

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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Allons Chapel Baptist Church

By REV. J. M. BROWN

IN 1893 A FEW MEMBERS of the Mill Creek United and Missionary Baptist churches met at Mill Creek and organized a church to be known as the Mill Creek Missionary Baptist Church at Altona, which was changed later to Allons in honor of Rev. Allon Dethards, a Baptist minister of this section. The church later adopted the name of Allons Chapel.

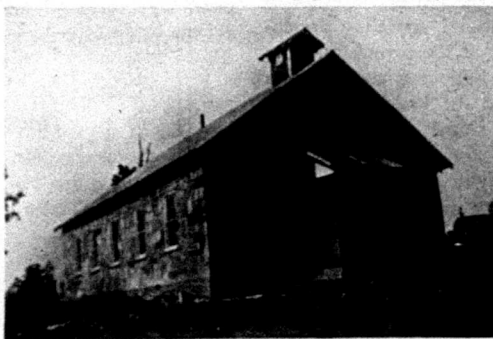
Rev. G. W. Burroughs was the first pastor. He served from 1893 to 1918. The church had few additions during his pastorate, yet Sunday School work was established and a great number of people were saved during these first twenty-five years. The first house of worship was built during 1916, the church having used the school house until then.

In 1918, after the death of Brother Burroughs, Rev. D. J. Copeland was elected to serve as pastor. He ministered to the church for a period of six years. Under his leadership many great revivals were held in which meetings many souls were saved and added to the church.

The last two years of Brother Copeland's pastorate the writer, who was associate pastor, officiated most of the time due to Copeland's feeble condition. During this time a stone baptistry was constructed at a cost of approximately eighty dollars.

In 1925 I was elected pastor and served in that capacity until 1929. During my early service twenty candidates were baptized, using the new baptistry for the first time. Many others were added and the church was especially noted for its large Sunday School attendance. Other pastors were E. M. Smith (1929-1937) and Noah Maynard (1937).

The idea of a new church house and a bigger church program was conceived by the young people who attended a Vacation Bible School and Sunday School study course taught at night. These young people agitated the question until the church in regular session elected the following brethren to serve on a building committee: C. H. Cope, Chairman; W. A. Cole, G. W. Lee and Thurman Peterman. Today a splendid stone veneered structure which cost approximately \$4,000.00 stands as a monument to the pleas of the young people and the faithful work and planning of the building committee.



Allons Chapel Baptist Church

During the last six years Rev. Evie Tucker, associate pastor, has had much to do with the success and progress which

the church has made. His leadership here and elsewhere has partly been made possible by the aid given him from the State Mission fund.

The church has grown from a very small beginning to its present membership of 198, and has sent out four ordained ministers.

The new house of worship was dedicated May the third of this year. A large crowd was present and an old fashioned dinner on the ground was served. At this service the largest single offering in the history of the church was taken by the associate pastor, Brother Evie Tucker. Part of the offering was for the Co-operative Program and the other is to be used for the purchase of new pews for the church.

Allons Chapel Church is located on the Livingston-Celina Highway in a community which abounds with opportunities for the Lord's work.

Baptist and Reflector

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EDITORIAL

Rogersville Baptist Church

DOING THE NECESSARY morning chores at home, being in his place at Sunday School at 9:30, presiding over the service at the morning preaching hour, preaching at the jail at 2 o'clock in the afternoon, where a profession was witnessed, attending preaching following that at "Nubbin Ridge," one of the several missions sponsored by his church, where Rev. Fred Boile was conducting a revival, baptizing two from the mission in the Holston River at 4:15, baptizing two others at night in his church and marrying a couple following the preaching service that night, marked the busy day of Pastor John R. Chiles of the Rogersville Baptist Church on Sunday, July 5. This is a sample of the busy days this pastor has, who has been pastor at Rogersville for some 28 years.

On Sunday, July 5, the editor was at Rogersville for both services in response to the pastor's invitation, which is an annual custom. In some respects, we believe we enjoyed preaching to the people even more than on previous visits. There were two additions for baptism at the morning service, two who had made professions of faith as the result of the study course work of Miss Roxie Jacobs in Holston Valley Association the preceding week. High praise for Miss Roxie's work was voiced. As the final outcome of her leadership and of the work of the associational board and other workers, the association was lined up in the study course 100 per cent. The text used was "The Plan of Salvation," by Dr. Austin Crouch, which, by the way, is a very fine book. On Monday morning the Rogersville church began a Vacation Bible School and then at night was to have a study course for those who could study Dr. Crouch's book the preceding week.

Our home, as always on our visits to Rogersville, was in the pastor's home. And, as always, both Pastor and Mrs. Chiles made our stay a real pleasure. On Monday up to 1 o'clock when we stopped for dinner and to get ready for us to catch the bus for Knoxville, we joined Bro. Chiles, after the opening of the Vacation Bible School, for a period of canvass for subscriptions to BAPTIST AND REFLECTOR. These subscriptions, added to those secured at the church the day before, totaled 43, one of these being for two years. This was the largest number ever secured there. The paper has no better friend than John R. Chiles. We thank him and his good wife and his church for the many courtesies shown us. And also we would not forget here to thank Mr. and Mrs. M. B. Jones for courtesies in transportation to the baptismal service on Sunday afternoon.

The Fruitage of One Editorial

REALIZING HOW the church public seems to require being sold repeatedly on the importance of church papers, and how numerous are these money-bag Judases who would kill them off the minute they show a deficit, just as if that were all there were to it, I am sending along what I think is a timely, striking illustration of just how much value one single editorial once was to a denomination.

"This fact suggests that even if everything everybody ever wrote in their ugliest 'letters to the editor' were true, all loyal church people still ought to support their journals if for no other reason than to obtain for the Cause these important by-products.

Buckley Pavilion was dedicated Sunday, June 21, by Bishop Francis J. McConnell. It is a new, million-dollar, nine-story, 144-bed modern surgery building on the grounds of the Methodist Hospital, Brooklyn, N. Y.

It is named for the late Dr. James Monroe Buckley, who was for many years editor of *The Christian Advocate*. In 1881 he wrote an editorial, calling attention to the fact that not in all the world was there a Methodist hospital.

Inspired by this a Mr. George I. Seney, an able banker, made a gift of \$410,000 to found the Methodist Episcopal Hospital in Brooklyn.

Methodist hospitals have since multiplied and now number 82 in this country, 37 in other countries.

It all started from an editorial in a church paper.

"Perhaps this will suggest an editorial on 'The By-Products of Religious Journalism', or some better phrased subject, or it might be worth a brief note to encourage your subscribers in the conviction that your paper is far more than so many printed sheets a week. Perhaps the incident may fit some time into your promotional literature or speeches.

"Of course I know one other possible disposition of this sheet. That's what you'll most likely make of it, with the accompanying comment: 'The presumption of that fellow,—trying to make editorial suggestions to ME!!'

"Begging your pardon, I am

"Most respectfully yours,

"RALPH STOODY, Director,

"Methodist Information, 150 Fifth Ave., N.Y.C."

(Most assuredly, Mr. Stoody does not need to beg our pardon. We thank him for this forceful testimony to the power of the church paper.—EDITOR.)

Out of A Column Into A Community

FROM ONE LOCATION in this section of the country to religious work in Maryland is the experience of Rev. Charles E. Williams, of Rockville, Md., Route 3, as the result of an item in the column of a paper. Read his communication below.

WHAT BAPTIST AND REFLECTOR HAS DONE FOR ME

Some time ago I put an advertisement in the paper about some religious work I was trying to do, not thinking what it would amount to in a short time. I received a letter from Sister Viola Parish of Clarksville, Md., saying she saw the work I was doing in the Baptist and Reflector and had inquired about me. So she found a family from Tennessee. They told her they knew me when I was in Tennessee. So Mrs. Parish said to come to that community, that I was wanted there. So I gave them an appointment and was elected as pastor of the church which I hope to see organized soon in the Ellicotte community of Clarksville, just off Cedar Lane. People are going to church who have not been going, even old people. We have had five professions, two last Sunday night. We will start a revival there Sunday, July 5. The Rev. John Shaw from Missouri will assist me in the meeting. Also we have a real nice Sunday School, using Baptist literature. So I am doing what I can for the Baptist and Reflector. Please change my paper to Rockville, Md., Route 3.

God will hear and answer prayer.

Out of a column into a community! It is no wonder that Bro. Williams says in a letter, "I do not want to miss a copy." We are not, so far as we can recall, personally acquainted with him, though we do recall the item which he had published in the paper. He wanted us to publish the above communication. We are glad to do it as his own tribute to the state paper of Tennessee Baptists and as one of many instances which could be given of the "pulling" power of BAPTIST AND REFLECTOR—pulling power in personal connections and pulling power in the promotion of local, state and world-wide causes.

"One Soweth, and Another Reapeth"

WHERE NO SEED is sown there can be no harvest. Sometimes people surround the reaper with glamor and show small grace to the sower. This ought not to be. The reaper is no more important than the sower who makes the reaping possible.

Jesus spoke His great word to the disciples about lifting up their eyes and looking on the fields "white already to harvest." In this connection He said, "And herein is this saying true, One soweth, and another reapeth" (John 4:37).

Sowing seed must precede the harvest. A certain length of time is necessary for the seed to germinate. In evangelistic connections much harm is often done under the assumption that a harvest can be had any time, and so the "pressure" is put on to produce results. A harvest can be had any time, provided the seed has been sown and sufficient time has elapsed for germination and provided the "due season" for reaping has come, of which Paul speaks. Otherwise, spurious results may be expected.

It appears that Jesus does not mean that one may not at times both sow the seed and also reap the harvest. He means that the principle that "one soweth, and another reapeth" finds frequent expression. There have been men who sowed seed which did not come to a harvest or to a full harvest until after their departure for another place or even until after their death. Many a visiting preacher in a revival has reaped a rich harvest because of the faithful seed sowing of the pastor or of some other prior preacher.

Sometimes it happens that one man sows the Gospel seed in a series of revival services from which the harvest is reaped in subsequent revival services under another man. The harvester ought never to forget the sower, neither ought the people to forget the sower. Both the sower and the reaper are in the plan of God and the ministry of each is equally precious to Him and equally important. And it is the wish of the Lord "that both he that soweth and he that reapeth may rejoice together" in the fruitage of the Gospel.

Why Not Union Sunday Night Services?

AN ENTRANCING SETTING for worship and the joy of fellowship with Christians of other faiths, as desirable as these are in themselves, are not sufficient reason for calling off the regular Sunday night services of his church in favor of union services, in the opinion of J. G. Hughes, president of the Tennessee Baptist Convention and pastor of Union Avenue Baptist Church, Memphis. In that opinion many others will concur, including BAPTIST AND REFLECTOR.

Giving the reasons for his declining to go into the union Sunday night services at the Shell in Overton Park in Memphis, Dr. Hughes recently said the following in his church paper, and we reproduce it as a fine expression of our own conviction in the matter:

"Question is often raised as to why Baptist churches as a rule do not enter into union Sunday night services during summer months as many other groups do. Here in Memphis quite a large group of churches join in union services on Sunday nights during the summer at the Shell in Overton Park. This setting is very attractive and the services are quite enjoyable. Why, then, does Union Avenue Baptist Church not join in such program of worship? The answer to this question should be ready and it ought to be convincing, else let us unite with our friends in such a delightful procedure.

"In the very beginning, let it be said that Baptists do not refrain from entering such services because they do not like to have fellowship with their brethren and sisters of other faiths. So far as this writer is concerned he has always experienced and greatly enjoyed a rich fellowship with friends in other groups. It is something to be greatly desired. So far as our own church is concerned, however, let the following facts be considered in arriving at a conclusion concerning our long established custom of continuing our Sunday night services through the summer. First, an effective Sunday night preaching service cannot be built and maintained with irregular services. To discontinue these services for three or four months during the summer would mean that we would largely lose our Sunday night crowds. Union Avenue Baptist Church has long enjoyed the reputation of having large crowds at its night services. To quit for the summer would mean that it would require most of the fall to build back in attendance what we had lost during these weeks. The church and the cause can ill afford this loss of efficiency.

"In the second place, such a discontinuance of the evening preaching services would practically ruin the Training Union program. People do not come to the Training Union in any large numbers when there is to be no preaching service following. This has been demonstrated too many times to be seriously doubted. Not only would the Training Union lose the incentive which comes from the service to follow, but it would miss one of the main points of emphasis in its program of work, that of promoting attendance upon the evening preaching service.

"In the third place, the church and Kingdom causes would lose much in tithes and offerings. I would not at all want to be understood as putting the preaching services on a money-collecting basis, yet the bringing of tithes and offerings is an important part of the worship program and a very essential part of Kingdom progress. Checking back over the records of our church for the past two months it is seen that the Sunday night offerings have averaged more than \$120 per night. Much of this money would have been lost to the cause of Christ had there been no Sunday night services. It would have been unfair both to the Kingdom interests and to the individual contributors had not these Sunday night opportunities been provided for service in and for the Master's cause.

"But beyond and above all the above mentioned reasons for continuance of the Sunday night services is the fact of spiritual obligation. Every true church is commanded to preach the Gospel. They are to be instant in season and out of season. No such church has the right to say that because somebody else is preaching tonight, they will let up and sit on the sidelines. What would be thought of a commanding officer in our army or navy today if he should say that since some other outfit was in battle, he would just sit by and watch and that later he would fight while the others sat by and watched? No; such procedure would not be tolerated. Why should we be less loyal to the Lord's cause than we would be to that of our nation?

"Loyalty to the Lord requires faithfulness of service—J. G. H."

It might be added that going into union Sunday night services is a fine way to pamper ministerial indolence. It takes work, hard work, to prepare and deliver worthwhile sermons twice a week. By going into union services a preacher can avoid a lot of this hard work. But ought he to avoid it? If he called to "take it easy" on Sunday night as a regular policy. If he does, his church will suffer, as Bro. Hughes points out. We do not believe that the arguments set forth by our brother can be answered by the opposition.

Can't Enforce Prohibition?

By SAM MORRIS

MANY PERSONS SAY, "Oh, prohibition is all right, but you can't enforce it."

Did you ever hear anyone say that? Well, let's think about it a minute.

Do you mean to tell me a government that can keep 130 million people from making, selling and buying automobiles can't stop them from making, selling and buying booze?

Do you mean to tell me that a government that can stop 130 million people from making, buying and selling automobile tires and tubes can't stop them from selling and buying booze?

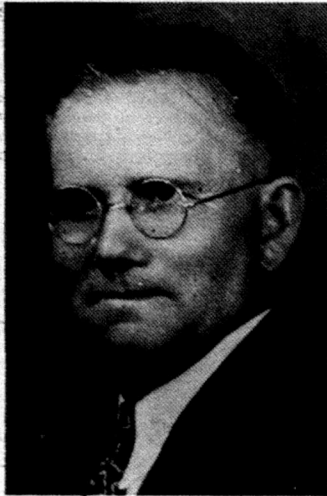
Do you mean to tell me that a government that can stop 130 million people from selling and buying and using sugar can't stop them from selling and buying booze?

Listen, do you mean to tell me that a government that can make three or four million men leave their business, their families, give up civilian life and by conscription force them against their will to become soldiers and if need be, die on a foreign field—say, do you mean to tell me a government like that can't stop a few thousand bootleggers from poking fruit jars through a knot hole in the fence after dark?—*The Civic Bulletin*.

There is a great day coming when all the nations of the earth, both the quick and the dead, shall be assembled before the great white throne, every one of us to give an account of himself to God, to be rewarded according to his deeds. On that great and notable day, Christ shall sit upon his throne of his glory and be our Judge. Surely we shall want to be on good terms with the Judge then, have the stamp of his approval upon us, and hear his welcome plaudit, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

Who's Who Among Tennessee Baptists

J. F. NEVILLE, was the fifth of six children born to John J. and Malissa F. Neville, January 1, 1876, near Auburntown, Tennessee. Brought up on a farm, attended the public schools in that community, where at that time there were only three or four months



REV. J. F. NEVILLE

of school in a year. By hard study at school and at home, was able to get one year of college work before quitting school. Professed faith in Christ September 25, 1890, was baptized into the fellowship of the Auburn Baptist Church November 23rd the same year. Elected Superintendent of the Sunday School at the age of 19. Licensed to preach September 9, 1900. Preached first sermon September 16th. First pastor was the late John T. Oakley, who baptized him. From 1900 to 1902, served as colporteur of Salem Association. Following that, did missionary work, holding Sunday Schools and preaching in school houses and

doing supply work. Was ordained to the full work of the ministry by the Auburn Baptist Church May 21, 1904.

Was married to Miss Lela Mae Allen of Brush Creek, Tenn., December 24, 1905. Lived at Brush Creek until October, 1925. For a few years, did the same kind of work in New Salem Association as had done in Salem Association.

In 1912, was called to Hogan's Creek Church as pastor, this being his first church to serve as pastor. Served them for two and one-half years, during which time opened up a mission in South Carthage. Was the first Baptist preacher to start the work there. Has served several churches in New Salem Association as pastor. Was called to Nash Grove Church in 1922 was pastor there seven years, then, after being away four years, went back and served them two years.

In October, 1925, moved to Baxter. Was called as pastor of New Home Church. Resigning there December, 1939, was called, and accepted, the Celina Church January 14, 1940. Served them two years. While here, helped to constitute two new churches, Indian Grave, organized July 13, 1941, and Baptist Ridge, August 24, 1941. Served these as pastor until December, 1941; also served Willow Grove Church as pastor in 1940.

In April, 1942, was called as pastor of Hailey's Grove Baptist Church, Crab Orchard, Tenn., and moved on the field April 15th.

Was elected clerk of New Salem Association in 1917 and served them as clerk for twenty-three years and served them as clerk last year, making twenty-four years he has been clerk in the last twenty-five.

Mission Church Starts Building Fund

A BUILDING fund, given by his mission church, which has grown to \$720.00 is reported by Rev. John Ivan Kizer, B. B. I. student-missionary working in Louisiana during the summer months under appointment by the Home Mission Board.

"Each fifth Sunday we have a special offering for this fund," Brother Kizer reports. "The response is usually liberal, though none of the members are wealthy but are wage earners. Several of the members are systematic tithers."

Brother Kizer feels that God is leading in building the foundation for a great and marvelous work for the future of Baptists here in Donaldsonville.

A Year of Progress In South Side Baptist Church, Elizabethton, Tennessee

ON JUNE 8, 1942, the South Side Baptist Church observed Anniversary Day, commemorating one year of service with J. Ervin Ledbetter as pastor. During this period great progress has been made and the Lord has richly blessed the people.

The membership of the church increased 44 per cent (one-half of these by baptism).

Sunday School rooms were completed, a water system was installed and a baptistry built.

The offerings more than doubled, enabling the church to increase its gifts to all denominational causes.

Sunday School enrollment increased 25 per cent and the School reached the Standard.

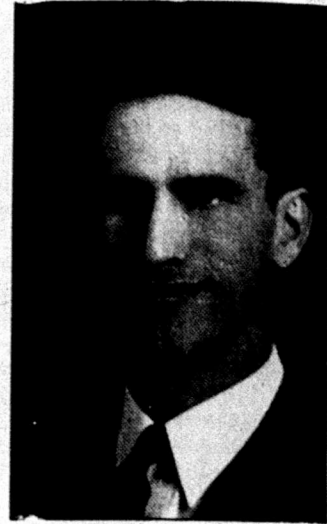
The Training Union was reorganized, with a growth in membership of 20 per cent, making it necessary to organize three new unions.

Three organizations of the W. M. U. have been organized.

During the year two Sunday School Study Courses have been conducted, four Study Courses in the Training Union and eight in the W. M. S.

Growth in spirituality and fellowship has been remarkable, preparing the way for God to bless in a continuous revival.

Our prayers are that this year shall be even greater for the Master's Cause.



REV. J. ERVIN LEDBETTER

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The Gospel In Song and Story; or, "The Christian's Experience"

By PAUL STEWART, Pastor,
First Baptist Church, Pelzer, S. C.

(This program was first given on a Sunday evening. Later it was repeated on the radio. Expressions of appreciation have led in publishing it.)

THE CHRISTIAN LIFE is the only life worth while. "What is your life?" (James 4:14.) Our lives are very short at the longest. Since life is short we should make the very best of it. "Fill brightest hours with labor, rest comes sure and soon." At this time we wish to present some of the experiences of the Christian, beginning with childhood and reaching to heaven.

I. CHILDHOOD

Oh, the beautiful thought of innocent childhood. Little children are the most precious things in the world, more valuable than silver or gold. Jesus loves little children.

"I think when I read that sweet story of old
When Jesus was here among men,
How He called little children as lambs to His fold
I should like to have been with them then."

II. THE GREATEST EXPERIENCE OF THE CHRISTIAN IS HIS OWN CONVERSION

Jesus said to Nicodemus, "Ye must be born again." He meant "be born anew, from above." There is something that must occur to give you not only rights in that kingdom, but a relationship to that kingdom. It is the new birth. "Ye must be born again."

III. THE CHRISTIAN'S HOPE IS CHRIST

Christ is our Rock, our Salvation. An old engineer of bygone days was taking his train across the Rockies of the West. And on a downgrade, roaring along at a mile a minute, there suddenly flashed on his eye a boy and a girl on the track ahead in the cut. He shouted to the fireman, threw on the brakes and reversed the engine and the train roared over the spot. When they had stopped, men and women leaped from the cars expecting to see mangled bodies of the children. But they found them clinging to the ledge of the rock by the side of the track. When the girl heard the roar of the train, she seized her little brother and leaped to the edge, shouting in his ear, "Hold on to the rock, Jimmie, hold on to the rock!" Friends, in the rush and turmoil, doubt and unbelief of this world, we need to hold to the Rock—the Rock of Ages—Jesus Christ. That is why Toplady wrote these immortal lines:

"Rock of Ages cleft for me
Let me hide myself in Thee."

It was this hymn that the beloved Prince Consort, Albert of England, turned repeating constantly upon his deathbed. "For," said he, "if in this hour I had only worldly honors and dignities to depend upon, I would be poor indeed."

IV. AFTER FINDING CHRIST, THE TRUE CHRISTIAN'S ASPIRATION IS MORE LOVE TO HIM

The more we know Christ the more we will love Him. Sometimes those who have had the greatest misfortunes and trials have learned to love Him more. Mrs. Elizabeth Prentiss, wife of a preacher, who was an invalid most of her life wrote,

"More Love to Thee, O Christ,
More love to Thee!"

V. YOUTH IS THE GLORIOUS SPRINGTIME OF LIFE

We should give the flower of our youth to Christ. Many times in the Bible we are exhorted to give our best to God. Listen to the challenging words of

"Give of your best to the Master;
Give of the strength of your youth."

VI. THE EARNEST CHRISTIAN MUST TAKE TIME TO PRAY

As Earnest, in Hawthorne's story, beheld the Great Stone Face, his face was changed into the likeness of the same. So must the Christian keep constantly in touch with the Master. The hardest work we have to do as Christians is, probably, to pray. That is the reason most of us had rather work at something else. We are

just that human. We would find some other way than God's way of doing His work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in the lack of poise and in fatigue and a sense of frustration. If we live victoriously we must take time to talk with God and let Him talk with us.

"Take time to be Holy,
Speak oft with thy Lord."

VII. THE CHRISTIAN SHOULD FACE LIFE WITH HIS BIBLE

The Bible is the world's greatest book because its program meets every condition in one's life. It teaches us the best way of living, the noblest way of suffering, and the most comfortable way of dying. Nations, churches, and individuals need to turn, in an hour like, to its teachings. We need its light, guidance and comfort.

I know the Bible is true because of what it has done for me.

"Divinely inspired the whole way thru',
I know the Bible is true."

VIII. AS WE COME DOWN TO OLD AGE MAY CHRIST BE OUR FIRM FOUNDATION

May we be steadfast in Christ. During the last few years our foundations have been sorely tested. We are to build on Christ, the Eternal Rock, the Firm Foundation. The Christian who is trusting in Christ can truly sing,

"How firm a foundation, ye saints of the Lord."

IX. IN TIME OF TROUBLE AND IN DEATH GOD HAS PROMISED TO BE WITH HIS SAINTS

Paul said, "For, to me, to live is Christ and die is gain." If hardships, disappointments, tragedies, and even death be ours, may we be able to say, "It is well with my soul." This song was written by H. G. Spafford after a sad experience. His wife and four children were in a shipwreck at sea. The four children perished, but the mother was rescued some time after the ship went down. Later Mr. Spafford wrote this hymn in commemoration of the death of his children.

X. EXPERIENCE IN HEAVEN

In heaven there will be no pain, nor hardships. Nothing will mar our happiness. The famous blind songwriter, Fanny Crosby, rejoiced in the hope of being with her Saviour and seeing Him face to face. When she was six months old, through the application of a hot poultice, she lost her eyesight. But she knew a better day was coming. I have read her testimony that was given when she was ninety years of age. She thrilled the great audience that packed the Carnegie Hall, New York, as she said,

"I shall see Him face to face
And tell the story saved by grace."

In this world we travel up hills of hardships and through valleys of tears. We experience days of grief and long hours of darkness and pain. Some day these things will pass. "There shall be no more curse. . .," says John, in Revelation. What a glorious day it will be for

"For there is no night there."

CONCLUSION: As we bring this service to a close, may our prayer be, "Abide with me," as the two disciples on the way to Emmaus asked Jesus to tarry with them. We need Him in the morning time of our life and when fast falls the eventide.

Rev. H. F. Lyte wrote "Abide With Me" when he felt the eventide of his life approaching. After serving many years as pastor of Devonshire, he resigned on account of declining health, intending to spend the winter in Italy. He preached his farewell sermon one Sunday in September and in the evening of the same day he wrote his immortal hymn. A few weeks later he passed on to glory. If God abides with us throughout the day we will have a glorious sunset. With our heads bowed, may we make Lyte's hymn our sincere prayer,

"In life, in death,
O Lord, abide with me."

"The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift His countenance upon you and give you peace. AMEN!"

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

Colonel Bugg Succeeds Dr. Fuller As Board President

COLONEL B. L. BUGG, widely known Atlanta financier and philanthropist, was unanimously elected president of the Home Mission Board July 2 to succeed Dr. Ellis A. Fuller, who resigned when he became president of the Southern Baptist Theological Seminary in Louisville.



Colonel B. L. Bugg, prominent Atlanta layman, who has been elected president of the Home Mission Board to succeed Dr. Ellis A. Fuller.

Colonel Bugg is a layman who has served on the Home Mission Board for thirteen years, and as a member of the First Baptist Church, he has been active as a deacon, Sunday School teacher, and chairman of important committees, including the committee which erected the \$500,000 house of worship.

The new mission board president is president of the Atlanta, Birmingham and Coast Railroad and a director of Fulton National Bank.

"Colonel Bugg helped the Board set out on a program which has made history for Southern Baptists through the steadfast payment of debts in a depression period," said B. M. Callaway in the speech of nomination.

As the new president assumed office, the Baptist agency appointed nine new missionaries, making a total of over 430 employed on mission fields throughout the South and in Cuba and Panama.

"Missions is the most important activity in society today," Colonel Bugg commented. "It is the only thing today that will cure the conditions throughout the world."

Offerings in June totaled \$89,640.64, according to Dr. J. B. Lawrence, executive secretary-treasurer. The total for the first six months of the year, he stated, was \$519,451.18, an increase of \$77,897.95 over the same period last year.

The Board paid on debts in June \$55,000, the treasurer said, plus the same amount July 1, making a total of \$220,000 applied on debt principal since January 1. "At the present rate of income and payments," he added, "all liabilities will be paid by July 1, 1943."

New missionaries named were Miss Alice Louise Arnold and Rev. and Mrs. Edward Vining, Kansas City, Italian field; Rev. Trinidad Bast and Rev. Isaiah Bast, Houston, Mexican field; Rev. George Strickland, New Orleans; Rev. and Mrs. George Wilson, Albuquerque, New Mexico, Indian field; Rev. H. F. Linton, Panama Canal Zone.

Holds Revival In Churchless County

A REVIVAL meeting in a county site town with no Baptist church was the latest engagement of Rev. Percy Ray, Home Board missionary in rural areas.

Writing from Mayersville, Mississippi, Brother Ray stated that he hoped to organize a church before the end of the revival. "There is no church in the whole county," he added.

Prior to the revival at Mayersville the missionary began the erection of a new church building on the Sunflower Plantation near Merigold, Mississippi, "in one of the most needy fields I have ever seen."

Board Pays \$220,000 On Debts This Year

THE payment of \$55,000 on Home Mission Board debts on July 1 made a total since the first of the year of \$220,000, thus bringing the Board's debts down to \$330,000.

Since January 1, 1941, the Home Mission Board has applied \$537,018 on the principal of its debts, reducing the obligations from \$867,018 to the present low figure of \$330,000.

Enlarging Baptist Work In Panama

By PAUL C. BELL

THE promise of Philippians 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus," is still true and can be relied upon.

When we began our work in Panama last fall we could not find a single Baptist in the whole country among the Spanish-speaking people. Little by little we began to work our way into the confidence of the people, distributing Gospels, New Testaments and other religious literature.

At last we were able to start a little Sunday School, with a few children and an occasional adult. Now we have a Sunday School with four teachers. The Lord has sent me a group of Salvadorean Baptists and I have a good group of volunteer workers among them.

Last night five of them went out with me to open a new mission about eighteen miles from here. To our great delight we discovered that some more Baptists have come to another town on the Atlantic side. Thus in a little while are going to have at least five Spanish mission stations. There are many different Spanish speaking nationalities here and by winning them they will serve as an opening wedge to open work in their countries when they return.

The Lord has recently sent us two fine young chaplains who are proving a wonderful help in some of our civilian work, while they serve among their soldier boys.

We have organized a Baptist association composed of six West Indian churches. These West Indians are not to be confused with the Spanish-speaking people to whom I have referred above. Among the West Indians there have been a number of churches for many years, but among the Spanish-speaking population, as stated above, I could not find a single Baptist when I arrived in Panama last fall.

French Have Schoolhouse Revival

By M. AGUILLARD, French Missionary

I HAVE never seen a greater need of the Gospel than in a French settlement about eight miles north of Liberty, Texas, where I was asked to preach recently. The whole settlement, for miles and miles, is made up of French-speaking people. We met in a little school house. They packed it every night and it was a joy to preach to such eager people. Some walked two and three miles each night to come to hear the Gospel.

I have had the privilege of leading one eighty-five-year-old man to the Lord. He was baptized into the First Church at Liberty, with some of the others. He saw the present site of the city of Beaumont when there was only one store and one saw mill, and it required five days with a team of oxen to make the round trip from his home to Beaumont. He is happy in his new found Saviour and I am happy to have the privilege to serve the Lord in a place like that.

A Digest of Religious Thought

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

Danger Signals

*Southern Baptist
Home Missions*

Justice charging that it reflected on the Roman Catholic Church. It seems that a regulation, 205 of the Canada official Post Office Guide, prohibited the posting of pamphlets that violated regulation 206. These regulations evidently were laws passed prohibiting the mailing of literature that reflected upon another denomination. Such regulations can easily slip through a legislative body. They may look innocent at the time, but under certain conditions they may prohibit the proclamation of truth—the preaching of the Gospel of righteousness, the statement of one's own faith—because such things might be interpreted as a violation of the laws in force.

(Any law which prohibits the free expression of views concerning any religious body is dangerous as a violation of the inherent right of religious liberty. Such a law, once enacted, applies equally to all individuals of all religious bodies.—C.W.P.)

This Is Not Armageddon

Biblical Recorder

this war has been called the "Armageddon." I submit three statements about the Armageddon which will meet with quite general agreement. (Ignorance and discretion forbid any more.) Armageddon is (1) a great battle ordained and commanded by God, (2) a struggle between the forces of complete good and the forces of complete evil in which the former triumphed; and (3) the scene where earth's last battle is finished. Does the Christian world appreciate the dark implications of these statements? Let us examine each of them. Armageddon harks back in its imagery to those Old Testament days when Jehovah, so the people believed, commanded the Israelites to go out and wage wars against princes and kings. Some of the brutalities enjoined are hard to reconcile with our Christian conception of God. But at any rate these people fought holy wars not only with the sanction but at the behest of their deity. Shall we then proclaim that this war is "holy"? You cannot conscript a God of love on either side of a holocaust of hatred and slaughter. Finally, Armageddon is the ultimate battle to be fought. Great is my hope, fervent is my longing that this shall be the last of such tragedies on this terrestrial ball. Surely it could be. I sometimes wish the Master had never uttered those words about wars and rumors of wars for they have influenced many people in adopting—or at least giving them a sort of pious excuse for—a fatalistic attitude about the inevitability of war. But wars can cease and this present one can be the last if under God we will to make it so. No, this war is not Armageddon.

(We agree that men should not be dogmatic in calling the present war "The War of Armageddon," neither should they be dogmatic in saying it is not the War of Armageddon. Who said the War of Armageddon, mentioned in the sixteenth chapter of Revelation, is the last war on earth? Better read Revelation 20:8. The battle of Gog and Magog is on "the earth," and is decidedly after

Armageddon. Why does our brother wish that Jesus had never said what he did say? Does he assume the role of correcting the Savior?—C.W.P.)

Baptists In Soviet Russia

Atlanta Constitution

hierarchy seems to exercise a strong appeal on the Russian peasants. Going to a meeting place, discussing some evangelical text and then simply going home with the intention to live by the precepts of Christ, does not arouse the opposition of the regime as much as the thought of a powerful organization like the official orthodox church was once in the czarist days. Orthodoxy, it should not be overlooked, was so intimately interwoven with czarist autocracy that it is considered like a political enemy, or as a potential counter-revolutionary force. On the other hand, people who merely try to live a Christian life, without at the same time organizing a corporate body with officers and by-laws and community isolation, are not considered enemies. I do not mean that religion is encouraged, but quiet, unostentatious Christian worship as practiced by the Baptists is looked upon with indulgence and not with hatred."

(Many people are of the opinion that the Russian revolution against religion was not so much a revolution against religion as such, as it was a revolution against the only religion of which they had any knowledge. The Russian Revolution was primarily against an autocratic, aristocratic, semi-political organization.—C.W.P.)

Canada's Shortage of Ministers

The Watchman-Examiner

organ of the United Church of Canada, gives an illustration of a committee meeting where representatives of five congregations met to face the problem of the empty pulpit. It is nearly three years ago that Canada declared war. The emergency drew heavily upon the Christian ministry for chaplains and other war workers. Many prospective ministers volunteered for war service. All this creates a difficult situation. The war has intensified the need of the people for the Gospel of Christ. The spiritual problems of the people are greater than ever. It is a tremendous problem difficult to solve because trained personnel for such ministry cannot easily be found. The situation in the United States has not reached the acute stage that it has in Canada. Our greater number of training institutions may prove adequate as a source of supply. And yet, we must take the long view of the situation.

(This same need is already being felt in the United States. The Southern Baptist Convention reported a decrease of 293 in the number of active ministers for 1942. It requires both courage and conviction for young men to enter the ministry during trying times. Many of them offer the same excuses which Jeremiah offered when the Lord called him during times strangely similar to our own.—C.W.P.)

"Of all the Christian sects in Russia, the Baptists are really the only ones who make appreciable progress, in spite of the fact that the government is anti-religious. The simplicity of the Baptist service, the absence of an ecclesiastical

The Sunday School Lesson

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

LESSON FOR JULY 26, 1942

Noah: God's Covenant With Mankind

LESSON TEXT: Genesis 6-9.

PRINTED TEXT: Genesis 9:1-16.

GOLDEN TEXT: "I will remember my covenant." Genesis 9:15a.

It is well to be reminded of the aim of these studies in Genesis, as set forth by those who have arranged our lessons. "To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men and nations." This aim should be kept in mind as we proceed in our consideration of God's dealing with the race and the earthly creation through Noah. In centering our attention upon God as a maker and a keeper of covenants, it is reassuring to remember that He is like that even though men and nations of today are notorious in their breaking of them. Basic in a well-regulated society is the concept that men will live up to their covenants or contracts, that they will do what they say they will do. For when this is threatened or destroyed the very foundations of human relationships are undermined. Upon the sacredness of a contract rests business, government, home-life, the life of the church, and in fact all that is valuable and wholesome. We are to observe in the study of this lesson God as our example in the matter of making and keeping a covenant or contract.

The devastating deluge is past, as we come to the printed text. Commenting upon the Flood, Dummelow writes. "No section of these early chapters of Genesis has excited more interest than the account of this terrible catastrophe. Traditions of a great primeval deluge, similar to the one here recorded, exist in the annals of many nations besides the Hebrews. Of these the Babylonian Flood story is the most closely allied to the Bible narrative. Josephus and Eusebius both preserve fragments of a history of Chaldea which was written by Berossus, a priest of Babylon 250 B. C., and which he gathered from the archives of the temple at Bel at Babylon. Among these fragments is a record of the Flood story as it occurred in his country" (Commentary, p. 13). God's covenant, following this, suggests some lessons. What are some of these?

First, that God intends for man to have dominion in the earth. The complete conquest and dominion as a consequence have been long and arduous, but man has steadily and persistently pushed back the frontiers until he begins to see the possibility of finality. At first his struggle was against the huge and powerful animals, such as the elephant and mastodon. These have long since been brought under control. In more recent years he has begun to subdue the smaller animals and plants, those that can be seen under the lens of the microscope. One by one these are being brought under control, as for instance with yellow fever and with malaria. Man's most deadly enemies have been these tiny parasites, but he is to keep on in his efforts to subdue them. He is to continue in his investigations of natural life and the forces that operate in nature, never being uneasy lest he discover something he is not supposed to know. Because he is the crown of earthly creation, he is to dominate all below him.

Second, that blood is not to be eaten and that human blood in particular is not to be shed. The penalty attached to the shedding of human blood is definite and positive: "whoso sheddeth man's blood, by man shall his blood be shed." The

history of the race upon this point constitutes overwhelming evidence of how this penalty becomes operative. The law that is back of it is as fundamental as the law of gravitation, for instance. Those who begin the horrible act of shedding the blood of their fellow-men may expect to have their own blood shed by their fellow-men. The smell of blood excites the wild beast perhaps quicker than anything else, and the smell of human blood lets loose the passions and the pent-up animal dispositions within a human being perhaps quicker than anything else. By far the most of our sufferings as a race at present come not in our inability to conquer and have dominion over the lower orders of creation but rather in the efforts of some persons in trying to have dominion over other persons. In such efforts the price of human blood has reached an all-time low with many, so that it is now flowing in an ever-increasing stream. God help us!

Third, that the race is to be prolific. This passage of Scripture (verse seven) does not in any way justify race suicide. On the other hand it definitely encourages the reproduction of the human species. A certain physician tried to justify racial suicide with a pamphlet he had written, entitled, "What's Wrong, by Dr. Blank." One suggested that if the word "with" were substituted for that of "by" in the title of the pamphlet the reader would be better informed. This facetious remark contained far more of the truth than did the pamphlet in question.

Fourth, that God solemnly covenants with both man and Beast never again to destroy the earth by water. This is a comforting thought, as those who have experienced great floods of water at certain places on the surface of the earth try to describe the awesome desolation assure us. The elemental forces of sweeping destruction let loose by a flood of waters are powerful and tremendous. Witness those that swept down the valley of the Ohio some few years ago, as an example. Such destruction is to be local in character and is never to be world-wide again. For so promises Almighty God. The next destruction of the earth is to be by fire (II Peter 3). But it is never again to be destroyed by water. When God makes a covenant He always keeps it. His word is an expression of His nature and His nature is holy. Because of His holiness He cannot tell a lie. It would be an utter impossibility for God to fail to live up to His promise. But man's word is also an expression of his nature and because his nature is sinful we are not surprised, although we are pained and disappointed, when he tells a lie and fails to live up to his word or promise. Bitter experience teaches us not to depend too much on the word of unregenerate men, for those who have not been born "from above" often reveal their true make-up when they fail to do what they say they will. But God has never yet failed in His part of His covenants, and He never will.

Fifth, that the rainbow is to be the token of this solemn covenant. We may note Maclaren's statement in this connection. "The narrative does not imply, as has often been supposed, that the rainbow was visible for the first time after the deluge. To suppose that, is to read more into the story than is there, or than common sense tolerates. If there were showers and sunshine, there must have been rainbows. But the fair vision strode across the sky with no articulate promise in its loveliness, though it must always have kindled wonder, and sometimes stirred deeper thoughts. Now, for the first time, it was made a sign, the visible pledge of God's promise" (Expositions, Genesis, pp. 64-65). It is God's token

or sign of God's promise, from then on. Beauty combines with awe, then, each time we see the rainbow in the sky. A "pot of gold" rests at each end.

-- Book Reviews --

THE ETERNAL KING, by Martha Boone Leavell. The Broadman Press, Nashville, Tennessee. Copyright 1942 by the publishers. 128 pp. Cloth, 60 cents; paper, 40 cents.

When this book is completed as a textbook in the Baptist Young People's Study Course, the seal for Course VI, The Bible, is given. Questions for study and class discussion and questions for review and examination are included in the book.

The chapter headings under which the theme *The Eternal King* is developed indicate the character of the discussion: "Someone is Coming"; "Through Sacrifice"; "To Establish a Kingdom"; "The King Himself"; "The King Speaks"; "A Strange Death"; "Amazing Life"; "The Reign of the King."

The book rings true to the Word of God and the Gospel of grace. It is much more abundant in its scripture quotations and references than the general run of study course books. It is to be commended highly for this. Its Gospel is as clear as a bell; so is its insistence on Christian obedience and service. There are no half-hearted affirmations concerning the deity of Christ or the fact of sin and the necessity for the new birth. Beyond all question the author has studied the Word of God long and earnestly. She reasons "out of the scriptures" and does not attempt to explain Gospel verities and faith in terms of "the wisdom of this world."

In this reviewer's estimate, *The Eternal King* is, all and in all, one of the most satisfying study course books he has ever seen. He felt his own soul fed and uplifted when he had gone through it.

O. W. TAYLOR.

LET US SING, by B. B. McKinney and A. W. Graves. Broadman Press, Nashville, Tennessee. Copyright 1942 by the publishers. 174 pp.

B. B. McKinney and A. W. Graves, Th.D., shared in the joint authorship of this book. Miss Mattie C. Leatherwood and Miss Robbie Trent wrote a chapter each in the book. Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, says in the preface: "While this book is prepared and offered for general circulation and for all types of readers, certain touches are added to make it readily usable in classwork. When it is so used, credit will be given either in the Sunday School Course or the Training Union Course." Hence, each chapter has "Suggestions for Further Study" appended.

The chapter headings indicate the scope of the contents: "Let Us Sing"; "Let Us Offer a Music Program"; "Let the Children Sing"; "Let the Boys and Girls Sing"; "Let the Men and Women Sing"; "Let All the People Sing"; "Let Us Provide Leadership"; "Let Us Train Choirs" and "Let Us Study Hymn Writers and Their Hymns." Then follow questions for review and examination.

Let Us Sing is an interesting and sensible and needed book. It is fine for individual reading and study and it is fine for classroom study. The reading and study of the book will tend to develop a better musical taste and to bring in a better quality of hymns and singing in the churches than are now found in some of them. Too long in some places has "jazzy" and "jitterbug" singing displaced real, soulful, worshipful Gospel singing. This book will serve as an antidote to such.

We heartily commend the book and recommend its study. It is a pioneer in its field and it has been needed a long time.

O. W. TAYLOR.

BAPTIST AND REFLECTOR

THE YOUNG SOUTH

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

Dear Boys and Girls:

I was so thrilled to receive a letter this week from Josephine Taylor, Ducktown, saying that she has accepted Jesus as her Savior and that she has joined the church and will be baptized soon. She was listed as one on our prayer list last week.

We have a new name to add to our prayer list this week: Emma Dean Mantooth, 711 Central St., Newport, Tenn.

Watch our page next week for some poems.

Your friend,

Aunt Polly

Ducktown, Tenn.

Dear Aunt Polly:

My aunt was reading the BAPTIST AND REFLECTOR and saw on it my name (Josephine Taylor) and told me that I had better write you. I have joined the church, but I haven't been baptized yet. I am expecting to be pretty soon. One of my best girl friends joined also. I decided not to wait any longer, because it might be too late. I want you to be praying for me.

Your little friend,

JOSEPHINE TAYLOR.

Josephine, we rejoice with you in your new experience. Won't you write and tell us how you came to accept Jesus as your Savior? We are glad your friend accepted Christ, too.

Columbia, Tenn.

Dear Aunt Polly:

I read the Young South page every time it comes. I sure do enjoy it. This is the second time I have written you. I go to the Second Baptist Church. Our revival is going on. It began Sunday, June 21st, and I think it will close Sunday. The leader of it is Rev. M. Scott. He is a grand man. Our pastor of the church is Rev. John O. Black. I guess this is all, so I will close and let someone else write.

Truly,

WINNETTA FOSTER.

P.S.: My hobby is collecting stamps. Hope my letter is not too long.—W.F.

Winnetta, you must write again and tell us about your revival. We are glad that you like our page.

R. 1, White House, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am nine years of age. I go to the White House Baptist Church. I am not a Christian, but am to be some time. We are without a pastor, but I hope it won't be for long. My Sunday School teacher is Mrs. Margaret Roaden. I enjoy reading the Young South page.

Your friend,

ROBBIE JEAN SWANN.

P.S.: I hope this will be in the BAPTIST AND REFLECTOR.—R.J.S.

Robbie Jean, we have added you to our prayer list and we hope you will soon give your heart to Jesus and accept Him as your Savior.

Route 2, Box B, Pioneer, Tenn.

Hello, Aunt Polly:

I will write you a few lines to let you know I enjoy reading the BAPTIST AND REFLECTOR. I sure like to read the Young South page. I wish all the people would take the BAPTIST AND REFLECTOR. It is a grand book. I want to say that we have got a good Sunday School at Pioneer. I am in the Intermediate class. My teacher is Mr. Kelly Byrd. He is a good teacher. Our pastor is Mr. Fred Campbell. I will close for this time.

Your friend,

LOIS L. LAY.

Welcome, Lois. There is a special letter on our page this week for you.

A Word for Lois Lay

Fort Sill, Okla.

Hello, Aunt Polly:

I will write you a few lines to let you know I am O.K. I like the BAPTIST AND REFLECTOR very much. It is a grand book. Please put these few lines on the Young South page especially for Miss Lois Lay of Pioneer, Tenn. I am in the Army and like it fine. Lois, I would sure like to see you. Don't forget me. I will close with love.

Your friend,

OLA SILCOX.

Here it is, Lois. Please tell Ola we are glad that he likes the Army. Tell him that we will be remembering him in our prayers while he is away.

R. 2, Decatur, Tenn.

Dear Aunt Polly:

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

Very truly yours,

RAMONA MILLER.

Welcome, Ramona. What a pretty name you have! Write to us again.

711 E. Central St., Newport, Tenn.

Hello, Aunt Polly:

I am a girl seven years old. My sister reads the Young South page to me. I am writing this letter for my sister. I wrote you, too. I have a little brother 21 months old. I go to the Second Baptist Church. I am in the Junior Union.

With lots of love,

POLLY MANTOOTH.

P.S.: I would like to have some pen pals.—P.M.

Polly, you must have your sister write us again for you. Hope you get some pen pals.

632 Poplar St., Dyer, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl eleven years old and in the seventh grade. I go to the Baptist Church. My birthday will come the 22nd of July. I am a Christian. I would like very much to have some pen pals.

Love,

MARGARET ANN DAVIDSON.

Thanks for telling us your birthday, Margaret Ann, and a great big welcome to you. Write again.

R. 2, Nashville, Tenn.

Dear Aunt Polly:

I have written once before. Before, you asked me if I were a Christian. I am. I have been ever since August 11, 1941. I enjoy living for Christ. I haven't missed being at church since I joined. I would like to have some pen pals.

Very truly yours,

BARBARA BAIRD.

Thank you, Barbara, for such a fine letter. Hope you get some pen pals and that you will write again.

R. 1, Brush Creek, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I like your page very much. I am eight years old. I go to Brush Creek Baptist Church. Our pastor is Rev. R. P. Turner. I am a member of the Sunbeam Band. I am the Secretary of the Sunbeams B Band. We take the BAPTIST AND REFLECTOR in our home.

Your friend,

CAROLYN BLACKBURN.

We are glad that you like our page, Carolyn.

711 Central St., Newport, Tenn.

Dear Aunt Polly:

This is my first time to write you. I enjoy reading the Young South page. I go to the Second Baptist Church. Our pastor is Rev. Haven Lowe. I go to school and will be in the fourth grade next year. My school teacher was Mrs. Wade Lewis. I go to church every time. My Sunday School teacher is Miss Flora Thornton. I belong to the G. A. My little sister, Polly, wants to write you. I am nine years old. I am not a Christian. If my letter is not too long, I would like to see it on the Young South page.

With lots of love,

EMMA DEAN MANTOOTH.

P.S.: I would like to have some pen pals.—E.D.M.

Welcome to you, Emma Dean. We have added you to our prayer list and we hope to hear from you soon saying that you have become a Christian. Write again for Polly.

Going to School in Panama

By PRISCILLA LEONARD

From May to December the boys and the girls in Panama often go to school in the rain, for it rains almost every day. Sometimes it pours in torrents. One day six inches of water fell in two hours like one continuous sheet of spray.

Because it rains so hard and because it is so hot the jungle grows up overnight, and the children in the country find it hard to keep open the paths to school. If they are neglected during vacation, no path is left through the thorny tangles, which swarm with beautiful birds and troublesome insects. The Canal Zone, however, has been cleared of all dangerous animals so that there is no peril in the thickest jungle.

Now and then there are earthquakes in Panama, but they are small and do no harm. There never has been a severe earthquake shock, and no one seems to mind the little tremblings that happen occasionally. No pupil ever need stay home from school for fear of an earthquake.

Uncle Sam owns the Canal Zone, 10 miles one way by 50 miles the other way, and he gives all the children free schooling. There are more races represented in the Panama schools than there are in one place anywhere else in the world. Seventy or more different lands are represented in the population. A French child may sit next to an Arabian child, or an English boy may sit beside an Ecuadorian.

There is only one real difference between the children, and that is whether they belong to a "gold" or a "silver" family. The government pays its high class white employees in gold, and the rest are paid in silver. The "gold" children have the best of everything. The "silver" children, who are mostly Negro or Asiatic, do not seem to mind that, as they are content with what they have, for there is enough and to spare for every one in this rich tropical country.

Schools are a rather new thing in Panama—that is, free schools with good teachers. In the old schools every child studied and recited out loud at once, so that the noise was like that of a sawmill in full blast. The American schools in Panama are like the schools at home, except for the queer mixture of pupils from all parts of the world. A bright boy or a bright girl has a good chance of reaching a government position.

The children live in houses that are darkened to keep out the hot sun, and screened to keep out mosquitoes. There is a big courtyard, or patio, inside, and the rooms open out on this and not on the street. A fountain often plays in the patio, and ferns, flowers, big broad-leaved bananas, and palms make it very pretty.

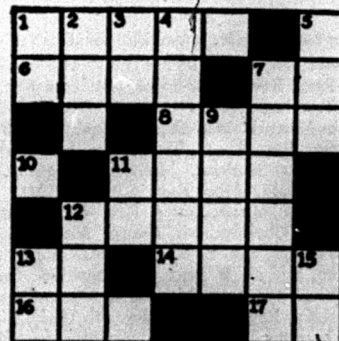
Every Panama child learns two things: that mosquitoes are hatched in standing water and that they breed the germs of yellow fever. So no water ever stands stagnant in or around the house or yard, and kerosene is used so much to keep down the insects that very few are seen in the towns. The jungle is full of gorgeous blossoms and there are seventy-five kinds of orchids.

Every girl and every boy in Panama make have a parrot or a monkey or both, for the jungle is crowded with them ready for the taking. The parrots are gay-colored as the orchids, and the monkeys can do everything but talk. The Panama children usually have a small menagerie in the patio, and sometimes, like 'Mary's little lamb,' a pet monkey goes to school and is turned out just as was Mary's lamb, for the monkey is the most mischievous pet in the world and can upset any schoolroom.—Queens Gardens.

—Baptist Courier.

Words of Jesus

Bible Reference, John 14:27



ACROSS

- 1 Harmony
- 6 Rely
- 7 Printer's measure
- 8 Donate
- 10 Pronoun
- 11 To
- 12 Ruin
- 13 Exclamation—to frighten
- 14 The opponents
- 16 Pronoun
- 17 Tide

DOWN

- 1 Mates (abbr.)
- 2 Slippery fellow
- 3 Boy's nickname
- 4 Young swan
- 5 Number
- 7 Called out
- 9 Uneasy feeling
- 10 Myself
- 11 City in Babylonia
- 12 Make love to
- 13 Close to
- 15 Period of time

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

Holston Valley Sets Enviably Record

The week of June 28th was declared by many to be the greatest task that had been known in Holston Valley Association. The occasion was a simultaneous Training Union Study Course when every one of the thirty-five churches and two Missions in the association participated. The book used was "The Plan of Salvation," by Crouch.

Forty-eight teachers, all of the Holston Valley Association, taught during this week, eleven of whom were pastors, two doctors, fourteen school teachers, lawyers, County Court Clerk and County Superintendent, business men—all capable, efficient, earnest church members comprised this group who were willing, after busy days of responsibility without any cost except such as they contributed themselves, to give heartily of their service to such a worthy cause.

More than 1,700 people were reached with 600 awards and a number of conversions and additions to the churches.

PLAN REPARATION

Some months ago the Administrative Committee of the Holston Valley Association, headed by Dr. O. M. Swanay, Moderator, requested that the Training Union department give two weeks this summer to their association. From that time every Associational officer worked vigorously to make this week one of the greatest weeks of their association. Letters were sent to different officers of the churches, asking them to keep this week open for this Training Union Campaign. This request was heeded so perfectly that there was not one conflict when the time came.

The plan was submitted to the churches and on Sunday, June 21st, the churches voted as to whether or not they would enter this campaign. During the week Earl Wolfe, Training Union Director; W. H. Pangle, Pastor-Adviser; Dr. O. M. Swanay, Association Moderator; Mr. E. S. Clifton, and Mr. Sam Leroy, assisted by Roxie Jacobs, contacted these churches. Every one of the churches entered heartily into this program. Teachers were then secured who were to go back and forth to teach in these thirty-seven schools. On Monday night more than 1,200 were enrolled. This number increased until on Friday night, when we had our largest attendance of more than 1,700.

TEACHERS

The following are those who taught:

Rev. L. D. Robinette, Mr. Oscar Horton, Rev. J. K. Price, Rev. G. W. Trent, Miss Lora Bernard, Rev. Tom Crawford, Prof. A. E. Walland, Mrs. Charles Marshall, Miss Doris DeVault, Miss Georgia Price, Rev. W. A. Wolfe, Rev. Foy Gladson, Mr. Robert Southern, Mrs. Neal Howe, Miss Pherbia Hurd, Miss Kate Kinchloe, Mr. Earl Wolfe, Mrs. Maude Bailey, Rev. W. H. Pangle, Mr. J. H. Chestnut, Mr. George Markham, Mr. Frank Barker, Mr. E. A. Cope, Mr. Hubert McCracken, Rev. G. B. Price, Mr. John Underwood, Mr. W. D. Bradbury, Mrs. H. R. Darter, Mrs. B. H. McLain, Rev. Dana Bentley, Mr. G. E. Webb, Miss Lorraine Wolfe, Miss Geneva McCracken, Mr. J. C. Dotson, Mrs. Ross Cavin, Miss Fern Arnett.

Too much cannot be said for the untiring services rendered by Mr. Earl Wolfe, the Training Union Director, who was so interested in this work that he took his vacation and gave two entire weeks to the promotion of this campaign. Rev. W. H. Pangle, a busy pastor, worked day and night to accomplish their goals. Mr. Clifton, Mr. Leroy and Superintendent of Public Schools

E. A. Cope were untiring in their efforts and enthusiasm. Dr. O. M. Swanay, the Moderator of the Association, a busy physician, gave unsparingly of his time and efforts in contacting churches, securing teachers, and teaching a class. Mrs. Bailey Johnson, President of W. M. U. work in this association, was one of the most enthusiastic workers that we could possibly have had in assisting in this campaign.

One Example Not to Be Told in Numbers—In striving to enlist a certain church it was necessary to contact as many members as we could of the church, since there had not been a service in the church for some time, no Sunday School and no pastor. They told us that the church should be disbanded but that they had been unable to get together enough of the members to make a quorum. We presented the plan. One deacon agreed to get some lamps and lanterns to light the building. We told them there would be a service on Monday night when we would discuss what the Bible teaches about the plan of salvation. We secured the services of a young minister, consecrated, loyal and devoted to a needy field, as teacher. Before the week was over, he had enrolled ninety-nine and more than forty took the test on the book. He has been asked to return to consider a call as pastor to this church.

There were five other churches where there was no Sunday School and where the pastors unhesitatingly told us they did not approve of projects sponsored by organizations but that they did not object to studying "The Plan of Salvation." In these churches very effective classes were held and a request has come for the organization of Sunday Schools, Training Unions and other organizations that will make their lives as saved persons as Dr. Crouch so effectively urges in his book to become useful church members.

Because of the careful planning, the unselfish services of the Associational officers and teachers, the entire cost of this campaign to the State Mission Board was the two weeks' service of Roxie Jacobs and \$11.00.

Awards Issued in Tennessee for Month of June

BEULAH—		
Hornbeak	12	
Union City	1	
Woodland Mills	5	18
BIG EMORY—		
Rockwood	2	2
BLEDSE—		
Gallatin	44	44
CHILHOWEE—		
Broadway	18	18
CLINTON—		
Black Oak	1	
Clinton—First	21	22
CUMBERLAND GAP—		
New Tazewell	34	34
DUCK RIVER—		
Wartrace	4	4
DYER—		
Dyersburg	46	46
HARDMAN—		
Saulsbury	36	36
HOLSTON—		
Baileyston	11	
Chinquepin Grove	59	
Glenwood	10	80
JEFFERSON—		
Jefferson City—First	1	1

KNOX—		
Immanuel	38	
Knox—First	1	
Lincoln Park	4	
Mascot	6	
McCalla	1	
Mr. Carmel	48	
Rosebury	8	
Sevier Heights	6	
Strawberry Plains	3	115
LAWRENCE—		
Lawrenceburg	1	1
MADISON—		
Jackson—West	13	13
McMINN—		
Athens—First	6	
Clearwater	63	
Englewood	97	
New Hope	22	188
McNARY—		
Olive Hill	6	6
NASHVILLE—		
Belmont Heights	7	
Fatherland	6	
First	1	
Goodlettsville	2	
Grace	3	
Hermiteage	1	
Immanuel	6	
Inglewood	2	
Madison	41	
New Hope	2	
Old Hickory	2	
Tennessee Home	1	
Woodmont	1	75
NOLACHUCKY—		
Bethel	44	
Morristown	3	47
OCOEE—		
Cleveland—First	1	
Big Spring	6	
Daisy	9	
East Ridge	2	
Summerfield	3	
Woodland Park	22	
Greenwood	5	48
SALEM—		
Auburn	15	15
SHELBY—		
Colliersville	27	
Forest Hill	23	
Germantown	6	
Millington	3	59
STEWART—		
Dover	11	11
WATAUGA—		
Doe River	9	
Elizabethton—First	1	
Little Mountain	9	
Pleasant Grove	38	
Roan Mountain	1	58
WILLIAM CAREY—		
Fayetteville	33	33
TOTAL		974

Red Bank—Chattanooga

Under the wise leadership of Rev. C. M. Pickler, the Pastor at Red Bank Baptist Church, Chattanooga, Tennessee, the church has made remarkable progress. For the past six months the average attendance in their Training Union has been 150. In a letter from Brother Pickler recently he stated these interesting words: "Our Training Union helps revitalize our whole church program. Our Sunday School and Worship services have felt the influence of our aggressive Training Union. Our director is Mr. Ansley Keels and together we have our whole Training Union departmentized and looking forward to renewed interest with our Training Union and our whole church program."

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	Con-versions	Grade	Church	Principal	Enrollment	Average Attendance	Con-versions	Grade	
(continued from last week.)						Elk River	Gertrude Hale	51	35	0	D	
Stone Association—Lola Belle Brown, V.B.S. Leader;						Elk Mills Mission	James M. Gregg	18	14	0	E	
Jewel Jones, Summer Worker.						First, Elizabethton	V. Floyd Starke	211	164	2	AA	
Woodcliff	George Anna Ford	34	30	2	E	Siam	H. C. Hopkins	191	163	0	AA	
Stevens St. Mission,						Cedar Grove	Jessie Fawver	71	59	0	C	
Cookeville	Effie Lee Smith	60	32	14	—	Roan Mountain	Martha Allen	84	62	0	B	
Whitney St. Mis-						Grace Tabernacle	M. K. Cobble	88	64	0	B	
sion, Cookeville	Effie Lee Smith	75	42	10	—	Hampton	Mrs. Horace Potter	56	47	0	C	
Sand Springs	George Anna Ford	41	27	0	E	Southside, Elizab'tn.	J. E. Ledbetter	71	51	0	C	
First, Monterey	F. M. Dowell, Jr.	178	125	14	C	Pine Grove	Gertrude Hale	74	59	0	C	
First, Cookeville	Harold Stephens	122	95	10	B	Western District Association—Estelle Terry, V.B.S.						
Rocky Point	Lola Belle Brown	43	30	0	—	Leader; Ina Butler, Summer Worker.						
Darwin Schl. (Col.)	Effie Lee Smith	26	17	0	—	West Paris	Ina Butler	33	25	0	E	
Caney Fork	Jewel Jones	29	21	0	—	Springville	Ina Butler	12	12	0	—	
Mill Creek	Lola Belle Brown	18	15	0	—	McDavid Grove	Ina Butler	21	18	0	D	
Cane Creek	Jewel Jones	41	32	7	—	First, Paris	Annie Rogers	118	85	0	B	
Sweetwater Association—Geo. G. Watson, V.B.S. Lead-						Jones Chapel	Ina Butler	16	13	0	E	
er; Ruby Wagner, Summer Worker.						West Union Association—Mrs. W. H. Watters, V.B.S.						
Macdonia	Geo. G. Watson	9	9	0	—	Leader; Mrs. W. H. Watters, Summer Worker.						
Notchey Creek	Ruby Wagner	60	49	2	—	Bethlehem	Mrs. W. H. Watters	89	71	16	B	
Mt. Vernon	Ruby Wagner	35	31	0	—	Pleasant Grove	Mrs. Louisa Carroll	28	20	0	E	
New Bethany	Ruby Wagner	41	35	0	—	Pentecost	Mrs. W. H. Watters	35	30	0	E	
East Sweetwater	Ruby Wagner	35	24	0	—	William Carey Association—Howard McGehee, V.B.S.						
Tennessee Valley Association—Mrs. E. B. Arnold, V. B.						Leader; Mrs. Percy Carver, Summer Worker.						
S. Leader; Fern Trotter, Summer Worker.						Oak Hill	Annie Ruth Laten	38	28	0	—	
St. Clair	Arthur Walker	19	14	0	E	New Grove	Lucille Aylesworth	30	25	0	—	
Graysville	Arthur Walker	43	31	0	E	Elkton	J. H. Shannon	53	45	0	E	
Smyrna	Arthur Walker	63	58	1	E	Pleasant Hill	Mrs. Percy Carver	33	26	2	E	
Sale Creek	Ruth E. Amos	35	29	12	—	Concord	Joe L. Wells	34	29	0	—	
Union Association—O. J. Lewis, V.B.S. Leader; Effie						Mulberry	Mrs. Joe Ferrel	61	51	0	—	
Lee Smith, Summer Worker.						Fayetteville (Col.)	Joe L. Wells	152	86	0	—	
Doyle	O. J. Lewis	39	34	6	E	Wilson County Association—Macey Penuel, V.B.S.						
Greenwood	O. J. Lewis	54	46	3	E	Leader; Helen T. Sharp, Summer Worker.						
Watauga Association—James M. Gregg, V.B.S. Leader;						Mt. Juliet	Kathleen Sullivan	62	55	0	E	
Jessie Fawver, Summer Worker.						Prosperity	Helen T. Sharp	71	63	0	C	
Rock Springs	Jessie Fawver	22	18	0	E	Totals	Schools	189	12,714	9,701	378	—
Immanuel, Elizab'tn.	Mrs. James D. Quinton	119	85	0	BB	Previous Totals	Schools	21	905	647	20	—
Shady Valley	Gertrude Hale	39	25	0	E	Grand Totals	Schools	210	13,619	10,348	398	—
Watauga	Mrs. Eureka White	201	147	13	A							
Butler	James M. Gregg	156	116	2	AA							

A Word From Some of Our Summer Workers

I will appreciate hearing from you all along, and may God bless you and yours. I have enjoyed hearing from three of the other summer workers.

Give Miss Madge my sincere greetings.

MALCOM BURK,

Shelby County Association.

I want to thank you again for the privilege of working for the department this summer. In spite of all of the problems we are facing, I am enjoying this summer of work more than either of the other two summers I worked.

I also want you to know what a joy it is to receive such letters of encouragement as you sent last week. They make us want to fight on to victory when we know that you, who are at Nashville, are behind us in our work.

FRANCES HARVEY,

Campbell and Clinton Associations.

Had two very good schools last week. Children walked two and one-half miles. Others came in wagons. Brother McGehee put a trailer on his car and we picked up eighteen children on the road to church.

We got the Baptist & Reflector in the Church Home Plan at Flintville.

MRS. PERCY CARVER, William Carey

and Giles County Associations.

It is a help to know there are other workers who are having the same experiences that I am having. I know we all remember each other daily. Please help us pray that we will find more workers. We need them so badly.

GLADYS LONGLEY,

Polk County Association.

The work is going fine in Maury Association. Have several schools to report when I get time to make them out. We have had Bible schools

at Knob-Creek, Allensville, and Wrigley since I reported to you. I am at Centerville this week; Only next week, and Cross Roads the week of July 13.

MRS. C. K. DODSON,

Maury Association.

The Vacation Bible School work is becoming more pleasant every day. Experience is a great teacher.

At this last school, I found a struggling Sunday School, and in need of a preacher. I also found two hard and sincere workers, Mr. and Mrs. Oliver Lewis. They asked me to come back and preach for them, or see that they had someone to come once a month. It used to be a mission point from one of the churches, but they have given it up. I am going to do the best for them I can.

HARRY HARP,

Madison Association.

I enjoyed my work last week at New Harmony Church for those people are so willing to do. We visited in lots of homes in afternoons, and I explained all about the different Baptist work they could organize now.

They said they would pay into the Co-operative Program and other things this fall. I visited last Sunday morning Philadelphia Church at the Sunday School hour, and they voted for a Vacation Bible School July 6 to July 10, also study course. I saw Friendship Church last Saturday after I arrived home. I am going to them tomorrow, June 28.

I will attend a group meeting tomorrow of four churches that will meet here at Waynesboro Church. I will make a talk in regard to their churches having a Vacation Bible School later.

MARGARET HARRIS, Indian Creek

and Lawrence Associations.

I can't tell you how I appreciated your kind letter and the fact that you did remember me in prayer the day of the operation.

I have a school scheduled for the week of July 12 at Atwood.

Brother Shirley was here Monday to see if I could conduct the school at Flatwood the week of July 26. I hope I'll be able to do it; however, I'll know more about it after I have tried at Atwood.

CLARICE THOMASON,

Southwestern District.

I guess every cloud does have a silver lining. I believed that I had two Vacation Bible Schools lined up for the week of July 5-10, then Wednesday and Thursday of this week, I had calls from each of them cancelling the date. But, last evening, I came into Murfreesboro and began a series of telephone calls and personal visits. This afternoon I had one reply telling me I could come to Bradley's Creek tomorrow. Tonight I went to Taylor's Chapel for B. T. U., and afterwards had a meeting of Vacation Bible School leaders, and they set a date for a school to begin July 20.

Thanks for sending the Baptist and Reflector.

Please send me another packet of free Vacation Bible School literature.

HELEN T. SHARP,

Concord and Wilson Associations.

I had a very good week this week. The attendance might not show it, but groundwork has been set for lots of good work later on. This is the first Vacation Bible School and the first study course they have ever had at Lucas Chapel. Most of them did not even know what they were like at all.

I think that the ball has started working to get them to start a Sunday School of their own.

My plans are not complete for next week, but this afternoon, I hope to complete them.

Remember my work in your prayers.

VICTOR BROWN,

Judson and Cumberland Associations.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Dosebon
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary



In The Land of The Sky

There were fifty-five representatives from Tennessee to the Young Woman's Auxiliary Camp in Ridgecrest, N. C., June 23, July 3. Many acclaimed this the best camp ever held and we are happy that so many of our fine young women had the privilege of attending this splendid missionary camp. Here are some of the interpretations from a few who attended:

MORNING WATCH

Meeting down by the spring with missionaries to direct our thoughts helped us to begin the day with God. Each of the eight missionaries brought to us a scripture verse that had become very precious to them. "The Lord is my light and my salvation, the Lord is my strength, of whom shall I fear?" "I can do all things through Christ who strengtheneth me." "I will both lay me down in peace, and sleep." "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." "Be still and know that I am God." "I am the Good Shepherd . . . my sheep know my voice." These, and other verses, will continually strengthen us as we think of the wonderful experiences which the missionaries shared with us.

THE BIBLE HOUR

By VYDELE CRAIG, Jackson

Dr. Edward McDowell, professor at Southern Baptist Theological Seminary conducted the Bible Hour each morning. Finding the Answers to Life's Great Questions was the general theme of his messages and these questions and answers are given below.

1. What shall I believe about God? Matt. 6:9.
He is our heavenly Father.
2. What is religion? Mark 12:30-31.
True religion is the love of God with the whole personality, and love thy neighbor as thyself.
3. Is Life worth the living? John 10:10.
"I am come that they might have life and have it more abundantly."
4. Why do we suffer?
We suffer because we accept God's world as he made it, but we are victorious over suffering because of the Cross.
5. What about prayer? Matt. 6:6.
Prayer should be the natural love an earthly child has for his Heavenly Father.

Fundamentals of Prayer:

- (a) We shall practice the actual presence of God.
 - (b) Persist in prayer. Never give up.
 - (c) Prayer is communion and fellowship with God.
 - (d) Pray in Jesus' name.
6. How may I find my best self? Matt. 16:24-25.
By making our lives in accordance with the will of God, we shall find our best self. We must take up the cross of Jesus. (A cross in Jesus' time meant death, and it means death of self for us.)
7. What of death and the life beyond?
Luke 20:37-38.
"Now that the dead are raised. . . For He is not a God of the dead, but of the living, for all live unto Him."

RECREATION

By DOROTHY CHAUNCEY, Memphis

Besides the enrichment of our spiritual life we were fortunate in having such a well-planned recreational program. Each afternoon hikes were planned acquainting us with God's great country and inspiring us with a greater love for nature. Scenic tours were offered, I especially enjoyed the one to Biltmore Estate, the former home of George Vanderbilt. Climbing to the top of Mt. Mitchell, the highest point in the Smokies, was another favorite trip. For the benefit of those who stayed in camp, there were handicraft classes in which cute costume jewelry was made. Pictures of China, Africa and other fields were shown in the afternoon in Rhododendron Hall, then there was the Frivol Hour when we had fun and got better acquainted. One evening we had a banquet and then had a Talent Hour in which many participated. The athletic girl was likewise in her bliss, for she could swim, go boating, horseback riding, play tennis, shuttleboard or badminton. My only difficulty was trying to do everything in ten days.

VESPER TIME

By JANE HENDERSON, Nashville

The shadows of evening are falling—there is a stillness which comes at the close of day that we do not experience at any other time at Ridgecrest. It is Vesper Time. As the sun sinks behind the hills, it is a beautiful sight to see that host of girls silently wend their way, single file, slowly and reverently around the edge of beautiful Lake Dewand as they walk close by the water, each

figure is silhouetted in the lake as in a huge mirror. Our hearts beat high as we listen to soft strains of "Day Is Dying In the West" or "Now the Day Is Over," punctuated now and then by beautiful notes of birds overhead or the zoom-zoom of the old bull frog in the lake.

As we sit by the side of this little lake, we are reminded of one who talked to the multitude by the side of the lake at eventide, or, of the other great events of His ministry, most of which were out-of-doors.

We remember it was when He walked by the sea that He called Peter and Andrew and James and John—and deep in our hearts we find ourselves saying, "Here am I, Lord, send me." Those who led us in these high moments were Kitty Thomstad, Dr. and Mrs. Hundley Wiley, Dr. Howard Kester, Mrs. Maxfield Garrett, Miss Neal Young and Dr. Clarence Jordan.

NORTH CENTRAL, CENTRAL AND SOUTH CENTRAL ROYAL AMBASSADOR CAMPS By MRS. DOUGLAS J. GINN

Without hesitation, we say that the R. A. Camps held at Castle Heights Military Academy, Lebanon, June 17-20, were the best R. A. Camps ever held in Middle Tennessee.

We are deeply grateful to Col. Armstrong and Col. Buchanan for the privilege of using the beautiful buildings and the splendid equipment of this fine school. Our every desire was anticipated by the management and we were made to feel as if we were in one of our own Baptist schools. Truly we do appreciate all that was done for us during those days.

As always, a carefully arranged program had been prepared by our Young People's leader, Miss Bruce, assisted by Mrs. Elmer Winfrey, Young People's leader of the North Central Division. The missionaries, Miss Kathleen Manley, Africa, and the Rev. Aaron Hancock, Indian missionary, were received with applause upon every appearance, and each counselor and leader filled his place acceptably and faithfully. Too much credit cannot be given to the Camp Director, the Rev. Ralph Below of Hartsville, who took charge of affairs in a very splendid way.

We greatly appreciate the services of the Camp Pastor, Rev. Harold Stephens; mission study teachers, Miss Kellie Hix, Rev. T. C. Meador, Rev. Harry Carter, and Rev. Eldon Wright; the Athletic Director and Life Guard, Rev. Robert Lee; Handicraft Director, Rev. Lucius Hart; Song Leader, Mr. Windell Price, Counselors, Mr. Fred Agge, Carl Stevens, J. W. Parrish and Bill Pedigo.

One hundred and forty boys took advantage of being in these camps, and all went home regretfully, but happy, saying, "We'll be back next year, and will bring the rest of the fellows with us."

East Tennessee R. A.

The Royal Ambassadors of East Tennessee held their camp in Carson-Newman College.

Number of Juniors enrolled, 122, with 17 workers, making a total of 139. Sixty intermediate boys came; 12 workers, making total of 72. A total for both camps was 211. Out of the two groups there were 94 honor campers, 231 mission awards and \$43 given for World Emergency Relief. Eighteen boys were converted and 14 re-consecrations.

What did this camp mean to the boys? These are some of the answers: "I am glad I came because I became a christian while here"; "The Christian environment of this college meant more than anything else to me"; "I enjoyed the fellowship with the boys and appreciated our director and my counselor and Miss Mary and Miss Manley, all have helped me to be a better witness for Christ"; "I am glad I came because here a boy learns how he has a chance in life." A request by one of the boys was that Rev. Park be camp director next year, this was answered by a unanimous applause from the boys.

—MRS. VIRGIL ADAMS.

Requirements for Chaplains Lowered

According to information released July 6th by the Home Mission Board of Atlanta, Georgia, the educational requirements for appointment as chaplain in the armed forces of the United States have been changed, so that a large number of capable Baptist ministers hitherto refused appointment are now eligible. One who has the necessary physical qualifications is now eligible for appointment if he can meet one of the following three educational standards:

1. Hold an A.B. or B.S. degree from an accredited college or university and be a graduate from a regularly accredited theological seminary; and in addition have had as much as two years' experience as a pastor, one of them with a full-time church.

2. Hold an A.B. or B.S. degree from an accredited college or university, and have the theological training required by his denomination for ordination to the ministry, and in addition have had three years' pastoral experience after ordination.

3. Hold a B.D. or Th.B. degree from an acceptable theological seminary and have had as much as three years' experience as a pastor following ordination.

According to Dr. Alfred Carpenter, Superintendent of Camp Work for the Home Mission Board, Southern Baptists now have more than 300 chaplains in the Army and about 20 in the Navy. "Baptist chaplains are in demand," he writes. "These recent weeks have seen our endorsements for such rapidly being called to duty." Anyone who wishes to apply for a chaplaincy should write Dr. Carpenter, Red Rock Building, Atlanta, Ga., and ask for application blanks.

Just for Fun

Gathered Here and There

"Were you ever rewarded for bravery?"

"Oh, yaas."

"Did you get the Iron Cross?"

"Nope."

"The Victoria Cross?"

"Naw, I got the Maltese cross."

"How did you get the Maltese cross?"

"I stepped on her tail."

Bride: "I have a confession to make, dear: I can't cook."

Groom: "Don't let that worry you. I write poetry for a living. There won't be anything to cook."

"What'd you mean by writing your folks that these college profs expect the impossible?"

"Remember that essay on milk we had to write? Well, the prof said I'll have to condense it."

Diner (to waiter): "I can't see any chicken in this chicken soup."

Waiter: "Do you ever see horses in horse-radish, or cats in catsup?"

WE'VE HEARD 'EM

First Jeep (the morning after his first 15-mile hike under full pack): "Boy, did I sleep last night. I slept like a log."

Second Jeep: "Yeah man. Like a log with a saw going through it."—*Pathfinder*.

WHY PROCRASTINATE?

By waiting, it may be too late to insure your church. It can burn down. Why not insure it today?

Southern Mutual Church Ins. Co.
Columbia, S. C.

Southwestern Baptist Theological Seminary

Dr. E. D. Head,
First Baptist Church,
Houston, Texas.

Dear Dr. Head:

With thousands throughout the South we feel that your selection to the presidency of Southwestern Baptist Theological Seminary makes this an auspicious day for Southern Baptists.

Your election by the trustees and your acceptance of this responsibility gives us new assurance that our Baptist hosts are confident, even in these times, that the preaching of the gospel is as ever the one solvent for all human ills, individual and collective. The selection of a spiritual leader with a pastor's heart to be the guiding spirit in our great school of the prophets is indicative to us that Southern Baptists are on the right track.

As you approach this distinctive place of leadership which we are confident you will fill with distinction to yourself and to the Kingdom, we pledge you our full and continued co-operation in any capacity as commanded by you and as may be suggested to us as we seek opportunities to serve Southwestern.

Especially do we desire to be of service just now in any practical contribution we can make, either directly or by solicitation, to complete at once the present campaign to match the gift of Mr. William Fleming of \$50,000, by adding a like amount from other sources, the total of \$100,000 to be added to the Seminary's endowment.

We not only will make worthy contributions ourselves to this endowment campaign, but will enlist others with whom we have or can make contacts.

As you go up to Seminary Hill on August 1, we know you will go in the name and the power of the Lord; and we want to assure you that you will go also undergirded by the prayers of the alumni and friends of the Southwestern everywhere.

God bless you in this spiritual adventure which we know portends great good for the Kingdom.

Yours for victory through Him,

G. KEARNIE KEEGAN, *President*
Southwestern Alumni Association.

JOE W. BURTON, *Vice-President.*

MRS. JEFF D. RAY, *Secretary.*

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. Home mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicks, FORK UNION, VA.

Church and Sunday School Furniture

FALSE TEETH

That Loosen
Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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AMONG THE BRETHREN

With D. C. Watson as moderator of the council, L. A. Hurst as adviser and J. R. Land as secretary, there was organized not long since a new church, Wildwood Baptist Church, midway between Athens and Decatur. Brother William Gladson was called as pastor. We have so many other news items that a fuller account of the organization cannot be given.

—B&R—

The bulletin of Belmont Heights Church, Nashville, recently had an attractive front-page display of stars in the shape of the letter "V" representing the seventy-six men and one woman from the church in the service of the country. But one of the names had to be enclosed in black, that of Flying Cadet Eugene Wilson Babb, who had lost his life in the service.

—B&R—

After five years as teacher in the Department of Religion in Union University and after nearly forty-five years as pastor, Dr. O. Olin Green is retiring under the Ministers Retirement Plan and he and Mrs. Green will move to the home of their daughter in Monett, Mo. However, he still intends to serve the pastors and churches as they may need him. God go with this faithful brother and his companion.

—B&R—

From Madison Baptist Church, Jackson, comes the sad message: "Cancel Curtis Young's name from the list. He has been killed in the service." The Lord comfort all the bereaved.

—B&R—

Nolen E. Sherritze writes feelingly of one of the most inspirational Vacation Bible Schools ever witnessed in the Unaka Avenue Baptist Church, Johnson City, in which 25 Juniors and Intermediates were born into the Kingdom of God. We wish space permitted the entire letter.

—B&R—

Dwight H. Willett, pastor of the First Church, Erwin, is a patient in the Baptist Hospital, Memphis. May the Lord soon restore this faithful brother to his health.

—B&R—

E. L. Carnett, for several years professor of music in the Baptist Bible Institute, has accepted the pastorate of the First Baptist Church, Mansfield, La., one of the best churches in that state.

—B&R—

With an all-day program planned and with Ramsey Pollard of Knoxville preaching the sermon, Pastor James A. Clark and the Mascot Baptist Church will dedicate on Sunday, July 19, their new building, which replaces the building which was destroyed by fire in 1935. The church also has a new pastor's home. Brother Clark has been with the church five and one-half years.

—B&R—

Before reporting for duty on July 9 at Fort McClellan, Ala., and having his address changed, Chaplain W. P. Davis of Springfield wrote, "I don't think I could be a good chaplain without the Reflector."

—B&R—

A capacity crowd heard Pastor Edwin E. Deuser of Carthage recently dedicate a service flag with 16 stars and speak on "A Good Soldier of Jesus Christ."

—B&R—

Following the reception of six additions by letter into Zion Hill Church recently, Field Worker C. P. Holland of Copperhill began a meeting at Coletown in which seven had been saved at the last account. He requests prayers for the work there.

—B&R—

The First Baptist Church, Pueblo, Colo., is the only downtown church in that city having evening services. On a recent Sunday there were 10 additions and there were 18 awaiting baptism. C. Spurgeon McClung is the pastor.

—B&R—

L. H. Hatcher, pastor of North End Baptist Church, Nashville, for the past thirteen years, has resigned to accept the pastorate of the Central Baptist Church of Bearden at Knoxville. He will be missed in Nashville.

—B&R—

Clinging Ridge Baptist Church out from Cleveland, which recently called A. T. Hayes as pastor for one-fourth time, had six conversions and one addition for baptism Sunday, July 5.

—B&R—

West Union Association meets at Bethlehem in Oneida October 9-10. This information was not in hand when the list was last published in the paper.

—B&R—

Baptist and Reflector appreciates the following words from Brother J. L. Stewart, who has resigned Clear Creek Church in Gibson County Association and Barker's Chapel in Crockett County Association to become pastor at Holland, Mo.:

"The Baptist and Reflector has thrown much light on the work I have tried to do and we feel that it is a necessity for every Tennessee pastor. To miss it would be to miss a true friend."

—B&R—

At the last word, there had been eleven professions and one renewal in five nights of revival services conducted by W. O. Beatty at the Tellico Plains mission Sunday School center.

—B&R—

As announced many times before, we beg our friends to remember that the \$1.50 rate on BAPTIST and REFLECTOR applies to clubs of not less than ten (except in the case of soldiers) and that fewer than ten names sent in with \$1.50 remittance on each can be listed for only nine months instead of a year.

—B&R—

The new officers of the Nashville Baptist pastors Conference are as follows: G. Allen West, president; Robert E. Lee, vice-president; C. D. Creasman, secretary.

—B&R—

Pastor Wayne Dehoney writes that Powell's Chapel Church was blessed by the recent visit of Missionary C. J. Lowe. The church has bought a new bus to replace the old one and plans to buy a second in order that their church field may be adequately covered despite the tire situation.

—B&R—

Marvin O. Wayland has resigned the care of the Iron City Church. He will continue to live at Iron City and to preach at Loretto one-half time and continue as principal of the elementary school and preach on open Sundays in destitute places.

—B&R—

Mrs. J. Mansfield Bailey, wife of Dr. J. Mansfield Bailey of Camden, recently underwent an operation in the Protestant Hospital, Nashville, and at the last account was doing nicely. May she continue to improve.

—B&R—

Pastor Bunyan Smith announces that Dr. and Mrs. Harvey Springer of Denver, Colo., will conduct a prophetic conference and revival in the Third Baptist Church, Nashville, July 28-August 9, with services daily at 10:30 a.m. and 7:30 p.m. and that a personal invitation to attend is given to all.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 5, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens, First	307	84	Elizabethton, East Side	108	61	Maryville, First	476	100
Bristol, Va. Ave.	290	107	Elk River	110	34	Memphis, Bellevue	1480	431
Butler, Cobbs Creek	106	40	First	415	125	Presbyterian	474	123
Chapel Hill, Smyrna	88	53	Immanuel	108	72	Highland Hts.	534	165
Chattanooga, Central	220	69	Little Mt.	88	49	Lafayette	417	147
Morris Hill	165	84	Siam	221	184	Prescott Memorial	275	97
Red Bank	428	137	Southside	78		Temple	893	249
Rossville, Tabernacle	177	75	Watauga	258		Union Ave.	1309	446
S. St. Elmo	82	42	Erwin, Calvary	228	81	Yale	218	70
Tabernacle	287	61	Fountain City, Central	526	122	Murfreesboro, First	394	102
White Oak	192	79	Hampton	72	39	Westvue	173	80
Woodland ark	685	179	Jackson, West	496	153	James St. Mission	19	
Church Hill, Oak Grove	111	39	Jefferson City, Buffalo Grove	55	25	Nashville, Grace	762	
Cleveland, Big Spring	246		First	290	115	Inglewood	267	96
Cedar Springs	125	76	Northside	88	60	Newport, Second	137	43
Collierville	125	39	Kingsport, First	489	102	Old Hickory, First	534	241
Columbia, First	224	39	Lita Manor Mission	42		Philadelphia	150	62
Concord	242	154	Knoxville, Bell Ave.	467	123	Shelbyville, First	134	
Counce, Bethel	53	42	Broadway	813	227	Shelbyville, Mills	48	21
Cumberland Gap	110	14	Fifth Ave.	757	146	Stantonville, West Shiloh	50	23
Daisy	120	45	First	664		Taft, Kirkland		38
Dyersburg, First	336	82	Lenoir City, Pleasant Hill	201	115	Walter Hill, Powells Chapel	78	57
			Lexington, Rock Hill	70	53	Watertown, First	254	63
			Liberty, Salem	72	32	Round Lick	79	41

New General Missionary



MISS DORIS DE VAULT

Miss Dorris DeVault of Elizabethton, newly elected general Missionary for East Tennessee, who began her services June 21st. For the present she will make her headquarters in the home of her mother at Elizabethton, but later will move to a more centrally located place. She is a graduate of Meredith College, N. C., and of the W. M. U. Training School in Louisville. Her father, the late R. M. DeVault, was pastor at Butler for several years. She has had life-long experience in church life and comes to her new field of service after associational work.

—B&R—

Pastor-Evangelist E. Floyd Olive of Nashville recently preached in a revival with Pastor W. T. Burks at Red Boiling Springs, which resulted in five additions, three by baptism, bringing the membership now to 15. The church worshiped the first time in its new building now being constructed, on July 5. A Vacation Bible School enrolled 30. Mrs. Louisa Carroll assisted in the meeting and the Vacation Bible School.

—B&R—

Harrison-Chilhowee Baptist Academy will open its fall session August 17. The new Administration Building will be completed and ready by then. The Board of Trustees has agreed to give First Chilhowee Baptist Church 3.2 acres of ground for the acre now owned by the church, the ground to be used for building a pastor's home and a new church building.

—B&R—

After service awhile as Army Chaplain and for the past eight years as Chaplain with the CCC, Virgil A. Rose, of Brownsville, Tenn., will be released about August 1 and will be open for evangelistic work. He would like to hold youth revivals during August, September and October. He can be addressed at Brownsville.

—B&R—

Bellevue Baptist Church, Memphis, had the honor of having the largest number baptisms among Southern churches in 1941 and also the largest net gain in membership. Robert G. Lee is the pastor.

—B&R—

With Speedway Terrace Baptist Church meeting the expenses and Pastor Mark Harris doing the preaching, a Tent Revival was recently held in Memphis close to a Federal Housing project, resulting in 15 additions and the organization of a Sunday School the following Sunday.

—B&R—

Norris Gilliam, pastor of Lockeland Church, Nashville, did the preaching in a recent revival with Pastor W. Dawson King and the Gallatin Baptist Church, in which there were 34 additions, 22 of them upon profession of faith. Fred Smith

of the General Shoe Corporation led the music, with Bates Miller at the instrument.

—B&R—

The bulletin of the West Jackson Baptist Church in a recent issue carried an imposing array of names of men in the service and also nurses from the church and Sunday School membership of the church. Young people have no greater friend than Pastor R. E. Guy.

—B&R—

Pastor Grady Craddock and the Joelton Baptist Church dedicated a service flag in honor of the men of the church in the armed forces Sunday, July 5, with Harold D. Gregory preaching the sermon. We wish that space permitted a fuller account.

—B&R—

For another month Tennessee Baptists stood near the top of Southern states in their support of the work of the Southern Baptist Convention. Only South Carolina and Texas gave more for Program causes and only Texas gave a larger total for all causes.

—B&R—

Dickson Baptist Church broke all former records in their offerings during the quarter ending June 30th, according to their treasurer's report. A total of \$1,074.98 was raised for all causes, \$234.74 of this being for missions, education and benevolences.

—B&R—

Secretary John D. Freeman was called to his boyhood home in Arkansas July 1st by the critical illness of an aged uncle, Deacon Curry W. Wright of the Allene Baptist Church. While on the trip he visited a brother, Mayor H. C. Freeman of Foreman, Ark., and preached for the church at that place the morning of July 5th. For two weeks now he will be in a revival in Providence Association of Arkansas, directing an association campaign and preaching each evening under a tent in Batesville. This will be a vacation for him only in that it will mean a change of routine work.

—B&R—

Pastor R. Kelly White of Belmont Heights, Nashville, is aiding James Canady and the church at Manchester in special services this week. Brother Canady is a "son in the ministry" of the Nashville church. In addition to his work at Manchester, he also serves as Camp Pastor for Camp Forest.

WITH THE CHURCHES: Bristol—Va. Ave., Pastor Wright received by letter 1, for baptism 2. Chattanooga—Central, Pastor Jones received by letter 1; Morris Hill, Pastor Calett welcomed by letter 6, for baptism 12, baptized 7; Red Bank, Pastor Pickler received by letter 2, baptized 13; White Oak, Pastor Horlitz received by letter 1; Woodland Park, Pastor Williams welcomed by letter 5, for baptism 9, baptized 7. Columbia—First, Pastor Richardson received by letter 3, for baptism 2. Concord—Pastor Frazier baptized 9. Dandridge—Pastor Masden received by letter 2. Erwin—Calvary, Pastor Hopkins received by letter 2. Jefferson City—Northside, Pastor Hincy received 1 conversion. Kingsport—First, Pastor Cobb received for baptism 1, by letter 2. Knoxville—Bell Ave., Pastor Allen baptized 2; Broadway, Pastor Pollard received by letter 3. Lexington—Rock Hill, Pastor Cooper received 1 addition. Memphis—Bellevue, Pastor Lee received by letter 10, for baptism 3, baptized 8; Boulevard, Pastor Arbuckle welcomed by letter 1, for baptism 1, baptized 5; LaBelle, Pastor Renick received by letter 5, for baptism 3; Temple, Pastor Boston received for baptism 1; Union Ave., Pastor Hughes welcomed by letter 15, for baptism 5, baptized 15. Murfreesboro—First, Pastor Sedberry received by letter 5, for baptism 10, baptized 13; Westvue, Pastor Medlock received by baptism 1. Nashville—Grace, Pastor Ewton received by letter 2; Inglewood, Pastor Beckett received by letter 2, for baptism 1. Philadelphia—Pastor Dunn received by letter 1. Stantonville—Pastor Tallant received by letter 1.

Minister Ordained



REV. MADISON SCOTT

June 28 Brother Madison Scott was ordained into the gospel ministry. Brother Scott was born December 4, 1923, in Nashville, Tennessee. He came to the Second Baptist Church in 1937. On December 5, 1937 he found the Lord as his Savior. The church licensed him to preach February 5, 1938.

He entered Harrison-Chilhowee Academy August 17, 1940. While young Scott was visiting his mother, the Second Baptist Church invited him to preach during our revival (June 21-July 2). In the meantime the Allensville Baptist Church had called Brother Scott to serve as their pastor during the summer months.

Brother Scott plans to enter Carson-Newman this fall.

Briefs Concerning the Brethren

Called and Accepted

Arvel G. Miller, First Baptist Church, Punta Gorda, Fla.

Jack Hanna, Haile Baptist Church, near Borger, Texas.

Truman L. Crouch, First Baptist Church, Weatherford, Texas.

W. W. Parkerson, North Orange Church, Orange, N. J.

Selsus E. Tull, First Baptist Church, West Helena, Ark.

Resigned

W. W. Parkerson, Meale Memorial Church, Tappahannock, Va.

Ordained

David Lynn, Second Baptist Church, Sarasota, Fla.

Houston Walker, Harmony Baptist Church, Farmington, N. M.

Le Moyne Adkins, Columbus Avenue Church, Waco, Texas.

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NASHVILLE, TENNESSEE

Southern Baptists Will Honor Carey

By LOUIE D. NEWTON

Chairman Committee on Co-operation and Enlistment

WITH THE HEARTY and enthusiastic approval of the Executive Committee and the South-wide executives, the suggestion is herewith made to the churches of the Southern Baptist Convention that we unite in celebrating the 150th anniversary of the birth of the British Baptist Missionary Society, on Sunday, October 4, 1942.

It was at Kettering, England, on October 2, 1792, that a small group of Baptist preachers met to consider the resolution passed at the Northampton Baptist district association in its meeting at Nottingham the previous May, following the "deathless sermon" by William Carey, Wednesday morning, May 31, 1792. The resolution:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen."

When they got to Kettering on October 2, they went to the Little Meeting (the Baptist chapel's name), and opened the meeting. John Ryland, pastor at Northampton, preached the morning sermon, having for his text: "I the Lord work a work, and who shall let it?" Andrew Fuller, pastor at Kettering, declared at the close of the sermon that "We are on the high ground again which we touched at the close of Brother Carey's sermon at Nottingham." In the afternoon Samuel Pearce, pastor at Birmingham, who had been brought from beyond the Association's borders, "to cast love's fire into their hearts," was the preacher.

That evening they were invited to Widow Wallis' home for supper. Her husband, Beeby Wallis, a deacon in the Kettering Church, had died a little while before, but she carried on the tradition of the Wallis home as the "Gospel Inn," where preachers were ever welcome. Joseph Timms, a wood stapler, had been elected to take her husband's place on the board of deacons, and Mrs. Wallis asked Mr. Timms to attend the supper and act as host.

After supper, they adjourned into the cosy lean-to back-parlour, twelve by ten, for the evening session of the Ministers' Meeting. There were twelve preachers present, a student from Bristol, and Deacon Timms. They addressed themselves to the consideration of the resolution, above quoted, and after an inspiring appeal by William Carey, closing with the historic words: "Can't we Baptists at least attempt something in fealty to our Lord?" and hearty words of support from Fuller, Pearce, Ryland and Sutcliffe, the following resolution was unanimously adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's Enquiry, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

Then came the offering. It was felt that few, if any, of the preachers present were prepared to make cash gifts, and it was therefore agreed that in the offering each might put down the amount he would undertake to raise. Fuller used his snuff box in receiving the subscriptions and gifts. When added up, the offering amounted to thirteen pounds, two shillings, and six pence.

There is a tradition that Carey said to the group, when the offering was announced, "I now put myself into the offering." We do know that he turned to Fuller and said: "You hold the rope, and I will go down into the mine in search of lost souls."

The student referred to, as being from Bristol, was William Staughton. He had preached five

Sundays in College Lane, without a penny of offering. Even so, he subscribed a half-guinea, and afterward declared: "I rejoice over that half-guinea more than over all I have given in my life besides."

"Briefly, I have related the story of Kettering, October 2, 1792. Shortly after this historic day, William Carey sailed for India, and the modern Christian missionary movement began. I need not follow the story further.

The Baptists of England are now in the midst of their celebration of the 150th anniversary of the birth of modern missions. They will have a great convocation at Kettering on October 2, continuing through Sunday, October 4.

Southern Baptists, along with our Baptist brethren throughout the world, can join in this celebration on Sunday, October 4; and I believe our Pastors and people will be grateful for this privilege of uniting on that one day in grateful acknowledgment of the birth of modern missions at Kettering, October 2, 1792, and the glorious work of William Carey in blazing the way for those who have followed him in making Christ known to the peoples of earth.

No detailed program is suggested. No expense will be incurred in creating literature for the day. Every Pastor is asked to acquaint himself with the life of Carey, through the numerous books available in our Baptist Book Stores and in the public libraries, and preach that Sunday on this inspiring chapter in the Acts of Jesus in the lives of His disciples.

Nor do we suggest a special offering. The whole occasion should serve to deepen the interest of our people in our present plan of co-operation by which we are seeking to "strengthen the cords and widen the stakes." If we will unitedly observe this day, it will mean a tremendous stimulant to all our work, at home and abroad. It will bind us ever more closely to the Co-operative Program, the Hundred thousand Club, our plan to pay our debts by the end of 1943, emphasize stewardship and evangelism, and warm all our hearts in renewed service in the Master's work, and thus give every church a worthy beginning for its fall program.

Let us remember the text of Carey's "deathless sermon" at Nottingham on May 31, 1692: Isaiah 54:2-3. And as we "attempt great things for God, and expect great things from God," our hearts will burn within us. It is confidently hoped that our State Secretaries, Editors, Pastors, and all lay leaders will join heartily in promoting this suggestion.

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What the U. S. O. Offers

WITH THE COMING of Camp Forrest the government got busy and erected two large buildings at a cost of \$170,000.00 and bought another place and made improvements that ran into the thousands, making all of the places cost around \$200,000.00. The places are operated by the National Catholic Community, Young Women's Christian Association, and the other building is held and run jointly by the Young Men's Christian Association and the Jewish Welfare Board. All four organizations have a full personnel to operate them. I do not know just what any one salary may be, but it is my guess that a budget of \$60,000.00 a year is needed to keep the buildings open and to offer the program from week to week.

I have before me a Program of "This Week's Activities," June 21-27. This is typical of most any week, for the programs are very much the same. I wish that space would permit a running of the whole program but I would furnish anyone with a copy that doubts any statement made. I find that 13 dances and dance instruction periods have been arranged for. The only thing that I can see on the week's events that might suggest anything of a religious nature, is that at one of the clubs 5:00 p.m. Sunday is choral singing, but at the Church hour they start voice recordings, etc. I make this statement in order that I may make clear in anyone's mind that when they give to U. S. O. it is for everything but a Christ-centered program. I feel that Christian people should support a Christian Program.

—OLEY C. KIDD.



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