righteous in England, in France, in the other disunited countries of Europe been doing that conditions today all over Europe are so deplorable? There are alibis a-plenty. What is the real answer? What have we been doing in this country? Are the foundations in America in danger of crumbling, too? Have we lost our sense of missions and our standard of values? Have we been taking life as if it were only a pleasant walk down a gay promenade? And now, today, are we more interested in saving our own skins than we are in building foundations that the gates of hell cannot prevail against? If the foundations be destroyed, what have the righteous been doing?

(Too many of the righteous have been doing nothing—absolutely nothing—while the termites of communism and humanism have been undermining the foundations of Christian civilization, and the sad part is, we are still doing nothing.—C.W.P.)

The Beverage Retailer Weekly editor is so worked up about the Sheppard Bill, that he cries out in what might almost be described as a paroxysm of illy-concealed fear: It is about time we took stock of ourselves and our positions. . . Of

Overdoing Individualism

The Watchman-Examiner

Dr. Elmer G. Homrighausen, of the Princeton School of Theology, states that Christianity "is a corporate thing" and that individualistic tendencies threaten the continuance of the Christian church. He says, "One of the reasons Protestant churches are empty Sunday mornings is because people are told the only thing that matters is the individual's relation with God without due concern for the church itself and the welfare of others." What churches Dr. Homrighausen had in mind we do not know. But, is it not a fact that there is a sad decline in Christian responsibility for the corporate welfare of the church as a whole and for the corporate church locally? Have we done all we might to develop the sense of corporate church responsibility in Christian people? Is not this a tragically neglected truth?

(Without doubt Christianity is primarily a matter between the individual and God. But without doubt, Christianity is not exclusively an individual matter. The very existence of the church, which Jesus authorized, is evidence that He recognized the corporate as well as the individual aspect of this religion.—C.W.P.)

The Price of Peace

Biblical Recorder

The first installment of the price of peace is the surrender of a portion of one's individual freedom, as he makes common cause for the domestic tranquility, the common defense, or the general welfare. There has always been debate as to how much of one's freedom must thus be yielded up, but it has always been conceded that the surrender of a certain portion is necessary. This is the meaning of liberty as contrasted with freedom. After a century and a half of liberty, mighty nations are denying its value. They declare that the state is supreme, the individual nothing—and that there are no rights of man which may not be taken away by the state whenever it chooses.

There is no peace, from our standpoint, where there is no liberty. The price of that sort of peace has often been paid and is familiar—it is stated fully in one word, "slavery," the initial stage of which is suppression by force. It is our American task to secure peace with liberty and its blessings to ourselves and our posterity.

Nazi Baptismal Rights

Prisme Missions

We are informed by a press dispatch that Nazi Germany has instituted a pagan ceremony for their semi-pagan cult, the German faith. What appears to be the first Nazi infant baptism was solemnized in Kilditz in a mystical ceremony, accompanied by many of the Nazi trappings. Martha Alki Hippold, an infant in arms, was received into the "chain of her ancestors" and given the admonition, "Guard your blood so that the generations of kin a thousand years after you will be thankful to you—for God is only in pure blood."

(This cult makes German blood a god, Adolph Hitler his prophet, the German people the aristocracy, and the rest of the human race slaves to serve them. This is the godless fanaticism which threatens to rule the world.—C.W.P.)

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR JULY 27, 1941

The Holy Spirit Inspires New Testament Letters

LESSON TEXT and Printed Text: Galatians 1:11-12; Thessalonians 2:13; II Timothy 3:14-17; II Peter 3:14-16; Jude 3.

GOLDEN TEXT: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16.)

AMONG THE MANY TRIBUTES that have been given to the Bible's greatness, we select the following: Thomas Jefferson said, "I have always said and will always say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands." Goethe said, "It is a belief in the Bible which has served me as the guide of my moral and literary life." Matthew Arnold said, "To the Bible men will return because they cannot do without it." Huxley said, "I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the utterly chaotic state of opinion on these matters without the use of the Bible." These but echo the sentiment of the Psalmist who said, "Thy testimonies are wonderful" (Psalms 119:129).

I. THE GOSPEL IS A REVELATION FROM GOD. (Gal. 1:11-12.)

In these verses Paul specifically states this truth. In another writing he elaborates this thought to which the reader should turn for detailed study in this connection (I Corinthians 1:17-31). The vital meaning and content of the Gospel comes to each one who is saved by faith and trust in Christ of the Gospel by means of revelation rather than by any other process. It is not the result of reasoning or of scientific observation or of anything else that is dependent upon the cleverness or ingenuity of the human brain. It did not originate in some laboratory or in some library. It had its origin in the mind and heart of God. This may have been in the thinking of Jesus when He said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17). It is concerning what this Gospel is, as well as how he had received it, that Paul writes in still another place. "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen . . ." (I Corinthians 15:3b-5a). These clear words remind us what we have in mind when we speak of the Gospel. And this is important.

II. THE BIBLE IS GOD'S WORD, NOT MAN'S. (I Thess. 2:13.)

A person's word is tremendously significant. It is the expression of the person. It is a projection of the person. It represents the person. Jesus Christ is the perfect and complete expression (logos) of God. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "God . . . hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2). But it is in the Bible that we find the truth about that Word and that Son. Jesus Christ, our Lord, is the key that unlocks that treasure-house we call the Bible. It is no wonder, then, that He said, "Search the scriptures; for in them ye think ye have eternal life:

and they are they which testify of me" (John 5:39). We are to study the Bible, remembering that it is unique and different from all other books. We are to study it diligently and with utmost reverence, letting it speak to us God's own message. We are to read it with an open mind.

III. THE SCRIPTURES ARE INSPIRED, THEREFORE PROFITABLE. (II Tim. 3:14-17.)

They are "God-in-breathed" and thus have life within them. The expression reminds us of what happened when God, with the first man, "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7b). If we keep this idea foremost in our thinking about inspiration we shall come very near the truth as to how God actually inspired them. They are profitable, first, for doctrine (ASV teaching). Here is our library, sixty-six volumes, of history and law and prophecy and gospels and letters. What a marvelous treasure! They are profitable, second, for reproof. We are always safe when we reprove people with the language of God's Word. This takes such reproof out of the personal and the spiteful. If they will not hear God, they will not hear us. They are profitable, third, for correction. Because they set up high standards of life and conduct, they pull us upward. People who read the Bible with open minds and hearts live cleaner and higher than they would otherwise. They are profitable, fourth, for instruction in righteousness. The word right is derived from the word rule. Righteousness is living according to God's rule, found in His Word. That Word leads us to Christ who makes it possible to fulfill God's demands of us in righteousness.

IV. THE WRITINGS, WHEN ABSORBED, MAKE US WISE. (II Pet. 3:14-16.)

"Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than my teachers: for thy testimonies are my meditation." (Ps. 119:98, 99). The wisest people on the face of the earth today are those who have most completely absorbed the spirit as well as the letter of God's Word. To know its teachings is to possess insight and discernment. To be permeated with its spirit is to be able to read God's thoughts after Him, and this is wisdom sure enough.

V. THE FAITH, DELIVERED TO US, IS TO BE CONTENDED FOR EARNESTLY. (Jude 3.)

We sing that great song, "Faith of Our Fathers," and recall the great cost with which that faith has been given to us. It involves the blood of the martyrs, the sufferings of the saints and the sacrifices of the soldiers of the Cross. We think of the dungeon, the fire and the sword. Our heritage of faith, even with regard to the human contribution, is beyond our limited comprehension. How shall we contend earnestly for that faith? Let a line of that song suggest for us the answer. "Faith of our fathers, we will love both friend and foe in all our strife: and preach thee, too, as love knows how, by kindly words and virtuous life." This method of contending for the faith is open to all of us and at all times and under all circumstances. If our enemies overwhelm us, we can still thus contend for the faith. If our friends misunderstand us, we can still thus contend for the faith. Who can withstand the contending for a faith by kind words and virtuous living?

-- Book Reviews --

PROPHETIC PATRIOTISM, by Carter Helm Jones, Baptist S. S. Board. \$1.00.

How glad I am to make review of this book! When I was just a lad my father was in Knoxville for a week attending court. One night the author of this book, who had been pastor of the First Baptist church there, and had gone to Louisville to be pastor of what is now Fourth Ave. church, had returned for a lecture. My father, always looking out for the best in everything, went to hear him, and when he returned told my mother and the children all about it, even to the introduction of the speaker by R. R. Acree the then pastor in Knoxville. "He is such a wonderful word painter" was part of the description. That same thing is true of the 12 discourses in this book. They are really prose poems. In them the truth is beautifully told. The author has had continuous ministry of 57 years in such cities as Lynchburg, Oklahoma City, Seattle, Philadelphia, Atlanta, New Orleans, Murfreesboro, Tenn., and now at historic Williamsburg, Va. This book, no doubt, will have, as it ought to have, a wide reading.—J. R. CHILES.

GROWING LOVELY GROWING OLD, by Mrs. Douglas Scarborough McDaniel, Broadman Press, \$1.00.

All would like to live long but few would be old is the common attitude about old age. The author quotes: "Old age begins the very day one ceases to impinge hopefully on the future." In old age people have a tendency to live in the past; how blessed are those who have a past of precious memories! Along with vocations every one should have an avocation, and when the main work of life has to be given up, the avocation is a source of blessing. Aged people are to keep busy at something. Slave traders used to say: "Keep your slaves so busy that they don't have time to pity themselves for that is the worst thing that could happen to a slave. This is equally applicable to the old whose hands often seem so empty and to whom self-pity is the greatest foe." Old people can turn to reading, writing, listening at the radio, calling friends over the telephone and giving them a message of cheer, and using the mails to bring comfort to the bereaved and to urge the lost to come to Christ. The best suggestion of all is what many need to practice in earlier life also: "the pleasure of staying at home. This art will help solidify family life, stabilize our thinking, and develop self-sufficiency and serenity." It is a good book of 17 chapters, 109 pages. The reviewer was surprised however to find it a commendation of the movies.—J.R.C.

CHRIST IS GOD, by Archibald Rutledge, Fleming H. Revell Co., price 75c.

The author of this book was formerly a teacher for thirty years in classical schools, now retired to a Southern plantation, the author of some wonderful books. This is a good one. It comes from the warm heart and brilliant mind of a layman. He has carefully read the Bible and gives his own interpretation of what he has found. "There are three possible explanations. One is that the twelve apostles simply lied or were afflicted with day dreams. One is that the early church fathers changed the Scriptures to suit their purpose. The only other explanation is that Christ was Deity. In this instance, both reason and scholarship are compelled to reject both of the first and second solutions. No solution remains but the third and last." "Certainly it is much more difficult to doubt than to believe." "All the really great people I have known have been humble of spirit; they have recognized that mystery is all about us, and they have been believers."—J.R.C.

Dear Boys and Girls:

After luncheon Sunday, I asked my friend to take a walk with me through the hospital.

On the first floor we passed by the room where the emergency calls are taken. The night I stood in that very spot and watched some dirty, bloody men in what had been overalls, being wheeled in from an ambulance, loomed up before me vividly. I saw them limp and unconscious. I saw the wife and baby of one of the men, and relatives of the other men. I got the smell of the wounded farmers and their whiskey. I could not help wondering if those men, and if the men and women who are brought in there from time to time from wrecks and shootings and fights, are not the grown-up boys and girls who deliberately, day after day, disobeyed their parents' instructions and did exactly the opposite of what their parents believed best for them. That experience makes me realize that to walk a road leading away from God is to travel straight toward ruin.

A little while later, we were standing on the third floor looking through a glass wall at the new little babies. It was fun to stand there and plan the fate of the little fellows. But the realization that each would have to decide for himself his own fate made me sad, because then, along with the good I had been planning, I saw people like I had seen come in from the wrecks.

All over our country there are little fellows like these beckoning to us to keep them from living the wrong kind of life. In times like these they will grow up and their feet will falter. The earth's surface is slippery. We will have to love them and try to keep them from faltering. But some of them will falter. We will have to follow them to bring them back. We will have to follow some bypaths off the main highway and visit lonely spots. And some of our deeds will be unheroic. A lot depends on us. WE must not falter.

Your friend,

Aunt Polly

Bible Study

Proverbs 18:9: *He also that is slack in his work is brother to him that is a destroyer.* (Revised version.)

JOHNNIE took his stool and placed it close to his grandmother's chair, resting an elbow on her lap.

"Grandmother," he said, "I've just finished my daily Bible reading and I found a verse I don't understand. I wish you'd explain it to me."

"Read it to me, Sonny. I'll do the best I can." Grandmother was ready as always to help.

Johnnie had never had her to fail him, so he opened the Bible and read, "He also that is slack in his work is brother to him that is a destroyer." Johnnie paused, then commented, "I don't see how being slack in his work can make a person so close to being a destroyer, do you?"

"Well—let's see, son," Grandmother thought a moment, then, "It may be if I told you a story it might help."

That was exactly what Johnnie had hoped and he settled himself contentedly not for an explanation only, but for a story as well.

"Not long ago," began Grandmother, "your father, you remember, had the contract for the handsome new school building at Elliott. It was necessary for him to stay there while the work was going on. He boarded in the home of a Mrs. Barry. Mrs. Barry's daughter and son-in-law were also living in the home. He soon found that this son-in-law, Joe Jackson, was not working and had not held a regular job for some time. The daughter, a gentle, lovely young woman, was in bad health and for months the doctors had considered her condition serious. Mrs. Barry was trying in every way she could to make a living for the family though it was evident that she was having a hard time.



Send All Letters To

AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Not many days after your father went there when he was alone at the table and Mrs. Barry was serving him, she asked him if there might not be some work on the school building that Joe could do. Joe, she said, was a good carpenter, wanted and needed work, but there didn't seem to be anything around there that he could do. Because your father felt kindly toward Mrs. Barry and he really wanted to help her and he had found Joe a likable fellow, he told her to have Joe report to the foreman the next morning at 7 o'clock. In the meantime he himself would speak to the foreman.

Joe did report the next morning, but it was 7:15 instead of 7 o'clock. He answered all the foreman's questions with assurance and was positive that he was qualified to do any of the carpentry work. The foreman planned to let him begin by making scaffolds to be used by the brick masons, and in order that there be no possibility of any mistake, he showed Joe carefully and in detail just how he wanted them built. He pointed out the lumber, the size nails, and the kinds of supports necessary. Joe lighted a cigarette while he watched and listened and answered glibly, "Yes, sir, I see. I'll fix it like you say."

Your father paid very little attention to Joe the rest of the day. The next day it was necessary for him to inspect some of the brick work and compare it with the blueprint. He climbed upon the ten-foot scaffold and was examining the work when the scaffold collapsed and your father fell to the ground. You remember the rest of the story; your father's broken leg and painful bruises. You remember the weeks he stayed in the hospital and the months that it took before he was well again, and you know now that it was Joe Jackson's carelessly, slovenly made scaffold that was responsible for the accident." Grandmother was through with her story.

"And I see, too," said Johnnie, "how Joe was really pretty close to being a destroyer. I'd say he was one and it was just because he was slack in his work. I believe I'll go tighten those lugs on the car that father told me to see about. Thank you, Grandmother." And Johnnie was off.—*The Baptist Record.*

Thinking of God

By ELIZABETH MCE. SHIELDS

SOME thoughts for your quiet time with God.
PUTTING OFF DUTIES

Many years ago, when I was a little girl just learning to write, I had to copy over and over again a sentence in my copy-book. It contained a strange word which I had difficulty in understanding. This is the sentence:

"Procrastination is the thief of time."

Somebody evidently explained to me that "procrastination" means "putting things off," and that

by putting things off, a boy or girl or man or woman uses all the day or all of many days until the time goes as if someone had stolen the hours.

I do not believe I should ask the boys and girls I know to use this big word "procrastination." Instead I shall remind you of a motto that many have found helpful. It is:

"Do it now!"

A Story You Will Enjoy

AN ANGEL OF WORK¹

An angel passed over the earth one morning and met a little child in a sunny field.

"Little one," said he, "do you love the Master?"

The child looked up with bright eyes and said, "Yes, I am one of his little lambs."

"Then," said the angel, "there is work for you to do. Go and do it."

"Yes, I will do it after a while," said the child. "It's only morning now; the day will be long, and I love to play."

And the child ran away after the butterflies and flowers. The angel, on his way, murmured, "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning, and passing near the school, found the boy locked out, too late for school.

"My boy," said he, "The day is passing, the night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun is shining so brightly I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening when he overtook an old man, leaning on his staff. Slowly he plodded down the hill.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night has come," said the old man; "and my work is not yet begun; the day seemed long but now it is all gone."

My Prayer

Dear heavenly Father, I sometimes put off doing the things that I should. I think there is going to be time later. But often the right time does not seem to come. Help me to be prompt in my study and in doing my share of the many other duties of my home and school. I pray, in the name of Jesus. Amen.

Bible Reading

In John 9:4 we read, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."—*Junior World.*

¹Source unknown.

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

Alder Branch

The Alder Branch Baptist Church recently conducted a most successful training school. Miss Gertrude Atchley, Mrs. Ruth Rutledge and Mr. Henry C. Rogers were the teachers. Around two hundred were reached during the week. Miss Nelle Elder is the very efficient director and Rev. F. M. Dowell is the beloved pastor.

Summer Workers Report

MRS. A. B. CLARK

"I have just closed a week's work in McNairy Association. I visited 20 churches and taught 3 courses on missions for the Training Union. I also held 26 conferences."

MISS CAROLINE CROSS

"The week I have just spent in Providence Association has been a great blessing to me. I have taught 3 mission courses with 62 enrolled in the classes. Truly the Lord is blessing us in this work."

MISS BILLIE GEE

"Over here in Polk Association the work is progressing. I have already talked to 3 people about their souls' salvation. 'Taking Christ Seriously' has been taught in one church with 45 people enrolled."

MR. HERBERT C. JACKSON

"My first week here in Hiawsee Association has been glorious; taught the mission course in one church with 36 finishing the course. Also I have visited 10 of the churches in Hiawsee Association."

MR. GEORGE JENNINGS

"Riverside Association is quite interested in the Training Union mission courses. I have taught it to a group of 44 and had the joy of talking to 6 people about accepting Christ."

MR. EDWIN OLDHAM

"Greetings from Dyer Association. I have just organized a new union and taught 'Taking Christ Seriously' to a group of 36."

MISS LELA MAUD RICE

"The West Union Association enjoyed the mission course as promoted by our Training Union Department. This is evidenced by 50 enrolling for the course. A splendid mission spirit is in this association."

MISS EDITH STOKELY

"I have enjoyed the excellent spirit in Nola-chucky Association; have already taught one course using the mission book 'Taking Christ Seriously'."

MISS MATTIE LOU WRIGHT

"The work in Bledsoe Association goes on. We have just promoted one week of mission study courses and plan for others."

MISS MARTINE CHAFFIN

"Beech River Association is making rapid progress in the plans for the mission study course; have already taught 3 classes with 38 people enrolled."

MISS FRANCES SHARP

"I have helped in Wilson Association this past week an dtaught 'Taking Christ Seriously'. The people have been so anxious to learn."

MR. LESLIE BAUMGARTNER

"Because my date had to be shifted I worked in Wilson Association last week and taught a class of 24 the mission book."

MR. DOYLE J. BAIRD

"Thirteen of the 14 enrolled in the mission class in Wilson Association last week completed the course. We were so grateful for this response."

Next Week

Next week the Ridgecrest Training Union Conference will be in session. Over 350 Tennesseans are in attendance there. Won't you be much in prayer for this week?

Speedway Terrace—Memphis

The Speedway Terrace Baptist Training Union in Memphis has prepared an Honor Roll of their boys who are away in camp. On this honor roll is the picture of each boy who is away in camp. We think this is an excellent idea. Why not use it?

Ten Reasons for a Family Altar

It will sweeten home life and enrich home relationship as nothing else can do.

It will resolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending Presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the Sunday school, and other church agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for his mercy and blessing.—Selected.

A Correction

Recently on this page the North Central Regional Training Union Convention was announced to be held at Smithville. The meeting place has been changed to Powells Chapel Church, Murfreesboro, Tennessee. The date is August 28.

Tennessee Holds Second Place for June

In June, Tennessee again secures second place in study course awards. Here is the record:

Texas	3,589
Tennessee	1,951
Georgia	1,584
North Carolina	1,331
Alabama	1,180
Kentucky	1,016
Mississippi	917
South Carolina	894
Missouri	889
Virginia	836
Oklahoma	694
Florida	653
Louisiana	622
Arkansas	593
Illinois	142
District of Columbia	121
New Mexico	121
Maryland	27
Arizona	1

In next week's issue we will show awards by associations.

New Unions Organized in June

Below we submit the number of unions in each department organized in Tennessee during the month of June.

Story Hours	2
Junior Unions	7
Intermediate Unions	8
Young People's Unions	10
Adult Unions	11

Each year in the United States there are more than a thousand church fires, causing losses of more than \$5,000,000. In the face of these staggering figures, isn't it unwise not to have your church protected?

Southern Mutual Church Insurance Co.
COLUMBIA, S. C.

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Because we're so confident of its superiority that we'll gladly put a new Royal in your office on free trial. No high pressure. We'll let the machine supply that! Just call us.



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BAPTIST AND REFLECTOR

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

WANTED

... Hundreds of volunteer workers to serve as principal of Vacation Bible School in churches that need help. Will you be a volunteer? Please send us your name and address.

Vacation Bible Schools Reported in June, 1941

Church	Principal	Enrollment	Average Attendance	Conversions	Class
Beech River Association— Rock Hill	Mrs. C. M. Baker	43	30	0	—
Beulah Association— Troy	Mrs. A. B. Clark	54	46	0	—
Big Emory Association— Wartburg	Mrs. J. A. Honeycutt	61	51	0	—
Big Hatchie Association— Brownsville	Mrs. L. A. Stephens	143	99	0	D
Campbell Association— Block	Miss Ruth Womack	55	51	0	D
Fork Mountain	Rev. G. L. Ridenour	50	47	5	D
Morning Star	Mrs. G. L. Ridenour	34	30	0	D
Carroll Association— Camden	Mrs. H. A. Bickers	140	87	0	B
Pilot Knob	Clarice Thomason	18	14	0	—
Eva	Juanice Hollingsworth	28	24	0	E
Huntingdon	Mrs. B. O. Booth	55	39	0	—
Chilhowee Association— First, Maryville	Miss Elizabeth Bryan	248	160	0	CC
Clinton Association— Lake City, First	Rev. M. K. Cobble	132	95	15	BB
Clinton, First	Rev. H. L. Smith	177	147	18	—
Bethel	Miss Lillian Cole	78	68	0	—
Concord Association— Murfreesboro, First	Miss Mary Hall	170	136	8	AA
Cumberland Association— Mt. Pisgah (Col.)	Mrs. Olie Potter	11	9	0	E
Pleasant View	Mrs. Olie Potter	45	36	0	C
Spring Creek	Rev. H. A. Hamby	44	35	0	—
Arlington Mission	Mrs. Opal Thompson	32	24	3	E
Little Hopewell	Rev. T. A. Pursell	30	19	0	—
Cumberland Gap Association— Little Mulberry	Mrs. Robert S. Hickey	32	24	0	C
New Salem	Mrs. Robert S. Hickey	27	24	0	D
Rob Camp	Mr. H. C. Brooks	26	23	0	—
Duck River Association— Shelbyville Mills	Rev. W. S. Bates	38	32	0	—
Coalmont	Rev. Merrill Aldridge	34	25	0	—
Altamont	Rev. Joe Wells	62	44	0	E
Tracy City	Rev. Merrill Aldridge	32	27	0	E
Cornersville	Rev. Fred Tarpley	25	21	0	E
Dyer County Association— Dyersburg, First	Rev. A. M. Vollmer	287	176	15	AA
Bogota	Miss Virginia Derryberry	37	28	0	E
Fairview Mission	Miss Virginia Derryberry	34	28	0	E
Barbwire Mission	Miss Virginia Derryberry	22	44	0	D
East Tennessee Association— Pleasant Grove	Rev. Haven Lowe	42	34	0	D
Newport, First	Rev. J. P. Allen	149	138	0	—
Efayette Association— Williston	Rev. Winfred Moore	70	50	0	D
Gibson County Association— Humboldt, First	Mrs. S. R. Woodson	147	107	5	DD
Laneview, Kenton	Miss Florene Derryberry	29	23	0	C
Kenton	Miss Florene Derryberry	74	57	0	A
Grainger Association— Mouth of Richland	Mrs. Lucy Shipe	64	49	0	C
Punchoon Camp	Mrs. D. S. Hamilton	30	21	0	E
Buffalo	Rev. J. C. Franklin	35	25	0	—
Hardeman Association— Bolvivar, First	Miss Mary Anderson	150	117	5	—
Saulsburry	Rev. McKnight Fite	84	77	0	D
Hwassee Association— Shiloh	Mr. Madison Scott	34	28	0	E
Point Rock	Mr. Madison Scott	30	21	0	E
Salem	Mr. Madison Scott	57	50	0	E
Pleasant Hill	Miss Ruby Wagner	47	38	1	—
Holston Association— Greeneville	Mr. M. H. Carder	124	97	0	AA
Jonesboro	Rev. Joe Strother	63	48	0	C
Calvary, Kingsport	Mrs. R. Felix	184	142	5	—
Buffalo Ridge	Mrs. Freeman Wright	44	53	0	C
New Lebanon	Miss Una McNeese	35	26	0	B
Holston Valley Association— Rogersville	Rev. John R. Chiles	45	34	0	—
Jefferson County Association— Pleasant Grove	Mr. Ernest Neal	62	51	0	—
Dumplin	Mr. Primitivo Delgado	65	48	0	—
Judson Association— Sylvia	Rev. Fern A. Miller	17	14	0	E
Knox County Association— Sevier Heights	Rev. Roy W. Hinchey	103	84	0	C
Mascot	Rev. James A. Clark	96	82	6	C
Inskip	Rev. A. C. Hutson	77	62	0	—
Marble City	Rev. C. P. Jones	93	83	0	B
Lincoln Park	Rev. David N. Livingstone	149	112	0	—
Lawrence County Association— Lawrenceburg, 1st	Mrs. W. E. Davis	93	78	0	B
Summertown	Mr. Clyde Cobb	31	24	0	C
Lexona	Mr. Clyde Cobb	31	26	0	—
Liberty Grove	Mr. Clyde Cobb	40	33	0	C
McMinn Association— Niota	Rev. C. W. Gosnel	94	72	2	B
McNairy Association— Gravel Hill	Miss Lorene Holland	85	66	0	D
Madison Association— Mitchell's Chapel	Miss Elizabeth Campbell	30	24	0	—
Henderson, First	Mr. O. T. Baker	69	57	0	—
Pleasant Plains	Mrs. W. C. Allen	81	70	0	B
Royal Street	Mrs. Clifton Johnson	116	85	0	AA
West Jackson	Rev. Cal Guy	339	272	1	C
Mercer	Mrs. G. W. Pentecost	43	36	0	—
Cave Springs	Miss Elizabeth Campbell	23	20	0	—
Mauzy County Association— Columbia, First	Miss Alma Read	93	68	2	A
Wrigley	Rev. Fern A. Miller	59	53	0	D

Church	Principal	Enrollment	Average Attendance	Conversions	Class
Midland Association— Clear Springs	Mrs. Robert S. Hickey	36	30	0	—
Fairview	Mrs. Hazel Hensley	55	42	0	C
Nashville Association— Donelson	Rev. Guard Green	144	116	11	BB
Woody Barton	—	—	—	—	—
Goodwill Center	Mrs. Vernon Webster	169	111	20	—
Edgefield	Mrs. W. H. Barton	170	121	0	B
Union Hill	Mrs. C. Homer Robinson	80	52	0	E
Union Hill	Springhill Mission	15	10	3	E
Immanuel Mission	Miss Lillian Majors	127	113	0	—
New River Association— Oneda	Rev. C. D. O'Neil	105	93	0	CC
Nolachucky Association— Mooreburg	Rev. Eugene Roberts	47	33	0	B
Phillippi	Rev. Roy Newman	14	12	0	E
Whitesburg	Rev. Willis R. Allen	57	47	0	—
Brown Springs	Rev. Willis R. Allen	45	38	5	—
Northern Association— Cedar Ford	Mrs. Robert S. Hickey	56	47	0	B
Milan	Mrs. Hazel Hensley	40	35	0	D
Maynardsville	Mrs. Robert S. Hickey	54	42	0	B
Ocoee Association— White Oak	Rev. W. C. Horlde	95	85	0	D
W. Tabor	Miss Ruth Amos	25	19	0	—
Central	Rev. Ralph Norton	107	81	8	B
Goodwill Center	Miss Willie Mae McLellan	227	220	46	AA
Union Fork	Rev. J. C. Williamson	39	27	4	—
Alton Park	Mrs. H. L. Ramsey	157	115	0	—
Highland Park	Mrs. L. D. Falk	154	103	10	BB
Oakwood	Rev. W. P. Everson	83	73	0	—
Silverdale	Mrs. Addie Walker	74	68	0	C
Brainerd	Mrs. J. R. Minter	143	118	0	BB
Apison	Mrs. Robie Hullander	59	48	0	—
Polk County Association— Mine City	Mr. Sanford E. Swann	123	96	0	AA
Providence Association— Midway	Miss Jean Frazier	41	32	0	D
Old Ballards Chapel	Miss Nellie Johnson	26	25	0	B
Jones-Chapel	Miss Frances Harvey	17	14	0	E
Mt. Pleasant	Miss Frances Harvey	24	22	0	C
Shady Grove	Miss Frances Harvey	12	11	0	E
Riverside Association— Livingston (Col.)	Rev. J. W. Maynard	22	12	0	E
Indian Springs	Miss Marie Spear	15	14	7	C
Celina	Mrs. Louisa Carroll	49	23	4	D
Proctor Creek	Rev. J. A. Wood	17	14	0	C
Robertson County Association— Orlinda	Rev. T. C. Meador	87	55	0	C
Jamestown (Col.)	Rev. T. C. Meador	45	35	0	E
Lebanon	Rev. W. P. Davis	101	74	11	—
Pleasant Valley	Rev. T. C. Meador	19	14	0	—
Salcm Association— Sycamore	Mr. Oscar Lumpkin	55	48	0	E
Sequatchie Valley Association— Sequatchie	Mrs. E. O. Cottrell	48	34	2	AA
Shelby County Association— Merton Avenue	Mrs. W. E. McMillan	146	106	0	A
Arlington	Mr. Malcolm Burk	45	28	3	—
Malcomb Avenue	Rev. M. A. Younger	123	111	2	B
Highland Heights	Mrs. George Bay	343	307	1	BB
Millington	Rev. Barney L. Flowers	104	71	5	C
Stewart Association— Nevil's Creek	Mrs. Opal Thompson	54	43	0	D
Mint Spring	Miss Dortha Sills	14	11	0	—
Crockett's Creek	Rev. John W. Outland	37	27	0	—
Model	Rev. John W. Outland	45	31	—	—
Big Rock	Miss Eva Martin	32	18	0	E
Bear Springs	Mrs. Opal Thompson	35	31	3	—
Dover (Col.)	Mrs. Opal Thompson	35	35	0	—
Stone Association— Monterey	Rev. F. M. Dowell, Jr.	161	124	12	B
Woodcliff	Miss Marie Spear	37	30	0	D
Sand Springs	Miss Louise Dixon	27	24	0	—
Cane Creek	Miss Bessie Gentry	34	29	0	—
Sweetwater Association— Popular Bluff	Miss Bettie Bates	18	13	0	—
Madisonville, First	Rev. Hobert Ford	178	117	14	BB
Mt. Vernon	Miss Bettie Bates	17	12	0	—
Tennessee Valley Association— Bogles Chapel	John A. Porter	36	34	0	—
High Point	Miss Ruby Wagner	21	15	0	—
Wolf Creek	Miss Ruby Wagner	35	29	4	—
Union Association— Sparra	Rev. Oscar Nelson	114	71	12	—
Greenwood	Mr. Oscar Lumpkin	52	45	0	C
Waruga Association— Hampton	Miss Alma Quinn	76	52	0	BB
Siam, Elizabethton	Rev. H. C. Hopkins	218	173	0	AA
Roan Mountain	Miss Martha Allen	83	66	11	C
East Side	Mrs. Ruth Franklin	132	92	0	D
Weakley Association— Gleason	Miss Angonette Bradley	57	42	0	—
Jolly Springs	Miss Clarice Thomason	41	33	0	E
Palmer'sville	Miss Martha Brance	52	43	0	C
New Hope	Miss Clarice Thomason	23	15	0	E
Western District Association— Cottage Grove	Mrs. Robert S. Newman, Jr.	19	18	0	—
West Union Association— Bethlehem	Mr. E. A. Dougherty	69	52	0	—
William Carey Association— Fayetteville	Rev. E. L. Smothers	130	92	0	B
Concord	Miss Doris Smith	34	24	0	E
Wilson County Association— Mt. Juliet	Miss Kathleen Sullivan	84	58	0	—
Totals	Schools	157	11,468	8,878	286
Previous Totals	Schools	93	5,540	4,441	89
Grand Totals	Schools	250	17,008	13,319	275

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

A Debtless Denomination

O hark ye, Southern Baptists,
And heed our rally cry.
Oh lift your hearts' devotion
To God who reigns on high.
Be this our inspiration,
The goal for which we strive—
"Debtless denomination
By 1945."

Oh come, ye loyal Baptists
And heed God's loving voice,
Through sacrificial giving
Make Heaven and earth rejoice.
May all, as loyal stewards,
Be faithful found and true.
Bring tithes into His storehouse
And bring our offerings, too.

Remember, all ye people,
The debt of love we owe
To Him who died to save us
Because He loved us so.
Let's pay the debt we owe Him
Our gratitude to prove,
That all the world may know Him,
And share His saving love.

Come join our happy chorus
As hopefully we sing.
To bring a day victorious,
Let this glad slogan ring:
Be this our inspiration,
The goal for which we strive,
"Debtless denomination
By 1945."

MRS. C. C. PUGH, Ala.
MRS. C. D. CREASMAN, Tenn.

"The Hindering Load"

CHARACTERS

Spirit of Missions wears a white Grecian robe with streamer from shoulder across breast, bearing in large blue letters the words, "Spirit of Missions."

S. B. C.: Man wearing an ordinary business suit. Suspended from cord around his neck is placard with words, in large red letters, arranged thus:

SOUTHERN BAPTIST CONVENTION

He carries, *rolled up*, and as inconspicuously as possible, the streamer to be unfurled at close.

W. M. U.: Woman dressed in purple or lavender. Wears placard, in large red letters:

WOMAN'S MISSIONARY UNION

Baptist Schools in Tenn.: Wears long, white Grecian robe, with placard or streamer across breast, marked, in large red letters, "Baptist Schools." On her back she bears a big, black load, labeled "DEBT"—white letters.

Home Missions: Wears white Grecian robe with placard on breast, "Home Missions," in large red letters. She carries a *very large black load* labeled "DEBT"—white letters. She carries by far the largest load of the three.

Foreign Missions: Wears white Grecian robe; placard on breast, large red letters, "Foreign Missions." On her back she bears a large black load, labeled "DEBT"—white letters.

All three of them are bending under the big loads they carry, limping slowly along. The strained look on their faces indicates the heaviness of their burdens.

(Behind the scenes, a quartette sings the first and third stanzas of their hymn, "Thy Brother Calls for Thee." Since the idea is to be conveyed that these calls are coming from every direction, it would be all the more effective if this *unseen* quartette could sing first on left, then on right and then from center, of course, being all the while behind the scenes.)

(As the chorus of the hymn is being sung the second time, *Spirit of Missions* enters from rear center and takes her stand on pedestal in middle of platform. When song is ended she speaks. If pipe organ is being used, it would be very effective to have the "echo" organ continue to play the hymn, care being taken not to "drown out" the speaker's voice.)

Spirit of Missions: On every hand, from our own land and lands afar they call.

"Mid deepest gloom and darkest night
They lift their helpless hands;
Can aught but Jesus give them light,
Or break their cruel bands?
Then who will go, whom can we send
'Cross mountain, plain, and sea?
'O, Christian, Christian, can't you hear?
'Thy brother calls for thee."

(Enter from right, *S. B. C.* followed by *W. M. U.* *S. B. C.* walks back of pedestal and takes his place on left of *Spirit of Missions*, *W. M. U.* stands on right; both face the audience. Just here it might be well to drop this little word of caution—remember that while the folks on the platform are supposedly talking to each other, the people to whom they are *really* talking are out in the audience; therefore, faces and voices must be turned toward audience as much as possible.)

S. B. C.: Spirit of Missions, for the sake of our dear Lord Jesus, and in His name, the Southern Baptist Convention through its Cooperative Program is endeavoring to answer our brothers' calls in our states, in our Southland, and in lands across the sea. And (pointing to *W. M. U.*) my greatest helper in this task is Woman's Missionary Union.

W. M. U.: Yes, for this purpose I came into being, an auxiliary to our great convention to help in carrying out the supreme and final command of our glorious King.

S. B. C.: Woman's Missionary Union, with these calls ringing fresh in our ears, we must endeavor to *speed* the messengers. The urgency of these calls requires haste. I will call *State Missions* first. (Enter *State Missions* from left. Walks slowly, limping under her heavy load.) O, *State Missions*, why do you limp along so slowly? Do you not hear the call of thousands of your brothers within your own borders, calling for the light that alone brings life? Orphanages and hospitals await your coming—Christian colleges hang in the balance. Do quicken your pace.

Baptist Schools in Tenn.: Are you blind? Can you not see that I am going as fast as I can, hindered as I am by this great burden of DEBT? Have I not pleaded with you and Woman's Missionary Union to lift this load from me? It is not my fault that I can only limp along.

(As she limps across stage to right exit, *S. B. C.* and *W. M. U.* exchange glances and then their downcast eyes and heads slightly bowed indicate that they recognize the justice of the reproof.)

Spirit of Missions (eyes following *Baptist Schools*, face expressing deep sympathy): Alas, alas! that she should be thus hindered!

W. M. U.: Well do I know that we could have lifted her load long ago.

S. B. C.: Yes, that is all too true. We *must* do better. I will summon *Home Missions*. Did you hear the many voices calling her? She is needed as never before in these critical days of our national life. (*Home Missions* enters from left, carries a tremendous load, the largest of the three.) Home Missions, do you not hear your brothers calling? The millions of unsaved in our Southland? Great groups of people, great areas are spiritually destitute. Days of crisis are upon us. You *must* hasten—your feet should be swift to carry the life-giving message to these in our own homeland.

Home Missions: How can you speak to me thus? Ah, I carry as great a load on my heart as I do on my back. Constantly I weep because I cannot answer these calls. I know how desperately our own land needs God's message. But oh, do not blame me. You Southern Baptists are to blame. You are great in numbers and in wealth. You could easily lift this load that hinders me. Until you do, I must drag slowly along. (*Home Missions*, tottering under her load, walks across stage to right exit. *S. B. C.* and *W. M. U.* hang heads in shame.)

Spirit of Missions (shows her grief, then clasps hands in prayer): How long, O Lord, how long?

S. B. C.: Home Missions has spoken the truth. My *conscience* condemns me.

W. M. U.: And mine.

S. B. C.: And ah! those piteous calls from lands afar! They ring in my soul!

W. M. U.: And in mine! Surely Foreign Missions must go swiftly with the life-giving message for which restless millions wait.

Spirit of Missions: How can they go except they be sent? (Enter *Foreign Missions* from right, load about half as large as that of *Home Missions*.)

S. B. C.: O Foreign Missions, hasten. A thousand million dying souls are calling. We bid you "God speed".

Foreign Missions: Alas, I cannot go on mere good wishes. If you would speed me on my way, then lift this load that hinders me. Southern Baptists could do it with their little finger. How long must my plea and your brother's call fall on dulled ears and hardened hearts? (*Foreign Missions*, bowed under her burden walks sadly and slowly across platform to left exit.)

S. B. C. (turning to *W. M. U.*, speaking earnestly): We **MUST** lift these hindering burdens of debt from our messengers.

W. M. U.: We *must* and we **WILL**.

S. B. C.: Then let us lift this slogan. (Unrolls streamer, *W. M. U.* takes one end and together they hold it high.)

W. M. U.: And working together with God we shall have

"A Debtless Denomination by 1945!"

Let each one join the Hundred Thousand Club and there will be no hindering load. Will you join today and pay one dollar each month in addition to your missionary pledge, so we will have "A Debtless Denomination by 1945"?

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BAPTIST AND REFLECTOR

--Book Reviews--

YOUR CHILD AND GOD, by Robbie Trent. Willett, Clark and Company, Chicago, Illinois. Copyright 1941 by the author. 146 pp. \$1.50.

Evident on the pages of this book is the fact that the author, Elementary Editor of the Sunday School Board of the Southern Baptist Convention and a Sunday School teachers for more than twenty years, has been captivated by the mind and life and religious possibilities of children and moved to reverence in their presence. She reveals her spirit when she says, "I . . . have walked softly as I have seen the wonder in their eyes." With a sympathetic and thorough understanding of child life, she has produced a book clearly and simply and appealingly written, which touches springs deep in the heart and which not only unfolds the religious possibilities in children, but also accentuates parental responsibility and the responsibility of teachers in realizing them.

The chapter headings indicate the character of the contents: "Shall I Teach My Child of God?"; "What is God Like?"; "I Think About God"; "The Best Book"; "The Child's Storybooks"; "When the Child Prays"; "Shall We Have Family Worship?"; "When Sunday Comes"; "Meeting Questions". Appended to each chapter is "An Exercise in Parenthood," to aid the parent in applying the spirit and instruction of the chapter.

The book is written from what the publishers call "the conservative viewpoint," which in Southern Baptist circles means the orthodox viewpoint. It is psychologically and Biblically sound. It is not only a valuable discussion of the thought involved in its title, but it also suggests helpful techniques for the use of parents and teachers in the religious instruction of children. Both will be greatly helped by reading this stimulating book.

Parents and teachers who conscientiously read "Your Child and God" will have the desire renewed within them—and the resolve—to serve the child better, coupled with regret that they have not done better. Buy this book and read it. You will be blessed by it.—O. W. Taylor.

OUT OF THE MIST, by Robert L. Allison. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids. 1941. 192 pp. Price \$1.00.

This is the story of a brilliant young surgeon, who, for lack of proper environment, was unable to stand the strain of that other Great War. Having no knowledge of God, he had no anchor for the soul. He came back from France utterly broken in body and spirit. He was sent to the West Virginia hills to recuperate. Would he find there among the hills and in contact with the loyal, Christian mountaineers the thing he needed? Well, here's where your pleasure begins. Read the book for a beautiful, uplifting story of victory through grace.—J. C. Miles.

NATURE SERMONS, by Fred Hartly Wight. Published by Zondervan Publishing House, Grand Rapids. 1940. 106 pp. Price \$1.00.

Here are ten sermons drawn from flowers, mountains, oceans, rocks, trees, rivers, birds, etc. They contain many informing illustrations drawn from nature, a wide and apt selection of Scripture passages dealing with nature, and many beautiful quotations from the world's best poetry. They are refreshing, purifying, strengthening. It is a delightful little volume.—J. C. Miles.

LIFE'S INTIMATE RELATIONSHIPS, by Talmadge C. Johnson. Published by Abingdon-Cokesbury Press, Nashville. 205 pp. Price \$1.50.

This is the outgrowth of a series of radio addresses on the home. The author deals with such

themes as preparation for marriage, achieving happiness in marriage, the problems of parenthood and the various problems of successful homemaking. The appendix contains a wealth of suggestions for further reading on this vital subject.—J. C. Miles.

IN MEMORIAM

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

BUTLER

On December 30, 1940, near 9:00 P.M., the Angel of Death, whose sharp sickle is ever ready to clip the brittle thread of life, came into our community and took one of our best loved friends and brothers, Reverend William Merida Butler.

Brother Butler, son of Allen Butler and Lydia Street Butler, was born February 22, 1873, in Buladean, Mitchell County, North Carolina. On February 1, 1902, he was married to Esther Mae Lacey at Elizabethton, Tennessee, by Mr. D. Brumitt. To this happy union four children were born, three of whom preceded him to the grave: Daisy Janes at the age of 2 months, 12 days; George, 1 year, 3 months, 9 days; Clyde Charles, 23 years, 7 months, 13 days. What a happy reunion in Heaven when Merida joined his father, mother, children and loved ones who had been waiting for his coming into that bright and happy home.

He is survived by his wife, Esther Mae; one son, Claude; a daughter-in-law, Ruby; four brothers, Milburn, Obie and Frank Butler of Johnson City, Tennessee, Rev. James Butler of Buladean, North Carolina, and one sister, Mrs. Elizabeth Mosely of Buladean, North Carolina, besides a great host of friends and loved ones, for Brother Butler was a friend to one and all alike. No weather too bad, no night too dark, nor his body was never too frail but that when he was called to visit the sick, preach the word of God, or to conduct a funeral, he was always ready to do his part and obey his Heavenly Father.

In the year of 1914, William Merida Butler was saved by Grace through Faith, joined the Spring Creek Baptist Church and lived a real consecrated Christian life.

He was ordained to the work of the Gospel ministry by prayer and the laying on of hands by Rev. Alexander Lacey, S. O. Pinkerton and E. M. Johnson, January 11, 1924. He was called to ordination by the Little Mountain Baptist Church of which he was a member and who were acquainted with his piety and ministerial gifts.

He bound many together in the bond of Holy matrimony, he consoled the bereaved with God's messages of love and prayed that each one might meet him in Heaven. He never tired of telling of God's Great Love and kindness. Truly he bore many sheaves, "Yea, an hundred fold."

Be It Resolved By Our Church and Sunday School, That a copy of these resolutions be filed on the church records and a copy to the family.

JOE WHITEHEAD,
JAMES MORRELL,
FLOYD WRIGHT,
Committee.

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AMONG THE BRETHREN

With some 18 or 20 families expressing a desire for a church there, a meeting under the general leadership of Harold Gregory, Nashville Associational Missionary, was held in the Hillsboro High School on a recent Sunday afternoon to consider the organization of a church in that area.

—B&R—

Floyd T. Buckner, formerly pastor at Westbourne, has become pastor of Black Oak Church in Clinton Association. The Westbourne Church gave Pastor and Mrs. Buckner a nice pounding and a large payment on their furniture as "a going away present."

—B&R—

Missionary Lacy Freeman of Kenton organized an Adult Union in Trace Creek Church, Carroll-Benton Association recently and the church held a Vacation Bible School following with a good enrollment.

—B&R—

Pastor H. A. Bickers and the Camden Church continue to improve their beautiful new building. In June they installed electric light fixtures at a cost of \$105.00 and paid \$158.90 on the building debt.

—B&R—

Pastor C. M. Dutton and the Lancing Baptist Church, Big Emory Association, are happy over the 8 additions by baptism and 2 by letter received during the month of June.

—B&R—

Missionary H. W. Farris of Jackson County reports a new Sunday School organized in June. Another section of this great mission field is thus entered.

—B&R—

Envelopes for the CAMP WORK OFFERING are now ready. Order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work. Remember the day for the offering—July 27.

—B&R—

Pastor J. L. Muskelly and Levi Church, Shelby County, received 20 members in June, 11 of them by baptism. They are working on their new building, finishing the interior. H. J. Rushing of Collierville assisted in their meeting, which resulted in 15 of the additions.

—B&R—

In a revival in connection with a mission V. B. S. in which J. A. Wood of Byrdstown did the preaching, Pastor J. F. Neville and Celina Baptists received six new members.

Luther McCoy, Negro worker whose expenses for the summer are borne by State Missions, has completed a survey of the Negro population of Cookeville, revealing 218 living there, 72 church members, 33 backsliders and 101 nonprofessors. He also works among the Negroes in Gainsboro, Livingston and other parts of the Cumberland plateau.

—B&R—

Missionary Pastor J. L. Marlowe and Shepherd Church, Ocoee Association, recently held a revival in which various local pastors preached. An Adult Union has been organized and the work is progressing.

—B&R—

July 4-8th, Layman Floyd Thomason of Westport and Secretary Freeman toured churches and unchurched communities in Beech River and Southwestern District Associations, visiting ten communities.

—B&R—

Envelopes for the CAMP WORK OFFERING are now ready. Order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work. Remember the day for the offering—July 27.

—B&R—

In June Pastor Frank W. Wood and Fifth Avenue Church, Knoxville, baptized 46, received 16 by letter and received 1 by letter, total 63 additions.

—B&R—

The 14-year-old son of Pastor and Mrs. A. D. Nichols of Jamestown, who was severely burned more than a month ago, continues to improve in Erlanger Hospital, Chattanooga, but it will probably be several weeks yet before he will be able to leave the hospital.

—B&R—

With the pastor, R. K. Bennett, leading the singing and with H. L. Carter of Dickson doing the preaching, the Stanton Baptist Church, where Brother Carter was pastor 17 years ago and from which he went out to China, held a recent revival with 3 additions by baptism. Pastor Carter and wife attended the twenty-second annual reunion of the famous Rainbow Division Veterans at Atlantic City. He is national chaplain of the group and preached to his "buddies" Sunday night, July 13, on "See the Rainbow."

—B&R—

Pastor Lyn Claybrook and the First Church, Dresden, are happy over and speak in high praise of the fine work of Charles R. Shirar of Calvary

Church, Alexandria, La., doing the preaching and Knox Lambert of Central Church, Martin, leading the singing in a recent revival resulting in 15 additions. The closing service witnessed old-time shouting when two sisters were converted. A young man 25 years of age, crippled and in a wheel chair, received Christ as Savior and was baptized by the pastor, assisted by the visiting minister.

—B&R—

There were between 65 and 70 additions to the First Church, Ada, Oklahoma, in a revival in which the preaching was done by Evangelist Marvin Cole. C. C. Morris is pastor.

—B&R—

The sympathy of the brotherhood goes out to Pastor J. R. Kyzar of Grandview Church, Nashville, over the death of his mother, Mrs. R. F. Kyzar, near Bogue Chitto, Miss., on July 6. She had lived with her daughter. The funeral was held the afternoon of July 7. God comfort the bereaved.

—B&R—

Severing his connection with the First Church, Kingsport, to enter upon his work as pastor of Union Avenue Church, Memphis, J. G. Hughes says of the Kingsport church: "Not once in all the eight years has there been a single moment of friction between pastor and people. I cannot say what I have done for them, but they have truly been a blessing to me."

—B&R—

Mrs. Dawson King writes in splendid praise of a Youth Revival in the First Church, Gallatin, with Wayne Dehoney doing the preaching, Verne Powers directing the music, Doyle Baird directing the personal soul-winning and the fellowship hour and Young People's Forum and with Misses Alice Stovall and Martine Chaffin giving devotionals and assisting in soul-winning. There were 15 additions by baptism and 11 by letter and several of the finest young people surrendered for definite service.

—B&R—

Pastor-Evangelist E. Floyd, Nashville, assisted Pastor Tarpley and the Dover Church in a revival resulting in 7 professions and additions. The visiting minister warmly praises the pastor. Pastor Tarpley and the Dover Church have put BAPTIST AND REFLECTOR in the budget.

—B&R—

On a recent Loyalty Sunday the First Church, Franklin, H. D. Burns, pastor, was so gripped by the spirit of giving that it spontaneously lifted the debt on the building.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 6, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	219	116	Clinch, Black Oak	245	42	Maryville: First	464	128
First	208	66	Columbia: Second	112	72	Oak St.	91	36
Arlington, Brunswick		29	Dandridge	115		Memphis: Bellevue	1508	404
Athens: First	240		Dyersburg, First	418	92	Boulevard	428	156
Bella, Midway	103	89	Elizabethton: Siam	219	160	Central Avenue	412	126
Butler	132	77	Grand Junction	97	52	LaBelle	523	176
Caryville	149	63	Hampton		36	Prescott Memorial	327	126
Chapel Hill, Smyrna	76		Harriman, Trenton St.	366	78	Union Avenue	936	253
Chattanooga: Calvary	387		Hermitage, New Hope	109	95	Murfreesboro: Westvue	153	82
Central	212	90	Hixson, First	113	42	Mount Juliet	142	52
Concord	290	105	Jackson, West Jackson	580	166	Nashville: Inglewood	240	107
Corinth	54	20	Johnson City, Central	465	144	New Tazewell, First	109	37
Eastdale	206	75	Kingsport, First		73	Ooltewah	87	32
Edgewood	121	91	Knoxville, Broadway	789		Raleigh, Ardmore		34
First	549	144	Fifth Ave.	671		Rockwood, First	178	82
Northside	280		First	634		Selmer, Gravelhill	133	66
Red Bank	303	74	John Sevier	196	109	Sevierville, Alder Branch		121
South St. Elmo	86	41	Lincoln Park	419	175	Seymour, Grandview	56	
Tabernacle	266	52	South		82	Shelbyville, First	128	
White Oak	124	72	Lebanon	196	71	Union City, First	487	
Cleveland: Big Springs	288	140	Lenoir City, First	356		Walter Hill, Powell's Chapel	193	
First	235	74	Pleasant Hill	200	98	Watertown, First	135	114
South Cleveland	104	38	Liberty, Salem		51	White Pine	144	

Gracious commendatory resolutions prepared by the committee, J. A. Ivey, L. B. Crantford, E. L. Williams and Carl Devane, were adopted by the Chattanooga Baptist pastors concerning Ralph Moore together with Mrs. Moore, who left the Central Church there to go to the pastorate of the First Church, Springfield. We regret that lack of space does not permit publication of the resolutions in full.

—B&R—

Wm. McMurry, pastor for the last 5 years of Lockeland Church, Nashville, has accepted the call of the Temple, Huntingdon, West Va. He is a great Gospel preacher, has done a notable work at Lockeland and the brotherhood regrets that he is to leave the state.

—B&R—

Envelopes for the CAMP WORK OFFERING July 27th are now ready. Order yours immediately. Get one for every person who may possibly be led to make a contribution to this great work.

—B&R—

Not long since the Dodge car of Superintendent W. J. Stewart of the Baptist Orphanage was stolen from the grounds of his home and at this writing no trace of it has been uncovered.

—B&R—

In a revival at Tellico Plains in which the pastor was assisted by Oran Bishop, pastor Valley Grove Church, there were 23 conversions, a number uniting with the church, and the church voted the budget the last night, voted to go to full time and rent a pastorium. Pastor Watson is moving on the field.

—B&R—

Pastor C. P. Jones of Marble City Church, Knoxville, has welcomed 35 additions in the ten months of his pastorate, the church debt has been paid, a financial program adopted and a new building begun and a fine V. B. S. has been recently held.

News items are so numerous this week we have had to condense them "to the red" and even then we have had to leave out several items. Brethren, send in news, fresh news, but make the items as brief as possible.

Carthage Baptists have called Edwin S. Deuster of Hawesville, Ky., and he will assume his duties some time in August, after a fruitful ministry on his present field. He baptized the father and mother of our beloved L. G. Frey of Jackson. They were then 70 and 71 years of age respectively. We welcome him to the state.

—B&R—

V. Floyd Starke, J. C. Owen, E. A. Cox, H. C. Hopkins, U. W. Malcolm, H. H. Wagner and Deacons S. H. Hyder, H. A. Felty, M. M. Jones, Gene Morrell, R. D. Nave, Monroe Treadway, Clarence Hamit, E. K. Wiley and J. Frank Seiler composed the presbytery which met at Doe River Baptist Church, Elizabethton, Friday afternoon, April 11, 1941, for the purpose of examining Brother Arthur John Fineout as a candidate for ordination to the full Gospel ministry. After examination of the candidate, the ordination proceeded in due order at 7:30 p. m. Rev. E. A. Cox delivered the sermon. J. C. Owen was moderator and Mrs. H. M. Myers was clerk of the presbytery. BAPTIST AND REFLECTOR received this information only a few days before this writing, and we regret that we cannot carry a fuller account. God bless our brother abundantly in his ministry.

—B&R—

Mrs. Iva Jenkins Clements, mother of Mrs. M. B. Head, wife of Mr. M. B. Head, caretaker of the Baptist State Building, died Sunday, July 13th. The funeral was held Monday afternoon in the Grandview Baptist Church, Nashville, with Pastor J. R. Kyzar officiating. Burial followed in Olivet Cemetery. God comfort the bereaved.

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Visitors in the BAPTIST AND REFLECTOR office this week were: Luther Joe Thompson, Wattertown; Esther Wilson and Grace Putman, Gadsden, Ala.; Garland Waggoner, Memphis; Mrs. Elmer Winfree, New Middleton; Rev. and Mrs. W. M. Fore and son, W. M., Jr., Prichard, Ala.; Jane Nave, Owensboro, Ky.; Mrs. John T. Shaw, Tullahoma; James Leonard Stafford, Milan; Rev. and Mrs. P. B. Kinsolving, Liberty; E. W. Tidwell, Bon Aqua, Tenn.; H. D. Burns, Franklin; V. Floyd Starke, Elizabethton; and Rev. and Mrs. L. G. Frey and children, Bryan, Billy and Sarah, Jackson.

—B&R—

BAPTIST AND REFLECTOR is informed that Dr. C. S. Henderson, who resigned as pastor of Immanuel Church, Nashville, some week ago, has not matured his future plans, but has some plans in mind and we will probably announce them soon. We hope he remains in the state.

—B&R—

Crowded conditions at the Southern Baptist Hospital have made it necessary to reject many patients in the last few weeks. The addition opened last December by no means furnishes beds enough for the demand for service. The hospital is building a new dormitory for student nurses, which will be ready for occupancy by fall.

—B&R—

Evangelist C. L. Hammond of Knoxville is in a revival at the old historic Mill Springs Church near Jefferson City, which was organized in 1845, the year the Southern Baptist Convention was organized. At the last report good crowds were attending and several had been converted and reclaimed. His revival with Pastor H. Evan McKinley and Grace Church, Morristown, resulted in 35 conversions. After Mill Springs he goes to Corbin, Ky., where he was formerly pastor of the First Church, for a meeting with the Lynn Camp Church.

—B&R—

The Middle Tennessee Baptist Pastors Conference meets Monday, July 28th, in the chapel of the new Sunday School Board Building. Wm. McMurry will be the special speaker.

—B&R—

Sunday, July 20th, the First Church, Lexington, Walter Warmath, pastor, dedicated free of debt its new semi-colonial, six-room pastor's home. Over \$4,200.00 was raised plus contributions of labor and discounts on material.

The sympathy of the brotherhood goes out to Mrs. G. W. Cecil of Norma over the death some time ago of her husband, Bro. G. W. Cecil, who with her was an appreciative reader of BAPTIST AND REFLECTOR. It was only recently that we received word of his death. The Lord comfort the bereaved.

—B&R—

With State Evangelist M. E. Perry preaching and Roger M. Hickman of Petersburg, Tenn., leading the singing, the Booneville Baptist Church, Booneville, Miss., held a revival June 22-July 4 in which there were 17 additions, 14 by baptism.

Briefs Concerning the Brethren

Called and Accepted

- ✓ J. N. Watson, Black Mountain, N. C.
- ✓ Paul B. Cooper, Franklinton, La.
- ✓ Kearney Keegan, First Church, Longview, Tex.

Resigned

- ✓ Paul B. Cooper, Jackson Heights Church, Tampa, Fla.
- ✓ D. E. Coyle, North Highland Church, Baton Rouge, La.
- ✓ H. H. O'Bier, Cheneyville, La.
- ✓ Kearney Keegan, Emmanuel Baptist Church, Alexandria, La.

Ordained

- ✓ Wm. M. Burns, First Church, Williston, Fla.
- ✓ Kenneth Clark, Olive Branch Church, near Roxboro, N. C.
- ✓ Wm. Moore Hearn, Weaverville, N. C.
- ✓ E. Maynard Adams, Childrey Church, Clarkston, Va.
- ✓ Chas. J. Evans, Second Church, College Park, Ga.

WITH THE CHURCHES: *Chattanooga*—Calvary, Pastor McMahan welcomed by letter 1, for baptism 2, baptized 2; Eastdale, Pastor Denny welcomed by letter 1, for baptism 4, baptized 2; Edgewood, Pastor Petty received by letter 2, for baptism 2; First, Pastor Huff received by letter 1, baptized 2; Northside, Pastor Selman received by letter 3, for baptism 1; Red Bank, Pastor Pickler received by letter 4; Tabernacle, Pastor Norton welcomed by letter 2, for baptism 1, baptized 1. *Cleveland*—First, Pastor Keel welcomed by letter 1. *Dyersburg*—First, Pastor Vollmer received for baptism 5, by letter 2. *Knoxville*—Broadway, Pastor Pollard received by confession 1; Fifth Avenue, Pastor Wood welcomed for baptism 2, by letter 1, baptized 4; John Sevier, Pastor Cross received by baptism 2. *Memphis*—Bellevue, Pastor Lee welcomed by baptism 2, by letter 1, baptized 3; Boulevard, Pastor Arbuckle received for baptism 2, by letter 3; Central, Pastor Welch received for baptism 2; Union Avenue, Pastor Hughes welcomed by letter 9, for baptism 9, by statement 1. *Murfreesboro*—Westvue, Pastor Medlock received for baptism 1. *Walter Hill*—Powell's Chapel, Pastor Thompson received 2 for baptism.

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Letters That Tug at the Heart

Letters from pastors all over the South indicate the great spiritual need in the communities near the army training camps—a need which can be met adequately only if Southern Baptists give \$300,000 on July 27.

A pastor in Florida writes: "Before the camp started we had a normal town with a population of about 2,500. Today the population is over 7,000. Our church was not equal to the task. Now about 25,000 men of the South have come in here on us and we have a deep desire to send them back home at least as good Baptists as when they came and, if possible, to send more and better Christian men. We are in ourselves wholly inadequate to meet the demands. These trained Baptist boys and their friends who are moving in daily are near my heart," he pleads. "I am anxious that we not lose them. I can see how the army life is working a change in many already. At the best we can do they are hard to conserve."

A pastor in Mississippi writes that a Government program in his town has resulted in 700 new homes which will bring around 2,500 new people. His church, challenged by the opportunity, has purchased a small lot in this new residential section on which they hope "somehow in the providence of God to erect a house of worship."

A pastor in Virginia makes this appeal: "One of our biggest problems is the swarm of civilian defense workers that are coming into this community. Literally thousands of them are coming and thousands of housing units are being built. . . . The local churches themselves are too burdened with the influx of people right around them, I fear, to be able adequately to handle the situation created by the large building project just outside our city."

From a Tennessee pastor comes a vivid description of the needs created in his community: "Camp Forrest is just a mile from Tullahoma city limits. They will have about 30,000 or 35,000 boys here in training, or maybe more. Major Hays told me the other day that they now could take care of 60,000 by sleeping them in tents. Tullahoma is a middle Tennessee town of about 6,000 people. They like to boast of the fact that they are a church town. But Baptists have been housed in a little stone building that will hold about 300 people. We have on the church lot an old dwelling house for our Sunday school. Two hundred is all that we can care for in Sunday school with any degree of efficiency. You see what the Baptists have in Tullahoma now. To meet these coming thousands we must have a building before we can care for anything outside of what we are now caring for."

These boys of ours who have been accustomed to going to Sunday school, B.T.U. and church services will want to continue that practice, and where Baptist churches are located contiguous to the camps it is the duty, the responsibility and the direct obligation of Southern Baptists to make those churches available and efficient in rendering service to our boys in camp.

This is only one part of our camp work. On the inside of the camps we work with the chaplains and there is much to do there, but let us not overlook the fact that there are seventy-five camps in the territory of the Southern Baptist Convention and at least 200 Baptist churches contiguous to these camps which are today wholly inadequate in both their equipment and their personnel to serve the soldier boys who want to find a place of worship in a church Sunday.

These churches must be helped so that they can serve our boys in the camps. For this and for the work in the camps the Home Mission Board and the state secretaries are appealing to Southern Baptists for \$300,000. No more worthy appeal was ever made to our people than this. Give out your envelopes next Sunday. July 27 is the day to take the offering!

Carry Christ to the Camps

By J. B. LAWRENCE,
Secretary, Home Mission Board,
and
JOHN D. FREEMAN,
Tennessee Executive Board

THE NEED for carrying Christ to our army constitutes one of the greatest mission challenges Southern Baptists have faced in a generation. The concentration of over one million and a quarter men in the army camps, more than half of them located in the southern states, gives us an opportunity without parallel in recent years. Both within the camps and in adjoining areas there is immediate and imperative need for religious work.

The Southern Baptist Convention has given the Home Mission Board the responsibility for looking after the work. It also authorized the campaign to raise extra funds with which to do the work that could not be anticipated a few months ago. At a joint meeting of representatives of the Home Board and the various state boards, a program was mapped out and a tentative budget set up. This calls for the expenditure during the next twelve months of at least \$300,000.

The religious interests of more than half a million young men in the army and navy camps of the South are of vital concern to every lover of righteousness in the land. Fathers and mothers, brothers and sisters, sweethearts, wives and others—and who among the five million white Baptists of the South does not have some friend or loved one in a camp?—will anxiously seek to have a part in keeping the religious fires burning in the hearts of these men.

Our whole denomination should be yoked in this gigantic undertaking. The Home Mission Board and the state boards, churches and pastors, working together, can meet the emergency. We face *right now* no greater or more important task than this.

A Forward Step

At the Southern Baptist Convention in Birmingham, the following resolution by the Social Service Commission was passed:

"III, 5. That we recognize it as the high privilege and inescapable duty of the several religious denominations to provide a suitable and adequate fund for social security of all their employees, clerical and other. That this Convention shall recognize this principle and shall continue to enlarge its work through the Relief and Annuity Board, in cooperation with the several state conventions, and that such adequate provision shall be made for all who serve with our Baptist churches and denominational agencies."

These are words of wisdom. I would urge every Baptist church and institution in the state to pay earnest heed to them. The resolution was passed, unanimously, because our people recognize the fact they should provide social security for their own instead of depending on the Government to do so. Pressure is being brought to bear, even by some religious groups, to bring their workers under the Federal Social Security Act. Baptists believe this link with the Government, however laudatory it may be considered by some, would violate their time-honored test of the separation of church and state.

Let every church and every pastor in the state not now participating in the Ministers' Retirement Plan take this forward-looking step during July, if possible. Send your applications to me that I may forward them to Dallas.

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

Simultaneous Evangelistic and Vacation Bible School Campaign

By ECELLE HUNTER, W.M.U. Summer Worker.

A SIMULTANEOUS revival and Vacation Bible School campaign was conducted in Riverside Association June 16-28th under the direction of the North Central Regional Missionary, R. L. Franklin, in cooperation with Associational Missionary W. F. Wright and the local associational organization. Approximately thirty volunteer workers from Riverside, Knox County and Ocoee Associations assisted. The W. M. U. Summer Field Worker for the North Central Division spent a week in the association teaching mission study classes.

Twenty-four Vacation Bible Schools were conducted under trees, under brush arbors, in tents, in school houses and in mission churches. In ten of these places revival meetings were held at night. Around 1,000 children were enrolled in the schools and there were approximately 100 conversions.

In some places there were hindrances of many kinds. At Proctor's Creek near Celina a Bible School was conducted inside a field under a tree beside the road. Five faithful workers from Celina and Byrdstown held a school for 10 eager children. Each night an enemy came to tear down the seats. Each morning they were rebuilt and a Gospel message in writing was posted on one of the benches. On the last day of the school the farmers came to cut and thresh five acres of rye in an adjoining field. A road grader made two trips and a caterpillar tractor came by. A dog was ever present, visiting the departments of the school except the Intermediate, which was held in the car of one of the workers. A mother of four of the children expressed an eager desire for a church building there, for which she and her husband would contribute much of the lumber.

Climaxing the two weeks of intensive and extensive efforts was the Fifth Sunday Meeting held at Fairview, a newly organized church admitted into the Association last fall. Missionary Pastor A. D. Nichols of Jamestown, who is also pastor of Fairview, presided. Cooperation was the theme of the meeting, and it was intelligently and inspiringly discussed. An offering for associational expense and for the Cooperative Program was taken and a special offering for the Moodyville Baptist Church, the youngest church in the association, which is laying the foundation for its building. Several hundred people representing many churches in the association were in attendance. All manifested a very receptive, appreciative and cooperative attitude toward the Baptist program of work. Not a dissenting voice was raised.

Workers and visitors in the association are very much impressed with the work Baptists are doing under the leadership of Bro. and Mrs. R. L. Franklin, who are gifted in leadership, vision, sympathetic understanding and in the realization of the love of Christ among those whom they serve.

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