

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"

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CHRIST, THE LIGHT OF THE WORLD

"The light shineth in darkness and the darkness cannot suppress it."—John 1:5.

(Condensation of an address by J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board, at the Southern Baptist Convention, Monday, May 18, 1942.)

IF THERE EVER WAS a period in world history when we needed light—divine light—it is today. The world is in spiritual darkness. Christianity is face to face with two inexorable facts—force and suffering. Force drives across the world in military machines, and suffering trudges the hopeless highways of tragedy. On three continents the agonies of the wounded and the graves of the dead record the march of defeat and the ghastly destruction of force.

I.

Few of us can realize these facts without becoming bewildered. Our Secretary of State, Cordell Hull, said recently in a public address, "We are living at a time when the minds and hearts of men are baffled and confused." And, indeed, we are. We know not what to expect. He would be very foolish indeed who would attempt to predict what the coming months may witness.

When Hitler exalted racial above national ties he laid the axe to the root of the existing political structure of the world. German nationalism is racial and German internationalism is a struggle for the domination of the German people. The new order which Germany would establish is a racial order in which only German people would be able to live with freedom and self-respect and millions not at all. Such an order is a complete reversal of all the world has been working for and working to for the past two thousand years. Ever since Christ preached His Sermon on the Mount there has been a continuous struggle of the individual for recognition. Battles have been fought in his behalf. Out of this struggle for the freedom of the individual has emerged the idea of the worth and dignity of the individual. This conception is the basis of democracy and the foundation of individual freedom. It is the basis for the right to worship God according to the dictates of one's own conscience.

When Christ opened the door of moral equality to all men, He began the destruction of class and race boundaries and made all men equal before God. But the individual is now being threatened. If the Axis powers win, the individual will no longer be free. In such an order Christianity would find no place, and the missionary who carries the Gospel of redeeming grace to lost men would find every door in the world closed against him.

II.

In this war two world philosophies—Christianity and paganism—are pitted against each other. Looking back we find that this conflict actually roots in the fifteenth century. It started with the Renaissance, which brought in the new age of learning and produced geniuses in research and great thinkers. But man by knowledge knoweth not God, hence, this freedom to think produced the great atheistic writers of the eighteenth century. In direct line came Fichte, Hegel, Darwin, Nietzsche and Spengler. Their philosophy could issue only in withering atheism. Evolutionary philosophy went to the jungle to learn, and a jungle civilization was brought forth. As always happens, what begins with the denial of God ends in the degradation of man.

We find the full fruitage of Nietzsche's philosophy in German nazism which repudiates the Bible and Bible Christianity. As Sir James Stephens, the English publisher of the nineteenth century says, "We cannot judge the effects of atheism from the conduct of persons who have been educated as believers in God in the midst of a nation which believes in God. If we should ever see a generation of men to whom the Word of God has no meaning at all we shall get a light on the subject which might be lurid enough." We see that lurid light today. The philosophy of Nietzsche implemented by Hitler and put into practice in Europe is leaving a crimson trail across the continent.

This philosophy must be reckoned with. Even if the allied armies should overcome the Axis forces and Hitler should be destroyed, Christianity will still have to face the pagan ideology which has rooted itself in the life of the German nation. This ideology rooted in Godless materialism and flowering in ruthless reliance upon force cannot be overcome by force of arms. It must be met by a counteracting philosophy. The civilization of the world is at stake for, as Woodrow Wilson said, "Civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and by being made free and happy by the practices which spring out of that Spirit."

III.

I do not know how long this war will last. It may go on for years. The nations are evidently preparing for a war of exhaustion. But it will end some time and when it is over, an enervated world, a world morally, spiritually and economically exhausted and depleted will come to America for a blood transfusion. What kind of blood will we be able to give to the war-torn, disillusioned and morally maladjusted nations?

The question of all questions is, what are we fighting for? The saving of democracy is not enough. We can save democracy and lose our souls. Down deep beneath all that we see on the surface in this conflict there is fundamentally a struggle between Christianity and paganism. Fundamentally we are fighting as a nation not only to preserve our institutions of freedom and our personal liberty, but for Christianity; for the right to preach repentance toward God and faith in the Lord Jesus Christ to the nations of the world; for the right to establish the Kingdom of God among men; for the right to establish a Christian order in the world based upon the Christian philosophy of love, justice and right.

IV.

The church will not be asked to write the new peace treaty. Resolutions passed by Christian bodies now and then will have little effect upon those who write the terms of peace if that is all Christians do. The present world is governed by national governments and political parties. If the peace terms are based upon the Christian philosophy, Christians must do more than hold peace conferences and pass resolutions; they must permeate the social and

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Baptist and Reflector

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EDITORIAL

A Meeting That Did Not Materialize

A CONSIDERABLE number of years ago when we were pastor in a certain place, an invitation to assist in a revival came to us from a preacher of another faith through the resident pastor of that same faith.

Appreciation for the invitation was expressed and we said that we would do the preaching in the meeting, provided we were given full liberty to preach the Word of God as we saw it. We stated that we would not be abusive nor use other unchristian tactics, but that we must be free to preach the Book as we felt the Spirit leading. We heard nothing further concerning the meeting.

The minister is plainly told to "Preach the word." He who believes the Book and has this solemn obligation upon him cannot afford official alignment with any arrangement which would put a halter upon him in the proclamation of that Book. The preacher is called to preach the Word. An invitation to him carries the assumption that *this* is what he is expected to do. If not, he ought not to be invited.

Leaving The Word of God

SOME YEARS AGO a godly Baptist minister in a Tennessee city, now with the Lord, was approached by a cultured woman of another faith, when the following conversation ensued:

"Bro. Blank, would you object if I came to hear you preach?"

"Why, sister, I'd be delighted to have you come hear me preach."

"Bro. Blank, do you preach the Word of God?"

"Sister, I don't preach anything else."

"Well, Bro. Blank, I am coming to hear you preach. I'm hungry to hear the Word of God. My church has left the Word of God."

There are multitudes of people in the various religious groups who are hungry to hear the blessed Word of God. Alas, many preachers and churches have left that Word. They engage in much moralizing, theorizing, philosophizing and homilizing based on human reasoning, but deal in very little, if any, solid exposition of the Word of God. One could listen to them for years and take notes after them and at the end of the period have nothing like a fairly complete system of Bible teaching set forth.

How much solid Bible teaching do people get from your preaching and teaching? If any have left the Word of God, these tragic days call anew for them to come back to it.

Steady Hands Essential

THE EDITOR has his hands upon the reins of this publication. It is his responsibility to decide what goes into the paper and how much. In this he has been singularly free. Indeed he must ever be free if his services are to be fairly administered. Suggestions or pressure that would overrule the inner voice of the Spirit have always been regarded dangerous for pastors and editors. This is understandable by most people.

Fortunately this editor has had only infrequent complaints of policy. Contributors, in the main, have been considerate, and not many have desired to "vent their spleens," using the paper to get "somebody told." That sort of thing is reprehensible and of course gets the lack of consideration that it deserves.

There is an attitude of sportsmanship, admirable and Christian. It has been the joy of this paper to serve a great constituency, broad in views and deep in appreciations. The most admirable attitudes have been shown. Rarely have "egos" and "bravos" been discoverable in copy contributed.

Constructive suggestions are as welcome as dew to the rose. Articles are gladly received, providing, of course, that names are filed. All contributions are studied carefully for doctrinal correctness and for accuracy of facts. When attitudes are as big as articles are good, the future of our work grows brighter with the days. It will not then be necessary for the editor to say "thus far and no further" to any writer.—*Arkansas Baptist*.

A Missionary Baptist Church With Mud On It

FROM A TRAIN WINDOW in another state we saw a building with the name, "Missionary Baptist Church," on it. But in some way what appeared to be mud had been smeared on the word "Missionary" until it was rather dim as compared with the other words.

To us this was a parable. Not only in that state, but also in others, including Tennessee, there are churches which on their building or on their records or in the minds of the members are classed as "Missionary Baptist Churches." Perhaps the profession is strongly made that they are such churches. But, metaphorically, the mud of antimissionism or omissionism due to lack of information or misinformation and lack of vision has been smeared on the word "Missionary" until it is very dim, if not obscured entirely.

Well, if a church is not missionary, it ought not to lay claim to being a Missionary Baptist Church. It is appropriate under those circumstances for "Missionary" to be dim or entirely obscured; in fact, not to be used in the name at all.

Does your church have mud on a part of its name?

A Deacon's Wish

A FEW YEARS AGO a Baptist preacher, pastor in a Southern city and noted for his brilliance and his "liberal" views and emphasis upon "the social application of the Gospel," became pastor of a prominent church in a Northern city.

Not long since, a Southern Baptist preacher on a journey engaged in conversation with a man, who proved to be a deacon in the church of the minister to whom reference has just been made. Among other things, this deacon said: "Dr. So and So is smart. But I wish he would preach the old-fashioned Gospel. I feel that I am a sinner and need forgiveness, and I like for a man to tell me so." Of course, in using the personal pronoun this deacon meant to represent the condition of men generally. Men are sinners and need salvation by grace and, therefore, need the Gospel grace preached to them.

Yes, and there are thousands and thousands of others in "real" churches who are hungry to hear the Gospel of the cross instead of the scholastic highbrow stuff which some men put under the name of "modern preaching."

Being Saved Is Difficult Before It Is Easy

SOMETIMES THE SIMPLICITY of becoming a Christian is so emphasized as to leave the impression that the step from nature to grace is so easy as to be well nigh casual. Sinners are told that all that is necessary is to believe what God says in His Word, exercise the will and "step out and confess Christ." Perhaps a child is told that if it believes that Christ is the Son of God and is able and willing to save, it is ready to join the church. It is true that both responsible children and adults can be saved. But before their acts can be classed as having genuine redemptive quality Gospel substance and discernment must make up the contents of those acts.

The Gospel substance and discernment which lead to and culminate in salvation are profound and revolutionary in nature and effect. Are the stepping out and confessing Christ and the uniting with the church urged by the preacher sufficiently based on Gospel truth and of such a depth and meaning as to constitute a genuine experience of grace? Or are they merely the acts of the unregenerate man dressed in a religious guise and trying to be saved without spiritually discerning what is involved therein? The natural man can be deceived and appear very pious and still remain unchanged. When one "steps out and confesses Christ," has he received or is he deceived?

It is true that the sinner must believe what God says in His Word and act upon it. And it is true that when the specific moment of surrender comes the *act* of submission itself is easy. One simply turns all holds loose and commits himself to Christ "against that day." But *coming to* this point is quite another matter and is anything but easy. This is due to the fact that the unregenerate nature rebels against the change in thought and self-estimate and other revolutionary effects involved. "It is hard for thee to kick against the goads." It is far from being simple or easy.

A mere mental "decision for Christ," like one might make up his mind on some important earthly matter, is not sufficient. One cannot simply hear or read the Word of God intellectually and "decide for Christ." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Before one can "step out and confess Christ" and it have genuine Gospel meaning, he must be enabled from above. "No man can come to me, except the Father which sent me draw him" (John 6:44). "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given us of God" (I Cor. 2:12). Without this one can, indeed, make a religious profession, but it will be minus spiritual possession. One fears that under the high pressure of much modern evangelism many "converts" fall into this class.

The matters which concern and enter into salvation are serious, profound and far-reaching. They cannot be truly dealt with in a cold intellectual or merely casual way. It is unthinkable that one should experience these things and not be deeply affected in his very soul. No set emotional reaction can be prescribed. But neither can emotion be proscribed, as some appear to wish to do. There are spiritual discernment and self-judgment and changed viewpoints and conclusions which humble and humiliate one and make him cry in his heart, if not with his lips as well, "God be merciful to me a sinner!" But these things "go against the grain" of the natural man and the bent is to rebel against them. Here arises the difficulty which has been referred to. But just such things, yielded to, lead one to the miracle of spiritual resurrection from the dead! (Eph. 2:1.)

The way of life should be made as clear and simple as possible men, consistent with divine revelation. But it should be so refined and simplified as to call for a mere intellectual decision accompanied by a physical act called "stepping out and confessing Christ" which does not have the necessary spiritual discernment to make it genuine. The exercises of soul whereby one commits himself to Christ are far deeper than that. Yet the sinner does not thereby pay for his sins, for "Jesus paid it all." But these things are the accompaniments of a genuine experience of grace. Being

saved is difficult before it is easy because of the averseness of unregenerate human nature to spiritual matters. But blessed is the man who in yieldedness to the divine leading experiences these things, for the outcome is rest and peace and joy "unspeakable and full of glory"!

The Lord is found "when thou seekest him with all thine heart" (Deut. 4:29), and this is no cool, casual matter. Evangelistic appeals and procedures should be kept on a solid, thoroughgoing, Bible basis. Let not sinners be deceived into substituting a superficial religious profession for the deep reality of an experience of grace.

Nobody Tried It

PRIOR TO THE Southern Baptist Convention at San Antonio, a few brethren here and there expressed themselves very favorably concerning the Federal Council of Churches or the World Council of Churches, the idea in the Federal Council extended. The Delaware, Ohio, Conference and similar movements came in for favorable comment now and then. There were some indications that these brethren of a more or less "liberal" bent might propose that the Convention officially line up with such movements.

Then came the Convention. President Hamilton's anti-union address was adopted as the official expression of the body. Dr. Fuller's sermon with its emphasis on New Testament truth evoked enthusiastic response, as also the sermon by Dr. Lee, with its similar emphasis. When "liberalism" reared its head, the Convention neatly and promptly cut off that head. The Convention served notice that it proposed to stay on the main track and avoid entangling official interdenominational alliances. Therefore, no brother tried to bring up the proposal to which reference has been made. In this good sense was shown and the discretion which is the better part of valor.

It is devoutly to be hoped that "liberals" will now let this thing rest.

Atwood and Bethlehem Baptist Churches

SUNDAY MORNING, May 24, the editor preached in the Atwood Baptist Church, Atwood. Pastor J. E. Williams was away in a service at Bethlehem, near Paris, another of his churches. We felt that the Lord was in the service as we tried to preach the Word, and the responsive attention of the people was greatly appreciated. Within the last year or so, the Atwood Church has added some Sunday School rooms to its building. Bro. Williams is doing a splendid work there and is much beloved by the people.

Following the morning service Mr. and Mrs. J. C. Garrett, using the pastor's car, which had been left for the purpose, carried us to the Bethlehem Church, where an all-day homecoming program was being observed. We were glad to have Rev. P. O. Davidson to go along with us on the journey. We arrived as the sacred observance of the Lord's Supper was being concluded, followed by adjournment for a substantial and delicious dinner served by the ladies.

In the afternoon, Bro. Davidson preached. Until recently he had been a Presbyterian (U. S. A.) minister, pastor at Greenfield, Tenn. Coming to the Baptist conviction, he resigned at Greenfield, joined the Bellevue Baptist Church, Memphis, Robert G. Lee, pastor, and was ordained a Baptist minister by the Bellevue Church. He has a pleasing and engaging personality, and he preached a good, earnest, sound message on "Regeneration." Following him, the editor preached. The congregation was gracious to both speakers. Pastor Williams is also doing a fine work at Bethlehem and the people warmly love him. Both Atwood and Bethlehem are using the Church Home Plan of subscriptions to BAPTIST AND REFLECTOR.

We enjoyed the day very much, and our thanks are expressed to Pastor Williams and Bro. and Mrs. Garrett and the people in both churches for the courtesies shown us.

Christ, The Light of The World

(continued from page 1)

political structure of the land with the principles of the Gospel of Christ; they must make the rulers of our land understand that Christian principles are the only basis for a lasting peace.

This makes missions in the homeland a present and superlative need. Whatever else we do, the evangelization of our own land and the mobilization of the homeland forces for the world's evangelization must not be overlooked or sidetracked to an unimportant place. The business of launching out now in an all-out crusade for Christ so as to make Him dominant in the life of our land is of vital moment.

For this task of making the Kingdom of God dominant in the world, Christians must have spiritual preparation.

First, the faith of the followers of Christ should be rooted in an experience of grace so that their relation to Christ will be actual and factual.

The fundamental thing in the religious life is a personal knowledge of the Lord Jesus Christ. This knowledge centers in an experience which the individual has when he accepts Christ as Saviour and Lord. The most real thing in a believer's life should be his conversion. The sure anchorage of his faith is the consciousness he has of the indwelling Christ who came into his heart when he believed.

I am thinking now of what a man said to me when I was holding a meeting at Alamo, Crockett County, Tennessee. I had spoken on "How One May Know That He Is a Christian," and had emphasized an experience of grace as one of the principal evidences in a man's life that he was a Christian. I went home that day with a man for dinner who, in our conversation, said, "You were coming right down my lane today. I know the place where I was converted and the time. I gave my heart to Christ in the corner of a crooked rail fence and I drove a pine knot down to mark the spot. That was twenty years ago. That pine knot is there now, but it is no more fixed in the earth and real than the experience I had that day is fixed in my memory and is real in my life. I am tempted very often now, but when I am tempted, if the temptation is strong and hard to resist, I say to the devil, come and go with me. I take him to this fence corner and I show him that pine knot driven in the ground and I say to him, Mr. Devil, right here on a certain morning about ten o'clock in a certain year I gave my heart to Christ and He saved me and you can't get me, and when I look around all I can see of the devil is the dust he is kicking up getting away from that place. That experience has been something to tie to all my Christian life."

Christians need something to tie to. The time may come in this uncertain world when we will have to suffer for our faith as Christians suffered in the early centuries. Will one suffer for Christ when he is not conscious of having had an actual and factual contact with Him as a living, redeeming Person? I seriously doubt that one will suffer for something he does not know that he has.

V.

Second, we must bring our churches under the sovereign rule of Christ so as to realize something of the type and pattern of the New Testament church in doctrine and practice.

Our churches must become religious institutions majoring on preaching and living the Gospel. Nothing is more needed today than Christ-centered, Spirit-filled, mission-motivated churches.

We have in the New Testament a sample of what a New Testament church should be. Peter and John had healed a crippled man in the name of Jesus and for this act had been arrested. The religious authorities in Jerusalem, finding that they were disciples of Christ, charged them under a threat not to preach Christ any more. This was reported to the church and the members immediately went to God in prayer over the matter. They did not ask what they must do about it, they know what to do, but they asked for grace and courage and boldness to keep on doing. The answer to their prayer came in a renewed infilling of the Holy Spirit that did something to them. Their fear was taken away and their fellowship was made a matter of experience. They were welded into

a living organism with Christ as the vitalizing life and the preaching of the Gospel as the one and only task.

In the light of this New Testament revelation it would seem that Christ intended for each church to become in its corporate capacity and life a sample of the Kingdom of God in the community where it is located. Suppose our churches should become Christian cooperatives functioning as the New Testament church functioned under the principles enunciated by Christ and led of the Holy Spirit. Would they not have irresistible Spiritual power?

That is what we must have. Our churches must become more definitely and deliberately, in their organization, thought, services and work, Christian institutions of the New Testament type. They must become unique in being, philosophy and purpose among all the institutions of the world. The church has a gospel, a message of good news of salvation that brings the light of God into the world; that announces a world view, a philosophy of life, a doctrine of man and human destiny; that requires distinctive attitudes, motives, spirit and purpose within us; that establishes the principles of right action that commands the allegiance of men's minds, hearts and wills to the right. They must be true to their purpose and task if they would develop a Christian order in this world.

VI.

Third, in order to bring about the social change which will give to us some semblance to a Christ-like social order, we must have an all-out evangelism.

Here is our first and our supreme task. Prof. Angel of Yale University recently declared, "Our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. This is my considered conviction. You cannot really cure the ills of the social order without also healing the morals and spiritual ailments of the individual."

We have had campaigns for all sorts of things—campaigns for money, campaigns for the budgets, campaigns for enlargement, campaigns for education and training, campaigns for organizations—but we have never had an all-out campaign for winning the lost to Christ, a campaign where the resources and forces of a great denomination were marshalled and mobilized for the one specific task of personally contacting every lost man and woman in the land with the Gospel of Jesus Christ.

As Christians, we believe that the Kingdom of God is the only solution for world problems. We well know that if civilization is saved no half-way measures will suffice, no palliatives will do. Only the Great Physician can heal the hurt of humanity. The teaching of Christ must be threaded into the thought and life of the world so that the social order established will embody the principles of righteousness.

The star of Bethlehem shall not go down in darkness. Nations grown corrupt will fall to pieces, but others strong in righteousness will arise to take their place. Freedom may be wounded grievously in her temples, but her banners torn but flying will at last stream triumphantly over the grave of tyranny. The black night of barbarous ignorance may endanger the world, but Thou eternal Providence will cause the day to dawn when every demon of greed and need shall have been exorcised, when love shall have universal sway and Christ shall be King of kings and Lord of lords.

Do you say I dream when I think of such a kingdom? Then let me dream on, for all the life of conquest is but a projected dream. And as I dream my heart beats big with hope that in the years to be, be they many or be they few, the storm clouds that now overshadow the world and the sin and sorrow and suffering that now overshadow the souls of men will recede and the time will surely come when the human race will be one brotherhood containing neither a millionaire nor a mendicant, neither a master nor a slave.

Our Lord is now rejected,
And by the world disowned.
By the many still neglected,
And by the few enthroned.
But soon he'll come in power;
The day is drawing nigh,
The crowning day is coming,
It's coming by and by.

The Convention's New President

By C. E. BRYANT, JR.

IN THE ELECTION of Pat Morris Neff as its first layman president since 1910, the Southern Baptist Convention named a leader whose life has been dedicated to temperance, Christian education, civic righteousness and world peace.

So devotedly has the 70-year-old white-haired native Texan advocated temperance that he claims never to have tasted alcohol, tobacco, coffee or tea.

He was vice-president of the Anti-Saloon League of America in 1934.

Since 1932, he has been president of Baylor University, the largest Baptist school in the world and the only now-existent institution chartered by the historic Republic of Texas. He is a clear thinker, a leader in church, state and educational affairs and one of the last remaining golden-tongued orators.

William Jennings Bryan once termed him as the South's best bet for the White House,

but Neff chose private life when he stepped from the Texas governor's chair in 1924. He had served two terms.

As president of Baylor, Neff feels he is serving humanity by training the youth of the land and repeatedly has denied interest in high governmental posts. He is proud of "my class," the compulsory chapel to which more than 2,000 Baylor students come each school day.

He has brought the university out of debt, has more than doubled the student body, has increased the university's physical possessions by around \$2,000,000, and built up the largest teaching staff in Baylor's history.

Born on a Central Texas farm, Neff gained his early education by attending school a few months each year "between crops." It was while riding a wagon load of cotton into Waco that he first saw Baylor University. He took the proceeds of that crop and entered Baylor Academy that fall.

In Baylor he was a classmate of United States Senator Tom Connally and a roommate of the late Dr. Samuel Palmer Brooks. Brooks later served as president of the school while Neff, for twenty-five years, was president of its Board of Trustees. Neff succeeded to the university's presidency at Brooks' death.

Entering law practice in Waco, Neff gained membership in the Texas House of Representatives in 1901, and was the youngest speaker of the House in Texas history. He served as a hard-hitting prosecuting attorney of McLennan County from 1906 to 1912, and for the next nine years engaged in general law practice.

Then, in 1921, without fanfare or the backing of a political machine, he launched a successful campaign for governor. He visited every county in the far-expanded state, traveling by horseback, buggy, automobile and airplane, and making his speeches ring with old-fashioned oratory.

As governor, he founded the Texas State Park program, now with several million acres the largest state park system in the nation; created the State Historical Board, caused the state song "Texas Our Texas" to be written, abolished the Board of Pardons, encouraged industry and education, and twelve years in advance set up machinery for the Texas Centennial Celebration of 1936. He served, by appointment from President Coolidge, as a member of the National Board of Mediation in Washington.

As a Baptist layman, Neff has been an active member of the church since boyhood. For many years he was moderator of the Waco Baptist Association, and served as president of the Baptist General Convention of Texas, 1927-29. He was named vice-pres-

ident of the Southern Baptist Convention in 1933, and once asked that his name be withdrawn when nominated for the convention's presidency.

He was married in 1899 to Miss Myrtle Mainer of Lovelady, Texas. They have two children, Mrs. F. L. Wilcox of Waco and Pat Neff, Jr., Assistant Attorney-General of Texas.

Eight Nationalities Demonstrate Christian Americanism

By HELEN LAMBERT, Home Missionary, East St. Louis.

EIGHT nationalities participated in the recent State W. M. U. Convention in Illinois, in a demonstration of Christian Americanism. A group of twenty-four products of Home Mission work were representatives of these nationalities: Hungarian, Bulgarian, Macedonian, Slav, Czech, Armenian, Mexican and American.

As our pianist played "The Light of the World Is Jesus," the men, women and children marched to the platform and stood by the American and Christian flags. Each person carried a poster telling where he was saved. The posters were white, lettered in blue, and the word "saved" was in red. Some were saved at preaching service; some at Sunday school; some at Vacation Bible School; a few at prayer meeting, and several in their home. Boys and girls of the group carried posters with John 3:16, Ps. 43:3, Matt. 28:19, 20, and Deut. 10:19 lettered on them.

Then a Mexican boy came out with the poster, "We are All Americans. We Love America," and the group sang, "America." An Armenian boy came to the platform next with the poster, "We are Christians. We Love Christ." And they sang, "Every Day With Jesus Is Sweeter Than the Day Before."

An Armenian girl thanked the people present for their part in giving the Gospel to the many nationalities in Granite City. At the close of the demonstration a girl whose mother is Czech and father is Mexican, joined the group with a large red, white and blue "V." She voiced the desire of the different nationalities who attend the Mission, to help give the Light and the Truth to others and then quoted I Cor. 15:57—"Thanks be to God which giveth us the victory through our Lord Jesus Christ." The group left the platform as the pianist played "Onward Christian Soldiers."

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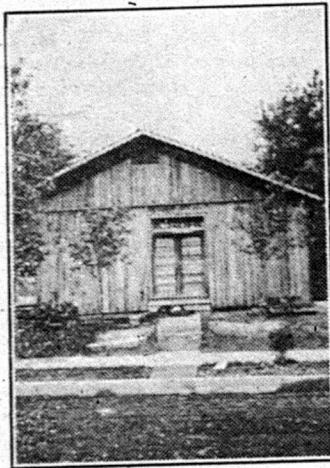
History of Fifth Avenue Baptist Church, Knoxville, Tenn.

By J. ROSS HODGES, Clerk

(Prepared in connection with the Twenty-fifth Anniversary of the church the week of June 8.)

SOME BEGINNINGS

THE SUNDAY SCHOOL had its beginning in September, 1916, in a room over a grocery store at Washington Avenue and Chestnut Street. Later, it moved down on Fifth Avenue and built a "boarded up tabernacle."



Original Fifth Avenue Church

mittee. T. L. Paschall, the other living member of this original group, is a member of another church in the city.

The church was organized on Sunday afternoon, June 10, 1917. Dr. Lloyd T. Wilson preached the sermon, using as his topic "The Functions of a Church." J. L. Dance gave the charge to the church. "How Firm a Foundation" is the only hymn recorded. Of the 41 charter members, about half of them still hold membership in the church. The first member received into the new church as a candidate for baptism was Glenn White, who is now serving as Assistant Sunday School Secretary.

The first revival meeting was held in June after the organization (1917), the preaching being done by John M. Anderson, Morristown.

Other than the naming of a Finance Committee, the first reference to finances in the records is, "The Finance Committee was directed to canvass the members and receive subscriptions and pledges for church expense." Later the records contain this statement: "The method of financing this church shall be by tithes and offerings." For twenty-five years the church has conducted an Annual Every Member Canvass. Never has it resorted to "financial drives," "pressure methods," "unique schemes," etc., to raise money.

The church moved out of "The Tabernacle" into the present auditorium in the Spring of 1922. The educational unit of the



Fifth Avenue Baptist Church, Knoxville, Tennessee.

church was begun in 1937 and the last unit completed last year. The church now has a building modern and complete throughout, consisting of an auditorium seating approximately 650, 12 department assembly rooms, 102 separate class rooms, kitchen and social rooms—a plant worth \$180,000.

The church purchased a parsonage in 1919 and then in 1938 exchanged this original home for a more modern home for the pastor.

FINANCES

The church has been "self-supporting" since its beginning. In 1923 the church secured a loan from the Home Mission Board of \$37,500 and a gift of \$5,000. We are grateful for this assistance when we were getting started. While through these twenty-five years we have been trying to complete our building, we have not neglected the spread of the Gospel through missionary gifts. The church pledged and paid \$9,000 to the Seventy-five Million Campaign; on "Baptist Honor Day" the church raised \$1,000 to help save our Home Mission Board; we have also remembered Carson-Newman College and Harrison Chilhowee Academy with special offerings through the years. While going forward with our building and expansion program in recent years not only have we refused to lower our Co-operative gifts; but since 1934 the gifts through the Co-operative Program have been increased a little each year. Last year a three-manual pip organ was installed and paid for when the installation was completed. During these twenty-five years, the church's total contributions have amounted to more than \$485,000, of which amount a sum in excess of \$80,000 has gone to missions, education and benevolences. The church still owes \$35,000 on the building; but in April of this year 37 per cent of the total moneys paid out went to missions, education and benevolences; for March, 45 per cent, and for February, 45 per cent.

PASTORS

Following the organization of the church in June, 1917, J. L. Dance came to be the first pastor in October of the same year. For twenty and a half years he led wisely, built slowly and steadily. When he passed away in May, 1938, there was possibility not another single individual in the city where he spent 35 years of his life as pastor of two churches, who could claim as many warm personal friends as he. So long as the Fifth Avenue Baptist Church stands, it will be a memorial to the untiring and unselfish labors of this fearless prophet of God. Though because of failing health, his active ministry was practically ended in March, 1933, the church retained him as pastor until his death in May, 1938. Frank W. Wood was then graduating from the Louisville Seminary and he was called to become Associate Pastor. Upon the death of Dr. Dance, Mr. Wood became Pastor.

MEMBERSHIP

During the twenty-five years, approximately 2,400 plus members have been received into the membership of the church, of whom about one-half (1,164) have come upon profession of faith and by baptism. The present membership is 1,665, of whom about 1,325 are resident. The church carries on its ministry with two full-time workers, Pastor and Educational Director (the latter office is being filled temporarily by a student from the Seminary), and part-time Director of Music and Organist and Secretary.

A Digest of Religious Thought

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

Failure To Live Our Belief Cause of World Chaos

Fort Wayne News-Sentinel

If we are honest with ourselves, we must acknowledge that this hour of trouble and turmoil so terribly afflicting the human race—so pregnant with peril and panic for Western Civilization—is the climactic consequences of a period which marked the very apex of material prosperity and the material organization of Western culture. But we must also acknowledge that in that same period, the sense of spiritual reality and of spiritual community had reached its lowest ebb. The new intellectual movements and interests which the Nineteenth Century undertook to establish as substitutes for the traditional religious orthodoxy of earlier eras had failed either to satisfy men's minds or to soothe their souls. In Europe, there had been a wave of "laicism" and anti-clericalism; and in the West, while there had been relatively little actual persecution, there had been, nevertheless, a heavy loss of spiritual vitality—with the result that the religious tradition in which the American Republic was cradled had been greatly narrowed and impoverished. The great precepts of the Christian past had become faded, vague, remote, lacking in vital significance—scarcely more than what Christopher Dawson has called "pious phrases or antiquated metaphors."

(This editorial from a secular editor strikes at the heart of the cause for present day chaos and turmoil. A Christian civilization, that is Christian in creed and in name, but not in practice. "Be ye doers of the word and not hearers only. Faith without works is dead." James.—C.W.P.)

Sunday Work and National Defense

The Christian Advocate

From a wide variety of sources comes word that work in the defense industries is seriously disrupting the services of many churches. Church-school teachers and other officers of the churches have been impounded by the factories to keep the machines turning on the Sabbath Day. Local defense organizations, in their zeal to enlist women for various services, are draining off the energies of church women. Let there be no misunderstanding. We are fully aware of the serious peril that confronts the nation. But we are also convinced that one of the first things we must do is to preserve the thing we say we are fighting to save. If we are fighting to save the right to worship, then worship itself must not be destroyed by the effort that is being made to make tools to save it. Until the American people have given up their five-and-a-half day week there is no reason for seizing the Seventh Day and making it a day of labor. Until the forty-hour week has been discarded, we have no justification whatever for turning God's day into a working day. Let organized labor beware! To break down the arguments for "one day's rest in seven" is to inflict a hardship upon the worker that we will be fifty years in lifting. We may be a bit old-fashioned, but we believe that God is still a bit jealous of the Sabbath Day. The nation that claims his support in its struggle cannot offend him by appropriating his day for either profits or overtime. Even the United States, at war with aggressors, cannot afford to undermine God's confidence or alienate his approval.

(Here is food for thought. Until we are willing to work six days instead of five, there is little argument for appropriating the Sabbath.—C.W.P.)

Looking Beyond The War

Edward A. McDowell
The Baptist Student

To this generation of youth will be given a task greater in magnitude than has fallen to any other generation. The crisis that confronts the world is greater than any previous crisis in history. The young men and women of today are better informed and more conscious of their power than the youth of other generations. When the boys and girls who are now in college have graduated and are assuming places of leadership and responsibility in society, grave problems and momentous issues will face the world. What will they have to say concerning the kind of world they and their children must live in? What responsibility will they assume for the course of history for the next hundred years? Woe to this generation of college students if it smugly and indifferently detaches itself from the present misery of the world and blindly refuses to identify itself with the travail of our time! Thrice woe to the world of the future if this be the attitude of her youth.

Present-day college students should reckon with the possibility that they will find themselves not many years after graduation in the midst of a postwar depression. They should be preparing themselves now spiritually, intellectually, and practically for the exigencies of unemployment. If so, you will meet the crisis in a manner that will both save you and make you one of those who will help save the nation. Now this means that you might be compelled to work with your hands in the fields, in a factory, in a store, even though you hold an A.B. degree. War always does something terrible to the spiritual life of the world. There is no question but that the spiritual sickness that afflicts the world will come to us. The best protection against disease is not medicine, but a healthy body. The best protection against soul sickness in the world in which you who are a college student will have to live tomorrow is a robust soul. And just as the unembittered workers will help rebuild the economic order, so the men and women of healthy souls will be those who will help build a new spiritual order in the world after this war.

(Although the world that our generation will hand over to the next will be one of wreckage and ruin, let us hope that among those ruins will be the carcasses of the false ideologies that have been responsible for the devastation of the world, and that out of those ruins will arise a wiser, disillusioned generation.—C.W.P.)

Conscientious Objectors

Southern Baptist Home Missions

The *Religious Telescope* tells us that more than 50 per cent of the total number of conscientious objectors certified by Selective Service authorities belong to the Mennonite, Quaker and Brethren denominations. Up to date 3,286 have been listed as conscientious objectors. Jehovah's Witnesses claim 204. Among the major denominations the Methodists far surpass others with a list of 246. The Baptists are not listed. We respect and recognize the conscientious convictions of every individual, but we rejoice that there are millions of men who are willing to fight in the defense of their country. Let us give to these men the Gospel through the chaplains that they may not bear the sword in vain.

(It is a matter of pardonable pride that our Baptist young men, called to military service, recognize the duties which they owe to both God and country; and find no necessary conflict between the cross of Christ and stars and stripes.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR JUNE 14, 1942

Sunday: The Risen Christ and His Disciples

LESSON TEXT: Luke 24:1-48.

PRINTED TEXT: Luke 24:33-48.

GOLDEN TEXT: "And ye are witnesses of these things." Luke 24:48.

Our Lord spent part of three days, that is, all of Saturday and parts of each Friday and Sunday, in the grave. Efforts to show that this time amounted to seventy-two hours are unconvincing and have been set aside as such by those who are best qualified to give an authoritative statement. He arose from the grave upon the first day of the week which is our Sunday. The total number of appearances, all to His disciples, during the forty days between His resurrection and His ascension, amounts to ten; three of which are found in this lesson. If Jesus arose from the dead on Sunday, April 8, A. D. 30, as some suppose; we are able to locate ourselves in point of time.

The lesson closes with the words of the Golden Text. They are the words of Jesus. "Ye are witnesses," He told them. "Ye shall be witnesses," He said as recorded in another place (Acts 1:8). A witness is one who has an experience and then recounts it. The two elements must be present always to make such a person valuable and effective. If he appears in the courtroom, it must first be established that he saw something relevant to the case being tried and if so then he must tell what he knows. And so it is with Christian witnessing. Followers of the Lord Jesus must first have had an experience with Him and then they must tell to those about what that experience has been. Herein lies both the simplicity and at the same time the profundity of the disciple of Christ as a good and effective witness. Have you had an experience with Him? Have you told that experience to others? The experiences should have no limits as to number. Nor should the consequent recounts be limited, either. Let us have a new experience in order that we may have a new testimony. But the word for witness is a significant word, as it appears in the Greek text. It is the one from which our word, martyr, is derived. History shows that these early Christian witnesses in their zeal and fidelity truly became martyrs.

I. THE RISEN CHRIST QUIETS FEARS.

"Peace be unto you." What a benediction! It is an oriental salutation, but when Jesus speaks the words, as on an occasion such as this one is, it has deep meaning and lasting comfort. When we recall all that the disciples had passed through during the hours immediately preceding we can begin to appreciate what the benediction must have brought to their jaded spirits and to their wounded hearts. Not long before they had seen their Master shamefully treated, mockingly tried and brutally put to death. All of it was enough to create within them a hunted feeling and to intensify their sense of loss of their beloved Leader whom they had supposed to be put out of their lives for sure and for good. The good news of His resurrection had not had time, likely, to penetrate their befuddled minds nor to alleviate their suffering hearts. It is in this atmosphere and environment that Jesus appears and speaks.

In a similar atmosphere and environment Jesus would speak to us today. Does He not know of our distress and bewilderment? Is He not acquainted, too, with our griefs? The Prophet of the long ago so described Him (Isa. 53:4). Can our perplexities and uncertainties have no effect upon His loving heart? All we, too, have to do is to be conscious of His presence.

II. THE RISEN CHRIST DISPELS DOUBTS.

"It is I myself: handle me, and see." What tender frankness! They could not believe their very eyes. It was too good to be true. They thought they saw a spirit. Perhaps they felt themselves victims of terrifying hallucinations. It may be that they even thought their minds were disintegrating under the terrible strains of the recent hours. In any case Jesus clears it all up with His tender insight and dealing with them. He quiets their fears and then dispels their doubts. He is still the loving and great Physician who knows how to deal with His distressed creatures. "Like as a father pitith his children, so the Lord pitith them that fear him" (Ps. 103:13).

This is the way Jesus deals with His own at present, if we will let Him. When we bring our doubts to Him we never carry them away with us again. When we come to Him like children to an earthly parent that understands and is sympathetic we leave His presence without our burdens and with new strength. But we must go to Him with all of our doubts and fears, just as we must go to the physician with our physical ills. Many of us hide them or try to suppress them instead of carrying them to the right One. "Take your burden to the Lord, and leave it there," runs part of the old song.

III. THE RISEN CHRIST INTERPRETS SCRIPTURES.

"Then opened he their understanding, that they might understand the scriptures." Oh, that He would do that for us today! Think of it! Jesus turned to, or quoted from, the Scriptures and then step by step and bit by bit He revealed to them how He was Himself the fulfillment of those same Scriptures. The glory of Heaven itself must have been felt on this occasion. Who among us would not have longed to be present when the Lord opened both the Scriptures and at the same time the understandings of His hearers in such a manner that they saw how He was the complete fulfillment of all that had been written "in the law of Moses, and in the prophets, and in the psalms?"

But this is the privilege of every child of His today, is it not? To be sure, far too few of us exercise this high and holy privilege. But it is ours, just the same. Let us go to the Bible with an open and teachable mind. Let us go to it with utter humility and with a deep desire to know the truth. Let us go to it with an attitude of prayer in our hearts, and asking the Holy Spirit for guidance, and we shall never go away mindless or cold-hearted.

IV. THE RISEN CHRIST COMMISSIONS FOLLOWERS.

"That repentance and remission of sins should be preached in his name among all nations." Hear and heed the command of the Saviour! There it is, warm and pulsating from the very heart that was broken in our behalf, the commission given to each and every follower of Jesus. Repentance upon the part of men and the atonement upon the part of Jesus, these constitute the inner essence of the preaching and teaching and ministering that His disciples were and are to do in His behalf. It was clear and definite and positive.

Jesus commissions each one who names His name today. There can be no evasion upon our part. He said then, and He says now, "among all nations." He intends always, surely, that the Gospel is to be world-wide in presentation. To each believing and trusting child He has that commission has been given. We must go ourselves or help send some one in our place. This is inescapable.

Consolation Corner

By J. LUTHER MCALILEY

ARE YOU EVER lonely? Are you a genuine Christian. . . . one who has really and truly been made a new creature in Christ?

If you can answer: "No" to the first question, and truly answer: "Yes" to the second question, you can joyfully sing:

"I'm living on a mountain underneath a cloudless sky; I'm drinking at a fountain that never shall run dry; I'm feasting on the manna from a bountiful supply; I'm dwelling in Beulah Land."

Didn't Jesus say that would be the result of feeding on the bread He would give, and of drinking the water that He offered?

Didn't Jesus say that His meat and His drink was to do the will of His Father?

Dr. Peale of New York City said in a broadcast recently: "No genuine Christian is ever lonely." His faith in God and his daily efforts to learn and to do the teachings of Jesus Christ, his Lord constitute a little universe of which God is the center and God's child is the rotating body. God and the Lord Jesus Christ is at the center of the genuine Christian's life. All his thoughts, actions, plans and meditations revolve about God as the central force and power. As the power increases through knowledge and growth, the genuine Christian's orbit becomes larger and larger, but always rotating around the eternal personality of God.

Loneliness is impossible in any life like that, for the genuine Christian is always conscious of God's personal presence, and no one can be lonely with God personally present in consciousness.

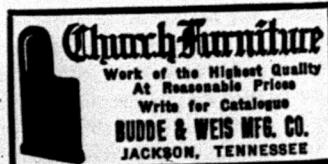
The lonely person, whether saint or sinner has placed himself into the center of his little universe. Every thing else must go around him. Things just don't go. They fly off into oblivion for the lack of central power. Who wouldn't be lonely in a setup like that?

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BAPTIST AND REFLECTOR

THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY
149 Sixth Avenue, N. Nashville, Tennessee

Dear Boys and Girls:

Last week Juanita Tabor visited me in the office. I was so glad to meet her and her friend, Rose Judd. I hope they shall come again.

Here's another poem page for our "poem lovers." Be sure to read our page next week.

Your friend,

Aunt Polly

LIMITATIONS

We only see a little of the ocean,
A few miles distance from the rocky shore;
But, oh! out there beyond—beyond the eye's horizon
There's more—there's more!

We only see a little of God's loving,
A few rich treasures from His mighty store,
But, oh! out there beyond—beyond the life's horizon
There's more—there's more!

—*Baptist Observer.*

GOING HOME

MILLARD A. JENKINS

(... at home with the Lord.—2 Cor. 5:6 R.V.)

Going home!
Shadows fading into light!
Gone is the night!
Behold the breaking of the day!
It is not death,
The passing of this mortal breath;
It is only going away.

Going home!
The journey is not long:
It is to sleep,
To wake to join the throng
Where eyes no more shall weep.
'Tis not afar to roam;
It is just going home.

Abilene, Tex.

—*Word & Way.*

AT JESUS' FEET

Love for the Saviour makes me just persist
In working for Him; how it fills my heart
He knows;—and yet, could I perchance have
missed
The one thing that is needful, "that good part?"
Am I so much concerned trying to live
For Him that I lose sight of Calvary?
Have I so toiled at something I might give
That I forget He gave Himself to me?

I want to sit with Him as Mary did
And at His feet to listen and adore,
Until in Him I'm near being hid
And through me He is working more and more;
Dismissing what I've done or sacrificed,
I'd like to say, "To me to live is 'CHRIST!'"

Lexington, Ky.

—*Lucille Wharton,
Western Recorder.*

"HAVE FAITH IN GOD"

Doubt sees the obstacles—
Faith sees the way!
Doubt sees the darkest night—
Faith sees the day!
Doubt dreads to take a step—
Faith soars on high,
Doubt questions—"Who believes?"
Faith answers—"I!"

—*F.M.N., Baptist Observer.*

SHADOWS

LOUIS M. WATERMAN

Till day shall break and shadows flee away
Do thou on mountains high of Bether me,"
Sings Solomon; meanwhile, with what dismay
Sin's shadows on each human life we see!

Dare master artist of the earth and sky
Ignore the shadows on the smallest lives?
Twould cause His own perfection crash thereby
And wreck the masterpiece for which He strives.

Bartimaeus, but beggar on the canvas vast,
Cries out to Him who would not say him nay;
The Master, deplored blackness blindness cast,
With brush divine the shadow sweeps away.

The ruler does God's Word in reverence hold;
But Jesus gravely his attention brings
To shadows dark, his fetters forged of gold;
The ruler mourns, but still to shadow clings.

The Magdalene, how deep in demon shade!
She tells in tears her tale of desperate plight
To Him who gave up glory for her aid—
He changed her gloom into immortal light.

How dark the shadow on Bethany forlorn!
The Master left their brother to his doom—
But how He turns their midnight into morn
When now He comes to call him from tomb!

Upon the cross sin's shadows all condense
To ebony of stark and starless night;
'Twas Christ who there absorbs them all, and
hence
No shadow looms He cannot change to light.

—*Baptist Standard.*

HANDCLASP

Upon the cross my Savior hung,
And just before He died,
He took the hand of God in His,
And clasped it into mine.

As He turned His face to God,
With pain and glory filled,
The price of peace was paid full well,
Until His life was still.

Forget not then, the price of peace,
The handclasp of goodwill,
That reached across the realm of time
To save men's souls from hell.

He who stops with upturned face,
And humbles himself in prayer,
Is he who grasped the Savior's Hand,
That held the Cross He bare.

—*Bessie Irene McGill,
Baptist Courier.*

THE NAME SUPREME

I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know of a Name, a Name, a Name,
That can set those lands on fire.

I know a soul that is steeped in sin
That no man's are can cure;
But I know a Name, a Name, a Name,
That can make that soul all pure.

I know a life is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name,
That can bring that soul new birth.

So listen, my heart, an angel speaks
To save thy life from dross,
Christ Jesus is the Name, the Name—
He saves by way of the cross.

—*Baptist Observer.*

WHAT A BOOK CAN DO

This is what a book can do:
Take you where the skies are blue,
Take you where the laughter's ringing,
And the eyes with love aglow,
Take you out of care and trouble
And the griefs which seem to double,
Take you far from wintry weather
And the fields of drifted snow.

This is what a book can do:
Build and strengthen you anew,
Give you fortitude and courage
When above a storm appears;
It can fashion and re-make you
So that fate can never break you
It can comfort and console you
When your eyes are wet with tears.

—*Baptist Observer.*

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NORTH WESTERN REGION

1st Column: GOALS from October 1, 1941 to October 1, 1942.
2nd Column: ATTAINED from October 1, 1941 to April 1, 1942.

Associations	New	Standard	New	Standard	Awards	New	Story
	Unions	Unions	Training	Training	Hours	Hours	
Beulah	5	2	5	1	1	450	184
Carroll-Benton	7	3	3	0	1	100	0
Crockett	2	0	3	0	1	100	0
Dyer	8	4	1	0	2	200	20
Gibson	10	0	5	0	1	200	26
Southwestern District	3	1	0	0	1	25	0
Weakley	5	0	2	0	2	85	30
Western District	3	0	3	0	2	250	6

CENTRAL REGION

Bledsoe	5	0	6	5	0	300	34
Cumberland	5	0	3	0	1	200	19
Judson	2	0	1	0	0	50	0
Nashville	25	18	75	18	2	2500	1522
Robertson	5	1	5	4	2	350	37
Stewart	3	0	2	0	2	250	0

SOUTH WESTERN REGION

Beech River	5	1	2	0	1	250	14
Big Hatchie	5	0	3	0	2	150	206
Fayette	3	0	1	0	1	150	0
Hardenman	3	0	2	0	1	200	127
McNairy	5	0	2	0	1	500	42
Madison	30	0	7	5	5	2000	98
Shelby	15	11	30	9	2	2500	1024

NORTH CENTRAL REGION

Concord	4	1	3	0	1	350	56
Enon	1	0	0	0	0	10	0
New Salem	5	2	3	0	1	75	11
Riverside	5	0	3	0	2	150	57
Salem	5	1	2	1	1	125	27
Stockton Valley	1	2	0	0	0	200	0
Stone	4	7	6	0	2	150	63
Union	4	2	2	0	1	100	18
Wilson	5	7	6*	0	1	300	156
Wiseman	1	0	0	0	0	25	0

EASTERN REGION

Big Emory	8	3	15	7	2	850	151
Campbell	15	6	5	0	3	250	0
Chilhowee	15	1	5	3	0	2000	337
Clinton	10	5	3	1	2	500	109
Cumberland Gap	10	1	3	0	2	100	0
Knox County	25	11	15	11	5	1	5000
Midland	4	4	1	3	1	150	44
New River	2	0	2	0	1	80	65
Northern	2	0	2	0	1	25	0
Providence	8	8	6	0	2	200	110
Sevier	5	3	3	0	1	250	105
West Union	10	1	5	0	3	800	0

NORTH EASTERN REGION

East Tennessee	5	0	5	2	2	275	130
Grainger	6	2	7	0	1	350	0
Holston	10	9	10	7	4	1000	315
Holston Valley	2	1	4	2	0	200	98
Jefferson	5	0	15	15	1	600	90
Mulberry Gap	5	1	1	0	1	200	1
Nolachucky	10	6	20	11	3	850	94
Watauga	19	4	10	5	3	900	573

SOUTH CENTRAL REGION

Duck River	8	2	6	2	3	300	55
Giles	4	4	3	0	2	100	289
Indian Creek	2	1	1	0	1	100	5
Lawrence	4	0	1	1	0	50	0
Maury	10	0	4	0	0	200	23
William Carey	5	0	3	0	1	100	0

SOUTH EASTERN REGION

Hiawassee	3	0	1	0	1	75	0
McMinn	10	6	5	0	3	600	168
Ocoee	25	37	50	24	3	3500	1558
Polk	15	0	2	1	6	300	11
Sequatchie Valley	5	1	2	0	1	100	10
Tennessee Valley	10	3	2	1	2	250	0
Sweatwater	5	4	2	0	2	250	3

Summer Workers

Summer workers will be available this summer for the following weeks: July 5, 12, 19 and 26, August 2 and 9. They will be available to each association for two weeks. Make your reservations direct to State Training Union Headquarters for one of the workers. Last summer we had twenty workers. This summer we have only 8 so make your reservation immediately if you hope to get a worker. We will be greatly han-

capped in sending special workers on account of the limited number. The workers who will be working in our department this summer are:

Mr. Ed Oldham
Miss Martine Chaffin
Miss Lela Maud Rice
Miss Mattie Lou Wright
Miss Rebecca Sifffer
Miss Virginia Bryan
Mr. Gene Pierce
Miss Elizabeth Jones



DOYLE BAIRD

In last Sunday's paper the following announcement was made which is of interest to our entire state.

GRIFFITH-BAIRD

"Mr. and Mrs. Paul Griffith of Dallas, Texas, announce the engagement of his sister, Rose Lee, to Mr. Doyle J. Baird of Nashville, son of Mr. and Mrs. Oscar Russell Baird of Jellico, Tennessee. The wedding will take place June 26th."

Mr. Baird is our State Training Union President and serves as B.S.U. secretary on the campuses of the Nashville schools. We wish for this happy couple—"Many Happy Returns of the Day."

B. S. U.'ers Go to Ridgecrest

The B. S. U. members from all over the South will go to Ridgecrest June 10th. An excellent program has been arranged under the direction of Dr. Frank H. Leavell for the 2,000 students who convene from all over the South. Tennessee will have her full quota to attend this meeting.



at Oak Ridge Military Institute, Oak Ridge, N. C., is under the direction and supervision of the War Department. The military school is productive of the best type of scholarship, and the formation of good mental habits. The four year junior college offers work corresponding to that done in the last two years of high school and the freshman and sophomore classes of the standard four year colleges. Also, two year Commercial Course. Fully accredited. Small classes. Individual attention to each student. Write for View Book and Catalog. OAK RIDGE MILITARY INSTITUTE, OAK RIDGE, N. C.



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SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
 JESSE DANIEL MADGE McDONALD IRA C. COLE
 Superintendent Office Secretary Convention President
 Convention Date, Sept. 29-30, Oct. 1, First Baptist Church, Nashville, Tenn.

Nashville Association Is Going Strong on V. B. S.

We liked the one-day associational Vacation Bible School Conference held at Nashville Monday, May 25. The attendance was splendid—with 26 churches represented by 124 people, and two visitors. There was a general conference both morning and afternoon; also five group conferences. The scheduled textbooks were used in the conferences, and demonstrations were given on how to keep the records and use the department envelopes of illustrated booklets. Several pastors were present and deeply interested.

Mr. J. N. Barnett, associational superintendent of the Nashville Association, spoke enthusiastically of the 40 Vacation Bible schools held in the association in 1941—31 schools in the 42 churches, 4 mission schools, and 5 Negro schools. Dr. John D. Freeman, the executive secretary of the Tennessee State Baptist Convention, spoke of the many values that had come from the nearly one thousand schools held in the state last year, and of his desire to support the state Sunday school secretary, Mr. Jesse Daniel, in this important Biblical teaching activity.

The conference was promoted and conducted by Rev. Sibley C. Burnett, associational Vacation Bible School superintendent (also associate secretary of the Vacation Bible School Department of the Sunday School Board). Much of the success of the conference was due to his enthusiastic leadership. He made a great appeal for the churches to do their best this summer for the boys and girls. He called attention to some striking statements in a recent bulletin sent out by the National Recreation Association under the title, "A Timely Warning to America—Juvenile Delinquency Up 50 Per Cent in Britain."

Since the beginning of the present war, "Great Britain's juvenile crime has increased 50 per cent, and even the reform schools have overflowed." Having ascertained the causes for this increase, England has warned America: (1) not to close the public schools, not to call teachers into war service, and to increase rather than decrease expenditures; (2) not to close any clubs or recreation centers for boys and girls, but to increase activities for playgrounds and clubs; and (3) not to break up families by taking fathers for war service, and mothers for war industries.

In spite of all the extra duties and strains caused by the war, we must do more rather than less for the children and boys and girls. The churches, as well as the public schools and the recreational agencies, must increase rather than diminish their programs of activity. We should have more rather than fewer Vacation Bible schools this year.

All at the conference gave hearty assent to what Mr. Burnett said. There was a feeling that the Nashville association should not only try to have a Vacation Bible school in every church, but also conduct from ten to twenty mission schools, and help as many Negro churches as possible to have schools.—HOMER L. GRICE, Reporter.

Adults at Ridgecrest

Of course, nearly everyone who goes to Ridgecrest will be an adult, but those who work with Adults who may go to the Sunday School Conference will be interested to know something of the

program. When you reach Ridgecrest July 11 or 12 and register at Pritchell Hall, a beautiful program booklet carrying all programs of the several divisions of the Conference will be given to the registrant. In this booklet will be found the complete program for the Adult division. The daily themes begin Monday with "Fundamentals of Adulthood"; Tuesday: "The Fundamental Purpose of the Sunday School for Adults"; Wednesday: "Implementing Sunday School Fundamentals for Adults"; Thursday: "Training in Sunday School Fundamentals for Adults"; concluding Friday with "The Fundamental Place of Adults in the World Today." It is regretted lack of space forbids mentioning the strong personnel.

Wednesday evening at the general conference period the Adult division is to present a significant demonstration on the engaging subject: "Adult Promotion." Since our program is not competitive, we are urging pastors, general superintendents, department superintendents, and other department and class officers and teachers to be with us. The program, speakers, and leaders will face the "NOW" and the future for men and women in the world and the Kingdom today.

Paying Dividends

This Summer in one of the undeveloped Baptist fields of the state a young woman is serving the State Board as a missionary. She is reaching many boys and girls through Vacation Bible Schools who have seldom, if ever, had the privilege of being taught the Word of God. She is helping Sunday School teachers and officers through study courses. She is opening the eyes of their parents to the need of a more suitable program of work by their churches, and thus prepares the way for their coming into our Co-operative Program fellowship.

This young lady was given her first taste of Christian work and had some of her first thorough Bible study during a Vacation Bible School some few years ago. Largely as a result of such a school, she was won to Christ and persuaded to unite with a Baptist church. Growing out of her experiences in these schools and her contact with state missionaries, she decided to go to college and give her life to the Lord Jesus for definite Christian service.

Who knows what riches are bound up in a girl like she was when she attended her first vacation school? And she is only one of hundreds of young people who have been won to Christ, given a vision of Christian service and started on their way to becoming great church men and women. Who knows how many more there are like them in the state, waiting for someone to come and give them a chance to know? In one association alone, there are ten thousand in the homes of the Baptist parents! Yet most of them have hardly heard of a V. B. S.!

I am proud of the record Tennessee has made in this line of endeavor. I am delighted that our state has set the pace for the entire Southland and shown to our people the values to be had from this type of work. I join Mr. Jesse Daniel in his desire to see the day come when every boy and girl in the state may have the privilege every year of attending a two-weeks school of the kind, and earnestly appeal to pastors and Sunday school superintendents to join him in a great movement to this worthy goal.—JOHN D. FREEMAN, Executive Secretary.

Churches Planning V. B. S. in 1942

WATAUGA ASSOCIATION

V. B. S. Leader—James M. Gregg	Principal
Church—Date	
Bethel—	July 6-16..... Gertrude Hale
Butler—	June 6-12..... James M. Gregg
Caldwell Springs—	

Cedar Grove—

Cobbs Creek*— May 4-9..... James M. Gregg

Doe River— July 16-18.....

Dungan Chapel— June 29—..... Gertrude Hale

Elizabethhton, Calvary— June 14-26.....

Elizabethhton, Eastside—

Elizabethhton, First— June 1-12..... V. Floyd Starke

Elizabethhton, Grace-Tabernacle— June 1-12..... M. K. Cobble

Elizabethhton, Immanuel— May 25-June 5..... Mrs. Quinton

Elizabethhton, Southside— June 1-12..... J. E. Ledbetter

Elk River— June 1-12..... Gertrude Hale

Evergreen— Aug. 16-22..... Gertrude Hale

Fairview— June 14-20.....

Hampton— June 6..... Mrs. Vada Potter

Little Doe— _____ Mrs. W. W. Lyons

Nelson's Chapel— Aug. 3..... Gertrude Hale

Pinecrest— July 27..... Gertrude Hale

Pine Grove— June 21-July 5..... Gertrude Hale

Pleasant Grove— June 1-12.....

Pleasant Hill*— May 4-9..... Gertrude Hale

Poplar Grove—

Rittertown— June 1.....

Roan Mountain— May 25-June 5..... Martha Allen

Shady Valley— May 25..... Gertrude Hale

Siam— June 1-12..... H. C. Hopkins

Sinking Creek— June 1.....

Sink Valley*— April 20-26..... Gertrude Hale

Union—

Watauga Valley— May 25.....

Zion—

*—School has already been held.

MISSION SCHOOLS

Elk Mills Baptist Mission— June 15-19..... James M. Gregg

NEGRO SCHOOLS

Phillipi— (Conducted by Elizabethton, 1st)

Providence, S. Watauga— (Conducted by Elizabethton, 1st)

Shell Creek— (Conducted by Roan Mountain)

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson

President

MISS MARGARET BRUCE, Nashville

Young People's Secretary

MISS MARY NORTHINGTON, Nashville

Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville

Office Secretary

W. M. U. Convention

Reported by MRS. C. D. CREASMAN

FRIDAY MORNING

The Tennessee delegates were in their seats Friday morning at 9:30, ready to join in singing the opening song, "How Firm a Foundation."

The Worship Service was conducted according to the plan of all the sessions of the convention, with the prayer led by Miss Pearl Johnson, missionary in South China. After the reading of the Minutes, reports were brought from the Advisory Board of Baptist Bible Institute and Southwestern Training School. Dr. W. W. Hamilton spoke to the report on the Baptist Bible Institute, bringing encouraging news of the decrease of the debt on this institution. He introduced Miss Edith Carden of Texas, who has just finished her first year as a student at B. B. I. She gave a beautiful testimony of the influence of the school in the spiritual development of the students and in its missionary service in Southern Louisiana. Miss Kittie Comsted of Norway, also a student at B. B. I., expressed her joy not only in her American citizenship, but in her Christian life and in the privilege of study at B. B. I. She is a nurse, and told of the opportunities of witnessing for Christ to the sick, saying, "It is easier to look up, when you are lying flat on your back."

Mrs. B. A. Copass, President of the Advisory Board of South Western Training School, presented Mrs. W. A. Johnson, Dean of Women, who gave the report of this Institution. She gave a graphic description of the widespread service of graduates of Southwestern Training School, reading a long list of names of those who have gone to carry the light of the gospel to foreign lands. She closed the report with an expressive contrast between training for service of our country and training for service of Christ, saying, "Uncle Sam says ships, planes, bombs" Jesus says, "Make disciples, baptize, teach."

Mrs. M. A. B. Fuller, National Negro leader, living in Texas, brought an informing and inspiring address on Interracial Cooperation. She spoke of various plans used in different places in the South to promote interracial cooperation, expressing appreciation for the Golden Jubilee gift for Negro Work, and for the help given by Southern Baptist women to help the Negroes with their work. She spoke of ways to encourage the Negro women with their work, saying, among other things, "Invite the Negroes to your meeting and go to visit theirs. Conduct Vacation Bible Schools in their churches." She made a plea for civic as well as spiritual help. She said, "We thank you for what you have done and for what you are going to do for us." She spoke patriotically of the Negroes' loyalty to our nation, saying they are ready to help win the war. She said, "We are liberty-loving people. We had rather die on our feet than to live on our knees as the dictators would have us do."

Miss Mather introduced Mrs. Shad Medling as the author of the new Stewardship book for the young people, "The Steward Family."

Plans for the 1942 Week of Prayer for Foreign Missions were brought by Mrs. H. B. Wilhoite of Oklahoma. In discussing the report she took us on a trip around the world as missionaries and told us what had been done by the Christmas Season of Prayer and the Lottie Moon offering in different foreign lands. Mrs. Hallie Garrett Neal spoke for Mexico, telling how the special prayers requested in 1941 had been answered. Miss

Martha Thomas Ellis spoke for Argentina, reminding us that without the Lottie Moon Christmas Offering the Argentine Baptists would not have the two Training Schools for girls, the Publishing House, help with the W. M. U. work, and other blessings for their work. Mrs. W. H. Congdon told that the Lottie Moon offering made possible the Brides' School in Shaki, the Girls' School in Abeokuta, traveling expenses for Miss Neal Young, W. M. U. Secretary, and other helpful things. She said, "Because you have given to the Lottie Moon Christmas Offering thousands of black women know about Jesus." We were proud of our own Tennessee missionary, Miss Kate Ellen Gruber, as she told of the work in Palestine. She spoke of the value of the service of the native leaders and described the large group of children that come together to sing and listen to the gospel-story. She reminded us that practically all the work in Palestine is supported by the Lottie Moon Offering.

Mrs. John Allen Moore, representing European Mission fields, told of the great benefits to the European women of the Season of Prayer, both in their own participation and in their realization that many of their blessings come through the Lottie Moon Christmas Offering.

Miss Cecile Lancaster, representing Japan, told a wonderful story of the loyalty of Japanese Baptist students to the Christian faith thus proving that our work in Japan has not been in vain.

Miss Wilma Weeks, speaking for China, said that the Lottie Moon Offering was like the wire carrying the current which produces light all over China. She told especially of the work in the new field of Western China.

A beautiful solo was sung by the wife of a Negro pastor of San Antonio. The morning program was brought to a wonderful climax by an address by Mrs. W. J. Cox. This inimitable speaker, whom we so proudly claim as a Tennessean, was at her best as she developed the subject "Diminish Not a Word." She reminded us that seventeen years ago in Texas she made her first address to an Annual Meeting of W.M.U. She discovered for us her topic in a verse from the book of Jeremiah and laid upon us the importance of continuing to give to the lost world the Word of God. She told us that God worked through great causes, through prayer and through individuals. With graphic word pictures and gripping illustrations she described world conditions today, then said "The Word of God is the most practical thing today to meet all our needs and we must not diminish a word."

The noon period of meditation was led by Miss Virginia Wingo, Young People's leader in Louisiana, with Mrs. J. Franklin Ray of Japan leading the closing prayer.

FRIDAY AFTERNOON

The opening prayer of the Friday afternoon session was led by Miss Ola Lea of China. Registration Committee reported a total attendance of 2,597 delegates, visitors and missionaries. Only four states had full delegations, Arkansas, Oklahoma, Louisiana and Texas.

The Chairman of the Appreciation Committee was one of Tennessee's young business women, Miss Nelson Hatchett of Memphis. In gracious, well chosen words she expressed the gratitude of the convention for the hospitality of the San Antonio friends and for the program beautifully planned and rendered.

The report of the Nominating Committee was brought and for the most part the officers remain the same for another year.

The Memorial Service was led by Mrs. G. R. Martin of Virginia. Tennessee hearts paid tribute to Mrs. Wayne Longmire and Miss Cornelie Rollow, state officers who have passed away during the year.

Miss Ethel Winfield presented the report of the Literature Department, and introduced Miss Mildred Matthews, missionary from Cuba, who told of the W.M.U. literature of the Cuban W.M.U. She said "We often call our literature our silent messengers" and gave illustrations of the influence of the printed page.

The report of the Margaret Fund was brought by Mrs. George McWilliams, State Margaret Fund Chairman of Missouri. We learned that last year there were 108 students in 50 schools. She spoke of the high grade of scholarship maintained by many of the students. She announced as the winner of the Elizabeth Lowndes Scholarship, John W. Shepherd, Jr., son of Dr. and Mrs. J. W. Shepherd, for many years missionaries in Brazil. Mrs. L. W. Alexander, College Mother in Waco, Texas, where is located Baylor University in which are more Margaret Fund students than in any other school in the South, spoke of the privilege and joys of being a Mother to the students. Two students, Mary Helen Mewshaw of China, and Celeste Porter of Brazil expressed appreciation of the blessings which have come to them through the Margaret Fund.

Mrs. Carter Wright's report on the Debt Paying Campaign was brought by means of a most impressive demonstration. As she told of the adoption of the slogan "A Debtless Denomination by 1945," a streamer bearing these words was lowered from the ceiling. Then the word "Victory" was placed in large letters on a long easel. Each letter represented the proportionate part of the million dollar goal of the W.M.U. The V and part of the C were gold representing the amount already given. The other letters were purple and the State Secretaries came forward pledging to turn these letters to gold with the payment of pledges already made. As they made this promise, delegates and visitors rose and joined their Secretaries in repeating a slogan hung from the ceiling on a streamer, "It depends on me."

The closing address was brought by Miss Susan Anderson of Nigeria Africa. She thrilled us with many personal experiences in expecting great things from God and attempting great things for God.

The Meditation Period was led by Miss Edwina Robinson, Young People's Leader in Mississippi with Miss Ethel Harmon leading the closing prayer.

THURSDAY EVENING SESSION

—Reported by Margaret Bruce

The Thursday evening session was opened by the singing of "All Hail the Power of Jesus' Name," and the worship service continued with scripture reading, violin music, and prayer led by Miss Blanche Rose Walker of China.

Two most challenging messages were brought on the subject "Some results of Expecting Great Things From God . . . Attempting Great Things For God."

Mrs. F. W. Patterson, Mexico, told of the development of the publication work in Mexico. Since 1916 it has been necessary to carry on this work from El Paso, Texas. Today, literature is sent into twenty-five different Latin countries from our publishing house in El Paso.

Miss Eva Sanders, Nigeria Africa, told thrilling experiences of expecting and attempting great things for God in Africa through seeking God's guidance and in attempting to heal bodies and win souls.

Miss Carrie U. Littlejohn, principal of our W.M.U. Training School in Louisville, told of the thirty-fifth commencement just held with the fifty-two graduates. Miss Nancy Cooper, Arkansas, the general chairman of the 1942 class, told of the aspirations and purposes of these newest graduates of the school. Two of the graduates of our Louisville Training School who have helped to develop Training Schools in other countries were presented.

Miss Martha Thomas Ellis of Argentina told of the progress of our Training School in Buenos Aires since 1937, and Miss Ola Lee told of the China Baptist Woman's Missionary Training School organized in Kaifeng in 1939. Both of these speakers made us realize that things which are impossible with men are possible with God.

After the beautiful rendering of a duet, "I'm a Child of the King," Dr. John R. Sampey, retiring president of the Southern Baptist Theological Seminary, Louisville, brought a great address on "William Carey, His Life and His Work." This thrilling story was an inspiration in the featuring of the Sesquicentennial of the Modern Missionary Movement, 1792-1942. We thought again of the great text of the sermon which Carey preached in 1792 which resulted in the modern missionary movement. "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes, for Thy shaft spread abroad on the right hand and on the left; and thy seed shall possess the nations and make the desolate cities to be inhabited." Isaiah 54:2-3.

From this "deathless sermon" preached one hundred and fifty years ago comes the theme of our fifty-fourth annual meeting of Woman's Missionary Union, "Expect From God—Attempt For God."

FRIDAY EVENING

(Reported by Margaret Bruce)

Members of the Girls' Auxiliary and Royal Ambassador Chorus from San Marcos Academy, Texas, sang beautifully "One Sweetly Solemn Thought." After this special musical number, Miss Juliette Mather introduced the pageant to be presented by the young people of the Woman's Missionary Union of San Antonio.

"In honor of the one hundred and fiftieth anniversary of William Carey's sermon of 1792 the pageant "Expect From God—Attempt For God" was presented. Scenes from the life of Carey were pictured showing as they proceeded how the fundamentals of Woman's Missionary Union had root long ago in the same missionary purpose which moved William Carey to lead Baptists into world-mission activity."

The first scene, Carey's boyhood, showed the boy's eagerness for knowledge as he read of Columbus' voyage and Cook's Adventures as well as the Bible.

The second scene presented Carey, the School-teacher. This picture was a delightful one with the school children dressed in the costumes of their age and William Carey teaching the children from his home-made globe and map of the world.

In the third scene, William Carey and Mr. Potts talked together concerning the publication of the "Enquiry." Carey had a vision of what this missionary channel would mean to world missions and Mr. Potts gave the money for the publication of the "Enquiry."

The next scene was in the home of Widow Wallace in Kettering, England. It was in this home that the Particular Baptist Society for the Propagation of the Gospel was organized and an offering which amounted to about sixty-five dollars was taken.

The fifth scene showed Mary Carey, the invalid sister of William Carey reading from Carey's letters written from his field in Bengal. From these letters have come the information concerning the seven long years of labor in India before there was the first convert to the gospel. During Carey's years of service in his

chosen field he was responsible for translating the Bible into thirty different languages.

The final scene pictured the W.M.U. organizations which are true to their missionary heritage. The hundred or more Sunbeams dressed in yellow and white were inspiring as they gave their watchword, rally cry and song. The large group of members of Girls' Auxiliaries were beautiful in the green and white and yellow as they formed the G.A. emblem, and American, Chinese, Negro and Mexican representatives of the group told of what the organization meant to them.

The Royal Ambassadors came next bearing the R.A. and American flags and singing their hymn, "The King's Business." After they gave their Commission and Declaration and their Allegiance the Young Woman's Auxiliary took the platform.

This host of young voices sang beautifully the organization hymn "O Zion Haste" and a member of the church Y.W.A., Ann Hasseltine and Grace McBride Y.W.A.'s told of Ridgecrest Y.W.A. camp, the Window of Y.W.A. and the aims and purposes of Young Woman's Auxiliary. At the close of the Y.W.A. Dedication which was given in unison, these girls took their places on the raised platform and formed the Christian flag. As "The Kingdom Is Coming" was sung costumed groups of different nations crowded with outstretched hands toward the flag and the climactic moment came when the American representative brought the Japanese young woman to the banner of Christ.

The fifty-fourth annual convention of Woman's Missionary Union was brought to a challenging close as the audience joined in singing "All Hail the Power of Jesus' Name."

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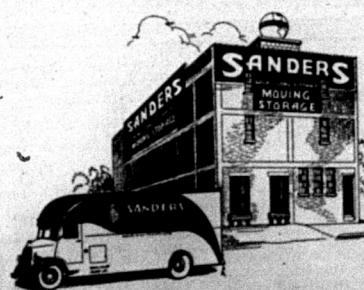
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AMONG THE BRETHREN

Trezevant Baptist Church, Vernon Sisco, pastor, has secured as Music Director, Mr. Clarence Walker, who has served Bolivar, Ridgely, and Madisonville churches and has helped in gospel singing in other places. He attended school at the University of Tennessee, Maryville College, Bethel and State Teachers College at Memphis.

—B&R—

Fordtown Baptist Church, M. H. Carder, pastor, has elected a building committee looking toward the construction of a new house of worship. On a recent Sunday evening service there were 5 conversions and 5 additions to the church. The services are increasing in numbers and interest all the time.

—B&R—

The editor has received the following announcement: "Mr. and Mrs. Lawson Hill Cooke announce the marriage of their daughter, Anne Goddin, to Mr. Thomas Benjamin Bussey, on Thursday, May the 28th, 1942, Memphis, Tennessee." Congratulations to the happy couple.

—B&R—

The interesting write-up on page 17 of last week's BAPTIST AND REFLECTOR of a Sunday evening service in the Citadel Square Baptist Church of Charleston, South Carolina, by Sankey Lee Blanton, had reference to the church where W. R. Pettigrew, formerly of Springfield in this state, is pastor. We meant to indicate this in connection with the write-up but overlooked it.

—B&R—

The sympathy of the brotherhood will go out to Pastor John R. Chiles of Rogersville and the other loved ones over the death of his mother, Mrs. Noah H. Chiles, 86, which occurred at Coryton Friday, May 22. God's abundant grace be upon all the bereaved.

—B&R—

Sunday, May 24, while Pastor C. M. Pickler was with Pastor Swann in a meeting at Mine City Church, Ducktown, the pulpit of the Red Bank Baptist Church, Chattanooga, was supplied both hours by J. C. Williamson, associational missionary.

—B&R—

If any of our readers want an excellent pamphlet of 28 pages entitled "Nuggets of Baptist Belief," they may have it for 10 cents by ordering it from the Broadman Press, 127 Ninth Avenue, North, Nashville. The author is Alvin G. Hause. He has done a good job.

Tennessee Baptists welcome to the state Rev. Morris Prince who leaves a pastorate at Bardwell, Kentucky, to become pastor at Alamo.

There comes a request that all the preachers who expect to attend the Preachers School at Union University this summer write Rev. L. G. Frey, 149 Sixth Avenue, North, Nashville, Tenn., apprising him of their intention. It is requested that this be done at once in order that the necessary preparation for their entertainment may be made.

YOUNG PASTORS NEED THE MINISTERS RETIREMENT PLAN

Young men will grow old if they live long enough and it is remarkably true that very many of them do live to be old. Ministers who make no provision for their old age usually suffer want. If a young pastor says: "I can wait a while and come in later," let him be reminded that he can do this, but not without cost to himself, even great cost. Drawing old age pensions is like going to mill with the corn. One can carry back home meal in proportion to the amount of corn put into the hopper. If pensions are paid to men in their old age, preachers, churches and the denomination must supply the grist which produce the pensions. The Relief and Annuity Board takes these contributions of preachers, churches and the Conventions and adds much interest to them, but it cannot create money. Without the contributions there can be no real pensions.

For further information and application blanks, write: DR. JOHN D. FREEMAN, Executive Secretary-Treasurer, 149 Sixth Avenue, North, Nashville, Tennessee.

—B&R—

Pastor-Evangelist E. Floyd Olive of New Hope Baptist Church, Hermitage, began a revival May 24 with Pastor J. W. Bass and the Huntingdon Baptist Church. We have not heard what the results were.

In the May 21st issue of the paper about the middle of column 1, page 15, the name of New River Association should have appeared above Antioch Church, and, lower down, Northern Association should have appeared above Cedar Ford Church. This error is regretted.

Pastor J. H. Smothers and Boyds Creek Baptist Church have closed a very gracious revival in which they had the assistance of B. C. Cochran of New Market. There were 26 professions of faith, 15 additions by baptism, 4 by letter, 1 by statement, and 7 rededications. The church paid Brother Cochran handsomely at the last service and brought a fine variety of groceries for the pastor.

—B&R—

BAPTIST AND REFLECTOR, together with the brotherhood generally, congratulates Pastor Frank W. Wood and the Fifth Avenue Baptist Church, Knoxville, on the occasion of the 25th anniversary of the church the week of June 7. John L. Hill, Nashville; B. V. Ferguson, Ft. Smith, Ark.; J. B. Lawrence, Atlanta, Ga.; F. F. Brown, Knoxville; and T. L. Holcomb, Nashville, are the inspirational speakers on the program. Following these services a revival will begin with James W. Middleton, San Antonio, Texas, doing the preaching.

—B&R—

John Bunyan Clark, head of the History Department of Mercer University, Macon, Ga., has accepted the presidency of Tennessee College, a position which Merrill D. Moore is vacating to become pastor of Immanuel Baptist Church, Nashville.

—B&R—

John L. Hill, Book Editor of the Baptist Sunday School Board, will deliver the baccalaureate address to the graduates of Tennessee College, Murfreesboro, at 11 a. m. Sunday, June 7. W. E. Richardson, pastor of the First Baptist Church, Columbia, will preach the sermon at 8 p. m. the same day. The services will take place at the First Baptist Church. The commencement address will be delivered Tuesday morning, June 9, by W. A. Keel, pastor, First Baptist Church, Cleveland.

—B&R—

Rev. H. J. Matthews, for the past twelve years pastor of First Church, Marshall, Texas, died May 20th. He had been a member of the Texas Baptist Board for 26 years, served as its chairman for 7 years, was once vice-president of the State Baptist Convention, and in 1936 wrote the Centennial History of Texas Baptists.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MAY 24, 1942

	Sunday School	Training Union	Sunday School	Training Union	Sunday School	Training Union
Alexandria	133	56	Clarksville: First	410	Liberty: Salem	103
Athens, First	320	100	Cleveland: Big Spring	261	Madisonville: First	65
Bolivar, First		124	First	484	Maryville: First	173
Butler	147	63	Columbia: First	284	Memphis: Bellevue	519
Chapel Hill: Smyrna	58	51	Dyersburg: First	359	Central Ave.	1839
Chattanooga: Avondale	521	104	Elizabethhton: East Side	151	LaBelle	556
Brainerd	331	114	First	474	Prescott Memorial	650
Calvary	338		Immanuel	100	Speedway Terrace	388
Clifton Hill	442		Little Mountain	87	Temple	515
Concord	240	154	Siam	222	Union Ave.	1260
East Lake	388		Southside	64		941
East Ridge	161		Watauga	266		225
Edgewood	163	63	Fountain City: Central	626	Murfreesboro: First	465
Oak Grove	195	89	Grand Junction	91	St. Claire Mission	34
Ooltewah	95	38	Guy: Gravelhill	114	Walnut St. Mission	34
Red Bank	515	164	Hampton	84	Westview	199
Ridgedale	494	202	Hixson: First	135	Nashville: Belmont Heights	741
Rossdale: Tabernacle	206	67	Jefferson City: Buffalo Grove	41	Grace	174
S. St. Elmo	109		Kingsport: First	88	Neuberts: Valley Grove	925
Spring Creek	145	45	Knoxville: Broadway	1008	Newport: Second	127
Summerfield	200	80	Fifth Ave.	235	Philadelphia	50
Tabernacle	318	72	First	876	Rockwood: First	150
White Oak	224	80	Lenoir City: First	885	Rutherford: China Grove	216
Woodland Park	797	211	Pleasant Hill	305	Macedonia	102
				110	Shelbyville: First	94
				200	Walter Hill: Powells Chapel	180
				92	Watertown: First	106
						62

BAPTIST AND REFLECTOR

JUNE 30, 1942: A DATE TO REMEMBER

Sometimes, ther's not much in a date. But June 30, 1942 is important to all who are not yet enrolled a smembers of the Ministers Retirement Plan of the Relief and Annuity Board. After that date they will no longer be eligible for "prior service credits," enabling them to fill in the gap between the actual period of service and the twenty-five years required (as a minimum) before full participation in benefits of the Plan are possible, on retirement. Ministers who think they are in this group will find it to their great advantage to contact, immediately, their State Secretary.—DR. JOHN D. FREEMAN, Executive Secretary-Treasurer, 149 Sixth Avenue, North, Nashville, Tenn.

—B&R—

Forest Hill Church in East Tennessee Association has closed a very successful revival in which Pastor Thomas Guinn, ministerial student, Carson Newman College, did the preaching and John Lucas had charge of the singing. There were 15 additions to the church and 10 others made a profession of faith and will join other churches. A Vacation Bible School was held in connection with the services each morning with an enrollment of 70 and an average attendance of 60.

—B&R—

Pastor C. D. O'Neill of the First Church, Oneida, writes concerning a great revival in that church in which J. Howard Young, pastor, Arlington Baptist Church, Knoxville, did the preaching and J. A. Boston, Educational Director of the Bell Avenue Church, Knoxville, directed the music. Reporting the meeting the pastor says that it "resulted in 24 public professions of faith, 23 of whom united with our church, and 8 additions by baptism."

—B&R—

Missionary E. C. Sisk of the Eastern Region reports a fine series of Stewardship Conferences held in Campbell and Big Emery associations during May. As a result he thinks five churches will put BAPTIST AND REFLECTOR into the homes of their members, 50 people have become tithers, and more than 200 promised to be daily Bible readers. Pastors everywhere showed a fine spirit and gave much help.

—B&R—

A. T. Willis reports a fine meeting in a mill section of Dyersburg in which some 2,500 people live. As a result of the revival a new church will be organized the fifth Sunday in May. Dyersburg has a population of more than 10,000 people with only one Baptist church and a good mission which it fosters in another mill section.

—B&R—

Gay Harris has begun his work as the co-operative missionary in Jefferson County Association.

—B&R—

Mission Pastor Luther Chambers of the Cumberland Homesteads reports a fine meeting which closed May 10th. There were 38 professions of faith and 25 additions by baptism. L. W. Vandegriff of Calvary Church, Morristown, did the preaching.

—B&R—

Contributions for the Emergency Relief work of the Foreign Mission Board have gone beyond \$320,000, and Sec. Maddry feels sure that the total will run well toward \$400,000.00 when all reports are in. Southern Baptists are doing a noble special work this year and at the same time enlarging greatly their Co-operative work.

—B&R—

Pastor Walter E. Rodgers, Adams, not long since lost all his personal effects in a fire. The brotherhood will sympathize with him in his loss.

—B&R—

Members of the Bluff City Baptist Church are planning to dedicate their lovely new building early in June. Pastor S. O. Pinkerton is rejoicing over the final payment of their debt. The new building is far superior to that which they lost by fire some years ago.

First Church, Cookeville, formally opened their new chapel on Stephens Street on the 31st of May. Stone Association held its Fifth Sunday meeting with them, and on that evening the congregation of the church gathered with the mission congregation for praise and worship. Through the efficient leadership of Pastor Harold Stephens and the tireless work of Missionary John Brown, this lovely building has been made possible. It is one of three missions which the church fosters.

—B&R—

The sympathy of the brotherhood goes out to Mrs. D. W. Pickelsimer, wife of Pastor D. W. Pickelsimer of Chapel Hill, on the account of the death recently of her mother, Mrs. R. L. Barnes. The Lord comfort the sorrowing.

—B&R—

Hurrah for the Baptist Church at the Tennessee Baptist Orphans Home! W. C. Creasman, Superintendent of the Home, brought the good news that the church was adopting the Church Home Plan. The message in this to other churches is, "Go thou and do likewise."

—B&R—

Of special interest to parents and friends of soldiers and, to chaplains on duty, will be the information that the Baptist Bible Institute has authorized a 50 per cent reduction of enrollment fees in its Correspondence Department for all members of the armed forces of the United States below the rank of commissioned officers. Chaplains will be particularly interested in the "Group Plan" being promoted by the Baptist Bible Institute.

—B&R—

Fayetteville Baptist Church has called as pastor Carson Brittain, son of the former Executive Secretary of Florida and graduate of Carson-Newman College and of the Seminary at Louisville. He married a Knoxville girl. Tennesseans welcome him to the state.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: George J. Burnett, Box 229, R. F. D. 3, Memphis; Mrs. W. H. Ballard, Olive Branch, Miss.; Mrs. Norris Gilliam, Goodlettsville; H. C. Atkins, Springfield; Ben B. Rice, Una; H. A. Hamby, Clarksville; Juanita Tabor, Gordonsville; Rose Judd, Algood; C. D. Tabor, Gordonsville; and H. L. Carter, Dickson.

WITH THE CHURCHES: Chattanooga—Avondale, Pastor McDaniel received by letter 1; Brainerd, Pastor Collins received by letter 2; Central, Pastor Jones received by letter 2, for baptism 5; Clifton Hill, Pastor Stansel received by letter 2, for baptism 3; Concord, Pastor Frazier received by letter 7, for baptism 1; Ooltewah, Pastor Ward received by letter 2; Ridgedale, Pastor Ivey received by letter 8, baptized 5; Spring Creek, Pastor Tallent received by letter 2, for baptism 4; Summerfield, Pastor Pruitt received by letter 2, for baptism 1; Tabernacle, Pastor Norton received for baptism 4, baptized 2; Woodland Park, Pastor Williams received by letter 6, for baptism 7. Cleveland—First, Pastor Keel received by letter 2. Dyersburg—First, Pastor Vollmer received by letter 1. Elizabethton—First, Pastor Starke received for baptism 5. Knoxville—Fifth Ave., Pastor Wood received 2 additions to the church. Madisonville—First, Pastor Grogan received for baptism 1. Memphis—Bellevue, Pastor Lee welcomed by letter 17, for baptism 3, baptized 1; Speedway Terrace, Pastor Harris received by letter 4, for baptism 1; Temple, Pastor Boston welcomed by letter 4, for baptism 1, baptized 3; Union Ave., Pastor Hughes received by letter 1, for baptism 1. Murfreesboro—Westview, Pastor Medlock received for baptism 4. Nashville—Belmont Heights, Pastor White received by letter 3, for baptism 1; Grace, Pastor Ewton received by letter 4. Rockwood—First, Pastor Ford received by letter 2.

Old Glory floats above the halls, where sit the sons of freedom.
The sun may kiss her silken folds, or breeze and wind may beat them;
But never does she yield her place to banners new and gaudy—
She is the emblem of our race, a people proud and hardy.
Whene'er a piece is blown away, there's quickly found another;
And when the sun shuts down the day the two are sewn together.
Perpetual life Old Glory has; she's whole with all her piecing.
And while with pride her stripes she wears, her stars keep on increasing!

School for Preachers and Wives of Preachers

CARSON-NEWMAN COLLEGE, JUNE 8 - 19, 1942

Plans have been made for a larger and better Preachers' School this year. This is not to be a school for preachers only but for the wives of preachers also. Please note the following:

1. Faculty: The faculty will be composed of Dr. J. Wash Watts of the Baptist Bible Institute, New Orleans; Mrs. J. Wash Watts, New Orleans; Dr. E. A. McDowell of the Southern Seminary, Louisville; and Dr. A. F. Mahan of Ft. City.

2. Special Speakers: The Woman's Missionary Union has made provision for the wives of preachers to attend the school this year and has also arranged for lectures and addresses each day by returned missionaries and other outstanding denominational leaders. The program is so arranged that one hour is left open for these special lectures each day.

3. Subjects Taught: Dr. Watts will teach the book of Genesis; Dr. McDowell will teach the books of Philippians and Ephesians; Dr. Mahan will teach the book of Hebrews; Mrs. J. Wash Watts will teach a mission study course for women.

4. Who Should Attend? (1) All pastors who have not graduated from college or seminary—these will be given room and board free. Their only expense will be transportation to and from the college. (2) Pastors who have had college or seminary training but who desire the fellowship of the brethren and the inspiration which two weeks of Bible study will give them—the expense for this group will be \$7.50 for meals. (3) Preachers who are not pastors and other church workers who desire the benefits to be derived from this Bible study—the expense for this group will be \$7.50 for meals. (4) Wives of preachers, whose expenses will be paid by the Woman's Missionary Union.

5. What You Should Bring: Rooms are furnished with single beds and other necessary furniture. You should bring sheets, blanket, pillow, pillow cases, towels, and toilet articles.

When You Should Come: All those attending the school should reach the campus early Monday morning, June 8th. Provision can be made for those who wish to come Sunday evening provided you will notify us if you will arrive at that time.

7. How You Should Register: You should write President James T. Warren, Carson-Newman College, Jefferson City, Tennessee, telling him that you plan to attend the school and when you expect to arrive. If you decide at the last moment that you can attend, you will be cared for, but it will greatly help if you will notify him in advance.

It is hoped that we shall have at least one hundred fifty preachers and their wives. Let all make plans at once to attend the greatest Preachers' School ever held in Tennessee.

JAMES T. WARREN, President,
Carson-Newman College,
Director.

Old Glory

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And while with pride her stripes she wears, her stars keep on increasing!

—W. D. TURNLEY, Ft. Meade, Fla.

Briefs Concerning the Brethren

Called and Accepted

Bradley Allison, First Baptist Church, Childress,
Tex.

T. T. Edwards, Sardis, La.

Glen Lee Greene, First Baptist Church, Paris,

Mo.

D. D. Sumrall, First Baptist Church, Palestine,

Tex.

E. C. Tyner, First Baptist Church, Dade City,

Fla.

R. P. Tomlinson, Idlewild Baptist Church,

Tampa, Fla.

Gordon Stirling, Socorro, N. Mex.

Gene Coolbaugh, Krebs, Okla.

C. E. Hendricks, Eldon, Mo.

Carson Brittain, Fayetteville, Tenn.

Resigned

A. B. Creel, Hohenwald, Tenn.

E. D. Head, First Baptist Church, Houston, Tex.

C. Gordon Bayless, First Baptist Church, Pampa,

Tex.

Bradley Allison, Riverside Baptist Church, Fort

Worth, Tex.

Glen Lee Greene, Long Leaf, La.

D. D. Sumrall, Hillcrest Baptist Church, Dallas,

Tex.

E. C. Tyner, First Baptist Church, Inverness,

Fla.

R. P. Tomlinson, Bunnell, Fla.

Paul Shutt, Ruidoso, N. Mex.

Lawrence Hertzog, Maysville, Okla.

C. E. Hendricks, Coalgate, Okla.

Ordained

Edgar J. Thorpe, First Baptist Church, Macon,
Ga.

Joseph F. Alewine, First Baptist Church, Bos-
ton, Ga.

Died

Dr. Harlan J. Matthews, First Baptist Church,
Marshall, Tenn.



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In Appreciation . . .

We take this opportunity to express our sincere appreciation to all of you who visited San Antonio on the occasion of the recent convention.

We enjoyed having you with us. May you always retain the most pleasant memories of your stay in the Alamo City.

COME BACK AGAIN . . . OFTEN!

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