

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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Drink and Defeat--A Historical Review

THE American Business Men's Research Foundation, Chicago, has prepared a significant historical review of the part that drink has contributed to military defeat from the earliest times, as a warning to America in the greatest conflict of all time. It is an enlightening article and should serve as a warning to the Administration at Washington to clean up the training camps inside and out. Here it is:

Liquor has defeated more men, more armies, more nations than any other cause. The lessons that history records should serve as ample warning against this, the greatest of all enemies.

Holy Writ records that:

(a) David defeated the Amalekites after they were found drunk following a temporary victory.

(b) Ahab surprised and defeated Benhadad, King of Syria, when he found him with thirty-two kings "drinking themselves drunk in their pavilions."

(c) Ninevah was destroyed by the Medes (606 B.C.), when they came upon it in a night of sensual feasting and dissipation.

(d) Cyrus conquered Babylon "Belshazzar and a thousand of his lords" in a night when they were gathered in a riotous drinking feast.

Philip and Alexander, the greatest leaders of ancient Greek history, won their way to world conquest in abstaining years but lost it completely when dissipation conquered them.

Alexander the Great, bewailed the fact that there were "no more worlds to conquer." During all his mighty triumphs his abstinence from liquor was so marked as to attract attention. Apparently, his vast triumphs finally turned his head. Alexander's end came in a carousal in which he took part at the invitation of Medius. "There," said Plutarch, "he drank all the night and the next day, till at last he found a fever coming upon him." Alexander conquered the world, but Alcohol conquered Alexander. He died drunk at the age of 33.

The Romans in their early years strictly abstemious, undermined and destroyed their great civilization through a period of three hundred years of progressive dissipation.

The Normans won the Battle of Hastings September 28, 1066, during which, as the historian, William of Malmesbury, tells it, "they passed the night in fasting and prayer" while "the Anglo-Saxons devoted the same period to drunkenness and debauch."

In the battle that took place the next day Harold and his drinking Saxons were routed and William won the throne of England.

On Christmas Eve, 1776, the American Troops crossed the Delaware and won the battle of Trenton when they surprised the Hessian soldiers celebrating the Season with drinking and feasting.

In the war of 1812 the U.S.S. Argus fell an easy prey to the British brig Pelican, because the American sailors the night before the battle had been allowed to drink wine, few of their shots hit the British vessel.

The Battle of Waterloo fought near Brussels in June, 1815, proved the decisive defeat for Napoleon because as an authentic historical note now shows, Marshal Ney, retiring to his headquarters on the eve of the battle, "fell into a deep and prolonged sleep," after imbibing his favorite Burgundy too freely and "when he awoke . . . he found himself apparently unable to give orders or to reach any decision."

In March, 1918, when the German forces were advancing on Paris, the spearhead of the advance suddenly broke. No one could tell why . . . What transpired, as was afterward officially reported by Prof. Hans Schmidt of Helle, a commanding officer on the West Front, was that "the French had left a great supply of alcoholic drink as the surest means of retarding the German advance."

Two whole divisions were found drunk ready to be cut down by the Allied troops . . . the wine-drenched Germans were simply mowed down by the enemy machine guns." The Crown Prince, acknowledging the receipt of Prof. Schmidt's report said, "If we had not found alcohol we should have advanced further than the march offensive. You are right on laying your finger on this painful wound."

Reports in the press during recent months, reveal the verdict of the French Government in August, 1940, that "alcoholism was the chief cause of the French armies' moral collapse and the worst of France's four greatest problems."

During the early months of the present World War the German armies were under the strictest discipline against the use of alcohol, but dispatches from the Russian front in November, 1941, brought word that in order to make progress toward the capture of Moscow with other Russian points, despite the terrific winter storms that assailed them, the German troops were found in many cases to have been doped with alcohol with the apparent purpose of giving them temporary energy and courage to overcome the obstacles which faced them.

The result, as shown in the weeks immediately following, has been a startling disastrous series of defeats amounting almost to a rout along a large part of the fighting front.

Yes, liquor has defeated more men, more armies, more nations than any other cause. The lessons that history records should serve as ample warning against this the greatest of all enemies. The moral is Pass Senate Bill No. 860.

—The Civic Bulletin.

EDITOR'S NOTE: America should learn a lesson here.

Baptist and Reflector

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EDITORIAL

Union Meetings Unnecessary For Cooperation

JOINT EVANGELISTIC CAMPAIGNS officially sponsored and participated in, by churches of different denominations, usually under the leadership of an agreed-upon preacher, are commonly called "union meetings." Unchristianizing nobody who truly believes in the Lord, BAPTIST AND REFLECTOR courteously registers its disbelief in the practice.

The argument is made that the different denominations in a place "ought to cooperate for the salvation of souls." Granted, but there is adequate opportunity for such cooperation without the expedient of official union meetings. Let each church hold its own meeting under its own auspices. Then let the members of the other congregations individually and voluntarily cooperate as far as they can consistent with their convictions. Thus the principle of religious freedom is given full play and the sanctity of conscience is protected. This is far preferable to the cooperation which is elicited by official organizational pressure.

Baptists should be courteous and treat all people right. They should cooperate with others as far as they can voluntarily and as far as their New Testament convictions will allow. But let them steer clear of officially formulated union schemes.

"More People Will Attend"

ONE OF THE ASSUMPTIONS underlying official union meetings is that the larger participating attendance expected makes for greater spiritual power than when churches hold their own meetings.

But if the Spirit moves in a revival, then, depend upon it, the attendance will take care of itself. In a union meeting there may be a larger attendance at *one time and place*. But where the churches hold their own meetings there will be just as great an attendance *in the total* distributed throughout the time covered by the meetings and perhaps even greater. However, if the attendance under the latter arrangement should be reduced, is the presence of Christ actually with a big crowd in a larger measure than with the "two or three" gathered in His name, in whose midst He said He would be? If faith is placed in numbers, it is misplaced.

If the love of Christ and the voluntary principle of cooperation do not secure adequate participating attendance at a meeting, then how can the attendance which is secured by official pressure be fitted to be the channels of the greater genuine spiritual power than the smaller attendance which is individual and voluntary?

"More Conducive To The Salvation of Souls"

THE IDEA OF THE PROPONENTS of union meetings is that the official merging in a campaign of religious bodies with conflicting beliefs is more conducive to the salvation of sinners than the voluntary cooperation secured otherwise.

But voluntary cooperation is carried out only so far as there is a substantial oneness of spirit and belief to justify and evoke it. If sound cooperation is secured by the voluntary method, then official union arrangement is not necessary to evoke it. Under the voluntary plan an individual can "take out" when his honest convictions came to be at stake. If he has gone into an official union arrangement, he feels obligated to "stick it out" when his convictions are violated. Individual and voluntary cooperation is based on more of "the unity of the Spirit" than the other. Therefore, it is more conducive to the salvation of sinners than the other, though it may not register as many "professions" as the other.

An investigation of the ultimate results of the two types of meetings will bear out this statement. Compare the permanent results and effects of the two and see. It is not the quantity but the quality of results that counts.

One ought not to have to argue with a Baptist that an officially sponsored mixture of truth and error cannot be as efficacious for the actual salvation of sinners as the pure truth agreed upon and faithfully and compassionately proclaimed.

The Gospel Compromised In Union Meetings

THE DEVOTEE OF UNION MEETINGS says: "Just preach the Gospel and let other people's beliefs alone."

It is agreed that one should not spend his time jumping on other bodies. But one cannot preach the pure Gospel without controverting the views of somebody, for not all people agree on what the Gospel is.

The Gospel says, "Ye must be born again." But some religionists teach that one may be so trained and so live that he will not need to be born again. How is this truth to be preached without crossing somebody's notion?

The Gospel says men are saved at the point of penitent faith in Jesus and that "not of works." But many religionists teach that men are saved by works entirely or by grace and works. The Gospel cannot be preached, then, without conflicting with somebody's beliefs.

The Gospel says that Jesus made atonement for our sins by His substitutionary death on the cross, validated by His bodily resurrection. But some religionists teach that Jesus died simply as an example and not as the sinner's substitute and that He did not literally rise from the dead.

The Gospel teaches that when a man is once saved, it is never undone. He is saved forever. But some teach that this is not so.

How, then, can one, be he ever so courteous and considerate, clearly preach the Gospel without controverting the views of somebody? How can he do this, even if he never offensively personates people? It is not possible to "just preach the Gospel and let other people's beliefs alone." But if one leaves out these vital truths of the Gospel, he is disloyal to the Author of the Gospel. The *full* Gospel cannot be preached in a union meeting lest it get on the toes of some of the participants and "disturb unity." We do not believe that the salvation of sinners is better accomplished by compromising the Gospel of salvation than by fully preaching it.

The fact is that if one should officially go into a union meeting and preach the straight-out Gospel of grace alone, not preaching on anything else, he would run so counter to the views of many of the participants that, so far as they are concerned, he would never be invited again to preach in such a meeting. At the very center, then, of officially formulated union meetings, as we have been acquainted with them, is some measure of compromise in relation to the vital truths of salvation.

Christian Obedience and Union Meetings

THE OBEDIENCE of the Christian is not conditional salvation, but is the fruitage thereof (Eph. 2:10). Neither is it conditional to remaining saved after having been saved, for the believer is kept saved by the power of God (1 Peter 1:5; Jude 25). But it is exceedingly important for the Christian to be obedient to demonstrate that he has been saved. "If ye love me, keep my commandments."

One of the first steps in Christian obedience is Baptism. The Great Commission commands not only the making of disciples, but also the baptizing of them (Matt. 28:18-20). The New Testament preachers not only taught sinners the way of life, but also taught the saved the duty and privilege of Baptism (Acts 8:26-39; 10:47, 48). There is "One Lord, one faith, one baptism," not three (Eph. 4:5).

In union meetings it is expected that preachers shall "play mum" on Baptism and other distinctive and differentiating items of Christian obedience, lest "unity" be disturbed. Thus the implication is left in the minds of many that Baptism is relatively unimportant for the Christian and that there are three ways of performing it instead of one, just take your choice. So also in relation to certain other matters, like church membership and so on, the implication, if not the explicit statement, is that "It doesn't matter, just take your choice." The teaching is not as it ought to be, "Study the Word of God and do what it says." Thus there is by official agreement a compromise of a portion of the Word of God. We think it better for a Baptist preacher and his church not to go into such an arrangement, but to keep free to preach on any theme found in the Bible, if the Spirit so impresses.

It does not follow that a man will necessarily preach specifically on Baptism or the Lord's Supper or some other distinctive doctrine during every revival meeting. The Spirit may not so lead him. But he ought to be free to do so, if the Lord so leads him. The discussion of any theme is to be determined by the will of God and not by some official agreement and arrangement. The way must be kept open for preaching any portion of the Word of God, whether it relates to the salvation of sinners or to the service of saints.

Our Papers As Baptist Guardians

ANY ONE AMONG US who has the proper Baptist viewpoint and denominational loyalty accepts the proposition that our Baptist papers should present and defend the revealed faith and the Gospel program and should be open to the appropriate discussion of the important issues confronting our people and guard the principle of Baptist liberty and responsibility.

The editor of a paper, who is responsible for its ministry, must use his own judgment and discretion whether this or that submitted material suitably bears on the issues before his people and properly fits in with the concept of Baptist liberty and responsibility or not. Baptist freedom, for instance, should be exercised in conformity to the principle of co-operative ethics. If submitted material is judged by an editor to display more heat than light and as not in harmony with co-operative ethics, he feels that he ought not to publish it. At least this is the way we feel about it.

There is a liberty with little or no restraint. Then there is liberty limited in exercise by doctrinal soundness, denominational loyalty and co-operative ethics. BAPTIST AND REFLECTOR believes that true Baptist liberty is found right here. It feels honor bound either not to publish or to take issue with material which is published when it judges that such material does not properly fit in with these things. It also feels impelled to take issue with a Baptist paper which, though it may be doctrinally sound, appears to violate the principle of co-operative ethics. When, for instance, charges are made against pastors and churches or against denominational leaders which are not supported by the records, BAPTIST AND REFLECTOR feels constrained to take the part of the indicted. It believes that this conserves the principle of true Baptist liberty versus the violation of co-operative ethics.

It seems to us that those papers which champion the cause of doctrinal soundness and at the same time champion the principle of co-operative ethics are the true guardians of the Baptist heritage rather than those papers which just "lam away" on the ground of "Baptist liberty and freedom of discussion." Any brother or paper can be just as free as he or it needs to be and at the same time be brotherly and not make charges unsupported by the record—if the necessary time is taken for a thorough investigation of the records.

A "Sign" That Failed To Signify

IN HIS INTERESTING BOOK, "Light from Bible Prophecy," published in 1940, Louis S. Bauman referred to the non-aggression pact between Russia and Germany as "A Union That Astounded the World" (p. 124). It did astound the world.

But he said that the pact was no surprise to students of prophecy. "Therefore, some of us were not 'stunned' in the least when we saw the talon of the German Black Eagle, gory with the flesh and blood of Israel, reach forth to clasp the blood-begrimed paw of the Russian Bear" (p. 29). "The unfailing Word of God reveals that the mighty empires of Russia and Germany will be firm allies when the stage is set for the final acts of our age" (p. 114). However, he considered that in the end-time and in the ultimate outcome of the alliance Russia would be dominant over Germany. He considered that "that Eagle, with wings duly clipped, will be a tagtail, waddling along behind the Bear" (p. 30).

The author interpreted the pact between these two nations as a sign of the end-time and underscored the words when he described it as "a sign that has not been seen before" (p. 115).

Subsequently, however, the union between Russian and Germany broke up, and they are now flying at each other's throat. This does not look like they are "firm allies," nor is Germany a "tagtail" to Russia at the present time, though, of course, it may be in time to come. Only God knows about this.

If in the end-time Russia and Germany are to be firm allies, then the end-time has not yet come so far as this "sign" is concerned. If in a later alliance they are to be firm allies, with Germany "waddling behind the Bear," then the alliance which was broken is *not* foretold in Scripture, Mr. Bauman and others to the contrary notwithstanding. Since in this matter these brethren were mistaken, then they may also be mistaken in certain other prophetic interpretations which they so positively affirm.

BAPTIST AND REFLECTOR would not for any consideration discourage or discredit sane prophetic study and exposition. We do protest the setting forth of mere speculations as if they were divine revelations. The "sign of the end," for instance, supposed to in the alliance between Russia and Germany turns out to have no such signification, though some brethren once very positively affirmed that it did. And we would warn our readers against being too quick to accept some man's prophetic interpretation as being necessarily true. Better study and investigate a while first.

We are reminded here of a statement by Dr. Harry Rimmer, in his book "The Coming League and the Roman Dream," p. 19. Stating that he had given up a certain prophetic interpretation which he had taught for twenty years, he says: "I have been somewhat driven to this attitude by the sad failure of events to follow the pattern set by the interpreters of prophecy, and more so by the unbridled and impossible identification of prophetic figures with certain living races and current history." "The sad failure of events to follow the pattern set by the interpreters of prophecy!"

KEEP YOUR PROPHETIC FEET ON THE GROUND!

Secret of Serenity

What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. The Apostle Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it. Happiness, contentment and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—these for the reward of loving God.—George Hodges in *Baptist Bulletin*.

Fairview Baptist Church

FAIRVIEW BAPTIST CHURCH of Harbison's Cross Roads, near Knoxville, was organized in 1877 in a school house by the name of Lick Skillet, about one-fourth of a mile from the present site.



Fairview Baptist Church

The original congregation consisted of twenty members, only one of whom is now living, Aunt Tina Harbison, a member of the family after which the Cross Roads Point was named.

The first pastor was the Rev. Bradford Demarcus, who preached once a month. In 1878, a one-room building was erected at the present site. From this start, the church has grown into a modern structure with a basement, furnace and nine Sunday School rooms.

Plans are now being made for the installation of a water system and baptistry.



OLDEST MEMBER—Mrs. Lina Harbison, 84, is the only surviving charter member of Fairview Baptist Church, which was established in 1877.



PASTOR—The Rev. C. N. Warren has been pastor of Fairview Baptist Church for the past three years.

For the last two years the church has been on full time, with a program that is almost completed. The Hundred Thousand Club and Co-operative Program each share in the offerings of the church, which is clear of indebtedness.

Six of the former pastors are still living. They are: Rev. T. C. Chiles, Rev. G. W. Demarcus, Rev. W. H. Grubb, Rev. M. E. Parker, Rev. A. F. Garrett, Rev. J. F. Wolfenbarger, Rev. C. N. Warren. The present pastor has served for the past three years.

The present enrollment of the church is about 350 members. God has wonderfully blessed through the years.

Beautiful New Pastorium

SOME TIME AGO BAPTIST AND REFLECTOR received a cut of the new pastor's home built by the First Baptist Church of Watertown, C. E. Wright, pastor. In some way, the cut was lost sight of until recently, so has not been printed until this issue. This unintentional delay is deeply regretted. Watertown Baptists are justly proud of this achievement, along with the other fine things they are doing. To the right of the picture is seen the front of the church building.



New Pastorium, First Baptist Church, Watertown, Tenn.

Facts About "Christian" America

THERE ARE FOUR HUNDRED THIRTY-SEVEN THOUSAND taverns in the United States today; there is a liquor license for every two hundred sixty-seven persons in the United States; the liquor traffic poured into its victims one billion, eight hundred fifty-two million, fifty-seven thousand, seven hundred gallons of all kinds of liquors during the fiscal year 1940-1941; the people of the United States spent four billion, five hundred million dollars in the same year for legal liquors, and another one billion, eight hundred million dollars for bootleg liquor, and three out of every ten drinkers become addicts; there are one million drunkards in the United States today, with sixty thousand new ones being made each year; about one hundred thousand persons are rejected each year by life insurance companies because of alcoholic indulgence; there are one million, three hundred twenty-five thousand "Barmaids" in America today, or three times as many serving liquor as there are women attending college. The United States is spending a little more than fifteen dollars per pupil on education annually, and a little over forty-six dollars per capita for liquor. And then—men have the temerity to call this "Christian America," and sing and shout, "God Bless America." Hear the Word of the Lord: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them—woe unto them that are mighty to drink wine, and men of strength to mingle strong drink—therefore is the anger of the Lord kindled—" (Isaiah 5:11-25); which way America? Back, back, back, to the Bible and God; or on, on, on, to confusion and chaos." (Kenneth R. Kinney).—Exchange.—*Pacific Coast Baptist*.

The Theological Education Now Needed

By T. F. CALLAWAY, Thomasville, Georgia.

(Digest of Address at the Southern Baptist Convention.)

THROUGH THE YEARS our theological schools have stood firm. Despite the destructive Germanic philosophy fathered by Nietzsche; the "Down Grade Movement" in England, resisted by Spurgeon; the rationalizing tendencies that followed in America, in which many seminaries, North and South, have openly mutilated the Bible, humanized Christ, deified man, and reduced Christianity to a mere rational concept and sociological ideology, our Southern Baptist Theological seminaries have thus far refused to sabotage their loyalty to God or surrender their convictions to spiritual Fifth Columnists, who while masquerading as friends within the camp, would destroy all that is supernatural and essential in Christianity.

I think I interpret correctly the heart of the rank and file of Southern Baptists when I say that they believe that the theological education needed today, as always, is one that is *definite in conviction*. A positive position has ever characterized the Baptist people. We are convinced that a negative theology can never produce positive good. Courage of conviction means that truth must precede tolerance. To genuine Baptists, tolerance at the price of truth is treason. Nothing short of treason is much of this modern mush that softens all convictions, forsakes divine standards, and stretches the spirit of an imaginary fraternity so far as to say that one church is about as good as another and even one religion is about as good as another.

To us Americans, any man who would place a German, Italian or Japanese flag by the side of the stars and stripes and say one is as good as the other is a Benedict Arnold. To us Southern Baptists, any preacher who would by his so-called liberalism or flabby compromise bring the standards of the pagan religious of this world, place them beside the blood stained banner of the cross, and suggest that they are one in essence, is a Judas Iscariot.

The crowning consideration in theological education to the vast hosts of Southern Baptists is that it must be rooted and grounded in the Bible as the inspired Word of God. Baptists insist on an open Bible. It is our only creed. It IS the Word of God. We accept it as the rule and final revelation of God's will and way for man. The Bible will stand the test of every true finding of science. Between the Bible and science there can be no conflict. Wherever there is an apparent clash between the two, it is invariably due to either a false interpretation of the Bible or a false deduction of science.

Believing as we do in the Bible as God's inspired Word, we Baptists of the South think it highly important that the theological education needed today is such that faithfully teaches the Scriptures as to the Fall of Man. It should emphatically show the personality of Satan. It should depict sin in all its hideous sinfulness. It should plainly reveal the eternal condemnation resting upon all who refuse to accept the crucified Christ as a personal Saviour.

Baptists throughout the South are about universally agreed that the theological education today should continue to embrace the firmest conviction that individual regeneration is an essential experience to all who would enter the Kingdom of God. We reject all theories of salvation through any processes of human development, such as by training, education or evolution. We do not see much permanent hope for this world in purely reform movements. Josh Billings was right when he said, "You can not have a better horse race until you have a better human race."

We Southern Baptists believe, too, that the theological education of today should inspire a determination to contend earnestly for those doctrines that have made the people called Baptists distinctive and respected. We know the demands that amount almost to a mania today, highly financed and even politically entrenched, calling for denominational collaboration and spiritual mergers. We know that the Dark Ages were the result of one religious body being regnant in the world. We are just as afraid of spiritual monopoly today. Certainly we Baptists are not willing to give up

our autonomy, surrender our independence, compromise our convictions, or be committed to the pronouncements of any outside religious organizations, such as the Federal Council of Churches, which assumes to speak for the Protestant churches of America and often to their embarrassment. When such organizations, either directly or through constituted leaders, take violent liberties with the Word of God, adopt extreme pacifistic positions, defend divorces and advocate birth control, we Baptists prefer to do our own thinking. Dr. Gambrell knew his crowd when he said, "Baptists don't work well in blind bridles."

While some believe in the union of church and state, Baptists have ever stood for the absolute separation of church and state. Baptists resent any efforts towards the union of church and state. We are opposed to one penny of public money going to sectarian schools or charities. We are opposed to the use of tax money with which to provide transportation of children to sectarian schools. We are opposed to the exchange of diplomats between civil governments and any religious hierarchy. We are opposed to our President sending a so-called personal representative, but with rank of ambassador and at the expense of the American people, to the Vatican at Rome.

This world needs a revival, a revival in which the truth of God is preached, the holiness of God is proclaimed, the sins of men condemned, the judgments of God pronounced, and the call of God sounded for men to repent of their sins and believe on the Lord Jesus Christ.

We Baptists need to be taught to pray. We need to repent. We need to come back to God. We need to be reminded that the most patriotic and spiritual contribution that we can make to our nation as a denomination in these days of national peril is to hear and heed the often quoted but little practiced challenge of our Lord: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land."

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Final Service of Dr. Fuller At First Baptist Church, Atlanta, Georgia

By JOE W. BURTON

ORINATION OF FOUR YOUNG MINISTERS of the congregation, each of whom will be students under his administration at Southern Baptist Theological Seminary, marked the final services Sunday of Dr. Ellis A. Fuller as pastor of First Baptist Church.

Dr. Fuller left the following week for an engagement in Arkansas before taking up his duties as president of the Seminary at Louisville.



A son of a former superintendent of evangelism for the Southern Baptist Home Mission Board, which position Dr. Fuller himself occupied before he became pastor of First Baptist Church fourteen years ago, was one of the quartet to be ordained Sunday morning, June 28. Dr. Weston Bruner, now of Richmond, who thirty years ago was superintendent of evangelism, delivered the charge to the four young ministers, including his son, Benjamin Bruner, a former deacon at First Baptist and now a second-year student at Southern Seminary.

Dr. W. Harvey Clarke, many years a missionary in Japan, presented the Bibles, including one to his own son, Coleman Clarke, a deacon and Sunday School teacher in the church, who has recently entered the ministry and will enroll for the first time in the Seminary in September.

David Chastain, a third-year student at the Seminary, and Gordon Weakley, who was baptized by Dr. Fuller in 1931 and will enter the Seminary this fall, complete the list of those ordained.

The sermon topic Dr. Fuller used was, "I Was Appointed A Preacher."

Atlanta pastors on the examining council who have recommended the ordination of the four young ministers were Dr. Ryland Knight, Dr. Louie D. Newton, Rev. J. F. Mitchell, Dr. W. Lee Cutts, Rev. Tucker Callaway, Rev. W. A. Duncan, Rev. Dick Hall, Jr., Dr. S. F. Dowis, Dr. T. F. Harvey and Dr. Ellis A. Fuller.

Dr. Fuller preached his final sermon as pastor of First Baptist Church Sunday night.

In accepting his resignation, offered on June 7 and formally accepted the following Sunday, the church adopted a resolution prepared by a committee of deacons of which Coleman Clarke was chairman, which resolution pointed out that 4,525 members had been added to the church since Dr. Fuller became pastor September 1, 1928.

War and Alcohol Don't Mix

THOUSANDS OF DOLLARS are being wisely spent by the rubber industry to tell you how to keep your present tires running. Food experts are showing us how to use less food, not more. Wool, linen, cotton, leather are all on the "save as much as you can" list. There is hardly a commodity which does not play an important and beneficial part in our war effort and all America is cheerfully and intelligently saving these necessities.

But with enough whisky on hand to enable America to drink at its present rate for five more years, according to figures approved by the American Business Men's Research Foundation, there is no suggestion from the liquor lobbyists that less be drunk to make it last longer, or that a portion of it be used to make munitions or tires, or to relieve the demand on sugar supplies made by commercial distillers now straining to meet our war-natural needs, or to conserve morale.

Indeed "promotion as usual, but more so," seems to be the whisky makers' guiding thought. It is hard to believe, but true, that alcohol (in beverage drinks) that could be used to win the war, is being forced on the American people as never before. The product that should make tires and ammunition is being unrationed and highly promoted to increase economic waste, to decrease efficiency in our war plants, to dangerously loosen the tongues of the public, and to cause devastating dereliction of duty.—American Business Men's Research Foundation.

"It's Hard To Believe"

— THAT THE LIQUOR INTERESTS SHOULD IN THIS HOUR OF NATIONAL PERIL BE PERMITTED TO ENCOURAGE AND STIMULATE DRINKING THRUOUT THE NATION AND ESPECIALLY AMONG WAR WORKERS - SOLDIERS AND SAILORS BY PROMOTION OF THEIR PRODUCT WHICH IS UNIVERSALLY RECOGNIZED AS A **SYMBOL OF WASTE**



INEFFICIENCY



LOOSE TALK



AND



DERELICTION OF DUTY



A Digest of Religious Thought

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

Sugar, Liquor and The War

Biblical Recorder

of an acre of sugar cane. Also, alcohol is used in manufacturing certain parts of airplanes and other war equipment. These facts explain the Government's action in rationing sugar in American homes. At the request of the Government, our citizens are willing to restrict the use of sugar in our homes and in our essential industries. However, no one can justify the waste of millions of pounds of sugar in the manufacture of liquor that destroys the health, the morale, and the morals of our people. Hence, millions of good citizens feel strongly that our Government should prohibit the use of sugar in making liquor. And, since the distillers state that they have in storage sufficient beverage alcohol to meet drinking purpose for five years, many thoughtful and righteous people feel that these millions of gallons of beverage alcohol should be re-distilled for use in making munitions of war. Trucks, tires, and gasoline can be obtained for the delivery of beer and whiskey, but they are restricted for use in delivering milk. The Government explains this favoritism towards the liquor traffic with the excuse that it is in the wholesale distribution of beer and whiskey that tires and gas are permitted and that it is in the retail distribution of milk that these necessary factors are restricted. Whatever might be the excuses of the Government, no right thinking person can justify the use of tires and gas in delivering beer and whiskey while the same are restricted in delivering milk.

(Here is a clear-cut issue which cannot be "laughed out of court," or dismissed by evasion or ridicule. The distilleries have chemicals needed for war purposes—will the Government allow them to keep their supplies of alcohol while it rations sugar to its citizens? One truck hauls whiskey and beer to wholesalers—when its tires wear out it can get more tires to haul more whiskey and beer; another truck hauls milk to feed babies and children—when its tires wear out it must cease to haul milk to feed babies and children. Such regulations do not tend to produce a spirit of patriotism or cooperation.—C.W.P.)

Is Christianity Refinding Itself?

The Watchman-Examiner

thought that have become thoroughly organized. While these men have done their best to get Christianity to abandon all attempts to inculcate doctrine, the opponents of Christianity have developed their doctrine with the utmost completeness. While these teachers derided any attempt on the part of the church to formulate a theology, the world has forged a theology which has become a most formidable weapon. We believe that the fundamental causes of the world chaos are spiritual and religious. At no equal period of history have men been more self-sufficient than in the past twenty years. The materialistic theory of evolution has probably done as much as anything to weaken the hold of religious convictions upon

the mind of the average modern man. It has built into him a scientific assurance and a lust for material things which have crowded out moral and spiritual considerations and led to a tragic decline of faith.

(The activities of political fifth columnists in the democracies are minor when compared with the religious fifth columnists who have sapped the spirituality, undermined the theology, and destroyed the faith of millions of Christians.—C.W.P.)

Call On President To Order Wartime Prohibition

The Christian Century

the liquor traffic must not be tolerated. Both assemblies rightly held that the President can and should invoke his ample emergency powers summarily to end a business which, as the Baptist resolution states, uses man power, sugar, rubber, and shipping space without contributing anything positive to the war effort. The action of these two influential bodies in placing upon President Roosevelt the obligation to halt completely the manufacture and sale of alcoholic beverages during the war will, we hope, reveal to the public which has been outraged by the favoritism shown to this traffic where the responsibility for its continuance lies. One of President Roosevelt's first official acts when he assumed office back in 1933 was to sign the act providing for repeal. The President has the power to end this business, as he has others, with a stroke of his pen. Let him end it.

(The favoritism shown the liquor business in the matter of tire and sugar rationing not only "brands" the administration but is an act for which it must ultimately account to an outraged public.—C.W.P.)

Protestant Sees Reasonableness of Papal Infallibility

Our Sunday Visitor

has declared that the Pope at certain times, when doing certain things, is infallibly guided. Why is this blasphemous? Why does it make him like unto a God? Was not St. John infallibly guided while writing his gospel? Must not the twelve apostles have been guided and prevented from teaching error, or might they have taught falsehoods to the heathens whom they were sent to convert? It is very curious to observe how High Churchmen, when discussing this question, become as bitter as the most ultra-Protestant and Pope-hater. They are very absurd in being so bitter, and for this reason: because the arguments used by themselves against Papal Infallibility can easily be turned against them.

(Does our Catholic brother contend that the Popes were infallibly guided when they gave the orders for the bloody inquisitions? The comparison of the apostles with the Pope of Rome is ridiculous. Between the apostles writing the scriptures and the Pope's promoting persecutions there is a "great gulf fixed."—C.W.P.)

Laying the responsibility for invoking wartime prohibition squarely on the President, both the General Assembly of the Presbyterian Church, U. S. A., and the Northern Baptist Convention declared that further sapping of the national strength by the liquor traffic must not be tolerated. Both assemblies rightly held that the President can and should invoke his ample emergency powers summarily to end a business which, as the Baptist resolution states, uses man power, sugar, rubber, and shipping space without contributing anything positive to the war effort. The action of these two influential bodies in placing upon President Roosevelt the obligation to halt completely the manufacture and sale of alcoholic beverages during the war will, we hope, reveal to the public which has been outraged by the favoritism shown to this traffic where the responsibility for its continuance lies. One of President Roosevelt's first official acts when he assumed office back in 1933 was to sign the act providing for repeal. The President has the power to end this business, as he has others, with a stroke of his pen. Let him end it.

Rev. Willis Nevins (Protestant Episcopal) writing on the subject "Protestantism, Anglicanism and Romanism," had this to say about the action of the Vatican Council, in defining the Infallibility of the Pope: "The Vatican Council simply

The Sunday School Lesson

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

LESSON FOR JULY 19, 1942

Cain and Abel: A Contrast

LESSON TEXT: Genesis 4.

PRINTED TEXT: Genesis 4:1-15.

GOLDEN TEXT: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Hebrews 11:4a.

By linking this lesson closely with that of last Sunday, which described the entrance of sin into the human family, we might choose another text to summarize the events of this particular lesson: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jas. 1:15). Taking the lesson as a whole, however, we see, with Dummelow, some fuller teachings: "The truths taught are, that God looks on the hearts of His worshippers, seeks to restrain the sinner ere he yields to passion, marks the death of the innocent, and graciously mitigates His punishment when His mercy is sought" (Commentary, p. 11). Maclaren introduces his discussion of this passage with: "Its general purport is to show the growth of sin, and its power to part man from man even as it has parted men from God" (Expositions, Genesis, p. 14).

1. The beginning of family life (vss. 1-2). Having lost the paradise of the Garden of Eden, being driven therefrom by the Lord, Adam and Eve established themselves outside and set up a home. Soop two sons gladdened the home and partially eased the pain and loss they had sustained in their expulsion. The boys grew and played together, and must have delighted the hearts of both the parents. But little did they realize that one would take the life of the other when they had reached maturity. Cain may have resembled an angel as a baby but within him, as with all of Adam's posterity, was the deadly virus of sin lying dormant but ready to spring to full activity at the first provocation. The first family may have been a happy one for a while, but before long the skeleton would be found in the family closet, the skeleton of fratricide. Tragic prospect!

2. The two offerings (vss. 3-5). Basic in this early attempt at worship is the idea of an offering. Both Cain and Abel brought offerings. They had evidently been taught that the worship of God would not be acceptable without an offering. This is more than some worshippers even among Christians in this day have learned. Various attempts have been made to show that Abel's offering was received while Cain's was rejected upon the basis of their substance, the former containing blood while the latter did not. But the Golden Text furnishes the clue as to the reasons for acceptance and rejection. Because of Abel's faith his offering was pleasing in God's sight. It is intriguing and profitable to follow through the entire Bible this thought of being acceptable with God through faith in Him.

3. The beast of sin at the door (vss. 6-7). The rendering of the Revised Version should be taken in the last part of verse seven: "sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it." Is this description of sin and its fascination a reference or comparison to that of husband and wife (Gen. 3:16b)? Maclaren thinks it is. At the doors of our hearts there are wild and hideous and dangerous beasts ready to spring inside the moment we open the doors. This is the picture conveyed by the words used in the above. Let us be warned by the words of the poet:

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

4. The first murder (vs. 8). The plot thickens fast. The seething caldron of hate in the heart of Cain boils over quickly. Soon after the Fall in the Garden sin begins to bear its horrible fruit. Fratricide is among the first. Back of this hate and murder upon the part of Cain is his jealousy, that "green-eyed monster." Who among us has not felt its baleful glare? How different the account might have been if Cain had thrust it out of his life before it was allowed to grow to maturity. The enormity and speed with which jealousy grew to hate and hate grew to murder reminds of the story from the Arabian Nights of the giant that came out of the bottle when opened. It will be recalled that it was the Apple of Discord that caused the Trojan War. Secular tales and history are but in keeping with what we find in this scriptural narrative. We must mercilessly slay this small but deadly serpent of jealousy before it grows big enough to devour us. Envy is apt to result in murder. It did with Cain. The murder seems to have been premeditated, which made it that much worse.

5. The culprit arraigned (vss. 9-10). Cain was brought to strict account in the murder of his brother Abel by the Lord who sees and knows all things. The blood of the slain man cried from the ground into which it had been so ruthlessly spilled. "Murder will out." Cain tried to dodge the matter by denying his responsibility for his brother's welfare. He forgot what many today forget that he was tied in the bundle of all of humanity, and that he had a social obligation whether or not he assumed it. The Lord hears the cries of the innocent and helpless when they fall into the hands of fierce and blood-thirsty men, of this we may be sure, and He will see to it that justice is meted out to the oppressors. Little and bloody men strut across the earth today, as they have done in other days, but the Lord God reigneth.

6. The curse pronounced (vss. 11-12). "A fugitive and vagabond shalt thou be in the earth." And so it has been with all murderers ever since. A boyhood recollection of a man who killed another even in self-defense but who wore the hunted look stands out as vivid. The Bible is filled with verses of warning on this subject. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). "For all they that take the sword shall perish with the sword" (Mt. 26:52b). It is a fundamental law pervading human relations, given by the Lord. In our enthusiasm for arming and training ourselves for our preservation, let us beware that we not become a nation of aggressive militarists when once the danger from our enemies has passed. It is a grim, though necessary, business of war, as any who have participated will testify. When peace comes again, we should welcome it in a spirit of thanksgiving and deep humility rather than in gloating and the wrong kind of pride. Modern warfare has destroyed the glamor of battle.

7. The punishment softened (vss. 13-15). When Cain cried for mercy, the Lord extended it to him. He did not remove the curse but He softened to some degree his punishment. God is merciful. If He were not, none of us could stand in His presence. He reserves vengeance to Himself. "Vengeance is mine; I will repay, saith the Lord" (Ro. 12:19b). That is why we must be constantly on guard against any spirit of

revenge during these terrible days. It is one thing to stop and defeat our enemies. It is another thing to try to "get even" with them. Seeking revenge creates the vicious circle of recurring warfare, and God save us from this horrible outlook!

Reservoirs

By C. J. JACKSON

TENNESSEE HAS BECOME reservoir-minded in recent years. The Federal Government has spent hundreds of millions of dollars in creating reservoirs of water power in Tennessee and adjacent states. Waters which once flowed on unmolested to the gulf have been impounded and harnessed in the Tennessee Valley to turn the wheels of industry for the production of munitions of war as well as peace-time necessities.

As it has become easier to subsist, and with the Prince of Darkness always on the job to do his Satanic work, it is time that the Christian people of this changing area and changing age be creating some *Great Christian Reservoirs* which are sufficient to meet the problems growing out of the new age, coupled with the backwash which will come from the Old World following the War.

This new age with all of its power and progress and profit can be a great blessing, provided an alert Christian social order which meets both the spiritual and intellectual needs of the hour is properly fitted into it. There is no less of the Divine spark in the human soul today than formerly. That spark will respond to the proper touch as it always has done. But that touch must be rightly made, for there are more extraneous counteracting influences at work on humanity today in Tennessee than were here in the decades of the past when life was more serene.

Carson-Newman College is a reservoir of power, with the wheels turning and generating a spiritual force to bless the homes, the schools and the marts of trade in this Smoky Mountain country. But the trouble with the Carson-Newman reservoir is that it is not commensurate with the greatly accentuated needs of the hour in this beautiful, wide-awake, changing country. Business has gone forward by leaps and bounds. People of all kinds from all quarters of America have moved in. Secular intellectual standards are on the upgrade. In a solid phalanx these forces are moving forward. The spiritual forces too must be aggressive, or take the consequences.

Carson-Newman College is faced with a challenge to measure up to this great opportunity for the advancement of the Cause of Christ along with the other advances in this part of our country. To meet the opportunity through our churches and in secular pursuits, the college must turn out a much larger number of qualified Christian leaders. To do this it must have larger support from Christian men and women who understand and care. Somebody must make a sacrifice to make this possible. Can you help make it possible? Will you help make it possible?

FORK UNION MILITARY ACADEMY

A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wisker, FORK UNION, VA.

EYE COMFORT

The cleansing and soothing action of JOHN R. DICKEY'S OLD RELIABLE EYE WASH brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

THE YOUNG SOUTH

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

Dear Boys and Girls:

Here in this city, Christians of the greatest churches in the world, thousands of them who seldom never before prayed are praying now.

They have turned from society to praying to overcome fear, and from their own worldliness to prayer because their own worldliness doesn't go so well without peace and security.

The same must be true in other cities and towns all over our state—our country.

Fortunately, there is a book of instruction on prayer—the Bible.

Matthew 6:9-13:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.

Thy kingdom come. Thy will be done on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen."

Last week at my own church the three articles on our page this week on prayer were given at our mid-week prayer service. I asked these men to write them for you.

In these days I do not know of anything that means so much to the individual—the group—as prayer—the very heartbeat of our life in God.

We have on our Young South prayer list the following who are unsaved:

Faye Westerman, Sylvia, Tenn. R. 1.

Norma Jean Robison, Lexington, Tenn.

Betty Grey Elkins, McMinnville, Tenn.

Josephine Taylor, Ducktown, Tenn.

Betty Jean Bass, Lancing, Tenn.

Thelma Felts, R. 2, Springfield, Tenn.

Evelyn Fern Wilde, Newport, Tenn.

Lagatha Ford, Hartford, Tenn.

Melba Rhea Deere, Lexington, Tenn.

Betty Ruth Pendleton, Shawnee, Tenn.

Robbie Jean Swann, Whitehouse, Tenn., R. 1.

Will you pray for them?

Your friend,

Aunt Polly

Why Pray?

To many people, perhaps, this question "Why pray?" is a very real and very disturbing one. Some have not learned of the joys and the values found in prayer. But the ones who read these words aren't in that number; each of us believes strongly in the power of prayer. Our answer to the question "Why pray?" would be simply, "That's a mighty foolish question. You may as well ask 'Why breathe?'"

But the peculiar thing is that this answer of ours—yes, mine and yours—is often only a beautiful theory. Our actual prayer life denies the answer: we go sometimes a whole day or more without praying; we pray only briefly and formally and coldly; when we turn to God, it is only to ask blessings for ourselves and our families.

Imagine yourself sitting with your closest friend, a guest in your office or home. Would you keep right on with your work for hours at

a time, never speaking to your friend or even thinking of him? Yet that is the way we treat God: We act as though prayer were useless.

Why pray? We should pray because Jesus himself prayed and expected us to pray. We see Jesus going out often into a quiet place alone to pray, rising early in the morning to pray, at times praying all night. We hear him saying, "Thou, when thou prayest"—assuming from the first that we will pray. Jesus is disappointed when we neglect prayer.

Why pray? We should pray because the devil is on the job. I don't have to tell you about that. All of us can recall times—and recent ones—when we've sinned because we failed to pray.

Why pray? We should pray because God has made that the way to obtain blessings. Like many a human parent, God waits for us to ask before he sends his richest gifts. His Word tells us, "Ye have not, because ye ask not."

Why pray? We should pray because it is the way to grow spiritually. It is the way to become like Christ. It is the way to be filled with the Holy Spirit. It is the way to walk in constant fellowship with our Heavenly Father.

When we think of the priceless privilege of prayer, we feel like asking, "How can we help but pray?" Prayer is the most vital part of the Christian life:

More things are wrought by prayer

Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

God has made us for fellowship with himself, and we cannot afford to miss that fellowship. We must make it our plea, "Lord, teach us to pray."

WINSTON CRAWLEY.

The Proper Attitude Toward Prayer

God's word affords numerous instances in which the proper attitude toward prayer is illustrated. Perhaps none is at once more complete and more beautifully expressed than the prayer of David preserved for us as the Fifty-first Psalm. In having possessed Bathsheba after arranging her husband's death in battle, David, the great king, had sinned mightily. We hear him pray for remission as he makes a *deep confession of sins*, pleading in the tenth verse, "Create in me a *clean heart*, O God; and renew a *right spirit* within me."

To David's son God appeared by night and, after accepting the temple that Solomon had completed, said to him, "If my people, which are called by my name, shall *humble themselves*, and pray, and *seek my face*, and *turn from their wicked ways*; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.

Although not a prayer, the first verse of the Twenty-third Psalm, "The Lord is my shepherd; I shall not want" suggests several vital qualities in a proper attitude toward prayer. The sheep *belong to the shepherd*; are *possessed by him* and are *yielded to his will*. Moreover they *trust him* to supply their need.

Undoubtedly there are progressive stages in the growth of the praying Christian, and the attitude he develops toward prayer largely determines whether he will ever attain the highest possible fellowship with God in prayer. It seems to be literally true that some adults never get beyond the point of repeating "Now I lay me down to sleep..." and I knew a man who, when asked why he did not offer thanks at his own table, replied, "I am not a public man." The attitude that prayer is merely asking and expecting God to do something or give us something that we want is very prevalent among Christians, and certainly most of the so-called "unanswered" prayers are of this "gimme" variety. We recall the man who prayed, "God, bless me and my wife, my son John and his wife, us four and no more." To ask and to be able to add, "Not my will, but thine be done" characterizes those who are attaining high levels of prayer experience. These are well on the way toward the spiritual serenity shared by those who have learned not only to speak of God but also to wait in his presence listening for him to speak.

Examples from God's word can be multiplied but the instances given make clear one great truth: God is ready at all times to hear the prayers of any child of his. It is the child who must be brought into an attitude acceptable to God. It is not with God that we must wrestle to be heard, but with ourselves, that we may be able to meet his conditions and approach him, therefore, in an acceptable attitude.

—HERMAN F. BURNS, JR.

Hindrances to Prayer

Introduction—If we would search the avenues of life and the great libraries we would find many definitions of prayer. Frankly, I do not believe we can define prayer. We can describe it. My description is that it is a vital experience with God. Taking this as our thought, there are six hindrances to this vital experience.

I—Time Element—

- God has given to each one of us the same amount of time.
- If we are too busy to pray, we are busier than the Lord ever intended us to be.
- Martin Luther said: "I had such a busy day ahead of me, I had to spend three hours in prayer."

II—Sin—

- When it is hardest to pray, pray hardest. Sin causes us to have a hard time praying.
- Prayer is valuable only when it is discovered. It is impossible to discover when sin is in our life.
- Sin eats the essence of desire to pray.
- Loose horse never draws a wagon. Loose steam never generates power. Loose living never creates a desire to pray.

III—Idols in the Heart—

- An idol can come between us and the Lord and keep us from praying.
- "Build me a dam of prayer to stop the waste of soul by having idols in the heart."

IV—Unforgiving Spirit—

- Forgiveness is the key-note in the model prayer.
- Pray when you feel like it. Pray when you don't feel like it. Pray till you do feel like it. Then forgiveness comes.

V—Unbelief—

- No such things as unanswered prayer but there are ungranted prayers.
- The New Testament is full of experiences of those who had belief in prayer.
- The only critic of Christianity is one who has tried Christianity. The only critic of prayer is one who has tried prayer.

VI—Obedience—

- Some will not pray because they know they will have to obey.
- Action without prayer is presumptuous.
- Prayer without action is hypocrisy.

—HENRY C. ROGERS.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. GAGEE
Office Secretary

DOYLE BAIRD
Convention President

Meet Mrs. Harold Bube



MRS. HAROLD BUBE

Recently Mrs. Genter Stephens resigned as our approved Intermediate Leader for Tennessee. We were at a loss at first to find someone to succeed Mrs. Stephens. Finally, after weeks of prayer, asking for guidance in the choice, the Lord led the Training Union Department to Mrs. Harold Bube of Pulaski, Tennessee.

Mrs. Bube is well qualified to assume this noble task, having given about ten years of serious study and work to this phase of the work. She serves as Director of her Training Union in Pulaski.

Pastoral Leadership in the World Crisis

During the Training Union Assembly at Ridgecrest, Dr. G. S. Dobbins will conduct special conferences for Pastors on Pastoral Leadership in the World Crisis. Training Union members could not make a better contribution than to send their pastor to Ridgecrest for this important discussion. Also, Dr. W. L. Howse of Southwestern Theological Seminary and Mr. Joe Davis Hancock of Oklahoma City, Oklahoma; will lead conferences for Pastors, Assistant Pastors and Educational Directors on the subject, "Building a Church Educational Program."

Graded Church Choirs

Alexandria Baptist Church has inaugurated a new system for their choir on Sunday night. This church has six organized choirs and on Sunday evening for the Evening Worship service, one of the choirs is featured. Thus, this church has taken a forward step in Musical Progress.

An Intersting Letter

The following letter was received in the Training Union Office recently. It is worth passing on to you.

Dear Mr. Rogers:

I am a member of an Adult union in a small rural church. This Adult union has held our church together for some time and I have seen our church grow from quarter-time work to half-time. The other two Sunday nights that

we do not have preaching service, our church-house is lighted and we have a good service.

We had 39 members of our Adult union and we recently decided to make two unions since many of our members were not utilized on Sunday night and since this large number in one union made us think we were to entertain the crowd rather than train the individual. We have 17 in one union and twenty-two in the other one. We now train each individual. Did we do wrong in making two unions?

Sincerely,

R. H. M.

(This Union did the best thing any Union could possibly do. We do not advocate large unions because there is a tendency for only a few to be used and a performance to be given. Let us remember that about 25 is an ideal number for every Adult union. Two unions would be far better than one after the enrollment has passed 30.)

Now Is the Time!

Now is the time for all good Presidents and Leaders of Unions to come to the aid of their State and send in your quarterly report. Be sure they are mailed before midnight of July 10th in order for them to be counted before the deadline.

Unusual News

Do you have an unusual situation or personality in your union? If so, please send the report in to State Training Union Department. We are trying now to present your unusual interest on this page. How old is your oldest member of your Training Union? How young is your youngest member of your Training Union? Have you been victorious in some phase of the Training Union work in your church? Report these unusual features at once. They are real News Items.

Adult Unions

The Adult Union (the organization which ministers to those above 25 years of age and which is the Training Union that meets on Sunday Evening to train Men and Women in essential New Testament Teachings and Church Leadership) has made remarkable progress during the past seven years. In 1935 we had 39 Adult Unions. Now, we have 808 unions. Adults are leading the march in Training Union. Every church in Tennessee should strive to have their Adults enlisted in Training Union on Sunday nights.

An Interesting and Challenging Letter

Dear Mr. Rogers:

In the fall of 1941, when Rev. Paul G. Kirkland came to the First Baptist Church of Old Hickory as pastor, we had a Training Union of fifteen unions, including one Story Hour. Our enrollment was two hundred and seventy-eight.

After much prayer, thought and planning, we launched a very successful Enlargement Campaign in November with Mr. C. Aubrey Hearn as director, Brother Kirkland, Mrs. J. E. Lambdin, Mrs. Walter Prather, Mrs. Paul Kirkland, Mrs. Henry C. Rogers, and Mrs. Emmett Golden working with him. These efforts were not in vain, because our unions were increased to twenty-five

including two new Story Hours and the realization by a large number of our people of the opportunities the Training Union offers for information and development along Christian lines. Our attendance on the following Sunday night was five hundred and eleven.

We have had two study courses this year in all departments. One on Missions and one on Doctrines with one hundred and eighty-five awards issued.

We have seen a continuous growth in both unions and enrollment during the entire year due to the wise leadership of our pastor and the wonderful cooperative and willing spirit of each and every officer and worker. They live, eat, sleep and talk Training Union. Our record attendance was in March when we had five hundred and twenty-eight present.

Our enrollment is now five hundred and thirty-eight with an average attendance for the year of three hundred and twenty-four per Sunday.

We are now making plans for Youth Week in August and another Enlargement Campaign in November with Mr. W. A. Harrell as director.

How thankful we are for our Training Union pastor, who, in different services of the church, never fails to bring the value of the Training Union to the attention of the people. He is always early at our meetings, inspiring and encouraging us. He prays with us and for us and is never too busy to counsel with us, nor too tired to work for us.

The spark of enthusiasm is not only felt in our Training Union but throughout the church. Every Deacon of our church is an active member of our Training Union.

May we join the poet in saying all that we have done or will do "is not for the praise of man but for the glory of the Lord."

Sincerely,

MISS EMMA FUSON, Director.

Andersonville Goes Forward to Victory

During the week of June 21st the First Baptist Church of Andersonville of which Rev. Earl Stallings is pastor and Mrs. Shields Wallace, director, held their annual Training Union Study Course. The Juniors had as their teacher, Miss Elizabeth Smith and they studied "The Junior and His Church." Rev. Shields Webb served as the teacher of the Intermediates and they studied "Not Your Own." The Young People and Adults were combined in one class and studied "Pilgrim's Progress." Mr. Henry C. Rogers worked with this class. Remarkable progress is being made by this Training Union and efficiency has been taken as their keynote. A carload from this Training Union will attend Training Union Assembly at Ridgecrest.

Two Churches Complete Study of "Let Us Sing"

One of the newest Study Course books for Young People and Adults is "Let Us Sing." Two of our Tennessee churches have completed the study, the first Madison Baptist Church with Mr. George W. Card as the teacher. The other church was Alexandria with the Pastor, Rev. Wayne Tarpley as the teacher. Two other courses were taught at Alexandria by Miss Martine Chaffin.

Another Result of Training

Mr. Wendell Price, Training Union Director of Wilson County, recently surrendered to the call of the Gospel Ministry. He has been called to Taylor's Chapel Baptist Church in Concord association. Thus another visible result of the service Training Union renders a church.

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.

WANTED

... Hundreds of volunteer workers to serve as principal of Vacation Bible schools in churches that need help. Will you be a volunteer? Please send us your name and address.

Vacation Bible Schools Reported in June, 1942

Church	Principal	Enrollment	Average Attendance	Conversions	Grade	Church	Principal	Enrollment	Average Attendance	Conversions	Grade
Beech River Association	Rev. Walter Warmath, V.B.S. Leader; Cassie Mae Armstrong, Summer Worker.					Henderson	Boyd Turner	60	45	0	—
Decaturville	Cassie Mae Armstrong	25	23	0	—	Malesus	Mrs. L. B. Matthews	85	75	0	—
Big Emory Association	Mrs. Tom Ferguson, V.B.S. Leader; Martha Humpston, Summer Worker.					Friendship	Harry Harp	28	22	0	—
Bethlehem	Mrs. J. E. Parrott	89	49	0	E	Royal Street	Mrs. Clifton Johnson	64	53	3	CC
First, Rockwood	H. B. Ford	120	84	0	C	West Jackson	Cal Guy	250	197	4	A
Eureka	Mrs. Charley Carroll	44	38	0	—	Maury Association	Mrs. C. K. Dodson, V.B.S. Leader; Mrs. C. K. Dodson, Summer Worker.				
Bledsoe Association	Mrs. H. H. Bryant, V.B.S. Leader; Ruth Highsmith, Summer Worker.					Hohenwald	Mrs. A. B. Clark	20	18	0	—
Chestnut Grove	Vera Gregory	42	31	11	—	Theta	Mrs. C. K. Dodson	56	51	8	B
First, Gallatin	Mrs. Richard C. Brown	116	85	16	—	Santa Fe	Boyd Lecroy	28	18	0	—
Campbell Association	Mrs. G. L. Ridenour, V.B.S. Leader; Frances Harvey, Summer Worker.					Fall's Branch	Mrs. C. K. Dodson	33	28	3	B
Sugar Hollow	Frances Harvey	27	22	0	D	Union	Mrs. C. K. Dodson	22	19	0	—
Davis Creek	Frances Harvey	20	17	0	E	McMinn Association	Mrs. Clyde Nichols, V.B.S. Leader; Iva Lois Patrick, Summer Worker.				
Carroll Association	Mrs. Lacy Freeman	57	44	3	C	Niota	C. W. Gosnell	94	64	0	—
Chilhowee Association	Floyd Pryor, V.B.S. Leader.					Englewood	James F. Horton	89	65	8	—
Bethel	J. H. Smothers	76	57	0	—	Nashville Association	Sibley Burnett and Guard Green, V.B.S. Leaders; Mrs. V. R. Webster, Sum. Wkr.				
Katey's Chapel	Charlotte Griffitt	29	17	0	—	Hermitage	Mrs. C. D. Creamer	52	49	0	C
Rockford	Ella Watkins	105	88	0	—	First, Old Hickory	Paul Kirkland	255	187	0	AA
Boyd's Chapel	Chas. D. Martin	38	26	0	—	Green Hill	Vern B. Powers	60	53	6	—
Piney Grove	Wanda White	72	53	0	A	Donelson	Guard Green	99	77	1	B
Clinton Association	Lillian Cole, V.B.S. Leader; Frances Harvey, Summer Worker.					Inglewood	Mrs. J. E. Coleman	212	129	9	A
Bethel	Lillian Cole	113	87	8	—	Eadenwald	Mrs. J. N. Croslin	57	50	0	E
Black Oak	Floyd T. Buckner	55	50	0	B	Goodlettsville	Mrs. E. C. Cavanah	57	50	3	—
Second, Clinton	Lillian Cole	95	58	4	—	Madison	Mrs. D. H. Grudup	82	59	0	B
Hillsdale	Jessie Fawcett	63	44	0	—	Grandview	Mrs. J. N. Croslin	129	106	0	BB
South Clinton	Lillian Cole	62	47	0	—	Ashland City	Joseph R. Kyzar	120	95	1	AA
First, Clinton	Mrs. A. J. Campbell	147	109	12	C	Seventh	G. W. Bouldin	44	29	0	E
Crockett Association	Mrs. R. L. Newman, V.B.S. Leader; Mrs. R. L. Newman, Summer Worker.					Harsh Chapel	Mrs. Edgar N. Barnett	96	67	23	C
Alamo	Frances Williams	112	85	0	—	Rosedale	Mrs. Vernon R. Webster	57	40	12	—
Cumberland Association	No V.B.S. Leader; Victor Brown, Summer Worker.					Eastland	Mrs. Vernon R. Webster	45	34	0	—
First, Clarksville	R. N. Owen	98	67	0	—	New River Association	Mrs. A. M. Primm	145	117	0	B
Duck River Association	W. S. Bates, Jr., V.B.S. Leader; Mrs. Roberta Franklin, Summer Worker.					Winfield	Marie Spear, Summer Worker.	21	17	0	E
Wartrace	Mrs. W. E. Davis	29	27	0	—	Huntsville	Marie Spear	42	33	0	E
Magness Memorial	Virginia Bryan	112	91	10	BB	New Salem Association	Margaret Bowman, V.B.S. Leader; George Anna Ford, Summer Worker.				
Shelbyville (Col.)	Joe L. Wells	84	58	0	—	Nash Grove	Mrs. Lela Belle Nash	78	45	0	—
Dyer County Association	B. R. Winchester	71	67	0	—	Lancaster	Merle F. Pedigo	23	17	2	E
Halls	B. R. Winchester	35	30	0	—	Hogan's Creek	George Anna Ford	10	7	0	E
Fowkes	Mrs. R. L. Newman, Jr.	35	30	0	—	Nolachucky Association	No V.B.S. Leader; Roy R. Newman, Summer Worker.				
East Tennessee Association	E. L. Radcliffe, V.B.S. Leader; Mrs. Robt. Hickey, Summer Worker.					Briar Thicket	Pauline Wisecarver	23	21	0	D
First, Newport	J. P. Allen	168	154	0	B	Warrensburg	Pauline Wisecarver	59	46	1	B
Second, Newport	Haven C. Lowe	90	81	0	D	Roddy Point	Basil Barding	37	28	3	—
Fayette Association	Fred Wood, V.B.S. Leader; Norman O. Baker, Summer Worker.					Whitesburg	Irene Dalton	47	36	0	—
Liberty	Norman O. Baker	10	7	0	—	Montvue	Morriss' Roy R. Newman	58	39	0	E
Grainger Association	C. B. Cabbage, V.B.S. Leader; Mrs. Minnie Branson, Summer Worker.					Ocoee Association	Mrs. C. W. McCool, V.B.S. Leader; Marie Gothard, Summer Worker.				
Mouth of Richland	Mrs. Lucy Shippe	69	56	0	C	Whiteside	Gladys Longley	55	46	9	E
Hardeman Association	Mrs. James Black, V.B.S. Leader; James Rees, Summer Worker.					Greenwood	J. C. Williamson	34	30	0	—
Grand Junction	McKnight Fire	122	100	2	C	Goodwill, Cleve'd.	J. C. Williamson	22	19	0	—
First, Whiteville	Norman O. Baker	70	55	5	—	Aetna Mt. Mission	J. C. Williamson	19	15	0	—
Holston Association	Mae Sell, V.B.S. Leader; Elora Bagwell, Summer Worker.					Cross Roads	J. C. Williamson	27	22	0	—
Jonesboro	Ray G. Osborne	77	63	0	C	Oolitevah	R. H. Ward	47	42	0	—
First, Erwin	Lucy Blankenship	166	115	17	A	Oakwood	W. P. Everson	101	77	3	—
Temple, John'n C.	Russell A. Case	193	156	19	B	Hixson	Marie Gothard	95	86	0	C
State Line	Mrs. Gus Allison	93	85	1	—	White Oak	Ben Holeman	123	108	0	C
Indian Creek Association	Loy Summar, V.B.S. Leader; Margaret Harris, Summer Worker.					Barthebaugh	J. C. Williamson	33	30	0	—
Savannah	Mrs. H. O. Hinkle	80	63	5	—	Oak Grove	C. J. Donahoo	118	101	1	D
Hopewell	Margaret Harris	53	45	5	—	Polk County Association	Mrs. C. W. Lawson, V.B.S. Leader; Gladys Longley, Summer Worker.				
Turkey Creek	Margaret Harris	33	29	0	—	Greasy Creek	Gladys Longley	55	37	0	D
Jefferson Association	L. F. Fielden	11	9	0	—	Springtown	Gladys Longley	62	39	0	D
Buffalo Grove	Gay Harris	26	22	0	—	Providence Association	Frances Harvey, V.B.S. Leader; Mrs. J. A. Newman, Summer Worker.				
First, Jefferson City	Gay Harris	136	7	5	B+	Old Balders Chap.	Mrs. J. A. Newman	29	23	3	C
Good Hope	Gay Harris	19	18	0	—	Pleasant Hill	Katie E. Harvey	131	122	0	B
Flat Gap	Gay Harris	152	42	6	—	First, Lenoir City	Richard Huff	109	79	0	—
Mansfield Gap	Gay Harris	16	14	0	—	Riverside Association	Beryl Tucker, V.B.S. Leader; Beryl Tucker, Summer Worker.				
Rock Valley	Gay Harris	35	29	8	—	Clear Creek	Beryl Tucker	18	17	0	D
Nance's Grove	Gay Harris	45	39	0	—	Willow Grove	Mrs. Louisa Carroll	38	29	0	D
Pleasant Grove	Gay Harris	25	22	0	—	Indian Grave	Mrs. Louisa Carroll	14	9	0	—
French Brook	Gay Harris	13	12	0	—	Old Town, Mission	Mrs. Louisa Carroll	30	26	0	E
Nina	Gay Harris	8	7	0	—	First, Jamestown	A. D. Nichols	146	95	0	—
White Pine	E. C. Masden	59	43	0	—	Robertson Association	Dr. T. C. Meador, V.B.S. Leader; Ruth Highsmith, Summer Worker.				
Dandridge	E. C. Masden	52	44	0	—	Lebanon	W. P. Davis	73	64	0	AA
Judson Association	No V.B.S. Leader; Victor Brown, Summer Worker.					Salem Association	P. B. Kinsolving, V.B.S. Leader; Effie Lee Smith, Summer Worker.				
Sylvia	Victor Brown	51	35	0	D	Auburn	C. W. Leonard	49	41	0	—
Knox Association	Jean Hobbs	46	40	0	E	Sequatchie Valley Association	Dorrance Harmon, V. B. S. Leader; Fern Trotter, Summer Worker.				
Crichton Memorial	E. Warren Rust	95	83	0	AA	Ebenezer	Thomas V. Wells	28	18	0	E
Beaver Dam	Ralph L. Murray	158	126	4	AA	Shelby County Association	Malcolm Younger, V.B.S. Leader; Malcolm Burk, Summer Worker.				
Central, Ftn. City	Ralph L. Murray	158	126	4	AA	Brunswick	Mrs. Harry Williams	46	41	0	—
Lawrence Association	C. L. Hammond, V.B.S. Leader; Margaret Harris, Summer Worker.					Millington	Barney L. Flowers	52	43	0	C
Iron City	Charles Kraus	45	40	4	B	Cordova	C. H. Parish	60	49	0	—
Madison Association	No V.B.S. Leader; Tom Meredith and Harry Harp, Summer Workers.					Barrett	Helen Thomas	78	60	1	C
Spring Creek	Mrs. Geo. Walker	30	27	0	—	Malcomb Avenue	Malcolm A. Younger	111	96	3	B
New Town Mission	Rebecca Halliburton	35	30	0	—	LaBelle	Vesta Hill	203	152	2	AA
Home (Col.)	Harold L. Davis	49	31	0	—	Merton Avenue	Mrs. W. E. McMillan	117	82	4	B
City Mission	Edith Yancy	39	28	0	—	Stewart Association	No V.B.S. Leader; Mrs. Opal Thompson, Summer Worker.				
Pleasant Plains	Mrs. U. C. Allen	71	60	0	B	Dover	Mrs. Opal Thompson	38	33	0	C+
						Model	Mrs. Opal Thompson	31	27	0	—
						Stockton Valley Association	No V.B.S. Leader; Beryl Tucker, Summer Worker.				
						Miller's Chapel	Marie Spear	13	10	3	E
						Vans Branch	Mrs. Louisa Carroll	9	8	1	E

(to be continued)

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREAMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

"God has His biggest things in life
For the few who dare to stand the test;
God has His second choice
For those who will not have His best.
And some there be who never make the highest
choice
And when by trials pressed,
They shrink, they yield, they shun the cross
And so they lose the best.
I want in this short life of mine
Just as much as may be pressed
Of service true to God and man
O help me, Lord, to do my best."

—H. P. SPOFFORD.

Faith and Courage Demonstrated

A letter from Miss Flora Dodson, who has been in Stanley Prison in Hong Kong for months, shows us the real faith and courage of our missionaries. This is a letter written to a Chinese girl in unoccupied China.

"When I see you we can talk of our experiences through these past weeks. I slept in all my clothes from Dec. 8 till Jan. 10—not one night daring to be anything but fully clad for emergencies.

"Dec. 8-10 I stayed at home with only my amah (woman servant). On Wednesday night, Dec. 10, I went to Pooi In for the night. On Thursday a. m. Mr. Chin took me in a taxi to Phillips House where I found Dr. Rankin and Auris Pender. The Wards had already crossed to Hong Kong side on Wednesday. Must have passed to go across. Dr. Rankin went across to H. K. side on special launch that evening late.

"We (Auris and I and three other folks we know) spent Thursday night in an air raid tunnel. The next day we found Dr. Rankin and the Wards and all five of us have been together ever since. On Friday night we slept (?) on the floor of Hong Kong Hotel. Then on Saturday a. m. we went to a house about half way up on the Peak—where we stayed for two weeks and two days. It was difficult to get food—but succeeded O. K. The Lord simply put a circle around us! Bombs and shells continuously passed over and around us—but not one hit our building! The Lord was very near and very precious to us during those days and we were very conscious of the prayers of many for our safety. How we do praise His name.

"The Lord led us step by step each preparing us for a great test ahead. Again and again we found that He had prepared us—leading gently only as we were able to bear.

"From that house we were driven out—10 minutes to get out—but went to another and then another the same day. There we remained for a week—more comfortable in some ways, but more anxious. On New Years Day as we were having a service, the looters came and took watches, some money, etc. from us.

"After a week at that place we were all interned Jan. 16—fortunately the five of us together. Food is poor but our Chinese friends have brought us food, bedding and clothing. They have been marvelous to us. We have necessities now. I badly need a pair of shoes and would like to have a warm sweater if some day there is any way to buy one for me and get the blind girls to knit it. But I am all right now and praise the Lord for all his blessings. All our worldly possessions were looted from

our apartments and we have very little with us, but folks have brought us things.

"We hear we are to be moved to Stanley tomorrow or within four days. What regulations there, we do not know."

We are glad to report that Miss Dodson and party are now on the way home. They sailed June 15th and are due home August 20th.

Training School Quiz

1. What preparation will I need to enter the W. M. U. Training School?

A. A high school and college education if possible. Degrees are granted to college graduates who complete the course at the Training School. Certificates are given to those with high school education upon completion of course.

2. What is the cost for a year at the School?

A. \$200.00 covers all costs except incidental expenses, and travel expenses.

3. Does Tenn. W. M. U. furnish scholarship loans to girls who cannot pay their own expenses?

A. Yes. Five girls received scholarships for 1941-42.

4. Do we have too much money sent in for this fund?

A. No. Every society should send some contribution to the fund.

5. Are the girls who use this fund required to pay the loan back to Tenn. W. M. U.?

A. Yes. It is a "Loan Fund." After graduation when a student is employed she is expected to pay her scholarship loan to the W. M. U. Secretary, thus the fund may continue to bless others.

6. Does it ever become a gift to a student?

A. Yes, but only when that student is employed by our Foreign Mission Board to serve on the foreign mission field.

7. Must a W. M. S. contribute to this fund to be A-1?

A. Yes. Each organization, Y. W. C. A., G. A., R. A., and Sunbeam Band must also pay its apportionment to the Training School to be standard.

Attention!

Would you like a nice, new Bible? Then get busy and name the State Mission offering of the Woman's Missionary Union. Names of people, unless Biblical, will not be considered.

Dr. John D. Freeman, our Executive Secretary, will give a Bible to the one whose suggested name is chosen by the W. M. U. Executive Board. Please send your suggestion not LATER than September the FIRST, to Mrs. Joseph R. Kyzar, 3221 Kinross Ave., Nashville, Tennessee.

"You cannot think on a low level and live on a high plane."

What Y.W.A. Could Mean to Me

By DOROTHY CHAUNCEY, Memphis, Tennessee

In a war-torn world, when a young woman is not sure of the fate of her beloved ones, when she is doubtful of the future, when she is not sure what kind of career to enter, Young Woman's Auxiliary could mean a renewed faith in her God. She must realize that love must be a prevailing element in the world, that she must

not be bitter, and that her nation as a whole must not have such intense hatred for their enemies.

Y. W. A. could mean an honest-to-goodness study of missions. It could mean more than an enjoyable meal and then a hasty look at a part on the program. It could mean a wide-awake interest in our different missionaries, such an interest that we would not only like to know of the glorious work they are doing and the terrible hardships they are undergoing, but perhaps a wish to know of their personal appearance, their likes and dislikes, and come to the realization that they are real people, who have answered God's call and are carrying on a great work.

Y. W. A. could mean more than a hasty glance in one's pocketbook for some small change when the President asks for a collection for State Missions. It could mean a little more thought about where that money will go, how far it will go, and the good it will accomplish, and perhaps a little more self-denial.

Y. W. A. could mean more sincere prayer for our missionaries. Our missionary magazines contain prayer calendars which would enable us to pray more intelligently for them and would also give us a knowledge of their work. Y. W. A. could mean reading its magazine, "The Window of Y. W. A.," cover to cover, instead of taking it just to be on the Standard.

Our Bible could mean more to us. Its missionary message, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" could mean more than the repetition of an often quoted verse. It could mean God has a definite plan for missions, and we somehow are to fit in that plan.

"They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel, when a young man of noble rank, was taken captive from Jerusalem into Babylon, but he remained faithful to his God. Later, a great prophet of God, he wrote those words, the watchword and purpose of Y. W. A. These words could bring about the greatest blessing a Christian could have.

Young Woman's Auxiliary could mean "a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

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PAUL M. COUSINS, PRESIDENT

Shorter College, Rome, Georgia

Churches With the Baptist and Reflector in Their Budget

Beech River Association—
Rock Hill.

Beulah Association—
Mt. Pelia, Troy, Union City.

Big Emory Association—
Cardiff, Eureka, Haileys Grove, Liberty, Oak Dale, Trenton Street, Walnut Hill, Whites Creek.

Big Hatchie Association—
Ashport, Brighton, Covington, Harmony, Walnut Grove.

Bledsoe Association—
Portland.

Campbell County Association—
Morley.

Carroll-Benton Association—
Arwood, Camden, Trezevant.

Chilhowee Association—
Armona, Cedar Grove, First Maryville, Grandview, Kagleys Chapel, Mt. Zion, New Hopewell, Pleasant Grove, Prospect.

Clinton Association—
Clinton First.

Concord Association—
Florence, Holly Grove, Smyrna.

Crockett County Association—
Alamo, Bells, Cross Roads.

Cumberland Association—
Clarksville Second, Cumberland City, Immanuel, Little Hope.

Duck River Association—
Cowan, El Bethel, Huntland, Lewisburg, Maxwell, Smyrna, Union Ridge.

Dyer County Association—
Mary's Chapel, Spring Hill.

East Tennessee Association—
Newport Second.

Fayette County Association—
Williston.

Gibson County Association—
Antioch, Bethlehem, Center, Dyer, Gibson, Lane View (T), Milan, New Bethlehem, Salem.

Giles County Association—
New Hope.

Grainger County Association—
Rutledge.

Hardeman County Association—
Grand Junction, Whiteville.

Holston Association—
Baileyton, Holston Valley, New Lebanon, Oak Dale, Tabernacle.

Indian Creek Association—
Savannah.

Judson Association—
Oak Grove, Sylvania.

Knox County Association—
Arlington, Central (Fountain City), First (Knoxville), First (Fountain City), Grove City.

McMinn County Association—
Athens First, Calvary, Center Point, Cog Hill, Mt. Pisgah, Rogers Creek, Walnut Grove.

McNairy Association—
Bethel.

Madison Association—
Beech Grove, East Laurel, Liberty Grove, Madison, Maple Springs, Mercer, Oakfield, Parkview, Pinson, Poplar Heights, West Jackson, Westover.

Mauzy County Association—
Columbia First, Columbia Second, Hohenwald, Mt. Pleasant, Santa Fe.

Nashville Association—
Berryville, Bordeaux, Freeland, Goodlettsville, Grandview, Green Hill, Harpeth Heights, Inglewood, Ivy Chapel, Lockeland, New Hope, Rosedale, Tennessee Home, Third, Una, Union Hill, Woodmont.

New Salem Association—
Hickman, Lancaster, Nash Grove.

Nolabucky Association—
Catherine Nenny, Cedar Grove.

Ocoee Association—
Avondale, Chamberlain Avenue, Cleveland First, Daisy, Oak Grove, Ridgedale, Soddy (Oak St.), Whiteside.

Polk County Association—
Coletown, Conasauga River, Zion Hill.

Providence Association—
Union Stockton Valley.

Riverside Association—
Fredonia, Livingston, Moodyville.

Robertson County Association—
Greenbrier, Hopewell, Orlinda, Springfield, White House.

Salem Association—
Mt. Zion, Salem.

Sevier County Association—
Alder Branch.

Shelby Co. Association—
Bartlett, Collierville, Temple.

Sweetwater Association—
Madisonville, Philadelphia, Prospect.

Tennessee Valley Association—
Dayton.

Union Association—
Doyle, Gum Spring, Spencer.

Watauga Association—
Elizabethton (East Side), Elizabethton First.

Weakley County Association—
Central, Dresden, Gleason, Greenfield.

Western District Association—
Bethlehem.

William Carey Association—
Concord, Flintville, New Grove, Pleasant Grove.

Wilson County Association—
Shop Springs, Watertown.

TOTAL 172

About the Work of the Radio Committee

IN A RECENT ISSUE of the Baptist Press and Executive Committee, Southern Baptist Convention, announced its incompetency "to act on the instructions of the San Antonio Convention with reference to the appropriation of \$25,000 from the Cooperative Program Receipts for the current budget of the Radio Committee." The reason given for this action is that, in the judgment of the Executive Committee, the action of the Convention in adopting the recommendations of its Radio Committee contravenes article 13 of the Constitution of the Convention which article reads, "No new enterprise involving expenditure of money shall be authorized by the Convention, except on the recommendation of the Board or Agency of the Convention which shall have the responsibility for raising or expending the necessary funds, or after action has been taken by the Convention in two successive annual meetings."

The Radio Committee submitted its report to the Convention at San Antonio, after thoughtful and prayerful consideration and after consultation with some leaders in the Convention, and with clear thought that the recommendations were free from technical difficulties. The Convention, after considerable discussion, adopted the report of the Radio Committee and the recommendations as printed in the Book of Reports and read before the Convention.

The question now arises with the Radio Committee as to its manner of procedure in its work for this year, in the light of the action of the Executive Committee of the Convention. The answer is twofold:

First, we will abide by the decision of the Executive Committee. If it were possible to do otherwise, we believe that a fraternal, Christian attitude on our part would not dictate any other course nor do we believe the interest of the Radio enterprise or any other interest of the Denomination can be best served in any other way.

Second, we accept the hearty recommendations of the Executive Committee that the Radio Committee ask Southern Baptists to support its Radio program again this year by a special offering as it did last year. We firmly believe that Southern Baptists desire to use the radio for extending the Kingdom of Our Lord and are willing to pay for it.

The Executive Committee heartily commends this plan to the Denomination, and expresses its hopes for a hearty response. Individual members of the Executive Committee also indicate that they will cooperate personally in meeting this emergency the Radio Committee faces. We believe the whole Denomination appreciates the difficulties of its Radio Committee and will join its Committee in following the suggestions of the Executive Committee.

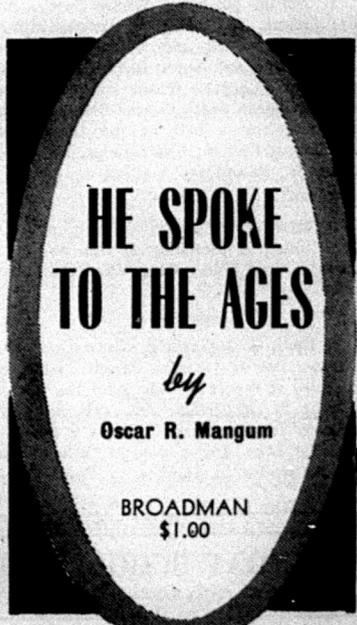
The Radio Committee,
By S. F. LOWE, Chairman.

June 25, 1942.

☆

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AMONG THE BRETHREN

The week following June 21, Pastor W. E. Davis and the Wartrace Baptist Church observed "Youth Week" with two professions and two uniting with the church for baptism. All services of the week were conducted by young people. Their revival begins July 27 with L. S. Sedberry of Murfreesboro doing the preaching.

—B&R—

On a recent Sunday, C. J. Lowe, returned missionary from China, preached at both hours at Powell's Chapel Baptist Church, Concord Association, and also spoke to the Adult Bible Class at the Sunday School hour.

—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—

At the prayer meeting hour, Wednesday, July 1, Pastor R. Kelly White and Belmont Heights Baptist Church, Nashville, had a special service in reference to the seventy-six men and one woman from the church in the service of the country. Letters from some of the men were read and special prayer was offered for all in the service. Flying Cadet Eugene Wilson Babb recently lost his life in the service.

—B&R—

W. L. Smith, pastor at Rising Fawn, Ala.; Thomas Guinn, Jr., pastor at Forrest Hill in upper East Tennessee and student in Carson-Newman College, and Ernest Brown, pastor Cross Roads Baptist Church, Ocoee Association, are three men ordained to the Gospel ministry within the last year and a half by the Chamberlain Avenue Baptist Church, Chattanooga, A. A. McClanahan, Jr., Pastor.

—B&R—

L. L. Gassaway of Texas, formerly pastor at Camden, Tenn., is preaching at this writing in a revival at Oak Grove Church in Judson Association.

—B&R—

W. P. Davis of Springfield, pastor since 1938 of Lebanon Baptist Church, Barren Plains, has been ordered to report on July 9 for the work of chaplain at Ft. McClellan, Ala. He will have the rank of 1st Lieutenant. He is a native of Blue Springs, Miss., and is listed in "Who's Who" of religious leaders in America.

Glenmore Garrett, Secretary-Treasurer, sends a resume of the Preachers School at Carson-Newman College as follows: Preachers enrolled 82; preachers' wives attending, 19; ordained preachers, 78; pastors, 71; associational and regional missionaries, 1 each; church members represented by their pastors, 20,322. Miss Mary Northington taught the preachers' wives. Brethren Mahan, McDowell, Watts and President James T. Warren had other classes. Bro. Garrett says that many declare the school to have been "the best yet."

—B&R—

Pastor Clyde C. Bryan and the Crichton Memorial Baptist Church of Concord recently held a revival in which W. L. Mills of the Seminary in Louisville did the preaching and in which there were 12 additions to the church, with many rededications.

—B&R—

Howard C. Bennett of Vivian, La., did the preaching not long since in a revival with Pastor Walter Warmath and the First Church, Lexington. Hayward Highfill of Memphis led the music. There were 16 additions to the church, but the good done went much further than this. The Lexington church has also bought and paid for a lot adjoining the church and placed \$2,000 in the bank as the start of a building fund for use when the opportune time comes. The house is being used for additional Sunday School room. The Lord's work is going forward.

—B&R—

In a recent ten-day revival at Clinch River Rebecca Baptist Church, there were 6 additions to the church, 3 upon profession of faith, and 3 by letter. The night of June 20 a Service Flag was placed in the auditorium, with the mothers or nearest relatives placing the stars, which numbered 16. The church has recently gone from quarter to half-time preaching. K. M. Spickard, graduate of Harrison-Chilhowee, is pastor and also pastor of Crab Orchard Church in Big Emory Association.

—B&R—

Signed by Alfred R. Willingham, J. Warren Timmerman and Edwin S. Davis, an appreciation for Dr. and Mrs. James B. Clark, who have recently come to Tennessee College, has been drawn up by the deacons of and adopted by the First Baptist Church of Macon, Ga. Dr. Clark was a deacon in this church before coming

to Tennessee. In choice language the appreciation praises him and Mrs. Clark, saying, among other things, the following: "We felicitate the college that has called them; the church that will embrace them; and the city that will claim them."

—B&R—

FORTY PLUS TWENTY-FIVE

There is just one answer to the arithmetic problem stated above, and it is easy enough to find it: 65. Apply these same figures to the years of a minister's life and the answer is not so simple.

What a minister can look forward to financially, at 65, depends largely on what he has done with the 25 years between 40 and 65. If he and his churches during that period have participated in the Ministers Retirement Plan of the Relief and Annuity Board, his future—so far as finances are concerned—is provided for. If such participation has been partly neglected (after his state joined the Plan), every day of neglect has cost the minister in cash benefits. If participation has been wholly neglected, the picture is not one to cheer the heart.

As your State Secretary I shall be happy to explain the Plan further, and to provide application blanks, so that yours may be a happy day at retirement.

JOHN D. FREEMAN, Executive Sec.-Treas.
149 Sixth Avenue, North,
Nashville, Tennessee.

—B&R—

In last week's paper it was stated that Frank Wood of Knoxville did the preaching in a revival at Chamberlain Ave. Baptist Church, Chattanooga, when the name should have been B. Frank Collins, pastor Brainerd Baptist Church, Chattanooga. Baptist and Reflector regrets this error.

—B&R—

Pennine Baptist Church in Tennessee Valley Association, E. B. Arnold, pastor, is to dedicate its new building in the near future.

—B&R—

B. J. Bush, member of Northside Baptist Church, Chattanooga, writes in high terms of a recent revival in the church conducted by Harry McCormick Lintz, which commanded a large attendance and which mightily stirred the people. Deacon J. W. Massey and Educational Director "Ted" Brannen come in for their share of praise, as also the former pastor, R. W. Selman, now at Etowah. The Northside Church is pastorless at the present time.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JUNE 28, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	194	83	Dyersburg: First	343	78	Maryville: First	566	129
Alexandria	166	51	Elizabethton: First	445	160	Memphis: Bellevue	1703	402
Andersonville		79	Grace	84		Central Ave.	424	71
Athens, First	333	74	Immanuel	129	63	Highland Hts.	490	112
Bristol, Va. Ave.	190	102	Siam	214	160	LaBelle	502	146
Butler, Elk River	110	40	Southside	82		Prescott Memorial	208	81
Chattanooga, Central	288	85	Watauga	277		Union Ave.	1029	295
Concord	223	111	Fountain City, Central	578	103	Yale	276	71
Edgewood	169	65	Hampton	71	39	Murfreesboro: First	372	
Etowah	76	35	Hixson	154		Walnut Mission	16	
Red Bank	467	158	Jackson, West	533	153	Westvue	188	67
Kossville Tab.	205	79	Jefferson City, Buffalo Grove	45	55	James St. Mission	14	
S. St. Elmo	101	55	First	329	107	Nashville: Grace	859	106
Spring Creek	112	55	Kingsport: First	608	108	Inglewood	294	100
Summerfield	165	70	Lits Manor Mission	68		Neuberts: Valley Grove	220	100
Tabernacle	296	72	Knoxville, Bell Ave.	531	122	Newport: Second	166	44
White Oak	214	86	Broadway	900	187	Old Hickory: First	563	233
Woodland Park	700	185	Fifth Ave.	803	150	Philadelphia	124	65
Church Hill, Oak Grove	152	40	First	774		Rockwood: First	222	101
Cleveland, Birg Spring	243	147	John Sevier	214	62	Shelbyville: First	151	
First	432	77	Lenoir City: First	260		Shelbyville Mills	63	21
Columbia, First	290	39	Pleasant Hill	192	103	Walter Hill: Powells Chapel	89	40
Cumberland Gap	118	18	Liberty: Salem	101	34	Watertown: First	188	41
Dunlap	157	35	Madisonville: First	167	62	Round Lick	92	39

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—

A REQUEST. BAPTIST AND REFLECTOR requests its contributors when sending in material for publication to observe the following: 1. Do not send in material which has also been sent to a number of other papers unless it is of South-wide significance. 2. If syndicated material is, however, sent in, please state that it has also been sent to other papers. 3. Condense, condense, CONDENSE! 4. Sign every communication. Thank you, very, very much.

—B&R—

A NEW DAY FOR YOUNG MINISTERS

A new day has dawned for the young minister. Once upon a time he felt that he could not begin making plans for his old age responsibilities until later, in life, when he had been called to a larger church. He was probably right. In most cases the income received from his church or churches, immediately after college and seminary days, did not justify laying aside even a little "for the rainy day."

The Ministers Retirement Plan of the Relief and Annuity Board has come to the rescue of the young minister in that predicament. Its contributory feature—in which his church or churches and his State Board pay 5% of the cost, leaving him to pay only 3% of his salary as his part—permits him to start building up a retirement fund, from the first day of his first pastorate. This is an investment which pays big dividends.

For further information, and to secure application blanks, write:

JOHN D. FREEMAN, *Executive Sec.-Treas.*
149 Sixth Avenue, North,
Nashville, Tennessee.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office this week were: B. B. Powers, Mt. Juliet; Rev. and Mrs. W. P. Davis, Springfield; Fred Tarpley, Adairville, Ky.; G. E. Roberson, Springfield; Janette Lewis, Lucille Aylesworth, Altamont; Dorothy Baldwin, Joe L. Wells, Fayetteville; and D. W. Pickelsimer, Chapel Hill.

—B&R—

**LASCASSAS BAPTIST CHURCH DEDICATED
By MRS. MARVIN ODOM**

The Lascassas Baptist Church burned in January of 1940 and has been replaced with a new one, which was dedicated Sunday, June 21, with the pastor W. A. Liverman as host. The following program was rendered:

Song—"I Will Sing the Wondrous Story."
Prayer and Welcome Address by Bro. Liverman, followed by recognition of all churches present.

A song, "Our Best," was sung by a quartet composed of Bro. Liverman, Henry Martin, Mrs. Earl Florida and Mrs. J. W. McBroom.

The former pastors were recognized, which included Dr. John D. Barbee and Dr. J. A. Kirtley, each making a few remarks.

A special musical selection was given by Mrs. W. O. Baird accompanied by Mrs. W. B. Jarman.

The church history was read by Edward Owen, followed by the address of the afternoon by Dr. Barbee on "The Glory of the Church." The dedicatory pledge was then read to the congregation, led by Bro. Silverman, with each member repeating, which is as follows:

"We, the people of the Lascassas Baptist Church, do hereby consecrate, sanctify and dedicate this building to the glory of God, the furtherance of His Kingdom, the salvation of souls, and the development of Christians, God being our helper and witness. Amen."

The program concluded with the song, "Blest Be the Tie That Binds," and prayer by Bro. Duncan, pastor of Lascassas Methodist Church.

Briefs Concerning the Brethren

Called and Accepted

- Vandor Littlejohn, Forrest, N. M.
- C. F. Booth, Aztec, N. M.
- D. W. Edwards, First Baptist Church, Cornelia, Georgia.
- Aubrey Short, Spur, Texas.
- Elton Hinze, Garland City, Texas.
- Truman L. Crouch, First Baptist Church, Weatherford, Texas.
- A. L. Shaw, Rochester, Texas.
- Chas. Black, First Baptist Church, Modjill, Okla.
- C. L. Moser, First Baptist Church, Fairview, Okla.
- F. Q. Crockett, Shelbina, Mo.

Resigned

- H. D. Bruce, First Baptist Church, Midland, Texas.
- Ben Stohler, I Fletcher, Okla.
- C. A. Ticer, Mounds, Okla.
- F. Q. Crockett, Fayetteville, Mo.

Died

- Dr. Henry Edward Tralle, Washington, D. C.

Ordained

- Don Bethel, Marion, Ill.

Married

- Rev. C. B. Hastings to Miss Jeanette Allard, Harrisburg, Ill.

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen welcomed by letter 3, for baptism 1, baptized 14. *Bristol*—Va. Ave., Pastor Wright welcomed by letter 2, for baptism 2, by statement 1. *Carbage*—First, Pastor Deuser received by letter 1. *Chattanooga*—Central, Pastor Jones received by letter 1, baptized 1; Chamberlain Ave., Pastor McClanahan received by letter 2; Red Bank, Pastor Pickler received by letter 3, for baptism 3; Rossville Tabernacle, Pastor Tallent welcomed by letter 2, for baptism 3, baptized 3; Spring Creek, Pastor Tallant baptized 5; Tabernacle, Pastor Norton welcomed by letter 2, for baptism 11, baptized 10; White Oak, Pastor Horltd baptized 1; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 6, baptized 5. *Cleveland*—First, Pastor Keel received by faith 4. *Dunlap*—Pastor Wells welcomed by letter 2, for baptism 16, baptized 15. *Dyersburg*—First, Pastor Vollmer welcomed by letter 3, for baptism 1, baptized 1. *Elizabethton*—Eastside, Pastor Boyd received for baptism 1; First, Pastor Starke received by letter 1; Grace, Pastor Cobble received by letter 2, for baptism 1. *Jefferson City*—First, Pastor Pope received by letter 3 for baptism 2. *Kingsport*—First, Pastor Cobb welcomed for baptism 3, by letter 7, baptized 13. *Knoxville*—Bell Ave., Pastor Allen—received by letter 2; Broadway, Pastor Pollard received by letter 5, baptized 2; Fifth Ave., Pastor Wood welcomed by letter 5, by statement 1, baptized 10. John Sevier, Pastor Cross welcomed for baptism 2, by letter 1, baptized 3. *Madisonville*—First, Pastor Grogan received for baptism 2. *Memphis*—Central Ave., Pastor Turner received by letter 5; LaBelle, Pastor Renick received for baptism 1; Temple, Pastor Boston received by letter 2; Union Ave., Pastor Hughes welcomed by letter 1, for baptism 2. *Murfreesboro*—First, Pastor Sedberry received for baptism 2, by letter 2; Westvue, Pastor Medlock received for baptism 2, by letter 1. *Nashville*—Grace, Pastor Ewton received for baptism 1; Inglewood, Pastor Beckett received by letter 2. *Old*

Hickory—First, Pastor Kirkland received by letter 4, baptized 1. *Rockwood*—First, Pastor Ford welcomed for baptism 5, by letter 2, baptized 16. *Watertown*—First, Pastor Wright received for baptism 1.

Resolutions of Dyer Baptist Church

DYER, TENNESSEE
May 25, 1942

Whereas, Our beloved pastor, Brother Charles A. Wingo, has offered his resignation as under-shepherd of the Dyer Baptist Church, to assume the pastoral care of the First Baptist Church, of Stearns, Ky.,

Therefore be it resolved:

First, That while recognizing his desire and obligation to follow the call of the Lord into a new field of labor, nevertheless we, the members of the Dyer Baptist Church express our regret at their departure from our midst;

Second, That we are deeply grateful to the Lord for the years of devoted and fruitful service so ably rendered in this field of work to which our Lord called him;

Third, That we extend to him and Mrs. Wingo our abiding love and pledge our prayers for them in their new field;

Fourth, That we do commend him to those among whom he goes as one having a true pastor love, sound in doctrine, a faithful worker, one who cooperates in denominational work, and "A good minister of the Lord Jesus Christ";

Fifth, That we not only commend Brother Wingo to the Baptists of Kentucky, but his wife, too, who is an able assistant and we do most sincerely commend their labors together in the work of the Lord. Both pastor and wife being most consecrated, capable and zealous workers in the winning of the lost to Christ;

Sixth, That a copy of these resolutions be placed in the minutes of our church, a copy to the BAPTIST AND REFLECTOR, a copy to the *Western Recorder*, a copy to the First Baptist Church of Stearns, Ky., and a copy be furnished Brother and Mrs. Wingo.

J. B. BARR,
JOHN L. SMITH,
W. H. KEATHLEY, Committee.

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Others have subscribed for the paper and then wondered why they had gone so long without it, they found it so helpful.

BAPTIST AND REFLECTOR is for people who want to know more about what they are to believe, what they are to be and what they are to do according to the scriptures.

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If you wish to subscribe *individually* and be done with it, send in your name and address and remittance of \$2.00, the price of the yearly, individual subscription.

By personally getting up a club of *ten or more* names in a group or by getting up such a club through a committee; a rate of \$1.50 a year for each subscription is secured. Here is a capital opportunity for pastors to make suitable announcement and appoint subscription committees.

The CHURCH HOME PLAN of subscriptions secures the lowest rate offered by the paper, *10 cents a month* per subscription, which can be paid monthly, or quarterly, or all at one time as agreed upon by the church and the paper.

Not less than 50% of the resident homes in the church receiving the paper is necessary to secure this rate.

The treasurer (or church appointed party), not the subscribers, make remittance to the paper.

The funds for paying for the paper may be provided by the church out of its budget or the subscribers themselves may pay the funds into the church treasury. This is left to the vote of the church. When the subscribers do the paying, free envelopes for their use are furnished by the paper to the church.

Last State Convention year 45 churches used the CHURCH HOME PLAN. At this writing, 172 are using it. Reading BAPTIST AND REFLECTOR means a better informed and enlisted church membership. Read the list elsewhere in this issue. Your church ought to be on the list, if it is not already there!

Literature describing the CHURCH HOME PLAN and suggestions for putting on and operating the plan and a sample of the blank for the treasurer's record will be cheerfully sent on request. Write for this.

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