

Baptist and Reflector

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

VOLUME 107 THURSDAY, JULY 31, 1941 NUMBER 31



REV. F. T. CARROLL

Grace Baptist Church Dedicates Both Its Buildings In One Service

THE GRACE BAPTIST CHURCH of Springfield, which observed their Fifteenth Anniversary Home Coming Sunday, July 13, had only planned to dedicate their church property on Batts Boulevard, which is now clear of all indebtedness, and to have their formal opening day at their new mission building, just completed, on Twenty-first Avenue in Springfield, but they were happily surprised when their pastor, the Rev. F. T. Carroll, returned to the pulpit after having helped the deacons count the offerings made during the day and announced that they had sufficient funds to pay the remaining debt on the New Mission Building and that they would include the New Mission property in their dedicatory service.

Then for several minutes the voices of praise and applause and also the sobs of gratitude were heard, some of the church officers and the pastor being so moved they were unable to proceed with the program until later in the afternoon.

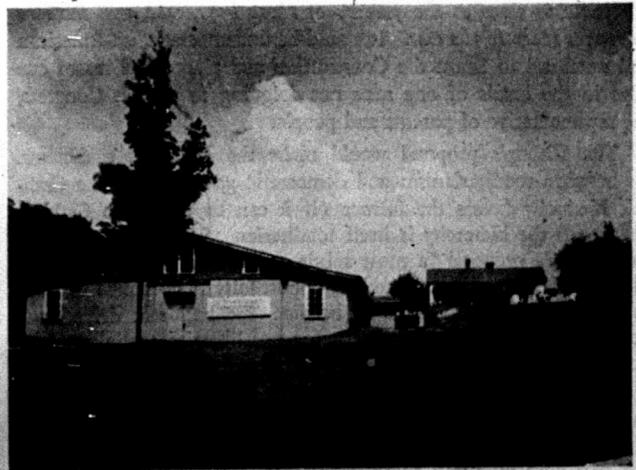
The pastor expressed his joy over the day by saying, "Praise God for the victory for which we have lived, prayed and longed to see!"

The perfect day was concluded with the evening service, which was featured by the commencement of their Vacation Bible School of 275 boys and girls, at the close of which there were professions and additions to the church.

"I was glad when they said, Let us go into the house of the Lord."



Mission Building, Grace Baptist Church, Springfield



Grace Baptist Church, Springfield

Baptist and Reflector

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Rich Printing Co., Nashville, Tenn.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.
Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months \$1.00. Club rates and plans sent on request.
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

An Undemocratic and Unethical Proposal

IN THE LETTER from Mr. Eastman referred to elsewhere, he tells how he tuned in on the radio on The Catholic Hour and heard part of a speech by Bishop Joseph P. Hurley of the Catholic diocese of St. Augustine, Florida. Mr. Eastman also enclosed a clipping from the *New York Herald Tribune* carrying a write-up of the speech and extracts from it.

The speech carried many statements about the welfare of America and about Hitler and the war which patriotic Americans will readily approve. But there was a fly in the ointment. He held that the President, as commander in chief of the armed forces of the nation, should decide whether and when the United States should enter the war against Germany without asking the consent of Congress. He held that the present emergency makes "the constitutional prerogatives of Congress no longer in style."

But the constitutional prerogatives have not been repealed and they have not gone out of style except in theory and if those in office act constitutionally. They may be set aside by outraging the Constitution, but they are not set aside by right. The President may in some respects be "closer to the situation than Congress," but he is not closer to our boys, who will have to do the fighting, nor is he as close to the parents of these boys, who will have to surrender them to the war. It would be undemocratic, un-American and unethical to flaunt the Constitution and place the lives of our boys in the hands of one man not deigning to consult Congress, the representative of parents and people.

The Bishop's proposal would make the President a dictator. As between totalitarianism and democratic governments, the Catholic hierarchy favors the former (if it can be turned to Catholic ends), for the hierarchy is itself totalitarian. Mr. Eastman sees in the Bishop's proposal "a most subtle move to influence our President to become a dictator and an opportunity long looked forward to by the Church of Rome to become 'the back-seat driver' and you know what that would mean for our liberties—religious freedom."

One does not, of course, absolutely know about this. The Bishop may not have had this in mind. On the other hand, it is possible and history justifies the suspicion that it is. At any rate, the editor has two boys who will come under the draft in due time, one of them next year. If they have to go to war, let them not be sent by one man acting with dictatorial powers, but by constitutional procedure. There are millions and millions of other American parents who feel the same way about their own dear boys.

Repentance More Than Etymological

SOME BRETHREN insist that repentance (metanoia) means "a change of mind" and never means anything else. One agrees with this, provided the "change of mind" is itself given a Biblical content or substance.

The word "repentance," as a matter of etymology, does mean "a change of mind." But that change is not merely cool, casual and intellectual like some decision one may make in natural life. It is not like a change of mind one may make relative to a garden or a field or a bank or a person or some other object in natural connections. It is a spiritual change of mind regarding God and regarding self as a consequence, which leads to the whole-hearted committal of oneself to Jesus for salvation (Acts 20:21; Matt. 21:32; II Tim. 1:12). The spiritual contents or substance of this change are to be gathered from the use of the word in the Scriptures in addition to its etymology.

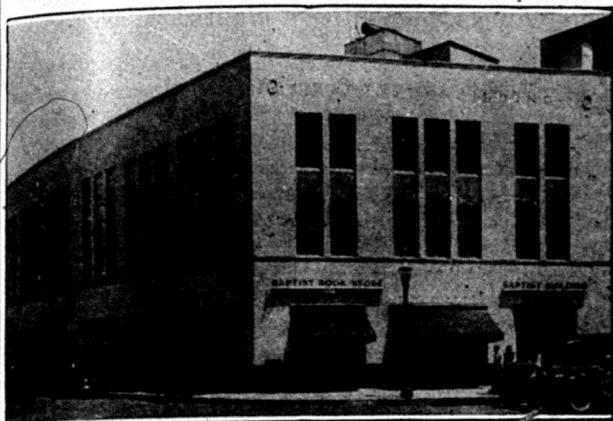
"Faith" in natural connections may be viewed as a conviction or conviction and confidence upon the basis of evidence. This same fundamental idea appears in the New Testament word "faith." But the rich Gospel meaning of faith goes far beyond the merely etymological, as references to it in the Word of God will abundantly show. "Baptism" etymologically means "dipping," "plunging," "submerging," "washing," "immersing." Any dipping anywhere is "a" baptism, but not every dipping is a New Testament baptism. New Testament baptism includes the fundamental etymological idea and also the ideas of a proper subject, a proper design and a proper administrator under the proper New Testament authority, the authority of a New Testament church. The meaning of scriptural terms is to be determined by their etymology plus their use in the Word of God, and this applies to the term "repentance." Repentance is more than etymological.

Scripture shows that the change of mind signified by repentance is profound and radical. It shows that repentance is preceded by "godly sorrow," which issues in repentance and is necessarily carried over into it. Scripture shows that repentance is accompanied by profound and disturbing effects in the soul and issues in radical righteous changes in life. These things are inseparable from repentance. In etymology repentance means a change of mind; in exercise it goes far beyond mere etymology. The New Testament concept of repentance is made up of the etymology plus the exercise. When, therefore, men are stressing the word "repentance," they ought not to forget to point out the deep and profound emotional and practical inseparables which the Scriptures associate with the change of mind which the etymology of the word indicates.

The repentance which issues in a whole-hearted turning to God is so profound in nature, exercise and effects in scripture that it cannot be contained in a cool, casual, intellectual etymological statement or exercise.

The Limit of Individualism

THE NEW TESTAMENT teaches individualism in religion. It teaches the sovereignty and independence of the churches under the Lord. Through the centuries Baptists have been the champions of individualism, of civil and religious liberty. But individualism, liberty and independency can be carried too far. That is done when the exercise of these things is divisive and destructive of Baptist fellowship and service instead of constructive and cooperative. True liberty is not at the expense of the rights of others. True liberty and unbrotherly lampooning are inconsistent with each other. We heard a speaker say a true thing, which we here pass on, "The limit of Baptist individualism is love." Baptist independence is to be exercised only to the degree that it is in keeping with Christian love and the Biblical cooperative spirit.



Baptist Building, Dallas, Texas.

Beautiful Baptist Building

AS AN INVITED GUEST, along with Secretary Freeman and many others from over the South, the editor attended, on July 16th, the dedicatory exercises of the beautiful new Baptist Building constructed by the Relief and Annuity Board in Dallas, Texas. State secretaries, W. M. U. officers, Southwide officers, editors and others were present, including, of course, many local people.

Secretary Thomas J. Watts of the Relief and Annuity Board was in charge of the exercises, which began at 10:15 a. m., included a fellowship luncheon at 1:00 p. m. and closed with "open house" in the evening. Robert H. Coleman, recording secretary of the Board since 1918, directed the music. Those who in various capacities appeared on the program during the day were: Rufus W. Weaver, Washington, D. C.; George A. Huggins, Philadelphia, Pa.; Chas. A. Jones, Columbia, S. C.; Mrs. B. A. Copass, Seminary Hill, Texas; Miss Ruth Fabian, Dallas; Carl V. Collins, Dallas; E. D. Solomon, Jacksonville, Fla.; George W. Truett, Dallas; Robert E. Humphreys, Owensboro, Ky.; E. P. Alldredge, Nashville, Tenn.; M. A. Huggins, Raleigh, N. C.; Andrew Potter, Oklahoma City, Okla.; James W. Merritt, Atlanta, Ga.; Reuben E. Alley, Richmond, Va.; J. E. Dillard, Nashville, Tenn.; Lawson H. Cooke, Memphis, Tenn., and others whose names are not in hand.

All the dedicatory exercises were impressive. The dedicatory address by Dr. George W. Truett was, as is characteristic of the great preacher, a masterpiece.

The building which was dedicated is constructed of native Texas stone and is a thing of beauty and utility. In addition to the offices of the Relief and Annuity Board, it houses the state Baptist Book Store and the offices of the various departments of the state work. The appointments of the building, with its fluorescent lighting and air conditioning, are superb. This building was greatly needed for the Baptist forces, and its construction by the Relief and Annuity Board is one of its many crowning achievements. We thank Secretary Watts and the Board whose kindness made it possible for the editor to attend.

In connection with the visit, the editor and others were the guests of Editor F. M. McConnell and the *Baptist Standard* at a five o'clock dinner at the Y. M. C. A., where matters pertaining to the interests of the State Papers were discussed. Our thanks are expressed to him and to Mr. Don Norman, his assistant, and to others for their gracious courtesies.

With the editor, piloted by Mr. Norman, the day was climaxed by attending prayer meeting at the First Baptist Church, conducted by the pastor, Dr. George W. Truett, and attended by several hundred people. The services were prompt, free, informal and distinctly helpful. The whole day forcefully re-emphasized the fact that Baptists have advanced and ought to and could advance still more, using the weapons suggested by Dr. Truett in his dedicatory address.

Grasp the weapons He hath given,
The truth and light and love of Heaven.

MR. D. L. EASTMAN, who holds a position with the United States sea forces, the nature of which we do not recall, writing recently from Norfolk, Virginia, passed the following descriptive tribute on BAPTIST AND REFLECTOR:

It is indeed encouraging to see the way in which the BAPTIST AND REFLECTOR is waxing patriotic these days. And may I say of your paper that it wouldn't be much of a sacrifice to go without one meal a day in order to pay for my subscription if that were necessary. I would gladly do it. It is our Communication System—our Intelligence Service for the great Christian constituency of the Southern Baptists. From the June 26, 1941, issue it is a great blessing to me to learn that we have 25,000 churches and a membership of 5,000,000. But let us ever be mindful that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Thank God for blessing us as He has. I wish every one of the 5,000,000 subscribed for or read the BAPTIST AND REFLECTOR so that this great body would be more effective. Where would an earthly army be without its Signal Corps—its Intelligence Service?

Mr. Eastman has been a reader of the paper for a good while and knows the benefits of the paper. The effect of BAPTIST AND REFLECTOR is not sudden, but cumulative. A brief contact with the paper is not a fair test of its value. But as people continue to scan its pages week after week, they become better informed and indoctrinated and enlisted, if they have the love of Christ in their hearts to begin with. Thus the state paper is a fruitful assistant pastor to the pastors and an enlisting agency for the churches and the denomination. It will pay any pastor to get his people to subscribe for and read the BAPTIST AND REFLECTOR.

It is an interesting and true description of the paper given by Mr. Eastman. BAPTIST AND REFLECTOR is our "Communication System," our "Signal Corps," our "Intelligence Service" in the army of the Lord as constituted of Tennessee Baptists. *Let's constantly enlarge the number of its subscribers for this reason.*

"Function Our Capacity"

IN A WITTY address at the dedicatory exercises of the New Baptist Building at Dallas, Editor E. D. Solomon of the *Florida Baptist Witness* told about having been asked by a colored brother to preach at the latter's church. Editor Solomon said, "Why do you want me to preach at your church?" And the Negro said, "We wants you to help us function our capacity!" That colored brother had something. Study it. Many Christians and many churches need to "function their capacity"—use the ability they have in the service of Christ. Most of us use only a fraction of our ability and opportunity. If Christians really *functioned their capacity*, what a stir would be created and what a record would be made!

Revival Services At Decaturville

REMAINING THROUGH FRIDAY night of the week of July 20th, the editor was with Pastor Joe Jennings and the Decaturville Baptist Church in a series of revival services. The meeting ought to have gone longer, as the interest seemed to be increasing and the point of reaping seemed to be near. But the pastor's presence at another meeting was required and the editor needed to look after some matters in the office. Nevertheless, it was a time of seed sowing and the Lord met with and blessed His people. Rarely has the editor's own soul been blessed as much as it was in a certain morning service, and others were made to rejoice, too. "Heaven came down our souls to greet, And glory crowned the mercy seat." The evidences indicated that certain lost souls were convicted of their lost condition. May they soon find the Savior. Gracious were the people of Decaturville, both the little people, the young people and the adults. Our stay in the home of Bro. and Mrs. Jennings at Parsons nearby shall ever be a bright memory. The Lord bless these faithful servants of His and also the little church at Decaturville and all the people.

A Satanic Cartoon

By GORDON HURLBUTT, TH.D.

RECENTLY in a newspaper of large circulation, and probably in many other "wet" papers, appeared a cartoon headed, "Look Who Wants to Hitch on Again!" It presents that hackneyed caricature, a clerical freak in Puritan garb with stovepipe hat and ragged coat and trousers, racing to hitch a water-wagon to a speeding army tank. No doubt this achievement of the "smart" cartoonist evoked a cynical smile from those human parasites whose chief commercial capital consists in the weaknesses and vices of their fellow man, and a like smirk from their senseless dupes; but it can make the sober-minded only grieve.

I hold no brief for clericalism, especially when it means bigotry and intolerance; but I must condemn the lying spirit that pictures opposition to the liquor traffic as exclusively or even typically confined to such fantastically ludicrous figures as the one in the aforesaid cartoon. To the editor of the paper in which I saw the ignorant libel on the gospel ministry I wrote in protest an open letter, which he published. Such cartoons are cowardly slurs on preachers of so-called Protestant faith. What newspaper would dare to caricature a Roman Catholic priest, for *any* cause?

Every well-informed person knows that millions of normal-minded men and women are wholly and unalterably against the booze business, especially the rampage of rum around the camps where our youth are being trained for the sternly exacting ordeal of war. Every man or woman who has acquired even the ABC's of human history knows that the trail of liquor is black with debauchery, red with crime-shed blood, and flanked by countless untimely graves. Yet, certain little cartoonists and their wet-paper patrons would make the public believe that Prohibition is fathered only by clerical "screwballs."

Instead of the aforesaid cartoon, there should have been one showing a balloon-bellied brewer in costly clothes, chuckling in satanic glee because his booze-wagon already is hitched to the army tank; and the rags should be shown on whiskey-widowed mothers and helpless boys and girls. The tank, as a symbol of effective defense in all its forms, should be shown slowed down by the inevitable effects of alcohol in impaired muscular coordination and stamina. Because the latter picture is the true one, great military leaders such as Stonewall Jackson, Robert E. Lee, and the present Chief of our General Staff, George C. Marshall, stand out as symbols of sobriety, preachers of total abstinence and purity in army life.

Traveling recently by train from Atlanta to Mobile, I had as a chance companion a Navy lad of only twenty years. Proudly he produced a snapshot of his pretty, young bride. Then he produced also a whiskey flask and began to drink. He was dreaming of a future all roseate; but I had a vision of the wreckage of a home, the blighting of at least two lives. That sailor boy's case is matched by a multitude. What I am saying would seem to some merely a parson's squeamishness, but its saneness is attested by the long, long moan echoing down the Via Dolorosa of fallen nations, shattered homes, and human tragedy without end.

One of the great problems of our defense is to hedge against the moral and physical ravages of that army of harpies, scarlet women, now notoriously infesting our military camps, especially in some localities. Every man knows that whiskey and bad women are natural allies. Shall we allow, without resistance, such unscrupulous and insidious enemies of American manhood to join our military foes, now innumerable and in battle array against us 'round the globe?

If Democracy be defeated and destroyed, it will not be by the water-wagon, but by personal weakness and self-indulgence. No sensual soldiery, but spirituality, such as makes sacrifices for supreme ideals, this alone can save this nation from ultimate defeat and ruin, which threaten us chiefly from within.

Point Clear, Ala.

American Southern Baptist Mission

Tsinan, Shantung, China.

DEAR FRIEND AND CO-WORKER: It is a joy these days to know something experimentally of what Paul meant when he said, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." (II Cor. 4:8, 9) "Nay in all these we are more than conquerors through Him that loved us." If we took time to think about the dangers and risks we face daily we might be tempted to fear and run away to a place of safety, as the world would say. But as long as we know we are in His will and the place of His choosing we know there is no safer place in the whole world. It is true that all are not led alike—some being led to go and others to stay. To be constantly in His will is the important thing.

It is nothing short of a miracle the way God continues to bless the work on this field. There were never more wide open doors for witnessing in the form of preaching, teaching and healing. We have never seen larger congregations in the churches, enrollment in our schools is limited only by the size of the class rooms and hospital clinics were never more crowded than now. Do you ask why? Because the people are hungry for the Truth as it is in Christ Jesus. They like the kind of Christian Schools we run and they have learned the Mission Hospital is the best place to get treatment and Spiritual help when they are sick.

We recently closed a series of special revival meetings combined with the annual meeting of our local Association. During the week many were saved; large numbers consecrated their lives to God for service anywhere He should lead them. All our evangelists and pastors attended the meetings of the Association and it thrilled our hearts to hear the reports from the different churches and schools over the whole field. It was like a chapter from the Book of Acts. The large numbers saved during the past months, new villages and towns opened to the Gospel, new churches ready to be organized, new church houses built during the year plus many other stirring incidents showing the Gospel as still the power of God in the salvation of souls. We were filled with new joy and wished we could multiply ourselves by at least one hundred just for this field. All this, mind you, in face of war, persecution, famine, plus urgent repeated instructions from the State Department for all missionaries to evacuate the Far East.

Special revival meetings have been held in all our main churches and centers this spring with splendid results in each place. There are over fifty women in the Women's Bible Training School here preparing for special service. Nine will receive certificates at the close of this term. There are 32 in the graduating class of the High School, many of whom expect to go into special theological training this fall.

When the third letter from our State Department came urging all the remaining American citizens to evacuate the Far East and upon the opinion of our Board officials out here that the instructions really meant that all women were included; and after much prayer Mrs. Abernathy, Miss Crawford and I felt the time had come for them to leave China. Reservations were made and they sailed from Shanghai April 20th. Mrs. Abernathy's address for the time being is Huntington, Ark. When she has rested for a while she will be open to accept speaking engagements. Let me say it was no easy matter for us to say good-bye and see the mighty Pacific Ocean come between us with no assurance as to when we shall meet again. Only for the fact that we were conscious of His will and that His grace will be sufficient for every test could we have done it.

Now we shall need your prayers more than ever. My work here in the station has been more than doubled, plus many other difficulties.

My present plan is to remain here just as long as it seems wise and as long as I can be of service to our Chinese people. Shall be happy to hear from you soon. God bless you and keep you through these dark days is my prayer.

Yours in His service,

JOHN A. ABERNATHY.

BAPTIST AND REFLECTOR

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

SUNDAY MORNING, July 20, the writer had the pleasure of preaching in the First Baptist Church of Gallatin. The pastor had requested the presentation of the State Mission program and the BAPTIST AND REFLECTOR. The crowd was quite satisfactory for the middle of the summer Sunday and the people quite interested in the work. This good church sends twenty-five per cent of its undesignated receipts to the cooperative program. (The percentage basis is the best basis for dividing the offerings between home and outside causes. Each will increase or decrease in proportion to the fluctuation of the offerings. This is a fair arrangement and one that is very fair and practical.) Brother Dawson King is doing a fine piece of work with the fine cooperation of the membership of this church. Brother King also preaches every Sunday afternoon at Hopewell church a short way from Gallatin. Many more of our pastors should take advantage of opportunities like this and extend their ministry to nearby churches that so sorely need their attention. The annual revival meeting was in progress at Hopewell church and Bro. Wm. Lewis Baker of Springfield was the evangelist. A good report is confidently expected from this series of services in the near future. The hospitality of Deacon and Mrs. N. B. Echols was greatly enjoyed, and their kindness in taking the writer to Portland for the evening service was deeply appreciated.

PROVEN AGAIN

A recent letter from Brother L. G. Frey of Jackson, Tenn., brings the following good news: "The first year of budgeting the BAPTIST AND REFLECTOR at Poplar Heights and Bells is already passed and we are continuing on not as an experiment now, but as an investment. . . My people are reading the paper and I feel sure I can see a better missionary attitude reflected in their gifts." How we appreciate this word from the Recording Secretary of our Tennessee Baptist Convention! We appreciate it because of the fact that it may give some other pastor the courage to put the paper into every one of his homes and in this way develop a more informed membership.

ANOTHER CHURCH JOINS THE CHURCH HOME PLAN

Brother Lloyd T. Householder and the First Baptist Church of Lewisburg have just informed us that they are going to send the BAPTIST AND REFLECTOR to all of the homes represented in the resident membership there. His letter states: "Our deacons considered the matter seriously and decided that it would be a fine investment for the church and at the same time we might be able to offset some of the false doctrines that seem to flourish in this section, by giving the people the Baptist message through the paper as well as from the pulpit." This church is going to send more than one hundred copies each week into the homes of the membership. Surely this is the right thing to do. This fine pastor and his church are really going to get results in the matter of "sending the light" to the people.

INFORMATION—INSPIRATION—PARTICIPATION

If our pastors will lead their churches to put "the best paper in the world for Tennessee Baptists" in their homes the membership will become inspired by the information which they will receive and in a very short time will be participating in the extension of the gospel through our cooperative effort.

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

THURSDAY, JULY 31, 1941

A Letter Concerning The Cure of Joaquim Luiz

Araguary, Minas, May 15, 1940.

Miss Ruth See,

Formiga, Minas.

Dear Miss See:

When your letter came asking for confirmation of the cure of Joaquim Luiz, of the district of Piracicaba in this Municipio, I had a chance to ask the doctors who performed the operation. Dr. E. V. Cannabrava was the surgeon and Dr. A. A. Villela assistant. They are both quite competent doctors. Dr. Cannabrava took a special course at the Mayo Clinic and has had wide experience as an operator. Their reply was as follows as near as I can reproduce it. I asked them how they explained the fact that the man got well without any surgical treatment, for he was only opened up and examined and closed up immediately, nothing having been done. They said, "There is no explanation." The tumor had every appearance of being malignant, or cancer. Dr. Cannabrava told me that if he had had the least doubt at the time of its being a cancer, he would have taken a specimen to be analyzed. Unfortunately that was not done, so there is only the diagnosis of Drs. Cannabrava and Villela, who at the time of the operation had not the least doubt about the case.

The history of the case is this: Joaquim Luiz, a good Christian farmer, came into town and asked me to take him to the doctor. He had been suffering severe abdominal pains for seventeen days without relief. I took him to the hospital of Drs. Villela and Cannabrava, where he was most efficiently examined by x-ray, fluoroscope, etc. I accompanied the examination that took the entire day. Late that afternoon, after a conference of the two doctors it was decided to operate the next day, as there was plain evidence of a tumor of some kind just below the navel and on top of the intestines. I attended the operation. As soon as the abdomen was opened I heard the doctors exclaim it is a genuine case and Dr. Cannabrava turned to me and said in English, "I can do nothing. It is a hopeless case." After an examination the incision was closed up, without cutting out anything. Then the doctors explained to me that he could not live more than two months. I saw the tumor had clearly taken charge of all the intestines, even reaching out to the appendix. It was easily located by touch before the operation, as it was hard. Of course, my testimony as to what I saw has no real value, as I am a layman in this matter, but I can at least testify that there was a tumor there that was easily seen, and its roots, black, ugly-looking veins, ran out in all directions. But to go on with the story: During and after the operation the church was praying for Joaquim. The doctor said he could only live two months. The incision healed up normally. He had no more of the severe pains from the hour of the operation. After about ten days I took him back to Piracicaba. The doctor gave him a box of injections made from rattlesnake poison and some laudanum to ease the pain. He took two boxes of the injections, but the laudanum was never opened, as he did not need it. Almost a month went by before I saw him again and I was shocked at the improvement in the man. He was getting fat, with a good color in his face. A few days later, he came back to town and the doctor made an examination and found no sign whatever of the tumor. Before the two months were up he had killed a large wild cat with a club and has now been working for over a year, being in better condition than he had been for a long time before the operation.

When the doctor examined him the second time he found absolutely no sign of the tumor that was plainly felt before the operation. Dr. Cannabrava said to him at that time: "You are a believer. You can become a firmer believer, because it was not medicine or the doctor that cured you. It was God." So that's the story as truly as I know how to tell it.

The man was sick, very sick. The doctor operated, but did nothing except close up the wound. He then took two boxes of injections of rattlesnake poison. He is now well and working hard as a carpenter and farmer. Was it a miracle or not? I'll leave each one to judge for himself.

Sincerely yours,

DAVID LEE WILLIAMSON.

Why Do They Not Come?

By RUBY WAGNER, *Sunday School Worker*, Jefferson City, Tenn.

WHY DOES NO ONE ever come 'round selling Bible Stories for children any more?"

This question from a man not so long a Christian made me wonder if our Baptist people could not devise some workable plan to put not only Bible Stories for children but other of our fine reading material, already in our Book Stores, before the people. Other religious sects are going from house to house to do so. Some of our Baptist people are buying them. One conscientious mother, after spending \$5.00 of her hard-earned money to buy a Bible (\$.98) and *Wonderful Helps* for Bible study, found it to be *false doctrine* and immediately burned every page of the other books, also made a big effort to prevent other Baptists from making the same mistake.

After telling the man who asked the above question that people could order useful books, he said: "But we just don't; it isn't like selling them." I do know some take an interest in Bibles advertised on S. S. Quarterlies, some do order them. If no other plan can be reached, some of our best books could be displayed attractively in our S. S. and B. T. U. literature.

Please don't forget that our Baptist people need an inexpensive song book—not more than 15c or 25c (even if it is small). Recently I counted twenty-six I's in one song, twenty-seven of some form of the personal pronoun in another. This was largely true of the whole book. Our people need fewer songs about self and more about our Saviour.

Is Tennessee past the stage of needing colporters, Bibles, Helps and song books? Indeed it would be another expense. But the need is very great in many sections of our own Tennessee and Southland.

In many rather unexpected places, I believe, such books as a Bible Dictionary, "What Baptists Believe," and The Ten Commandments by Carroll would be eagerly bought.

Ordination of Bro. A. M. Parsley

A COUNCIL having been called by Little West Fork Baptist Church for the purpose of ordaining Bro. A. M. Parsley, Brethren Keidell Thomas, R. N. Owen, H. A. Hamby, C. G. Sego, and E. C. Brewer met at Little West Fork Church July 10, 1941, to set apart Bro. A. M. Parsley to the gospel ministry.

Dr. Owen acted as temporary moderator to begin the organization of the presbytery. Bro. Keidell Thomas was elected Moderator. Bro. Thomas then took the chair and proceeded with the election of other officers. The following brethren were appointed:

- E. C. Brewer, Clerk.
- C. G. Sego, to preach the ordination sermon.
- R. N. Owen, to lead the ordaining prayer.
- H. A. Hamby, to deliver the charge.

Dr. Owen made a motion that since Bro. Parsley had met with the pastors prior to this time and satisfactorily undergone an examination there be no further examination and the presbytery proceed with the ordination. Motion carried.

Bro. Sego preached the ordination sermon, reading II Tim. 3:14-4:8 and using as a text II Tim. 4:2.

After the sermon, Dr. Owen led the ordaining prayer.

The presbytery then laid hands on the candidate, after which the hand of fellowship was extended by the church and presbytery promising to Bro. Parsley their prayerful support that he may be a faithful preacher of God's word.

Bro. H. A. Hamby delivered the charge to the church and the candidate.

Bro. Parsley has been called to the pastorate of Little West Fork Church.

Bro. A. M. Parsley pronounced the benediction.

KEIDELL THOMAS, *Moderator*.
E. C. BREWER, *Clerk*.

Schedule of Associational Meetings for 1941

Date	Association	Church	Location
AUGUST			
6.	Mulberry Gap	Stony Gap	Hancock County
6.	Bledsoe	Dixon Springs	
7.	Chilhowee	Alcoa	Alcoa
7.	Union	Pleasant Hill	Sparta
12.	Holston	New Victory	5 miles South of Jonesboro
13.	Nolachucky	Lebanon	
20.	Cumberland Gap	Clouds Memorial	Claibourne County
20.	Grainger County	Sunrise	
21.	East Tennessee	Mannings Chapel	
21.	Sequatchie Valley	Ebenezer	near Dunlap
22.	Hardeman County	Bolivar	Bolivar
29.	Tennessee Valley	Wolf Creek	Spring City
SEPTEMBER			
3.	Providence	Stony Point	Concord
4.	Big Emory	Walnut Hill	Harriman
5.	McNairy County	Lorine	
9.	Dyer County	Mt. Vernon	7 miles Southwest of Dyersburg
9.	Gibson County	Antioch	
10.	Crockett County	Barkers Chapel	Badgett
11.	Lawrence County	Bethel	
11.	Madison County	North Jackson	Jackson
12.	Madison	Malesus	Malesus
13.	Stockton Valley	Mt. Pisgah	Hegira, Ky.
16.	Sevier County	Alder Branch	Sevierville
17.	Midland	Highland View	Knox County
17.	Salem	Mt. Zion	
18.	McMinn County	Mt. Harmony No. 1	Niota
18.	William Carey	Oak Hill	
23.	Campbell County	Grantsboro	Lafollette, R. F. D.
23.	Robertson County	Concord	near Whitehouse
24.	Carroll-Benton	McKenzie	McKenzie
24.	Wilson County	Mt. Juliet	Mt. Juliet
25.	Watauga	Poplar Grove	Head of Stony Creek State Hwy.
25.	Clinton	Pleasant View	Clinton, Route 2
25.	Holston Valley	Tunnell Hill	
26.	Hiwassee	Pleasant Hill	Meigs County
26.	Beech River	Rock Hill	6 miles East of Lexington
26.	Meigs County	Hiwassee	Pleasant Hill Church
26.	Indian Creek	Lutts	near, Lutts, Tennessee
26.	Maury County	Columbia, First	Columbia
27.	Maury County	Columbia, Second	Columbia
OCTOBER			
1.	New Salem	Lancaster	Lancaster
1.	Stewart County	Crocketts Creek	Model
2.	Beulah	Union City	Union City
2.	Duck River	Huntland	Huntland
2.	Stone	Granville	Granville
3.	Giles County	Scotts Hill	
3.	Riverside	Fellowship	Oakley
4.	Judson	Oak Grove	
7.	Weakley County	Pleasant Grove	8 miles Southeast of Greenfield
7.	Cumberland	Dotsonville	
7.	Enon	Beech Bottom	5 miles Southeast of Lafayette
9.	Western District	Paris, First	Paris
10.	Southwestern District	Oak Grove	Buena Vista
10.	West Union	Stanfield	Elk Valley
14.	Shelby County	LaBelle	Memphis
14.	Ocoee	Woodland Park	Chattanooga
14.	Knox County	Central	Fountain City
15.	Polk County	Mt. Zion	Postelle
16.	Sweetwater	Prospect	Loudon
16.	New River	New River	New River
22.	Wiseman	Lafayette	Lafayette
23.	Nashville	Belmont Heights	Nashville

NOTE: If not shown in this schedule, please send location of church with which the Association meets. If the church is in the country, write us how to reach it from the highway or the nearest town. Please send two copies of Northern Association minutes to Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee, at once.

Receipts and Disbursements for June, 1941

CO-OPERATIVE		
Southwide		\$ 7,668.61
Statewide:		
State Missions	\$ 2,760.70	
Orphans Home	1,226.98	
Baptist Memorial Hospital	766.86	
Carson-Newman College	766.86	
Union University	766.86	
Tennessee College	766.86	
Harrison-Chilhowee Academy	153.37	
Ministerial Education	153.37	
Debt (Union University)	306.74	7,668.60
Total		\$15,337.21
DESIGNATED		
Harrison-Chilhowee Academy	216.22	
Union University	96.35	
Orphanage—Scholarship	13.00	
Training School (W.M.U.)	517.29	
Relief & Annuity Board	6.00	
Orphans Home	1,047.04	
Home Missions	480.85	
Foreign Missions	134.91	
State Missions	134.91	
Hundred Thousand Club	1,907.43	
Total		\$ 4,759.21

JOHN D. FREEMAN, Treasurer.

A Digest of Religious Thought

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

A Standardized Ministry

Western Recorder

The advantages that accrue from standardization are confessedly great and important, and there are men, particularly in our "Modern" ministry, who think that standards should be applied to the minister of the Gospel. The modernist demand is a peculiar mold. The candidate should not only bring to the Presbytery an A.B. degree, together with a diploma from a first-class theological seminary. But, if he expects favor, that diploma should also be from a college known to be liberal in its teachings, and from a theological seminary whose professors are more famed for the creation of doubts than for the defense of "the faith once delivered." I grant you that the drift of the day is in that direction. But I also insist that neither the tendency nor the drift ever had, or ever can receive, Divine approval. And since the minister is supposed to be God's man, God's mouthpiece, God's representative, he is the one individual who should forever resent human regimentation.

But here some hard facts have to be faced. Churches resent attempted coercion in this matter. Those who propose to standardize the ministry forget that to get their candidates for office accepted they would have to standardize the thinking pulpit committees, church officers, and even democratic church bodies. That is a more difficult task, and up to the present, not even General Conferences, Annual Assemblies, or Denominational Conventions have been able to accomplish the task. I come now to the Master's Demand. I want to make three remarks concerning it. First: It was spiritual rather than cultural. Second: His college presented a cross-section of society. Third: His prescience called for no twentieth century change.

(Since the minister is God's man, called of God to speak for God, only God has any right to set a standard by which he is to be measured. All the standards which churches and schools set up to measure God's man, should themselves be measured by the word of God. The qualifications of a Christian minister are set forth clearly in the Scriptures, and these constitute our standards for the minister.—C.W.P.)

The Pulpit and Defense Promotion

The Watchman-Examiner

The Detroit area is agitated over an effort to use the pulpit of the churches as a National Defense agency. A protest has been voiced by various organizations against announcements being made of defense bonds and stamp sales from the city's pulpits. We wonder how widespread such activities have become. While it is the function of the churches to render support to the government in all matters of morality and genuine social emergencies; it does not seem to us to be a wise procedure to drag the matter of National Defense affairs into the pulpit any more than to argue on behalf of income taxes or anything similar. Dr. Hillier H. Straton, pastor of the First Church, Detroit, Michigan, dealt with the matter succinctly when he said: "I am a violent non-pacifist, possibly an interventionist, but I wonder if the church had better not stick to its last. I do think powerfully that the church of Jesus Christ should not be used to sell bonds, collect aluminum, or recruit recruits." Certainly, there are other places where these things may be done far more appropriately and effectively.

(The house of God should not be used as a place to sell bonds or collect aluminum for National Defense for the same reason that it should not be used as a place to sell merchandise of any kind for any purpose. Jesus drove the merchants out of the temple, not merely because they were selling goods for too much profit, but also because they were selling goods in the wrong place.—C.W.P.)

THURSDAY, JULY 31, 1941

The Time Capsule

Biblical Recorder

The Westinghouse Company has buried its Time Capsule in the center of the New York World's Fair, and people are beginning to talk and think. It was decided to plant a message to the world, not to be opened for five thousand years. In this message, there should be included a summary of our civilization packed away in a capsule which could be found and opened, in that far-off, unpredictable day, A. D. 6939.

How could they build the imperishable capsule? They decided on a hard alloy of copper, torpedo shaped, 7½ feet long, 8¾ inches in diameter, cast in seven segments, screwed together, with highly burnished seams. Within was a Pyrex glass column, set in water-repellant petroleum wax. This tube was washed, emptied of air, filled with humid nitrogen, then packed with a "cross section of our times." There remained only the problem of selection. They determined to begin with typical articles in common use, and so selected an alarm clock, a can opener, a pair of eye glasses, a fountain pen, a telephone, some toys, a rhinestone clip from Woolworth's, a handful of money and some seeds, and a kit of cosmetics from Elizabeth Arden. Out of the vast literary treasure here stored away, three items stand out for special consideration. There is only one real volume; one genuine actual book preserved as a sample of our libraries. It is a morocco-bound edition of the Oxford Bible.

(One article in the Time Capsule will live on whether the capsule is, or is not, discovered—the Bible. God will see to that in his own way—"Heaven and earth shall pass away, but my word shall never pass away."—C.W.P.)

Baptists In Such A Time As This

Biblical Recorder

What a time it is! Has the world ever witnessed such a time? It is a time of unprecedented power on the part of man. Machines have lengthened his arms, put wings on his feet, brought the world to his door, and sent his voice to every clime. What a time it is! With greed, hate, selfish ambition, the dream of world empire firing the spirits of men and impelling them to send their fellows out to die like rats, and to gloat over the death of their supposed enemies. What a time it is! With more professed followers of the Prince of Peace than at any time in the history of the race, and yet a spiritual indifference on the part of so many of these professed Christians that churches are paralyzed, mission boards forced to struggle for existence, and institutions for the training of religious leaders on crutches. Has there ever been such a time? Men with more power than ever before, but not enough character, not enough manhood to use it wisely. It is a time of great wealth and great poverty, great learning and great ignorance, great love and great hate, great wars and great hungers for peace.

What are Baptists to do in such a time as this? Abnormal times and appalling conditions call for superior people. Times of great stress and strain call for brave and unfaltering Christians. This is no time for Christ's followers to be fearful and hesitant. This is the time of times for all of us to hear again and again those words from divine lips, "All power is given unto me in heaven and in earth. Go ye—lo, I am with you." This is a time for faith to assert itself. It is a time to pray, to think, to speak, to act.

The Sunday School Lesson

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

LESSON FOR AUGUST 10, 1941

James Teaches Consistent Christian Living

LESSON TEXT: The Epistle of James.

PRINTED TEXT: James 1:17-22; 2:14-17; 4:13-17; 5:12.

GOLDEN TEXT: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

SOME STUDENTS of the Scriptures have seen a conflict between the teaching of this letter of James and that to the Romans of Paul. This is purely imaginary. The two letters must be read together and interpreted together, the one in the light of the other. Those who arranged these lessons perhaps had this in mind, for the lesson of last Sunday emphasized justification by faith while the lesson for this Sunday emphasizes practical religion as seen in good works. The entire letter of James may be grouped around two main headings, true religion and false religion. The two key texts are the Golden Text and that of verse twenty-six of chapter two, "For as the body without the spirit is dead, so faith without works is dead also." This reminds us that works follow faith in the experience of the Christian. We are to work because we have been saved not in order to be saved. Let us consider the printed sections of the lesson with four imperatives, and thus be reminded that in so doing we shall give evidences of salvation and be found living a consistent Christian life.

I. LET HEARING OF THE WORD RESULT IN THE DOING OF THE SAME. (Jas. 1:17-22.)

The one who hears only, and does nothing about it, is compared to the person who looks into the mirror and then goes away forgetting what he looks like. Our Lord compares such a person to the man who built his house on the sand. With the coming of the storms and floods that house fell, He says (Matt. 7:26, 27). In the Parable of the Sower, this same thought is still further emphasized (Matt. 13:1-9; 18-23). It is important that we hear. It is important that we do. James says that if we hear without doing we deceive ourselves. This is true, for we certainly do not deceive God and it is unlikely that we deceive those about us. The educational psychologists used to have the phrase, "no impression without an expression." It is very doubtful that any teaching is definitely lodged with us unless that teaching results in an act that is in keeping with the same. Upon this basis, the pupil works his exercises in mathematics or performs his experiments in the laboratory in his sciences. The arc of what was termed the "stimulus response bond" must be completed, otherwise there will be a sort of a "short-circuit" in the process. Jesus, as well as the inspired James, makes this clear. It is good religion as well as sound psychology.

II. PROVE THE FAITH IN GOD BY WORKING HIS WILL. (Jas. 2:14-17.)

Here James argues that it is in reality impossible to have faith apart from works. In other words, the presence of works is the evidence of faith. If there be no works it is a sign that there is no faith. We might say, then, that faith and works are related to each other, in the Christian's life and experience, as the opposite sides of a coin. They are two ways of looking at the same thing. Does Paul oppose this? Let us see. "That they do good, that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:18). "In all things shewing thyself a pattern

of good works: in doctrine shewing uncorruptness, gravity, sincerity" (Tit. 2:7). Is this in line with Peter? "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). Instead of opposition we observe complete harmony. This is as we would expect, however, since the Holy Spirit inspired both alike, as well as James. The picture of the coming judgment, described by the Lord, centers upon what men have done or failed to do in His name and for His glory (Matt. 25:31-46). We show our faith in Christ when we work His will, just as He showed His faith in His Father when He worked the Father's will. "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work", He said (John 9:4).

III. DO GOOD AND THUS AVOID THE SINS OF OMISSION. (Jas. 4:13-17.)

Reference was made in these notes, last week, to the "sinless perfectionists" who have failed to note the positive side of sanctification, namely, the doing of good as well as the refraining from evil. Those who insist that they are without sin have failed to read verse seventeen, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." For here is where most of the most loyal fall down and thus sin. Those who are most devoted to Christ and His church should keep this verse always before them. Our old-time preachers used to lead us in prayer, "Forgive us our sins of omission as well as commission." And it is well that they did. God's people sin more in this respect than perhaps any other. Failure to do what God wants done is to grieve the Holy Spirit. Failure to do what God wants done is sin. Is not that what the above verse clearly says? Sanctification, then, looks in two directions: setting ourselves away from that which defiles and setting ourselves to that which the Lord has commanded to be done.

IV. TELL THE TRUTH IN CONVERSATION WITH NO NECESSITY FOR AFFIRMATIONS. (Jas. 5:12.)

With this word there should be read that of Jesus, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). In other words, the Christian is to have such a reputation for telling the truth that affirmations are altogether out of place as well as unnecessary. The follower of Christ is to be noted for his truthfulness. His word is to carry weight. Paul has this in mind when he writes concerning the deacons, "Likewise must the deacons be grave, not double-tongued" (I Tim. 3:8a). Someone has noted the word grave and connected it with the word gravity. The deacons, and for that matter all who claim the name of Christian, are to count, to have weight, their words are to count. And many of them do, as all can testify. On the other hand, deliver us from the person with a doubletongue. Chapter three of this letter of James is devoted to this main thought, and should be read in this connection. We like to remember those who have a reputation for telling the truth, however. "He who speaks the truth is honored, trusted and loved," is what some of us learned to write in our copy-books in school days in other years. It has stayed with us.

In conclusion, have a good look at the Golden Text. What is religion, the true religion? This is, of course, not intended as a definition; but it tells how we may identify the genuine article. It is a partial description of the religion that Jesus Christ brought to the world. It manifests

itself in benevolence and in personal purity from the defiling influences of the world. Let us be sure to join the two. We hear of those who are free in their gifts and ministry to the needy but who are at the same time not as careful to keep themselves unspotted from the world as they might be. We hear of those who live clean and upright lives but who at the same time do little or nothing to help those about them. Taking care of the widow and the orphan should be done by those who live in an exemplary manner. A well-known religious organization is noted for the way in which it seeks out and cares for orphan children, for instance, but it is also known for the corruptness of life that many of its leaders follow. So join personal purity with Christian benevolence.

"Too Bad" Will Not Relieve

By CLOVIS A. BRANTLEY, Superintendent, Baptist Rescue Mission, New Orleans, La.

ONE MAY BOLDLY proclaim his right to drink, may claim it does no one any harm, that the social drink is permissible, and that he shall continue to drink when he wishes. Unfortunately, however, the matter does not end there. After having dealt with more than a hundred thousand men in the last four years, I am deeply convinced that drink is the cause of more misery and heartaches than a number of other sins.

An elderly man came to my office wanting help. Some way I was attracted to him. I gave him work at the Mission and sent him to a friend about permanent work. Within a week he had been offered three positions. One of these he took, worked one week. Taking his earnings, he went on a "speer." He lost his job, his own self-respect, and his good standing at the Mission. Ashamed, he left without telling us where he was going.

"Too bad," some would say, but this will not help him much, nor the many others similar to him, who started off with the social drink that was going to cause no one any harm. Each needs the gospel of Jesus, His power, His transforming nature. There were one hundred and thirty professions of faith last month. Pray for us.

-- Book Reviews --

For Fall Book Listing, Please!

THE QUOTABLE BIBLE, edited by Louis M. Notkin. Preface by Dr. Ralph W. Sockman of Christ Church, New York City. With clear, concise introductions to each book of the Bible. Complete index to the Bible with additional index of noted quotations. Three-color jacket. 720 pages, Royal 8 vo. \$3.00.

In the unaltered language of the King James Version, the editor, a layman and Biblical scholar, presents the great narratives and eloquent passages of both the Old and the New Testaments for readers of all denominations. Designed for easy reading and quick reference.

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Dear Boys and Girls:

It was a joy to be with the Intermediates at the First Baptist Church, Nashville, on last Sunday morning. They are a fine, courteous group and making their lives count for Christ.

In Dr. Drukker's new book, "For What Are You Looking?", he says:

"What you decide to be and do in life is a demonstration of the value you place upon yourself. Let your objectives in life be worthy of what you ought to be. At once you will sense that every objective and every goal will not do. There is a nobility in youth that must not be given to unworthy things. There once lived a king who is said to have given himself to the making of lanterns. While he spent his powers constructing lanterns his kingdom went to pieces. The possibilities of a human life are vast and amazing. Actually, they are awesome. Who can rightly estimate the value of an idea? Who can adequately evaluate the possibilities of the human mind? Who can weigh correctly the powers of an immortal soul? Who can measure the benefit of human dreams and ambitions? Who would dare calculate the possible value of a single youth?

"The difference between those who succeed and those who fail is not so much in natural gifts as in the goals for which they strive. In a city in Greece a beautiful temple was erected. It was an architectural masterpiece. When it was finally completed there was a vacant niche high up on its front, left vacant for a sculptured work of art. The statue was to be selected by competition. On the appointed day there were two competitors for the place of honor. Both statues were veiled. In the presence of the vast multitude which had come to witness the ceremony the smaller statue was unveiled first. It was beautiful and exquisitely finished. The people lifted their voices in a testimony of praise and approval. The statue was lifted. As it rose higher and its beauty was lost to sight, the praise grew fainter. By the time it was placed in the prepared niche the silence had become oppressive. In silence the statue was taken down. Then, the larger statue was unveiled. Again, there was an oppressive silence. It was rough, unfinished by any graceful and delicate work of art. It was without beauty. Nobody praised it. It was lifted and as it rose its charms were seen. While it was being placed in the prepared niche there arose from the multitude a great shout of applause. It was made for the heights. There it remained. The sculptor, as he toiled in his lowly workshop, never forgot the noble height to which his work would be lifted. Each line he traced was for the temple crown.

"As we appraise ourselves let us see our potentialities through the eyes of God. To common, ordinary, unlettered Galilean fishermen Jesus said, 'Follow me, and I will make you such as can catch men.' As He looked on Matthew and gave His word of invitation He saw an evangelist and a gospel writer. What do you see when you look at yourself through the eyes of God? Surely only which must be wrought out for the heights.

*"A sculptor, on cathedral tower,
With patient care and toil,
An angel wrought—
A thing of beauty growing there,
Expression of the workman's
Noblest thoughts.
His fellow, scoffing, said:*

*"For naught
Thy pains, for who can note
At this far height?"
He, rev'rent, answered: 'Nay, my friend,
But this shall live
In God's eternal sight.'*



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

"As we correctly estimate the greatness of ourselves, the height of our destiny and the glory of our opportunities, we shall dedicate ourselves to that which is great, exalted, eternal. While we toil in the lowly plain, our thoughts and our endeavors shall be high, where the noblest work shall best reveal its worth. We are made for the heights.

"How shall we reach the heights? Horatius Bonar has the answer. Listen!

*"Thou must be true thyself
If thou the truth would'st teach.
Thy soul must overflow, if thou
Another's soul would'st reach.
It needs the overflow of heart
To give the lips full speech.*

*"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."*

Our word study for this week is ZEAL. It means "ardor for a cause, or, less often, for a person; enthusiastic devotion; fervor." Set a goal for your life and be zealous in your effort to reach it. Have a "zeal for a cause." This is our last word study. I hope they have meant much to you.

Your friend,

Aunt Polly

The Parrot Chooses

By MARJORIE BARNHARDT

In a white house lived an old woman. And on the front porch of the house hung a red cage with a green parrot in it.

One day Alice, Betty and Catherine passed the house, and the old woman said to them, "Little girls, run and ask your mothers if you may have a parrot. I have had mine for many years and I am tired of its chatter."

The little girls hurried to ask their mothers, and ran back.

"Give me the parrot!" panted Alice.

"I want the parrot!" cried Betty.

"I'd like to have the parrot, too!" said Catherine.

"Well, well, well," laughed the old woman. "I have only one parrot! And all three of you girls want him. Let's sit down and think what to do."

So they all sat down on the front porch steps and thought.

After a time the old woman said, "Each of you may have the parrot for one week. While you have him, feed him and care for him." She pointed to Alice and said, "You teach him to say, 'Good morning.' And you, Betty, teach him to say, 'Good afternoon.' Catherine, you may teach him to say 'Good evening.' When the three weeks are up, bring the parrot back to me. I shall find out which of you may keep him for your very own. Here, Alice, you shall have him first."

"I think," whispered Alice, "that the one who teaches him to speak the best will be the one to keep him."

"I think so, too!" answered Betty and Catherine.

Alice hung the parrot's cage in the parlor when she got home. Every day she sat beside the cage to teach the bird to say "Good morning." But he was slow to learn, and Alice didn't have much time to help around the house. When her mother called, Alice would answer, "Not yet, wait a while" and she would go on talking to the parrot. At last she learned him to say "Good morning," and Alice was very happy.

Then Betty took the bird to her house. She hung his red cage in the attic where no one would bother her all day long. From morning until night she sat beside the cage. Whenever her mother called, Betty answered "I don't want to!" But before the week was over, she had taught the parrot to speak in the very nicest of manners.

When Catherine took the parrot to her home, she hung its cage in the kitchen so that she could talk to the bird while she washed the dishes and swept. Often she would sit down beside the cage and talk to the funny green bird. But whenever her grandmother called to her, she answered, "Here I come, grandma!"

At last the three weeks were up and the girls brought the parrot to the little old woman. They put the cage on the table. Then they all sat down to wait.

The parrot looked at each of the girls and jumped to the bottom of the cage. Then he laughed, "Haw, haw, haw," and said in a squawking voice, "Good morning, good afternoon, good evening."

"Oh dear," said Alice, "I don't see how you can tell which of us taught him the best. He said 'Good morning' as nicely as he said 'Good afternoon' and he said 'Good evening' as well as he said 'Good morning.'"

"Well," smiled the old woman, "we shall see something else!" And then she smiled a sly smile which wrinkled up her eyes. Then she raised her voice and called, "Alice, Alice, Alice!" in just the same voice Alice's mother had used when she called Alice to ask for her help. The old woman had no sooner called when the parrot opened his mouth and shrieked, "Not yet, wait a while!"

"Now who do you suppose he heard say that?" exclaimed the old woman. Alice did not say anything, but she knew.

Then the old woman called, "Betty, Betty, Betty!" and the parrot answered, "I don't want to," in his harsh voice.

But when the old woman called, "Catherine, Catherine, Catherine!" the bird said, "Here I come grandma!"

"Now isn't he the smartest bird you ever saw?" cried Alice. "May I have him, please?"

But the bird answered, "Not yet, wait a while."

"You'll come home with me, won't you?" pleaded Betty.

"I don't want to," said the parrot.

"I'd like to take the parrot home," said Catherine.

The little old woman smiled and the bird flapped his wings.

"Here I came, grandma!" it shrieked.

"You see," said the old woman, "the parrot has made up his mind, and he has answered you in the very words he heard you say. So Catherine, he is yours."

"Haw, haw, haw," laughed the parrot. And he flapped his wings gaily as Catherine carried him home in his big red cage.—*The Star of Zion, Charity and Children.*

Quiet Places

Hidden in the Ozark Mountains in a narrow valley is the "Whispering Dell." In this place the slightest sounds are peculiarly carried. If you were on one side of this dell and your friend on the other side you undoubtedly would shout to him, and then hope he would hear you. You would find that such effort would be useless, for a whisper would have been heard. Such is the condition of the atmospheric elements.

At the very center of our being there is a place of stillness and quietness—a place of tranquility where we can hear the still, small Voice whispering words of love and wisdom to guide us in the way of peace and joy. It is the voice of Him, our Lord, who desires our response.

"Speak to Him, thou, for He hears

And spirit with spirit can meet.

Closer is He than breathing,

And nearer than hands and feet."

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—*The Pilot.*

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNON
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Standard Intermediate Sunday School Department



First Baptist Church, Clinton, Tennessee. Miss Laura M. Holt, Department Superintendent; Mr. V. O. Foster, General Superintendent; Rev. H. L. Smith, Pastor.

Congratulations to these girls, boys, and their efficient leaders. There are six classes in the department that are Standard:

Class	Teacher
Comrades	Mr. F. T. Wells
Conquerors	Mrs. R. L. Denny
Eagles	Mr. H. E. Burress
Marys and Marthas	Miss Esther Robbins
Queen Esthers	Mrs. Joe Jackson
Service	Mr. Troy Curnutt

This is a great achievement and one that should be reached by many other Intermediate departments in the state. This is the only Standard Intermediate Department in the state this year.

Ten Leading Associations in Training Awards

Association	Awards	Supt. of Training	Ass'n. Supt.
Nashville	773	Dr. N. R. Drummond	Mr. J. N. Barnett
Shelby	591	Rev. O. L. Leubetter	Mr. E. S. Tucker
Ocoee	510	Rev. W. J. McDaniel	Rev. Charles Norton
Holston	310	Mrs. E. H. Dinkle	Mr. B. K. Weaver
Madison	272	Rev. Leonard Sanderson	Mr. F. L. West
Knox	243		Mr. J. G. Price
Watauga	111	Mr. J. D. Brooks	Mr. J. D. Brooks
Big Hatchie	103	Mr. W. H. Foust	
Robertson County	103	Rev. Ralph Moore	Rev. W. P. Davis
Big Emory County	83	Mrs. D. C. Sparks	

Ten Leading Churches in Training Awards

Church	Awards	Pastor	S. S. Supt.
First, Nashville	231	Dr. W. F. Powell	Dr. N. R. Drummond
Avondale, Chattanooga	157	Rev. W. J. McDaniel	Mr. Frank Lowery
Old Hickory, Nashville	154		Mr. V. R. Butler
Eastland, Nashville	141	Rev. E. B. Crain	Mr. C. C. Wooten
Fifth Avenue, Knoxville	83	Rev. Frank Wood	Mr. Herman Wilhite
Temple, Memphis	76	Rev. V. E. Boston	Mr. C. O. Barbour
First, Kingsport	73		Mr. Ben Carson
Calvary, Jackson	58	Rev. R. C. Goldsmith	Mr. C. L. Dennison
Central, Memphis	57	Mr. L. M. Leggett	Mr. L. M. Leggett
First, Elizabethton	56	Rev. V. Floyd Starke	Mr. J. D. Brooks
Madison, Nashville	56	Rev. John D. Barbee	Mr. P. B. Hamlin

New Study Course Books Available

The new book on Sunday school records is ready. This book should be studied by all officers and teachers of the Sunday school, as well as by the secretaries. A worthwhile study of this new text on the place and use of the Six Point Record System in the Sunday school will bring increased effectiveness in all the work and result in the deepening of the spiritual life of the members. Price, cloth, 60 cents; paper, 40 cents. Order from the Baptist Book Store.

Free Offer

During the remaining months of 1941 the Sunday School Board will send without charge a copy of any one of the following NEW ELEMENTARY BOOKS in the Sunday School Training Course: "Junior Sunday School Work," by Blanche Linticum; "Primary Sunday School Work," by Allene Bryan; "The Cradle Roll Department of the Sunday School," by Mattie C. Leatherwood, to any pastor who will agree to teach the book or to have it taught in his church. Send your requests to your State Sunday School Department.

Sunday School Training Awards Issued in June, 1941

Church and Teacher	Awards
Beulah Association— Troy—Mrs. A. B. Clark	9
Big Emory Association— First, Crossville—Mr. Jesse Daniel	18
Bledsoe Association— First, Portland—Rev. Lofton Hudson	6
First, Portland—Rev. Lofton Hudson	4
First, Portland—Rev. Lofton Hudson	5
First, Portland—Rev. Lofton Hudson	8
First, Portland—Rev. Lofton Hudson	2
First, Portland—Rev. Lofton Hudson	4
Clinton Association— First, Clinton—Rev. H. L. Smith	1
First, Clinton—Mr. H. P. Hamlin	1
First, Clinton—Mr. V. O. Voster	1
First, Clinton—Mr. H. L. Smith	2
First, Clinton—Mr. H. L. Smith	1
Concord Association— Mr. Pleasant—Rev. Wayne Tarpley	10
Westvue—Mr. Woodrow Medlock	21
Cumberland Association— First, Clarksville—Rev. R. N. Owen	18
Giles Association— First, Pulaski—Miss Ada Williams	21
Graineer Association— Buffalo—Rev. James C. Franklin	14
Richland—Mrs. Roy R. Newman	17
Hardeman Association— Grand Junction—Rev. McKnight Fite	14
First, Bolivar—Rev. Paul A. Wieland	24
Hiwassee Association— Ten Mile—Madison Scott	8
Fellowship—Miss Ruby Wagner	7
Jefferson County Association— Buffalo Grove—Rev. Ralph Below	37
Knox County Association— Lincoln Park—Rev. David N. Livingstone	1
Lincoln Park—Rev. David N. Livingstone	28
Lincoln Park—Rev. David N. Livingstone	27
Lincoln Park—Rev. David N. Livingstone	9
Bell Avenue—Rev. A. T. Allen	3
Lawrence County Association— Summertown—Mr. Clyde Cobb	13
Madison Association— N. Jackson—Rev. Leonard Sanderson	9
Herron's Chapel—Mr. A. B. Clark	16
Herron's Chapel—Miss Marie Allison	16
Herron's Chapel—Rev. Bernard Scates	9
Maury Association— Ass'n. Wide—Mr. Harold Ingraham	53
McNairy Association— Bethel—Miss Lorene Holland	11
McMinn Association— First, Athens—Rev. Ira Dance	1
Midland Association— Fairview—Mrs. Hazel Hensley	6
Nashville Association— Inglewood—Mr. C. Aubrey Hearn	14
First—Miss Florida Waite	5
Nolachucky Association— Philippi—Mr. Roy Newman	6
Concord—Mr. Roy Newman	12
Central—Mrs. Roy Newman	4
Cedar Creek—Mr. Roy Newman	13
Ocoee Association— Clifton Hills—Miss Dorothy Roy	3
Clifton Hills—Mrs. W. M. Rogers	2
Clifton Hills—Mrs. Rachel Barger	9
Clifton Hills—Rev. J. C. Williamson	9
Avondale—Mr. Elmer Bailey	10
Avondale—Rev. James A. Ivey	36
Ridgedale—Rev. James A. Ivey	12
Ridgedale—Rev. W. J. McDaniel	20
Riverside Association— Jamestown—Miss Christine Owen	8
Celina—Mrs. Louisa Carroll	2
Celina—Mrs. Louisa Carroll	6
Robertson Association— First, Springfield—Mr. C. Wells Burr	12
First, Springfield—Mr. C. W. Cook	9
Lebanon—Rev. W. P. Davis	1
Lebanon—Rev. W. P. Davis	1
Lebanon—Rev. W. P. Davis	13
Shelby Association— Temple—Rev. H. L. Highsmith	6
Temple—Mrs. George E. Hollis	4
Longview Heights—Mr. R. B. Patterson	10
Speedway Terrace—Rev. Mark Harris	12
Longview Heights—Mr. R. B. Patterson	17
Mt. Pisgah—Mr. A. C. Johnson	8
Stewart Association— Big Meadow—Rev. W. P. Davis	7
Stone Association— Brotherton—Miss Marie Spear	7
Woodcliff—Miss Marie Spear	5
Tennessee Valley Association— Wolf Creek—Miss Ruby Wagner	13
Watauga Association— Immanuel—Mr. John L. Curtis	9
Sugar Grove—Mr. J. D. Brooks	11
Calvary, Elizabethton—Mr. E. A. Cox	10
Siam, Elizabethton—Mrs. Hampton C. Hopkins	7
Weakley Association— Palmerville—Miss Clarice Thomason	8
Western District Association— Cottage Grove—Mrs. Robert Newman, Jr.	5
West Paris, Mrs. Robert Newman, Jr.	8
Sub Total	809
Miscellaneous Awards	156
Total	965

Suggested Program for Regional Training Union Conventions

Keynote: "Following the Living Christ."



DR. LEO EDDLEMAN,
Mission Speaker



DR. W. Q. MAER,
Mission Speaker

MORNING

- 10:00 Song Service
 10:15 Devotional, "Come and My Disciple Be"
 10:30 What the Training Union Has Meant to Me
 a. Story Hour Member
 b. Junior Member
 c. Intermediate Member
 d. Young People's Member
 e. Adult Member
 f. Pastor
 11:10 Your Book Store—Miss Christine Little
 11:20 Announcements
 11:25 Special Music
 11:30 Address, "Hasten Now Thy Life to Yield"
 North Eastern Region. Rev. Joe Strother
 Eastern Region. Dr. Charles Wauford
 South Eastern Region. Rev. Chas. Norton
 South Central Region. Dr. Clifton J. Allen
 North Western Region. Dr. John L. Hill
 South Western Region. Dr. J. G. Hughs
 N. Central Region. Rev. Hampton Hopkins
 Central Region. Dr. John D. Freeman
 12:00 Adjourn.
 Lunch served by hostess church.
 1:30 Song Service
 1:45 Devotional, "Follow Me"
 2:00 Panel Discussion
 a. Full-graded Training Union
 b. How to Use the Training Union Magazine
 c. Reporting each quarter
 d. Ordering supplies and periodicals
 e. The Training Union Convention
 f. Promoting Reverence
 g. Use and Abuse of 8-Point Record System
 h. Study Courses
 i. Free Material
 3:30 Address, "Follow All the Way"
 North Eastern Region. Dr. C. W. Pope
 Eastern Region. Rev. James A. Park
 S. Eastern Region. Rev. Merrill D. Moore
 South Central Region. Rev. Joe Wells
 N. Western Region. Mrs. J. O. Williams
 S. Western Region. Mrs. J. O. Williams
 North Central Region. To Be Supplied
 Central Region. Mrs. J. O. Williams
 4:00 Adjourn.
 Supper served by hostess church.

EVENING

- 7:00 Song Service
 7:15 Devotional, "Plant His Cross in Every Field"
 7:30 Business Session
 7:40 Presentation of Junior-Intermediate Work
 Miss Roxie Jacobs
 8:00 "Follow the Living Christ"
 Mr. Henry C. Rogers
 8:30 Special Music
 8:40 Missionary Address, "Go Forth to Serve the Living Christ"
 North Eastern Region. Dr. Leo Eddleman
 Eastern Region. Dr. Leo Eddleman
 South Eastern Region. Dr. Leo Eddleman
 South Central Region. Dr. Leo Eddleman
 North Western Region. Dr. W. Q. Maer
 South Western Region. Dr. W. Q. Maer
 North Central Region. Dr. W. Q. Maer
 Central Region. Dr. W. Q. Maer
 9:15 Adjourn.



Dates	Regions	Places
Aug. 18—	North Eastern	Russellville
Aug. 19—	Eastern	Sevierville
Aug. 21—	South Eastern	Mine City, Ducktown
Aug. 22—	South Central	Minor Hill
Aug. 25—	North Western	Dresden
Aug. 26—	South Western	Selmer
Aug. 28—	North Central	Powell's Chapel, Murfreesboro
Aug. 29—	Central	Spring Creek, Clarksville

FOR YOUR INFORMATION

1. Each convention opens 10 o'clock Central Standard Time.
2. Registration fee is only 25c.
3. Good Music.
4. Excellent Speakers.
5. Informing Discussions.
6. Wonderful Fellowship.
7. Each convention closes 9:15 Central Standard Time.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREAMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary



Sunbeam Focus Week

MRS. G. E. WARREN, Sinton, Texas.

PREPARATION

1. Posters about Focus Week, the work of Sunbeams, the responsibility of parents, and the proposed activities of the week should be displayed prominently a week in advance.
2. *Publicity*
 - a. Announcements by poster or in church bulletin.
 - b. Program for week in local newspaper.

OBJECT

1. To interest church members in Sunbeam Band work.
 - a. To help them realize its importance.
 - b. To arouse their sense of responsibility for Sunbeams.
 - c. To show them ways of helping.
 - d. To teach them that fostering should not end with a subscription to *World Comrades*.
2. To deepen interest of Sunbeams themselves.
 - a. By magnifying importance of their organization.
 - b. By showing their relationship to W. M. U.
 - c. By enlisting new members.
 - d. By emphasizing each phase of their work.
 - e. By gaining subscriptions to *World Comrades*.

SUGGESTED PROGRAM

Sunday: Special recognition of Sunbeams at morning service.

1. Reserved seats tied off with Sunbeam colors.
2. Sunbeams give Three Rays of Watchword and sing their song.
3. Pastor in sermon emphasizes responsibility of parents in training of children, and children in helping have a happy Christian home.

Monday: Regular Sunbeam meeting.

During Focus Week, think of the children in lands torn by war and see if you cannot give a special offering to relieve their suffering. Send to Foreign Mission Board marked for Chinese or British Relief.

Tuesday: Mission study class in morning and afternoon with picnic lunch.

Wednesday: At prayer meeting hour, Sunbeams give a little play or exercise exemplifying the work of Sunbeams, taken from *World Comrades* or using their stewardship verses. Show how Sunbeams and grown-ups can all help toward a Debtless Denomination by 1945 by joining the Hundred Thousand Club or other state plans by paying southwide debts. A series of posters or other handwork of Sunbeams may be displayed.

Thursday: Personal Service.

Visit some shut-in and give short program of song, Bible verses and a missionary story by a Sunbeam.

Friday: A party or picnic planned to have a good time and enlist guests in attending regular meetings. Let leader select an interesting story from *World Comrades* and after telling it, show magazine and solicit subscriptions.

Conclusion: Furnish local newspaper with good account of what was done on each day, and be sure to write up the party and include name of each child present.—*World Comrades*, August.

Happy Hours of Mission Study

This summer why not have a meeting of your missionary organizations every week? And the cool of morning would be a happy time for it. A lawn or porch would make a meeting place with nice variety. Use the additional free time of vacation days for missions.

Are you using the college young people who are home on vacation? They will be glad to help if you just give them a chance to serve. They could teach mission study classes using educational methods learned in college; they could direct the singing, or help with the handwork, or make posters, or tell mission stories, or take the members out to do Personal Service. Use your college young people.

BAPTIST AND REFLECTOR

Greetings to Sunbeam Bands

I'm sending my best wishes for the biggest week of the year in your Sunbeam Band, August 10-15. The summertime will give splendid opportunity to focus the attention of the church on the Sunbeam Band. The presentation of the Sunbeam Stewardship Scriptures and the special recognition of those on the Honor Roll will help your W. M. S. and the entire church to know of this plan of Stewardship Education for children.

August should be a good time for a mission study class and there will be time for leading the children into joyous service for the sick and shut-ins and for all the needy of the community.

Your Sunbeam Band will be thinking ahead and planning for the State Mission Prayer Season. Help your auxiliary set a challenging goal, our State needs the gospel message. Your State Mission Program and offering envelopes will be sent to you in a few weeks.

Focus Week will give the leader an opportunity to create more interest in State Missions, as well as in every part of our work and Sunbeams will be shining more brightly through Prayer, Bible Study, Mission Study, Personal Service and Stewardship.

Yours for a big week,
MARGARET BRUCE.
AUGUST 10 - 15

World Comrades

Keep encouraging mothers and fathers to subscribe to *World Comrades* for their boys and girls. They will enjoy the magazine these summer months. How many of your members belong to the *World Comrades* Club?

Some counselors are still content to cut up a magazine and pass out "pieces" to boys and girls. Have you thought what a poor way this is? The

child thinks in terms of a small scrap of paper and the business of Christian missions is dwarfed to fit that scrap. Missions is the biggest business in the world; it deserves to have even its publications treated with dignity. Most boys and girls spend enough money for "comics", for candy, for moving picture shows, for whims and things, to save up for a subscription to *World Comrades* addressed to themselves. A wise counselor does not rest content with one or two copies of *World Comrades* coming to herself; she uses those wisely in her program planning, but she shows the whole magazine to the members and talks to them enthusiastically about subscribing, takes their dollars and sends them at once to *World Comrades*, 1111 Comer Bldg., Birmingham, Ala.

A Little Light Bearer

"Lord Jesus, Thou who lovest
Each little child like me,
Oh, teach me how to love Thee,
And let me shine for Thee,
Oh give me bits of work to do
To show how much I love Thee, too.

"I know in distant countries
Beyond the deep, blue sea,
Are many little children
Thou lovest, just like me.
But they have never heard Thy name
And do not know that Jesus came.

"Lord, let me send Thy message
Across the deep blue sea,
To tell these little children
What Thou hast done for me.
Oh, show me, Lord, what I can do
That they may know and love Thee, too."

—The King's Builders.

God's Challenge to His Pastors and His Churches

By WM. E. FOSTER, Houston, Texas.

IF IT IS IMPORTANT to save the lost—and it is—then, it is of paramount importance to save the life from going to waste. That is exactly what the Extension Department of the Sunday School does when it functions properly. That is the theme of this thesis.

Dr. E. P. Alldredge, Statistical Secretary of the Baptist Sunday School Board for three years in succession in his report to the Southern Baptist Convention says, "We are still 68 per cent unenlisted—and there is no Southwide effort, nor concerted movement, nor effective organization, and apparently, no great desire to solve this problem or even to get at this biggest of all tasks among Southern Baptists. We are going on defaulting in the face of our biggest challenge."

Dr. Alldredge's continued challenge has intrigued me to attempt to do something about it. This thesis deals with stern facts, comparisons, contrasts, argument, pure reason, logic and closes with a dynamic appeal for immediate action.

In most instances backsliding begins with neglecting the Bible, then by neglecting prayer (except when in need or trouble) and staying away from church. This department is not in competition with any other organization in the church, for example:

(1) The Vacation Bible School is designed to teach the Bible, win the lost to Christ and train all the children who attend the school.

(2) The Baptist Training Union seeks to train both old and young, those who attend the organization.

(3) Women's Missionary Society seeks to educate in missions and stewardship, all who attend that society.

(4) The Sunday School, including the organized classes, seeks to teach the Bible, win the lost to Christ, develop Christian character and enlist in the activities of the church program, only those who attend the school.

(5) The Laymen's Brotherhood is designed to enlist in the church program all men who attend the Brotherhood meetings.

But, in the Extension Department, we have an organization which is designed to save that which is going to waste, and which is being neglected by all other organizations of the church. Emphasis is here placed upon non-attendance upon all meetings of all organizations of the church, and non-cooperation in all the activities of the church.

This nominal church member who seldom ever attends any service of the church, and is not enlisted in any organization of the church (except that his name is on the church roll), is sought after by the Extension Department and enlisted as a student of the Bible; hence, this neglected individual who is unenlisted in all activities of the church, is reclaimed by this organization and restored to Christian fellowship, and who now begins to participate in the church and denominational program. Thus we see that the potential power of the delinquent church member which was being wasted, is now reclaimed for Kingdom work.

Statistics show that 68 per cent of the church members of the Southern Baptist Convention are unenlisted in the program of our churches—2,500,000 Southern Baptists take no part in the activities of our churches. This organization seeks to correct this astounding condition by an organized effort on the part of a trained consecrated group in each local church.

The only reason this department has no competition with any other organization is because no other organization is doing the same character of work. Hence, we see there is a large place and a crying need for this organization in every local Baptist church.

This humble scribe is endeavoring to train a group of consecrated superintendents and visitors in all the churches of Union Baptist Association, who will, in turn, train a group of visitors in all of our more than 100 churches, who will attempt to make this department function in a normal way.

There are the "shut-ins" and those who "shut themselves out" by failing to attend and enlist in the activities of the church whom this organization seeks to minister to. A house is not a home. Every home needs religion, and that is what this organization seeks to do for the nominal non-attending, non-cooperating church member.

This matter is of the highest importance to the success of every pastor and every church. It is a reproach to any church which continues to neglect and ignore this group of delinquent church members. Through this organization God is challenging every local Baptist church to correct this evil which is so prevalent among us.

It is my deliberate judgment that I have my finger on the most vulnerable of all the weak spots in our church life. The tragedy of tragedies is this appalling leak and waste of our churches.

If a pastor has only mediocre ability and does not have a gift of oratory, but will teach the text book for this department, "The Extension Department of the Sunday School," by J. T. Watts, price 40c to a group in his church, he may increase his efficiency in his leadership 100 per cent, and also prolong his pastorate.

Some churches have a "Drop Roll" for inactive members. A much better way to deal with that group would be to consider them as prospects for the Extension Department. Thus stop the leak and save the waste by going after them and re-enlist them in Bible Study and the church and denominational program.

Brother pastor, as the Key Man in the local church, whom God hath made overseer of the church, will you not join me in accepting God's challenge by installing this organization in your church, and help solve this perplexing problem? You are in a place of great responsibility, and God is calling us to do something immediately about it. The King's business requires haste. What we do must be done quickly, for the night may soon come when we cannot work.

Write the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn., or to the State Sunday School Secretary for a free package of literature on the Extension Department.

The RIDGECREST

Baptist Assembly

"From the Mountain Top of Vision and Inspiration Southern Baptists Would Carry the Message of Jesus into Every Valley of Human Need"

★ TWO GREAT WEEKS ★

August 16-22

1. The Bible and Christian Life Conference—P. E. Burroughs, Director
2. Baptist Brotherhood Conference—Lawson H. Cooke, Director
3. Christian Education Conference—Charles D. Johnson, Director

Six Bible Messages by Dr. John R. Sampey

August 23-31

PREACHING WEEK

Dr. George W. Truett will preach twice daily
Two periods of Special Bible Study each day
led by Dr. Kyle M. Yates

RELIEF AND ANNUITY BOARD
CONFERENCE

Under the direction of Dr. Thomas J. Watts,
Executive Secretary



Dr. George W. Truett

For Reservations

Write PERRY MORGAN, Manager
RIDGECREST BAPTIST ASSEMBLY
Ridgcrest, North Carolina

AMONG THE BRETHREN

Mr. and Mrs. John A. Collier of Leland, Mississippi, announce the marriage of their daughter, Ava Burton, to Robert T. Bryan Leavell, son of Mrs. James B. Leavell and the late Dr. James B. Leavell of Houston, Texas. Miss Collier is a graduate of Hillman College and Blue Mountain College. She is a granddaughter of the late Dr. A. C. Watkins, missionary to Mexico. Mr. Leavell is a graduate of Baylor University and Southern Baptist Theological Seminary. He is a grandson of Dr. Robert T. Bryan, missionary to China. The marriage was solemnized at the Leland Baptist Church of Leland, Mississippi, July 17. Dr. J. B. Leavell, pastor of the Leland Baptist Church, officiated.

—B&R—

Pastor Leslie Gilbert, of McKenzie, has been in a revival meeting at Jarrell, a short distance from town. He is giving himself to this mission project and reports splendid prospects.

—B&R—

J. L. Marlowe, mission pastor of Shepherd Church, Ocoee Association, reports a two weeks' revival during which various local pastors preached the first week and he during the second. An adult union was organized during June and the work is progressing.

—B&R—

Camden Baptists continue to improve their lovely new building. During June they installed their electric light fixtures at an expense of \$105.00 and paid \$158.90 on their building debt. H. A. Bickers is the pastor.

—B&R—

Dover Baptists moved forward during June with the organization of a G. A. and a Sunbeam Band. Three were added by baptism and one by letter, and the church put BAPTIST AND REFLECTOR in their budget. F. A. Tarpley is their pastor.

—B&R—

Celina Baptists received six new members during June, the result of a revival led by Pastor J. A. Wood of Byrdstown. The meeting was held in connection with a mission V. B. S. Pastor J. F. Neville is happy over their growing work.

—B&R—

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

—B&R—

Levi Church, Shelby County, received 20 members during June. Eleven of these came by baptism, seven by letter and two restored. They are at work on their new building, finishing the interior. H. J. Rushing of Collierville helped them

in a revival meeting, which resulted in 15 of the additions.

—B&R—

Lancing Baptists (Big Emery Association) had a good month during June. Eight members were added by baptism and 2 by letter. C. M. Dutton is the mission pastor.

—B&R—

"Mr. and Mrs. J. C. Wilkerson of Pryor, Oklahoma, announce the marriage of their daughter, Carmen, to Nolen R. Denton of Madhill, Oklahoma. The ceremony was performed by Bro. Bob Bazell, State S. S. and B. T. U. Director of Oklahoma. Mr. Denton will be remembered as the State B. S. U. President and Miss Wilkerson is the granddaughter of Mrs. A. W. Farris and the late A. W. Farris of Nashville." Congratulations to the happy couple.

—B&R—

Pastor Richard Huff of the First Baptist Church, Lenoir City, is conducting a revival at the White Pine Baptist Church in Jefferson County, Elmer Masden, pastor.

—B&R—

The 113th annual session of the Big Hatchie Baptist Association met Tuesday, July 22nd, with the Ashport Baptist Church and Wednesday, July 23rd, with the Stanton Baptist Church. A very interesting program was arranged for the meeting under the leadership of Brother P. L. Ramsey, of Covington, Moderator of the organization. Moderator Ramsey also brought this year's Association Sermon.

—B&R—

The following friends recently visited the BAPTIST AND REFLECTOR office: James T. Warren and Emily Witherington, Jefferson City; Irene Hester, near San Francisco, Calif.; Mrs. Louisa Carroll and Marie Spear, Celina; J. D. Sullivan, Smyrna; B. F. Collins, Chattanooga; O. L. Hampton and wife, Clarksville; Gordon Holcomb, Ft. Benning, Ga.; Georgie Mae O'Nan, Louisville, Ky.; C. E. Autrey, Union City; R. Lofton Hudson, Portland; Pastor and Mrs. J. E. Tanksley, Goodlettsville; Mr. and Mrs. Albert Bass, Geneva and Frances Adamson, Margaret Givan, June Jennings, Dorothy Lamberson, and Janice Stone, Liberty. We cordially invite them to come again.

—B&R—

Pastor C. H. Petty, Edgewood Baptist Church, Chattanooga, is conducting a revival at the Big Springs Church, Cleveland, Tenn.

—B&R—

A revival is in progress at the Powell's Chapel Church, Walter Hill, Luther Joe Thompson, pastor. Brother G. G. Graber, of the First Baptist Church, Franklin, Kentucky, is doing the preach-

ing and Pastor Thompson and Laurens Sprunger of Knoxville is leading the singing.

—B&R—

The Butler Baptist Church, James M. Gregg, pastor, has just closed a two weeks revival, with 23 conversions. Dwight H. Willett, pastor First Baptist Church, Erwin, did the preaching and Laurens Sprunger, of Orrville, Ohio, and a student at Carson-Newman College, led the singing. This was Brother Willett's second revival at Butler.

—B&R—

Beginning July 6th, and continuing through the 20th, a Parish-wide tent meeting was held by the First Baptist Church of Pineville, La., John M. Wright, pastor, using their own large tent located in the rear of their church property in downtown Pineville. Porter M. Bailes, pastor, First Baptist Church, Tyler, Texas, did the preaching and Ira C. Prosser, of Oklahoma City, directed the music, using three great choirs. Despite a number of rainy evenings, great congregations attended all the services, with 83 coming into the fellowship of the church, about half of these for baptism.

—B&R—

Pastor McKnight Fite reports that there is a revival in progress at Grand Junction Church, with Evangelist Woodrow Fuller, of Corbin, Kentucky, doing the preaching, and Knox Lambert, of Martin, leading the singing.

—B&R—

Miss Ruby Huckaba, daughter of Brother O. F. Huckaba, Nashville, who underwent and appendectomy at the St. Thomas Hospital, Nashville, last week is reported to be resting nicely.

—B&R—

The sympathy of the brotherhood goes out to Mrs. U. W. Malcolm, wife of the pastor at Hampton, over the death of her father, Dr. E. L. Thornton, of Canaan, Conn.

—B&R—

The Brotherhood of the Mallory Heights Baptist Church, Memphis, D. D. Satterwhite, pastor, sponsored a tent revival at West Junction. The pastor and Brother Carl McCoy, superintendent of missions in Shelby County, did the preaching. There were 18 additions, 15 for baptism. A Vacation Bible School was conducted at the same time.

—B&R—

The Henning Baptist Church, E. C. Cutlipp, pastor, has just closed a revival in which Lyn Claybrook, of Dresden, did the preaching. There were several additions for baptism. Brother Cutlipp writes, "Bro. Claybrook is a tireless worker in a meeting."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 20, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: First	211	108	Columbia: First	245		Maryville: First	461	
Arlington, Brunswick	31	5	Second	100	70	Memphis: Bellevue	1626	454
Athens: First	231		Dyersburg, First	462	87	Boulevard	415	137
Bells, Midway	102	108	Elizabethton: Siam	257	197	Central Avenue	450	143
Butler	166	87	Grand Junction	101	54	Prescott Memorial	352	113
Chapel Hill, Smyrna	100	86	Guys, Gravelhill	116	86	Speedway Terrace	428	
Chattanooga: Avondale	451	96	Hampton	—	41	Union Avenue	871	241
Chamberlain Avenue	309	89	Harriman, Trenton St.	349	72	Murfreesboro: First	421	74
Edgewood	173	96	Hermitage, New Hope	329	78	Westvue	162	69
First	809	127	Jackson, West Jackson	596	128	Mount Juliet	134	30
Highland Park	507	97	Jefferson City, Buffalo Grove	71	53	Green Hill	61	115
Northside	401		Knoxville: Broadway	882	237	Nashville: Ingleswood	369	150
Red Bank	433	125	Fifth Ave.	738		New Tazewell, First	103	74
Rossville Tabernacle	218	66	John Sevier	176	96	Oleida, First	—	74
South St. Elmo	143	35	Lincoln Park	457	164	Ooltewah	91	25
Spring Creek	85	49	Oak St.	101	32	Raleigh, Ardmore	—	51
Tabernacle	358	63	Valley Grove	191	100	Rockwood, First	228	78
Temple	945	233	Lebanon	222	67	Sevierville, Alder Branch	—	101
White Oak	184	64	Lenoir City: First	275	101	Union City, First	541	178
Cleveland: South Cleveland	105	48	Pleasant Hill	207	94	Walter Hill, Powell's Chapel	219	123
			Liberty, Salem	—	28	Watertown, First	175	

The First Baptist Church, Greenfield, O. C. Cooper, pastor, has just closed a revival with 26 additions. Brother Cooper in sending this report said, "And above all we cannot forget the work of the BAPTIST AND REFLECTOR in this community. It has helped to make the work a success."

—B&R—

Indian Grove Baptist Church organized with 10 members July 13, receiving an offering of \$4.05 for the Co-operative Program. Ministers taking part in organization were J. T. Neville, Moderator; W. F. Wright, Associational Missionary; J. A. Wood, Byrdstown; and R. L. Franklin, Clarkrange. One joined for baptism and was baptized after the service.

—B&R—

The fourth Sunday in September, 1940, in a brush arbor, a mission was started by Celina Baptist Church which today became an independent church. J. F. Neville was elected pastor and C. H. Daniels, clerk-treasurer.

—B&R—

Mrs. Louisa Carroll, one of Tennessee's missionaries, writes, "The past two weeks Double Top, Stockton Valley, has been the scene of a Vacation Bible School, situated in Fentress County, some 4 miles from Moodyville. They had some logs and four little planks to sit on, but enrolled 30. Brother Dan Lawler came the last week and helped very much. I helped him at Etter each afternoon. There were 4 professions at Etter, 39 enrolled. Brother and Mrs. Lawler are fine to work with."

—B&R—

Vernon Sisco, pastor Trezevant Baptist Church, has just closed a mission revival at Newbill's School, near Trezevant. In the past two months more than 150 have taken a stand for Christ. Brother Sisco also added, "The BAPTIST AND REFLECTOR going into all of the Baptist homes is proving a blessing to all."

—B&R—

James L. Sullivan, pastor of the First Baptist Church, Ripley, supplied for Pastor R. G. Lee, Bellevue Baptist Church, Memphis, on last Sunday. The pastor is away on vacation. A bulletin from the Bellevue Church states that there were 78 additions to the church during the month of June and that there has been an average of 16 new members per Sunday for all of 1941.

—B&R—

Mrs. R. J. Bateman, wife of the pastor of the First Baptist Church, Memphis, underwent a tonsilectomy at the Baptist hospital last week. She is now convalescing at her home.

—B&R—

BAPTIST AND REFLECTOR wishes to express its appreciation to the following friends for sending in subscriptions other than their own: Martine Chaffin, Morris Chapel, 1; B. Frank Collins, pastor Brainerd Baptist Church, Chattanooga, 26; Paul E. Good, Chattanooga, 3; and Mrs. V. H. Steem, Memphis, 1.

The Goodlettsville Baptist Church, J. E. Tanksley, pastor, has recently put the BAPTIST AND REFLECTOR in its church budget, sending the paper to 87 of their members. The Oak Street Baptist Church, Soddy, has also adopted this plan and is sending the paper to 18 of its families.

Pastor J. D. Sullivan, Smyrna Church, recently brought in 3 subscriptions to be sent to three of their soldier boys.

—B&R—

TWO CLOSING WEEKS AT RIDGECREST BEGINS AUGUST 16th. The first week will be devoted to Bible and Christian Life, Brotherhood and Christian Education Conferences and Bible Messages by Dr. John R. Sampey, Louisville, Ky. The second and last week will be Preaching Week. Dr. Geo. W. Truett, Dallas, Texas, will preach twice daily. There will also be special periods of Bible Study and Relief and Annuity Board Conferences.

Pastor W. F. Carlton and the Raleigh Baptist Church have just closed a ten-day revival in which he did the preaching. Frank Adams, of Paragould, Ark., led the singing. There were 24 additions.

—B&R—

W. A. Gardner, Secretary of the Sunday School Department of the Kentucky Baptist Convention, spoke at both services on July 17 at the First Baptist Church, Kingsport.

Briefs Concerning the Brethren

Called and Accepted

Bronwen Davies Clifford, Baptist Tabernacle, Ocala, Fla. ✓

Edwin M. Vaughn, Tabernacle Baptist Church, Roanoke, Va. ✓

Augie Henry, First Baptist Church, McAlister, Okla. ✓

Wm. McMurry, Temple Baptist Church, Huntington, W. Va. ✓

B. R. Winchester, Halls, Tenn. ✓

Resigned

Wm. McMurry, Lockeland Baptist Church, Nashville, Tenn. ✓

A. C. Johnson, Mt. Pisgah, Shelby County, Tenn. ✓

WITH THE CHURCHES: *Butler*—Pastor Gregg received 21 additions by baptism. *Chattanooga*—Central Avenue, Pastor Pickler received by letter 3; Edgewood, Pastor Petty baptized 3; First, Pastor Huff received by letter 1; Highland Park, Pastor DeVane received for baptism 1; Northside, Pastor Selman received by letter 4. *Cleveland*—South, Pastor Waters received by letter 1, for baptism 2. *Johnson City*—Unaka Avenue, Pastor Bowers received for baptism 3, baptized 1. *Knoxville*—Broadway, Pastor Pollard received by letter 3; Fifth Avenue, Pastor Wood received by letter 1. *Memphis*—Bellevue, Pastor Lee received by letter 3, for baptism 1; Boulevard, Pastor Ar buckle received by letter 3, for baptism 2; Central Avenue, Pastor Turner received by letter 8; Speedway Terrace, Pastor Harris received by letter 4; Temple, Pastor Boston received by letter 2; Union Avenue, Pastor Hughes received by letter 3, for baptism 2. *Murfreesboro*—First, Pastor Sedberry welcomed by letter 2, for baptism 1, baptized 1. *Nashville*—Inglewood, Pastor Beckett received for baptism 1.

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The Tragedy of the Ten Talent Man

By PETE B. KINSOLVING, *Liberty, Tenn.*

SOME MEN ARE BORN with one talent, some with two, others with five, while a few are endowed with ten or more. Saul, the first King of Israel was, undoubtedly, a ten-talent man.

He had a fine physique, he stood head and shoulders above the crowd. He had a commanding personality. He came of a good family. He was a successful general, he led his army to victory over the Amalekites. He was a hero of his people. But, alas, he was a moral failure.

We remember Saul, the first King of Israel, not for his crowning achievements, his commanding personality, or his personal greatness, but for his failure; to study Saul is to study the tragedy of the ten-talent man.

Browning wrote a poem, Stanley wrote a story, and Chopin composed "The Funeral March" to enshrine forever the tragedy of Saul.

They watched him move from the summit of greatness to the valley of ruin.

He began life in a shepherd's cot, passed into a King's palace and died in the midst of battle. This man, a born king and leader of men, died an utter failure.

Saul is a giant Sequoia felled in the forest, leaving a vacant place against the sky.

Saul is a great Titanic that struck the iceberg of human depravity and sank into the icy waters of disgrace, uncuffed, unknelt, and unsung.

Saul is a Parthenon, once crowned with beauty, but now the ruin of desolation.

Saul is the man who made his career not a triumph but a tragedy.

Men have tried to make laws, and special allowances for the colossal mistakes of the genius and say that greatness sanctifies whatever genius does.

No, this cannot be, otherwise Robert Burns would be blameless for clothing drinking songs in matchless beauty. Artists would be blameless for enshrining on canvas and marble the weird creations of Satanic sentiment of lust and passion.

All mature minds must agree that with greatness comes moral responsibility. We cannot excuse genius on the same grounds of a moron. Whatever looks simple in a child's conduct looks monstrous in a man's conduct. Purity of character must ever accompany the life of an epoch-making man. The truly great men are noted for their honorable lives.

The pages of history are strewn with the wrecks of ten-talent men. Men who could write, direct armies and mould empires; but could not control themselves. They are like a mighty mogul engine coming down a mountain railway without any brakes. They are eagles without talons, lions without power, girls without virtue, Christians without character.

Let us pass and behold the mighty that have fallen:

Robert Burns, a great poet, but the wolf was at his door at 37; Lord Byron, a victim of dissipation at 36; Shelley fell a victim to his lust at 25; Poe died a drunkard at 40; Alexander the Great, conqueror of the world, failed to conquer himself, died drunk at the age of 33; DeQuincy became a dope fiend; Samson became a prodigal; Napoleon became an exile; Cleopatra became a harlot; Mark Antony became a renegade; Saul became an outcast.

Saul pulled the crown from his own brow, because he was untrue to his mighty task and to his people. He was a soldier false to the chivalry of arms. He was a betrayer of friends. He disobeyed the Voice of God. He was selfish, jealous, and filled with pride. He repented of his sins, but was not sincere. He turned from God to fortune-tellers. How are the mighty fallen! Saul the great King, became a rejected and foul man and died ingloriously on the field of battle.

The thing that counts is not where you start but where you stop. God expects more of the talented man than the one-talent man; but those

who fail in their use of talents, whether ten or one, will be punished according to their capacity.

Remember the greater place you occupy in life, the greater your responsibility, the greater your influence, and the greater are your sins. Resolve in your hearts to be true to your trust and stewardship of life.

Southwide Brotherhood Conference

By E. K. WILEY, *Brotherhood Secretary.*

THE PROGRAM for our Southwide Brotherhood Conference which will meet at Ridgecrest August 17, 18 and 19, will be as follows:

Sunday, August 17, Dr. F. C. McConnell, Pastor of the First Baptist Church of Anderson, South Carolina, will deliver the keynote address. Dr. McConnell's general theme will be "The Importance of Mobilizing the Man Power of Our Churches."

Monday, August 18, the Sunrise Prayer Service will be directed by Hugh F. Lattimer, Associate Secretary Brotherhood of the South. This service will be held around the lake. From 9:45 a. m. to 11:25 a. m. the program will consist of an informal description of some of the practical phases of our Brotherhood work, and will be in charge of the state Brotherhood's president. At 7:15 p. m. Mr. Lawson H. Cook, General Secretary Baptist Brotherhood of the South, will address the conference.

Tuesday, August 19, the Sunrise Prayer Service held around the lake will be in charge of E. K. Wiley, Secretary of Tennessee Baptist Brotherhood. The morning conference from 9:45 to 11:25 will be under the direction of W. B. Southerlin, who is the state president of South Carolina. The participants will be representatives from various Brotherhoods in your state. The conference will be climaxed at 8:45 p. m. and we shall have the unusual privilege of hearing an address by Sergeant Alvin C. York. Sergeant York is a world figure.

SERGEANT ALVIN C. YORK

Born at Pall Mall, Tennessee, in 1887. After leaving school he engaged in his father's trade of blacksmith. When the United States entered the European War, he enlisted despite active membership in the Church of Christ and Christian Union, a strict religious sect which is opposed to war. He went to France with Company G, 328th Infantry Regiment, in the 82nd Division, and was made a corporal. On October 8, 1918, during the battle of Argonne, he was one of sixteen men ordered to charge and silence a nest of German machine guns on the other side of a slope. It was hazardous work, but the detachment climbed the hill without loss. The descent, on the other side, was a series of surprises. They came suddenly upon two Germans, one of whom surrendered; the other disappeared. Anticipating a fight, the detachment went into skirmish order while continuing to advance. At a small stream they surprised twenty or thirty Germans, whom they captured. The little party of Americans were exposed to the enemy, and soon dozens of machine guns, hidden on the slope of the hill, opened fire on them and their German prisoners. All dropped to the ground, but not before six of the Americans had been killed and several wounded, including three non-commissioned officers who had taken refuge behind a tree raked on both sides by enemy fire. The others were guarding the German prisoners, and Corporal York was left to fight the entire machine gun battalion alone. He lay on the ground on the outer edge of the huddle of German prisoners just below the firing line, and, with his rifle, picked off the Germans in the machine gun nests one at a time. After disposing of some twenty of the enemy in this way, he saw a German lieutenant and seven men rise only twenty yards away, and charge at him. He killed them all with his automatic, and resumed his sharpshooting work. Finally, a German major, among the prisoners, called out to York in English: "Don't shoot any more, and I will make

them surrender." He was good as his word, and a little later York and his seven privates marched into the American lines with 132 prisoners, including four German officers. Marshall Foch said it was, "the greatest thing accomplished by any private soldier of all the armies of Europe." When Sergeant York returned to America, the public appreciation found practical expression in the presentation of a \$50,000 farm, well stocked, near his home.

Returning to Fentress County as the "greatest civilian soldier of the war," he promptly married his childhood sweetheart, Gracie Williams, with Tennessee's Governor performing the ceremony. His next wish was to build a good school for the neighbors' children. Hero York raised \$10,000 by a lecture tour, Tennessee put up \$50,000 more. In 1929, the Alvin C. York Agricultural Institute opened its doors, offered young mountaineers a respectable education through high school in addition to training in farming and trades. Each morning buses climbed the thirty-two-mile length of Fentress County picking up pupils along the highway.

Sergeant York, whose own education stopped at the third grade, became the Institute's president and business manager without salary.

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