

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

★ ★ ★

JOURNAL

KENTUCKY BAPTIST CONVENTION

VOLUME 108

THURSDAY, JANUARY 29, 1942

NUMBER 5

TWO IMPOSSIBLE ECCLESIAS

THERE are two prevalent misconceptions of the word church to which I want to refer.

(1) The first one is that of a universal, invisible, spiritual church, that is, a church composed of all believers on earth. The fact that we have noted above, that is, organization and visibility, precludes the idea of a universal, invisible church.

Nowhere in the New Testament are all the individual or particular churches conceived of as met together. It is always the particular congregation assembled. The term ecclesia cannot be applied to all denominations collectively, nor to all living believers collectively. This misconception of the church has come out of the so-called Apostles Creed, which has gathered many accretions with the passing years. In vain do we look for the word "universal" in the Bible as descriptive of the church of Christ. The misconception of a universal, invisible church has brought many evils into the world, among which these may be mentioned:

First, it has led to a neglect of the ecclesia of Christ as God's ordained institution, with a definite form of government, specific officers, specific qualifications for membership, with a definitely assigned mission in the world.

Second, it has been responsible for propagating the "branch" theory of the church, regarding Christianity as a tree and each denomination as a branch of that tree.

Third, it has led to the neglect of the sacred ordinances of the church, doing away with or minimizing the ordinance of baptism, and regarding baptism of the Holy Spirit as the only baptism to be thought of by believers. Also regarding as of little importance the beautifully significant memorial ordinance of the Lord's Supper—the only memorial to His death which He has given us—thus open rebellion against the laws of the kingdom is encouraged. We should always bear in mind what Dr. B. H. Carroll said about the laws of the kingdom. He said: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is ALL the law of Christianity." Paraphrasing this we might say "The New Testament is the law of the kingdom. All the New Testament is the law of the kingdom. The New Testament is ALL the law of the kingdom."

Fourth, it leaves Christ without a business body, or executive body upon the earth. Christ is meditating, ruling, reigning from His throne in heaven. He must have an executive body upon the earth to carry out His will. Local assemblies or congregations are the God appointed executive bodies to carry out His will upon the earth.—W. T. Rouse, in "The Church and the Kingdom."

Baptist and Reflector

O. W. Taylor
Editor

John D. Freeman
Executive Secretary

E. N. Dezell
Circulation Manager

BAPTIST AND REFLECTOR COMMITTEE

C. W. Pope, John A. Huff, R. Kelly White, P. L. Ramsey, Sam P. White,
J. G. Hughes, A. L. Todd.

Rich Printing Co., Nashville, Tenn.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months, \$1.00. Club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.

Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

Office Secretary

WE TAKE PLEASURE in presenting in this issue of BAPTIST AND REFLECTOR the new state worker, Rev. L. G. Frey of Jackson, who began his services with the Executive Board January 5th. He is an assistant to Secretary Freeman and will relieve him of numerous details of office work besides aiding him with promotional work on the field.



REV. L. G. FREY

Brother Frey was born and reared in Henderson County, Kentucky, where he received his elementary education. He is a graduate of the Bowling Green (Ky.) Business University and of the Pace and Pace Institute of Accountancy of New York City. For two years he taught in the Technical High School of Memphis, after which he founded the West Tennessee Business College in Jackson and was its president for fourteen years. During this time he served West Jackson Baptist Church as a deacon and superintendent of the Sunday school.

While a lay member of the West Jackson church he became interested in mission work, aiding Pastor R. E. Guy in doing much work outside their church community. Among other places served was Poplar Heights some four miles from Jackson. When this field developed into a church they called Brother Frey as pastor and he was ordained to the ministry December 5, 1933, after being literally thrust into the harvest by the Holy Spirit. Since his ordination he has been pastor of Maple Springs, Ararat, Westover, Bells and Alamo churches, serving two of them in connection with Poplar Heights, which he has led during all the time.

He has been clerk of Madison County Association for 16 years and recording secretary of the Tennessee Baptist Convention for three years. Mrs. Frey is an accomplished and consecrated woman who has rendered effective service in all departments of our work. They have three children, Bryan, 25; Billy, 19, and Sarah, 15. The family will move to Nashville within the next few days.

Believers Divinely Taught That They Are Saved

REFERRING TO THE COVENANT of grace, the writer of Hebrews quotes the Lord as saying in prophecy: "I will put my laws into their mind, and write them in their hearts. . . And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest" (Heb. 8:10, 11).

A basic item in the new covenant is an inner work of grace. "I will put my laws into their mind, and write them in their hearts." This is done in regeneration. The "new heart" and the "new spirit" mentioned in the Old Testament are thus given (Eze. 36:26).

Using the term "Jew" redemptively instead of racially, Paul in Rom. 2:28, 29 says: "For he is not a Jew (Christian, saved man), which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of them, but of God." The ancient typical rite of circumcision finds here its antitype. It did not point to baptism, but to regeneration, which fulfils the words, "circumcise thine heart." True religion is "of the heart in the spirit," with no outward forms or ceremonies as conditional to that state.

When this inner work of grace takes place, it carries an inner divine testimony of itself, the testimony that it has occurred. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." The pronoun "they" in the passage means those described in the preceding passage as having the laws of God written in their minds and hearts—people who are already regenerated, saved. These shall not teach each other, saying, "Know the Lord," for it is not necessary. When regeneration takes place, God Himself tells men in their hearts that they are saved. "The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "He that believeth on the Son of God hath the witness in himself. . . " (1 John 5:10). Such a man has "heart-felt religion," if you please.

No mortal man has the prerogative or right to pronounce absolution or forgiveness of sins on another mortal man. That is the prerogative of God alone, speaking directly through the Spirit to the believing heart. It is not the province of man to tell penitent seekers who have gone through a prescribed procedure, "Get up and tell the people you are saved." Instruct penitents in Gospel truth, make as clear as possible the way of salvation, then leave it to the Lord to reveal to them that they are saved.

*"The Spirit answers to the blood,
The Spirit answers to the blood,
And tells me I am born of God."*

It's Getting About Time

IT'S GETTING ABOUT time for some brother somewhere, preacher, writer, or editor, to revive the old charge that the Executive Committee is reaching out for undemocratic power and authority and is unwilling to pass on pre-Convention information.

The mill of a few brethren would have to stand idle part of the time but for this grist. It is an annual, periodic matter with them.

More than once BAPTIST AND REFLECTOR has presented data, citing documentary proof, that this charge against the Committee is false. No proof (proof, not guesses) has been presented by these brethren that the charge is true.

But if some brother in the state or out of it has documentary proof or other proof with which we are unacquainted on the other side of this question, the columns of BAPTIST AND REFLECTOR are hereby opened to him to present it. We want to know the facts.

In the light of the facts as we have them in hand, we say the charge is false. Therefore, these brethren should quit making it and acknowledge that they have been wrong in doing so. What say you?

Heirs of The Biggest Inheritance of All Ages

GOD PROMISED TO ABRAHAM and his seed the land of Canaan forever (Gen. 12:1; 13:14, 15). Later the promised territory was explained as extending "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Actually and geographically, "the land of Canaan" was practically the same as modern Palestine. Ideally and potentially, God's promise covered much more than this.

The promise related, first of all, to Abraham's *natural seed*. So at Mt. Sinai God declared through Moses that the Israelites would drive out the inhabitants "little by little" until they should "inherit the land" (Exo. 23:27-31). Then in his last message recorded in Deuteronomy Moses said to the Israelites: "Behold, I have set the land before you; go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac and Jacob, to give unto them and to their seed after them" (Deut. 1:6-8). And he also said: "Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be" (Deut. 11:24). The same promise was repeated after Moses' death when God instructed Joshua to lead the people "over this Jordan" (Josh. 1:2-4).

This promise as related to the natural seed of Abraham was fulfilled. "David smote also Hadadeger, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates" (II Sam. 8:3). This shows the eastern boundary of Israelite territory to have been the river Euphrates in keeping with the promise to Abraham. And the fact that David "went to recover his border" shows that the territory there had previously been possessed by the Israelites. Moreover, "Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt. . . ." (I Kings 4:21; II Chron. 9:26). This recalls the expression, "from the river of Egypt unto the great river, the river Euphrates," in Gen. 15:18.

But the Abrahamic promise involved far more than the earthly Canaan geographically considered. Canaan had a reach of meaning which made it "an everlasting possession" for Abraham and his seed, and this made Abraham "a stranger" in the earthly Canaan (Gen. 17:8). He did not, therefore, look upon the earthly territory as his permanent home or everlasting possession. He looked far beyond to that to which the earthly pointed.

Accordingly, one reads in Rom. 4:13 the following: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." God's Canaanitic promise involved, first, a temporary abiding place. But in its ultimate sweep the promise meant that Abraham, with his seed, "should be the heir of the world." And the fulfillment of this was to be "through the righteousness of faith," justification by faith in Christ, which makes the promise in its deeper sense a Gospel promise, a redemptive promise. So in Gal. 3:16 the Abrahamic "seed" is in its deeper aspect expressly stated to mean Christ. Christ is the true Heir of the world, and believers, being joint-heirs with Him, are, together with Abraham, the heirs of the world. Canaan geographically pointed to this ultimately and redemptively.

Manifestly, it is not the world in its present corrupt, imperfect and sin-magred form which is in mind in the promise. No, the world in the promise means the "new heavens and a new earth" set forth in scripture. A redeemed universe inherited by the people of God is the ultimate reach of the Abrahamic promise. This was the "everlasting possession" promised to the patriarch and promised to all true believers, in which land no one shall ever dwell as "a stranger."

In keeping with these considerations, the writer of Hebrews 11:8-14 lists some revealing things. By faith Abraham left Ur of the Chaldees, not knowing whither he went, went out "to a place which he should after receive for an inheritance," both geographically and redemptively, as we have seen. "By faith he sojourned in the land of promise, as in a strange country. . . ." He knew that was not his everlasting possession, but only his temporary home and a shadow of his everlasting home. What, then, did he look for? "For he looked for a city which hath foundations, whose

builder and make is God"—the capital of the redeemed universe which he and his seed were to inherit. Those of his descendants who had faith and were thus spiritually discerning, died looking to the same consummation, all the time confessing that they were "strangers and pilgrims on the earth." And then, the writer of Hebrews says of such people: "For they that say such things declare plainly that they seek a country." Then the nature of this country is indicated: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The redeemed universe, with its capital city, was the deep and ultimate significance of the Abrahamic promise. Believers in Christ are the heirs of this—the biggest inheritance of all ages. So, whatever temporary and historical significance Canaan may have, Samuel Stennett had deep spiritual discernment when he wrote:

*"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fain and happy land,
Where my possessions lie."*

A Revealing Constitutional Item

IN THE CONSTITUTION of the Southern Baptist Convention, Article II reads as follows:

It shall be the design of the Convention to promote foreign and home missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

Anti-board and anti-Convention brethren who get red in the face at times charging that the Convention "cracks the whip" over the churches and "lords it over" the churches should take a back seat in this matter. The Convention is constitutionally pledged to "fully respect the independence and equal rights of the churches." Honest investigation will show that this is done.

The Southern Baptist Convention's course is determined in the last analysis by the majority vote of the messengers of Baptist churches present at the sessions. Back of these messengers are the churches themselves. The Convention does not and could not compel a single one of these churches to do what it does not choose to do.

The Next President of The Convention

THERE ARE MANY good men, both ministers and laymen, either of whom could serve with ability and distinction, if elected President of the Southern Baptist Convention at its next meeting, which opens in San Antonio, Texas, May 16. President W. W. Hamilton, who will reach the constitutional limit in the position, together with those who have preceded him, has served faithfully and fruitfully.

Personally, we expect to be out and out for one man, and that is the man whom the Convention in democratic procedure may select by majority vote to be its next President. But we feel that it would be a fine thing for a layman to be elected. It has been a long time since a layman occupied the position, and it would greatly stimulate the laymen throughout the South for one of their number to be elected.

Some time since, Editor H. A. Zimmerman of the *Arizona Beacon*, in a brief editorial expressed our sentiment as follows:

Editor B. J. Murrie of the Illinois Baptist, in a recent editorial has suggested that it is again time for a layman to be considered as president of the Southern Baptist Convention. We rather like the idea.

It has been more than thirty years since a layman has been elected president of the Convention, the last one being Joshua Levering, of Baltimore, who served in 1909 and 1910. There have been only three other laymen elected since the organization of the Convention.

Without discounting the ability to serve well of both laymen and preachers, for there are many able men, we think it would add greatly to the interest of laymen in the Convention should the next president come from that group.

We feel that these are wise words and that the suggestions should be followed.

Reasonable Service and Reasonable Milk

By P. I. LIPSEY, Clinton, Mississippi.

THE WORD WHICH in Romans 12:1 is translated in the King James Version "reasonable" is found only twice in the New Testament, though the noun from which it is derived is found many times. The other place in which the word is found is I Peter 2:2, but is not there translated "reasonable," but by the phrase "of the word." Few people connect the two.

Here is the King James Translation of the two passages, given here because they are the most familiar: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Romans 12:1. Then from I Peter 2:2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." Keep in mind that the word translated in one case "reasonable," and in the other case "of the word," is the same.

The word in English most resembling it is "logical," though it does not mean logical in the ordinary sense of the term. It derives from the word "Logos", a word used in John's Gospel to describe the Lord Jesus. This word means a word in the sense of a message, an intelligent communication, an expression of intelligence intended for a person of intelligence. Jesus is God's message to men, intended to reveal Him to them, His nature and His will. It is an appeal to reason or understanding, and is in this sense logic or logical. It is akin to the Greek word which means to speak, and is the means of conveying the contents of one mind to another mind, and in that sense is mental or intellectual. It is akin to the Latin word which means to read, and then came to mean law, because law is the revelation of will, and the embodiment of it.

Now getting back to I Peter 2:2, the apostle is talking about the spiritual nurture or nourishment of the new-born soul. The American Revised Version translates the passage, "Long for the spiritual milk." Those who have watched a "new-born babe" do not need much explanation here. He soon expresses an intense desire for the natural nourishment. And so does the one newly born into the kingdom of God. He is hungry for that which sustains his soul life and enables him to "grow thereby." The taste awakens the appetite and the more he grows the more he wants, and the more he gets the more he grows.

But keep in mind that this feeding is an intellectual process. The religion of Jesus is an appeal to reason. "Come now and let us reason together." There can be no spiritual growth without the intellectual stimulus and provision. It is not a blind, mechanical process, but requires the use of the mind. The Bible lying on your table or desk won't do the work. Neither can growth come by just reading a chapter a day, with your mind on the other side of the world. The mind and soul feed as truly as does the body, and spiritual growth and health are as dependent on the diet as is the body.

And now as to the other passage in Romans 12:1, where Paul speaks of "presenting the body to God as a "reasonable service". The American Revision says "spiritual service," just as it says "spiritual milk". Just as our spiritual life and health and growth is dependent on feeding our minds on spiritual milk, so our service to God is to be one of the mind or intelligence and not a matter of mechanics. Our fathers and mothers were not wrong when they spoke of "heart-felt religion". Not that it is simply a matter of emotion only, but one which involves the whole self, whole mind and heart. "Thou shalt love the Lord with all thy heart, and with all thy mind, and all thy soul and all thy strength." It takes the whole man, but its seat is in the intelligence, the understanding.

When Paul says this is a "reasonable," or "spiritual" service he does not mean that it is not an unreasonable thing to ask; or that it is a logical inference from all that he has done for us. The word means that it is an act of will, a voluntary thing, a matter which requires the activity of the reason, the mind. Every act of service to God must proceed from a willing soul. It cannot be a perfunctory matter, like counting of beads, or mere repetition of words. We must "make up our minds" to do the will of God.

"God is spirit, and they that worship Him must worship in spirit and truth."

Men-Only Meeting

By H. L. WILCHESTER, Fountain City, Tenn.

RECENTLY THERE WAS HELD at Central Baptist Church, Fountain City, a Men's-Only Meeting.

The idea originated in the heart and mind of a Lay Member of the church, with the object of getting the men more definitely in active Kingdom work. Two months previous to the Mass Meetings were devoted to prayer, committee work, and cottage prayer services in various homes where there were unsaved souls, and homes that were cold and indifferent, besides many personal contacts and invitations extended.

Nearly all of the program was in charge of lay members, one to give the devotionals and another the message of the evening.

With the exception of Wednesday's meeting, when the ladies were invited, the meeting was for men only (so the men wouldn't be shy about launching out).

The visible results perhaps were not so great as hoped for, but with two souls reclaimed and rededicated with three others who came up for altar prayers and who showed deep concern, we confidently believe God was pleased with our efforts and that seed were planted that will bear much fruit in the future.

The pastor, Dr. A. F. Mahon, had charge of the altar invitation, only the men doing the praying and exhorting. Dr. Mahon brought the meeting to a close with a great message on "Victory."

Why The 100,000 Club Should Be Put On In Every Church

By J. E. DILLARD

THERE are many and excellent reasons why every Baptist church should put on the Baptist Hundred Thousand Club. Among them are these:

1. Because every Baptist church should co-operate with the Southern Baptist Convention in its program for advancing the Kingdom of God. The Baptist Hundred Thousand Club is a part of the program of the Convention. January and February are set apart in the Calendar of Denomination Activities for the promotion of the Club in every church.

2. Because we want to see our denomination get out of debt, stop paying interest, and strengthen its work. The Baptist Hundred Thousand Club is the special plan of the Convention for accomplishing this much desired end.

3. Because the Baptist Hundred Thousand Club has rendered a great service to the denomination. It has strengthened our morale, re-established our credit, enabled us to refinance our obligations at a low rate of interest, has helped all our causes, actually saved the lives of some of our institutions and has paid enough on the principal of our Southwide debt to pay the salaries of 1,875 foreign missionaries for a whole year.

4. Because the Baptist Hundred Thousand Club plan is well known, successful, simple, and flexible. One can contribute much or little as he is able and desires. A regular membership is one dollar a month. Any person or group can take as many memberships as desired. Every cent paid through the Club goes upon the principal of the debts.

5. Because every member of every Baptist church ought to have the privilege of helping and ought to be urged to help lift the debt that for years has been hindering the work of his denomination. It is up to the church and pastor to press this upon every loyal member of every church.

NOTE: If any church or member prefers to contribute toward a Debtless Denomination in some other way than the 100,000 Club plan they may do so. But every loyal Baptist should show his loyalty by actually doing something and doing it NOW.

SUNDAY, FEBRUARY 15, IS BAPTIST HUNDRED THOUSAND CLUB DAY FOR A DEBTLESS DENOMINATION.

BAPTIST AND REFLECTOR

How One Preacher In His Early Thirties Looks At The Ministers' Retirement Plan

By OLEY C. KIDD, Tullahoma, Tenn.

I BELIEVE IN INSURANCE and I offer as proof of that statement that little more than fifteen per cent of my income goes into insurance. I feel that this is one of the surest ways for a preacher to be secure in his old age. The Ministers' Retirement Plan is a heaven sent blessing for all preachers and churches.

I have heard young preachers make this statement, "Well, I feel like my being in the plan before I am forty is more a donation than anything else." A young preacher is not looking at it right, if he holds that view. For if I am a part of any plan that keeps my money and insures me if I have a break-down even before I am forty, I would be taken care of without living on the mercy of my church or family; or even if I should die my widow would receive all that I have paid into the plan with interest. So for a fellow in his early thirties it is the best insurance I know of for a preacher. It is needless for us to think that we will be able to take care of ourselves when we grow old and unable to hold a pastorate. Some of us might be able to make the proper provision but not many.

Come with me and share an experience I had. On Friday morning October 6, 1940, an old man with a limp turned in my walkway and I met him at the door and invited him in. He told me his name and age. He was 84 years old. He had been up East at the bedside of a half-sister who died three weeks before. This was his last living relative. After he had settled hospital bills, etc., he had one dollar and eighty-five cents (\$1.85) left and he carried that into the recorder's office and he said "You just keep that." So he shipped his trunk to California and with a suit case he started from the East Coast to the West Coast "thumbing" his way, hoping to find in California some friends with whom he might spend the rest of his days on this earth. But that is not all the story. Who was this man? He was a medical doctor who gave up his practice and went as a missionary to the Amson Valley and after six years of fruitful service he contracted black fever and had to leave. He came back home and taught for several years in one of our fine Baptist colleges during the time earning his Ph.D. degree. Then for many years he served some of our larger churches, drawing a salary as high as \$4,500.00 a year. This was the man who came to my home with less than a dollar in his pocket on his way to California to live his last days with some friends whom he had known in other years. After he had lunch with us I wanted him to stay over the weekend with us, with the feeling that our church would buy him a ticket to California, but he said, "No, they wouldn't like to be burdened with an old worn-out preacher missionary. I will go on and I will get to California, or to heaven one, and I don't care which." So I gave him a small gift and drove him out to the edge of town and his last word was if I get there I will write you a card, but today I haven't heard a line from him. So I have been made to wonder if that soldier of the cross fell somewhere on the way and was buried in some potter's field.

Young preacher, you might be saying, "That won't happen to me." Well, I hope it won't. I know it won't if you will get into the Ministers' Retirement Plan.

At the start of this new year, a year that we have no idea what will be brought forth, is a good time to join the plan. You will not only help yourself, but you will help your church and the plan.

May some thoughtful layman who reads these lines see to it that his church goes into the Ministers' Retirement Plan.

Announcement

The Southern Baptist Theological Seminary announces that the following students from Tennessee are planning to graduate from the Seminary this coming May and are for the most part looking forward to returning to their native state. They will be available for such work as may be open to them: Wayne Tarpley, Alexandria; Herman Vestal Tarpley, Murfreesboro; J. E. Sharp, Gatlinburg; Jewell Taylor Hart, Springfield; Herbert Cross Jackson, Franklin; Frank E. Bowman, Whiteside; James A. Canaday, Knoxville; Gordon Greenwell, Russellville.

THURSDAY, JANUARY 29, 1942

Those Men In Camps

THE PICTURE PRESENTED herewith is of a group of men in a C. C. C. camp near Jefferson City. There are 150 men in this camp, practically all of whom are not Christians. Carson-Newman students are doing some work with them, Leonard Stafford and Arthur Walker leading.



Brother Stafford wrote recently for Sunday school literature to use with these men and also for prices on New Testaments which could be given them. There is grave need for religious work among the men of all the C. C. C. camps as well as elsewhere.

Do not forget the CAMP WORK OFFERING which is to be taken the second Sunday in February. (It will be impossible to send the needed missionaries into the area where people are gathered because of the war-time program unless we can have a special fund with which to send them. Furthermore, it will be impossible for the Home Mission Board to aid the Baptists in Arkansas, Louisiana, Florida and the border states where the camp load is so heavy unless they have some extra funds.

Ten per cent of the camp work offerings throughout the South will be sent the Home Mission Board to help them with the weaker states and in doing what they can inside the army camps. The remainder will be kept for our sore needs in Tennessee. Plan for the offering and make it a really generous one. While we provide for the physical welfare of these men through constantly increasing taxes, let us not neglect their spiritual welfare, which must be provided for through our free-will offerings to camp work.

My Prayer

By A READER

ALMIGHTY GOD, Our Father who ruleth in heaven and earth, we come to Thee on this day set apart for National prayer. Thou hast blessed us so abundantly with material things that we have become the richest people on earth. We have failed to use these blessings for Thy glory; so now we must offer them on the altar of war. We might have given the gospel of Thy Son to the world, but we have loved pleasure instead. Father, we have sinned against Thee and in Thy sight. We confess our sin and pray for forgiveness. We feel a sense of rebuke that Thou hast suffered those who are Thine avowed enemies to challenge those liberties we hold dear.

Father, Thou has wrought a great miracle before our eyes in that Thou hast turned the hand of the wicked to destroy his wicked fellows. Father, we do not want to pray for their destruction; we would that they turn to Thee and live. Father, if it can be Thy will, forbid that we should have to shed their blood. Let the world know that there is a God in heaven that rules in the affairs of men. Bless our leaders. Use them in such way as to get glory to Thine own name. May they humble themselves and seek Thy face and turn from their wicked ways. There is none else to whom we can go for help. If we must resort to arms, help us not to trust in arms alone; help us to trust in Thee to give effectiveness to our arms, that peace, in a large measure at least, shall again reign in the earth. Then help us to praise Thee, for "Blessed is that nation whose God is the Lord." Amen.

What's The News?

By GEORGE W. SADLER,

Secretary for Africa, Europe and the Near East,
Foreign Mission Board.

THE Foreign Mission Board has heard directly or indirectly from many of the centers in which missionaries were at work at the time of the outbreak of hostilities. Dr. Maddry brought tidings from the Hawaiian group with whom he had daily contact for almost a week after December 7. Before he left Honolulu, he called the missionaries together and presented to them, one by one, the two alternatives—leaving for the mainland or staying by the stuff. It is inspiring to know that all of them deliberately decided to identify themselves with danger and need and opportunity right where they were.

In addition to prosecuting the tasks which were originally committed to them, our missionaries in Hawaii are administering relief, working with soldiers and cooperating with the government as special agents.

The news that first came from the Philippines was good. The group that had gone there for language study was increased by two, Miss Sallie James and Rev. Earl Parker, who stopped en route from China. A cablegram, asking for funds, was responded to but, since the fall of Manila, there has been no word from Baguio.

Messages sent by Dr. M. T. Rankin on December 11 and 12 were received on the 17th. These advised us that he, the Wards, Misses Dodson and Pender and Mr. Quick were in Hongkong. Drs. Hayes and Miller, Miss Greene, Messrs. Gallimore and Woodward in Canton.

Three telegraphic messages have been received from Dr. R. E. Beddoe in which he requested that funds be forwarded. His requests were granted promptly, of course. In the third communication he stated that the Canton missionaries were safe and well.

Rev. J. L. Galloway, of Macao, South China, asked by cable that money be sent through a Portuguese bank. The maximum amount allowed by government regulations was dispatched.

From the three centers in Europe in which our representatives have been living in these latter days there have come words of reassurance. Mrs. Bengtson, of Barcelona, indicates that she can receive and dispense funds. From Washington and Budapest reports come which lead us to believe the John Allen Moores and Miss Ruby Daniel will be allowed to leave Hungary with the American legation. It is expected that they will travel to Lisbon and it is hoped that they will find it possible to proceed thence to the United States.

On January 10 the following communication came from Honorable Cordell Hull:

"Reference Department's letter December 20 concerning repatriation Roy Starmer and family from Bucharest. Telegram dated January 6 from Starmer transmitted through Swiss minister Bucharest. Quote. Referring your telegraphic instructions plan travel with legation to Spain. Since Department of State informed legation private citizens not permitted travel to States on government vessel sent for diplomatic party must travel on Spanish vessel from Bilbao although would prefer sailing with diplomatic party as wife is convalescing from serious operation. Require immediate telegraphic transfer of \$1250 to Wagon Lits Geneva for transportation and subsistence. Telegraph reply via Bern. Unquote. Department willing to instruct American legation Bern by telegraph at your expense to request Swiss government to deliver your reply to Starmer at Bucharest."

Two trips have been made to Washington and one to New York in recent weeks in efforts to contact missionaries in war-ridden areas and reach them with funds. Officials of the State Department and of other boards have been most cooperative. Friends and relatives of missionaries may rest assured that both the Foreign Mission Board and the Department of State will exhaust every resource in their efforts to supply the needs of these ambassadors of Christ.

Latin America Calling

By EVERETT GILL, JR., Secretary for Latin America.

FOR the first time in their lives, many North Americans have become conscious of the existence of this tremendous continent where one nation like Brazil is larger than the United States. Unfortunately, we had to wait for a world war, and our own need of hemisphere defense to arouse our interest. Whatever the cause, we rejoice in this coming together of North and South Americans. All Central American nations are now fighting side by side with the United States. Colombia is the only South American nation which is an actual ally, but the other nations are friendly. Following the conference in Rio de Janeiro this January, they may become even more cooperative.

Long before we ever dreamed of a "Good Neighbor" policy or hemisphere defense, our Foreign Mission Board, through its missionaries, has been engaged in an unselfish, sacrificial endeavor to give the simple, glorious Gospel of Christ to the millions of South America. Prompted solely by love for the Lord and for the people of those lovely lands, we have asked nothing in return. We have given churches, schools, colleges, seminaries; we have raised the moral standards, have educated their children, have above all brought thousands to a saving knowledge of Christ.

Through our missionaries we go to represent Christ and His infinite, redeeming love, forcing no one to accept Him, asking simply for the privilege of holding Him up before men. Tens of thousands of good Brazilians, good Uruguayans, good Paraguayans, good Argentinians, good Chileans, and people of other nations have accepted Him voluntarily.

All we ask is for the same right the Catholics have in North America to propagate their views.

Having accepted the call of the Foreign Mission Board to become its Secretary for Latin America, I have undertaken my new work with the deepest conviction of my soul that this is the call of God. Our cooperative work in these fields includes some 800 churches, 325 ordained native workers, 150 missionaries, and over 80 schools, colleges and seminaries.

The major duties include:

- (1) Cooperating with the Executive Secretary in the work of the Richmond office.
- (2) Acting as the Board's representative to the missionaries and the native conventions.
- (3) Making periodic visits to the mission fields, approximately once every three years.
- (4) Preaching on behalf of missions in the territory of the Southern Baptist Convention.
- (5) Assisting in the selection of new missionaries.
- (6) Cooperating in the opening of new mission fields.

What Can We Do?

ONE of the greatest contributions we can make now is the gift of importunate prayer. In the special edition of *The Commission*, Dr. Carver calls attention to our duty when he says, "We must give ourselves to 'praying at all seasons in the Spirit . . . on their behalf, that utterance may be given unto them in opening their mouths, to make known with boldness the mystery of the gospel, for which they are ambassadors in chains; that in them they may speak boldly, as there is demand for them to speak'."

We can also share. When these words go to press, Southern Baptists' Committee on War Emergency Relief will have met. No one, of course, can foretell the action of this important Committee. It is believed, however, that they will accept the recommendation of Dr. Maddry and take the lead in raising a worthy amount for the suffering, starving millions of Europe and China.

Other Fields

FROM Africa and the Latin American countries there come reports of the progress of the gospel along with requests for recruits. At the same time gifted young persons write to say that God has called them to go as messengers of light to various foreign lands.

Fifty-ninth Anniversary of Faithful Couple

By H. C. COLSON

TWO OF SMITHVILLE'S elderly citizens, Rev. and Mrs. G. H. Atnip, celebrated their fifty-ninth wedding anniversary on Wednesday of this week. G. H. Atnip was married to Miss Callie Frances Sandlin on December 31, 1882, on Dismal Creek, three miles from Liberty.

They went to housekeeping on Dismal Creek near Smith Fork, where they resided for about ten years. Most of their married life has been spent in this general section of the state. For the past thirteen years they have lived at their present home on the Nashville Road.



REV. AND MRS. G. H. ATNIP

Mr. Atnip began preaching about 1900 and has served a number of Baptist churches in or near DeKalb County. He was pastor of Wharton Springs Baptist church for ten years, Providence church fourteen years, and served Gath Baptist church near Dibrell for three and a half years as its first pastor. For four years he was traveling missionary for Salem Baptist Association. The last two years of his active ministry he preached sitting in a wheel chair, due to his having become a cripple. He has been unable to preach for several years.

Mrs. Atnip has been her husband's loyal helper during the labors of the years, and for many years has faithfully cared for him as a crippled invalid.

There are six children, all living: Letha (Mrs. Tom) Foutch of Smithville; James S. Atnip of Colbert, Oklahoma; Elizabeth (Mrs. Bethel) Malone of Spring Hill, Tennessee; General Atnip of Warren County; Berly Atnip of Smithville, and William Virvie Atnip of Van Dyke, Michigan. There are thirty-three living grandchildren.

Time To Wake Up!

TOO LONG have Tennessee Baptists neglected the vital matter of providing ample endowment for their institutions and agencies. Our colleges are suffering serious handicaps because they are not endowed with sufficient funds to provide for expenses which students cannot afford to pay. Our Orphanage has practically no endowment aside from its farm. The State Mission Department, vital basis of all future work, has a pitifully small endowment fund (about \$4,000.00. Imagine it!).

What shall we do? It is time our people were arousing themselves and setting aside trust funds for the various causes upon which we must depend for our future strength and growth. **THE TENNESSEE BAPTIST FOUNDATION** is equipped to handle such funds, to build up trusts and to administer them in strict conformity with the wishes of donors. Write us for information. Set up a Trust for some favored denominational cause, or begin to build such a Trust. Address The Tennessee Baptist Foundation, 149 Sixth Ave., N., Nashville, Tennessee.

Magnifying One's Office

By E. N. DELZELL, Circulation Manager.

For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office. (Rom. 11, 13.)

IT PAYS IN BUSINESS to magnify one's office.

Paul counted it a great ministry to be used of God in his plan of salvation for his people. Paul also counted himself less than the least of all the saints, yet he did not fail to speak of himself as an apostle of Jesus Christ by the will of God. He looked upon the gospel with high esteem, something in which he could glory.

Hear him say: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek."

Surely we need to magnify our office, and so does every other Christian need to magnify his office, and with this war facing us with its aftermath let us work remembering that where our treasure is there our hearts will be also. May our treasure be the advancement of the cause of Christ and his kingdom's work.

We teach and preach that we are in the biggest business in the world, and we believe that we are in the biggest business in the world, that of saving souls, so let us magnify our office.

First, we need to realize the importance of our work, and we need to realize the scope of our task and its possibilities. Then with enough preparation and perspiration will come the rewards. The greatest of these rewards will be that we shall be able to say in the end, as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." II Tim. 4:7, 8.

I am looking forward to my work and labor in love with you until our Baptist State paper, the BAPTIST AND REFLECTOR, is read in all of the homes of the Baptist people in the State.

"For God is not unrighteous to forget your work and labor in love which you have shewed toward his name in that you have ministered to the saints, and do minister." Heb. 6:10.)

Consolation Corner

By J. LUTHER MCALILEY

PITY AND PIETY, as words, differ only by a single letter; yet, how unlike they are in being!

Pity of self is one of life's cruel tyrants; piety in one's life is one of our greatest comforters.

Piety in one's life generates pity toward one's fellowmen, and Whittier implores: "Oh, brother man! Fold to thy heart thy brother; Where piety dwells, the peace of God is there."

Blessed is he that considereth the poor; the Lord will deliver him in the day of evil; the Lord will preserve him and keep him alive; and he shall be blessed upon the earth.

"Piety is the only proper and adequate relief of decaying man. He that grows old without religious hopes, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him; falls into a gulf of bottomless misery, in which every reflection must plunge him deeper and deeper, and where he finds only new gradations of anguish and precipices of horror." How much more excellent than these words of Johnson, are the words of Isaiah: "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint."

Self-pity is a burning fever that wastes one's life. Piety is a tonic which renews the best in one's soul. Self-pity is the smoked glass through which one sees all things black. Piety is the telescope through which one sees right into the portals of eternity. Self-pity yearns for things to satisfy desires of the flesh. Piety enjoys the graces upon which one's soul feeds and grows.

Hawaii's Most Beautiful Island Needs The Gospel

By CHAS. A. LEONARD, Williamston, N. C.

THIS MORNING'S PAPERS reported the shelling of the principal seaport of Hawaii's most beautiful isle. These attacks, doing little damage, are usually by Japanese submarines, probably to keep some of the Pacific fleet in that area.

When the Hawaiian Baptist Mission asked that we make a survey of the Islands for the Mission and for the Foreign Mission Board, we made our first trip to Kauai, spending eight days on that gem of the Pacific in order to ascertain the needs there. Kauai lies about fifty miles northwest of Oahu Island, on which Honolulu is situated. Geographically, it is the oldest of all the islands, the volcanic mountains having long since grown over with foliage, many of the craters becoming cliffs and gorges covered with forests. The principal crops are sugar cane and pineapple, as on the other islands. The area is less than 600 square miles, but it has a railway and well-built motor roads with excellent bus service. The 35,000 inhabitants live mostly in small settlements near the main ports and adjoining the large sugar cane and pineapple plantations. The central regions of the island are nearly all high mountains, but along the coast, on the mountain sides and up into the valleys there are many well-established sugar and pineapple plantations, where thousands are finding a living. A canyon nearly three thousand feet deep penetrates the mountains. Rainbows in the moonlight enhance the beauty of the valleys of this tropical land, a veritable Garden of Eden, which has the heaviest rainfall found anywhere on the globe, where "every prospect pleases and only man is vile."

Beneath palms, among cocoanut groves and blooming trees live the thousands of people of several nationalities, along with the native Hawaiians, whose presence takes one back to a history of unusual interest. There are Japanese and Hawaiians; also Puerto Ricans, Philipinos, Portuguese, and Chinese. Most churches are inter-racial churches, also here as elsewhere, Hawaiian or some other Oriental language is being used as well as English. All the young people understand English and some of the old folks. Many people on this island, both young and old, are not being reached with the Gospel.

Before my wife and I went to Kauai for our survey contacts were first made with Baptist friends there. These were valuable assistance in showing us over the Island and putting us in touch with people well informed as to general conditions. Through them, too, we were afforded opportunity to speak at Christian services on mission work and the claims of Christ. The following sums up our impression of conditions and needs on this, the most beautiful of the five principal islands that constitute the territory of Hawaii:

1. The beauty of God's handiwork in flower, tree, mountain, sky and sea call for the beauty of holiness in the hearts of men and women.
2. The friendliness of the people could hardly be surpassed, for on every hand we found them glad to give information and render helpfulness wherever possible.
3. There was a willingness to discuss religious matters, and many gave evidence of a real desire to know God better.
4. There is confusion of mind and heart in many, produced by the insinuations of Modernists, Christian Scientists and others, emphasizing the need of stabilizing Bible teaching.
5. Inroads of Mormonism in particular are a source of distress to those who have at heart the best interests of the people's spiritual welfare, much that is contrary to the Scriptures being given by the numerous young Mormon elders who are leading many silly women and others astray.
6. The spiritual and actual emptiness of many churches, some of which have been closed, constitutes a challenge to God's people to better conditions.
7. There is a real need of the establishing of Bible classes in the homes of the people and the opening of Sunday Schools in the various plantation settlements and towns.
8. Because of a lack of true Gospel and the lost condition of many, there comes the call for an aggressive campaign of evangelism throughout the Island.

9. We found that the Christian groups in Koloa and Wainae, the leaders of which are Baptist, would welcome most heartily representatives of Southern Baptists, and would give them valuable assistance. A letter received from a fine young Japanese Christian man on Kauai indicates the unusual earnestness and the noble character of the few Baptists there. He emphasizes the importance of our combatting Modernism and Mormonism, and pleads that Southern Baptists locate on that island also.

10. An annual Bible Conference on this Island would be a source of strength and blessing to many.

Visitation of the other islands was postponed until other missionaries arrived. The impression was that needs were greater on Hawaii, the largest of the Islands. Most of the residents there are Japanese, many of these elderly people who do not understand much English. It was hoped that a missionary family from Japan could go there for work. Mr. Edwin Dozier accompanied us there. Later we will write of this interesting, needy Island. Hawaii is 200 miles from Honolulu, is reached by steamer overnight, has an area of 4,015 square miles, and a population of 81,000. Most of the people live in settlements on the sugar and pineapple plantations. The largest city, Hilo, has a population of 17,000. This city was recently shelled by Japanese submarines.

Fruits of The Christian Home

By A. C. LAWSON, Atlantic, Virginia.

"Let them learn first to show piety at home."—I Tim. 5:4.

HOME IS A SACRED word that touches the most sensitive cords of our hearts and souls. No one can ever get completely away from the environment of home in childhood and youth.

Happy should be the one who in after years can look back through the vista of the years and travel back along the road of memory to the joys of a Christian home.

The need of the dynamic Christian home is imperative today, when the very foundations of the things we hold most sacred are threatened with the insidious workings of the enemy of God and all humanity.

So let us think together today on the fruits of the Christian home. The fruits of the Christian home are joy, peace, gladness, happiness, loyalty, faith, truth, hope, trust, confidence, and love.

These fruits of the Christian home are enough to thrill our hearts, but I am sure that the angels rejoice when they look down on a thoroughly consecrated Christian home.

If we continue to have good homes, we will have good citizens, good communities, good churches, and a good world. But if the home life decays, then nations are wrecked upon the tempestuous seas of the ages.

The Christian home is the ship of civilization: keep it afloat and all is well, but when it flounders on the rocks civilization is in danger and only by the grace of God will we as Christians steer it at last into the harbor of eternal life, the haven of rest.

There is nothing that this world can give that is comparable to the joy of the Christian home. Paul said, "Rejoice evermore." Why should not we rejoice, when we know that Christ is the head of our homes?

We need more homes today experiencing the assurance of knowing that all members of the home are ready to meet God in peace, should He call in death today.

Once more, as we think of home, let us comfort our hearts by saying:

*Home of my childhood,
I long for thee,
Home of my childhood,
In memory I see.
Home of my childhood,
Dearest and best,
Home in Heaven
Eternal rest.*

A Digest of Religious Thought

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

Recruiting The Churches

The Christian Century

"The church must not be used as a recruiting station in time of war. Its function, in sustaining the spiritual resources of the nation, must be kept separate from the war-making machinery of the State. Let the church be the church!" In words

which sometimes differed slightly in form but always agreed in meaning and intent, hundreds of church councils adopted this as a statement of policy during the years when they were seeking to prepare for the tests which another general war would bring. The Methodist Church, for example, made this very clear when, at its 1940 General Conference, it wrote into its law the vital paragraph which every Methodist in this land should know by heart: "We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose, and not by any agency for the promotion of war."

There are signs, however, that pressure to turn the churches into adjuncts of the military undertaking is beginning to be applied. Such, for example, are the efforts to make churches or church organizations take a leading part in the sale of war bonds. Attempts are even reported to enroll church organizations in bond-selling competitions. But when once the churches have been induced to undertake these indirect forms of war service, then the pressure will shift to more direct methods of enlistment.

(Among all the institutions of our civilization the church stands as the one great spiritual institution. It is the advocate of right and the foe of wrong. It is the body of holies. Its building and organizations should no more be used for the sale of war bonds than for the sale of merchandise. Church members may, and doubtless should, sell and buy war bonds, but let them do so as citizens of their country and through other agencies.—C.W.P.)

Since the First World War there has been a phenomenal spread of pacifism. The Quaker insight is no longer confined to Quakers. War has at least been thrust into the general conscience. It is, we believe, the most disturbing question

The Dilemma of Conscience

The Christian Century

in the whole field of morals. To fight or not to fight—that is the way the question confronts the conscience of the individual citizen. By fighting is meant the killing of our fellow men, under the command of the state—our fellow men who no more than ourselves are guilty of any wrong. We will not be misled by the fallacious analogies of war with the use of police force, or with force in general. Nor by analogies with martyrdom. All will subscribe to the doctrine that a man should willingly die for his country; he goes forth to kill for his country. This is the primary and full intention for which he became a soldier. The argument of the pacifist is directed at this primary intention. It is important to recognize that neither the decision of the pacifist nor that of the soldier is a satisfactory decision—morally satisfactory. The controversy between them is inconclusive and interminable so long as it is carried on in the terms of simple morality, that is, in the framework of right versus wrong.

(We fail to see how the analogy of "war with the police force" can be dismissed by merely calling it "fallacious." In the case of a policeman making an arrest and a sheriff executing an outlaw, we have the same principle of a peace loving nation and its army fighting against an outlaw nation. The matter of whether we are dealing with one outlaw, or a whole army of outlaws, does not change the principle of the use of force to suppress crime and enforce peace.—C.W.P.)

How To Select A Pastor

Ralph E. Stewart

The Watchman-Examiner

When a minister resigns, the responsibility of securing his successor usually descends upon the laity. Most men and women who serve on a pulpits committee find their task a perplexing one. The job of finding a pastor carries the ordinary layman into an area of life about which he knows little. The most frequent complaint I have observed concerning pulpit committees is that they do not know what they want. A pulpit committee should begin its work by deciding on the type of man it desires to call. All churches are not alike. They do not require the same type of minister. Some churches require popular preachers, others need organizers, while some yearn for sympathetic pastors. The church that is planning to build will seek one type of man; the old congregation with a large edifice on a downtown corner will look for another. The more closely the committee defines the characteristics of the man they want, the simpler will the task become. As soon as the news is published that a pulpit is to become vacant, the mail grows heavy with commendations of various candidates. These letters should not be taken too seriously. What a man has achieved in the past is the best indication of what may be expected in the future. Certain types of experience prepare men for certain responsibilities. Ability to remain with one group of people through the years is the acid test of ministerial work.

(To the above we would add the suggestion: never consider more than one man at a time. The practice of inviting a large number of prospective pastors to appear before the church congregation, then asking the church to select one from the group, often results in dividing the church into several factions which handicap both the church and the new pastor. Consider and pass on them one at a time.—C.W.P.)

We've Got To Win This War

Dr. Louie D. Newton

The Christian Index

I have heard people asking, Can we win this war? Will we win this war? I tell you, we've got to win this war. We can and we will win this war, but will win it from our knees in humble, contrite prayers of confession and repentance and reliance upon the God of our Fathers. This is more than a battle of guns; this is a battle between right and wrong—a battle between the forces of righteousness and evil. And this war differs from any other war in a thousand years in the fact that powerful forces are now joined under godless dictators to destroy the Bible, destroy the Christian religion, destroy freedom of the press and freedom of speech and freedom of assembly—aye, to destroy the individual and every sanctity of human personality. If Hitler and Mussolini and Tojo should have their way, they would close this Bible on this pulpit, silence every preacher in this land and in this world, control the pen of every editor, the decision of every court, and the conviction of every man, woman and child.

A preacher in Bournemouth, England, told his congregation the other day: "We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; and now the seashores are barred. We have preferred motor travel to church going; and now there is no fuel for our motors. We have ignored the ringing of the church bells calling us to worship; and now the bells cannot ring except to warn us of invasion. We have left our churches half empty on the Lord's Day; and now they are in ruins. We would not listen to the way of peace; and now we are forced to listen to the way of war. The money we would not give to the Lord is now taken from us for taxes." We will win this war, and we will save ourselves and all that we hold dear. The dross of our age of materialism will be burned away.

The Sunday School Lesson

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

LESSON FOR FEBRUARY 8, 1942

A Busy Sabbath in Capernaum

LESSON TEXT: Mark 1:21-34; Luke 4:31-41.

PRINTED TEXT: Mark 1:21-34.

GOLDEN TEXT: "I was in the Spirit on the Lord's day." Revelation 1:10a.

A CERTAIN dear man, who was for some months the pastor of the writer and who has now retired from the active ministry, nearly always refers to Sunday as the Lord's Day. Coming from some people, this might appear to be affectation, although it does not from this one. For after all, this is the correct designation among Christians when speaking of the first day of the week. We would do well to impress upon our people the significance of the fact that Sunday is God's day, that it belongs to Him, and that we are to use it only for His glory. For when people begin to use the Lord's Day for selfish purposes, and thus loosely; it is not long until they use His money, His Book, and His Church loosely also.

How are we to spend the Lord's Day? This has become an acute problem for many in more recent years and months. Many devout Christians are unable to find employment that does not require their labor on this day, for instance. Commercial amusements have about succeeded in their efforts to repeal or have communities completely ignore the civil laws relating to the problem. Is it not another glaring example of the Devil's activity when we awoke to find, as we did until the recent acceleration of economic life due to our entry into the war, a shorter working week with the consequent increase of leisure time while at the same time we saw a rapidly mounting disregard for the Lord's Day? When people have more time of leisure they should be able to use His Day as God intended that it should be used. How are we to spend Sunday? We are to spend it as Jesus spent the Sabbath. That is the answer in a word. But, in leading to this answer, we note three attitudes towards this Day.

First, there is the legalistic attitude. It was with people who held this attitude that Jesus had some of His sharpest encounters. It was for such that He gave the classic summary: "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27). It will be recalled that many of the so-called religious people among whom Jesus walked while on the earth had placed such hide-bound restrictions as to what they could and could not do on the Sabbath that the proper observance of the Day had become a burden and a hindrance instead of a blessing as God had designed. Because such an attitude is no longer prevalent among us, we merely notice it and pass on.

Second, there is the holiday attitude. Many of our good people are increasingly coming to have this attitude, and so we look at this one with some care. For instance, people tell their pastor with some degree of complacency that the reason for their absence at the Sunday services was the coming of company or the going to visit friends or relatives or that the family decided to take an outing or go on a picnic. For all such persons there is the clear and ringing reminder that they cannot use the Lord's Day for themselves or their friends simply because it is His Day and not theirs. If I use what belongs to another without his permission I am on my way to becoming a thief, am I not? To steal God's time belongs in the same category as stealing His money. The first day of the week is the Lord's Day. The very name given to it by the Scriptures indicates how we are to make use of it. If when the time comes to go visiting or go anywhere else on the Lord's Day we will first go on our knees and

ask the Lord about it, we will find ourselves at His house and among His people and at worship rather than at the loaded table or on the picnic grounds. If we would have recreation sure enough, we may be re-created in His image at the appointed place of prayer and praise instead of wasting our money and dissipating our energies out yonder at some cheap or degrading amusements. But some would go to the mountains, or even go fishing, and "piously" excuse themselves by saying that they can commune with nature in the great out-of-doors. To those who thus reason and speak it can be said that it is better to spend the time in communing with God. Jesus, too, loved the world of nature, but He never allowed it to interfere with His worship and service of the Father on the Sabbath. Some would save their consciences by listening to a service over the radio at home instead of attending services at the church, and insist that they worshipped just as well. Let such persons read: "Not forsaking the assembling of yourselves together, as the manner of some is" (Heb. 10:25a).

Third, there is the holy-day attitude. This is suggested most clearly in the Golden Text, not only in the designation but also in the method of correctly using the Day. For if we, like John was on the isle of Patmos when he penned these words, are "in the spirit" we will spend the Day as God wills. We will neither be bound and hindered by the legalistic attitude nor set at license by the holiday attitude. We will come more and more to appreciate what Jesus did in making the Sabbath man's servant instead of allowing it to become his master. What does it mean to be "in the Spirit"? It means to be in the same attitude as was John when he wrote. It means to have experiences similar to his. It means to share his feelings and aspirations. First of all, John was lonesome. He was thinking of his friends from whom he was for the time being cut off. Jesus appeared to him to cure him of his loneliness by His own blessed presence, as well as to reveal to him the wonderful visions. We, too, are lonely when we go up to God's house. We are hungry for a vision and a message about that other World and its King. Fortunate indeed are we if we receive them. This is the essential meaning of worship. Let us allow nothing to interfere with such a view. The entire service of the church may and should contribute to this end: singing, praying, giving and preaching. If perchance in the service the lost are found and the unenlisted are enlisted, the vision will become more abiding. It is the duty and the privilege of each Christian to attend all of the services of the church on each Lord's Day.

But how spend the rest of the Day? The example of Jesus here on the Sabbath at Capernaum, as well as on other Sabbaths elsewhere, is revealing. We are to spend it in helping others in the name of Christ, and for His glory. The Day is not to be a day of rest merely, unless the most satisfying form of rest be a complete change of activity. We are to keep the Lord's Day with two general ideas in mind, namely, as a day of rest looking back to the original rest-day in the week of creation, and as a day remembering the resurrection of our Lord. And this day was one of rejoicing, announcement, praise and worship; supremely one of great activity in telling others the Good News.

--Book Reviews--

TREASURES FROM THE GREEK NEW TESTAMENT, a first rate book, exploring the Greek New Testament in a manner that makes the material clear even to those who have little or no knowledge of the Greek language itself.

The author makes his studies brief, interesting in a popular style. The book is easily read; it is sound in doctrine; it is accurate in scholarship and deeply spiritual. A glance at the table of contents makes one eager to read the book. Let us take a look at some of the chapter headings: "The Word 'Grace' in the New Testament," "Golden Nugget Promises," "The Christian's 'Thanatopsis'," "Amalgamate Love," "The World Visit in the New Testament," "How To Be Hungry," "An Exposition of the Greek Text of Romans VI," "The Four-Fold Basis of Christian Unity," "The Meaning of 'Perfect' in the New Testament," "Two Kings of Testing." The book contains 131 pages of content and four pages of "Index Scripture References." Its author is Dr. Kenneth S. Wuest, Teacher of New Testament Greek at The Moody Bible Institute of Chicago. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price \$1.00.—W. P. Davis.

NEW TESTAMENT EVANGELISM FOR TODAY, by W. L. Muncy, Jr., published by the Central Seminary Press.

This is a most helpful study in twenty chapters of personal and Church and mass evangelism. The author has not only given here his own personal and pastoral study and experience, but has put the lectures to the test of class room work at the Central Baptist Seminary.

The chapters are given in a clear analysis for teaching. The many clear and helpful thoughts are logically and progressively arranged, and are illustrated in large measure by incidents out of the life and work of the author.

The book will be helpful not only to professors and pastors and evangelists, but to teachers in the Sunday schools, and to Christian workers and to personal soul-winners. It will be good as stimulating reading for Christians, and as material for use in leading others to Christ and to helpful service.—W. W. Hamilton.

FISHING FOR MEN, by H. W. Ellis, Southern Baptist Evangelist. The Zondervan Publishing House, Grand Rapids, Mich. Copyrighted 1941 by the publishers. 187 pp. \$1.50.

As stated by the author, this book is: "A suggested scheme of organization for Bands of 'Fishermen,' together with a plan and program for winning those who are lost and for enlisting the unenlisted saved in the service of Christ." It is an interesting and valuable book.

The contents are summarized in the chapter headings, which are as follows: "Incentives for Winning Those Who Are Lost," "The Fearful Condition of Those Who Are Lost," "God's Love and Longing for Those Who Are Lost," "Salvation Provided for Those Who Are Lost," "With What Christ Has Done in Providing Salvation God is Fully Satisfied," "Salvation Accepted by Those Who Are Lost," "The Successful Messenger in Winning the Lost," "The Method and Motive in Winning Those Who Are Lost," "Organization and Program for Winning Those Who Are Lost." The book is loyal to the Word of God and to the Gospel of Grace revealed in that Word. Reading it will help Christians to be better and tend to make soul winning fires burn brighter.

Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tenn., says, "According to my judgment, this is one of the very best books I have ever read on this subject." This reviewer agrees with this estimate.—O. W. Taylor.

THE YOUNG SOUTH

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

Dear Boys and Girls:

At last, our surprise is ready—WORDS OF JESUS in cross-word puzzles. We will have one puzzle each month this year. Answers to this week's puzzle will be printed on our page next week. I hope you will have fun working these puzzles and that you will find them helpful to you in learning the words of Jesus. See if you can work this puzzle before looking at the Bible reference.

Many letters have come in recently. All of them could not be printed this week. If you do not see your letter this week, watch for it next week. I have a good story for you next week, too.

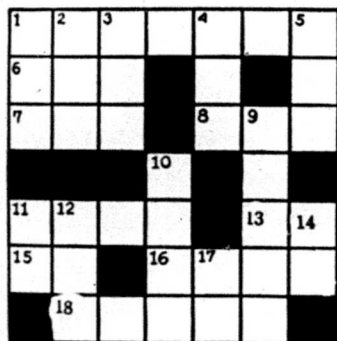
I'm sure many of you have been wondering what Dorothy Willene Howell looks like. Well, you can see this week. I'm sure that you are thankful, too, that she has given us credit for helping her to find Jesus as her Savior.

Your friend,

Aunt Polly

WORDS OF JESUS

Bible Reference Matt. 5:8



© WAW Co.

NO. 1

ACROSS

DOWN

- | | |
|---------------------------|-------------------------|
| 1 Highly favored. | 1 Serpent. |
| 2 Sturdy forest tree. | 2 Roman household god. |
| 3 Exist. | 3 Piece out. |
| 4 Definite article. | 4 Kit. |
| 5 Chaste. | 5 Color. |
| 6 Not out. | 6 Lift. |
| 7 King of Bashan. | 7 High terrace. |
| 8 Ancient city of Persia. | 8 River in Italy. |
| 9 Most essential part. | 9 Exclamation. |
| | 10 Continent. |
| | 11 Birthplace of Abram. |

Niota, Tenn.

Dear Aunt Polly:

I was proud to get the Christmas greeting you sent me. I put it with my other greetings to keep. I am now eight years old. I am in the fourth grade. Mrs. Hubert Anderson is my teacher. I like her very much. My school and church are both named Union Grove. I go to church regularly. I belong to the Junior Group of B. Y. P. U. At a Group meeting in December at Niota, I made a talk on "Christmas for Christ." I had a pen pal, David Knicey. We exchanged pictures and greetings. I think it is fun to have pen pals.

Love,

COSMO HAUN.

It is fun to have a pen pal, Cosmo. We're glad you liked our Christmas greeting.

Collierville, Tenn.

Dear Aunt Polly:

I am twelve years old. I am in the seventh grade. I am a member of the Collierville Baptist Church. Our pastor is Brother Rushing. My Sunday School teacher is Mrs. Ruby Humphries. I am in the Junior Class. This is my first time to write in to the Young South page. I enjoy it very much. I am hoping to see this printed on the Young South page.

Sincerely yours,

MARY FRANCES CREASY.

We're glad that you like our page, Mary Frances. A great big welcome.

Dear Aunt Polly:

I have just got through reading the Young South page. I enjoy reading it very much. I am a Christian, and have been a Christian for almost two months. I think it is a grand life to live. I go to the First Baptist Church and we have a new pastor, Rev. L. B. Cobb, and he sure is a grand pastor. I am eleven years old and go to Jackson School. My teacher is Miss Hull. I like her very much and I like to go to school. I have a lot of playmates who take the BAPTIST AND REFLECTOR. Some of my friends are Charlene Fleenor, Lorraine Dodson, Betty Gree, and lots of others. I go to the G. A. Miss Jenkins is my teacher. I like her very much. Aunt Polly, I hope my letter isn't too long to be printed.

Yours truly,

MARY BACON.

P. S.: I might send a story to be printed for the boys and girls to read.—M.B.

Mary, we hope you'll send us a story. Thank you for your nice letter. We're glad that you and your friends read our BAPTIST AND REFLECTOR and like it.

Youth South Convert



DOROTHY WILLENE HOWELL

This picture is that of Dorothy Howell, aged 11, who gives the Young South page credit for leading her to give her heart to the Lord. Here is what she says: "I wrote Aunt Polly a letter and asked her to pray for me that I might become a Christian. Miss Helen Bridges saw the letter in the paper and wrote me, telling me to read Romans 3:23, Ephesians 2:8, 9, and Acts 8:26-40. I did as she said and felt it upon my heart to accept Christ as my Saviour. I joined Boiling Springs Church, near Sparta, and was baptized in July, 1941. Our pastor is Rev. James Williams. My Sunday School teacher is Miss Marie Cass."

GOD'S PEACE

In spite of cannon, bomb and hail
The peace of God shall prevail.
Some day this cruel war will be over—
The dove of peace sing in the clover;
The frisky lamb play on the hill,
By the water deep and still.
At the table say the grace;
Little Johnny will take his father's place—
Plough the furrow deep and long;
Whistle out some peaceful song.
The church bell will peal forth again—
There'll be laughter and worship in the land.
We will place flowers on the soldiers' graves—
March forth to a brand new day.
In spite of cannon, bomb and hail
The peace of God shall prevail!

—LULA SHAW HIGHH,
Ridgely, Tenn.

Thank you, Lula, for this nice poem.

Kingsport, Tenn.

Dear Aunt Polly:

This is my first time to write you. But I read the Young South. I go to church and Sunday School every Sunday. Our pastor is Rev. Knox Lambert. We like him very much. We go to the Central Baptist Church. My Sunday School teacher is Mrs. Nora Rhodes. I am eleven years old and am in the sixth grade. My teacher's name is Miss Mildred Burchard. I am a Christian. I hope my letter isn't too long.

With love,

SUE CAROL EDWARDS.

Welcome to you, Sue. We're glad you're a Christian. We're glad that you read our page and we want you to write us again.

Route 1, Covington, Tenn.

Dear Aunt Polly:

I am twelve years of age. I have brown hair and eyes. I go to Oak Grove Baptist Church. My pastor is Rev. J. H. Turner. My Sunday School teacher is Miss Eunice Fortner. I like her very much. I am a member of the G. A. and was president last year. I like the Young South page very much and I would like to see this on the Young South page.

Sincerely,

ANN BRINGLE.

P. S.: I would like to have lots of pen pals.—A.B.
Boys and Girls, write to Ann. Sounds like a good pen pal for someone. Welcome, Ann. Write to us again.

Seymour, Tenn.

Dear Aunt Polly:

I read the Young South and like it very much. I am a Christian. My daddy is my pastor (Bro. T. E. Mason). I am ten years old and in the fifth grade. I am in the Junior Class. My Sunday School teacher is Miss Johnson. I enjoyed my visit to the office to see you and your friends.

Your loving friend,

MARIAN MASON.

We are so glad you stopped in to see us, Marian, and we appreciate your letter. We hope you like your new home.

Niota, Tenn.

Dear Aunt Polly:

I am a little girl six years old. This is my first year in school. I passed to the second grade after Christmas. My teacher was Mrs. Katherine Redmond, but now it is Mrs. Bill Fillers. I like them both very much. I went to church every Sunday last year. I hope I won't have to miss a Sunday School this year. My teacher is my Grandmother Haun. Our pastor is Rev. Lovingood. I take music. My teacher is Miss Maud Foster at Sweetwater. She is a good teacher. My brother, Cosmo, wrote to you when he was six years old. We both like the Young South page.

Your little friend,

JOYCE HAUN.

We hope you won't have to miss going to Sunday School, too, Joyce. You and Cosmo write us again.

Milton, Tenn.

Dear Aunt Polly:

While visiting in the home of our pastor, Rev. C. W. Leonard, I was handed a BAPTIST AND REFLECTOR to entertain myself for a few minutes. Being a great lover of poetry, I eagerly looked for your page for the young people and the poetry they write. Some time later, another friend loaned me a BAPTIST AND REFLECTOR. I saw that you still accepted poetry. I am enclosing a poem that I would like to see in print. I do not care to have my letter printed, but would like to see my poem and name in print. BAPTIST AND REFLECTOR has been in our home, but is not at the present.

Thanking you very much,

LILLIE DALE WILLARD.

CHRIST IS THE WAY

As I was out in the darkness of night,
An angel appeared so radiant and bright.
Thus spoke he: "Christ is the way and the light.
Turn ye from evil to that which is right."

Trusting and hoping to chasten my soul,
Walking with Jesus as vast seasons roll,
Loving, rejoicing as onward I go;
I'm praising the Savior that made me whole.

Let me, Dear Savior, be ever a friend,
To those out in darkness of shame and sin;
Help me to show them the way to come in;
Savior, do cleanse These their souls of all sin.

—LILLIE DALE WILLARD.

We are glad your pastor let you read the BAPTIST AND REFLECTOR, Lillie Dale, and we thank you for your letter and poem.

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

March Is the Next Study Course Month!

(continued from last week)

Last week, interesting information was given on this page for the Eastern, North Eastern, South Central and South Eastern regions. This week, we are listing the North Western, Central, South Western and North Central together with the Regional officers' names and addresses. Make your plans now for a Study Course in March.

NORTH WESTERN REGION			
Beulah	411	450	0
Carroll County	61	100	0
Crockett County	111	100	0
Dyer	185	200	0
Gibson	90	200	0
Southwestern District	46	25	0
Weakley	104	85	0
Western District	103	250	5
	1111	1410	5

CENTRAL REGION			
Bledsoe	138	300	22
Cumberland	0	200	0
Judson	12	50	0
Nashville	3186	2500	522
Robertson	348	350	0
Stewart Co.	211	250	0
	3895	3650	544

SOUTH WESTERN REGION			
Beech River	249	250	3
Big Hatchie	206	150	36
Fayette	38	100	0
Hardeman	170	200	120
McNairy	308	300	0
Madison	2000	267	17
Shelby	1845	2500	511
	4816	5500	687

NORTH CENTRAL REGION			
Concord	415	350	56
Enon	0	10	0
New Salem	36	75	11
Riverside	55	150	24
Salem	129	125	58
Stockton Valley	37	20	0
Stone	1	150	57
Union	59	100	0
Wilson	259	300	94
Wiseman	0	25	0
	991	1305	300

NORTH WESTERN REGION:

Pastor-Adviser, Rev. Lyn Claybrook, Dresden, Tenn.; President, Paul Green, Milan; Jr.-Int. Leader, Mrs. Florence Freeman, Kenton.

CENTRAL REGION:

Pastor-Adviser, Rev. Ralph Moore, Springfield; President, Rev. Fred Tarpley (present address Adairville, Kentucky); Jr.-Int. Leader, Mrs. John Cottrell, Neely's Bend Rd., Madison.

SOUTH WESTERN REGION:

Pastor-Adviser, Rev. Walter Warmath, Lexington; President, Robert Sutherland (now serving in the army); Jr.-Int. Leader, Mrs. Gale Dunn, 1868 Manila, Memphis.

NORTH CENTRAL REGION:

Pastor-Adviser, Rev. Harold Stephens, Cookeville; President, Mr. Wendell Price, 423 Park Ave., Lebanon; Jr.-Int. Leader, Miss Christine Owen, Jamestown.

Religious Focus Week TENNESSEE COLLEGE

During the week of January 11th, Religious Focus Week was observed at Tennessee College under the direction of President Merrill Moore, Miss Edith Stokely, Student Secretary, and Miss Minerva Cowan, General Chairman. An intensive program of Religious Focus was centered throughout the entire day. The theme for this particular week was: "Promoting Maximum Christianity." Rev. Richard Huff of Lenoir City and Dr. J. O.

Williams of Nashville and Mr. Henry C. Rogers aided in this week of work.

Each day started with Morning Watch at 6:45, followed by class visitation, when each class was given over to one of the visiting speakers to discuss the relationship of that subject to Christianity. The Chapel periods were all centered on the development of spiritual life. During the afternoon, personal interviews were featured when Intellectual Honesty and Sabbath Observance and the Christian Attitude towards War and Peace were discussed. Each evening, seminars on Prac-

tical Christianity were enthusiastically discussed for one hour. The day came to a close with a message on the theme of College Life At Its Best.

During this week a high spiritual atmosphere prevailed on the Campus and the closing night really was an inspiration when practically every girl in the school, as well as faculty members, came forward saying they were willing for God's will to be done in their life. Truly a great week on the campus of one of our Christian Colleges.

S—is for Sunday in March soon to come; an important week for all in our church; each and every one.

T—is for Time, each evening all through the week; we'll come to the church, useful knowledge to seek.

U—is for Utilize. We'll use the best teachers our church can provide; our Director, our Pastor, and several others beside.

D—is for Data, which means "collection of facts"; all the Manuals taught will bring just the knowledge you lack.

Y—is for You—each one of you—all hail! We must enroll every one of you without fail!

C—is for Challenge. This is a mighty challenge to each one of us to give ourselves this week in March in a worthy effort to make this year's school the best we have ever had, and one of individual blessing and help, but we will have to accept the challenge and put our very best into it.

O—is for Others. There are many people not enrolled in our Training Union, church members and unaffiliated Baptists in the community. Will you not invite them to your school?

U—is for Unselfishness. Knowledge gained and never used is not beneficial. We would not be selfish enough to want to keep all of the blessings of the week of study for ourselves. This week should make a difference in the lives of all who attend.

R—is for Refreshment. From this school will come added interest in our work of training. New fountains of enthusiasm will be set up in the lives of each person attending and greater will be our zeal and effort.

S—is for Spirituality. Because we will sit together for a week, listening to God-called men and women; because we will study together about the best methods of doing our work; because we will pray together for God's guidance and direction, His blessing upon our work, for His leadership, and for our willingness to follow, our spiritual life will be greatly strengthened.

E—is for Efficiency. From our increased knowledge will come greater efficiency. Surely when we are working for the great Master Teacher, we must be interested in doing our work well—so well that He will not be ashamed of His workmen. This same Master Teacher for whom we work inspired Timothy to write for us that command: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

RICH PRINTING CO.

417 Commerce St.

NASHVILLE, TENN.

PRINTERS—PUBLISHERS

A modern plant catering to all types of printing for over 50 years.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

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

Elizabethton, Tenn.,
January 8, 1942.

Dear Brother Daniel:

Below is the record of Training Classes held in Watauga Association in 1941, as I have been able to list them. All classes have been conducted by persons within the Association.

Church	Book	Teacher	Awards
Big Spring	Building A Standard Sunday School	J. D. Brooks	17
Butler	Building A Standard Sunday School	N. E. Hyder	15
Butler	The Book We Teach	Rev. James M. Gregg	35
Butler	Junior Sunday School Work	Mrs. Roy Trivette	7
Butler	Outlines of Bible History	Rev. James M. Gregg	16
Butler	Old Testament Studies	Rev. James M. Gregg	10
Butler	New Testament Studies	Rev. James M. Gregg	10
Butler	Outlines of Bible History	Rev. James M. Gregg	13
Butler	When Do Teachers Teach?	Rev. James M. Gregg	17
Butler	Pentecost to Patmos	Rev. James M. Gregg	48
Calvary	Old Testament Studies	Rev. E. A. Cox	11
East Side	How to Win to Christ	Rev. James Boyd	21
Elk River	Six Point Record System and Its Use	J. D. Brooks	19
First	Bethlehem to Olivet	Rev. F. V. Starke	54
First	Pentecost to Patmos	Rev. F. V. Starke	36
First	School in Which We Teach	Mrs. J. E. Ledbetter	4
First	Way Made Plain	D. Luther Hyder	8
First	Personal Factors in Character Building	Rev. John L. Curtis	7
First	S. S. Officers and Their Work	E. L. Bowers	11
First	Six Point Record System and Its Use	Rev. V. F. Starke	19
Fish Springs	Building A Standard Sunday School	J. D. Brooks	14
Hampton	Personal Factors in Character Building	Mrs. U. W. Malcolm	13
Harmony	S. S. Officers and Their Work	J. D. Brooks	10
Immanuel	Church Using Its Sunday School	Rev. John L. Curtis	9
Immanuel	Six Point Record System and Its Use	J. L. Lingerfelt	15
Immanuel	Building A Standard Sunday School	Mrs. James D. Quinton	7
Siam	Outlines of Bible History	Rev. H. C. Hopkins	31
Siam	Art of Teaching Intermediates	Mrs. H. C. Hopkins	7
Siam	Six Point Record System and Its Use	Rev. H. C. Hopkins	40
Sinking Creek	Building A Standard Sunday School	J. D. Brooks	13
South Side	Building A Standard Sunday School	Rev. V. F. Starke	25
Sugar Grove	Building A Standard Sunday School	J. D. Brooks	11
Watauga	Pentecost to Patmos	Gertrude Hale	25
Zion	Outlines of Bible History	Martha Allen	12
Zion	Building A Standard Sunday School	J. L. Lingerfelt	6
Individual Study			7
TOTAL			623

We certainly hope to do better than this in 1942.

Very truly yours,

J. D. BROOKS.

Sunday School Training Awards for December, 1941

Church and Teacher	Awards
BEECH RIVER— Rock Hill, Joe Jennings	8
BEULAH— New Salem, W. A. Farmer	10
CLINTON— Black Oak	23
CONCORD— New Hope, James Nichol	12
Holly Grove, J. Wallace Owen	6
CROCKETT CO.— Midway, Mrs. R. L. Newman, Jr.	11
DUCK RIVER— Smyrna, D. W. Pickelsimer	18
Altamont, Joe L. Wells	22
Decher, J. H. Bratton	6
DYER— First Baptist, A. M. Vollmer	23
GIBSON— Salem, Charles A. Wingo	13
Bethpage, W. A. Farmer	7
Oak Grove, K. L. Moore	24
Walnut Grove, Charles A. Wingo	4
Larano, G. H. Dukes	3
Bradford, Vernon Sisco	7
Old Bethlehem, Rev. Jackson Foster	6
GIBSON— China Grove, Virgil Barr	1

HARDEMAN—

Helron, Thelma L. Hundley	42
Silerton, Thelma Hundley	7

HOLSTON—

Pleasant Grove, Mrs. Pearl Kinchelve	10
Union, E. H. Brandon	9
Greeneville Second, Paul Skinnell	17
Fordtown, Howard King	8
Asbury, J. C. Blalock	10
State Line, Geo. C. Coldiron	9
Higgins Chapel, Harry Guinn	3
Summetsville, Rev. Troy N. Jones	10

KNOX—

Beaver Dam, Rev. E. Warren Rust	18
Euclid Avenue, Rev. McCoy	32
Smithville, Mrs. Marie Lowry	2
Deaderick Avenue, J. Boston	27
Broadway Church, Mrs. Ramsey Pollard	9

MAURY—

First, Columbia, W. Edwin Richardson	45
First, Mt. Pleasant, Lucius W. Hart	22

NASHVILLE—

Seventh	3
Lockland, Clara McCartt	9
Goodlettsville, J. E. Tanksley	21
Franklin, Rev. H. D. Burns	37
Old Hickory, A. V. Washburn	23
Old Hickory, Rev. Paul G. Kirkland	46
Madison, Harold D. Gregory	66
Woodmont, Charles A. McGlon	10

NEW SALEM—

Brush Creek, Elmer Winfree	12
Hickman, Mrs. Elmer Winfree	11
Nash's Grove, E. H. McCaleb	7
New Middleton, Mrs. Banks Scudder	21

POLK COUNTY—

Cookson Creek, Rev. Raymond Roberson	12
Blue Ridge Temple, Clarence B. Hampton	20
Zion, Paul Culpepper	5
Friendship, C. D. Doss	6
Isabella, R. J. Kilpatrick	4
Mt. Vernon, D. H. Beckler	5
Shiloh, Mrs. Raymond Allen	5
Boanerges, Samuel Melton	7

SEQUATCHIE—

Dunlap, C. M. Pickler	8
-----------------------	---

SEVIER COUNTY—

Gatlinburg, Mr. O. L. Rives	7
Alder Branch, Ada Williams	15
Millican Grove, Herman Matthews	2
Mountain View, Bill Atchley	14
Gests' Creek, Rev. Glenn A. Toomey	20
Jones Chapel, Mrs. John Denton	24

SHELBY COUNTY—

Union Avenue, Elizabeth Cullen	14
Yale, Theo T. James	22
Boulevard, Rubie Berlin	8
Highland Heights, Mrs. C. R. Goble	52
Seventh Street, Hayward Highfill	5
Hollywood, Mrs. L. C. Riley	18

STONE—

Cane Creek, E. H. McCaleb	6
Mill Creek, Mary Alma Lee	8
Macedonia, James C. Jones	11
Rocky Point, Dollie Milligan	8
Poplar Grove, Marvin Welch	4

SWEETWATER—

Tellico Plains, Ada Williams	8
------------------------------	---

WATAUGA—

Butler, James M. Gregg	30
East Side, James Boyd	21
Southside, Floyd Starke	25
First Church, V. F. Starke	1
Fish Springs, J. D. Brooks	14
Sinking Creek, J. D. Brooks	13
Harmony, J. D. Brooks	10
Immanuel, Mrs. J. D. Quinton	7

WEST UNION—

Elk Fork, Mrs. Louisa Carroll	16
-------------------------------	----

WILLIAM CAREY—

Ardmore, Joe L. Wells	14
Flintville, Joe L. Wells	10

WILSON COUNTY—

Greenville, M. R. Penuel	12
Hurricane, J. Wallace Owen	5
Miscellaneous Awards	172

Total Awards 1418

Nashville Association Suggested Training Plans for 1942

ASSOCIATION-WIDE EFFORTS

February 23-27—Group schools, offering a wide variety of books, with the major emphasis on Bible doctrines.

September 6-12: Simultaneous campaign.

A LOCAL CHURCH TRAINING PROGRAM

February 23-27—Participation in one of the group schools.

April: Preview study of Sunday school lessons or study of a book, or books, as needed.

September 6-12—Individual training and enlargement in cooperation with association-wide effort.

October or November: Preview study of Sunday school lessons or study of a book, or books, as needed.

Individual Study: A number equal to the number of officers and teachers completing at least four books during the year, either in class or individually.

P. S.

Regular Associational Meetings: Tuesday evening, 7:30, after last Sunday in each month.

GIRLS' AUXILIARY FOCUS WEEK

February 8-13, 1942

*Arise, shine for thy light is come. . . Isaiah 60:1.
O send out thy light and thy truth. . . Psalms 43:3.*

What Girls' Auxiliary Means

By VADINE HARRIMAN, Memphis, Tenn.,
(Written in fulfillment of one project in becoming Queen Regent.)

Here are a few things for which I think Girls' Auxiliary stands:

- G—stands for Girls, who are missionaries to the red, yellow, black and white. We should always remember them in our prayers, both day and night.
- I—stands for Invitation, and invitations we must extend to those who know not Jesus as their personal Friend.
- R—stands for Ready, and ready are we, to send God's message across the sea.
- L—stands for Light, Living, and Love. God will show you the light if you give Him your love.
- S—stands for Salvation, which Christ does give, that all who believe on Him should not perish but live.
- A—stands for Always, and always G. A.'s must know that where Jesus does not lead, they must not go.
- U—stands for Unsaved—unsaved you will be, if you fail to accept God's redemption through Christ's death on the tree.
- X—stands for the X-Ray. God turns His light on our hearts to see if we are telling all or just a part.
- I—stands for Into. Into all the word our missionaries must go, to tell the story of Jesus who loves all people so.
- L—stands for Love, which God did show when He gave His Son, that we may spend eternity in heaven above, not hell below.
- I—stands for Influence, on someone you will help to be a happy Christian in America, the home of the free.
- A—stands for After and A is for All, as the fishermen answered on the seashore when Jesus gave the call.
- R—stands for Repent, and repentance to God we must all show, if we expect life to onward and upward go.
- Y—stands for Youth, the time for girls like you and me, to choose the happiness that will be throughout eternity.

\$ \$ \$ \$

A Debtless Denomination by 1945

Southern Baptists will be 100 years old in 1945! Every boy and girl in the Southland should have a part in making ours a debtless denomination by the time for our great birthday celebration. Look at the February issue of the *World Comrades* for the suggestion of the birthday cake and all the candles as the plan for marking up your monthly gifts to the Hundred Thousand Club.

\$ \$ \$ \$

New Home Mission Books Just Out—About Cuba

Carmita of Cuba, by Mrs. Herbert Caudill is a delightful series of stories for Sunbeams. Price is 25c, so every Sunbeam can have his own copy.

Tia Tells A Story, by Mildred Matthews. Here are ten stories of Cuba for Junior R. A.'s and G. A.'s. Each can have his own book at 25c a copy.

Dear Margaret, by Mrs. Moseley of Cuba and Gloria Young. Margaret and her brothers make this book fascinating for Intermediate R. A.'s and Intermediate G. A.'s. Price 40c.

Teaching helps for all three books are included in *Cuba—Leader's Source Book*, by Una Roberts Lawrence, price 40c. Study a book on Cuba now! Order any of the above from your State Baptist Book Store.

About Girls' Auxiliary Focus Week

Reading through the February issue of *World Comrades*, you will find some splendid accounts of how others have observed Focus Week. What others have done will suggest what you can do. Keep in mind that Focus Week has two definite major purposes.

Most of our time in Girl's Auxiliary as in other missionary education organizations is devoted completely to missionary information; we do not talk much about Girls' Auxiliary as a far-spread organization of 144,036 members in our Southland and others in Cuba and far lands. We do not often think about how fine it is to have G. A. Camps and Houseparties, and our own magazine, *World Comrades*, and our Forward Steps, and all the G. A. joys. But during this Focus Week we



can look at all these values, build *esprit de corps*, enlist new members, secure more *World Comrades* subscribers, have Recognition Services of Forward Step advances, have Associational G. A. banquets, and all these admirable adjuncts of regular G. A. missionary programs.

Further, sometimes the church and community do not quite understand the worth of the Girls' Auxiliary, but this week as attention turns to this organization, the people of the church and community will observe its valiant activities, appreciate and support it more truly in proportion to its merit.

In the church service, some recognition of the G. A.'s can be impressively made by their singing their hymn from memory, or quoting the scripture reading which the pastor wishes, or having a few members tell what the organization means to them in these incredibly confused days. Similarly in the W. M. S., attention can be centered

on Girls' Auxiliary with the girls presenting programs before W. M. S. or circles, visiting with the women for a few moments to make report of their activities, to thank them for their fostering zeal, quoting G. A. Allegiance or Aim to demonstrate their value.

Enjoy G. A. Focus Week to the fullest!—February *World Comrades*.

An Appeal to the Young People for the March Week of Prayer Offering 1942

The interest which the members of the Sunbeam Bands, Girls' Auxiliaries, Young Woman's Auxiliaries and Royal Ambassador chapters are taking in the Annie Armstrong Offering for Home Missions is very encouraging indeed.

The youth of today telescopes the future. There is hope for the future when the youth of today is interested in, praying for and giving to the work of winning men to Christ. Our hearts leap for joy when we think of the interest our young people have in making and keeping the homeland Christian.

This is as it should be. Our blessed Lord while He was here among men gave Himself entirely to the task of saving the lost. He went about healing the sick, curing the lame, giving sight to the blind and forgiving the sins of those who had disobeyed God. His was a mission of love and unselfish service. He has sent us out to do the same sort of service. We are to care for the sick, help the helpless, bring messages of good cheer to the downcast and tell those who are going away from God about His love and mercy and salvation in Christ. Our lives are to be witnesses to Him both at home and abroad.

The March Week of Prayer and Annie Armstrong Offering provides an opportunity for the development of the Christ spirit. During this week we can pray for the lost and give our money to help bring the lost to Christ. What a glorious privilege this is! Think of the hundreds of thousands of Mexicans, Italians, French, Indians, Chinese, and others—twenty-six different races—all here in our homeland who do not have the privileges of a good Sunday school like ours and who do not know Jesus as we know Him. Think also of the thousands and thousands of boys and girls and young people in the mountains who do not have good schools like yours to go to. The March Week of Prayer gives you an opportunity to pray for these boys and girls and to give to Home Missions so that they can be told about Jesus.

Remember also that during this week there will be thousands and thousands of boys and girls and young people all over the Southland who will be praying and giving. What a glorious company this is! Surely our Heavenly Father will listen to the prayers of all these earnest Christian young people. Surely our Lord will bless as He blessed in olden times the bread that the boy gave Him when He fed the five thousand. Like this boy, may you give to our Lord what you have that He may bless it and magnify it and use it in giving the Bread of Life to the hungry-hearted thousands here in our homeland.

I appeal to the boys and girls and young people of our Southern Zion to give of their best to the Master that we may be able through the services of the missionaries of the Home Mission Board to give the best that the Master has to the lost in the homeland.

Praying the Lord's richest blessing on you, I am

Sincerely yours,
J. B. LAWRENCE,
Executive Secretary-Treasurer,
Home Mission Board of the S.B.C.

28° Below—647 Won to Christ!

IT HAS BEEN 28 degrees below zero most all week. The snow is very deep. I speak several times each day. I had 45 conversions in one day. This Southern Baptist chaplain in a reception center far in the north reports 647 won to Christ during the last half of 1941. The church, from which he is on leave, must rejoice in these reports.

A noble spirit has been exemplified by many of our churches in giving their pastors leave to serve as chaplains with our armed forces. Since the out-break of war some have told their pastors-chaplains to stay as long as needed. Usually these churches have as supply pastors retired preachers or returned missionaries.

Every pastor desires to do his part in this emergency. Many qualified to serve as chaplains would volunteer if encouraged by the church. More churches must be willing to release their pastors, encouraging them to volunteer for a definite period or for the duration. We find some of our most capable men rather hesitant because their church leaders unintentionally discourage them.

When the pastor makes this sacrifice the church should see to it that his salary as chaplain is kept on a par with that in the pastorate. It may be necessary for the church to supplement. Of course, the church will not neglect to keep alive his retirement payments.

The present program of the chaplaincy is one of the newest, most far-reaching, soul-winning, missionary responsibility and privilege ever placed before our churches. Surely each church at the close of the war will want the satisfaction of cooperating to the fullest in this emergency.

S. O. S. for Chaplains

AN S. O. S. has just been sent out to American Protestantism for more Chaplains for our armed forces. The S. O. S. was sent by Director S. Arthur Devan of the General Commission on Army and Navy Chaplains. It was sent to leaders of the thirty larger Protestant denominations which the Commission represents, urging them to release the best of their younger clergymen for this service. It is the churches' great opportunity; for never before has religion in the armed forces received more complete backing by the War and Navy Departments.

With the new draft bill passed by Congress these additional Chaplains are vitally needed.

Applicants must be between the ages of 24 and 45 years and must be graduates of accredited colleges and seminaries. The Army requires three years of pastoral experience. The Navy takes a man directly from the seminary. Both Services require a denominational endorsement which, for Protestant candidates, is secured through the General Commission on Army and Navy Chaplains, Woodward Building, Washington, D. C.

Urgent and Unexpected Need at B. B. I.

THE INSURANCE COMPANIES have notified the Baptist Bible Institute that new boilers must be installed for its heating plant to insure comfort and safety. The present equipment may hold out for the rest of this winter, but certainly cannot be used longer.

This urgent and unexpected need is being made known in the belief and in the prayer that, according to Philippians 4:19, some friend or friends will supply this necessity in the name of our Saviour.

The approximate cost, as now estimated, will be about \$2,500, and we are assured that the new equipment will give much better results and will be less expensive in operating.

The Institute has never had a real and urgent need that was not met. We are confident it will be so again in this case, and that God in answer to earnest and believing prayer will send to us the money for meeting an urgent and unexpected necessity.

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.



RESOLUTIONS ON THE DEATH OF IRA S. DANCE,
PASTOR OF THE FIRST BAPTIST CHURCH,
ETOWAH, TENN

SINCE AN ALL-WISE God has called home His faithful servant, and our beloved Pastor, Ira S. Dance, be it resolved—

That we, the members of the First Baptist Church of Etowah, Tennessee, remember with gratitude the eight years of unselfish service he rendered to his Lord, as our pastor. During this time our church, under his leadership, grew and prospered.

That we remember with deep appreciation his wonderful spirit of love and kindness bestowed upon those with whom he was associated. Although he was a big man in stature, he was humble in spirit. In times of sorrow and distress he suffered with those around him. So keen was his sympathy that he shared each sorrow, each longing, each need, and sharing them sought to help.

Brother Dance received his education at Carson-Newman College, Jefferson City, Tennessee, and Southwestern Theological Seminary at Fort Worth, Texas. He was a student of the Bible and had a rare knowledge of the Scripture. He was an outstanding teacher and preacher. He believed the Bible to be the inspired word of God and preached the Gospel without fear or favor. He had power with God through prayer.

We mourn the passing of our beloved pastor, yet we submit to the will of our Heavenly Father. As Brother Dance drew near the gateway of eternity he could truly say "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

We desire to express to the family and friends our heartfelt sympathy. May the memory of his life inspire us to the end of the way.

Be it further resolved that a copy of these resolutions be included in the minutes of our church and one given to the family. Also, that copies be sent to the BAPTIST AND REFLECTOR and the Etowah Enterprise for publication.

MRS. L. B. DICKSON,
A. L. FOWLER,
W. L. CHAPMAN,
Committee.

ROBERT L. WEAVER

Robert L. Weaver, who would have been 80 years old this coming February 22, won the victory over his sufferings and was called in death December 5, 1941: He was born and reared in Knox County. He was a deacon and Sunday School teacher in a Baptist church since early manhood. He was ready to serve wherever needed—in sickness or in death. He loved his family and was never too tired for family worship. He enjoyed attending the County Association. And he kept the BAPTIST AND REFLECTOR in his home.

E. S. ROBERTS

Daddy, Dear, how much we miss you
Since from us you went away;
We miss you all about the house,
The whole live long day.

We miss you sitting nearby
Reading the Book you held so dear;
It meant so much to you, Daddy,
And has the way marked out so clear.

We wonder why God called you from us
But He is too wise for us to ask;
We only want to meet you
Up in Heaven, Daddy, at last.

We have your dear Bible, Daddy,
Marked places you read so often;
We know if we let Him lead us,
We can all meet again in Heaven.

In loving memory,
MAMMA and THE GIRLS.

MRS. ELIZABETH VINSON BAILEY

On Jan. 13, 1942, God saw fit to take from our midst Mrs. Elizabeth Vinson Bailey, wife of W. S. Bailey, to whom she had been married 52 years.

She united with Rushing Creek Baptist Church 55 years ago, and moved her membership to Cumberland City Church when it was organized in 1914, she being a charter member.

A true wife, devoted mother, loyal to church, friends, and those in need.

She having been in impaired health a number of years, let us be submissive to the will of our Father to whom we must look for comfort in our bereavement.

Life's race well run,
Life's work well done,
Then comes rest.

Resolved, that a copy be spread on our church records, a copy sent to the family, and a copy to BAPTIST AND REFLECTOR.

Requested by the church.

REV. I. R. HICKS,
MRS. OLIVE PARCHMENT,
MISS KATIE RUSSELL.

Forward for Intermediates' Sake

We can go far beyond our goals in Intermediate Sunday school work if every Intermediate teacher will do the following:

1. Register the class.
2. Lead the class to attain the Standard of Excellence.
3. Take the two Intermediate Study Course books.
4. Request the church to order "The Intermediate Counselor" for you.
5. Attend the Special associational meeting.

The Church and The Kingdom

W. T. ROUSE

Defines both Church and Kingdom, differentiates between the two, and suggests points of emphasis for the Church. Price 25 cents. Order from the author, Denton, Texas, or through your State Baptist Book Store.

AMONG THE BRETHREN

Fourteen Baptist Churches in Shreveport will unite simultaneously, city-wide revival campaigns under the leadership of Dr. Roland Q. Leavell of Atlanta, Georgia, March 8-22.

—B&R—

Willis R. Allen of Mohawk has been recalled as pastor at Whitesburg indefinitely.

—B&R—

Rev. C. J. Hamilton, retired Baptist minister and brother-in-law of R. B. Farmer of Humboldt, was found dead recently in a creek on the Milan-Bradford section of Highway 45, East. It appeared that his auto had struck the sides of the Illinois Central Railroad underpass. He had held pastorates in Benton, Duquoin and Cartersville, Illinois, and Mt. Airy, Iowa, and had recently been connected with an auto agency in the Milan section. The Lord's grace be upon his widow and children and all the sorrowing.

—B&R—

WHAT DO WE KNOW ABOUT MORMONISM?

The Executive Board has recently published, in co-operation with the Missouri State Board, a tract which presents briefly some of the fallacies of the body calling themselves "The Church of Jesus Christ of Latter Day Saints." Drop a postal to the office, 149 Sixth Avenue, North, Nashville, and get a copy. If there are Mormons in your section, get many copies and distribute them.

—B&R—

Elsewhere in this issue will be found an advertisement of a booklet "The Church and the Kingdom," by W. T. Rouse, Chair of Bible, Texas State College for Women, Denton, Texas. It is an excellent and sound booklet. We have enjoyed reading a copy.

—B&R—

After nine years' service, R. P. Mahon has resigned the pastorate of the First Baptist Church of London, Kentucky, effective June 1st. His labors there have been greatly blessed. He will be open for other work as the Lord may lead.

—B&R—

Big Rock Baptist Church, Stewart County Association, has called as pastor, J. M. Walker of Aberdeen, Mississippi. He will serve the church one-half time, but continue to make his home in Aberdeen.

—B&R—

A. A. McClanahan, Jr., Pastor Chamberlain Avenue Baptist Church, Chattanooga, whose church has had BAPTIST AND REFLECTOR in the budget for some time, writes that the church

wishes to continue the arrangement and adds: "We have found that it is more worth while and we can see the results in many ways. We believe the BAPTIST AND REFLECTOR should be in every Baptist home in the state of Tennessee."

—B&R—

On the evening of January 22, Mr. L. G. LeTourneau, millionaire industrialist, was the speaker at the Brotherhood banquet at the First Baptist Church of Kingsport and in the Civic Auditorium at a mass meeting at 7:45 on the same evening. Pastor Cobb made extensive plans for the meeting.

—B&R—

BAPTIST AND REFLECTOR appreciates the kind words of Mr. D. L. Eastman, writing from the Steamship Ontario, Norfolk, Virginia, as follows: "Your paper is grand. Keep up the fine work. It is a live paper keeping one up to date on our Baptist undertakings and other happenings. The editorials are splendid and scriptural-true to the Word, which is worth so much."

—B&R—

I. R. Horn of Lebanon is 81 years old and has been taking the BAPTIST AND REFLECTOR since 1881 and states that he still enjoys the paper.

—B&R—

Pastor C. E. Wright of the First Baptist Church, Watertown, which has BAPTIST AND REFLECTOR in the budget, writes: "The paper is paying its own way. Our receipts have increased more than enough to pay for all the subscriptions coming into our church membership. Our church voted unanimously to continue the plan."

—B&R—

On a recent Sunday the First Church of Alcoa, Harold C. Angel, pastor, received enough on the building fund to pay off two months of their debt. Mr. Henry Blank gave \$100.00.

—B&R—

Dr. C. S. Henderson, formerly pastor of Immanuel Baptist Church, Nashville, has been called as pastor of the First Baptist Church of Greenville, Mississippi, where he had been pastor before for nine years. We regret for him to leave Tennessee.

—B&R—

Just recently BAPTIST AND REFLECTOR received word for the first time of the death last year of Bro. E. S. Roberts of Lawrenceburg, Tennessee, who was for many years the faithful and efficient clerk of Lawrence County Association. Blessings be upon his memory and may God's grace continue on his loved ones.

At last Henderson Baptists are to have a resident pastor. Dr. Matthews of Union University has served them for some time, going twice each month for their Sunday services. Last Fall he led them to see the wisdom of securing a resident pastor. They have called Rev. Boyd Turner, who completes his work in Southwestern Seminary in May. He has accepted and will serve them from the Seminary until school closes, when he will move on the field. When he has moved he will serve the State Board as half-time missionary worker in the county.

—B&R—

Madison Church in Madison County Association, has called Howard Sorenson of Saulsbury for half time and he has accepted.

—B&R—

O. C. Markham of Hickman, Kentucky, has been called by Poplar Heights Church, Madison County, to succeed L. G. Frey, who has served them since their organization.

—B&R—

Pastor D. Wade Smith of Parsons and family lost all their earthly goods in a disastrous fire which destroyed their home the second week in January. Clothes, library, household goods—all were lost. They have our sincere sympathy.

—B&R—

Pastor J. L. Trent and Calvary Baptist Church, Kingsport, are rejoicing over their recent note-burning when all debts were paid.

—B&R—

Deep regret is felt over the fact that Regional Missionary R. L. Franklin of Chestnut Mound has had a heart attack and has been ordered by his physician to take a month's rest. May this faithful brother soon be fully recovered and return to his important work.

—B&R—

The Lord is blessing the work of Pastor Clarence L. Nelson at Cobbs Creek Church in Watauga Association. Hardly a Sunday passes when there are not professions of faith and additions to the church. Relative to subscriptions to BAPTIST AND REFLECTOR he says: "I find in my pastorate that informed Baptist are the best Baptists that we have."

—B&R—

Pastor D. D. Smothers is to do his own preaching in the Bartlett Baptist Church the second week in February in a revival which is to be a loyalty meeting. Pastor Hayward Highfill of the Seventh Street Baptist Church, Memphis, will lead the singing.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 18, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	214	111	White Oak	205		Lenoir City: First	328	
First	235	132	Woodland Park	800	156	Pleasant Hill	196	106
Athens: First	388	79	Church Hill: Oak Grove	106	47	Liberty: Salem		36
Bartlett	98	39	Cleveland: Big Spring	246	118	Maryville: First	584	150
Bradford	95		First	330	78	Oak Street	113	
Butler	163	76	South	120	46	Memphis: Bellevue	1933	476
Cobbs Creek	112	76	Columbia: First	322	21	Boulevard	593	157
Chapel Hill: Smyrna	81	44	Counce: Bethel	52	9	Highland Heights	620	171
Chattanooga: Alton Park	182		Doeville: Little Doe	72	74	LaBelle	574	179
Brainerd	296	123	Dyersburg: First	488	100	Prescott Memorial	402	133
Chamberlain Ave.	301	89	Elizabethton: Eastside	152	80	Speedway Terrace	524	
Clifton Hill	428	85	First	522	161	Temple	1250	267
Concord	191	95	Immanuel	96	90	Union Avenue	919	251
East Lake	382		Siam	237	197	Murfreesboro: First	535	138
East Ridge	118	40	Southside	96		Westvue	168	74
Eastdale	242	90	Watauga	242		Nashville: Belmont Heights	823	185
Edgewood	156	82	Grand Junction	109	28	First	1234	292
Highland Park	575	105	Hixson: First	130		Inglewood	365	92
Northside	448	145	Jackson: West Jackson	651	135	Neubert: Valley Grove	199	104
Oak Grove	188	69	Jefferson City: First	485	369	Old Hickory: First	613	205
Pine Grove	84	68	Kingsport: First	754	135	Rockwood: First	186	90
Red Bank	476	91	Knoxville: Bell Ave.	605	180	Union City: First	588	
Ridgeline	465	145	Broadway	952	269	Walter Hill: Powell's Chapel	146	54
Rossville: Tabernacle	202	61	Fifth Ave.	919	162	Watertown: First	192	51
S. St. Elmo	126	77	First	990		Round Lick	114	36
Tabernacle	370	64	Lincoln Park	489	209			

Relative to a recent item on the Religious Digest page of the BAPTIST AND REFLECTOR concerning the governor of a state who believes profoundly in prayer, William Potter, Minister-Evangelist, of Siloam Springs, Arkansas, calls attention to the fact that Arkansas also has a governor who leads his people in the Christian way and "is not ashamed of the Gospel of Christ" and preaches that Gospel as well as others, and that there are other professing Christian governors, such as Arthur Langlie of the State of Washington, and so on.

—B&R—

BAPTIST AND REFLECTOR greatly appreciates some very fine complimentary words respecting BAPTIST AND REFLECTOR from Brother Clyde Cobb of Tennessee, a student in the Southwestern Baptist Seminary, Seminary Hill, Texas. He feels that it is the best of the state papers that come to the library.

—B&R—

BAPTIST AND REFLECTOR appreciated the recent visits to the office of the following out-of-town people: J. B. Alexander, Petersburg; Mr. and Mrs. Eugene Scandlyn, Harriman; J. Otha Black, Columbia; Fred T. Evans, Watertown; Rev. and Mrs. Aubrey C. Halsell and Aubrey C. Jr., and Mrs. C. P. Merryman, Union City.

—B&R—

Dr. and Mrs. R. Kelly White of Belmont Heights Baptist Church, Nashville, have been called to Alabama on the account of the serious illness of Mrs. White's father. We have received no further word. If it pleases the Lord may the life of the father be spared.

—B&R—

BAPTIST AND REFLECTOR thanks the following people who since the last issue have sent in one or more subscriptions. The paper would be lost without its friends. The names are: Paul Turner, Jackson, 11; Mr. Jefferson Knisley, Knoxville, 3; Mrs. Hillary R. Ramsey, Greenville, Tenn., 1; Mrs. W. F. Selph, Memphis, added 1 to club; Inglewood Baptist Church, Nashville, 1 to budget; First Church, Athens, 2 to budget; First Church, Maryville, 2; Virgil L. Mayer, Knoxville, 11; H. L. Carter, Dickson, 1; J. A. Martin, Lebanon, 14; James Shirley, Jackson, 1; Mrs. J. J. Belew, Jackson, 6; Mrs. Paul Laurence, Jackson, Tenn., 10 soldiers; W. L. Baker, Chattanooga, 10; Second Church, Columbia, added 2 to their budget; J. L. Trent, Kingsport, 20; Troy N. Jones, Kingsport, 3; Mrs. Chas. D. Fisher, Newport, 13.

—B&R—

Through an oversight, \$6.30 contributed by the Stephen Street Mission at Cookeville was credited last year to Stone Association. The error was discovered too late to make correction in the minutes of the State Convention.

—B&R—

ATTENTION, PASTORS

The minutes of the State Convention are off the press. A copy is being mailed to every pastor whose name and address we have in the office. If you fail to get one within the next month, or hear of some other pastor who did not get one, please drop me a postal giving name and address and churches served.—JOHN D. FREEMAN.

—B&R—

Professor William McNeeley, the senior deacon in the Orinda Baptist Church, passed away January 21, at the age of 84 years. He was the father of H. W. McNeeley, who has been Superintendent of the Sunday school for more than a quarter of a century, and E. C. McNeeley, who for a number of years has been a teacher of one of the classes for men. Also, Professor McNeeley and his wife have taught for a long period in the Sunday school.

—B&R—

Dear Brother Editor:

You and all friends of the Baptist Bible Institute will rejoice to know that sufficient funds to meet our interest obligation are in hand. Any additional gifts will, without objection, be used for future obligations. How humbly and deeply grateful we are for this, another, victorious answer to prayer. W. W. HAMILTON, President.

WARNING! We call the attention of our subscribers and readers to the fact that BAPTIST AND REFLECTOR has no official individual or agency authorized to represent the paper and solicit subscriptions except our circulation manager, Mr. E. N. Delzell. If at any time an additional individual or agency is officially authorized to do this work it will be so stated in the paper and an identifying picture will be carried. *There is no subscription agency by any name anywhere in the country authorized to receive subscriptions to BAPTIST AND REFLECTOR.* The occasion of the warning is the fact that we have received a subscription and remittance from "The Franklin Square Agency of New York" on behalf of a lady in Knoxville. And yet this agency had already been notified last May that it was not authorized by us to do such things and that we did not want it to represent us. So far as we know the agency is entirely reliable, but we do not want such agencies representing BAPTIST AND REFLECTOR. We can not do otherwise than return this check to the agency and demand that it make a refund to the lady in order that she may deal directly with the paper and that the paper may get the entire amount due on the individual or single subscription, with no commission going to an unauthorized agency. **IN THE MATTER OF SUBSCRIBING TO BAPTIST AND REFLECTOR, TIE UP WITH YOUR PASTOR AND CHURCH, PARTIES KNOWN TO YOU, OR WITH SOMEONE KNOWN TO BE AUTHORIZED TO REPRESENT THE PAPER. DO NOT GIVE YOUR SUBSCRIPTION TO ANY PERSON OR AGENCY UNLESS YOU KNOW THAT PERSON OR AGENCY AND KNOW THAT THE DEALING IN THE CASE IS AUTHORIZED.**

The Baptist Hour



DR. FRED F. BROWN, Pastor,
First Baptist Church, Knoxville, Tenn.

February schedule is as follows:

Dr. Fred F. Brown, Pastor First Baptist Church, Knoxville, Tenn., February 1st, "An Appraisal of the Church"; February 8th, "The Ministry of the Church"; February 15th, "The Challenge of the Church."

Dr. Pat M. Neff, President Baylor University, February 22nd, "Christian Education."

Briefs Concerning the Brethren

Called and Accepted

Allen West, Woodmont, Nashville.
J. M. Walker, Big Rock Church, Aberdeen, Miss.
H. E. Shade, Greenville, Pa.
S. W. Stewart, Brockville, Pa.
Henry Shade, Rochester, Pa.
E. S. Higginbotham, Sutton-Gassaway Field, W. Va.
Millar Thornton, Amherst, Mass.
Avid L. Anderson, Blue Hill, Maine.
W. E. White, First Baptist Church, Sapulpa, Okla.
G. H. Crittenden, Hastings, Okla.
S. S. Walker, Terral, Okla.
A. H. Simmons, First Baptist Church, Comanche, Okla.
John W. Merrill, Girard, Ill.
Douglas G. Eadie, Berwyn, Ill.
Oliver Carlson, Danvers, Ill.
R. L. Schlader, Grace Church, Racine, Wis.
Everett H. Vivian, Mauston, Wis.
Wayne Williams, Wausau, Wis.
J. E. Howard, Darlington, Wis.
W. H. Hughey, Logan Heights Church, San Diego, Calif.
Charles Harrison, River View Baptist Church, Crittenden Association, Ky.
J. H. Street, Hazelhurst, Miss.
Paul Fox, First Baptist Church, Van Buren, Ark.
Harris T. Ray, Vaughn, N. M.
Thos. D. Brown, First Church, Hattiesburg, Miss.
J. H. Edwards, Laurel Church, Baltimore, Md.
John R. Joyner, Williston, S. C.
E. L. Grace, Martinsville, Va.
Eddie Lomelino, First Church, Effingham, Ill.
I. C. Watson, Irving Church, Ryan, Okla.
R. D. Dodd, Boise City, Okla.
Eual Lawson, Marietta, Okla.
Miles B. Hays, First Church, Stamford, Tex.
P. D. O'Brien, First Church, Big Springs, Tex.
Lester Bell, Mountain Grove Church, near Loco, Okla.
Chas. N. Kimberlin, Marrow, La.
J. D. Moore, Broussard Grove Church, Hobart, La.
E. C. Vaughan, Jackson Creek Church, Columbia, S. C.

Resigned

Allen West, Bagdad, Ky.
H. E. Shade, Belmont Avenue Church, Philadelphia, Pa.
S. W. Stewart, Rochester, Pa.
Henry Shade, Jermyn, Pa.
E. S. Higginbotham, Ravenswood, W. Va.
Miller Thornton, Lamoine, Me.
W. E. White, First Baptist Church, Hugo, Okla.
A. H. Simmons, Hastings, Okla.
John W. Merrill, Macomb, Ill.
Douglas G. Eadie, Danvers, Ill.
Chas. A. Boyd, Jacksonville, Ill.
R. L. Schlader, Manston, Wis.
F. Schilling, Wausau, Wis.
Alden Stone, Darlington, Wis.
Calvin Rittenhouse, Bangor, Wis.
J. H. Street, Durant, Miss.
R. P. Mahon, London Baptist Church, London, Ky.
Harold Nash Geistweit, Ninth Street Baptist Church, Cincinnati, O.
Thomas S. Southard, Lock Arbor Baptist Church, Monroe, La.
Brougher Petty Maddox, Chevy Chase Baptist Church, Glendale, Calif.
J. B. Rounds, Crestwood Church, Oklahoma City, Okla.
Thos. D. Brown, Highland Baptist Church, Louisville, Ky.
John R. Joyner, Central Church, Americus, Ga.
Miles B. Hays, First Church, Dublin, Tex.
P. D. O'Brien, First Church, Stamford, Tex.
E. C. Vaughan, Salley, S. C.

Ordained

Nelson S. Hamilton, Indian Lake Church, New York.
John W. Thomas, Belmont Avenue Church, Philadelphia, Pa.
Charles Harrison, Mason, Ky.
Millard Ross Cherry, Sulphur Spring Baptist Church, Western Simpson County, Ky.
J. C. Stephens, Old Cedar Baptist Church, Owen County, Ky.
E. Linwood Brandis, Grove Avenue Church, Richmond, Va.
J. Henry Simpson, Jr., Charleston, S. C.

Married

Warner Rutledge to Ada Williams, Cowan, Tenn.
Paul Fox to Edythe Humbert, Van Buren, Ark.
Rev. N. G. Wright, Belton, S. C.
Rev. John H. Owens, Pleasant Hill, S. C.

WITH THE CHURCHES: *Butler*—Pastor Gregg received by letter 2; Cobbs Creek, Pastor Nelson received for baptism 1, by restoration 1. *Carthage*—First, Pastor DeDusner baptized 3. *Chattanooga*—Alton Park, Pastor Smith baptized 1; Brainerd, Pastor Collins received for baptism 1, baptized 4; Clifton Hill, Pastor Stansel welcomed by letter 10, for baptism 5, baptized 2; East Lake, Pastor Crantford received by letter 1; Eastdale, Pastor Denny received by letter 4, baptized 2; Northside, Pastor Selman welcomed by letter 1, for baptism 2, baptized 2; Red Bank, Pastor Pickler, received by letter 1; Tabernacle, Pastor Norton received by letter 2; Woodland Park, Pastor Williams received by letter 4, for baptism 3. *Cleveland*—Big Spring, Pastor Melton received for baptism 1; First, Pastor Keel received by letter 3. *Dyersburg*—First, Pastor Vollmer received for baptism 1. *Jefferson City*—First, Pastor Pope received by letter 4. *Kingsport*—First, Pastor Cobb received for baptism 1, by letter 2. *Knoxville*—Broadway, Pastor Pollard received by letter 2, for baptism 2. *Memphis*—Bellevue, Pastor Lee received 6 additions; Boulevard, Pastor Arbuckle welcomed for baptism 3, by letter 2, baptized 2; LaBelle, Pastor Renick received by letter 4, for baptism 3. *Memphis*—Speedway Terrace, Pastor Harris received by letter 2, for baptism 1; Temple, Pastor Boston received by letter 11, for baptism 6; Union Avenue, Pastor Hughes received for baptism 2. *Murfreesboro*—First, Pastor Sedberry received by letter 2. *Nashville*—Belmont Heights, Pastor White received by letter 2; First, Pastor Powell received for baptism 3, by letter 2; First Baptist Mission received for baptism 4; Inglewood, Pastor Beckett baptized 2. *Newbert*—Pastor Bishop received for baptism 2. *Soddy*—Oak St., Pastor Sisk received by letter 9, for baptism 2. *Walter Hill*—Powell's Chapel, Pastor DeHoney received by letter 1, for baptism 1.

Pastor Halsell Commended

By MELVIN ROBERTS, Educational Director, First Baptist Church, Crossett, Arkansas.

(We regret that our space does not permit publication of an appreciative article by Mr. Roberts concerning Pastor Halsell, so we have let his letter suffice.—EDITOR.)

Dear Dr. Taylor: Arkansas has recently suffered a tremendous loss to Tennessee in the moving of Rev. Aubrey C. Halsell from First Baptist Church of Crossett, Arkansas, to the First Baptist Church of Union City of your state.

Perhaps no other preacher in all our Southland has such a commendable record to be so young, and I take great pleasure in mailing to you herewith some of the things I learned about him while serving here as his helper, and facts which I have gathered from the church files here.

Union City may count themselves fortunate indeed in securing such a dynamic leader, and certainly all of Tennessee Baptists will feel the blessing of his coming. I assure you he is "sold" on placing the state paper in every Baptist home, and will cooperate with you in every way possible.

Call to Prayer

PRESIDENT W. W. HAMILTON, Baptist Bible Institute, New Orleans, La.

THE CALLING OF THE NATION to prayer by President Roosevelt was met by a general and genuine response on the part of our Southern Baptist pastors and people. In our churches and schools and homes and in other assemblies there was confession of our sins, and there was earnest intercession for those in authority and for those in service and for ourselves. Our prayer was also that God's people who are called by his name shall humble themselves and pray and seek his face and turn from their wicked ways.

As president of our Southern Baptist Convention I am earnestly urging that we continue our prayer every day, morning and evening, in the secret place, in the morning watch, at the family altar, at our church worship periods, as we go about our daily duties, and as we wake in the night. Let us "pray without ceasing." Paul says, "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." Again we are told that we should "pray everywhere, lifting up holy hands, without wrath and doubting."

The interests of God's kingdom are at stake. The freedoms for which Baptists have lived and died are at stake. The giving of the gospel to the peoples of the earth is at stake. Let us come daily and often to God in the name of our Lord Jesus Christ confessing and forsaking our sins. Let us turn from ungodliness and worldly conformity, and let us pray that at whatever cost the message and power of the gospel may become known to every creature. Let us pray! Let us pray earnestly! Let us pray daily and without ceasing!

Red Cross Caring for 120,000 Evacuees from Bombings in Philippine Islands

WASHINGTON D. C., December 29—Approximately 120,000 evacuees from areas in the Philippines subject to Japanese attacks are receiving material aid from the Philippine Red Cross, according to a cable received today by Chairman Norman H. Davis.

Chairman Davis announced that already the American Red Cross has made more than \$300,000 available to the Philippine Red Cross, which

has sole responsibility for evacuation of populations for centers under attack and for the welfare of the evacuees.

The cable, from Charles Forster, manager of the Philippine Red Cross, declared, "with swiftly moving events and under prevailing conditions it is difficult to report number now receiving material relief. Our estimate is 120,000, at cost of \$450,000 per month." Forster added the total number was much larger but "seventy-five per cent of this number cannot now be contacted, although Red Cross relief administration units are set up to move immediately with supplies when communications open."

The Red Cross casualty service, the cable said, "supplementing hard pressed Government services, now operates eight emergency hospitals. Twelve additional hospitals will be established immediately."

Mr. Forster said the "relief situation in the Manila area and the reception towns, to which evacuees are being taken, is well in hand. All our emergency services are operating smoothly. A total of 100,000 people were evacuated from Manila following and in the midst of air raids almost as orderly as in our practice evacuation."

Three shipments of relief supplies, originally consigned to China, have been diverted to the Philippines since the outbreak of war, consisting of 1200 tons of cracked wheat valued at \$50,400; 915,320 pounds of graham flour valued at \$16,205; and medical and hospital supplies valued at \$6,371, Chairman Davis added.

The Morning Breaks

By JOHN OXENHAM.

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.

Who waits His time shall surely see
The triumph of His Constancy:—
When without let, or bar, or stay,
The Coming of His Perfect Day
Shall sweep the Powers of Night away;—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness beight,
Shall greet the morning light!

—The Builder.



REVIVAL TIME IS Singing Time!

While you're making plans for your spring revival, have you checked to see whether you have the song books you will be needing? Among Broadman hymnals and song books you will find precisely what you will need for that meeting, regardless of the size of your church or the size of its budget, or the sort of revival you're planning. Talk over your plans with the folks in your Baptist Book Store—or write us. We shall be glad to help you in any way we can. Ask us for our complete folder on Broadman hymnals and song books. Let us help you with that revival by supplying the song books that will mean so much toward its success.

Baptist Book Store

127 Ninth Ave., N.

Nashville, Tenn.

Announcement from San Antonio

Dear Editor:

On account of the large number of inquiries coming to us from over the south about hotel accommodations for the Southern Convention next May, we have thought it wise to publish the enclosed list of hotels or whatever part thereof that you may have room for.

At a recent meeting of our committee it was voted that the St. Anthony be the headquarters for the WMU and the Gunter Hotel headquarters for the Convention.

Sincerely,

CLYDE V. HICKERSON,
Chairman, Housing Committee.

Rooms in the lower rate brackets naturally are limited. Hotels are cooperating in every way with the local housing committee, which has already been set up, to satisfactorily arrange for hotel accommodations. As soon as your plans are complete to attend the convention in San Antonio, May 1942, send in your reservation.

Tourist Courts are numerous. Many of them are really first-class hotel type lodges, being members of the United Motor Car System, affiliated with the International Motor Courts Association, and AAA listings. There are some 40 or 50 Courts within the city limits of San Antonio, with many outside of city limits. There are a number of family style hotels such as the RUSSELL HOUSE, ST. MARYS ARMS, etc., which could be used in the event of an overflow.

Name of Hotel	No. Rooms	Rates	Distance to Auditorium
Aurora Apt. Hotel	86 apartments (30 of which may be converted into rooms)	Single \$3.00 to \$5.00 Double \$4.00 to \$6.00	12 blocks
Blue Bonnet Hotel	250 rooms	Single \$2.50 up Double \$3.00 to \$5.00 Twin Beds \$3.50 to \$6.00	4 blocks
Crockett Hotel	150 rooms	Single \$1.50 to \$2.50 Double \$2.50 to \$3.50	11 blocks
Gunter Hotel	550 rooms	Single \$2.50 to \$5.00 Double \$3.50 to \$7.00 Twin Beds \$4.00 to \$8.00	5 blocks
White-Plaza Hotel	225 rooms	Single \$2.00 to \$3.50 Double \$3.00 to \$5.00 Twin Beds \$4.00 to \$6.00	4½ blocks
Menger Hotel	150 rooms	Single \$2.00 to \$4.00 Double \$3.50 to \$6.00	10 blocks
Plaza Hotel	500 rooms	Single \$2.50 to \$5.00 Double \$4.00 to \$7.00 Twin Beds \$4.00 to \$8.00	7 blocks
Prudential Hotel	85 rooms	Single \$1.00 without bath \$1.50 with bath Double \$1.50 without bath \$2.50 to \$3.50 with bath	9 blocks
Robt. E. Lee Hotel	200 rooms	Single \$2.00 to \$3.00 Double \$3.00 to \$5.00 Twin Beds \$3.50 to \$5.00	6 blocks
St. Anthony Hotel	600 rooms	Single \$2.50 to \$6.00 Double \$4.00 to \$8.00 Twin Beds \$4.50 to \$8.00	4 blocks
Travelers Hotel	150 rooms	Single \$2.00 to \$2.50 Double \$3.00 to \$3.50 Single \$1.50 without bath Double \$2.00 without bath	4 blocks
Talley Hotel	65 rooms	Single \$1.00 to \$1.50 Double \$1.50 to \$2.00	8 blocks
Jefferson Hotel	100 rooms	Single \$1.50 min. Double \$2.00 to \$3.00	5½ blocks
Navarro Hotel	47 rooms	Single \$1.00 to \$1.50 Double \$1.50 to \$2.50	8 blocks
Hutchins Hotel	60 rooms	\$1.25 to \$2.00	8 blocks
The Presnall	40 rooms	Single \$1.00 Double \$1.50	8½ blocks
Palms Hotel	150 rooms	Single \$1.00 to \$1.50 Double \$1.50 to \$2.00	6 blocks
Nueces Hotel	40 rooms	Single \$1.50 Double \$2.00 up	4 blocks

In addition to the above named hotels, there are some eight or ten other small hotels ranging in size from 25 to 35 rooms, of reputable standing.

A Statement From San Antonio

By PERRY F. WEBB,

General Chairman, Local Committee.

IN ORDER TO BE of assistance to the Brotherhood, a few words seem to be appropriate concerning the coming meeting of the Southern Baptist Convention.

It may be stated with definite assurance that a sufficient number of accommodations are and will be available for all who wish to attend the convention. The rates have not and will not be raised, and such rates are comparable to those of corresponding accommodations in other large cities.

While the local committee has designated two hotels as Convention "Headquarter" Hotels—one for W. M. U. and the other for the convention

proper—it is obvious that there will not be sufficient accommodations in these two hotels alone, large as they are, for all the messengers! However, there are many other accommodations, equally desirable in appointments, size, and location, which are and will be available for the messengers. A complete list of hotels and other desirable lodging places was printed two months ago. We append only a partial list at this time.

Furthermore, the local committee wishes the Brotherhood to know that the committee as such has made no arrangements and assumes no responsibility for any post-convention tours. Such tours are available and desirable, but arrangements must be privately made and not through the general committee.

We anticipate your coming with great joy.

Only Believe

By MRS. MAURICE VARDELL

My heart was troubled,
Filled with fear,
I felt my soul was lost,
I read the Bible
Seeking peace
And a Christian my path did cross.

"Just accept Him," she said
Only believe;
If you'll accept Him,
Christ will receive."

The Spirit had hovered for days
and days,
I felt His presence near,
Today I prayed upon my knees
And accepted the Saviour dear.
I asked for forgiveness
From sins of the past
And now I'm so happy
I'm saved at last.

"Just accept Him," she said
"Only believe;
If you'll accept Him,
Christ will receive."

So much time has passed away
I should have used for God
The talents He has given me
Should by now be multiplied.
But the past is behind me,
Gone and dead,
There's today and tomorrow
To forge ahead,
To work for my Master.
And when life is done
I hope He will say
"My servant, well done."

"Just accept Him," she said,
"Only believe;
If you'll accept Him,
Christ will receive."

I want to tell you of His love,
Just seek and you will find,
Pray to Christ in Heaven above,
And pray with an open mind.
Is your soul sick spiritually?
Accept the Son, God's remedy,
He'll help you
As He saved me;
Only accept Him
Repent and believe.

Look in the scriptures
John 3:16,
If you want relief
From sin and strife;
God loved the world
And gave His Son
Believe Him and have everlasting
life.

Just accept Him today,
Only believe;
If you'll accept Him,
Christ will receive.

EDITOR'S NOTE: The author of this poem had been deeply troubled and exercised over her salvation. Having found peace in Jesus, she came before the Inglewood Baptist Church, Nashville, W. Rufus Beckett, pastor, and her experience of grace was given before the church in the above poem which was read. The congregation was profoundly moved. Thank the Lord for salvation by grace!

**Church... Sunday School
Furniture**
Write for Catalog
SOUTHERN DESK CO. WICKORY W. C.

That Camp Work! Shall We Do It?

AN IMPORTANT QUESTION FOR TENNESSEE BAPTIST CHURCHES TO ANSWER

SHALL Christian people fail to put forth their utmost efforts in order to provide religious leadership and direction for the masses of humanity upon whom we are depending for our national existence, for our freedom of body, mind and soul? Are we willing to pass by the tremendous challenge of the present hour because to answer it will mean sacrificial giving?

The answer to these questions must be given. It will be given right too! But the thing of great concern just now is, "How many Baptists will answer it with their gifts for the needed camp work?"

Why the Camp Work Offering?

1. Because Camp Forrest has brought to one section of the state a vast new population. More than 20,000 soldiers have already gone through the camp to the front. Some 30,000 new recruits will be there this year! Hundreds of members of their families will live in the section temporarily. Hundreds of other people have moved in to meet the labor situation and provide the services demanded by this great host of people. Yet in all that area there is but one full-time Baptist church closer than Winchester; and Tullahoma, the full-time church, is greatly handicapped by lack of adequate building. We are helping them to get that. We must help them and the Baptists at Manchester and other communities to provide trained leadership for the gigantic tasks before them.

2. Because at Routon, Medina, Millington, Tyner, Smyrna, out from Clarksville, and other places Baptists are being overwhelmed with the sudden influx of people around the armament plants. Baptist churches everywhere in these areas are small. Few of them have resident pastors and few have adequate buildings. By all means we should have a competent missionary in each area. We could use several in each.

3. Because the great day of unprecedented opportunity for us to witness for Christ to hosts who are not saved is right here. The devil is on the job with every device in his satanic power,

using it to destroy souls and blast lives. Shall we neglect people who sorely need spiritual guidance?

What About the Camp Work Offering?

Under the new plan of co-operation among the states of the South, the offerings for camp work will be expended under the direction of the Executive Board of each state. But 10 per cent (1/10) of the entire offering in each state will be sent to the Home Mission Board to help it provide for the work inside the army, navy and air corps camps, and to enable it to assist Baptists in such states as Louisiana, Florida and Arkansas where the camp load is heavy and Baptists not as strong as they are in other states. The balance of the fund raised in Tennessee will be expended under the direction of a competent committee to provide trained missionary workers for the needy fields.

How Raise the Camp Offering?

Special envelopes have been mailed to every Sunday school superintendent in the state for use February 8th in taking the offering. If enough envelopes were not sent him, either write us for more, or use some other envelopes.

February 1st is a DAY OF PRAYER in our state for the nation, for the men who are defending the nation with their lives, for all citizens that they may confess their sins and reconsecrate their lives to home and country and God. On that day observe a season of prayer in the home and at the church house. Tell about the special offering the next Sunday and distribute the envelopes for it.

February 8th, make much of the gigantic mission task now upon Tennessee Baptists right at home. If possible have one of your members who is working in one of the armament plants to tell about the needs. Then present the whole program for Camp Work and let the people give all they can and will. Too much cannot be given. Every penny of it will be used wisely.

Send the offering immediately to John D. Freeman, Treasurer, 149 Sixth Ave., N., Nashville, Tennessee, marked "Camp Work Offering." **We cannot plan the work or employ the workers until we know what the offering is.**

EXECUTIVE BOARD of the TENNESSEE BAPTIST CONVENTION, NASHVILLE, TENN.