

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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The Bible and the Bill of Rights

By REV. WILLIAM C. KERNAN, *Director*,

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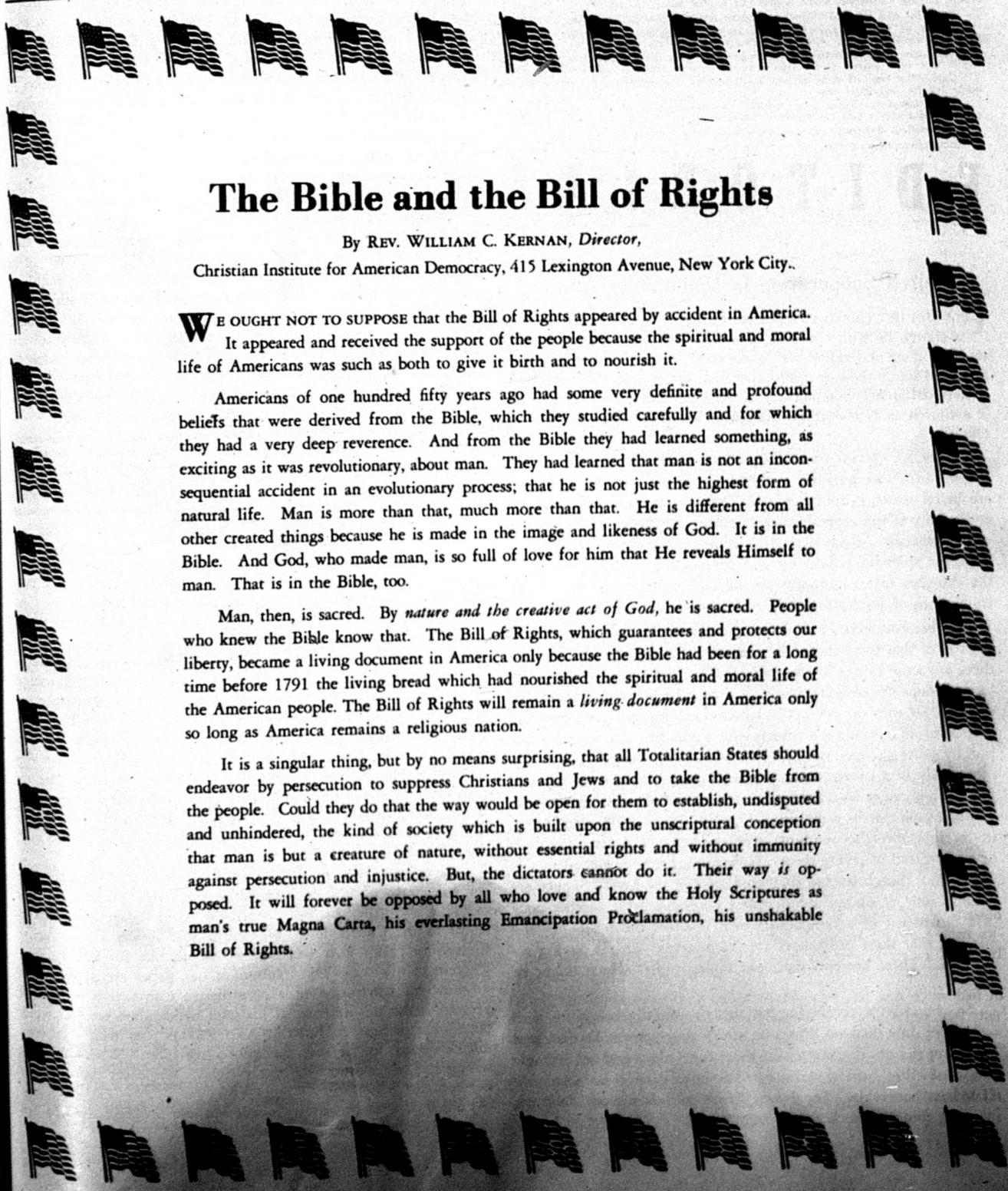
WE OUGHT NOT TO SUPPOSE that the Bill of Rights appeared by accident in America. It appeared and received the support of the people because the spiritual and moral life of Americans was such as both to give it birth and to nourish it.

Americans of one hundred fifty years ago had some very definite and profound beliefs that were derived from the Bible, which they studied carefully and for which they had a very deep reverence. And from the Bible they had learned something, as exciting as it was revolutionary, about man. They had learned that man is not an inconsequential accident in an evolutionary process; that he is not just the highest form of natural life. Man is more than that, much more than that. He is different from all other created things because he is made in the image and likeness of God. It is in the Bible. And God, who made man, is so full of love for him that He reveals Himself to man. That is in the Bible, too.

Man, then, is sacred. *By nature and the creative act of God, he is sacred.* People who knew the Bible know that. The Bill of Rights, which guarantees and protects our liberty, became a living document in America only because the Bible had been for a long time before 1791 the living bread which had nourished the spiritual and moral life of the American people. The Bill of Rights will remain a *living document* in America only so long as America remains a religious nation.

It is a singular thing, but by no means surprising, that all Totalitarian States should endeavor by persecution to suppress Christians and Jews and to take the Bible from the people. Could they do that the way would be open for them to establish, undisputed and unhindered, the kind of society which is built upon the unscriptural conception that man is but a creature of nature, without essential rights and without immunity against persecution and injustice. But, the dictators cannot do it. Their way is opposed. It will forever be opposed by all who love and know the Holy Scriptures as man's true Magna Carta, his everlasting Emancipation Proclamation, his unshakable Bill of Rights.

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EDITORIAL

Church Cooperation In Community Affairs

IF A BAPTIST church member acting individually cooperates with a church or with churches of a different faith in a given matter, that is an individual act. The same is true if more than one members act on their own initiative in a similar case. Such cooperation is individual, not official. It does not bind the church. But if a church as such votes to cooperate with other churches, that is official.

There are certain community affairs in which churches of different faiths can properly cooperate by official action. Instances are moral issues, commencements, Thanksgiving services and other community affairs properly coming within the scope of the churches acting officially. Such derivative values of Christianity furnish a basis for splendid fellowship and cooperation. And at all times the churches in a community should live as harmoniously as their convictions of loyalty to Christ will permit.

But because there is official cooperation along *some* lines it does not follow that there should be cooperation along *all* lines. Indeed, there are some things in churches of different beliefs in which they cannot cooperate conscientiously, if they have any real, honest convictions. If they do not have such convictions, they are not worth their salt. For instance, a church which preaches and teaches salvation by grace cannot fittingly or conscientiously cooperate with another body in a movement or a campaign in which the Gospel of grace is ignored or compromised or perverted and salvation by works in whole or in part is preached and taught instead. If the first teaching is right, the other teaching, depended upon, will damn the souls of men instead of saving them. How can grace people cooperate in that? If a church teaches that Baptism and the Lord's Supper are symbols only, it cannot appropriately cooperate with another body in a movement or a campaign which involves the preaching and teaching that these ordinances are "sacraments," that is, saving ordinances. These are two instances among others which might be given.

So churches of conflicting beliefs can officially cooperate with each other only in those things on which they agree. To disregard honest convictions or compromise those convictions and say or imply that conflicting beliefs make no difference cannot be accurately classed as honorable. Loyalty to Christ and His truth does not interpret things in such a sentimental light.

We Wonder At The Wonder

EDITOR ALLEY of the *Religious Herald* was evidently not so well impressed by the San Antonio Convention. But our feeling was what we heard various other men express, that it was, in some respects, one of the best Conventions ever attended.

We do not understand the basis of his broad statement relative to state editorial reactions to the Convention: "We have searched for a statement which attributes a single constructive act to the San Antonio Convention." Does Bro. Alley mean that all the acts of the Convention were either destructive or merely neutral? That proposition cannot be maintained.

The editorial write-ups of and comments on the acts of the Convention presented constructive matters in recording the reaction of the Convention against rationalistic liberalism, the reports of Convention boards, agencies and institutions and the actions taken upon them, the adoption by the Convention of Dr. Hamilton's address as its official expression, the emphasis of the Convention on the revealed and unchangeable faith, the forceful moral emphasis and measures and the steps taken toward a worthy post-war program and so on. *All of these things were splendidly constructive.*

There are some men who like to be classed as "liberal in doctrine" and especially as "social in viewpoint," the latter being a desirable quality within Biblical limits. Usually, however, the men of this class either adopt or have a tendency to adopt the viewpoint and program of Modernism in "the social application of the Gospel." In their view, for a Convention to be "constructive" in its action it must make but slight reference to the revealed faith and set forth the high-sounding resolutions and pompous pronouncements on "building a new world order" which are the stock in trade of the Federal Council of the Churches of Christ in America and its affiliates. But such highbrow stuff in terms of "the wisdom of this world" is anything but constructive in the true sense.

Bro. Alley cites several editorial references to the Convention, the last being from BAPTIST AND REFLECTOR, as follows:

Thus closed what many have said was, in some respects, the best session of the Convention they have ever attended. Christian dignity combined with balanced emotion prevailed. Sound doctrine and common sense triumphed. Those who may have thought to put so-called "liberalism" to the front were easily disposed. The Convention stayed on the main track and mightily reaffirmed the convictions of the Word of God. The addresses were of an unusually high order. Both the mind and the heart were fed.

Editor Alley's brief comment is, "We wonder."

Of course, he is not questioning the sincerity of the statements quoted. It must be that their accuracy is questioned. But does our friend deny that rationalistic liberalism fared badly at the Convention, that strong emphasis was placed on Bible doctrines, that the Convention stayed on the main Gospel line, that deep emotion minus fanaticism prevailed and that the addresses were, as a whole, of an unusually high order? Brethren Hamilton, Fuller, Lawrence, Lee, Neff and others certainly "walked about Zion" in their speeches. If anyone's mind and heart were not fed, he must have been spiritually very, very sluggish. And as to planning for a post-war program, it is to be questioned whether any program that will get very far can be planned this far ahead. We doubt, therefore, that any plan more *workable* could have been presented than was presented. If our friend means by saying, "I wonder," that in his estimate the Convention did not exhibit any of the fine qualities attributed to it, then we wonder at his wonder.

We are not "taking a dig" in what we are here suggesting. We are constantly on the lookout for constructive material for our readers. Bro. Alley has not defined the word "constructive" in relation to the Convention. We affirm that it was a constructive Convention. But if it was not, we would like for him to show wherein it was not. The columns of our paper are open to him to show his conception of a constructive Convention. Or if he prefers to use the columns of his own paper, then we will reproduce what he says in BAPTIST AND REFLECTOR, with such comments, if any, as we may feel moved to offer. Wherever he is wrong the editor wants to be set right. We covet the same for our readers.

What is a constructive Convention and wherein did the San Antonio Convention fail to be that?

Were They Asleep or Drunk?

I NEVER THOUGHT of drinking until I came to this place," answered a fine young man of the army as I tried to lift him up out of his drunkenness in one of the parks of Honolulu, adjoining which we have a mission. When a handsome Navy man was reminded how spotless was his uniform until smeared with vomit, and that a mother and father, and maybe a sweetheart, back at home were probably praying for him, he replied with resentment: "Yes, so it is; but how can you expect a man to do other than drink when liquor is poked out at him on every street corner, in every cafe, and in almost every store you enter?"

There wasn't much one could say to these dear fellows. I, too, felt resentment: that Americans, simply for the taxes collected, were willing that their sons, brothers, fathers and sweethearts be so tempted and treated! It wasn't long until "M.P.s", military police, came along, beat the men into submission, shoved them into police patrol wagons and carried them off to prison. There they were punished for drinking the very stuff their country desired to sell them for the collection of taxes!

A few days before an address had been made at the Honolulu Army and Navy Y. M. C. A. to chaplains of the Army and Navy at their monthly get-together dinner. My subject was: "Japan's Ruthlessness Versus America's Inconsistency." I had been impressed with both, especially during the recent years of more than thirty spent in North China and Manchuria. We missionaries, for a long time, warned against the sale of war materials to Japan. But some cared little so long as certain Americans were making money therefrom. Others were afraid we would offend Japan. We were sowing to the wind and have since certainly reaped a whirlwind.

At that time Japan had not yet stabbed us in the back with the sword we so willingly placed in her hands. On that score we are now awake to our inconsistency. The equally inconsistent sale of intoxicants in and around our army camps and the help thus given to the enemy does not, however, seem to have dawned upon Americans. Yet the result may be even more disastrous. Little money are we getting out of this in comparison to the ruin of manpower and the loss of souls. Shame on us that we are so little concerned regarding the debauchery of the very cream of our country's manhood! Is this second inconsistency not a greater offense to God, and may it not mean our losing the war unless remedied? Remember Pearl Harbor!

When, following Japan's successful attack, folks said our men were asleep, I dare say not a person acquainted with conditions there thought other than that they were more likely drunk: if asleep, because drunk the night before. And, sure enough, the Japs attacked on Sunday morning following a pay-day. They knew the situation. The national Government then stopped immediately the sale of intoxicants, for they, too, knew at least something about it. But later certain persons managed to get the whiskey back.

Politicians from the Islands frequently made speeches in Washington preceding the attack that it was preposterous to suppose Japanese of Hawaii were other than loyal to the United States, this to secure Japanese votes in the future, for home consumption. We saw these speeches played up on the Islands. And many of our people on the Mainland, even some on the Islands, knew no better than to believe them. The amount of money spent for intoxicating liquors in the Territory of Hawaii is almost unbelievable! It goes into many millions. These same politicians, their Japanese supporters and other money interests, are vastly concerned in reaping the riches spent by our men, the best-paid soldiers in the world, in drink consumed. Are we going to continue to allow them to exploit the character and lives of our men for their selfish financial gain?

We have learned from private sources that prior to the bombing Japanese brought in unusually large quantities of liquors to sell our men. Advertisements had prepared the way over many months and years. Any decent, fair-minded person could not but be impressed with the great number of signs: "Liquors," "Whiskies," "Beer," emblazoned almost everywhere, even advertised on the street cars and sold in dry good stores! Many, if not most of the dealers in

intoxicants are Japanese. These want our men to drink. It brings them financial profit, but more, many of them are enemies of our country and are glad to see our men weakened by debauchery. Drunkenness assisted, and still assists, spies secure information. Drunken service men in saloons, cafes, houses of prostitution and elsewhere are free with information. Nearly all taxi drivers, when we were there, were English-speaking Japanese. They were mum, but took in all said by those drunk, or half-drunk, sailors when driving them in beautiful cars out to Pearl Harbor and other places. More than one soldier or sailor told me that certain Japanese had tried to get them drunk, thus to obtain information. But there were enough drunk, it seemed to me, for the Japanese to obtain their information without having to pay for the drinks!

The writer and his wife left the Hawaiian Islands several weeks before the Japanese attacked, expecting to take a steamer in February to Free (Southwest) China. The use of intoxicants was much on the increase, as attested by a report of the Temperance League of Hawaii. On pay-day Saturday nights drunkenness was rampant. We, connected with rescue missions, were distressed at this increase. I asked an officer in one of the camps why the Government sold the men beer. His reply was: "So they can get it without going outside the camp." Missionaries, chaplains and workers of the Y. M. C. A. and Salvation Army were concerned, but nothing could be done locally. The Hawaiian Islands are still a Territory, and are under the control of the Federal Government in Washington. Whatever is done must be done there.

Two bills are now before Congress to provide for the elimination of intoxicants from army camps and environs, Bills S-860 and H. R. 4000. Urge your representatives in Washington to pass these bills, also insist that Congress vote out-and-out prohibition until after the war. Whiskey interests are endeavoring to keep beer and liquor in, or near, the camps. They are getting rich, but your representatives will consider your wishes. Circulate a petition or write personally. In the name of our God, for the protection of the fine men who are going from our homes and for the winning of this war, do it NOW!

CHARLES A. LEONARD, SR.,

Missionary to Manchuria and the Hawaiian Islands.
Greensboro, N. C.

Crab Orchard Baptist Church

THE EDITOR greatly enjoyed being with Pastor J. F. Neville and the Crab Orchard Baptist Church, Sunday morning, June 21. As we tried to preach the Word, the people were very attentive. They made it easy to speak by the way they listened. A substantial dinner was served at the church after the service. Our heart was gladdened when the pastor announced that the church had already voted to adopt the CHURCH HOME PLAN of subscriptions to BAPTIST AND REFLECTOR. Thus another church joins the growing list of forward-looking churches in adopting this plan. Bro. Neville appears to be doing a fine, constructive work there. We have known and appreciated him for several years, but this was our first time to be with him. We hope that next time we can make a longer visit.

Liquor and War

Says Dr. Charles E. Maddry, Secretary of the Foreign Mission Board, according to the *Atlanta (Ga.) Constitution*, "American soldiers were served free liquor the night before the attack on Pearl Harbor."

Fifth Columnists knew what an effective ally was to be had in liquor. Give the liquor interests access to our soldiers and they will contribute effectively to the cause of our enemies.

Dr. Maddry was there and witnessed the attack on Pearl Harbor. As the *Christian Index* (Atlanta, Ga.) remarks: "Neither the President nor the Secretary of War will question the accuracy of Dr. Maddry's statement."—*First Baptist Advance*.

A Good Soldier of The Lord Jesus Christ

By PETE B. KINSOLVING, Liberty, Tenn.

TODAY, EVERYONE is thinking of soldiers and armed forces. A great war is on and good soldiers are needed on all fronts. Such conditions also prevail on the spiritual front. A great war is on and good Christian soldiers are needed to fight for the Lord. Paul told Timothy in II Timothy 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

What are the qualities of a good soldier? There are some qualities that can be applied either to a soldier in Uncle Sam's army or to a soldier in the Lord's army. Let us study, then, the qualities of a good soldier.

1. MUST ENLIST.

However patriotic one might feel, if he is going to be a soldier of Uncle Sam he must enlist. Uncle Sam receives enlistments in two ways: by voluntary enlistment or by drafting (compulsory enlistment). In the Lord's army there is only one way to get in, and that is: by voluntary enlistment, the new birth. None will go to heaven except those who want to go. Again, observe one cannot be neutral to God's call. If we do not enlist we are rebels and enemies of the Lord. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) So to be a good soldier one must enlist.

2. MUST BE ARMED

Neither Uncle Sam nor God expects his soldiers to go into battle unarmed. Uncle Sam supplies his soldiers with the best equipment for self-protection and to destroy the enemy. The Lord has done the same for his soldiers. Paul said, "Put on the whole armor of God—be girt about with truth," "the breastplate of righteousness," your feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God," (Ephesians 6:13-17). Thus we have listed the equipment of the Lord's soldier. Note that only one offensive weapon is listed: "the sword of the spirit." The Christian's only weapon is the Bible. Mohammed made converts with the swords of steel. But we are to fight as Christians; only with the Bible. Jesus knew that conquest by force soon comes to naught. "He that takes with the sword shall perish by the sword" was his advice to Peter in the Garden. (Matt. 26:52.) Note, also, that one must have on the "helmet of salvation." We know the helmet is made to protect the head. Did Paul mean to teach here that until one was saved his head was unprotected from erroneous thinking and "crackpot ideas"? I think so. Personally, I do not believe that an unregenerate man is subject to straight thinking, be he professor, statesman, lawyer, doctor, or whatever profession he may represent. The crackpot ideas come from unregenerate minds. No one can see straight until he sees God in Jesus Christ.

3. MUST DRILL

A good soldier must drill—become trained to handle his equipment. Here is the real reason for the Baptist Training Union. It is the training ground for church members. To quote Paul again: he told Timothy, "Exercise thyself unto Godliness" and also, "Study to shew thyself approved unto God" (II Tim. 2:15). If Uncle Sam's army was not better drilled than the average church member, every recruit would still be in the "rookie" stage. Christian, you can't be a good soldier of the Lord unless you pray, read your Bible daily, talk to lost souls, attend the services of the church, and be busy in the Master's service. If you say, "I want to but don't know how to start," get in the drill camp. Join the Training Union of your church.

4. MUST OBEY ORDERS

Every soldier must obey orders. Until one has thoroughly made up his mind to obey orders, he is unfit for military service or spiritual service. Jesus said, "If you love me keep my commandments" (John 14:15). And again, "If a man love me, he will keep my words," (John 14:23). So a good soldier of Jesus Christ will obey orders. He will obey orders because he loves Jesus, he will enjoy it. When people refuse to try to obey plain Bible teachings, it is a

pretty sure sign they are not Christians. Profession without practice is plain hypocrisy. Christian, can you obey orders cheerfully?

5. MUST ENDURE HARDNESS

Every soldier is trained to endure hardships. Hardships are coming. Get ready for them. A good soldier will fight the "good fight of faith" as uncomplainingly as possible. "Must I be carried to the skies on flowery beds of ease while other fought to win the prize and sailed through bloody seas?" So sang our forefathers, and so must we sing and believe, if we are to be good soldiers of the Lord.

6. MUST FIGHT

A good soldier must fight, actually engage the enemy. No shadow boxing, no side-stepping will do. Jesus was the greatest battler that ever set foot on this planet. He met the enemy, time after time, and came out victorious. Jesus defeated Satan in the wilderness temptations by the use of the word of God. He overcame the world by a pure and spotless life. He defeated the carping intellectuals by unanswerable dilemmas. He overcame death, hell and the grave by His resurrection and endless life. He overcame man's defeat in the Garden of Eden, by shedding His own blemishless blood on a Roman Cross. Every soldier likes to have a brave Captain to follow. Christian soldier, look to Jesus, the bravest of the brave. Again I repeat: Jesus was the greatest battler that ever set foot on this planet. So "follow Him." When you are afraid, look to Jesus.

Remember, you are marching with a victorious army when you fight for the Lord. You may lose a battle, you will not lose the war. "If God be for us, who can be against us," said Paul in Romans 8th chapter, 31st verse. And, again, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). No need to worry if we are on the Lord's side. The Lord's army will be victorious. Some day sin and Satan will be eradicated, and the horses will wear bridles with banners, "Holiness unto the Lord."

Who's Who Among Tennessee Baptists

REV. P. O. DAVIDSON, the son of Mr. and Mrs. John L. Davidson, was born August 15, 1914, on a farm near Tioga, Texas. Moved to a farm near Collinswood, Texas, the winter of 1923. Graduated from High School 1933, from College in 1937, and from the Seminary in 1939.



REV. P. O. DAVIDSON

Born again August 15, 1923. Father and mother members of Methodist Church, where he joined. Later family transferred membership to Presbyterian Church. Five brothers and a sister still members of this Presbyterian Church near Collinswood, Texas.

Wanted to be a minister, even in early life and before conversion, but would not enter until he felt the call of God, some time during 1932 while a revival was in progress. Went under the care of the Presbytery of which his church was a member, licensed to preach in the fall of 1933 and ordained by this body in the spring of 1937.

Preached for eight years in the Presbyterian denomination. In addition to pastoral work conducted revivals and led singing in numerous revivals. After careful thought, study and prayer changed to Missionary Baptist denomination purely from belief and conviction. Joined Bellevue Baptist Church, Memphis, Tenn., May 6, 1942, which ordained him to the ministry May 13, 1942.

Married Miss Dana Barger, daughter of Rev. S. L. Barger, Hollo Rock, Tenn., May 29, 1940. They have a daughter four months old.

What's The Use?

By W. C. TAYLOR, Rio de Janeiro, Brazil.

THERE IS AN OFT-REPEATED and contemptuous question that pops up. It concerns the inspired Word of God. "The original manuscripts are lost," it says, "so what's the use of verbal inspiration?"

Frankly, the contention seems utterly childish. Granted that the papyrus or parchment rotted, was rubbed away in bits by handling, was burnt by enemies or lost in flight. What does it matter? We have the words. That is what we are talking about.

The words have not perished. They were written on memory's tablets, and they were copied on other papyrus, other parchments, other rolls before the originals were lost. Is First Corinthians Thirteen any less precious to me because some twenty cents of Egyptian papyrus reed, on which maybe Paul wrote it, has crumbled to dust? What do I care about that? Why not be serious when thinking of serious things? There are several things we can assuredly affirm about our imperishable heritage in the infallible Word of God.

The first is that, as we have it, it is trustworthy. An Origen, a Jerome, a Chrystostom, an Erasmus, a Ximenes, and the long, fuller file of patient and learned students on down to Tischendorf, Gregory, Lightfoot, Hart, Warfield, Robertson, Deissmann, Streeter and Davis have assured us that our Greek New Testaments are one and the same as the original writings. That is not in the least doubtful.

Let's take a step further. Alongside these mighty scholars of textual criticism, are equally devoted, patient, careful scholars down the ages who are translating the Scriptures from the language of the Greek common speech, to the common language of some other speech, in some other land, for some other day, the world around. I suppose they began to do that before the apostle John was dead. They have been doing it ever since. William Carey did it. Judson did it. Moffatt, Welmouth, Mrs. Montgomery have done it. I do it a bit myself now and then. The finest literature the human mind has achieved in modern times in many tongues are those translations of the Word of God. They are trustworthy. And Benjamin Warfield says: "The King James Version is the Word of God." It is; other versions are, too, and they mutually supplement one another. Happy the man who has and uses many. Their many searchlights all throw their glorious beams along the Way, the Truth and the Life. Their differences leave the Way still clear for the pilgrim's feet. They tend to a common stock of biblical knowledge. Our translations give us essentially the same ideas and convictions of truth and duty that the very words of Paul and John and Peter and James gave when first read from the original documents. What do I care, then, that these have perished, except in a sentimental way? To tell you the truth—if you won't repeat it—I am almost glad they have perished, along with the clothing our Lord wore. If they were here among men, a lot of Catholics would worship the material thing. Let them rather hear the WORDS. "They," says Jesus, "are spirit and they are life." And we have them intact.

But someone says, "You forget that textual criticism does not give us the same assurance of the Old Testament writings that it does as to those of the New." No, really, I don't forget that at all and am not terrified by it. I was accustomed to call attention to my Greek classes that the Greek text of Jeremiah's prophecy is quite different from the Hebrew text we have followed in our Bibles, and I have studied with them those differences. Frankly, my religion is exactly the same, whichever way the decision went as to what Jeremiah really wrote. Archaeology is confirming the FACTS of Old Testament history, however men may torture the texts. The line of Messianic prophecy is clear. No one questions the main way-stations of progressive revelation down the pre-Christian centuries. We take our Old Testaments in our hands and say to ourselves confidently: "Texts differ as to how many men were in one army or another, but they don't differ on the seventh commandment. They all say, 'The Lord is my shepherd'. They all breathe

out the faith: "Lord thou hast been our dwelling place in all generations. From everlasting to everlasting, thou art God."

Old Testament Scriptures, as well as New Testament Scriptures, gave a prophetic norm to Israel's life and hope, and the apostolic norm for Christianity. So far as the ceremonies of the Old Testament writings, the size of armies and the completeness of genealogies, they have an academic or historical interest; but the great law of virtue, the blessed norm of messianic hope, the great outspeaking of devotion and communion with God, these are intact, unalterable. We have them, and we know we have them, just the same as if we could read the *ipsissima verba* of the Hebrew, on the original Hebrew documents.

That is, of course, of vital concern to our consciences in the New Testament Scriptures. Marcus Dods says, in the "Expositor's Greek Testament," Vol. I, p. 657: "The faith and life of the second century is not normative." He concludes, therefore, that if the Fourth Gospel is a second century document, it would have little but a speculative value for thought today, rather than the inestimable value of the testimony of an eye witness, and such a majestic eye witness, at the crown of the first century, which was his own century of contemporary observation of the greatest events and personages in the history of the universe. That is not just now our concern. Marcus Dods is right, however, in saying that the faith and life of the second century is not normative for us. The faith and life of the first century, however, is normative.

Now that norm took form under the aegis of revelation, and that norm is defined in the New Testament. The revelation of the norm came by a double, and doubly protected, work of grace. We must never forget that Christianity had its prophets that were just as true prophets as Isaiah and Amos. All our authors of the New Testament were writing prophets, but there were a lot of "minor" prophets and prophetesses, as well, who by oral revelations guided the churches till they had a written Scripture. It is, therefore, merely beating the devil around the bush when anyone says that the New Testament did not produce the Church, but the Church the New Testament. Oral revelation guided all the churches till written revelation was complete, and the written revelation we have in our New Testament is exactly the same mind of Christ, permanently revealed, which the Christian prophets revealed orally for the guidance of the churches till these "major prophets" of our faith had written the Christian Scriptures. Identical revelations, in their substance of both the truth and the apostolic norm of organized and obedient Christianity for the ages, came abundantly to the new-born churches through the prophets, and then in their permanent Scriptures. The Scriptures would confirm and clarify the oral guidance first given. How great value, then, the verbal inspiration of those original writings does have to us. I see yonder a great building. If the original blueprint of the architect is now lost, we have the finished product, it can be copied. And we have apostolic Christianity, made by the very same original blueprints, the final revelation through the living Christ, from the Incarnation to the Revelation of John. He who by His Spirit gave orally through the prophets the establishment of that norm, much of it by his own oral teaching, also, gave the consummation and law of it, in permanent form. He guided the apostolic circle into "all the truth," as he said he would. The norm of our life and conduct, therefore, comes by first century prophet and apostle. Their revelation of the will of God is one, not two. And it is once and forever defined in their original writings. We both have that revelation witnessed to in our translations, and we have the norm of life which it produced for our imitation down the centuries under the authority of those original Scriptures. To say that they have no value to us, then, if they were verbally inspired, since we no longer possess the material papyrus or parchment, is simply trifling with serious things. The crude writing materials crumbled. But the truth and norm of life which thus came infallibly from our Lord did not crumble. They are clearer and surer today than they were in the First Century. We live and work and serve in the comforting light of that great certainty.

Repentance and Faith

By H. C. SANDERS, Selmer, Tenn.

(EDITOR'S NOTE: *Some time ago, "the beloved physician," Dr. H. C. Sanders, commented favorably on an editorial, "Up To The Edge, But No Further." A certain brother requested us to write Dr. Sanders and ask him for a clear statement as to his belief concerning Repentance and Faith, and not simply come "up to the edge" of them. With the exception of a few items, the following is his letter of reply.*)

WE WHO DO NOT KNOW the Greek, and other languages, are at the mercy of those who do. We are told that the Greek word that has been translated "repent", when used as John the Baptist and others did when exhorting repentance meant "change mind," or "change your mind." Whatever it meant, it was of such extreme importance that it seemed to have been the only text that John the Baptist had for an eight months revival, and Jesus began his ministry with the same text. We are further told that the word "repent" comes from a Latin trem that meant "be sorry again." An awful mistake, it seems to me (did Satan dictate it?), to use a word to describe what a lost one must do, or remain lost, that had no meaning except "be sorry again." The thing we want to get is: What did John the Baptist, Jesus, and others, mean for hearers to do when they said, "change mind," or "change your mind"?

Now, I wonder if I can in words picture what is in my mind as to what was meant by "a changed mind." Changed from what to what? What is the mind—the attitude—of the lost toward God? The same as it has always been since Adam and Eve hid in the garden: get away from God; have nothing to do with Him. It is not in fallen man's disposition to seek after God. It is God going after the lost. As it was when He went after Adam, so it has always been. He the one who is proposing reconciliation to the lost, the offended one begging the offender to be reconciled (II Cor. 5:18) and as a free gift, has been paid for, hearing and giving head to the Gospel, he changes his mind—attitude—and all that a changed mind in action includes, from the attitude of getting away, staying away from God, to that of a turning to Him. The active turning to God has brought him into a passive attitude before God in which he is ready for the reconciliation offered, with all that goes with it: forgiveness, remission of sins, the born of water even the Spirit, the birth from above, etc. The repentance that must be on the part of the lost, or he remains lost, begins with the change of mind toward God,—in the change of attitude from that of staying away from Him to that of turning to Him, accepting that which was being offered, and faith toward our Lord Jesus Christ, which is stressed as if of equal importance as repentance. This believing in Christ that the lost must do, or he remains lost, includes not only a believing the truth about Him, but also, a trusting in, depending on Him as Saviour. "None other name under heaven given among men, whereby we must be saved," (Acts 4:12). The changed mind toward God of repentance has not amounted to what it must be to get a response from Him until it has included the attitude toward Christ of a depending on Him. Should the lost one say to God, "I appeal to you for salvation, but this Christ business I don't understand, and am not counting Him in it," he would get no response. As long as there is any sort of an attitude of self-will in his mind, there has not been the changed mind that repentance must include.

Salvation—getting out of the lost into the saved state—involves a personal transaction between the lost, as one party, and the Trinity—God the Father, Christ the Son, and the Holy Spirit—as the other. The Holy Spirit brings the sense, the realization, of the lost condition. After a short time, maybe at once, or after long years of rejection, he changes his mind (attitude), coming into the attitude of an acceptance of that which is being offered, which may be expressed in different words, but the same attitude being expressed, as was that of the publican in the Temple, the thief on the cross, the Philippian jailer, the crowds on the day of Pentecost, etc.; only a short time required. God, knowing the heart, responds; not so much difference about the awkwardness of the words spoken

(no turning to Him without some sort of talking to Him), but the repenting, believing attitude of the lost one, and he "gets done in him the born again" (R. V.); born anew, or "born from above" of John 3:3, whereby he becomes a child of God; knowing a peace with God never before realized. The love of God is shed abroad in his heart by the Holy Ghost which is given unto him; and who, prior to this time, has only been a reprover to Him (John 16:8) now is a child of God by reason of this birth from above.

How much does the lost one have to understand of all this before he can be saved? Not much. He can hear of his lost condition. He can hear of Jesus Christ, the divine Son of God, who died for his sins, that they might be forgiven, and how that those who depend on Him as Saviour get salvation. He can be told of how he must in all sincerity turn to God asking Him for this salvation that Jesus has fixed the way for him to get by having died for him. The Holy Spirit will be there to help him along if he is really sincere. A little child might be led to understand enough of it to be able to do, this repenting and believing. From what I can remember of my own thinking at six or seven years of age, I could have.

In my old age, not anything is bearing on my mind more, and is more distressing, than all this confusion over this Repentance toward God and faith toward our Lord Jesus Christ; how they must be gone through with on the part of the lost, or they remain lost, and how uncertain it is that he will ever get them described till he can get them done. How I do wish for something to be done about it! If something could be gotten into print that would be truth put in plain, easily understood language, and endorsed by our outstanding leaders (such as Seminary presidents and others), and it circulated till all our preachers, Sunday School teachers, and others, might get it, we, then, as a denomination, might be teaching the same thing, in stead of the widely different theology we hear and read.

We guess that there is not anything that Satan would enjoy more than to get the lost to believe a falsehood about what he must do to be saved.

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AN INTERESTING STUDY OF CHURCH GIFTS

By JOHN D. FREEMAN

THE FOLLOWING TABLE was prepared by Mr. George Burnette of Memphis. It is taken from the minutes of the Tennessee Baptist Convention of 1941. There is much food for thought in the facts which are shown in the table. It would indeed be valuable if such a study could be made of each association in the state.

Group or Church	Number Churches	Number Members	Number Baptisms	No. Members Per Baptism	Total Gifts—All	Weekly Average	
					Missions, Education and Benevolences	Per Member	Cents
Entire State	2,238	424,047	17,134	25	\$528,344.03	2	4
Knox County Association	82	35,523	1,686	21	107,655.83	5	8
First, Knoxville	1	2,490	55	45	67,481.75	52	0
Rest of Association	81	33,033	1,631	20	40,174.08	2	3
Nashville Association	47	23,611	1,097	21	61,690.05	4	2
First, Nashville	1	3,245	115	26	16,189.53	9	6
Rest of Association	46	20,366	982	20	45,500.52	4	3
Ocoee Association	90	28,251	1,340	21	51,586.77	3	5
First, Chattanooga	1	1,906	69	28	9,362.26	9	4
Rest of Association	89	26,345	1,271	21	42,224.51	3	1
Shelby County	49	33,026	1,206	27	64,474.41	3	8
Bellevue, Memphis	1	5,329	268	26	19,676.70	6	7
Rest of Association	48	27,697	938	30	44,797.71	3	2

Some interesting items may well be noticed. First Church, Knoxville, gave almost six times as much per member per week as the next largest contributing church in the state, which was First Church, Nashville. Average contributions for the entire state per member per week were less than 2½ cents, less than the cost of a first class postage stamp! Can it be possible that our churches cannot give more than that to all outside causes?

SOME LESSONS TO LEARN

Some valuable lessons may be learned from this study of the four large city associations. Perhaps the most interesting ones, and they should be helpful to all, are the following:

1. During any period of rapid expansion, contributions for outside causes are relatively small. In each of these associations there are several new fields where members feel that all money is needed to pay local bills. But a study of all such churches reveals the further fact that some of them give little or nothing only because they are not deeply interested in the great Co-operative Program movement. Any church can begin its ministry without hurt to any local cause and give from date of its organization at least eight or ten per cent of its total collections. Many are doing it.

2. With the exception of Shelby County, the number of baptisms per member was greater outside the large church than within it. But in no one case, either church or association, is the average equal to that of the entire Southland, which was one baptism for 18 members. Since it becomes more apparent every year that the lost do not attend church services in any large numbers, the matter of personal soul-winning needs emphasis. Andrew Bands should be set up rapidly in every church and these should take the Gospel to the homes of the people.

3. City churches lose their members far more rapidly than do those of the rural and village fields. One church in the above list has nearly 1,000 members living outside the city where it serves. It is almost an invariable rule that *enlistment and utilization of church members decreases at an increasing ratio with increase in membership after 750 has been passed.* The big task of every large church is, therefore, to enlist and utilize its resident members and to lead its absentee members (those who have moved away) to unite with other churches.

4. Such a study as this should be made by someone in each association and the results placed upon a large poster to be presented during the next annual meeting. It takes a comparative statement of this kind to reveal to many of us just what we are doing and where we stand.

From The Field

By E. N. DELZELL, Circulation Manager

THE WRITER recently spent a week with Dr. John D. Freeman in Jamestown, Crossville, and Cumberland Homesteads. We had the pleasure of hearing Dr. Freeman four times and also a number of fine pastors of Riverside Association, who gave us the opportunity to present the BAPTIST AND REFLECTOR in their respective churches. Then the following week-end, we made a return trip to Bethlehem church, Big Emory Association, then spending the entire week in New Salem Association, in company with Brotherhood Secretary E. K. Wiley and the Rev. C. D. Tabor, associational missionary.

It was up there where the clouds mingle with the mountains, and where people associate with one another in fine fellowship; people through whose veins flows the purest Anglo-Saxon blood. Unfortunate, indeed, is the person who knows nothing of the radiant serenity of the sky as seen from the Cumberland plateau. It is out in the lap of mother nature that one recaptures a zest for living fruitfully, purposefully and victoriously. Let us feel the divinity of an entranced silence in the temple of venerable trees, for "Only God can make a tree."

It was our privilege to contact the following churches in New Salem Association: Brush Creek, Caney Fork, Carthage First, Hickman, Lancaster, Nash Grove and New Middleton. There was considerable interest manifested in all these churches in our state paper, the BAPTIST AND REFLECTOR, and the Brotherhood fellowship we were privileged to enjoy was fine.

At Caney Fork we were honored by being asked to sit with the presbytery in the ordaining of five deacons: Bro. Garland Vanderpool and Herbert Vanderpool, his son; Bro. John A. Gentry, Bro. Raymond Winfree, and Bro. Alvin Vaden. Elder C. B. Massey preached the ordination sermon. Elder E. C. Butler delivered the charge to the deacons, assisted by Elder Calvin Gregory; prayer by Elder H. C. Oldham, and charge to the church by Dr. E. E. Deusner. It was a very touching and beautiful service to see the Grandfather Vanderpool present the Bible to his son, Garland, and to his grandson, Herbert Vanderpool, in their ordination as deacons with him in the same church.

The fine spirit of fellowship was enjoyed by all, as well as a bountiful dinner on the ground, at the noon hour.

A Missionary-Minded Sunday School Class

THESE SIX-YEAR-OLD girls of Inglewood Baptist Church, Nashville, W. Rufus Beckett, pastor, are as follows:

Front row: Joan Frances Startup, Margaret Potts and Mary Ann Robertson.

Back row: Jeannette Wassoris, Martha Ann Owen, their teacher, Mrs. E. S. White, Carol Edmonson and Sally Joe Cason.



These girls, since their teacher explained why we take the State Mission offering, have tried every day to do a missionary deed—asking boys and girls to come to Sunday School, helping at home, sharing, bringing their love offering and attending Sunday School regularly.

Since school was out, they go to the park and bear their testimony to boys and girls and invite them to Sunday School. Not long since, girls in the class told interestingly what they said about Jesus to the boys and girls at the park as these were invited to Sunday School.

Tennessee College For Women

By JOHN L. HILL, President, Board of Trustees.

PRESIDENT MERRILL MOORE has made a permanent contribution to our college even though his stay with us was brief. He combines admirably the quality of an intelligent, consecrated Christian and every contact with him has been most helpful. While we are losing him from the presidency, we are in fact not actually losing him, since he goes to the very important pastorate of Immanuel Church, Nashville, and continues his vital interest in the education of young women and can be counted on for support in every way in the work that we are trying to do at Tennessee College.

All of us feel that we are peculiarly fortunate in being able to have the service of Dr. John B. Clark as President Moore's successor. His academic preparation is of the best, his experience is wide and successful, his ideals are exactly correct, and his personality commends him to all who meet him. He is a Baptist deacon, actively interested in all the work of the denomination.

I may add in this connection that Mrs. Clark is just as fine as her husband. She is a University woman interested in the religious and cultural matters of the community and active in women's organizations in both church and city. She is a gracious personality to whom young women naturally go for companionship and fellowship. Dr. and Mrs. Clark have one son and he is in the service of his country.

All of us believe that this is the time for the friends of Tennessee College and also for the friends of women's colleges to rally

to the support of the institution. It has a splendid history and its graduates and former students throughout the country reflect credit upon the quality of its work as well as upon the spirit of the college. Since ours is the only four-year college for women in Tennessee, we naturally expect state-wide patronage and interest. We invite all of our friends to drop by and meet the new President and his wife and inform themselves as to what the college has to offer.

Schedule of Associational Meetings for 1942

Date	Association	Church	Location
JULY			
15.	Concord	Mt. View	near LaVergne
22.	Big Hatchie	Ripley	Ripley
23.	Big Hatchie	Charleston	
24.	Fayette County	Williston	Williston
30.	Jefferson County	Beaver Creek	Strawberry Plains
AUGUST			
5.	Bledsoe	Westmoreland	Westmoreland
5.	Mulberry Gap	Chestnut Grove	
6.	Union	Spencer	Spencer
11.	Holston	Kingsport, First	Kingsport
12.	Nolachucky	Alpha	
13.	Chilhowee	Forrest Hill	
19.	Grainger County	Puncheon Camp	
19.	Cumberland Gap	Big Spring Union	
20.	Sequatchie Valley	Daus	Daus
20.	East Tennessee	Pigeon Valley	
21.	Hardeman County	Walnut Grove	Bolivar
SEPTEMBER			
2.	Providence	Pleasant Hill	Lenoir City
3.	McNairy County	West Shiloh	
3.	Big Emory	Middle Creek	Oliver Springs
4.	Tennessee Valley	Smyrna	Evensville
8.	Gibson County	Kenton	Kenton
8.	Dyer County	Gates	Gates
9.	Dyer County	Trimble	Trimble
9.	Crockett County	Cross Roads	Bells, Rt. 2
9.	Cumberland Plateau	Boswells Chapel	Harriman, Rt. 3
10.	Lawrence County	Five Points	
10.	Madison	Pinson	Pinson
11.	Madison	East Laurel	Jackson
12.	Stockton Valley	Fairview	Fentress County
15.	Sevier County	Gatlinburg	Gatlinburg
16.	Midland	Graveston	
16.	Salem	Auburn	Auburntown
17.	McMinn County	Good Springs	near Etowah
17.	William Carey	Prospect	
22.	Campbell County	Caryville	Caryville
23.	Carroll-Benton	Prospect	Hollow Rock
23.	Wilson County	Lebanon	Lebanon
24.	Clinton	Main Street	Lake City
24.	Holston Valley	Valley View	
24.	Maury	Centerville	Centerville
24.	Watauga	Butler	Butler
25.	Beech River	Morris Chapel	Morris Chapel
25.	Hiwassee	Laurel Bluff	Roane County
25.	Indian Creek	Green River	near Waynesboro
30.	New Salem	Riddleton	Riddleton
30.	Stewart County	Mt. Zion	Weavers Store
OCTOBER			
1.	Stone	Dodson Branch	
1.	Duck River	Charity	
2.	Duck River	Union Ridge	Fairfield
2.	Giles County	Minor Hill	Minor Hill
2.	Riverside	Allons Chapel	Allons
3.	Judson	Gum Springs	
6.	Cumberland	Little West Fork	
6.	Enon	Gladdice	5 miles east of Difficult
6.	Northern	Maynardsville	Maynardsville
6.	Weakley County	Pleasant Hill	4 miles west of Gleason
8.	Western District	Pr. Pleasant	12 mi. E. of Paris, Hy. 76
8.	Beulah		
9.	Southwestern District	New Cross Roads	Huntingdon
	West Union		
13.	Shelby County		Memphis
13.	Ocoee	Rossville Tabernacle	Chattanooga
13.	Knox County	McCalla Avenue	Knoxville
14.	Polk County	Oak Grove	near Benton
15.	New River	Black Creek Cross Rds.	Robbins, Rt. 1
15.	Sweetwater	Tellico Plains	Tellico Plains
20.	Robertson County	Grace	Springfield
22.	Nashville	Union Hill	Union Hill
23.	Wiseman	Siloam	2 miles east of Westmoreland

A Digest of Religious Thought

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

How Does God Deal With Evildoers?

Biblical Recorder

God's method must be appropriate and adequate for the realization of this high purpose. And so God must respect man's freedom. Freedom that is real includes the power to do wrong, to be self-centered and have the will to exploit others in the satisfaction of one's own appetites and ambitions. Even when freedom is abused, God continues to trust man with liberty of choice. In no other way can the divine purpose be accomplished. Freedom to resist God is essential to the development of moral character. If God should withdraw the power of choice from man and thus forcibly prevent him from doing wrong, he would thereby destroy the possibility of achieving communion and fellowship. So highly does God prize the friendship of his children that he will not destroy their freedom; not even to prevent their wrongdoing; not even to prevent injustice to others. God is love. His sun shines on the evil as well as on the good, and his rain falls upon the unjust as well as upon the just. God is Father of the prodigal who lives like a hog in a far country, as well as of the smug sinner who cares so much for the one who is lost that he leaves the ninety and nine safe in the fold and searches until he finds.

(If God were to compel men and nations to do right then He, Himself, would become a violator of the free moral agency of man.—C.W.P.)

Their Last Word

The Christian Advocate

"As our last work of counsel and advice, we are presenting to you herewith the greatest book that has ever been read by man. In it you will find the world's most sacred words, and its greatest wisdom. Follow the guidance of this book and the best of life will be yours." As the faculty adviser of the graduating class of the Huntington (Ind.) High School spoke these words, he presented to the salutatorian of the class a copy of the Holy Bible, while young women in evening dresses presented similar copies to every member of the class, in one of the most impressive ceremonies this writer has ever witnessed. Nearly fifty years ago Sam Saylor, an attorney of the city of Huntington, initiated the custom of presenting Bibles to each graduate from the local high school. With the passing of the years the classes grew, until it became beyond his means to continue the custom. Thereupon the school board of the city took the matter up, and continued the practice, paying for the books out of public school funds. About a year ago someone in the official life of the state of Indiana ruled that such use of public funds was illegal. When the news came out that the annual presentation of Bibles might be discontinued, the students came forward with the request that they be permitted to pay for the Bibles out of their athletic funds, earned at football and basketball games. The Bibles this year—almost one hundred and fifty of them—were accordingly purchased by the students themselves, out of their athletic funds.

(We feel certain that this school never spent athletic funds for a more noble cause than this. Would that the custom were universal in the High Schools of America.—C.W.P.)

What Is Christian Burial?

The Christian Advocate

Our preacher gave him a Christian burial." Which raises an important and insistent question, "What is a Christian burial?" In an attempt to answer the question we consulted a minister who has officiated at more than 4,000 such services. His answer follows: A Christian burial is one that seeks to comfort the mourners with the assurance that death, like life, is in the hands of God, and that both this world and the one that is to come are of his handiwork. A Christian burial service, therefore, should pay an honest tribute to the dead, but offer its counsel and admonition to the living. It should remind those who are still possessed of the priceless gift of life that this gift comes from God, that it is a limited gift, and that it is a gift bestowed as a trust and not a possession. It should make perfectly plain the fact that sin is still sin, that God is a God of love, and that each individual must render a final accounting unto him. There should be no attempt to pass judgment, for that belongs to God.

(It is our conviction that there can be no "Christian burial" unless the person whose body is being buried was a Christian. The Christian hopes and faith and rewards when applied to a non-Christian is a misapplication of truth.—C.W.P.)

Southern Baptists Talk One Way; Act Another

The Christian Century

When we spoke of the Southern Baptists three weeks ago in these columns as "a problem child in the family of denominations," a few voices were raised in protest. The reason for the use of that term is well illustrated, however, by the course which this body followed at its recent convention. On the one hand, it received the fraternal messenger of the Northern Baptist Convention with marked graciousness and voted in favor of holding a joint session of the two conventions in 1944. But then it turned right around and, in the "Battle of California" which Dr. Dawson describes so vividly in his news report, voted to extend the Southern Baptist boundaries into California, territory hitherto served by the Northern Baptist Convention. Of course, all the old excuses were trotted out to justify this raid. It was charged that some Northern Baptists are not sound on matters of biblical interpretation and that others indulge in the practice of open membership. But the fact was that the Southern body saw a chance to invade the territory of its Sister Baptist denomination, and despite the protests of many of its leaders it jumped at it. "Problem child" seems as good as any to characterize the proceedings of such a body.

(What right has any religious body (Northern or Southern Baptist, or any other) to rope off sections of the country and forbid those who disagree with them to enter it? If Northern Baptists, with their practice of alien immersion and unrestricted communion, desire to invade the territory of the Southern Baptist Convention they have every right to do so.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR JULY 12, 1942

Adam and Eve: Temptation and Sin

LESSON TEXT: Genesis 3.

PRINTED TEXT: Genesis 3:1-13, 23-24.

GOLDEN TEXT: "The soul that sinneth, it shall die." Ezekiel 18:4.

We may approach this lesson in the language of John Milton, who, in "Paradise Lost," begins with the classic words:

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the World, and all
our woe,

With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse . . ."

Reduced to their lowest terms; we may think of temptation as the voice of Satan as he tries to mislead and destroy us, and of sin as disobeying the commands of God and transgressing His holy law. The Golden Text reminds us of the inevitable and inescapable consequence of sinning, i. e., death, the basic idea of which is separation. Genesis, the book of origins or beginnings, tells us how sin entered into human lives and affairs. What can be learned from this ancient historical account that may benefit us today?

I. SATAN'S THREEFOLD METHOD OF ATTACK:

1. He raised the question as to what God had said. He planted the seeds of distrust and disobedience in this initial act. Like the villain in one of Shakespeare's tragedies, he succeeds in his deadly work because the listener stops long enough to heed his subtle insinuations. Oftentimes he makes his listener believe that what God has said does not apply in his particular case although it may in all other cases. The moment we stop to listen to the Devil that very moment we are on his territory and subjects for actual sinning. The only safe way is to refuse to listen and flee from his presence. But Eve did not. And while she listened to his sly question, he was preparing the next step.

2. He challenged the veracity of God's word. This was a bolder and less subtle method of attack, but it could not be made until the first one had been successful. Having planted doubt Satan next brazenly accused God of not telling the truth. The Devil uses similar tactics today. He challenges the statements of God's Word, the Bible. With some, he even causes downright denial of the authenticity of entire passages. When this is done, the way is opened to serious and tragic sinning. When the authority of God's Word is denied or nullified, immorality and vice flourish. Witness a Germany of today that sets the world on fire with war and destruction that yesterday destroyed the Bible, for themselves, by an atheistic scholarship schooled in the objectionable phases of higher criticism.

3. He promised that men would become as God if they followed his advice and suggestions, an impossible accomplishment to be sure for the Devil always promises more than he can fulfill. This is what he did when he tempted Jesus when he showed Him all the kingdoms of this world. We do well to remember that Satan is a liar and the father of liars, that he speaks the truth only when it best suits his purpose. Let us refuse to deal with a known liar at any time.

II. TEMPTATION'S THREEFOLD APPEAL:

1. The forbidden fruit was thought to be good for food. It was an appeal to the appetites. Through this gate, the lusts of the flesh, Satan's powerful attacks come upon all of us. God has

given us appetites of various sorts but He has also given us the proper safeguards both for ourselves and for others regarding their legitimate satisfactions. Illegitimate satisfactions constitute some of the grossest and coarsest of sins. Let us learn early in life to control and master our bodies with their many desires or Satan will make beasts out of us.

2. The forbidden fruit was thought to be pleasant to the eye. It was an appeal to the aesthetic sense. Through this gate, the lusts of the eye, much evil is let loose in the world. Men and women expose their bodies before the public gaze in the desire to attract attention. Some so-called art poses as a symbol of culture purely on the basis of attracting the eye instead of the soul. Medieval Italy and ancient Greece were highly aesthetic while at the same time they were wicked and vicious to the lowest degree. The artistic, as such, gives no guarantee of either genuine culture or worthwhile living. We would do well to guard the citadels of character by refusing to look at certain things.

3. The forbidden fruit was thought to be that which would make one wise. Was Mother Eve seeking that which only God can give? "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). Some men know a great deal but are sadly lacking in wisdom, others know very little but are exceedingly wise. One of the wisest persons the writer ever knew was a cotton farmer who could neither read nor write; a person who understood the deep truths of living and governed the affairs of his large family in a manner that had won the respect of the entire surrounding community. He was a man of prayer and high personal honor.

III. SIN'S THREEFOLD CURSE:

1. The serpent was to be debased and despised. Because he had become an instrument in the hands of the Devil, in bringing about the first sinning of the human race, the serpent must crawl upon his belly from this time on and be despised and hated by all humanity. The curse is yet in force, for there is a natural revulsion at the sight of a snake and the first impulse is to kill it as soon as possible, although we know many are harmless.

2. The woman was to bear children in multiplied sorrow and be under the domination of her husband. Medical skill and modern social and political theories and experiments have not succeeded in setting aside this curse. Despite all arguments and efforts to the contrary, we yet know woman as "the weaker vessel" (I Pet. 3:7). Because of this, men who have been influenced by the Bible have accorded unto her special honor and recognition. Woman comes to her highest level in motherhood. Those who for any reason are denied this in actual reality should be content in possessing and manifesting the spirit of motherhood. May we be delivered from the masculine type of woman as well as from the feminine type of man!

3. The man was to earn his living in much labor and sorrow. The very ground was to be cursed for his sake. A part of the race had come to believe that this curse could be neutralized, and that we could have more by producing less, until a global war shattered us back into our senses. Following these curses, man was driven from the Garden of Eden. The Fall was tragic and complete. Sin entered and man died as God had warned, but a star of hope gleamed (Gen. 3:15).

Brotherhood News

By E. K. WILEY

DR. JOHN L. HILL TO SPEAK TO EASTERN REGIONAL BROTHERHOOD



ON SUNDAY, July 12, at 2:30 p. m. at First Baptist Church, Clinton, Tenn., we invite you to a meeting of the men of the entire Eastern Region, composed of the following associations: Sevier, Knox, Northern, New

River, West Union, Campbell, Cumberland Gap, Big Emory, Providence, Clinton, Midland, and Chilhowee. We confidently expect representatives from each of the associations. Five hundred and sixty-five churches are embraced in this region; wouldn't it be great to have all of these churches represented? Although you may not have a Brotherhood organization in your church, we urge you to attend this important meeting of the Brotherhood and hear Dr. John L. Hill of Nashville as he inspires and challenges us with his message.

Surely, never has God needed men as He needs them today. Our churches are the only institution in and through which a great spiritual mobilization can be effected. There are a million Southern Baptist men—when whose names are on the rolls of Southern Baptist churches. The slogan of the Brotherhood, "A Million Men for Christ," anticipates the mobilization of these million Southern Baptist men behind the whole program of their churches, everything those churches are doing or propose to do.

FIRST BAPTIST CHURCH, CROSSVILLE

It was indeed a privilege to be in the Sunday school and 11 o'clock service with Brother Homer Cate and his people on Sunday morning, June 7. It is evident that Crossville Baptists are wide-awake and devoting a portion of their time, talent and treasures to the Master's Cause. The pastor and membership are to be congratulated on their new house of worship and educational plant.

Every church in Tennessee should have a Brotherhood because a church is not complete in its denominational structure without its men, and the Brotherhood is a denominational agency dealing exclusively with the men, for the exclusive purpose of enlisting them in the whole program of their church.

NEW SALEM ASSOCIATION

Arrangements having been made by our faithful associational missionary, C. D. Tabor, Brother E. N. Delzell and I were privileged to spend five days visiting with pastors and in the homes of church members in New Salem Association. Brother Delzell found the churches most responsive, and several of them planning to increase the circulation of the BAPTIST AND REFLECTOR by the Church-Home Plan.

Only one church in the Association has the Brotherhood organization. Three others are planning to organize as soon as they can find a man to lead. The opportunity for useful service is unlimited. Open fields, large and fruitful, are inviting us in the realm of benevolent ministry through the agency of Christian hospitals, orphanages, in the sphere of religious education, and in the field of missionary activity at home and abroad. Although our support and labors may have been in a sense unworthy, God has showered His blessings upon our limited service in a marvelous way.

Regardless of whether the membership is large or small, the church can and should have a Brotherhood. Just remember that a Brotherhood is a group, many or few, of consecrated men promoting the whole program of their church and of the denomination.

We visited six churches in the interest of our work and were privileged to attend the ordination of five deacons in Caney Fork Church on Friday, June 12.

BAPTIST AND REFLECTOR

THE YOUNG SOUTH

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

Dear Boys and Girls:

It's different this year—our Independence Day, I mean. It's being attacked—our freedom that was declared in Independence Hall on that unforgettable Fourth of July 1776.

Our men are leaving us pretty fast these days, millions of them. The boy next door has gone. Remember him? It was he who always hurried over to play with big brother after school hours. Big brother has gone, too. Great guys they are.

There are a million others just like them and one by one they are going. And for what—not for the present, but for the future.

Our present freedom was won in other wars. Of course we've had a lump in our throat when we've told our boys good-bye. But we must remember that we're not the first to experience war. Our forefathers fought to make our country safe for us. And we know what a job they did.

Now, we are fighting for our safety again. Not all are on the battle fronts—but we are all soldiers. In the spirit of our forefathers and in the spirit of our boys at the front now, we at home go about our simple tasks with courage and convictions, knowing that we also serve our country's need.

This July 4th let's find a copy of the Declaration of Independence and take time to read it through and let its great and inspiring words of the past fill us with the courage and conviction passed on to us through years of American Independence.

Surely no one who calls himself or herself a Christian or an American can do less.

Your friend,

Aunt Polly

"I Am an American"

I am an American. I say those words with gratitude, faith and pride. Gratitude to the generations of hard-working and God-fearing men and women who came to this New World to make a home for freedom. Faith that the democracy they built will never die. Pride that my chance has come to show that I can defend their labor worthily.

I am an American. A little of every race and every nation went into the melting-pot that poured me. Europe is there, and a fragment of Africa, and some of Asia. I am all races and all tongues, all colors, and all creeds. But I am an American because I have dreamed the dream of the founders of this democracy, and because I have a share in every act of faith that made their dream come true. Lincoln at Gettysburg spoke for me. Valley Forge was my Winter, too. I knew Tom Paine and the Raleigh Tavern and the village green at Lexington. Old Hickory talked my language. Ethan Allen thundered in my name. Jefferson, writing his statute for religious liberty, wanted me to have a chance to worship God in my own way. The Pilgrim Fathers gave me a stubborn hope. Appomattox taught me charity. Boone showed me the Western trails.

The pioneers who climbed the hills and crossed the great valleys found a country broad enough for men of every race to live in self-respect and friendship with their neighbors. It is not a race or creed or color that makes an American. It is a decent regard for the rights of man and a healthy love of freedom.

I am an American. My home is a continent between two seas. On this continent I have helped to build the only way of life which I believe to be worth living. It is a friendly way of life, with room for the opinions of the man across

the street. It is an honorable way of life, asking no compromise with convictions. It is an eager way of life, forever pressing on to new experiments, new trials, new errors, another start and fresh achievement. It is a successful way of life, with the highest standard of material well-being and the broadest basis of popular education that the world has ever known. It is an alert way of life, on guard day and night against impairment of the rights that a free people cherish; the right to think for themselves and to vote as they please, to choose their own church, to read a free press, to name their own leaders in a free election; the right to discuss, to disagree, to try new roads, to make mistakes and to correct them; the right to be secure against the exercise of arbitrary power; the right to live their lives in their own way.

I am an American. I shall fight to defend my democracy against any combinations of enemies that can be brought against it. I shall fight. And I shall win. For the reserves of moral strength as well as physical power are on my side. What is the meaning of the story of my country, if it does not teach me courage in a time of trial? What is the lesson of Valley Forge, if it does not rule out the word surrender? Lincoln and Jefferson stand with me in this fight. Washington still rides before my armies. Every truth I learned at my father's knee about the blessings of American freedom and independence has prepared me for this day and hour. Every humane and understanding act of statesmanship that made my people a united nation now arms me for this test of strength. Every hour of hard work and every spark of pioneering genius that turned a sprawling wilderness into a miracle of industrial power stands me in good stead. Every faith I hold and every liberty I cherish calls me into action to defend my own.

Into this battle I go willingly, with gratitude to the men and women who gave me what I have, with faith in what they built, with pride in my own purpose.

I am an American.

Reprinted, by permission, from an editorial which appeared in The New York Times, on May 17th, 1942.

Route 3, Box 84, Holladay, Tenn.

Dear Aunt Polly:

This being my first time to write you, I must tell you something about myself. I am a boy fifteen years of age. I am a member of the Flatwoods Baptist Church. Rev. G. G. Joyner is pastor there. I am Secretary of the Sunday School and Bible Readers' leader of the B. Y. P. U. there at Flatwoods. My hobby is collecting picture post-cards from various places. I enjoy your cross word puzzles, and I would like very much to have some pen pals.

Your brother in the Spirit and friend in the flesh,
CLARK BAKER.

We are so glad to hear from you, Clark, and we are glad that you told us something about yourself. How many picture post cards do you have? You and I and Irene Wilson, Woodlawn Drive, Maryville, share the same hobby.

402 North Main St., Bolivar, Tenn.

Dear Aunt Polly:

I am a girl eight years of age. My grandmother takes the BAPTIST AND REFLECTOR. I read the *Young South* page every week. I enjoy it very much. I am a Christian. My pastor is Rev. P. A. Wieland. I enjoy his messages very much. I go to Sunday School and church every Sunday. My Sunday School teacher is Miss Mary Cox. I go to the Sunbeam every Monday. My teacher is Mrs. G. Erwin. I want some pen pals. I hope my letter is not too long.

Sincerely yours,

BETH BRADLEY.
Thank you for such a nice letter, Beth. We are glad that you like our page. We like to get letters. Send us another one.

R. 2, Jackson, Tenn.

Dear Aunt Polly:

I am nine years old. I am in the fourth grade. I go to Madison Baptist Church. I go to Bemis school. My Sunday School teacher is Hope Handay. My G. A. teacher is Rachel Tomlin. I have three sisters.

Love,

MARGIE MARIE WILLIAMS.
You write a nice hand, Marie. You must write often. Is Mary Carolyn your sister?

Gordonsville, Tenn.

Dear Aunt Polly:

I really did enjoy my visit with you and I thought I would write and tell you so. Here's a little data about myself: I am almost sixteen years of age, will be a Senior next school year, and last, but by no means least, I am a Christian and a member of the Hickman Baptist Church. I really enjoy the *Young South* page and hope it continues for a long time to come.

Yours, in Christ,
JUANITA TABOR.

P.S.: I am enclosing a poem that I composed yesterday.—J.T.

ON CALVARY
By JUANITA TABOR

On Calvary, on Calvary,
He gave His life for me;
And there He shed His precious blood,
That sinners might be free.

Yes, free from sin's seductive snare,
That causes men to fall;
When Jesus died on Calvary,
For us, He gave His all.

On Calvary, on Calvary,
He died that we might win
Eternal, lasting victory
O'er Satan and o'er sin.

Thank you, Juanita, for your kind letter and your poem. I was happy to see you and I hope you will come again and bring your friends.

R. 7, Springfield, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I like your page very much. I am fourteen years of age. I go to the Hopewell Baptist Church. Our pastor is Rev. W. S. Baker. My Sunday School teacher is Mrs. W. S. Baker. I am a Christian. I would like to have some pen pals very much. I am a member of the G. A. I am Treasurer of the G. A. We take the BAPTIST AND REFLECTOR in our home. I hope my letter isn't too long.

Very truly yours,

DOROTHY HANCOCK.
You have a good pastor, Dorothy. We are glad that you receive the BAPTIST AND REFLECTOR. Write again.

Bluff City, Tenn.

Dear Aunt Polly:

This is the first time that I have written to the *Young South* page, so I am hoping to see this in the next BAPTIST AND REFLECTOR. I am a member of the Chiquiquin Grove Baptist Church. Rev. George Westmoreland is my pastor. I go to church every Sunday. I am fourteen years old, and will be in the first year of high school when school starts in September. I hope to have some pen pals very soon.

Your friend,

EVELYN RILEY.
Everybody wants some pen pals this week, Evelyn. We hope you'll get some, too. Write to us again.

Route 2, Jackson, Tenn.

Dear Aunt Polly:

This is the first time I have ever written you. I have been a Christian for six years. I am thirteen years old. I am in the seventh grade. I go to Madison Baptist Church. Brother Sarenson is our pastor. We are going to have a Carnation Service the first Sunday night in June. We hope the house will be full. I hope my letter is not too long.

Your friend,

MARY CAROLYN WILLIAMS.
P.S.: I hope I have a lot of pen pals.—M.C.W.

Welcome to our page, Mary Carolyn. We are glad that you are a Christian. We hope you get a lot of pen pals.

Route 2, Sevierville, Tenn.

Dear Aunt Polly:

This is my second time to write you. It has been a long time since I first wrote you. I am a girl twelve years old. I go to Alder Branch Baptist Church. I am a Christian. We take the BAPTIST AND REFLECTOR. It is a good paper. I like the *Young South* page best.

With love,

BILLIE CATLETT.
P.S.: I would like to have some pen pals.—B.C.

We are glad that you like our page, Billie. We hope you get some pen pals, too.

Route 3, Jackson, Tenn.

Dear Aunt Polly:

This is my first time to write you but I hope to see this in the BAPTIST AND REFLECTOR. I go to Sunday school every Sunday. I go to the East Laurel Baptist Church. Rev. T. L. Campbell is our pastor. We love him very much. I will be eleven years old the 19th of this month. I would like to have some pen pals. I read the *Young South* page every week.

Your friend,

MARY ALICE HART.
Thank you, Mary Alice, for sending us your birth date. We welcome you and we want you to keep on reading our page.

R. No. 2, Box 272, Sevierville, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I do not miss Sunday School unless I am sick, or visiting. My Sunday School teacher is Miss Vivian Atchley. My pastor is F. M. Dowell. I have never written you before. I have a little brother named after F. M. Dowell. I hope my card isn't too long.

With love,

ROISE RUTH ARWOOD.
Welcome to our page. You have a nice pastor. We hope your little brother will grow up to be a fine.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

Southern Baptist Youth Called to Duties of Citizenship

THIRTEEN HUNDRED Southern Baptist young people, students in the South's colleges and universities, were challenged during their South-wide Student Retreat at Ridgecrest, N. C., June 10-18, to take upon themselves immediately the obligations of Christian citizenship.

"The time has come," said Dr. Theodore Adams of Richmond, Va., in the closing address of the retreat. "A new world is in the making. We must see that God is given priority in that new order."

The retreat evidenced loyalty on the part of the youth. The attendance of 1500, who came despite war's demands and travel difficulties, their giving of \$659.85 to emergency relief and other religious causes, and their intelligent inquiry into their individual responsibility in the building of a Christian world after the war is over all was remarkable.

Some of the denomination's most outstanding men, leaders in Christian thought, had been secured by Dr. Frank H. Leavell for the program. They lectured with a keen insight in current world affairs and presented intelligently and clearly the necessity that Christianity must be given a pre-eminent place in the new world's social and economic orders.

There was an urge that the young people begin work immediately for social righteousness, participating actively in local civic life for the abolition of the liquor traffic, the building of friendship among the races, and the betterment of politics, morality and community welfare. They also were asked to use their influence to see that Christian men sit at the conference tables for determining terms of peace after the war.

Throughout there was an ever-growing conviction that the individual's day by day exercise of Christian character—witnessing for Christ in every day living, speaking out for Christian causes in government, and demonstrating dogged determination for the principles of world brotherhood—is the correct and unanswerable reply to the world's madness.

Charles A. Wells spoke early on the program, giving a graphic picture of world conditions. Foreign Missions Secretary Charles E. Maddy outlined the challenge for a tremendous mission program after the war. Dr. John L. Hill and Dr. F. F. Brown presented the current Southern Baptist campaign for abolition of alcoholic beverages. Dr. Luther Wesley Smith outlined a practical program for daily Christian living. Dr. C. Roy Angell, Mrs. Jessie Burrell Eubank, Mrs. J. O. Williams and a host of others led in group discussions on Christian culture. Study courses featured Bible study, Christian living and methods.

An American's Creed for 1942

GOD HELPING ME:

1. I WILL PUT FIRST THINGS FIRST—God and country, church and home.

2. I WILL DO MY BIT AND MAKE IT MY BEST.

3. I WILL SERVE WHERE I AM CALLED. For such a time as this, freedom is not an inheritance—it is an achievement.

4. I WILL DESTROY INTOLERANCE—BEGINNING IN MY OWN HEART. . . . We are Jews; we are Catholics; we are Protestants; we are white; we are black; we are first generation and sixth generation Americans—and we are Americans all.

5. I WILL BE UNUSUALLY ALERT IN MY USUAL ACTIVITIES AND DUTIES. Life must go on and there must be neither neglect nor a war hysteria.

6. I WILL "HATE NO ONE: hate their vices, not themselves," for hate corrodes the souls of those who hate.

7. ALWAYS, I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make prayer my practice and service my program; I will "Laugh and love and live"; I will trust and not be afraid. God helping me, I will.

—DR. DANIEL A. POLING.

I Believe a Christian Grows

When I was a very small child I watched my parents plant seeds in the garden. Curiosity caused me to ask why they did it. I was told that the seed would grow a big lot of beans and peas. The idea of planting something to get a lot more impressed me. So on the next day I dug a hole with my little shovel and planted some rusty nails in order to grow a lot of new nails. But they did not grow. Why not? Because the nails did not have any life in them. Life is necessary to growth, and life has the power and tendency to grow. This is true of vegetable life, and animal life, physical life, and spiritual life. Spiritual life is imparted to each person who becomes a Christian. All men do not grow physically to the same size, either in height or weight. There are large, small, and medium sized men. Likewise, all Christians do not grow spiritually to the same extent.

The Possibility of Growth

It is both possible and desirable that a Christian grow. The exhortation to grow, and the directions concerning growth, found in the New Testament, abundantly prove this. Listen to Peter: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). These are among the last recorded words of one who knew by experience the need and the possibility of growing in Christian character and power. The writer of Hebrews urges his readers: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). This word, perfection, means maturity; full-grown. Paul said of himself: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12). Like Paul, every Christian should "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

The Essentials to Growth

As there are essentials to physical growth, so there are essentials to spiritual growth. A human child needs pure air, nourishing food, proper exercise, and sufficient sleep if he is to develop properly and fully. A child of God needs to live in a spiritual atmosphere and to feed on the Word of God. The happy man, described in Psalm 1, avoided the company of the irreligious and devoted much time to the study of God's requirements. Of him the psalmist says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:1-2). Everyone surely realizes that communion with God in prayer is vitally essential to spiritual growth.

In thy closet daily hiding,
Talk with God;
He will take away the chiding
And the rod,
And in the place of sore distress
Build thy life in holiness.

Be it remembered, also, that the end of growth is strength for work. A Christian grows that he may serve God. We are not saved by works, but we are saved to work. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Just Off the Press

Three new Training Union Study Course books are now available. They are:

- "Let Us Sing," for Young People and Adults,
- "The Eternal King," for Young People,
- "Living Abundantly," for Adults.

An outline of "Let Us Sing" was given on our page the week of June 11th.

In "The Eternal King," the author, Mrs. Frank Leavell, using the Bible as the source, leads the reader with a firm and steady confidence and clearness of vision which is satisfying, pleasing and fascinating to better know and comprehend "the Christ." A Chapter Outline is given:

- 1—Someone is Coming
- 2—Through Sacrifice
- 3—To Establish a Kingdom
- 4—The King Himself
- 5—The King Speaks
- 6—The Strange Death
- 7—Amazing-Life
- 8—Reigning of the King.

Frank E. Burkhalter, Professor of Journalism at Baylor University, gives to us a practical message through his book "Living Abundantly." This book explains to us more fully the Abundant life that Jesus came to give.

An outline of this book follows:

- 1—The Abundant Life
- 2—The Bible's Message on Money
- 3—The Most Precious Thing in the World
- 4—Everybody Can Do Something
- 5—Candle or Searchlight
- 6—The Most Important Work in the World
- 7—The Stewardship of Prayer
- 8—Happiness Here and Hereafter.

These books may be secured from your Baptist Book Store, 127 9th Avenue, North, Nashville. Remember, one book is given free for the teacher with an order for ten or more.

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BAPTIST AND REFLECTOR

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

IRA C. COLE
Convention President

Convention Date, Sept. 29-30, Oct. 1, First Baptist Church, Nashville, Tenn.

Vacation Bible Schools Reported Through May 30, 1942

Church	Principal	Enrollment	Average Attendance	Conversions	Class
Beech River Association—	V. B. S. Leader, Walter Warmath				
Rock Hill	Mrs. C. M. Baker	53	38	0	—
Carroll-Benton Association—					
First, Camden	Mrs. H. A. Bickers	163	99	0	A
Fayette Association—	V. B. S. Leader, Fred Wood				
Kirk	Mrs. H. J. Rushing	32	26	0	—
Gibson Association—	V. B. S. Leader, Mrs. Charles Wingo				
Beech Grove	Vance Holt	28	25	0	—
Maury Association—	V. B. S. Leader, Mrs. C. K. Dodson				
Union	Mrs. C. K. Dodson	46	41	0	B+
Calvary	Mrs. C. K. Dodson	11	10	0	—
New Salem Association—	V. B. S. Leader, Margaret Bowman				
Hickman, Bolling					
Branch School House	C. D. Tabor	23	18	3	—
Second Creek Mission	Effie Lee Smith	45	20	1	—
Riverside Association—	V. B. S. Leader, Beryl Tucker				
Allons	Beryl Tucker	46	37	0	D
Baptist Ridge	Mrs. Louisa Carroll	38	20	0	E
Celina	Mrs. Louisa Carroll	74	47	4	BB
Stone Association—	V. B. S. Leader, Lola Bell Brown				
Shady Grove	Effie Lee Smith	33	18	0	—
West Union	Effie Lee Smith	38	27	5	—
Greenwood School	Mrs. Louisa Carroll	28	23	0	—
Johnson	Effie Lee Smith	36	26	2	—
Duncan's Chapel	Effie Lee Smith	20	19	2	—
Tennessee Valley Association—	V. B. S. Leader, Mrs. E. B. Arnold				
Bethel	J. Leonard Stafford	41	32	2	E
Watauga Association—	V. B. S. Leader, Jas. M. Gregg				
Cobbs Creek	James M. Gregg	46	38	0	D
Pleasant Hill	Gertrude Hale	16	15	0	E
Sink Valley	Gertrude Hale	22	19	0	E
West Union Association—	V. B. S. Leader, Mrs. W. H. Watters				
Elk Fork	Mrs. Louisa Carroll	66	49	1	D
TOTALS—Schools—21		905	647	20	—

Conduct a Negro Vacation Bible School

Miss Ethelene Holt of Milan, Tennessee, has been asked by the State Baptist Sunday School Department to serve as promoter of Negro Vacation Bible schools during the summer. If you would like to have Miss Holt come to your church for a conference, please write her in care of the Sunday School Department, 149 Sixth Avenue, North, Nashville, or at Milan, Tennessee. Sunday schools, Training Unions, and W. M. U.'s should see that every Negro church in the state has a school this year. These colored people need our help.

A Word From Some of Our Summer Workers

I am working with Shiloh in Hiwassee Association this week. I shall be in McMinn working in Sanford and Mt. Harmony No. 2 next week. I think Ten Mile and Pleasant Hill will have schools during the week of July 6-10.

Miss Erma Ewing, Vacation Bible School leader and Mr. Arch Kincaid, Associational superintendent of Hiwassee Association are to be commended for their fine spirit of cooperation.

Mrs. Clyde Nichols, Vacation Bible School leader, McMinn Association, has done a fine work of organizing the Vacation Bible School work in McMinn Association. I believe we shall see some twelve or fifteen schools there this summer sponsored by the church or volunteer workers. She continues to contact preachers and leaders and then notifies me of their needs.

IVA LOIS PATRICK.

McMinn and Hiwassee Associations.

I go to Model next week. Hope to do Crockett Creek also. Have plans, though exact date not set, for Bethlehem, Nevil's Creek, Fairview, Carlisle, and Bear Spring.

I just hope that the other workers are enjoying the work and are getting as good cooperation as I am getting.

MRS. OPAL THOMPSON.

Stewart Association.

Bro. Daniel, I just want to say again that the conference, and our times together as a group have meant so much to me already. I think of the other thirty-eight and pray for the success of their work each day. It is such a help to know I have thirty-eight other friends who are carrying on such a wonderful work.

The work in this association looks hard, but under or behind every dark cloud is a silver lining, so I hope I will have a better report next week. My chin is still up.

GEORGE ANNA FORD.

New Salem Association.

We have our Vacation Bible school conference planned for Sunday afternoon, June 28, here at our church:

Bro. Garrett is going to try to go with me to have some schools, as I don't have a car to use.

Bro. Daniel, please help me pray that a way will be opened for me to work, as it is on my heart so. I've known for two years that I had to do something; that's why I have been studying and going to Ridgecrest and everywhere I could to prepare myself and get all the help and inspiration I could.

MRS. W. H. WATTERS.

Summer worker and associational V.B.S. Leader. West Union Association.

A Word From a Pastor

We are now in the second week of our Vacation Bible School, of which Mrs. Jesse Daniel is the principal. We have 328 enrolled. The boys and girls come on cars, buses, walk and any other way they can. Because the war is on some churches may consider leaving off the Vacation Bible School. That is a mistake. The boys and girls want it and they will come and they need it. The boys and girls of today must rebuild civilization tomorrow and if they make a success of it, they must have Jesus Christ and reconstruct it according to His principles and teachings.

R. KELLY WHITE, Pastor
Belmont Heights Baptist
Church, Nashville, Tenn.

Deacons Make Recommendations

The following recommendations, brought by the deacons to the members of Belmont Heights last Wednesday evening, were adopted:

"In an age when the nations of the earth are endeavoring to destroy each other; when millions of men are lost in sin; when thousands of people are dying daily in battle—we, your deacons, feel the need of prayer. We know God hears and answers prayer. We should pray for our fellow Christians, the work of God in the world, and for lost sinners; for our nation and other nations allied with us in a common cause; for our men in military service and their loved ones at home. Therefore, we recommend:

1. That all of us turn to God in repentance of all sins, seek forgiveness, and pray more and more earnestly;
2. That we urge our people to come to the house of the Lord each Wednesday evening and engage in united, fervent prayer;
3. And that we urge all our people who do not have the family altar in their homes to call all the members of the family together some time each day or each night and pray together and that this be continued for the duration of the war."

Taken from bulletin, June 15, 1942.
Belmont Heights Baptist Church,
Nashville, Tennessee.



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MISS MARGARET BRUCE, Nashville
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Preachers' Wives and Teacher Carson-Newman College

School for Preachers' Wives

For two weeks in Carson-Newman College the wives of nineteen preachers studied with their husbands in Bible classes, and then had their own W.M.U. classes. For many years the preachers had enjoyed the privileges of a two weeks school where they could study the Bible with great teachers, but this was the first time the wives had been given such an opportunity. Mr. Hudgins started the school for preachers who had not had college and seminary advantages. He raised the money by special offerings from the churches because he knew many of them could not pay their way. Today, the school for preachers and their wives is being supported by State Missions. We feel that it is a splendid investment, for the men and women go home full of interest, and inspired by the Bible teachers become better preachers and loyal supporters of the whole program of Southern Baptists. There were about one hundred present this year.

At eight o'clock in the morning and at one in the afternoon, Dr. J. Wash Watts of the Baptist Bible Institute, New Orleans, taught Genesis. As we are to study this book soon in the Sunday School all of us were happy to sit at the feet of this great teacher and learn of him. He had spent years in Palestine and could give us the oriental background for many of the stories.

Dr. A. F. Mahan of Fountain City taught Hebrews at nine and at two. All the men said this class was a spiritual feast. The women at these hours studied W.M.U. plans under Miss Northington. At ten and at three Dr. McDowell taught Philipians the first week and Ephesians the second. He is a professor in our Southern Baptist Seminary in Louisville. He is a wonderful teacher and filled these Epistles with new meaning to us.

At eleven each day we had chapel. Our speakers were Miss Kathleen Manley of Africa, Dr. J. B. Lawrence, Home Mission Board, Dr. J. D. Freeman, Dr. J. T. Warren, Dr. Watts,

Dr. McDowell and Dr. Pope. Miss Lorene Tilford of China spoke one evening.

In the evening we had happy fellowship together with varied programs. Did the wives of the preachers take in all the classes? They certainly did! They organized a missionary society and gave a splendid program before the entire group. They held an executive board meeting, a business meeting, studied parliamentary law besides spending an hour on each of the fundamentals.

Some of the things the wives said they had learned and planned to do on their return home were: To make plans ahead and then work their plans; how to mark the Standard of Excellence; the real meaning of directed personal service; to be a real soul winner; how to teach children to tithes; how to make mission study interesting; the value of a Church School of Missions; importance of the prayer calendar; need of missionary magazines in the home; the advantage of having a week of prayer instead of one day; how to make motions; how to organize a society. These are a few of the things the women wrote as an answer given on examination: "What have you learned in this class that you hope to use when you get home?" For eight and a half hours we studied W.M.U. plans. Never has your secretary had greater joy in teaching W.M.U. Methods. To Mrs. J. L. Trent of Kingsport we give our special thanks. She suggested a school for preachers wives and she was our first assistant for two weeks. She served as president of the society and directed many W.M.S. activities.

Why not plan to attend next year? The time June 7-18, 1943, the place Carson-Newman College, Jefferson City, the cost, your transportation. The board is free, there is no tuition. How can you afford to miss such an opportunity?

We give the list of the preachers wives who were present: Mrs. W. M. Bragg, Pikeville; Mrs. E. J. Bramblett, Erwin; Mrs. F. T. Buckner, Clinton; Mrs. B. C. Cockran, New Market; Mrs. J. W. Davis, South Pittsburg; Mrs. Frank Fielden, Jefferson City; Mrs. A. F. Grahl, Maryville; Mrs. C. W.

Gosnell, Niota; Mrs. Enos R. Herrin, Seymour; Mrs. W. M. Lonas, Knoxville; Mrs. C. H. Petty, Chattanooga; Mrs. J. D. Quinton, Elizabethton; Mrs. J. H. Smothers, Boyd's Creek; Mrs. Harold Stephens, Cookeville; Mrs. G. A. Toomey, Seymour; Mrs. J. L. Trent, Kingsport; Mrs. R. P. Turner, Seymour; Mrs. Lincoln Vaughn, New Market; Mrs. G. G. Watson, Tellico Plains.

Knox County B.W.C. Camp

The Knox Co. B. W. C. enjoys a week-end at Carson-Newman College each year. They come on Saturday and stay until Sunday afternoon. It is a time of fellowship, but also an opportunity for inspiration and information. The theme this year, June 20-21 was "Christ, our Greatest Necessity."

Miss Lorene Tilford of China was the missionary speaker. Dr. S. W. Eubank, teacher of Bible at Carson-Newman, spoke on "Christ, our Comforter." Miss Northington had the vesper and taught the Sunday School lesson. All attended the church service of Jefferson City, first and heard a splendid sermon by Dr. C. W. Pope.

The time for the retreat was too short, but all returned home feeling it was well worthwhile.

B.W.C. at Ridgecrest

For the first time the business women of the South are to have a conference. The place, Ridgecrest, N. C. The time, the second week in August. The program, it is foreign mission week. so many missionaries will be heard and in addition there will be a period each day for B.W.C. members. Plan your vacation so you can be present. Make your reservation NOW. Write to Mr. Perry Morgan, Ridgecrest, N. C., and tell him what you desire.

East Tennessee R.A. Camp

This year many of our people were afraid our camps would be small because of the war, but instead, the four that have met in Middle and East Tennessee have exceeded in number present those of last year. Others will report on the Middle Tennessee camps, but your secretary is happy to testify to the very fine camp at Carson-Newman for the boys. The junior R. A.'s came on Saturday and stayed until Tuesday, the Intermediates came Tuesday afternoon and stayed until Friday afternoon. Rev. J. A. Park, pastor of Deaderick Ave., Knoxville, was director and an excellent one. The missionaries were Misses Tilford and Manley. The ranks were taught by Miss Bruce, Mrs. Adams and counselors, Miss Northington taught the mission study. There were about 200 in the two camps. What a privilege it was to witness the conversion of many boys, and to see Christian boys dedicate their lives in special service.

Too much praise cannot be given Mrs. Virgil Adams, Rev. Parks and the counselors for their untiring work in making these camps a real success.

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Commencement at Tennessee College for Women

By MARY A. STRAIN, Professor of English,
Tennessee College for Women

THE THIRTY-FIFTH ANNUAL commencement of Tennessee College for Women, one of Tennessee Baptists' three institutions of collegiate rank and the only four-year college for women in the entire state, held at the First Baptist Church of Murfreesboro, was featured by the presence on the platform of three of its presidents: President-emeritus, Dr. E. L. Atwood, now pastor at Dunedin, Florida, who retired in 1940; President Merrill D. Moore, who has piloted the institution for the past two years and is resigning in order to accept the pastorate of the Immanuel Baptist church at Nashville, and President-elect, Dr. John B. Clark, who comes to Tennessee College for Women from Mercer University, the sister Baptist college at Macon, Georgia. Following the awarding of the degrees at the commencement exercises, retiring President M. D. Moore formally transferred the presidency to Dr. Clark, and invested him with the duties, responsibilities, privileges and honors pertaining thereto.

The three addresses regularly presented at each commencement season were given this year by outstanding Tennessee Baptists. Dr. John L. Hill, of Nashville, Book Review editor of the Sunday School board and president of the Board of Trustees of Tennessee College for Women, gave the baccalaureate address Sunday morning, June 7. That evening the missionary sermon was preached by the chairman of the State Committee on Missions, Dr. W. Edwin Richardson, pastor of the First Baptist church a Columbia and a trustee of the college. The commencement address was presented on Tuesday morning, June 9 by Dr. William A. Keel, pastor of the First Baptist church of Cleveland, Tennessee, and retiring chairman of the State Committee on Christian Education.

At the commencement exercises the bachelor's degree was conferred on fourteen young ladies from Tennessee, Kentucky, North Carolina, and Florida. The honor roll of the Twelve Highest Ranking Students included young women from Tennessee, South Carolina, Florida, Alabama and Pennsylvania. Certificates for proficiency in voice, piano, and secretarial science were presented at the commencement program and one diploma in church secretarial training. It is especially gratifying to the supporters of Baptist institutions that the Burness scholarship, awarded annually to the student maintaining the highest scholastic average for the year was won this year by Miss Evelyn Howell, who was reared at the State Baptist Orphanage at Franklin, and maintained at Tennessee College for Women by a scholarship granted her by the Woman's Missionary Union of the state. Miss Howell, in addition, has won most of the other available awards for the year, as the presidency of the student body, May Queen and the title of Miss Tennessee College for Women.

Other events of commencement week were the commencement concert, presented by the students of the Music Department on Friday, June 5, featuring orchestra, vocal ensemble, and piano, violin and vocal solos; the reception given on June 6 by the local alumnae, the wives of the local trustees and the Woman's Missionary Union of Murfreesboro's First Baptist Church for Dr. and Mrs. Clark, President and Mrs. Moore, and President-emeritus and Mrs. Atwood, and attended by friends and supporters of the college from Murfreesboro and vicinity and from Nashville; the making of the daisy chain on Monday morning, the meeting of the trustees Monday afternoon, the class day program under the Senior Oak on the front campus also on Monday afternoon, and the patriotic drama presented Monday night on East campus.

Meeting of Sunday School Board

By WALTER M. GILMORE

THE SUNDAY SCHOOL BOARD of the Southern Baptist Convention met in its regular semi-annual session in Nashville, Tennessee, June 10. Dr. W. F. Powell, Nashville, was made president for the twenty-second successive year; Dr. John D. Freeman, Nashville, was reelected recording secretary; and Dr. T. L. Holcomb, Nashville, was reelected executive secretary-treasurer for the seventh year. The only new worker added to the regular staff of the Board was Dr. Claud U. Broach, pastor of the First Baptist Church of Covington, Virginia, who comes as an associate in the department of Baptist Student Work, of which Dr. Frank H. Leavell is secretary.

One of the outstanding features of the meeting was an address by Dr. Prince E. Burroughs on "What Manner of Institution Is This?" This meeting of the Board marked its fifty-first anniversary almost to a day. While the Southern Baptist Convention in Birmingham ordered and authorized the Sunday School Board on the 12th day of May, 1891, it was not until a month later, June 12, that the Board, appointed by the Convention, met in Nashville and organized and launched the institution.

From now on it is proposed by Dr. Holcomb that the Board shall celebrate Founder's Day in connection with its June meeting every year with a view to keeping the Board true and loyal to the original principles and purposes for which it was founded.

In his own inimitable way, Dr. Burroughs traced the history of the Board through its trying years of struggle, through its various stages of expansion and triumph to its present position as a tremendous factor in our Southern Baptist life and work.

The past year marked its greatest financial gains, receiving from all sources \$2,658,817.64, which was \$336,488.49 in excess of the receipts the year before. Also the contributions to denominational causes amounted to \$566,634, as compared with \$520,240 the year before. And the receipts for the first five months of this year ran up to \$938,343, which is \$97,679 increase of the same period last year.

A MAJOR FEATURE

Another feature of this session of the Board was the presentation of the report of Dr. John L. Hill on the "Crusade Against Beverage Alcohol." Sometime ago Dr. Hill was requested to act as chairman of a special committee to promote this crusade. No new machinery will be set up but all the forces of the Sunday School Board, with its 77 periodicals and other promotional agencies, will be lined up definitely behind the movement. It is proposed to try to enlist all of our 250,000 Southern Baptist churches in the fight against beverage alcohol. If that can be accomplished victory is just around the corner, maintains Dr. Hill.

The crusade is to be a spiritual one, and therefore confined to our churches. The attack is made on the ground that beverage alcohol is the greatest enemy of the church and the greatest hindrance to the spiritual growth of our boys and girls and men and women. The movement received the heartiest endorsement of the recent Southern Baptist Convention.

Resolutions of the Preacher's School of 1942

WHEREAS THE SCHOOL for pastors and their wives of East Tennessee sponsored by the State Mission Board and the W. M. U. of Tennessee held at Carson-Newman college June 8-19, 1942, free to all pastors and wives who have not had college and seminary training; and whereas the faculty of the school this year has been the best among the teachers of our denomination; and whereas the pastors and their wives have received from the school spiritual blessings, inspiration, and fellowship; therefore be it resolved:

First, that the school extend its gratitude to Dr. John D. Freeman of the State Mission Board and to Miss Mary Northington, secretary of the State W. M. U. for this kindness, and to Dr. James T. Warren, president of Carson-Newman college for his hospitality.

Second, that special thanks be extended to brother A. F. Mahan, brother J. Wash Watts, brother Edward A. McDowell, and Miss Mary Northington for their earnest, spiritual instruction, and be it further resolved that gratitude be expressed to brother Glenmore Garrett, the efficient secretary of the school.

Third, that all who have attended the school continue to express their appreciation by supporting whole heartedly the denominational program.

Fourth, that a copy of this be sent to Dr. John D. Freeman, secretary of the State Mission Board, a copy to Miss Mary Northington, secretary of the state W. M. U., a copy to Dr. James T. Warren, president of Carson-Newman College, and a copy to Dr. O. W. Taylor, editor of the BAPTIST AND REFLECTOR.

Respectfully submitted, C. H. PETTY,
MRS. CARL GOSNELL,
JAMES D. QUINTON.

Just for Fun Gathered Here and There

ETERNAL FEMININE (Wall Street Journal)

Customer—Come, John, we're ready to go.
Saleslady—Pardon, madam, here's the hat you bought; that's the box you're wearing.

A Chinese cook was walking through the woods. He turned around to see a grizzly bear following, smelling his tracks.

"H'm," said the Chinese, "you like my tracks? Velly good, I makee some more."

Haberdasher: "And will one collar be sufficient, madam?"

Mrs. Higgins: "Do you insinuate, young man, I have more than one husband?"

A sailor, after placing some flowers on a grave in a cemetery, noticed an old Chinaman placing a bowl of rice on a near-by grave, and asked: "What time do you expect your friend to come up and eat the rice?"

The old Chinaman replied with a smile: "Same time your friend come up to smell flowers."

Kit: "Gee, but that date last night was fresh."

Kat: "Why didn't you slap his face?"

Kit: "I did, and take my advice, never slap a guy when he's chewing tobacco."

He: "I donated a pint of blood when I was in the country."

She: "Sick friend?"

He: "No, those mosquitoes!"

At the fair one old Negro had taken a great fancy to the merry-go-round. Round and round he went, never seeming to tire, until all his money was gone. Then only did he dismount and rejoin his wife, who had been watching with impatient eyes.

"Well, Ebenezer," she said, "you sure have spent your money and had a good ride. But where you been, Ebenezer, where you been?"

Boy: "What does it mean here by 'seasoned troops', Dad?"

Dad (without hesitation): "Mustered by the officers and peppered by the enemy."

Schoolmaster: "If Shakespeare were alive today, would he still be regarded as a remarkable man?"

Pupil: "I think so, for he'd be 378 years old."

First Baptist Church, Vivian, La.

By ETHEL CHANEY, Church Secretary

THE FIRST YEAR of the association of the First Baptist Church, Vivian, La., and Howard C. Bennett as pastor and people having ended on May 1, it seems good to indicate something of the year's work.

Spiritually: The church is in good spiritual condition as attested by the interest in and attendance upon the worship services of the church. Interest in the midweek prayer service is quite good and promises to be even better. In addition to the regular annual revival, the church conducted a Spiritual Life Revival which helped to strengthen the church membership spiritually.

Numerically: The present church membership is 926, there having been 106 additions to the church the past year of which number 38 came on profession of faith.

Though there has been a slight decrease in enrollment and attendance in the Sunday School and BTU (due partially at least to people leaving to work on defense projects), the interest in these departments is good. Two study courses have been conducted in Sunday School work and one in the BTU department. Also a VBS with an enrollment of 177 was conducted.

The WMU has shown a slight increase in enrollment and attendance during the year and the interest in this department is increasing gradually.

Financially: The church has been blessed materially in many ways. Receipts for the year amounted to \$9,646.35, of which amount \$2,084.91 went to denominational causes outside the local field, including \$379.18 for the Hundred Thousand Club. In addition to this, some \$2,000.00 has been raised to complete payment of a debt which stood at \$3,250.00 at the beginning of the year. Moreover, construction is proceeding on an eight-room, brick veneer, pastor's home which will be valued at \$7,500.00 when completed. This building will be paid for through budget receipts.

Looking ahead: The pastor and the people have confirmed anew to each other their belief that God led them together and is still leading in their efforts for Him. Confident in this belief that God is leading, they have pledged themselves for the following program for the year ahead:

- (1) As a church we will strive to deepen the spiritual life of our entire membership. This will mean increased attendance upon the prayer meetings and other meetings which have as their aim to help us to grow in the Christian graces.
- (2) As a church we will major on evangelism and soul-winning, endeavoring to win at least 100 souls to a profession of faith in the Lord Jesus Christ.
- (3) As a church we will adopt and work out a well-rounded program for the young people of our church. This program will include not only provision for the moral and spiritual welfare of our young people, but also for their social and recreational life.
- (4) As a church we will definitely attempt to enlist a larger number of our resident members in the active work of the church.
- (5) As a church we will plan for, adopt, and carry out a well-rounded mission program. This will include soul-winning, teaching, and training through our local church. It will also include a definite mission project within the bounds of our local field. It will also include emphasis upon the missionary work of Christ and our denomination outside the local field.

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The New President of the Southern Baptist Seminary

By GAINES S. DOBBINS

THE ANNOUNCEMENT that Dr. Ellis A. Fuller has accepted the call to the Presidency of The Southern Baptist Theological Seminary will doubtless be received by Baptists everywhere with deep gratification. The great First Church of Atlanta, of which he has been pastor for the past fourteen years, of course gives him up reluctantly, yet with joy and pride that he should have been selected for this post of high privilege and responsibility.

From the inner circle of Faculty and staff at Louisville to the outermost bounds of the Southern Baptist Convention and beyond there arises the heartfelt conviction that a wise choice has been made and that the new President will follow worthily in the steps of his illustrious predecessors—Presidents Boyce, Broadus, Whitsitt, Mullins, and Sampey.

Dr. Fuller comes to the Seminary under happy circumstances. Last session saw the enrollment total pass the 500 mark—520 men, to be exact. It was the first session since the removal of the Woman's Missionary Union Training School from its downtown quarters to the new site adjacent to the Seminary campus. The heavy debt of \$992,000 which encumbered the Seminary for its new buildings and grounds when Dr. Sampey became President in 1928, with its interest rate of 6 per cent, stood at \$215,000 when the Treasurer made his report to the Trustees at San Antonio, the rate of interest reduced to 3½ per cent. The endowment, which stands at two million dollars, has been so wisely handled by the Financial Board that the securities in the strong box are worth more today than they cost when purchased. The spirit of Faculty and student body has probably never been at a higher level in every way than last session. The reins are being handed over to the new President, therefore, at a time when the Seminary is at its best, with every prospect of increased usefulness and power in the momentous years that lie ahead.

Indications point to a good enrollment during the ensuing session. It is entirely possible that the Seminary's debt will be liquidated within the next twelve months, and practically certain that it will be debt free within two years. The way will thus be opened for needed improvement and expansion that will maintain the Seminary as one of the foremost theological institutions in the world. To the President of this Seminary is given opportunity for leadership second to no man among the free-church bodies of our age.

There are several noteworthy features connected with the coming of Dr. Fuller to the Seminary Presidency. He is a native of South Carolina, whence came James P. Boyce, who led in the founding of the Seminary at Greenville in 1859. Dr. Fuller, like the late President Mullins, was called from the pastorate rather than from the Faculty. He is the only President in the history of the Seminary to take office during the lifetime of his predecessor. Unique in the election of a Seminary President is the fact that Dr. Fuller was not called to a Professorship along with his administrative duties, but was requested by the Trustees to devote himself primarily, at least in the beginning, to administrative functions. Dr. Fuller is an alumnus of the Seminary, having received the Th. M. degree in 1922 and having pursued one year of post-graduate work, yet his A. B. degree was received from the Presbyterian College of South Carolina. His rich and varied preparation for the high office to which he has been called is indicated by the following record:

Pastor, Greenwood, South Carolina, 1922-1924;
Pastor, Earle Street Church, Greenville, South Carolina, 1924-1925;

General Superintendent, Department of Evangelism, Home Mission Board, Southern Baptist Convention, 1925-1928;

Pastor, First Baptist Church, Atlanta, Georgia, since 1928;

President, Home Mission Board, since 1928;
Chairman, Georgia Baptist Hospital Commission, since 1938;

President, Georgia Baptist Convention, since 1939.

Simultaneously with the news of Dr. Fuller's acceptance comes word that Dr. S. L. Stealey has accepted the call to the chair of Church History in the Seminary. Dr. Stealey was elected to this post at the recent meeting of the Trustees, but withheld his decision until now. Dr. Stealey is an A. B. graduate of Oklahoma Baptist University, pursued graduate studies in Oklahoma University, and received his Th. M. and Ph. D. degrees from The Southern Baptist Theological Seminary. He taught for a brief period in Oklahoma Baptist University and William Jewell College, serving also as fellow in Theology in the Seminary 1927-1930. He was pastor of the First Baptist Church, Bloomington, Indiana, 1932-1934; Bainbridge Baptist Church, Richmond, Virginia, 1934-1938; First Baptist Church, Raleigh, North Carolina, since 1938. Dr. Stealey, who has always been a keen student of history, brings a wealth of experience and special ability to this great department of the Seminary.

Dr. and Mrs. Fuller and their three children—Ellis Adams, Sarah Elizabeth, and Ida Lee—as also Dr. and Mrs. Stealey and their two children—Louise and Sydnor, Jr.—are expected to take up their residence in Louisville in mid-summer.

That Dr. Sampey should have consented to continue as head of the Department of Old Testament Interpretation for at least another year likewise affords widespread gratification. His wise counsel will be invaluable in this transition period, and students will rejoice in the privilege of sitting in his classes as, in inimitable fashion, he continues to teach Hebrew. Dr. Sampey was given the title of "President Emeritus" for life.

Our Approach to Russia

By DR. J. H. RUSHBROOKE,
President, Baptist World Alliance

TO TASK IN SHAPING a "new order" exceeds in urgency or difficulty that of insuring a full understanding between the British and American peoples on the one hand, and the Russian on the other. All, by the Washington Agreement, have accepted the necessity of victory "to defend life, liberty, independence, and religious freedom."

The spirit of our dealings with Russia is all important. The Soviet Union has a strong hold upon the sympathy and admiration of large sections of our people; indeed many, especially of the younger generation, passionately resent even the faintest hint of adverse criticism. It is the more needful to emphasize from the outset that Christian feeling in this land is firm in the resolve fully to share with the Russian people the burden of defending their land, their homes, and their right to live their own life. Their courage and endurance command our whole-hearted admiration as qualities of inherent worth and splendour. Our appreciation goes further. The Soviet Government has to its credit outstanding successes which demand full recognition. Think of education; the conditions of the illiterate Czarist State have vanished. Think of the concern for children: in Sir Bernard Pares' words, "whatever else Communism has done, it has re-created Russian childhood." Think of economic development: starting almost from zero, the Soviet Union has already become one of the great industrial States of the world.

Say what we will of its "ideology," the Russian Revolution has broken a tyranny every whit as evil as that which the French Revolution shattered, and has opened a wider life to many hundreds of thousands. Nor, despite the relentless severity of its dealings with so-called counter-

revolutionaries, can we deny that the Soviet Government has held to its declared purpose of ensuring for the masses a real partnership in the wealth of the community. It is indeed a heavy misfortune that unhappy and shocking incidents have often diverted attention from a unique social experiment which means so much for the world. Our quarrel as Christians is not with a Socialist ideal, but with a doctrine of class hatred, a ruthless use of physical force, and a materialistic and therefore an adequate estimate of human value. Nevertheless, when the last word has been said on such matters, the broad statement is justified that, as compared with twenty years ago, Soviet Russia registers on balance a normal set-back.

It is, therefore, in an atmosphere of sympathetic appreciation, but also of sincerity and candour, that we must discuss differences with Russia. Our understanding of "religious freedom" differs widely and deeply from the "freedom of worship" which is often put forward as its synonym. The "freedom of worship," which is all that is granted in Russia, denotes permission to a group of persons to assemble at a registered place for the sole purpose of participating in a formal service, always under the supervision of the authorities. The President of the Federal Council of Churches in America has set out the contrast between the Soviet idea and that of his countrymen. Religious freedom, he asserts, includes freedom of conscience and private worship; freedom to assemble for worship; freedom of organization for the maintenance and spread of religion; freedom to witness to the faith and endeavor to persuade others to accept it; freedom of religious nurture and of religious education of children and youth. Compare with that standard the conditions in Russia. Private meetings for worship are illegal; propaganda for religion—in other words, evangelization, the holding of lectures or the publication of articles in defense of the faith—is utterly forbidden; no school or class for the training of children in religion may be held; no church may organize a Bible class or convene any social or sectional gathering of its members; no church may possess a library, etc., etc. These are merely some of the restrictions imposed by formal law, and the administration has too clearly manifested the same spirit. To take but one illustration: from the beginning of 1929 the printing of Bibles ceased in Russia and no Russian Bible was allowed to be imported; nor have I yet learned of any relaxation of the veto. Add the facts regarding the policy in the areas invaded by Russia after September, 1929, and the claim that "religious freedom" exists becomes manifestly impossible.

Let us make all just allowance: the old State Church was closely bound up with the Czarist regime; it stood as a fee of democratic claims; it was drenched in superstitious ideas which antagonized the thoughtful; its relics and its incredible legends of saints have furnished superabundant material for numerous "anti-God" museums and lectures. Only slowly can it be understood that the exposures of superstition and of the reactionary attitude of Churchmen is not a refutation of religion but a valuable service to intelligent faith.

Russia has to play a leading part in shaping the future; we must use the new opportunities to learn of her, and to win her to understanding of what we have to offer. But nothing could be more misleading than the acceptance of the theory, disseminated in political interests, that religious freedom is clearly actual in Russia. We hope and pray that she may establish it in a form and degree worthy of the greatness of her people.

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AMONG THE BRETHREN

The First Baptist Church of Madisonville, William M. Grogan, pastor, held its first school of Missions in connection with the second week of the Vacation Bible School June 7-12. J. F. Plainfield, Home Board missionary, was the teacher. Many rededicated their lives, two surrendered to missionary work and 21 professions resulted from the vacation school of 164 enrollees.

—B&R—

Monday, July 6 through Friday, July 10, William Carey Association will hold an inspirational meeting at Kirkland Chapel Baptist Church, S. F. Beard, pastor. In addition to the pastor, those indicated on the program are: R. B. Kennedy, Reeves Steelman, Howard McGehee, W. A. Fanning, L. M. Laten, Ewell Sexton, Alvin Stevenson, Jerry McGehee, Rev. Shannon, J. D. Counts and Maley Hargrove.

—B&R—

Pastor Marvin Miller and the Macedonia Baptist Church are happy over the fact that on a recent Sunday, without any special campaign, the church paid all its indebtedness. The collection for May was over \$160.00.

—B&R—

There have been 104 additions to Lockeland Baptist Church, Nashville, in the first six months of the pastorate of Norris Gilliam.

—B&R—

WANTED! 25,000 dimes, or your petty change, to give worthy boys and girls an opportunity to attend Harrison-Chilhowee Baptist Academy at Seymour.

—B&R—

O. M. Seigler of Canton, Ga., preached in a revival for Pastor A. T. Allen and the Bell Avenue Baptist Church, Knoxville, June 8-21, but at this writing we have not heard what the results were.

—B&R—

Pastor Frank Wood and the Fifth Avenue Baptist Church, Knoxville, had a great week celebrating the 25th anniversary of the church referred to in a recent issue of BAPTIST AND REFLECTOR. Some 20 or 25 subscriptions to the paper were secured during the week. Then a revival began with Jas. W. Middleton, of San Angelo, Texas, preaching.

—B&R—

Recently, in an all-day service with dinner on the grounds, Caney Fork Seminary Baptist Church near Carthage ordained Garland Vanderpool, Herbert Vanderpool, John Arthur Gentry, Raymond Winfree and Alvin Vaden as deacons. The pastor, H. C. Oldham, served as moderator and Calvin Gregory as clerk. C. B. Massey preached the sermon. Others indicated on the program were: Letcher Armstrong, Phocian Gibbs, E. C. Butler, E. E. Deuser and Robert Vanderpool.

Livingston T. Mays of Nashville has been called to and has accepted the pastorate of the Eagleville Baptist Church.

—B&R—

With the pastor, Victor Brown, as principal and Miss Bernadine Berry, Mrs. Lucille Young and Mrs. Arminta Berry as associates, Sylvia Baptist Church recently held its most successful Vacation Bible School. The enrollment was 51 and the average attendance 35, which was double the enrollment last year.

—B&R—

Pastor Ed. Miller Skinner of Ridgely did the preaching and Jimmie T. Williams of Jackson led the singing in a recent revival with Pastor T. P. McGary and the West Hickman Baptist Church, Hickman, Ky., which resulted in 5 baptisms and 1 by letter.

—B&R—

Dr. T. O. Fuller, prominent, able and highly respected Negro Baptist minister and leader of Memphis died a few days ago. We do not know the exact date and have received no further information. The white Memphis Baptist Pastors Conference through different speakers expressed warm commendation of him and regret over his death. The Lord bless all the bereaved.

—B&R—

Dr. Hight C. Moore, Editorial Secretary of the Baptist Sunday School Board, recently underwent a minor, but very delicate, operation on his throat. His host of friends will be glad to know that he is getting along nicely and expects soon to be as good as new.

—B&R—

At this writing, Harold D. Gregory, Association Missionary of the Nashville Association, is doing the preaching in eight nights of revival services with Pastor H. L. Carter and the First Baptist Church of Dickson. A Vacation Bible School is being conducted by the church in the daytime.

—B&R—

Pastor A. A. McClanahan, Jr., and the Chamberlain Avenue Baptist Church, Chattanooga, were assisted not long since in a revival by Frank Wood, pastor of Fifth Avenue Baptist Church, Knoxville, with Ferrell Gilbert directing the music. There were 18 for baptism, others by letter and many rededications.

—B&R—

Bro. O. R. Hollery of Centerville sends us the following clipping from the bulletin of the First Baptist Church of Lubbock, Texas:

"The Southern Baptist Convention is the largest deliberative christian body on the earth.

"The San Antonio Convention demonstrates:

"That Southern Baptists are honest;

"They mean to pay their debts;

"That Southern Baptists have a conscience—they are dead set against the liquor traffic everywhere;

"That Southern Baptists are orthodox—they elected strong, conservative men as presidents of their two greatest theological seminaries.

"That Southern Baptists are generous—they gave 44 million dollars to their church and denominational work last year which is over four million more than they gave the previous year and which is one-tenth as much as all other American religious bodies gave last year;

"That Southern Baptists are patriotic; they have the highest percentage of volunteers and have their quota of chaplains in the army;

"That Southern Baptists are evangelistic; they baptized 209,000 persons last year which is twice as many as any other christian body;

"That Southern Baptists are missionary—their Home Mission Board employs 288 missionaries who sow the south the gospel to the Negroes, Jews, deaf mutes, soldiers, sailors, Mexicans, French, Italians. This Foreign Mission Board has 588 missionaries in 14 countries who baptized 19,101 believers last year.

"The election of Dr. Ellis A. Fuller to the presidency of the Southern Baptist Theological Seminary, Louisville, Ky., and of Dr. E. D. Head, to the presidency of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, guarantees the soundness of Southern Baptist Theology for another twenty-five years."

This is a very fine summary of the San Antonio Convention.

—B&R—

After faithful and fruitful pastorate at the Siam Baptist Church, Elizabethon, Hampton C. Hopkins has resigned the care of that church to accept the pastorate of Calvary Baptist Church, Erwin.

—B&R—

Porter M. Bailes, pastor, First Baptist Church, Tyler, Texas, recently did the preaching in a revival in the First Baptist Church, Beaumont, Texas. J. Ralph Grant, pastor. Mr. Joe Trussel had charge of the music. There were 54 additions to the church, some 35 or 36 of them for baptism.

—B&R—

Pastor Ray Fleming and the Troy Baptist Church will be assisted in a revival meeting July 26-August 7 by David Cooper, with Jimmie T. Williams directing the music. Brother Cooper is one of this year's graduates of Union University and Brother Fleming is a Senior at Union.

—B&R—

The Preachers' schools at Union and Carson Newman were unusually good this year. Every report from those who attended is complimentary.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JUNE 21, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria	122	44	Rock Spgs.	55		LaBelle	557	163
Athens, First	270	58	Siam	293	183	Prescott Memorial	335	116
Bells, Midway	59	63	Southside	80	50	Yale	267	98
Butler, Cobbs Creek	99		Fountain City: Central	555	97	Murfreesboro: Westvue	202	89
Elk River	134	21	Jackson, West Jackson	560		St. James Mission	16	
Chapel Hill, Smyrna	92		Jefferson City: Buffalo Grove	42	36	Nashville: Grace	783	
S. St. Elmo	107	50	Kingsport: First	620	85	Inglewood	316	98
Church Hill, Oak Grove	136	59	Knoxville: Bell Ave.	519	129	Lockland	420	155
Cleveland, Big Spring	238	156	Broadway	827	165	Neuberts, Valley Grove	205	
Cleveland, First	367	131	First	829		Newport, Second	166	43
Columbia, First	260	51	Lenoir City: First	258	78	Old Hickory: First	524	351
Cumberland City	23	18	Pleasant Hill	200	105	Rockwood: First	225	88
Dyersburg, First	354	80	Liberty: Salem	87	28	Shelbyville: First	140	
Elizabethton: First	475	135	Louisville, Armona	73		Shelbyville Mills	36	27
Immanuel	98	58	Maryville: First	556	105	Walter Hill: Powell's Chapel	108	36
Little Mt.	81	49	Memphis: Central Ave.	443	116	Watertown: First	172	48
						Whiteville	84	33

Miss Bettie Bates, who did some good field work in Sweetwater Association during 1941, is completing her work at Baptist Bible Institute soon and would like to find a place of service with some Tennessee church. Her address is 2835 Chestnut Street, New Orleans, La.

—B&R—

Rev. J. A. Wood, missionary pastor at Byrdstown for some months, has been given a commission as chaplain in the army and ordered to report for service July 10th. That great and needy field will miss him. Byrdstown Baptists have recently finished a lovely home for him, but his successor will get to enjoy it.

—B&R—

WANTED! 25,000 dimes, or your petty change, to give worthy boys and girls an opportunity to attend Harrison-Chilhowee Baptist Academy at Seymour.

—B&R—

Pastor O. J. Lewis of Doyle has been called into military service and another strategic joint pastorate is left without a bishop.

—B&R—

Pastor Guard Green of Donelson has been commissioned a chaplain and ordered to report for service around July 1st. Nashville Association, as well as the rest of the state, will miss his fine labor and leadership.

—B&R—

CHAPLAINS newly appointed from Tennessee may continue their membership in the Ministers' Retirement Plan. Under conditions approved by the Relief and Annuity Board such a chaplain may do one of two things: (1) He may continue membership upon the basis of the salary paid by the church from which he entered the chaplaincy by paying dues at the rate of six per cent of the said salary; (2) He can pay dues at the rate of three per cent of the same salary, in which case he will be providing, until his return to a pastorate, five-eighths of a normal pension. Of course, if his church will continue to pay three per cent for him in addition to three per cent for the new pastor, his full pension provisions will be met by his paying the other three per cent.—**JOHN D. FREEMAN.**

—B&R—

The Baptist Message (La.) announces that Dr. W. W. Hamilton has resigned the presidency of the Baptist Bible Institute, after 14 years' service, and has forwarded his resignation to Dr. P. I. Lipsey, president of the Board of Trustees, for consideration. He offered his resignation in February, but was persuaded to reconsider it.

—B&R—

Rev. J. H. Bender, converted Jew and member of the First Baptist Church, Knoxville, died recently. He was a very active Christian in jails and hospitals and on the street in missionary work in connection with the First Baptist Church. He attended the recent Preachers' School at Carson-Newman College.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: C. H. Warren, Lebanon; A. W. Jenkins, Lafayette; Marvin O. Wayland, Iron City; Mrs. P. D. Haynes, Johnson City; S. F. Beard, R. 1, Taft; Rubie Coffey, Washington, D. C.; Harold L. Davis and T. G. Avery, Halls.

—B&R—

Friends Who Have Sent In Subscriptions Other Than Their Own:

Mrs. J. Roland Lee, Memphis. The following have sent in soldiers' subscriptions: First Baptist Church, Watertown; Lockeland Baptist Church, Nashville. The following churches have added to their budgets: Zion Hill, Turtletown; Sylvia; Lockeland, Nashville; East Laurel, Jackson; First, Cleveland; Alamo and Coghill, McMinn Association.

THANK YOU, FRIENDS.

THURSDAY, JULY 2, 1942



MARY FRANCES SKILTON

Miss Mary Frances Skilton, who for the last two years has served as State Publicity Director for the Mississippi Baptist Training Union and Secretary for College News at Blue Mountain College. Miss Skilton leaves Mississippi to serve as Executive Secretary, Public Relations Director and Office Manager for the Edmondson School of Business, Chattanooga, Tenn.

WITH THE CHURCHES: *Carthage*—First, Pastor Deunser received by letter 2. *Cleveland*—First, Pastor Keel received for baptism 14, by letter 1. *Columbia*—First, Pastor Richardson received by letter 1, for baptism 1. *Dyersburg*—First, Pastor Vollmer welcomed by letter 1, by dedication 1, baptized 1. *Elizabethton*—Southside, Pastor Ledbetter baptized 1. *Kingsport*—First, Pastor Cobb received for baptism 4, by letter 6. *Knoxville*—Bell Ave., Pastor Allen baptized 15, received by baptism 2, by letter 5; Broadway, Pastor Pollard received by letter 2, baptized 3. *Louisville*—Armona, Pastor Carlton received for baptism 6, by letter 5. *Memphis*—Central Ave., Pastor Turner received for baptism 4, by letter 1; LaBelle, Pastor Renick baptized 3. *Murfreesboro*—Westvue, Pastor Medlock received for baptism 1. *Nashville*—Lockeland, Pastor Gilliam

welcomed for baptism 12, by letter 1, baptized 17. *Old Hickory*—First, Pastor Kirkland received by letter 1, for baptism 1. *Rutherford*—China Grove, Pastor Miller received by letter 2. *Whiteville*—Pastor Hester received for baptism 1, baptized 3.

Briefs Concerning the Brethren

Called and Accepted

Hampton C. Hopkins, Calvary Baptist Church, Erwin, Tenn.

Walter Boone, Welcome Baptist Church, Greenville Association, S. C.

T. R. Morris, Memorial Church, Marshall, Texas.

John Strutton, Immanuel Church, Duncan, Okla.

Leonard Stigler, First Church, Pauls Valley, Okla.

B. Boyd Smith, Central Church, Lawton, Okla.

W. A. Roberts, Bethany Temple Baptist Church, Dallas, Texas.

Resigned

Hampton C. Hopkins, Siam Baptist Church, Elizabethton, Tenn.

T. R. Morris, First Church, Jefferson, Texas.

C. Walter Jones, Holden, La.

John Strutton, Lone Wolf, Okla.

Leonard Stigler, Marlow, Okla.

H. D. Bruce, First Baptist Church, Midland, Texas.

Ordained

Harold Maze, New Hope Church, near Litchfield, Ill.

John Ray Moore, First Baptist Church, Galveston, Texas.

Died

Rev. J. H. Bender, Knoxville, Tenn.

An Appreciation

Dear Bro. Freeman: Last week (June 15-19) in the Georgia Training Union Assembly, it was my pleasure—and privilege—to go through your splendid book, "More Than Money," with a grand group of those Georgia young people.

I wish you could hear some of the expressions that came from the members of our class; you would feel repaid a thousand times over for all the time and thought and prayer you put into "More Than Money." I am sending you an expression of appreciation from all of us when I say, "WE THANK YOU and we are MUCH OBLIGED TO YOU for this valuable contribution!" It is really MORE THAN MONEY.—E. E. LEE, Field Secretary of the Sunday School Board, Dallas, Texas.

Singing

in the

Summer!

Sing with the fervor of the summer sun—with the richness of wheatfields under June winds—with the reverence of a secluded woodland grove! You can—with Broadman hymnals and songbooks. There is one for every church need and every church budget. Won't you let us send you a descriptive folder, and returnable examination copies? Come in and talk over your church needs with us, or drop us a line. We want to help you!

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State Mission Notes

UNION CHURCH, Hickman County, has been pastorless since the first of the year, but they are going on well with Leon McCaleb as superintendent, and Missionary Boyd LeCroy, supply pastor. On their last preaching day there were three additions for baptism. And they are sponsoring a mission at Fall's Branch where services are held under a brush arbor, both Sunday school and preaching. "They're proud of their brush arbor meeting place," says Brother LeCroy.

A good V. B. S. was held recently in each community with the missionary ably aided by Mrs. C. K. Dodson of Carters Creek, association V. B. S. leader, in charge. Three were converted at Falls Branch and added to the church. "Some of the children walked four and one-half miles to attend the school," writes Mrs. Dodson. A joint baptism was held June 14th when the six converts were immersed by the missionary.

Missionary C. P. Holland of Polk County is back on the field after treatment in the Baptist Hospital at Memphis. He reports that a visit to Conasauga Church resulted in their deciding to return to our co-operative band of Baptists. They had discarded our literature and there was not a BAPTIST AND REFLECTOR in their homes. They voted to use their own literature and 19 homes subscribed for the paper under the Church Home Plan.

Zion Hill, another church of the association, has more than doubled their offerings to our general work and their S. S. attendance has doubled. They are interested and growing more enthusiastic about their program. Brother Holland is supplying for them while they seek a pastor.

"I am planning our V. B. S. program. It seems now that we will have one in nearly every church of the association," he writes.

"Whiteville has called J. B. Hester of Seminary Hill, Texas, a former Tennessee pastor," writes Missionary Shirley of the Southwestern Region. "Galloway has called C. H. Barrett, after being without a pastor for two years. He is also pastor at Olive Hill and preaches at Butler school where a good Sunday school promises to grow into a church. Hatchie Church, which Brother Barrett also serves, has voted to build a new brick building to take the place of the one wrecked last Spring by a storm.

"The church at Jack's Creek is coming to life. Elmer Blakley is preaching for them twice each month. It seemed some time ago that the field was gone, but we should never give up. Every

church in Fayette, Hardeman, Madison and McNairy associations had a pastor June 1st. (Dr. R. E. Guy supplying Poplar Heights until their man came.) There were only two churches in Beech River Association without pastoral care and they were planning soon to call. Four churches in Big Hatchie were without pastors, but I had contacted one of them and hope to visit the others soon.

"In a recent revival at Parsons there were about 60 additions to the church, some 38 of them by baptism. I am enclosing a picture of their Brotherhood (a part of them). This band of men is really bringing things to pass in their community. D. Wade Smith is their pastor."



Brotherhood of the Parsons Baptist Church.
Pastor Smith, fourth from left end, standing.

It is good to read the reports of the work this good missionary is doing in his Region. Those who do not know the field can hardly know what it means to have so few pastorless churches in it. Brother Shirley is a real mis-

sionary, and like Paul of apostolic days, does not fail to visit the churches that need him and help to build them up. and always where State Mission work is pushed, the churches enlist in providing increased support for all other causes.

VOLUNTEER EVANGELISTS NEEDED

MISSION FIELDS ARE CALLING FOR LOVING HEARTS

Appeals for pastors from our larger churches to go to mission fields to hold revivals are coming to our office. One missionary writes: "Can you get a capable man to come to _____ (naming a county seat town)? We sorely need a well-trained man, but the church is so small that it can't pay much. It only offers some well-paid pastor a chance to do for two weeks what we do all the time—sacrifice."

There are scores of weak churches wherein the pastor of a large urban church never preached. There are thousands of our people who never heard one preach, so naturally they have erroneous ideas about them and their religion. Ten days or two weeks spent with such a church will remove such ideas and help greatly to unify still further the great Baptist brotherhood of our state.

Four hundred and fifty of our pastors serve full-time churches. Will each of them volunteer to hold one meeting on a mission field? The plan is:

- (1) The Executive Board provides the necessary expenses.
- (2) The offering from the meetings will go to State Missions, to help defray the expenses of all Volunteer Evangelists.

If you will serve as such a special worker, please write me a postal immediately and give:

1. The date or dates when you can serve.
2. The part of the state where you had rather serve.
3. The name of the church and association, if you have already arranged to hold such a meeting.

LET'S NOT FAIL THE NEEDY SOULS ON OUR MISSION FIELDS. VOLUNTEER TODAY, AND WRITE PIONEER BAND, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE.