

Baptist and Reflector

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

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DEDICATORY ADDRESS FOR THE BAPTIST BUILDING*

By DR. GEORGE W. TRUETT, *Chairman, Executive Committee, Relief and Annuity Board, Dallas, Texas.*

(Condensed by the editor.)

BROTHER CHAIRMAN, HONORED VISITORS AND MY DEAR FELLOW WORKERS, ALL AND EACH:

IT IS GOOD to greet you on this unusually happy and significant occasion. We are all of one mind, I must believe, in feeling that we are called together by a very challenging occasion, the erection of a building in which, and through which, to further Christ's work in the world. It marks an event in the life of our people—the erection of this beautiful and worthy building and its dedication today. Life ought to be larger, happier and more useful, because of this achievement calling us together today.

Let me say that I think Southern Baptists have done well to locate their youngest child of our four great Baptist boards here in Dallas; and, speaking for all of us, I give you the unhesitating assurance that the Board is among its friends. The Board is located in the midst of one of the largest Baptist constituencies in the entire world. They are a great company, and they are loyal, and they are faithful; and they welcome this institution. You are among friends.

This occasion very peculiarly reminds us of the personalities of the friends whose faces look down from the walls upon us. One would like to speak of them all, but special reference must be made to the first secretary of this Board, Dr. William Lunsford. The romance of him and his work in this community and in this state, and every memory of him, is a new challenge to us who knew him to carry on for God. As the great orator of Athens, Aeschines, said: "A people reveal themselves by the kind of persons whom they delight to honor." Well, all of us today would like to pause as did Henry M. Stanley, when he went down the aisle in Westminster Abbey, to be married, when he paused and laid a wreath of white roses on the tomb of his noble predecessor, David Livingstone. All of us today would like to lay our wreath upon the tomb of Dr. William Lunsford, and equally so upon the tomb of his gentle wife. When Dr. Lunsford put off the mortal coil and went home to be with God, the mantle descended to the shoulders of Dr. Watts, to be faithfully carried on in this beautiful and blessed work.

A TIMELY AND PRAISEWORTHY MOVEMENT

Certainly one of the most timely and praiseworthy movements in all the history of Southern Baptists has been the inauguration of the Relief and Annuity Board and the carrying forward of its very great work. Reference has been made here to two boards, the Sunday School Board with headquarters at Nashville, and the Relief and Annuity Board with headquarters in Dallas. The Sunday School Board, as we have heard, passed a few weeks ago its Golden Jubilee Anniversary, and now this Board is 23 years old and is taking a great step forward in the dedication of this building—built by the Board, paid for by the Board, and in a great sense the child, incarnated in beautiful service, by the Board for Christ's cause in general. Some of us were present at the birth of both of these boards. I was present at the birth of the Sunday School Board just 50 years ago. I was just a few weeks old as a preacher and I went with the immortal B. H. Carroll from Waco to the convention in Birmingham

*Delivered July 16, 1941, in the Chapel of the Baptist Building, Dallas, Texas.

and saw and heard and felt the interest of that vast occasion when the Sunday School Board was officially launched. It was one of the most epoch-making events in all the life of American Baptists. The currents of history were changed, and will increasingly be changed, by this youngest institution of the four great boards, the Relief and Annuity Board, which is now 23 years old.

Some of us were present when it was born in Hot Springs 23 years ago. One man's name should be called—a man to whom this Board and this denomination owe a debt of gratitude larger than I can say—and that is J. M. Frost, the then secretary of the Sunday School Board. A far-seeing statesman, a Christian statesman was he; and away back yonder he made possible the launching of the Relief and Annuity Board by inducing his own board to give for the work of this Board, when it would take shape, \$100,000. We think of that today with utmost appreciation, untold appreciation.

If ever a work was timely and praiseworthy, the inauguration of this Board is that work. This Board has to do with the care of the preacher when comes the period of age and disability and need, and likewise the care of his faithful helpmeet, the devoted wife. It is true, as our actuary has reminded us, that here and there have been statewide efforts in behalf of ministerial relief. We had, nearly 60 years ago, a statewide effort led by the honored and beloved Rev. H. M. Burroughs, the father of the distinguished son, Dr. Prince E. Burroughs. Some of us recall the diligence and devotion that were the life and labor of Brother Burroughs 50 years ago in this state. But at last Southern Baptists have come to the crystallization of effort for this great work, and now it takes a great step upward and forward in this building. Southern Baptists increasingly believe that they ought to take care of their preachers. The preacher by his very life is not a moneymaker. Whenever he begins to swap horses or trade Barlow knives the community wants another preacher, and ought to get another preacher. It is not the function of the preacher to devote himself to the problem of money-making. His job is more serious than that, and so a great denomination thoughtfully and sympathetically looks on and says: "We will help you while you go along to lay aside a fund for the rainy day for yourself and for your wife." You can pay the tribute to the pioneer preachers that they deserve. You can by means of the blessed work of this board somewhat repay the vast debt owed to them. The moral and spiritual safety of a nation is very largely in the keeping of a faithful Christian pulpit.

It is a great day to which we have come. One can believe, from the recital here of our actuary, that when another 27 years have passed, and when this Relief and Annuity Board is 50 years old, like the Sunday School Board is now, there will be a report registered by our children that will fill all the earth with joy.

CO-OPERATION EXEMPLIFIED IN BUILDING

We are reminded today that this building is not only the official home of the Relief and Annuity Board but that other great Baptist agencies likewise are domiciled here. The offices of the Baptist General Convention of Texas are here, and here is the secretary with

(continued on page 4)

Baptist and Reflector

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Director of Promotion

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EDITORIAL

Avoidance of Extremes

AND THE SPIRITS of the prophets are subject to the prophets" (1 Cor. 14:32). Paul is instructing people how to exercise their gifts and enablements under the empowerment and guidance of the Spirit. Though empowered by the Spirit and though he may feel strongly moved to exercise himself, the prophet was not *compelled* to speak. His spirit was subject to himself. He was to keep silent and not speak except in accordance with scriptural instruction and "in decency and in order" (Verse 40). The principle applies to preachers and to all Christians under the power and leading of the Spirit. The Spirit leads nobody to lose his self-control and go to unseemly extremes in speaking or other exercises of his soul.

A Burning Shame

ACCORDING TO THE OFFICIAL figures of the Bureau of Foreign and Domestic Commerce, our exports of petroleum products to Japan, largely for continuing the war against the one country in Asia recognized in the Lend-Lease Law as a democracy, for the month of March, 1941, were: 306,206 barrels of motor fuel of 42 gallons each, 103,372 barrels of motor fuel, 103,375 barrels of aviation gas, 244,623 barrels of gas oil and distillates, 82,325 barrels of residual fuel, 82,325 barrels of lubricating oil. . . But for the protest of a Philadelphia patriot, who was unable to obtain American petroleum for the manufacture of munitions accessories, a few weeks ago, a consignment of over 200,000 barrels of petroleum would have left the Philadelphia wharf, certified by the State Department, for military use in Japan, either against China or against us.—CLINTON N. HOWARD, Editor, *Progress Magazine*. This is a burning shame.

How Many Would Remain Silent?

IN OTHER DAYS, applicants for membership in Baptist churches were required to relate in their own way an experience of grace. They were expected to be able to convey in some clear way something definite that the Lord had done for their souls.

If that were required today, how many would remain silent, having nothing to say? If our present church members were tested by being asked to relate a definite experience of grace, how many would have nothing to say?

Of course, we cannot say. But we fear that in either case there are a good many who would remain silent, being unable to say in word or in writing or in understood signs, "Come, ye that fear God, and I will tell you what the Lord has done for my soul."

Forced Toward Divine Revelation

TIME WAS when certain intellectuals, presuming to be "wise above that which is written," scorned the idea of personal demonic spirits active in human affairs. Now, more and more of them are saying that world events seem to point to the actual existence and activity of such spirits.

Time was when the concept of dark, forbidding, wrecking sin in human nature was taboo with such people. They spoke of what was considered to be "the inherent goodness of human nature." But now many of them are saying that instead there being inherent goodness in human nature there is fundamental badness and that human nature must be redeemed.

Wisecracks once said that "mankind had become too civilized ever again to go to war." And then, World War No. 1 came and now World War No. 2 is on hand.

So more and more the march of events has compelled men to readjust their thinking and their terminology into conformity to divine revelation in God's Word. Men who have tried to pick the Bible to pieces are in certain important particulars being compelled to acknowledge its truth.

How much better to accept what God says and be done with it instead of rejecting it and then being compelled to come back to it.

"Both Lord and Christ"

IN A STIMULATING conversation (to us) with Rev. J. H. Sharp of the Cash Point Church when he recently visited our office, he emphasized that Jesus is Lord first and then Savior and that the Lordship of Jesus needs emphasis first. How long since you heard a discussion of the *Lordship* of Christ?

Conjointly with the Father, Jesus is Lord of creation (Col. 1:16). Before His ascension He was Lord in humiliation. At His ascension He was positionally and declaratively "made . . . both Lord and Christ" (Acts 2:36). Lordship and Saviorhood are conjoined in Christ. He is "our Lord and Savior, Jesus Christ." All judgment has been committed unto Him (John 5:22). God will judge the world by Christ (Acts 17:31). Jesus holds "the keys of hell (hades, the spirit-world, the unseen realm) and of death" (Rev. 1:18). Neither a redeemed spirit nor an unredeemed spirit goes into its appropriate unseen realm at death except as Jesus opens the door. At the right hand of God, "He must reign till he hath put all enemies under his feet" (1 Cor. 15:25). Jesus is "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Men must deal with Jesus as Lord first and then as Savior. No boy is ever saved until he unreservedly submits himself to the Lordship of Christ. Or we can say that no one receives Christ as Savior apart from unreserved committal to Him as Lord. When Paul was saved and born again (which he puts on the Damascus road, 1 Cor. 15:8), his first expression was, "Lord, what wilt thou have me do?" It is said that when a conquered general was brought before Lord Nelson and offered Nelson his hand, the latter said, "Your sword first." First surrender your sword, the symbol and instrument of your rebellion, and then the matter of handshaking comes in. Man is not saved until he surrenders his sword, until he submits to the Lordship of Jesus. All the courteous and complimentary and beautiful things men may say about Jesus are but hollow mockery apart from submission to the Lordship of Christ. "I receive not honour from men" (earthly honor), said Jesus. He also said, "Why call ye me Lord, Lord, and do not the things that I say?" All this talk about worshipping God without worshipping Jesus is also mockery. "No man cometh unto the Father but by me."

Through the centuries Baptists have stressed the absolute Lordship of Christ. This is one of their basic principles. They have not always lived up to it as they should. God help them to do better! No man has the right to decide whether he shall believe this or that, or whether he will join a certain church or not, or whether he shall be immersed or sprinkled or not, or whether he shall be a "close communionist" or an "open communionist" or not, or whether he shall help to preach the Gospel to the ends of the earth or not, or whether he shall co-operate with his brethren in

Kingdom service or not by any standard short of *the will and Lordship of Jesus Christ as set forth in the Word of God*. "What saith the scriptures?" "Whatsoever he saith unto you, do it." "Speak, Lord, they servant heareth." These considerations, and not preference, or convenience, or custom, or creeds, or confessions of faith, are to determine belief and practice.

There is needed today a re-emphasis on the Lordship of Christ. Many a Baptist needs to submit himself anew to that Lordship in a new dedication. There is needed more of the spirit of Joshua, when on his face he said, "What saith my Lord unto his servant?" Those of us who are saved had this spirit in hearts at the time of our conversion, "Here, Lord, I give myself away, 'Tis all that I can do." That spirit is still in our hearts deep down, but we need to live it out in life more gloriously.

When we walk with the Lord, in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still,
And with all who will trust and obey.

Unpublicized Helpers

A MINISTER began to preach with greater power than usual. He wondered why. Then one day he went to see a bed-ridden Christian and learned that this godly woman was making him a special object of prayer. His increased power had begun with the beginning of her praying for him. Many a minister or missionary or other worker carries on fruitfully because some saint or saints remembers him on bended knee—helpers who perhaps never have their names published abroad.

Jesus had His helpers in the background, among them those women "which ministered unto him of their substance." They shall not be forgotten in the great day of rewards. So also Paul had his helpers in the background. So does every worker in the Kingdom. They shall be rewarded in the coming day. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Denominational workers carry on and perhaps receive more or less credit for it—along with some inevitable criticism. But they must not—and if they have the right heart in them do not—forget those faithful pastors and church members out in the ranks whose names may never be published beneath the stars and without whom the workers could not carry on. These faithful souls shall certainly be remembered above the stars! God bless them all.

All hail to the unpublicized heroes of the cross, along with those whom circumstances bring more or less into the public eye. With hat in hand we salute you!

For Whom Do You Work?

THE STORY IS TOLD that a man asked a certain factory hand, "Whom are you working for?" And the factory employee said, "For a wife and five children." That objective constrained his work for his employer. On the earthly plane that was a sufficient and noble reason.

But the Christian is to go deeper. The Christian factory hand is to serve "as unto the Lord," as Paul exhorts servants to do. The Christian spirit is, "I work for the Lord and for my family and for my employer." The principle applies to all Christian employees in all realms and also to employers. This motive makes the service Christian and guarantees honest labor and honest pay.

Manifestly, this motivation is to prevail in what is known as distinctively religious work under church and denominational auspices. "If ye love me, keep my commandments." "If ye love me, ye will keep my words." One is to preach, teach, sing, lead, give and so on because "the love of Christ constraineth."

The spirit of Elijah was, "Jehovah, before whom I stand." He could, therefore, have also said, "Jehovah, for whom I stand." The spirit of Paul was: "For I will not dare to speak of any of those things which Christ hath not wrought by me. . . . Paul's service was Christ-wrought. So should it be with every Christian. In fact, this is necessary in order for service truly to be Christian.

For whom do you work? It is said that when a surgeon was probing for a bullet in the breast of a soldier of Napoleon the soldier said, "Go a little deeper, and you'll find the Emperor." So when we are probed spiritually, there must be found there "Christ in you, the hope of glory."

A Shut-in Makes Love

IN EAST TENNESSEE there lives one of the most beloved Baptist ministers. He is a shut-in now and, as he expresses it, he is "busy here and there"—just doing nothing but watching the procession go by." We refer to Rev. John M. Anderson of Morristown.

Renewing his subscription not long since, with his remittance he sent a gracious letter addressed to the BAPTIST AND REFLECTOR, which he began by saying, "Dear Sweetheart of Mine." He pointed out that in the flesh men and women should have "only one real sweetheart," but that "in the Spirit where there is neither male nor female, the Lamb of God, the Holy Bible, the Church of God and all that exalt them among men are sweethearts of mine. Among them is the dear old BAPTIST AND REFLECTOR that I have loved for 50 years. I hope to read it until the day of my promotion; and then maybe from the heights of Heaven I'll have the privilege of scanning its weekly pages—on and on." We wish to pass on an entire paragraph in Bro. Anderson's letter:

The BAPTIST AND REFLECTOR is a pair of long-distance glasses to me, enabling me to see what is going on in Kingdom affairs, not only in our own beloved state, but also throughout the world. And believe me, as I fancy I can hear the sound of the footsteps of our Christian soldiers in all lands, it is the sweetest music I have ever heard.

Quite naturally a letter of this type warms the heart of BAPTIST AND REFLECTOR to its very depths. The paper reciprocates the affection of this dear man of God. Such letters make it thank God and take courage. And how well is the function of BAPTIST AND REFLECTOR described in the phrase, "a pair of long-distance glasses enabling one to see what is going on in Kingdom affairs!"

THEREFORE, BAPTIST AND REFLECTOR SHOULD GO INTO EVERY TENNESSEE BAPTIST HOME!

Epigrams

By CHARLEY GRANT, Mt. Sterling, Ohio.

THE CHAP who's always in hot water doesn't cut much ice.

Too many folks get sunk in the social swim.

You can't down the parson who keeps his chin up.

Some folks stew after the preacher roasts them.

If big ears is a sign of generosity we sure got a lot of possum-eared saints.

Those who keep watchin' the boss are blind to their opportunity.

People who are the real salt of the earth are never bitter.

Some parsons try to exceed the spell limit.

Well bred folks never have too much crust.

Soft words need not be mushy.

Fast riding sure gives us the "creeps".

Sayin' it with flowers does make life a bit rosier.

Many have life insurance but no life assurance.

—Religious Digest.

Jefferson County Association

IN COMPANY with Brethren Creasman and Wiley, the editor attended the first day's session of Jefferson County Association, meeting at Nina Baptist Church, Paul Owen, pastor. Brethren J. A. Lockhart, B. C. Cochran, and Glenmore Garrett, Sr., were re-elected moderator, assistant moderator and clerk-treasurer respectively. The spirit of the association was good, the hospitality of the hostess church abundant and the state workers were given a courteous hearing. The annual sermon was preached by E. C. Masden of the White Pine and Dandridge Baptist churches on Heb. 13:8, using the theme, "The Call of the Changeless Christ." It was an excellent message. The Lord is marching on.

Dedicatory Address For The Baptist Building

(continued from page 1)

his noble army of fellow workers. Here is the women's work domiciled, here the Sunday school work and Training Union work and the Baptist Student Union work. Here is the Baptist Foundation, looking after the conservation of funds for great causes; here the endowment secretary, carefully planning for the endowment of our various institutions; here a large song book company, here a vast book store from which there should be released books and Bibles to go to near and far places of the world. And last, but not least, you have here the home of the Baptist Standard, now the largest Baptist weekly paper published in all the world.

One thinks of Macaulay in his eloquent lays, paying tribute to ancient Rome, when at her highest and best, in these words:

Then none was for a party
But all were for the state;
Then the great man helped the poor,
And the poor man loved the great.

Then spoils were fairly portioned,
Then lands were fairly sold,
The Romans were like brothers
In the brave days of old.

Those Romans were like brothers in the great days of old. They magnified the great principle of co-operation, and certainly Baptists, with the independence of our churches and our individualism, need to keep in mind this great note of co-operation.

Paul said, "Use not your liberty for an occasion to the flesh but by love serve one another." The last word we want in our Baptist vocabulary is not "liberty" but "love." Love seeks to make a better world. "Love never faileth."

GREAT DEEDS BECOME A GREAT PEOPLE

An occasion like this reminds us very vividly that great deeds become a great people. It is high time that our Baptist people should show their greatness in serviceableness, in worthy deeds, to the last degree uplifting for men and glorifying to God. Great deeds become a great people.

The prime minister of Canada, following the last World War over 20 years ago, when he met his official family, in a speech unforgettable—there was one sentence that is unforgettable—said, "What Canada now wants is the tonic of a great task." That is what all our people want today and all the days.

Moody, when he was dying, said: "Give me the Bible once more." It was laid on his lap, propped up on pillows as he was, and he read the fifth and sixth chapters of John's Gospel and he took his pencil and wrote on the margin: "If God be your partner, make your plans large."

Ability and responsibility—they go together. Responsibility is measured by ability. What we can do we must do. Everybody is agreed that we can do far more than we are doing, incomparably more, fourfold more, tenfold more—and it can be done with the vast army of Baptists that we have. It is time for great deeds.

A note we are hearing all over the land at this time, from near and far, is conservation. They are warning us that we must conserve our forests, conserve our water, conserve our oil, conserve our food—so that, with energies and interests conserved, we shall meet the demands that will come upon us. Now this building stands for the highest type of conservation—conservation of life, conservation of people, conservation of all that is worthy. We want to magnify this note of conservation more and more.

A building was once dedicated and a great educator, Horace Mann, made the address, and he said, "If you can save one boy by this building your money is well spent." A practical, hard-headed financier asked him, "Isn't that exaggeration? You said that if we could save one boy the money would be well spent. Is that so?" He said, "It would be if it were my boy."

A building like this is a plea for increased and enlarged efficiency among all our people. I wonder if you have ever read that great essay of William James, one of the greatest any man has ever written in modern times, "The Latent Powers of Man"? It is perhaps out of print, but get it if you can and read it. It is one of the most

challenging messages any man could write. It is high time that the latent powers of Baptists be found and challenged. A motto in the young people's society in another land is blazoned on its banners—"Use us or lose us." We must use our great Baptist family or they will slip away—increasingly slip away.

THE POWER OF THE PRINTED PAGE

An occasion like this calls for us to utilize all the latent powers of our people for the making of a better world and the glorifying of God. Here come in our journals, and our book stores. Oftentimes one book changes a life. Everybody should be a champion, a protagonist, for good literature and every Baptist paper should have the unhesitating and wholehearted support of every Baptist in the land. There should not be one Baptist family in the state left out of reading regularly the weekly Baptist paper, with its many-sided points of interest and information for the uplifting and betterment of our people. This equally applies to Baptist papers in every state.

Victor Hugo well said that there is no power on earth comparable to that of an idea turned loose among the people. And Napoleon said that there was no force on earth that could resist the invasion of an idea. He said, "I know how to meet soldiers with other soldiers, but I don't know how to resist the invasion of an idea." Now, more than ever—fifty-fold more, a hundred-fold more—more than ever before our Baptist people ought to magnify the printing press. It is the chief mechanical contribution that man has made. By means of the printing press we are the heirs of the wisest thoughts of the best men and women through the ages. Through the printing press we have a transcription of the very thoughts of God in His Holy Book. Our people should rise early and toil late to magnify and glorify the printing press. It should be written in letters of fire across our consciousness—THE PRINTING PRESS—let it be worthily magnified!

THE MESSAGE AND MISSION OF BAPTISTS

Here comes in our great plea for our separate and distinct ideas for our denomination. I am a denominationalist, not a sectarian at all. I say with Paul: "Grace be with all them that love the Lord Jesus Christ in sincerity." I believe God has a work for our denomination, and I want our people to carry out that purpose. If that purpose is trifled with, God's kingdom has others. He can mobilize; and I want our Baptist people, on a day like this, from a high vantage ground like this, to take a great step upward and forward. Our plea for the worth and the inalienable, God-given right of the individual to worship God according to the dictates of his conscience, we must never lose sight of. There must be no interference from the state or anyone else. Our plea is for the absolute liberty of conscience, not for toleration but for liberty. Toleration comes from man. Liberty comes from God. The contention of our Baptist people—consistent, insistent, persistent—is that every individual must be allowed to worship God in his own way, and nobody must dare to interfere, and to do so is a defamation of the crown rights of the Son of God and is untenable. Therefore, we are pronounced in our teaching about religious liberty and its inevitable corollary, namely, the separation of Church and State. Whenever the State undertakes to play the part of the Church, or the Church undertakes to play the part of the State, you have a Pandora's box of mischief that will flood and fill the land. And in this country, with such a heritage purchased at such a price by our fathers, such a thing as picking a representative from this country to go to any religious body in the world is a perversion of the whole history of our people.

"Let Caesar's dues be paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

There are three philosophies of life: The first is, "The world is his and I am going to take it away from him." And they are working pretty hard to do that in some parts of the world today. The second is, "The world is mine and I am going to keep it." There's your miser. If a man's conception of life is that he will

(continued on page 5)

CIRCULATING

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

THEY SAY:

MRS. W. R. MILLIGAN, of the Oak Street Baptist Church of Soddy, sending in enough subscriptions to enable the members of that church to qualify for the 10c per month rate, says, "We have adopted the Church-Home Plan. We want to be informed Baptists that we may serve better." Rev. O. E. Nix is the pastor of this forward looking church. We know that this pastor rejoices at the enthusiasm of his membership. Their service will be better as they read this fine paper that Dr. Taylor is producing for us.

The church at Cowan, Rev. W. G. Rutledge, pastor, also joins our "Church Home Plan" family this week. Brother Rutledge wrote a few days ago for some materials with which to make the presentation of the BAPTIST AND REFLECTOR to his church. He has demonstrated that it is not necessary for some outside worker to come to a church in order for the people to take this advance step. Thank you, Brother Rutledge. I trust that your example may inspire others to do as you have done.

REMEMBER THAT THE BAPTIST AND REFLECTOR IS NOT A MONEY MAKING PROJECT OF THE TENNESSEE BAPTIST CONVENTION. ITS SOLE PURPOSE IS TO INFORM THE PEOPLE THAT THEY MAY BE ENLISTED IN A BIGGER WAY IN THE SUPPORT OF THE KINGDOM, BEGINNING AT THE LOCAL CHURCH AND GOING TO THE END OF THE WORLD. THE ACCOMPLISHMENT OF THIS PURPOSE, IN ITS ENTIRETY, IS AN IMPOSSIBILITY UNLESS OUR PASTORS AND CHURCH LEADERS MAKE IT POSSIBLE FOR EVERY HOME TO READ THE PAPER. BRETHREN, PLEASE HELP US HELP TENNESSEE BAPTISTS TO BE MORE FAITHFUL TO THE LORD IN CARRYING OUT THE GREAT COMMISSION.

ASSOCIATIONAL MEETINGS

It was the privilege of the writer to attend the Big Hatchie Association on July 22nd and 23rd. This Association has a unique plan of meeting. Being a large association they meet at different churches on the two days. One of these churches was Ashport and the other was Stanton. The hospitality of both places was grand. Dr. Preston Ramsey, of Covington, has been Moderator for four years. He resigned this year and Rev. James L. Sullivan, of Ripley, was elected Moderator and Director of Promotion. Dr. Ramsey preached the annual sermon and brought a hopeful message of the victory of Christ. At Stanton Rev. Hudson Hicks, of Whiteville, was the preacher and he also brought a helpful message. The program of both days was carried out almost exactly as planned and all of it was good. Brother Sullivan is going to appoint two Associate Promotional Directors to serve with himself in advancing all phases of the work in the Association. This will mean a new day for the cause of Christ there and in all of the state if the other associations will do likewise.

Friday, July 25th, the Fayette County Association met at Somerville. Rev. T. N. Hale is Moderator of this Association and pastor at Somerville. Brother Roswald Davis preached the annual sermon and brought an unusually fine message. It was characterized by fidelity to the Scripture and our Baptist faith, inspiration and lots of good common sense suggestions of the tried and proven kind. Brother Hale was elected Director of Promotion for Fayette County and is anticipating good advances during the coming year.

THURSDAY, AUGUST 7, 1941

Dedicatory Address For The Baptist Building

(continued from page 4)

get and keep all he can do for himself he is a miser—whether of money or of other things. The third philosophy is, "The world is ours and I am going to share it to the last limit of my power with my fellow humanity to make a better world." That is the meaning of life. Paul stated it thus: "I am debtor to Jew and Gentile, slave and free, the strong and the weak, to all people." He states the great principle for all of us. He said, in effect, "I owe myself to humanity."

THE DEEPER MEANING OF THE DEDICATION

We shall make a mockery of this occasion unless we ourselves personally take a great step upward and forward in the dedication of our lives to service, to God. There can be no substitutes for life.

I saw a great ranch dedicated in my youth. Years ago in the great West I preached to a large company of cowboys in a series of special meetings. One day I preached on the text: "Ye are not your own, ye are bought with a price; therefore, glorify God in your body and in your spirit, which are His." The emphasis of the sermon was that we and all that we have belong to Christ by the three-fold claim of creation, redemption and preservation. At the close of the sermon one of those big, brawny men asked me to wait until he could have a chance to say a word to me. We went up the canyon for more than a mile and as we walked along his great chest rose and fell. Something was on his heart, and at last when we were far away from everybody, he said: "I want to dedicate my ranch to God. I didn't know until this morning that the thousands of cattle grazing over the thousands of acres of land belonged to God." I said, "Yes, they do, every one of them." He said, "I never did know that until this morning. You have taught me what little I know about religion. I want you to tell the Lord I will be His steward from now on." And he was until he died. I never saw a better one. He said, "When you get through telling Him how I want to be His steward for this ranch, I have something else I want to tell Him—something I can tell Him better than you can." I prayed, and all along he repeated the cowboy's "amen"—"Yes, Master." When it was over, I told him to tell the Master what was going on in his mind. He was sobbing, and bowing his face to the very ground in great humility, he said: "Now, Master, am I not in a position to give you my wild boy? His mother and I have lost all control over him; but I want to give him to you today and want you to save him for your glory." We walked back without saying a word. There are times when thoughts are too serious for words.

When night came on, I stood before those cowboys again, and in a few minutes a young man stood up and sobbed aloud. Those men were on their feet, and there was the father, sobbing his big heart out, and before the boy could get to him he said, "Daddy, I can't wait till that man is through with his sermon to tell you I am saved. The Master has saved me tonight." Do you doubt that there was a vital connection between the home-coming of that wild son and his father's dedication of both property and son in his prayer a few hours before?

Dr. Glover of England said the reason the early Christians made such an impression on the pagan world about them was that they out-thought and out-lived and out-died the heathen world around them. Even so we today must out-think and out-live and out-die the unbelieving world around us. The time has come for a rededication of our lives to God. As we dedicate this building, let us say with the poet Whittier:

Our fathers to their graves have gone,
Their strife is past, their triumphs won;
But bigger tasks await the race
Which comes to take their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be, in God's own sight
We'll gird us for our coming fight;
And, strong in Him whose cause is ours,
In conflict with unholy powers
We'll grasp the weapons God has given,
The light and truth and love of heaven.

A Friendly Church

RECENTLY the *Chattanooga Evening Times* carried a write-up by "Roving Layman" of Chamberlain Avenue Baptist Church, Chattanooga, which called attention to the friendliness of the church in a friendly neighborhood.



REV. A. A. McCLANAHAN, JR.

The church owes no money. A. A. McClanahan, Jr., is the pastor. "Roving Layman" wrote, in part, as follows:

"The Chamberlain Avenue Baptist Church is a friendly neighborhood church at 2800 North Chamberlain Avenue in East Chattanooga. It's one of those churches where the pastor comes to the door after the services to shake the hand of each member and visitor.

"The church was organized August 15, 1909, and held its first services in a borrowed tent. Its existence sprang from revival services conducted by the late Rev. Claude E. Sprague, who became its first pastor.

"By January, 1910, the present commodious building was completed. Later a Sunday school building was added and recently it became nec-

essary to erect a wooden building as a supplementary Sunday school classroom.

CHURCH OWES NO MONEY

"The church is now planning a building program to give an adequate educational plant, for this church believes in Sunday school and is constantly striving to increase enrollment there.

"Total enrollment in the Sunday school is 550, and about 400 attend each service. Roy Crabtree is superintendent of the school.

"The Baraca Men's Class has the fullest program in the Sunday school groups. It holds prayer services and evangelistic services and helps the needy in the community. W. C. Smedley is president, and J. G. Cochran, teacher.

"There is an active Training Union. Some time ago the Baptist Young People's Unions outgrew their original purpose and came to include grown-ups of all ages, so the Baptist Convention changed the name to Training Unions. Mrs. Nora Smith is in charge of the Union at Chamberlain Avenue Church, which has an enrollment of 160.

"McCarty mission, at McCarty Station, in a little manufacturing section of East Ridge, is supported by the church. Services are held there each Sunday night and Sunday morning by the Rev. Mr. McClanahan, John Kelly and Cicero Mosteller. Attendance is usually about 100.

"Special recognition was given the Women's Missionary Union at the recent meeting of

the Southern Baptist Convention as 'one of the outstanding missionary organizations in Tennessee.' Mrs. Roy Payne is president.

"Julian Wilson is director of the church music. There is a choir of thirty voices, and Mrs. McClanahan is the accompanist. Nor was the choir alone in singing at Sunday morning's service. The congregation joined in enthusiastically.

ACCEPTED 700 SINCE 1929

"The Rev. Mr. McClanahan, minister since May 30, 1929, has baptized and accepted into the fellowship of the church 700 persons."

In other years the editor assisted Bro. McClanahan in a revival in West Tennessee when the latter was a student in Union University and rejoices with him over the blessings of God in his ministry.

Be Regular and Dependable

THERE IS JOY and satisfaction in life when you have done your best. Are you regular at all the services? Are you dependable when placed in a position of responsibility? Loyalty to God's House is our greatest need today and we should be willing to say, "We will not forsake the house of our God." (Neh. 10:39.) Because:

1. It is the place where God dwells.
2. Because it is the place where He reveals Himself.
3. Because it is the place where He teaches.
4. Because it is the place where He convicts men and women of their sins.
5. Because it is the place where He sanctifies.
6. Because it is the place where He hears prayer.
7. Because it is the safest place for Christians during the Worship Services.
8. Because it is one of our greatest opportunities to witness for our Lord and Master.
9. Because we need strength for such a time as this.

Let us claim the promise that is ours—the power to grow in the grace and in the knowledge of our Lord and Savior, through fellowship with Him.—*Bulletin*, First Baptist Church, Chattanooga.



Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.

A Digest of Religious Thought

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

Christian Citizenship

Biblical Recorder

Questions and problems pertaining to Christian citizenship and to the relation of church and state are in the world's thinking today as at no other period of the world's history. This monster known as the totalitarian state, as its power is now being shown in Germany, Italy, and Japan, assumes that man belongs wholly to the state, that the state is everything, the individual nothing except as he contributes to the program which the state has for itself. It recognizes no other loyalty than to the state. God, conscience, justice, right, humanity—these are left out. The state is everything. There are certain things that every Christian ought to render to the state. The things that are Caesar's, Caesar ought to have. There are taxes, of course, which every citizen ought to pay. But of far greater importance than money or material goods, the Christian should give to the state his highest intelligence. Then the Christian should render to God the things that are God's. What things are they? They are conscience and will and soul—these belong to God. If the state demands them even for a moment in a manner contrary to the will of God, the Christian must answer: "No, these belong to God, and to God I must give them." Freedom of conscience, freedom of worship, freedom of speech are essential parts of our American heritage. Soul-freedom is the foundation on which this nation was built, for our forefathers, like the early Christians, recognized no sovereign under God. Gradually, however, the state has come to assume that it has power, not only over man's natural possessions and pursuits, but also over his relation to God.

(It does not require a prophet to see that, at the present rate of progress of totalitarian philosophy, the day is not far distant when the chief conflict in the world will be between religion and human government.—C.W.P.)

The Miracle of Preaching

The Alabama Baptist
(Condensed from *Colgate Divinity Bulletin*)

of preaching God must enter for all our good texts, good diction, good outlines, good delivery will be as sounding brass and clanging cymbal. This is what is meant by the miracle of preaching. Before the preacher gains his goal, God must enter the pulpit. It is our business as preachers then to speak about God, but being human, limited, finite, we cannot speak about God. The question in the hearts of people as we face them on Sunday is: "Can you tell us something about God?" A bit critical of the Christian Church a modern penetrating scholar has said, "The spirit of man craves for a friendly God and you give him economics. He asks for immortality and you say, 'Be content, here is beer and bacon.' . . . Has God spoken? The New Testament asserts that God has so spoken. In His Son God has spoken and still speaks. Christ is not only a man like God but He is God-made man. The Gospel story is not merely a message sent from heaven but it is something that happened. The Gospel is a mighty act of God. God has come near to us in Jesus Christ. There are preachers who say, 'No.' Let the dead bury their dead. God says, 'Yes.' The Lord Jesus Christ says, 'Yes.' He says, 'I come to give life.'"

(One thing the preacher can do when the people ask about God—he can hold up Christ to them and remember what Christ said, "He who hath seen me hath seen the Father." God is like Jesus.—C.W.P.)

Christianity and Democracy

The Christian Index

Christianity has made its greatest progress in countries that were Democracies. This fact challenges those interested in propagating Christianity to the protection of Democracies. If Fascism, Communism, Dictatorships and such anti-democratic forms of government are obstacles to the growth of Christianity, a grave responsibility rests upon Christian leaders to prevent such types of government. We are at the highest peak of human history up to this time. We are at the world's greatest crisis up to this time. It is a crisis for Christianity. We give a great deal of thought to the name of our form of government. We give little or no thought to its actual existing operations. A failure to use the capacity to govern necessarily results in a loss of such capacity.

The catastrophe in Europe today is not accidental. It is the culmination of desire for ease; inattention to problems of Government; refusal to develop opinions; reliance upon selfish judgment of others; willingness to be swayed from best interest. This results in the Government being operated by a few. When a Democracy with citizens indifferent to problems calling for the best in its citizens, the Democracy suffers. The same condition exists among the average citizens in America today. Every citizen must realize that upon him rests a tremendous responsibility for the success of his Government. A most dangerous thing it is for any people to forget their self-respect and individual responsibility and engage in "Hero Worship." The people must be on the job in a Democracy. Their wish not to be bothered is a parasite sapping the very foundation of a great Government. My thought is that for the protection of Christian progress, every Christian Church should conduct classes in citizenship training, thereby impressing upon every Christian his duty to maintain a Democracy.

(A true and well-rounded religion does not permit its members to ignore their political, economic, social, domestic or religious relationships. A man's religion is his law of life which governs every aspect of his life. He who is recreant to his citizenship is thereby recreant to his religion.—C.W.P.)

Baptists and Movies

The Watchman-Examiner

In a rather weak resolution, Northern Baptists at Wichita took cognizance of the evils in motion pictures. They denounced "block booking" and requested those Baptists who attend the "movies" to use "greater Christian discernment in their attitude to the motion pictures in order that a higher moral standard may be maintained." We believe we shall need sterner stuff than this to obtain the needed correction. The Roman Catholic Church has been left alone in its organization known as the "Legion of Decency," while Protestants have, to all intents and purposes, done nothing. The Catholics have won a strong place in the esteem of the motion picture industry. When will the Protestant and Free churches set up a strong set of principles for the movies and implement them with the right kind of organization? Motion pictures have improved little, even after the pressure of the Catholic "Legion of Decency" got to work. They still are a moral menace, and the time has come for us to insist on a code for them in the interest of public welfare.

(A concerted and simultaneous effort on the part of Protestant and Baptist ministers to improve the quality of motion pictures would have such an effect on attendance that motion picture concerns would be compelled to consider it. Here is one thing on which all Protestants and Baptists ought to be able to work together.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR AUGUST 17, 1941

Peter Encourages Suffering Christians

LESSON TEXT AND PRINTED TEXT: 1 Peter 4:12-19; 5:6-11.

GOLDEN TEXT: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter 4:16.

WAS there ever a time when suffering was more prevalent than it is now? Was there ever a time when more were suffering for the sake of Christ and His cause than now? How fitting, then, that we have this word from the inspired Apostle Peter on this matter of suffering. Let us stay close to these two passages of Scripture and narrow our thinking about suffering to that which goes on for the sake of Christ. While few in this country are suffering for His sake, yet, no one can tell what the morrow may bring in this regard. We may fortify ourselves ahead of time and be better prepared if we are called upon to suffer because of our allegiance to Him. If we are spared the terrible ordeals through which our brethren in other lands are now passing (and God grant that we may be) we shall be able to sympathize with them as we turn our attention to this serious matter, considering it in the light of the Bible.

I. WHEN SUFFERING FOR CHRIST COMES. (1 Peter 4:12-19.)

First, let us not be surprised ("think it not strange"). We mistake the temper and spirit of the world when we suppose they will be kindly disposed toward us who were responsible for the death of our Lord. We live in the midst of the same kind of people today as lived on the earth while Jesus was here. The individuals have changed but not their attitude. Jesus foretold what would happen with, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11).

Second, we are to rejoice at being participants ("rejoice, inasmuch as ye are partakers of Christ's sufferings"). Paul wrote, "That I may know him . . . and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). If we would enjoy intimate fellowship with Jesus, we must be willing to suffer for Christ if needs be. To refuse is to shut ourselves out from the holy of holies of His blessed companionship. For to this He added, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:12).

Third, we are not to confuse suffering for Christ with other types or causes for suffering ("let none of you suffer . . . as an evildoer"). Some do so confuse in their thinking. There is a vast difference between suffering for our own sins and mistakes and in suffering altogether because of our being a Christian. Peter warns against pitying ourselves because of our not conquering some realm in our lives and thus getting into trouble. If we happen to suffer "as a busy-body in other men's matters," we deserve no one's sympathy. Society has a right to punish us for meddling. May we have clarity of discrimination to see the difference between that kind of suffering and the kind that the Bible would bring us sympathy when called upon to endure.

Fourth, we are not to be ashamed ("if any man suffer as a Christian, let him not be ashamed"). The instrument of Christ's sufferings, the cross, was one of shame until He died upon it. Now it is an object of glory, remembering what He accomplished by means of it. Men do their work by means of tools, of one sort or

another. Our Lord took his tool, the cross, and worked a work that still amazes the world. For by means of it the redemption of man from sin and death was wrought. The essential fact about the crucifixion of Jesus, from the human point of view, is that it was utter and complete self-sacrifice. Those who have best followed Him, in this regard, and wholly for His sake, have "glorified God on this behalf" and have endeared themselves to all other Christians.

Fifth, we are to commit it all to Christ ("let them that suffer according to the will of God commit the keeping of their souls to him"). We are to avoid the spirit of retaliation. We are to refrain from any bitterness toward those who cause us to suffer. This is difficult, but it can be done. One of the finest things coming out of the war between China and Japan, at present, is the absence of bitterness upon the part of so many Chinese Christians toward their oppressors. When peace finally comes between these two nations it will be a lasting one.

II. WHAT SUFFERING FOR CHRIST SHOULD DO. (1 Pet. 5:6-11.)

First, it should make us humble ("humble yourselves therefore"). One of the greatest obstacles to our spiritual growth is that of pride. We become proud of our achievements. We become proud of our possessions. We become proud of our standing. "Pride goeth before destruction" (Pro. 16:18). Let us be humble before God, never servile before men, the two are very much different in character. Suffering, when properly borne, tends to make us dependent upon God. To realize this is to become humble.

Second, it should cause us to cast our care upon Him ("casting all your care upon him"). This becomes a difficult accomplishment, since the technique is hard both to learn as well as to teach. It is one thing to be told to do it, it is another thing to actually do it. We are to remember, however, that we are being dealt with by One who is the Great Physician and thus understands the human heart as well as the avenues of approach to the same. We can at least turn our case over into His skillful hands and trust the outcome to a wise and powerful care.

Third, it should remind us of the Devil's presence ("because your adversary the Devil"). There can be no explanation of the present widespread evil and destruction in the world other than the presence of the Devil. Truly he "walketh about, seeking whom he may devour". A glance at the headlines of our newspapers is strikingly convincing. Wars, murders, divorces, thefts, all testify to his presence and activity. To realize his presence is to be on the alert against his personal assaults. He never leaves us for long at a time. We can meet and overcome him as Jesus did, with the Sword of the spirit, the Word of God.

Fourth, it should generate fellowship with other Christians ("knowing that the same afflictions are accomplished in your brethren that are in the world"). Genuine fellowship is one of the priceless boons bestowed by the Christian religion. Genuine fellowship is one of the priceless bonds that ties us together. Genuine fellowship is one of the priceless badges of Christian discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Fifth, it should turn us to Christ for help ("But the God of all grace . . . after that ye have suffered a while, make you perfect, stablish, strengthen, settle you"). Anything and everything is good that causes us to turn to God. We need to remember that. The purely human tendency is

to turn away from God. The ultimate explanation for this is the fact of sin, which separates us from God. Even after we have been saved, we will go away from Him unless we are brought back either by a recollection of His love and mercy or through His strange providences. If He permits us to suffer for Christ, it may be His way of bringing us closer to Him. If so, why should we shrink from it?

Grateful Remembrance

MR. LISSARD had just finished speaking in a church in Florida when a man came forward. "I know you," he said. "You used to come down to the Baptist Rescue Mission in New Orleans along with a group of men from your church. You rendered programs for us. I was converted at the Mission ten years ago. Yes, I remember you and am grateful to God for the Mission."

Mr. Lissard, to whom this man spoke, turned to the pastor of the church, inquiring as to what kind of man he was. The pastor replied, "He is one of our most dependable and faithful men. He can be counted upon to fill his place."

Thus the ministry of the Home Mission Board's Rescue Mission in New Orleans goes on. Men and women of the type with which we work need to know of the saving power of our Savior. Many of these have passed the ministry of the average church and can be reached only by an effort like the one which the Board is making. The Board should be praised for its work in this direction. Pray for our great Home Mission Board and its workers.

CLOVIS A. BRANTLEY, Superintendent,
Baptist Rescue Mission,
740 Esplanade Ave., New Orleans, La.

Hope Deferred

At the invitation of the Rumanian Baptists, Dr. J. H. Rushbrooke visited that country for the purpose of making another attempt to settle the legal status of the denomination. During his stay an administrative order was issued in which the statute presented by the denomination was approved. This was a definite step toward the clarification of the Baptist position. However, the battle for complete religious liberty has yet to be won. Baptists are still looking forward to the time when their status shall be defined and guaranteed by a State law in which their rights and liberties as a religious body will no longer be in dispute.

I Would Pass It to Preachers and Unbelievers—A Book

By L. R. SCARBOROUGH

I have just read a remarkable book of sermons—or rather, my wife read it to me as I rested in the coolest place in the Rio Grande Valley of Texas, the sleeping porch of my log cabin in a beautiful citrus orchard. Listening to this volume of ten soul-stirring sermons by Dr. R. C. Campbell, Columbia, South Carolina, was one of the most charming and inspiring periods of my ministry.

The sermons are well written in choice English, packed full of the purest Gospel, illustrated by experiences in soul winning that stir the deepest emotions. My pillow was moistened with tears by every sermon.

I wish every preacher and other soul winner, from coast to coast, would read these sermons and pass them to every lost person he could reach with them. I am planning to send a copy to a number of men difficult to win, whom so far I have failed to win.

Dr. Campbell climbed the gospel heights, preached Christ's truth and stirred the human soul to its depths, and greatly glorified Christ when he sent forth this remarkable volume, which is named "A Quest For God."

The Young South

Thursday, August 7, 1941.

Dear Boys and Girls:

Among this week's mail was this letter:

"Dear Aunt Polly:
I would like for you to print this poem as J. R. Perry wrote it to be put in the Young South. And God has taken him on to Heaven to be with the boys up there. I have two poems he wrote. Can you print one at a time for me, as I am his mother, Mrs. R. F. Perry. He has written to the Young South and sent a Bible verse. Hope you can put this in."

Young South, God has taken one of our own. You have our deepest sympathy, Mrs. Perry. You and your family, who knew him best.

J. R. wrote to us, and his letter was published in our April 18, 1940, issue. I want to print it again for you:

"Dear Aunt Polly:
I am a boy eleven years old. I go to Sunday School and Church at New Union Baptist Church. I am in the fifth grade at school. I have been a Christian for three years. I love to read.
Your friend in Christ,
J. R. PERRY."

The Scripture verse he sent was:

"He that believeth on Him is not condemned: But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." (Jno. 3:17, 18.)

Here is the poem his mother sent. It is the last one he wrote before he died:

"WELL DONE"

When I lay down this life and take a crown,
I want to hear my Saviour say, "Well done,
Thou good and faithful servant, receive thy reward."
"Well done," will do. Make it so, to today
"Well done," Jesus can say to me.

Life here is hard and toilsome,
But in the end
We can hear him say, "Well done."
We can want no more;
Burdens will we not know.

But to those that are not Christians—
You had better
Fix your heart with Jesus,
So he can say to you,
"Well done."

—J. R. PERRY.

Turn to page 13 of our paper this week and you will see some more about our little friend in the "In Memoriam" column.

Surely he was a devout Christian. May his life help us to be better Christians.

We did not have room for all of our letters this week, but keep on writing, Boys and Girls. Remember, we'll have more letter pages.

I love you,

Aunt Polly

Nashville, Tenn.

Dear Aunt Polly:

This is my first time to write to you. I am a little girl ten years old. I belong to the First Baptist Church. My pastor is Dr. W. F. Powell. My Sunday School teacher is Mrs. Underwood. She is a nice teacher. I have been visiting my Cousin Hugh Freeman at Mt. Juliet. I have never taken the BAPTIST AND REFLECTOR. My birthday is August 26. I am in the B. Y. P. U. at church. I want some pen pals.

Yours truly,
GLORIA ELEANOR WRIGHT.

Gloria, we hope you will subscribe for the BAPTIST AND REFLECTOR, so you can read the Young South every week. You have a good pastor. He is my pastor, too. We hope you get some pen pals.

Send all letters to—

AUNT POLLY,
149 Sixth Ave., North
Nashville, Tenn.

Dear Aunt Polly:
I am nine years old. I go to Union Hill Church. My pastor is Brother Robinson. We have a new rock church. Our revival begins the fourth Sunday in August.
Your friend,
JAMES BOYD.

You have a good pastor, too, James. I hope I can see your new church soon. We'll remember your revival in our prayers. You must write us more about your revival.

Dear Aunt Polly:
I am a girl fifteen years of age and I am a member of the G. A. and I go to the Baptist church. I was saved two years ago and Mrs. Eunice Patter is our teacher and we like her very much. I would like to get some Pen Pals from some one.
Yours in God,
MARY LEE HOGUE.

Mary Lee, do you go to Brother Owen's church? I have been to Clarksville many times. Our State W. M. U. Secretary, Miss Mary Northington, is from Clarksville. Perhaps you'll grow up to be Tennessee's W. M. U. Secretary, too.

Dear Aunt Polly:
I am a girl fifteen years of age. I belong to the Blue Springs Baptist Church. Our pastor is Rev. J. H. Stephens. We have an average of over one hundred in Sunday school. We also have a B.T.U. We take the BAPTIST AND REFLECTOR. I enjoy reading the Young South page very much.

Your friend,
RUBY MAPLES.
We're glad you like our page, Ruby. We welcome you and we hope we'll come to know you better. Write to us again and tell us more about yourself.

Dear Aunt Polly:
I wrote you once before, but I'm writing again. I asked for a pen pal and Mary Stone wrote me, and I answered her letter. I have two brothers: Tommy, 3, and Jimmy, 7. They are nice part of the time. I think Jimmy is going to write to you again. I'll be looking for my letter on the Young South page.

Love,
BETTY GAY WALDEN.
You were right, Betty. Jimmie did write again. Tell him to watch our next letter page for his letter. Mary Stone has a letter on our page this week. Is she your pen pal?

Dear Aunt Polly:
I am seven years old. I attend Sullivan Baptist Church. I love my Sunday school teacher. Her name is Mrs. Lady. I hope you will print my letter. I would like to have a Pen Pal.
Your friend,
MACK FULKERSON.

Mack, I'm glad you have the privilege of attending Sunday School, and that you love your Sunday School teacher. I love my Sunday School teacher, too. We hope you'll get lots of pen pals.

Dear Aunt Polly:
I am ten years old and will be in the fifth grade. This is the first time I have written. I go to the Bartlett Baptist Church. My pastor is Bro. Smothers. I hope you will print this.

Welcome, Helen Ruth. Write to us again.
HELEN RUTH SWAIN.

Dear Aunt Polly:
I am a girl thirteen years old. I am in the seventh grade. Mother takes the BAPTIST AND REFLECTOR. I enjoy reading it very much. I am a Christian. I joined Dupont Church last October. This is the first time I have written you. I have two sisters, one older than me and one younger. I hope my letter isn't too long.

Love,
VIRGINIA LEE LATHAM.
We enjoy long letters, Virginia Lee. We're glad you like our paper.

450 E. College St., Pulaski, Tenn.
Dear Aunt Polly:
I have been to the G. A. Houseparty at Murfreesboro. I had a good time and hope I can go again next summer. I go to the First Baptist Church in Pulaski. Our pastor is Rev. R. A. Johns. My birthday is December 23rd. I am ten years old. I have one pen pal, but would like to have another. I hope my letter isn't too long.

Love,
PEGGY JEAN TURNER.
We hope you get to go to next summer's houseparty, too, Peggy Jean. You certainly have a pretty town to live in. Where does your pen pal live?

Dear Aunt Polly:
I am a girl fourteen years old. I go to Sunday school every Sunday. I go to the G. A. Our pastor is Rev. Lloyd Ashby and my Sunday school teacher is Miss Albrie Mai Ferrell. I am a Christian and belong to the Pleasant View Baptist Church. I want some Pen Pals. I have written in twice and haven't got any yet and would like to have some.

Love,
EDNA HOGUE.
Edna, your address has been lost. I'm guessing that it is Cunningham, Tenn. If I am wrong, please correct me. Have you written to some boys and girls yet? Please do. I'm sure they'll answer.

1303 McAlpine Ave., Nashville, Tenn.
Dear Aunt Polly:
I have written you once before and am writing you again. I go to the Inglewood Baptist Church and our pastor is Rev. W. Rufus Beckett. I am now the president of the Junior G. A. I am also a Group Captain of our Baptist Junior Union. I am in the Junior Department of Sunday School, but will be in the Intermediate Department next quarter. I am twelve years old, and would like to have a pen pal.

Yours truly,
MARY STONE.
We hope you'll get lots of pen pals, Mary. We are glad that you have written us again, and we certainly commend you on your work in Inglewood Church.

421 N. Main St., Bolivar, Tenn.
Dear Aunt Polly:
I am a girl twelve years old and I am a Christian. I am spending the summer in Tennessee, but my real home is in Detroit. I go to the Bolivar Baptist Church. Brother Wieland is pastor. I want a pen pal very much.

Love,
MARY JEAN BLACK.
Mary Jean, we hope you'll write to us again and tell us about Detroit. Are you sure you don't like Tennessee better?

201 E. Fitch Ave., Bardonia, Ky.
Dear Aunt Polly:
I am a little girl eleven years old. I'll be twelve the last day of October. I am a member of the Bardonia Baptist Church. I go to Sunday School and Tennessee and to B. Y. P. U. every Sunday. I belong to the G. A. I used to live at McKenzie, Tennessee, but have recently moved to Kentucky. I have met several girl friends. I like to live up here very well. I have been getting letters from my girl friends in Tennessee. I have one brother named Byron and a sister named Fannie Sue. I read the letters on the Young South page and enjoy them very much. I would like very much to see my letter printed on the Young South page.

With lots of love,
ANITA COLEMAN.
Anita, we're sure you'll find Kentucky a nice place to live. We're sorry that you have gone from Tennessee, but our prayers and best wishes are yours. At long as we hear from you, remember, you're still one of us.

430 E. College St., Pulaski, Tenn.
Dear Aunt Polly:
I have just returned home from the Training Union Conference at Ridgecrest. We sure did have a good time. You could feel inspiration surging through the crowd. There were over two thousand people there. I think Tennessee had the largest delegation there, but I wouldn't say so for sure. I am thirteen years old. My birthday is the 14th of December. I will be in the first year of High School when school starts. Jean Smith and I write to each other, but I would like to have another pen pal about my age. I hope to see my letter printed in the BAPTIST AND REFLECTOR.

Your sister in Christ,
HELEN JOYCE TURNER.
P.S.—Miss Ada Williams is staying with us now. I think she is very sweet.

I've heard about the wonderful Training Union Conference at Ridgecrest, Helen Joyce. Tennessee had the second largest delegation, which was fine indeed. Perhaps you'll write and tell us what going to Ridgecrest meant to you. You'll see a picture of the Tennessee group on the Training Union page this week. Miss Ada Williams is sweet, and I'm sure you enjoyed having her in your home.

R.F.D. No. 2, Morristown, Tenn.
Dear Aunt Polly:
This is the first time I have written you. I am in the eighth grade. I go to Marguerite School. Miss Merle Hodges is my teacher. I belong to Cedar Creek Baptist Church. The pastor is Rev. Newman. I like to read the Young South page. I hope my letter isn't too long.

Love,
FLORENCE HOOVER.
Welcome, welcome, Florence. We're so glad you like our page. Write to us again.

Athens, Tenn.
Dear Aunt Polly:
I am a little girl thirteen years old. I go to the North Athens Baptist Church. Rev. C. E. McDonald is my pastor. Mr. M. M. Lusk is my Sunday school teacher. I am vice-president of the G. A. My Lucille Windor is my leader. I love to read the BAPTIST AND REFLECTOR and I would like to see my letter on Young South page.

Love,
MARY RUTH BELK.
And welcome to you, Mary Ruth. If you would like to see another one of your letters in print, you know what to do.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS NANCY LAUPER
Office Secretary

DOYLE BAIRD
Convention President

Next Week

In next week's issue we will publish a list of Standard Unions for the past quarter and awards for the month of July.

Don't Forget!

Don't forget the Regional Training Union Conventions! Plan now to have your union well represented.



530 Tennesseans Attend Ridgecrest!

During the Training Union Assembly at Ridgecrest two weeks ago, 530 Training Union members from Tennessee attended this great assembly. The picture above was made on the afternoon of Tennessee's picnic. These 530 came from the following Associations:

Shelby	McMinn
Big Hatchie	Big Emory
Western District	Campbell
Madison	Knox
Hardeman	Chilhowee
Nashville	Sevier
Maury	Jefferson
Giles	East Tennessee
Wilson	Nolachucky
Concord	Holston
Squatchie Valley	Watauga
Ocoee	

Around seventy-five of these dedicated their lives for definite Christian service.

Summer Workers

The summer workers are doing some excellent work this summer. Below we give some excerpts from their letters:

MISS LAURA SNOW AUSTON

"A glorious week has just been spent in Salem Association. I had the joy of talking to 13 unsaved people in my class."

MR. DOYLE BAIRD

"During the past two weeks I have been in Union and Beech River Associations and the Lord has blessed us with the privilege of doing some evangelistic work."

MR. LESLIE R. BAUMGARTNER

"The last two weeks I have been in Grainger County teaching Mission Study Courses. The Lord blessed our work here in a gracious way."

MISS MARTINE CHAFFIN

"I have just worked in Big Emory and Beech River associations having exactly one hundred people studying Missions. This was truly a great experience."

MR. A. B. CLARK

"Greetings from Indian Creek Association, where 98 people studied 'Taking Christ Seriously' for a week."

MISS CAROLINE CROSS

"I have been in Sevier County during the past week. The work there with Juniors and Intermediates was really inspiring."

MR. BRYANT CUMMINGS

"Two hundred and thirty-nine have been in my classes during the past two weeks where I have been working in Weakley and Beulah Associations. Seven have accepted Christ and united with the church."

MISS BILLIE GEE

"The last two weeks were spent in Sweetwater Association. We have presented Missions to 72 people that were enrolled in our classes."

MR. GLENN HILL

"I have been in Duck River and Campbell Associations. During these weeks, we have witnessed two conversions."

MR. HERBERT JACKSON

"For the last two weeks I have been working in Sequatchie Valley. Forty-four people completed the Study of Missions."

MR. GEORGE JENNINGS

"I have spent two excellent weeks in Stockton Valley Association. These weeks have meant much to me. Seventy-eight people were reached."

MR. JAMES MASSEY

"Big Emory Association is where I worked last week. I had the joy of talking to two unsaved people."

MR. EDWIN OLDHAM

"For the last two weeks I have been in Crockett Association. These two weeks I believe will mark a new day for this association."

MISS LELA MAUD RICE

"The people of Cumberland Gap Association have responded in a great way to the cause of Missions. I thank my God for the Training Union in its presentation of Missions."

MISS FRANCES SHARP

"Union Association has received Missions in a most acceptable manner. At the last night of the service a large number dedicated their lives for service."

MISS EDITH STOKELY

"I have been working in Jefferson County Association for two weeks. It has been a glorious two weeks."

MR. JAMES WILLIAMS

"Greetings from Southwestern District Association. In one place alone I had 92 in my class. The people received the Mission appeal in a splendid way."

MISS MATTIE LOU WRIGHT

"Surely the summer work grows better each week. The last two weeks I have been in Big Emory Association and have been impressed in a marvelous way with the work they are doing."

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BAPTIST AND REFLECTOR

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

Check these lists and see if your school has been reported. If not, send us your report right away. Remember, our goal is 1,000.

Vacation Bible Schools Reported in July, 1941

Church	Principal	Enrollment	Average Attendance	Conversions	Class
Beech River Association— Perryville	Mrs. Vernice Millican	24	19	0	—
Reulah Association— Hornbeck	Mr. Bryant Cummings	29	26	0	—
Mt. Peila	Miss Virginia Derryberry	46	31	0	E
Big Hatchie Association— Ruple, First	Archie Sanford	173	138	1	B
Campbell Association— Vagner	Mrs. George L. Ridenour	43	40	0	D
LaFollette	Rev. O. Jack Murphy	148	122	0	—
Carroll Association— Mt. Lebanon, Col.	Mrs. H. A. Bickers	37	27	12	E
Trezevant	Rev. Vernon Sisco	92	75	0	—
Unity	Rev. J. T. Mays	19	14	0	E
Union Academy	Rev. R. J. Sedberry	27	22	0	—
Jerrrell Mission	Rev. R. J. Sedberry	26	19	0	—
Arwood	Miss Clarice Thomason	45	29	0	E
Green Hill	Rev. J. T. Mays	26	16	0	E
Chilhowie Association— Pleasant Grove	Miss Mabel Hill	57	52	0	—
Stock Creek	Mrs. Townsend	62	57	9	—
New Hopewell	Rev. Charles Ausmus	94	75	0	—
Grandview	Rev. W. F. Hall	54	44	0	D
Mt. Olive	Rev. C. D. Martin	128	87	40	—
Clinton Association— Andersonville	Mrs. Paul Rhea	106	85	22	—
Concord Association— Mt. View	Mrs. C. A. Hall	39	34	0	—
Concord	Miss Rebecca Fly	52	48	0	B
Holly Grove	Rev. J. W. Owen	52	49	0	E
Powell's Chapel	Rev. Luther J. Thompson	76	59	0	—
Crockett Association— Cross Roads	Miss Virginia Derryberry	79	56	0	E
Cumberland Association— Little Rock, Col.	Rev. W. E. Langford	50	40	0	E
Cumberland Gap Association— Greer's Chapel	Mrs. Hazel Hensley	39	32	0	C
Oak Grove	Mrs. Hazel Hensley	22	15	0	E
New Tazewell	Rev. E. J. Caldwell	79	66	0	D
Duck River Association— Manchester	Miss Ada Williams	28	26	0	D
Smyrna	Rev. D. W. Pickelsimer	56	41	0	E
Union Ridge	Rev. J. W. Owen	74	64	0	D
Cornersville, Col.	Rev. Fred Tarpley	25	22	0	—
Magnus Memorial	Mr. George Jennings	86	72	1	C
Dyer Association— Springhill	Miss Virginia Derryberry	38	28	0	E
East Tennessee Association— Ray's Chapel	Rev. Haven C. Lowe	36	26	0	—
Calvary	Rev. Haven C. Lowe	32	23	0	—
Gibson Association— Old Bethlehem	Miss Lorene Holland	49	30	0	—
Poplar Grove	Miss Lorene Derryberry	32	29	3	—
Bechape	Miss Florene Derryberry	75	58	8	—
Bradford	Rev. Vernon Sisco	50	40	0	—
Northern Chapel	Miss Lorene Holland	19	13	0	—
Giles Association— Negro Mission	Mrs. Frank Schules	113	89	0	—
Union	Mrs. Raymond Beadle	79	62	0	—
Pulaski	Mrs. Giles Campbell	50	43	0	E
Thompson Chapel	Mr. Clyde Cobb	14	11	0	D
Grainger Association— Washburn	Miss Hattie R. Campbell	40	25	0	—
Powder Springs	Mrs. Roy Newman	45	41	0	—
Holston Association— State Line	Mrs. Gayle Freeler	97	63	0	—
Clearbranch	Miss Mary Chandler	52	46	2	C
West View	Rev. G. C. Coldiron	134	94	4	—
Cherry Grove	Mr. Harold A. Johnson	34	27	0	—
Cherokee	Mrs. J. C. Baldwin	38	34	0	—
New Salem	Miss Ilene Snopp	36	27	0	—
Holston Valley	Miss Pauline Wisecarver	21	17	0	E
Big Creek	Miss Pauline Wisecarver	22	20	0	E
Indian Creek Association— Hopewell	Miss Ada Williams	36	33	3	D
Turkey Creek	Miss Ada Williams	28	27	0	E
Philadelphia	Mr. Clyde Cobb	54	47	0	B
Sharon	Mrs. A. B. Clark	30	24	0	—
Bethlehem	Mr. Clyde Cobb	27	19	0	E
Jefferson Association— Beaver Creek	Miss Sara Jane Northern	21	14	0	E
North Side	Rev. Ralph W. Below	123	96	0	B
Nances' Grove	Mrs. Paul Reynolds	43	28	0	E
Judson Association— Oak Grove	Mrs. Opal Thompson	24	18	1	—
New Hope	Mrs. Opal Thompson	58	48	3	—
Knox Association— Island Home	Rev. Everett Barnard	107	80	0	—
Derickder Avenue	Mr. Dale O. Galloway	213	145	33	B
Grace	Mr. James F. Horton	69	57	0	—
Gillespie Avenue	Mrs. William Sewell	67	64	0	—
Straw Plains	Rev. H. H. Allen	84	41	0	—
S. Knoxville	Rev. C. A. Cardet	202	141	15	AA
Lawrence Association— Mars Hill	Miss Ada Williams	52	24	0	D
Park Grove	Miss Ada Williams	42	35	0	E
McMinn Association— Calvary Mission	Rev. J. R. Land	27	23	0	—
Walnut Grove	Rev. J. R. Land	30	20	0	—
Laymond Hill Mis.	Mr. Madison Scott	27	19	0	E
McNary Association— Selmer, First	Rev. E. F. Hicks	62	61	0	—
Good Hope	Rev. A. L. Bishop	32	26	0	—
New Hope	Miss Thelma Hundley	27	27	0	—
Church	Principal	Enrollment	Average Attendance	Conversions	Class
Madison Association— East Laurel	Rev. T. L. Campbell	43	30	0	—
Ararat	Rev. Cal Guy	62	52	0	B
Poplar Heights	Miss Hortense Rushing	52	48	0	—
Maury Association— Santa Fe	Rev. Hugh Widick	23	19	0	—
Mission Chapel	Rev. Hugh Widick	25	18	0	—
Only	Rev. Boyd Lecroy	28	17	0	—
Holts Corner	Rev. J. W. Owen	32	25	0	E
Johnson Chapel	Mrs. C. K. Dodson	40	39	0	—
Second, Columbia	Rev. J. O. Black	91	55	1	C
Fairview	Rev. Hugh Widick	28	19	1	—
Thera	Rev. Hugh Widick	40	34	4	—
Unicoi	Mrs. C. K. Dodson	27	24	0	—
Falls Creek	Mrs. C. K. Dodson	27	24	0	—
Mulberry Gap Association— Snedville	Mrs. John D. Quinton	53	45	0	D
Nashville Association— Nashville, First	Mr. Gene McKinney	176	147	20	AA
Belmont Heights	Miss Ada Williams	246	194	0	AA
Madison	Mrs. J. N. Croslin	154	134	0	B
Harpeth Heights	Rev. R. E. Lee	74	52	1	—
Radnor	Rev. L. G. Mosley	99	78	0	B
North Edgefield	Mrs. G. C. Andrews	116	94	0	B
Harsh Chapel	Mrs. Vernon Webster	38	31	0	—
Cumberland River	Mrs. Vernon Webster	23	19	1	—
Shelby Avenue	Rev. P. F. Langston	159	120	3	—
Rosedale Mission	Mrs. Z. L. Walker	62	48	0	—
New Salem Association— Nash Grove	Mrs. Oscar Nash	35	32	0	—
Nolachucky Association— Three Springs	Rev. Roy Newman	27	23	0	E
Mohawk	Miss Bessie Wisecarver	54	44	0	—
Alpha	Rev. Roy Newman	23	10	0	E
Northern Association— Head of Barren	Mrs. Hazel Hensley	13	10	0	E
Taylor's Grove	Mrs. Hazel Hensley	16	12	0	E
Ocoee Association— Birchwood	Miss Helen Bare	72	64	0	C
Edgewood	Rev. C. H. Petty	90	73	0	—
Summerfield	Mrs. Charles Franch	111	97	12	—
Pilgrim's Rest	Miss Ruth Amos	24	21	0	—
Oak Street	Rev. J. C. Williamson	73	47	0	—
Cedar Springs	Rev. J. C. Williamson	62	46	0	—
New Salem	Mrs. L. A. Lowry	65	64	0	—
Union	Rev. J. C. Williamson	17	15	0	—
Highpoint	Miss Gladys Langley	69	55	0	D
Maple Grove	Miss Gladys Langley	23	28	0	C
Hixson	Mrs. Homer Beaver	43	30	0	—
Falling Water	Mrs. Homer Beaver	60	55	0	—
Red Bank	Rev. C. M. Pickler	98	80	0	—
Highland Park	Mrs. L. D. Falk	83	53	1	—
South Cleveland	Rev. Frank Waters	102	76	3	—
Riverside Association— Etter	Mrs. Louisa Carroll	39	36	4	B
Byrdstown, First	Rev. J. A. Wood	94	76	4	C
Willow Grove	Miss Marie Spear	41	32	0	E
Fellowship	Rev. W. F. Wright	17	8	0	—
Calvary	Rev. W. F. Wright	52	10	0	—
Alardt	Rev. W. F. Wright	35	27	0	—
Muddy Pond	Rev. W. F. Wright	35	23	0	—
Riverton	Rev. H. M. Randall	17	12	0	—
Bozand	Rev. H. M. Randall	28	14	0	—
Allon's Chapel	Miss Beryl Tucker	31	20	8	—
Plateau	Mrs. W. F. Townsend	21	15	8	E
Isalene	Mrs. W. F. Townsend	49	34	14	E
Mount Union	Miss Betty Brewer	81	59	0	E
Mountain View	Miss Beryl Tucker	50	38	5	C
Manson	Miss Beryl Tucker	30	25	0	D
Wildier	Miss Corena Myers	66	39	0	—
Robertson County Association— William's Chapel	Miss Mary Ethel West	46	33	0	—
Bethlehem	Rev. Fern A. Miller	36	33	0	D
Oakland	Rev. Fern A. Miller	31	23	0	E
N. Springfield	Rev. W. L. Baker	110	89	0	D
Hopewell	Rev. W. L. Baker	81	61	1	C
Pleasant Hill	Rev. W. B. Woodall	95	77	2	—
Greenbrier	Rev. W. W. Ferguson	141	115	0	A
Squatichie Valley Association— Jasper	Mrs. E. O. Cottrell	98	65	15	AA
Shelby Association— Union, Memphis	Rev. Malcolm Burke	39	31	0	—
Mallory Heights	Rev. Malcolm Burke	61	50	2	C
Lucy	Miss Helen Thomas	31	24	4	—
Berclair	Miss Helen Thomas	76	62	0	—
Galilee	Mrs. E. P. Stewart	124	84	0	B
LaBelle	Miss Vesta Hill	178	128	0	BB
Goodwill Center & Louisiana St.	Miss Mary E. Fogle	234	181	16	C
Levi	Rev. Malcomb Burke	70	60	0	C
McLean Blvd.	Mrs. O. L. Wobhrath	109	84	0	B
Fisherville	Miss Helen Thomas	69	55	0	—
First, Collierville	Mrs. H. J. Rushing	89	52	0	C
Prescott Memorial	Rev. C. L. Morgan	170	135	2	B
Longview	Mrs. Earl Weigal	101	88	0	AA
Central Avenue	Mrs. M. R. Hughes	265	200	7	AA
Mallory Heights	Rev. D. D. Satterwhite	106	90	0	B
Germantown	Rev. James Basden	79	60	8	C
Union Avenue	Miss Elizabeth Cullen	207	137	0	A
Southwestern District Association— Mt. Comfort	Miss Clarice Thomas	21	16	2	—
Flattwoods	Mrs. R. L. Newman, Jr.	46	36	2	—
Stewart Association— Danville	Silas Bagby	13	—	—	—
Elk Creek	Mr. Noble Spiceland	36	20	0	—
Fairview	Rev. Fred Tarpley	21	19	0	—
Stockton Valley	Miss Beryl Tucker	41	32	0	—
Double Top	Mrs. Louisa Carroll	30	15	0	E

(continued next week)

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

A Letter from Hungary W.M.U.

Margit rakpart 29
Budapest, Hungary,
June 23, 1941.

We were in Belgrade when the air raid began at 7 o'clock on Sunday morning, April 6. During the first lull that came we gulped down a little coffee and bread, rolled up a couple of blankets, put a ham and some bread in a basket and walked out of the city. For the next two weeks we walked, rising usually at 4:30, and keeping going until dark. We had a chance to see Yugoslavia on foot. The Lord provided food for us each day and a place to lay our heads in the evening.

At the end of the two weeks we were able to return home. How thrilled and thankful we were when we found all was as we had left it. We hardly knew what to do next, for there was no way to communicate with the Board or our families. Fortunately for us a newspaper reporter left in a few days for Budapest and, he was kind enough to take a message from us to be sent to the States saying that we were well.

Then began a period of waiting, a period of a month, though to us it seemed much longer. At the end of that time we left with the United States Legation and the rest of the Americans on a boat up the Danube. That part of the river is not being used for passenger service now, but with special permission—because the Legation was included in the group, I suppose—we were allowed to charter a boat and have it come down from Budapest to get us. Cabin passage was so high, as it naturally would be on a chartered boat, that John and I took deck passage instead, along with the students aboard, for the trip of two days and two nights. It was quite a pleasant and restful trip, after all that had gone before, and the Danube seemed a lovely blue to me.

During the first two weeks here we enjoyed the hospitality of our missionary here, Miss Ruby Daniel, and of the Seminary president and his wife, Dr. and Mrs. Bela Udvarnoki. Since that time we have been on our own. We are using one of the Training School rooms and the school kitchen during the summer months.

John has preached each Sunday at the various Baptist churches near Budapest, and at several prayer services. I have made talks on several occasions. It is much easier to find a competent translator here than it was in Yugoslavia, for few of our Baptists there speak English. In between the housekeeping and services we have had some time for sight-seeing and a trip farther up the Danube. We have learned something of the interesting history of Hungary, and it would be a help if we learned something of the language as well! It seems very strange to us, after the Serbian, which was so absolutely different.

As to our future plans, we know nothing at present. It seems that we will be here for quite a while. We are somewhat like a stalled car, that is, we cannot go backward, forward, or in any direction. We look to the Lord and feel that a way will be made for us when He means for us to go elsewhere.

Please remember us in your prayers, as many must already have been doing, since everything has gone so well with us.

PAULINE MOORE (Mrs. John Allen).

Kathleen Manley Writes From Africa

Iwo, West Africa.

Dear Miss Mary:

Do you see my new address? I have been here now for almost a month. I was sure that my station was Ogbomoso forever and always—but here I am. Just temporary, though. Mrs. McCormick had gone home and no one had come to relieve her, so I volunteered. Miss Smith is due to start soon from New York for this work. You probably know who she is. She is still only a name to us, we know nothing except that she is coming.

Iwo is a large town of about seventy thousand inhabitants, forty-two miles from Ogbomoso. Not long ago a religious census—the first in Nigeria—was made of this town. There are less than five hundred Christians in the town. The majority of the town are Mohammedan, the next largest pagan. It is a great challenge to us as a mission field, no one else has any work here.

The teachers training college is here with its seventy or more fine young men. They are being well trained in all ways, not the least of which is evangelism. "The Soul Winners Club" is a vital organization. Each Sunday the street preaching groups meet with a missionary before going out at which time questions are asked and problems discussed. These groups go out all over the town and they are able to interest many, many lost people with their message. They are often invited to come back and tell more.

Besides the college, we have a large day school here. Many of the children are from pagan and Mohammedan homes. There are special groups that these may join for discussion and teaching about Christ. Miss Lair leads the Mohammedan group and many times boys and girls there have been won to Christ.

Mr. and Mrs. Brothers, Mr. and Mrs. Littleton and their two little daughters, Miss Lair and I make up the missionaries. Miss Lair and I are keeping house in this very big house where the McCormicks were living. It is much too big for two people. We've room for lots of company, come to see us! I am, of course, delighted to be with Lena again. Long ago the natives called us "ko ri, kosun" friends. That is their term for very close friends, and means "If I do not see you, I shall not sleep." We earned that with our many long bicycle rides together all over and around Ogbomoso. Ogbomoso is still home and I'll be going back soon. Mrs. McComey is now doing my work, and her own. She is a very splendid woman.

My job is the dispensary and the health supervision of the station. We have one rather large main treatment building, a new building for women patients where fifteen could easily be cared for, another for men patients and isolation cases which is even larger. That one has not yet been opened, so all the patients must be kept in the other two buildings. There is a small building for T.B. patients and a treatment center for lepers. A staff of four student nurses—boys who have finished eighth grade, and a well trained native dispenser, and David, a cured leper, who gives the leper injections. Like the students, each nurse must be an evangelist.

There is no other medical work being done anywhere near Iwo so people come in large numbers from near and far. In Ogbomoso I always had a doctor near by to help when there was a hard case. In Iwo I must do things myself or they are not done. Sometimes I feel like a general practitioner. We treat babies, children, men and women and in one morning they can come

with a multitude of troubles. We have broken bones to set, cuts to sew up, sores to dress, medical cases to treat and teeth to pull, also babies to deliver.

Yesterday a big man came in with toothache. He showed me the aching tooth, a big tooth 'way back' in his mouth. My heart sank, because pulling teeth is something I have not done much of. Fact is, I had only pulled one before. I tried with all my might to get a tooth out one day and could not, so when this man came in I was in a tight place. I am new here and must keep up Mrs. McCormick's reputation of helpfulness, so I knew that I had to pull that tooth! Still I dreaded trying. Mrs. McCormick's dental forceps are all left-handed ones. Not that that made much difference to me, I'm equally at sea with either hand, so I really tried to discourage the man and made him go sit and wait awhile while I saw several other patients. I was not exactly wishing he would get tired and go home, still I kinda hoped he would! Finding I could not postpone it longer, I went to the cabinet and got out all my instruments and made a great display of them. My man looked at them and got up from his seat and I thought he was at least ready to run. But he only pulled off his coat and got ready. I selected my forceps and started to do the job!

The dispenser suggested that I make him sit in the regular dental chair next to the window and I hated to have everyone know I could not pull that tooth (if it so happened that I could not), but I smiled and said, "Why, of course, sit over there." At last the moment arrived and I reached in and carefully got a good hold on that big tooth—which was not the least bit loose—and gave a mighty yank—And out came the tooth! After it was all over and everyone happy, the man asked, "How much do I owe you?" I turned to ask dispenser what was the usual rate and I was mentally thinking that such a hard job would bring a really handsome fee and we might be able to buy something nice like a bed, maybe, for the dispensary. Dispenser calmly answered, "One penny"; and that was that. Since then, I've pulled more teeth, but none was quite so alarming to me as that one.

Ruth and I are hoping to get in another visit together some time during July. I hear you've had a most interesting trip to Cuba. I'm so glad you could go and I want to hear you tell all about your trip.

Remember me to everyone.

Much love,
KATHLEEN.

"Frontiers for Christian Youth"

Dr. O. T. Binkley of North Carolina has written the foreign missionary book for the young people and entitled it "Frontiers for Christian Youth." The author tells of spiritual pioneers, Jesus, Paul, and the disciples. He gives a brief biography of Carey, Judson and Rice, our missionary pioneers.

He takes us to the frontiers of each of our Southern Baptist mission fields and gives the history of the work done by our missionaries.

He quotes Dr. E. Stanley Jones as saying, "American youth have no cause. They are all dressed up and have nowhere to go. Nothing grips them supremely."

Dr. Binkley challenges the youth to the compelling task of taking Christ to the world. "It is big enough, complex enough and important enough to engage all the interests and capacities of youth."

Young people are needed in every nation today to pioneer on the frontiers of human need and of Christian service.

This is a splendid book for schools of mission for young people, also for the Y. W. A.

Price: paper, 50c; cloth, 75c, from the Baptist Book Store.

MARY NORTHINGTON.

BAPTIST AND REFLECTOR

IN MEMORIAM

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

J. R. PERRY

God, in his infinite wisdom and mercy, has called and removed on to Heaven our beloved son, J. R. Perry. He became a Christian at the age of almost nine years. He has ever been faithful to his church—loyal and true; devoted to his home, a companion in walking and talking in faith to mother. My life is lonely, but Jesus is my ever giver and comforter. He could answer any Bible question asked; always prayed for missionaries. A sweet son filled with Holy Spirit, his prayers would make you be lifted from earth to Glory, as the Spirit was so strong. Our family altar seems weak without his presence, but his life eternal walks close by my side. Praise God for a son like this precious one who still lives on and on through endless ages. Heaven seems so much nearer and the world seems so much brighter to have given birth to such a dear one. His life was Spirit-filled.

At the time of his call, he was a member of New Union Baptist Church, usher of the church, faithful member of B. Y. P. U., steadfast in his doctrine and worship to his Lord. He leaves father, mother and one brother to mourn his going of absence in this world to Glory which is forever through all ages. Our loss is Heaven's gain.

Mother, MRS. R. F. PERRY.

MRS. FRED B. OLDS

About five o'clock Thursday afternoon, June 26, the spirit of Mrs. Fred B. Olds took its flight from the body in which it had lived for seventy-six years to join her husband in the paradise of God. She died at her home in Curve, where she had resided for the past six years.

On December 21, 1881, Brother and Sister Olds were united in marriage and lived happily together for 58 years. To this union were born eleven children, seven of whom yet survive: six daughters, one son and one foster son.

Sister Olds surrendered her heart and life to Christ at the age of 14 years and united with the Baptist church of which she remained a faithful member until Jesus called her home. During her consecrated church life of 62 years, she rejoiced to see all the family united in Christ Jesus and the two sons become Baptist ministers. She believed in God, studied His Word, loved His church, unselfishly served, and died in triumphant faith after finishing her course of unusual years. She read and re-read her BAPTIST AND REFLECTOR and often said, "It comes next to my Bible."

Funeral service was conducted by the Reverends J. T. Barker, E. C. Cutliff, M. F. Savage, Artie Bivens, and A. J. Johnson, with five honorary ministers.

Interment was in the old home cemetery at South Fork Baptist Church.

This dear old couple were beautiful in their home life, consecrated in their Christian life, and are now happy together in their Eternal Life.

Their pastor and son,
ERNEST OLDS.

BROTHER J. A. PENNEY

"Numbered with His saints in glory everlasting," is Brother J. A. Penney, who died June 17th, 1941. His death brings deep sorrow to his host of friends and is a distinct loss to our church and community.

Brother Penney gave his heart and life to Christ when a young man, joined the Maddox Baptist

THURSDAY, AUGUST 7, 1941

Church in which he became very active serving as Sunday School Superintendent.

Brother Penney, with his family came to Chattanooga in 1904 and entered business, and at his death was one of the leading business men in our community. His honesty and his integrity were above reproach, and his kindly feeling and deep concern for his fellowman won the love and respect of all who knew him. Since death has inhibited his return to his duty, this sense of loss has deepened.

Whereas, He has commanded our admiration and esteem for his faithfulness as one of God's noblemen in the services of Avondale Baptist Church as Deacon, Sunday School Superintendent, Chairman of Finance Committee and Trustee for these many years, and in his love for his Master and his unselfishness to the Kingdom through his long and useful life, we feel that he has merited the plaudit of his Lord—"well done, thou good and faithful servant."

Therefore, Be It Resolved, That the Avondale Baptist Church recognizes its loss in the passing of Brother Penney, but knowing that the Lord doeth all things well, we bow in submission to His will and extend to the family of the deceased our deepest sympathy, commending them at the same time to Him who can comfort and help in every hour of grief and distress and pledge to them our heartfelt prayers.

Be It Further Resolved, That a copy of these resolutions be sent the family, a copy sent to the BAPTIST AND REFLECTOR, and a copy spread on the Minutes of the Avondale Baptist Church.

J. L. HINDMAN,
H. A. PEASE,
H. K. HODGE,
Committee.

"Our Duty to Our Soldiers"

By E. LESLIE CARLSON, Pastor,
College Avenue Baptist Church, Fort Worth, Tex.

TODAY there is much emphasis on safeguards to prevent injury and death to employees, pedestrians, autoists and to those in every walk of life where hazards exist. We are sending the finest of our young men to the camps for training as soldiers. The vast majority, states the records, are church members. For this we are thankful. Our problem is then not primarily an evangelistic program but one in which we seek to continue their development in Christian character. Our Southern Baptist Convention, in connection with the State Conventions, is seeking to put on a combined program of both evangelism of the lost and development of the Christians in the camps.

Further, we are asked to and will cooperate in the United Service Organizations that seek to take care of the social life of the trainees. A good program has been planned but if not controlled by Christian leaders of real consecration, much hurt of the moral character will materialize. The worthwhileness of these organizations in the highest moral and spiritual sense will be in proportion to the right sort of leadership. The worldly and non-Christian group will not hesitate to assume control. This is already in evidence. All reports so far in our newspapers show that the emphasis at present is on dancing, card playing and shows. Girls are collected and sent to camps to be partners to soldiers at dances. This has been "glorified and greatly publicized." We have looked in vain for a report of the social activities that emphasize the higher moral and spiritual values of life. One would think that the homes from which these trainees come all majored on dancing and card playing. Instead of permitting the worldly and non-Christian group to assume control, let us not only give of our means to take care of this necessary social life of our soldier boys but volunteer as workers to lead and assist in the putting over the higher moral and spiritual pleasures in which Christians should participate.

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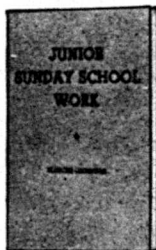
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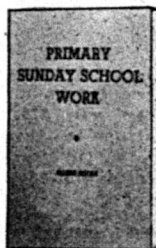
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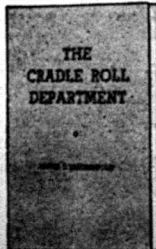
these three new books—for the sake of the children you teach, and to increase your own effectiveness as you lead boys and girls to know Jesus.



Junior Sunday School Work, by Blanche Linthicum. Presents opportunities and responsibilities facing workers with Juniors, and experience-tested means of meeting them. C., 60c; P., 40c.



Primary Sunday School Work, by Alene Bryan. Experience-grounded, this book combines wise counsel and abundant practical advice for workers with six-, seven-, and eight-year-olds. C., 60c; P., 40c.



The Cradle Roll Department of the Sunday School, by Mattie C. Leatherwood. A practical and inspiring book written out of years of personal experience. C., 60c; P., 40c.

Baptist Book Store

127 Ninth Ave., N.

NASHVILLE, TENN.

AMONG THE BRETHREN

G. David Lindenmayer, 2112 Lewis Street, Memphis, Tenn., formerly pastor in Mississippi and formerly connected with two of our Baptist colleges and a former field agent of BAPTIST AND REFLECTOR, is available for work as supply or as acting pastor.

—B&R—

Henry J. Huey, pastor of the First Church, Milan, recently assisted Pastor L. G. Frey and the Poplar Heights Church, Jackson, in a gracious revival, with Kenneth Matthews, 16, and Sarah Frey, 15, furnishing music on accordion and piano respectively. The membership was built up in the faith and there were 21 additions, 9 by baptism, 4 dedications and one surrender for definite Christian service.

—B&R—

C. H. Warren of the First Church, Lebanon, supplies the pulpit of the First Church, New Orleans, in the absence of the pastor, J. D. Grey, who is to supply for Dr. Robert G. Lee at Bellevue Church, Memphis, on the same day.

—B&R—

We respectfully request our contributors when sending in news notes or other material please to sign the same.

—B&R—

The Baptist Record (Miss.) carries the announcement of the death of Dr. M. O. Patterson of Clinton, that state, described as "a great preacher, a great Bible teacher, a great Christian."

—B&R—

Tennessee Valley Association meets at Wolf Creek Church, Spring City, Sept. 5 and 6th, instead of Aug. 29th, as indicated on the cover page of the minutes and as published in a preceding issue of BAPTIST AND REFLECTOR.

—B&R—

Having preached the ten previous Sundays at Calvary Baptist Church, New York, and preparing to meet an engagement in Boston, Dr. Arch C. Cree was seized with a heart attack recently at the home of his daughter, Mrs. J. M. Snyder, in Harrison, N. Y., and was rushed to the White Plains Hospital, where he was yielding definitely to the oxygen treatment and seemed definitely to be improving at the last account.

—B&R—

It is not too late to send some help to the Baptist Bible Institute, New Orleans. At the last account they lacked only \$757.55 of meeting the full amount due on August 1. BAPTIST AND REFLECTOR regrets that this announcement could not be run earlier.

In a recent announcement concerning subscription plans and prices in BAPTIST AND REFLECTOR, it was stated that when one sent a remittance of only \$1.50 on an individual subscription (\$1.50 being the club rate), the subscription could be listed for only eight months. That was an error; nine months should have been stated.

—B&R—

Congratulations to Rev. Vern Powers and Miss Betty Moss, who were married June 8th at Green Hills Baptist Church where the groom is pastor, his father, B. B. Powers of Mt. Juliet, officiating. Word of the wedding has just been received.

—B&R—

Pastor J. C. Pitt and the Birchwood Baptist Church have been assisted in a revival by Samuel Melton of Big Springs Church, Cleveland, resulting in a gracious uplift and 18 additions. The meeting was preceded by a Vacation Bible School for a week each morning and a group mission training school each night, Birchwood receiving 60 of the awards.

—B&R—

It has been our pleasure to read a copy of The Weakley County Baptist, quarterly bulletin of Weakley County Association, O. C. Cooper, moderator, in which J. G. Cooper is missionary. It is a newsy publication and shows a healthy growth in missionary spirit on the part of the churches.

—B&R—

R. Lofton Hudson, pastor of the First Church, Portland, recently carried his tent to Westmoreland and conducted a revival which resulted in some 27 additions to the church. Preceding the meeting, Miss Roxie Jacobs did untold good along the line of her work.

—B&R—

Born on July 25th to Pastor and Mrs. Robert E. Lee of Harpeth Heights Baptist Church, Nashville, a six-pound boy, Wm. Barclay. The Lord abundantly bless the little fellow and the happy parents.

—B&R—

Upon invitation by the church, Moderator O. L. Minks of Duck River Association, did the preaching recently in a revival at the Gath Baptist Church, where he is half-time pastor and which is seven miles from McMinnville, his home. There were additions by profession of faith and by letter and many reconsecrations. At the closing service he was urged to continue as pastor another year.

—B&R—

Harrison-Chilhowee Baptist Academy at Seymour will open its fall session Monday, Aug. 18. The new administration building is not com-

pleted, as the work is being done only as the funds are available. Contributions to this important work will be worthily bestowed and thankfully received.

—B&R—

Pastor H. F. Paschall and North Fork Baptist Church near Puryear were assisted in a recent revival by J. W. Nelson of Dover. There were 29 additions by experience and baptism and by letter.

—B&R—

A ten-day meeting closed July 27th with the Dyer church. Eighteen members were added to the church, 14 by baptism. Sec. John D. Freeman did the preaching and Roger Hickman of Petersburg led the singing. Pastor Chas. Wingo is pleased with the results of the meeting, especially with the increase of interest on the part of the church in the general denominational work.

—B&R—

Twenty-two members were added to Union Avenue Church, Memphis, during the first two weeks of the pastorate of J. Gilliam Hughes, fifteen of these coming by baptism.

—B&R—

A great revival is on in Sequatchie Valley. Missionary E. O. Cottrell and Mrs. Cottrell have labored faithfully nearly two years and now the rewards are coming. Jasper Baptists were revived in a glorious way and the entire section of the Valley near Jasper and Sequatchie have felt the impact of the tide of evangelism. C. D. Jennings and George Liner began the work in Coppenger Cove near Sequatchie, then joined Brother Cottrell at Sequatchie. Up to the 22nd of July there had been 23 additions to Sequatchie church by baptism and 75 to Jasper by baptism.

—B&R—

Dr. Charles S. Henderson, for nearly eight years pastor of Immanuel Baptist Church, Nashville, who recently resigned the care of the church to take effect early in October, will continue to live at 3508 Gillespie, Nashville, until Oct. 1. After that date his address will be Sawyer-Brown Road, Route 2, Nashville, where he will go to his home located there and where he will be open for work in revivals and otherwise as the Lord may lead. Prior to Immanuel he had only two pastorates, Greenville, Miss., and Calhoun, Ga., his home town. He is a true servant of Christ and should be kept busy.

—B&R—

Pastor F. W. Walker of the Troy Baptist Church did the preaching and Wade Carver of Jackson led the singing in a recent revival at Troy which greatly revived the church and in

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 27, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	246	115	Elizabethton: Eastside	120	72	Liberty: Salem		32
Apison	106	67	First	393	130	Maryville: First	418	
Arlington: Brunswick	49	21	Immanuel	95	33	Grandview	41	
Athens: First	241		Little Mountain	73		Memphis: Bellevue	1612	458
Bells: Midway	85	114	Siam	283	190	Central Avenue	474	131
Butler	165	94	Watauga	236		LaBelle	470	126
Caryville	184	73	Grand Junction	155	82	Prescott Memorial	344	111
Chapel Hill, Smyrna	101		Guys: Gravelhill	136	76	Temple	977	228
Chattanooga: Chamberlain Ave.	328	86	Hampton	144	47	Union Avenue	889	250
East Lake	367		Harriman: Twenton St.	337	67	Murfreesboro: First	366	80
First	767	167	Hermitage, New Hope	96	83	Mount Juliet	151	61
Highland Park	555	108	Hixson, First	128		Green Hill	62	35
Morris Hill	166	69	Jackson, West Jackson	591	127	Nashville: Belmont Heights	573	124
Ridgedale	447	135	Jefferson City, Buffalo Grove	77	67	Edgefield	303	78
South St. Elmo	111	53	Kingsport, First	561	79	Inglewood	283	104
Tabernacle	301	50	Knoxville: Broadway	852	198	New Tazewell, First	98	42
White Oak	164		First	677		Ooltewah	74	28
Woodland Park	720	120	John Sevier	173	63	Rockwood, First	204	79
Cleveland: Big Springs	304	158	Lincoln Park	429	153	Union City, First	519	147
South Cleveland	105	51	Valley Grove	186	76	Walter Hill, Powell's Chapel	207	134
Concord, Crichton Memorial	73	53	Lebanon	177	65	Watertown, First	152	
Dyersburg: First	424	74	Lenoir City: First	317	78			
			Pleasant Hill	179	95			

which 10 were baptized, making 30 additions since the first of the year.

—B&R—

Sterling Lorenz Price, who resigned his position as head of the Voice Department at Carson-Newman College and also his position as Music Director of Broadway Church, Knoxville, in order to enter the ministry, has not located as yet, but is kept busy supplying for pastors in East Tennessee. August 3 and 10th he supplies for Dr. C. W. Pope at Jefferson City while the latter is away on his vacation. If he can preach like he can sing, then he can really preach.

—B&R—

In a revival at Michie in which Pastor F. T. Huckaba was assisted by W. A. Moody of Parsons, Tenn., there were 19 conversions, 15 additions and members rededicated themselves to the Lord and His service.

—B&R—

J. Luther Gaines writes in high praise of a revival in the First Baptist Church of Tusculumbia, Ala., in which the preaching was done by Congressman-Evangelist W. D. Upshaw of Atlanta, Ga., and in which there were 35 additions by baptism and letter.

—B&R—

Rev. Fred H. M. Smith, formerly of Tennessee, has been appointed a chaplain in the United States Army and is stationed at Fort Sam Houston, Tex. In Tennessee he organized the churches at Hohenwald, Linden and Buffalo Valley and organized the Maury County Training Union and was its first president.

—B&R—

Pastor E. C. Masden and the White Pine Baptist Church recently held a revival in which the preaching was done by Richard Huff of the First Church, Lenoir City, and the singing was led by Wallace Carrier, assistant pastor of the First Church, Clinton, resulting in 10 additions, all except one on profession of faith and baptism. Two came for baptism on Sunday following the close of the meeting.

—B&R—

Mr. Doyle Baird, Baptist Student Union Secretary, Vanderbilt University, Nashville, Tenn., would like to know the names and addresses of the students coming to Nashville this fall. Please send the following information to him: Name; age; future school address; previous church activities; name of college attending. Please help Mr. Baird make your stay in Nashville richer.

—B&R—

Alvin Byars, a young man, is Sunday School superintendent of Charleston Baptist Church. He and his sister, Miss Beatrice, missed Sunday School July 6 for the first time in over four years. Their mother, Mrs. John F. Byars, had not missed in over three years till then. Their absence then was due to the serious illness, and later death, of Mrs. Byars' mother, Mrs. Sophia Westmoreland.

—B&R—

Recent visitors in the BAPTIST AND REFLECTOR office were: W. E. Davis, Lawrenceburg; L. B. Crantford, Chattanooga; John W. Williams, Westmoreland; Glenn Hill, Duff; Lloyd Householder, Lewisburg; Ray Dean, Springfield; Walter L. Johnson, El Paso, Texas; Sterling L. Price, Knoxville; Rev. and Mrs. Vern Powers, Mt. Juliet; Pvt. William M. Claxton, Fort Bragg, N. C.; W. W. Ferguson and Garland Roberts, Greenbrier; Richard N. Owen, Clarksville; E. L. Atwood, Dunedin, Fla.; and Oscar T. Nelson, Sparta.

As these notes are being written word has just been received that Mrs. C. E. Wright, wife of Pastor C. E. Wright of Watertown, had died in the Baptist Memorial Hospital at Memphis, where she had been a patient. God's grace be upon the sorrowing loved ones.

We ask our readers to look at the masthead of BAPTIST AND REFLECTOR at the top of column 1 and page 2 and note the following:

1. That announcements of open dates by evangelists, evangelistic singers and the like carry a charge of \$1.00 per insertion when published in the paper.

2. That obituaries and obituary resolutions are published the first 100 words free and for 1 cent a word for all words over 100 and that all other resolutions carry a charge of 1 cent a word straight. Much embarrassment will be saved the paper if this is kept in mind and if the necessary remittance is sent with the material.

3. That the paper cannot assume the cost of having cuts made from pictures except those it has made for its own use. When desired we can have cuts made for our readers for just what the engravers charge us, plus postage for mailing the cuts, but we cannot assume the cost. Please keep this in mind when sending pictures and give us the necessary instructions as to whom to bill the expense.

Shortly before the date of this writing (August 4), on returning from meeting some engagements, the editor learned for the first time of the illness of Dr. W. M. Wood, Secretary of State Missions in Kentucky. However, we were glad to hear that he was improving. For years prior to going to Kentucky he was a valuable pastor and denominational servant in Tennessee.

Briefs Concerning the Brethren

Called and Accepted

M. C. Irwin, North Highlands Church, Baton Rouge, La.

C. A. Ticer, Mounds, Okla.

Resigned

J. I. Cossey, First Church, Searcy, Ark.

Ordained

E. Forrest Mays, First Baptist Church, Sanford, Fla.

James W. Guthrie, Bedford Baptist Church, Sandy Creek Association, Ill.

William Roach, First Church, Lefors, Texas.

WITH THE CHURCHES: Alcoa—First, Pastor Angel received for baptism 1. Chattanooga—Chamberlain Avenue, Pastor McClanahan received by letter 8; First, Pastor Huff received by letter 4; Highland Park, Pastor DeVane welcomed by letter 3, for baptism 2, baptized 2; Morris Hill, Pastor Catlett welcomed by letter 7, for baptism 23, baptized 19; Ridgedale, Pastor Ivey received for baptism 2, baptized 1; Tabernacle, Pastor Norton received for baptism 3; Woodland Park, Pastor Williams welcomed by letter 2, for baptism 3, baptized 8. Cleveland—South, Pastor Waters received for baptism 4, baptized 7. Dyersburg—First, Pastor Vollmer received by letter 2. Elizabethton—First, Pastor Starke baptized 3. Hixson—First, Pastor Harris received for baptism 7. Knoxville—John Sevier, Pastor Cross received by letter 5; Valley Grove, Pastor Bishop received for baptism 1. Maryville—Grandview, Pastor Hall received for baptism 1. Memphis—Bellevue, Pastor Lee received by letter 2, for baptism 1; LaBelle, Pastor Rennick received for baptism 1, by letter 1; Temple, Pastor Boston received by letter 8, for baptism 2. Murfreesboro—First, Pastor Sedberry welcomed by letter 2, for baptism 1, baptized 1. Nashville—Belmont Heights, Pastor White received by letter 9; Edgefield, Pastor Barton received by letter 2. White Pine—Pastor Masden received for baptism 2, baptized 13.

V. Floyd Starke in Meeting at Rowan, N. C.

WE HAVE HEARD, read, and prayed much, in late years, about a genuine revival; books have been written, sermons preached with an effort to generate such compassion and spiritual interest that none but the dead could fail to respond. I have longed in my heart to experience a general awakening on the part of the Christians to cause lost people to desire the Savior whom we know.

It was my joy, recently, to actually experience just such an outpouring of God's Spirit upon a church. To the Rowan Baptist Church near Clinton, North Carolina, came the greatest spiritual blessings that the church had experienced in its history under the superb, masterful and dynamic preaching of Rev. V. Floyd Starke, pastor of the First Baptist Church, Elizabethton, Tennessee.

Rowan folk certainly enjoyed a feast of marvelous, heart-searching preaching during the two-weeks' meeting; as fine and inspiring, everybody said, as they had ever heard. Bro. Starke is a fine yoke-fellow, eager to build the church and help the pastor reach the lost. There were sixty-one additions to the church during the meeting—fifty-one for baptism and ten by letter—and many of the members rededicated their lives to the Master and His service.

We take this opportunity to express our profound gratitude to the First Baptist Church, Elizabethton, Tennessee, for their kind consideration in releasing their good pastor to bring God's messages to the hearts of our people.

EDW. A. WALKER, Pastor.

Names of Students Requested

Baptist Pastors of Tennessee,

Dear Brethren:

In all probability some of the Young People of your church will be coming to Knoxville within the next few weeks to enter the University of Tennessee. I am writing this to assure you of my sincere interest in the Baptist Young People who come to the University.

I am sure that you agree with me, that it is best for these Young People to transfer their membership to one of the churches here while they are at the University. All of our Baptist churches are interested in the students that come to the city, and would welcome them to their membership. Because the First Baptist Church is located near the campus we make a special effort to serve the University students. We extend a cordial invitation to them to place their membership with us the first Sunday they are in Knoxville. If you will send us their names, we will make every effort to see and interest them in church immediately upon their arrival on the University campus.

As you doubtless know the Baptist State Convention keeps a Student Secretary here at Tennessee. This secretary, Mr. Rogers Smith, is an attractive, consecrated, capable young man. As secretary of the Baptist Student Union he is doing a magnificent kingdom service.

During recent months the State Convention has acquired an adequate building conveniently located which will be used as a Student Building. This building belongs to Baptists of Tennessee and is dedicated to the service of God and to the use of young women and men who come from Baptist homes of Tennessee. This building will be used for social gatherings, conferences, prayer meetings, and other activities of the Baptist Student Union.

Assuring you of the earnest desire of all the Baptist pastors and churches in Knoxville to serve the young people that come to our city, I am,

Cordially yours,

F. F. BROWN.

One Stepped Up—One Stepped Down

By MRS. GEO. WALLING

FACING THE FACT that we are unavoidably thrust into an age of rush and hurry, frets and worries, distress and war-mad strife when the entire world is stirred to a shake, when the one concern of all nations is "what will be the outcome and when will be the end," with eager listening in from our radios to those in authority that they may bring a message of peace and relief, we are forcibly impressed with the words of Haggai as he speaks from Haggai 2:3. Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Haggai 2:7 "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory saith the Lord of hosts."

Today as every nation of the world is quaking and trembling with fear, the desire of all nations has come. Those in the high seats of honor with perplexed minds, some have resorted to calling the house to prayer while others are yet depending upon bombs, powder and lead, exercising their skilled brains with murder, hatred and poison sin in high places.

We glory in the promise in the latter part of verse 7 in that "then will he fill this house with glory." This will be brought about in the end through the faithful few who stand steadfast unmoved, holding on to God and prayer. The God-honoring people will win.

Today as never before the challenge is far more consecrated, steadfast, with brave preachers prayerfully studying to proclaim from the pulpits God's burning message boldly without fear that we may be rooted and grounded in love, faith and righteousness holding fast to God's word, obeying its teachings through the church if you please.

Oh, today how we laymen are tossed about with the wind, pleasure mad, excited by the thrills of human interests, easily led off with false doctrines moping in indifference. Who is responsible? We all are responsible for our part. How heavily should this responsibility fall on our pastors!

Our Sunday School teachers and leaders should with burning zeal warn and train our young people. The old are becoming rusty also.

One of the saddest affairs and one that stirred my heart to sleepless nights has occurred recently in a church I know well. May I relate the circumstances? Some years ago, probably sixteen, God impressed somebody to place a grand and beautiful inscription on the wall in the vestibule of a magnificent church, valued at \$55,000. This inscription was the church covenant printed in large type on linen cloth or high grade paper about 54 by 36 inches, purchased from the publishing department of the Southern Baptist Convention. An ideal place was selected to place it, thereby attracting the admirable attention of the flow of people, especially visiting preachers. I heard comments of admiration from John D. Freeman, Burrs, Ben Cox, Dr. Anderson, R. E. Guy and other outstanding leaders. A teacher in the Intermediate Department offered \$1.00 to everyone in her class who would memorize and repeat it at the Sunday School opening on Sunday morning which resulted that she was out a nice sum. I was so proud of this valuable ornament which to me was the most beautiful decoration in the church. To me it was sacred; many times I paused to read and meditate upon it. In a house cleaning last summer it was taken down, yet it was neat and clean, not a blemish. I so much regret that this was done by someone. I have inquired and consulted with my pastor and deacons to have it or another one replaced. It's like husband and wife forfeiting their sacred vows. It's like taking the discipline out of the home to let the children go astray. Even more than that, it is neglecting God's business and forfeiting the teaching of our pledge to God concerning His church which is to stand till Jesus comes in His glory. Nothing would give me more pleasure than to have the means to place

a church covenant like this one in every Baptist Church in Weakley County, of which there are 43 of them. I said to my pastor that one ought to be placed in every Baptist church in the United States and he said "yes." This burden was heaped upon me more forcibly when a Sunday School Superintendent informed me that he found out in his Sunday School that they didn't even know we had a church covenant, had never read or heard of one. This included old heads, several deacons and parents. The Superintendent ordered quite a few copies from the Southern Baptist Convention and distributed them to the membership of that church, which is in a small village three miles from the other church. This is a big step up and the other is a big step down.

I heard a pastor's wife say, "The pulpit is no place to preach a doctrinal sermon because there might be some present of other denominations. My husband doesn't do it," adding, "We get that teaching from B. T. U. literature." Others have said, "We don't need it from our pulpits because it is planned to have a doctrinal sermon once each year in our Weakley County Association where no one is supposed to be other than Baptists." God pity those who are trying to crowd out any part of God's word from our pulpits for fear of man rather than please God, seeking to please man by tickling their fancy with soft soap. Slackness concerning God's word. Get it, through B. T. U.? Humph! We can only get a very few B. T. U. organizations in our churches. Refer to your Weakley County minutes. Get it in Association??? Well, that's putting off giving mighty good medicine of vital importance to a dying man.

Sometimes, it's like being in a nest of yellow jackets even in the Association—I know whereof I speak. We are warned that the time will come when men will not receive sound doctrine. Please, may I say with all the emphasis possible that the pulpit where God has placed his mouthpiece (the ministers) is the identical place where His word should be proclaimed in its fullness. Yes, every word of it explaining as best they can its meaning. Those who purposely refrain from it for any reason are compromising with the devil and are stepping on dangerous ground concerning the taking away or adding to His word.

Every organization of the church—the Sunday School, Prayer Meeting, W. M. U., B. T. U., and all, are subordinate, functioning to strengthen, back up, and emphasize the teaching from the pulpit—NOT a separate teaching, a thousand times no. Oh, the tremendous responsibility of our ministers who must hide themselves behind the cross and hold up Jesus, the crucified one to a dying, sin-sick world! We, too, must catch the vision of the importance of cooperation by holding up our pastors, re-emphasizing God's teaching as they bring it to us in its truth and glory.

EDITOR'S NOTE: It appears that the lady referred to in the paragraph above beginning with "I heard a pastor's wife say, etc" meant in the statement, "We get that teaching from our B. T. U. literature," that doctrinal teaching was secured in that literature, there being a doctrinal study each month, hence, in her judgment, there is no "place" in the pulpit for doctrinal preaching. But the Training Union, as valuable as it is and as much as it is to be commended for its doctrinal emphasis, does not reach a sufficiently large constituency to exhaust the obligation resting on a church to indoctrinate its members nor does it relieve the pastor of his responsibility. The pastor himself is to preach "with all long suffering and doctrine." If he does this in the love of Christ, not many members of other denominations; and usually not any, will get offended and none of them can justly get offended. But if they do, the preacher must, like Ezekiel, be true to the Lord and His truth, "whether they will hear, or whether they will forbear." We are going to affirm that, in the light of God's Word, the preacher who does not indoctrinate his people from the pulpit falls down by that much on his commissioned task and responsibility.

Baptists on the Radio

W. W. HAMILTON, New Orleans, La.

The meeting of the Southern Baptist Convention Radio Committee just held in Nashville was largely attended, and those present from the different states were enthusiastic over the plans for the next year. Dr. S. F. Lowe was re-elected Chairman; Edwin S. Preston was chosen Vice-Chairman, and M. E. Coleman, Secretary. These are giving their services to this stupendous task.

Plans are being made for thirteen programs beginning January 1, 1942, with speakers to be chosen by the Radio Committee. An appeal is to be made to the states to provide the necessary \$25,000 for carrying out the programs, for providing transcriptions, for encouraging local and state use of radio, and for carrying the Baptist message to homes and offices and trains, and factories, and soldier camps, and autos and to all who will hear in every sort of place throughout the land.

Under the authority of the Convention the appeal for the necessary funds needed will be made, and it is hoped that each state will more than meet the small amount requested. Doubtless the time will soon come when our churches will regard this as an indispensable part of their worldwide missionary program.

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