

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOU

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LEST WE FORGET... GOD

By REV. WILLIAM POTTER

Minister-Evangelist

Siloam Springs, Arkansas

THROUGH MOSES, as recorded in Deuteronomy 8:11-20, the Lord spoke to the nation of Israel.

Beginning with the eleventh verse in this chapter of Mosaic exhortations we read, "Beware that thou forget not the Lord thy God, in not keeping His commandments" and the passage ends with the warning, "As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

America is a nation of individuals who cherish the freedom for which their fathers fought and died for and for which their sons and brothers are, again, today in the midst of battle to protect and perpetuate. We are proud of our freedom of speech; our freedom of worship and democratic way of life but have we not as individuals in our rapid progress of the past century looked into the face of God as did Pharaoh and said, "Who is the Lord that I should obey His voice?" And we cry out in loud acclaim, "certainly not, we have not forgotten God" . . . BUT HAVEN'T WE?

Haven't we forgotten the Ten Commandments? You say, no! Pick up your daily paper and see the almost daily articles concerning rape and adultery. Consider, "Thou shalt have no other Gods before me" and remind ourselves of those who set money, power and possessions up as their gods. Thou shalt not take the name of the Lord thy God in vain and walk along the street of any city or hamlet and listen to both men and women blaspheme the name of the Lord with their vicious oaths. "Remember the Sabbath day, to keep it holy" continues the commandments. Our answer as a nation to this admonition is obvious and dangerous.

"Thou shalt not kill . . . thou shalt not steal." How long has it been since you read of either of these common atrocities? Hardly longer than this morning's daily paper. "Thou shalt not bear false witness against thy neighbor." We read often of perjury in our courts of justice and more often do we in our daily mode of living discover the tongue-lashing gossip of the neighborhood who would crucify her best friend for the sake of gossiping over the back fence or at the Missionary meeting.

Have we forgotten God as a nation and as individuals? Remember the words of "Seek ye the Lord while He is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon." (Isaiah 55:6, 7). Have we done these things? As a rule, no. We have sought everything else that offers relaxation and comfort but have miserably failed to "Seek ye first the Kingdom of God and His righteousness." Generally we have turned to God whenever every other human agency has failed us. God never fails but man does.

Have we not forgotten the cure for the present world conflict. How well it is set forth in II Chronicles 7:14. . . "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." HAVE WE NOT FORGOTTEN THIS RECIPE FOR WORLD BROTHERHOOD?

Have we not forgotten that Jesus Christ gave us an eleventh commandment, "A new commandment I give unto you, That ye love one another; as I have loved you."

How often have we been prone to "Bear ye one anothers burden and so fulfil the law of Christ" as Paul wrote the Galatian Church? The law of Christ is nothing more than practicing the love of Christ in our hearts and to our fellow man and mentioned in the new commandment of John 13:34 and stated in the paragraph above. Or did we forget that was in the Word . . . or perhaps didn't even know it was there?

"Beware that thou forget not the Lord!"

Then as a crowning failure to the exhortations of The Book we find an almost universal apathy concerning the Return of the Lord as He has promised in His Word. More than three hundred times we find Scripture concerning His imminent return and yet our people seemed gripped in an almost tenacious belief that seems to say, "Well maybe He is coming again but that is so far off that it doesn't concern me."

Have we forgotten that the Master warned us "Take ye heed, watch and pray; for ye know not when the time is." (Mark 13:34).

Israel was reminded by Moses and we shall do well to listen, "But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." We are a wealthy nation and a prosperous people but let us heed to the prophets cry in this nineteenth verse of the passage, "And it shall be, if thou do at all forget God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."

Have we forgotten that Christ told us, "I am the way, the Truth and the life; no man cometh unto the Father, but by me." The trend of modernism which has swept the world with its denial of the Blood Atonement; its discounting of the diety of Christ; its preachments of a 'conscience-easing' gospel has evidently overlooked that fact that there is only one way . . . "One Lord, one faith, one baptism" and that unless we as individuals have accepted the Lord Jesus as our Saviour, have repented of our sins and made full confession of them to Him we "shall not escape the damnation of hell."

Have we forgotten that "Ye must be born again" and that "He said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Or, don't we want to remember?

"Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, and a curse, if ye will not obey the commandments of the Lord."

The Word has been set forth and there is no compulsion upon our part to accept . . . that is . . . if we have no regard for our life hereafter. Men and nations since Calvary's Cross have attempted to repudiate this Word and like Voltaire have tried to discredit its teachings but have so miserably failed. Having heard the Word, have we heeded? Knowing the conditions of Salvation and Discipleship have we accepted?

David, the Psalmist wrote, "Thy Word is true from the beginning; and every one of thy righteous judgments endureth forever."

The path has been made clear to both individual and nation. Shall we heed or shall we perish?

"Beware that thou forget not the Lord thy God."

While there is yet time let us confess our sins before Christ, our Advocate and Intercessor, who has promised to confess us before His Father in Heaven.

Wake up . . . unsaved friend . . . "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Wake up . . . backslider and hypocrite . . . "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee" (Jer. 2:19) . . . "Woe unto you, hypocrites, even so ye also outwardly appear righteous unto men, but within ye ye are full of hypocrisy and iniquity" (Matt. 23:27, 28) . . . GET RIGHT WITH GOD, FRIEND.

Wake up, America . . . "Blessed is the nation whose God is the Lord" (Psalm 33:12) . . . BUT . . . have we remembered these Words . . . OR . . . shall we "Beware that thou forget not the Lord thy God" and this day receive the blessing for having kept His commandments.

LEST WE FORGET... GOD!

Baptist and Reflector

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EDITORIAL

An Eighteen-Year-Old Youth Speaks

NOT LONG AGO, BAPTIST AND REFLECTOR carried an editorial on "Conflicting Concepts," in which it called attention to certain adverse reactions to the paper and then to the larger number of favorable testimonies received. And, since some criticize the paper and others commend it, the question was asked, "What would you do?" So also the paper carried an editorial contending that, contrary to the statement of a few, the "fodder" in the paper is not above the average layman, if he wants to understand it or is interested in the matters which the paper proclaims.

From a youthful brother living on Route 2, Madisonville, Tenn., comes a card, which we are taking the liberty of reproducing because we think that in both its source and its message it is a fine answer to that minority of people who make the critical statements referred to above. The card is as follows:

"Dear Sir,

"My father takes the BAPTIST AND REFLECTOR. I have no special part. I try to read it all and usually do. I wouldn't be without BAPTIST AND REFLECTOR at all.

"In regard to 'Conflicting Concepts' of July 23, I would do just as you are doing. I think you are doing the right thing. The Christian people are supposed to be against evil, drink or anything else regardless of the President or anyone else. I wonder what kind of God the man has who refused to subscribe because of the write-up about the Negro missionary. I, too, keep all BAPTIST AND REFLECTORS for future reference. BAPTIST AND REFLECTOR is a Baptist paper, not another. I don't think you criticize enough. The New Testament teaches we are right.

"I am just a boy 18 years old and I can understand the BAPTIST AND REFLECTOR. I think the editorials are rich. May God bless you. Keep up the good work.—CARL LEE."

Through the columns of the paper we want to thank this young man for his card and the encouragement it brought to our heart. His is not the only encouragement BAPTIST AND REFLECTOR has received from young people, as well as adults.

This eighteen-year-old lad says, "I can understand the BAPTIST AND REFLECTOR." Why, of course he can! It is not a highbrow paper. It deals in things which the rank and file of our people can understand and appreciate.

Since BAPTIST AND REFLECTOR is not "above" this young man on Route 2, Madisonville, and the "fodder" is not too high for him, why should some brother in a city somewhere say that the paper is "above the level of the average layman"? Echo answers, "Why?"

Sometimes Newspapers Miss The Big Stories

IN THE NASHVILLE BANNER of July 21, 1942, William T. Ellis, in his treatment of the International Sunday School Lesson for July 26, says the following:

Sometimes newspapers miss the big stories. I recall no dispatch concerning the sensational "find" a few years ago by the University of Pennsylvania-British Museum Expedition to Ur of the Chaldees, under the direction of Major Woolley. It may be read in the Museum Reports and in Major Woolley's book. It is of great pertinence to the present lesson.

For Major Woolley reports that after he had excavated the ancient city, down on the Mesopotamia plain, to the level of 4000 B. C. (I visited the ruins when he was at the 2000 B. C. level), he came to a heavy layer of soil. Evidently he had got to the bottom of ancient Ur. But he noticed that the new soil was alluvial, silt, such as a river deposits. So he kept on digging. He went down five feet, eight feet, 11 feet, through this unexpected deposit. Then he came upon the ruins of an earlier city and civilization.

Soundings showed that this immense deposit of silt was general. It was so deep that only a vast flood, greater than any within modern knowledge, could have caused it. Then, as if in Providential corroboration of the extent of the flood, the University of Michigan Expedition at Kish, far up country from Ur, at about the same time uncovered the same stratum of silt, at the identical historical period.

Plainly, Noah's flood was real history, and not one of the hazy legends of universal inundations which are found in many nations. Corroboration was provided also in the discovery of a Babylonian record of a deluge, identical in many details.

This sensational uncovering of the veracity of the Bible—and there have been many lesser ones in recent years—demonstrates how God vindicates His word; and brings afresh to the world the present truth of His ancient teachings.

Time was when the Genesis story of the Flood, as well as certain other Genesis records, was classed by the critics of the Word of God as "one of the hazy legends." This find by Major Wolley upsets this apple cart. Yet, for some reason, the newspapers did not play up the big story. But there are some of us who, while we welcome every outside confirmation of the truth of the scriptures, do not require such confirmation to believe what the Book says. We have plenty of other reasons for accepting the proposition that—

"THY WORD IS TRUTH."

A Bus Bans Liquor

BOARDING A BUS out of Dyersburg recently, we read the following painted in plain letters on the front of the bus, which could be read even from the rear of the vehicle:

"DRINKING INTOXICANTS ON THIS BUS STRICTLY PROHIBITED."

The language did not say "the immoderate drinking of intoxicants," but "drinking intoxicants," which includes all degrees of drinking. That bus bumps liquor. Certainly we approved it doing so. But some questions are evoked.

If the drinking of intoxicants is the good and respectable thing which some seem to think, why does that bus ban it?

If drinking does not produce or tend to produce unseemly conduct, why does the bus prohibit the same?

If drinking does produce or tend to produce unseemly conduct and make against the comfort and safety of the bus and the driver and the passengers, what about the oft-repeated and hoary statement that "liquor won't hurt you if you let it alone"?

If, as was no doubt the case, past experience made the bus ban liquor, is that not a damning indictment of drink and drinkers?

If it is safer for people on a bus to lay off drinking, is it not also safer for people off a bus to lay off the drinking?

Since the government has legalized liquor, then does not this action of the bus show that there is a conflict between legalization and the welfare of the travelling public?

If a bus can adopt prohibition without improperly interfering with "personal liberty," cannot the nation do the same?

One supposes that the "wet" who boards that bus must soon become dry because he must get so hot when he reads the ban by the bus!

Condemned By Agreement

SOMEbody SAID RECENTLY, in substance, that the failure of the modern minister is that everybody agrees with him. Of course, that did not include all ministers without exception, but was a general statement. The meaning is that the average modern preacher delivers such a popular, easy-going, undistinctive message that people of all kinds of conflicting beliefs readily agree with him, there being nothing in the message to cross their beliefs or particularly challenge their thought.

It is possible for a minister to preach for years in such an indefinite way that specific error is never corrected or challenged and nobody's beliefs are ever changed. This is no compliment to him. It means that he has not been true to his commission, if he has one. The uniform agreement of all his hearers with what he says condemns him.

No one should ever cross the beliefs of people and *be cross* in doing so. Neither should be by his *personal* mannerisms be the cause of antagonisms. But in no conceivable way can a man set forth clearly and fully the great teachings of the Word of God on salvation and on service without somebody's becoming highly displeased now and then at the very truth itself. For instance, how can one proclaim faithfully "the offence of the cross" and nobody ever take offence because of it?

Of course, should one's ministry happen at all times to be among those who already believe the truth, the case would be different. But that is out of the question. Sometimes one of the finest compliments on a man is the fact that some of his hearers heartily disagree with him. Sometimes it is a compliment to him even for somebody to get mad!

Dr. Freeman To Go To Kentucky

ACCEPTS EDITORSHIP OF WESTERN RECORDER

ON THE 28TH OF JULY the Board of Directors of *Western Recorder*, Kentucky Baptist paper, met in Louisville, to consider the election of a successor to Dr. Victor I. Masters, who for more than 21 years has occupied that position and is to retire October 1st, next. After an evening spent in discussions and prayer, the Board adjourned to meet the following morning for voting. At this meeting they elected Sec. John D. Freeman of our state by a unanimous vote.

After conference with some members of the Board and with retiring editor Masters, Business Manager Lewis C. Ray and State Secretary J. W. Black, and after a few days of earnest consideration, meditation and prayer, Dr. Freeman wired the Board of Directors on August 3rd as follows:

"Feeling confident that God has led your board in choosing me to be editor of *Western Recorder*, humbly grateful for the honor bestowed and fully cognizant of responsibilities involved, I am accepting the position with earnest prayer that God may bless our mutual relations and direct all my labors for you."

In giving this information to BAPTIST AND REFLECTOR, Dr. Freeman said, "The matter came about in such an unusual way, and the interests involved are so many and so vitally important, that it is difficult to frame any statement at the present moment. Due notice will be sent the members of the Executive Board regarding the matter. Fortunately for all concerned, the change in relations will not have to be made until the close of this fiscal year in Tennessee. Dr. Masters will continue to serve *Western Recorder* until October 1st, and during that month the paper will be cared for by Dr. Ray, and others of the staff. Needless for me to say that only the inescapable impression that the Lord has willed the change has led me to make it at the sacrifice of priceless relationships, financial loss and a multitude of inconveniences to myself and family."

BAPTIST AND REFLECTOR will add that it deeply regrets that Dr. Freeman is to leave the state. A fuller statement will, of course, be made later.

"A Condition Worse Than The Worst of The Speakeasy Age"

THE NASHVILL BANNER of July 17, in a front-page editorial deploring the laxity in the use of the power of the Davidson County Beer Board in dealing with beer joints which flout the law and moral decency, describes this attitude on the part of the Board and where exhibited elsewhere as the "tolerance of a condition worse than the worst of the speakeasy age." One is sure that this "malodorous situation" and "new low in unrestrained conduct" in certain beer joints is not confined to Davidson County. The alcoholic beverage business is fundamentally lawless and anti-social, always has been and always will be.

In the campaign for repeal of the Eighteenth Amendment, the "wet" and the "wet dries" argued that repeal would eliminate speak-easies and improve the effects of beverage alcohol generally. Yet here is a great daily referring to the situation in certain beer centers as "worse than the worst of the speakeasy age!"

No people have ever yet drunk themselves sober nor decreased drinking by increasing the supply under legal encouragement. How can we believe the arguments of the wets? In fact, we didn't believe them from the first.

GENTLEMEN OF THE COURT, THE BEER BOARD'S YOUR BABY

The County Beer Board is a creature of the County Court—which elects it.

Boards and commissions, and such like, are not self-created bodies, subject only to self-discipline and answerable to no one. They are not powers within themselves, or a law within themselves, final and ultimate and beyond challenge.

Properly are their activities subject to scrutiny. Properly is it indicated that the Davidson County Court at its next quarterly meeting may go into the matter of the Beer Board and the enforcement of the law.

That is more than two months distant. It was a ripe subject for discussion at the last term. But the delay in "going into the matter" by the court as a whole does not preclude the possibility of individual members watching it in the interim.

Let's do some scrutinizing now.

A fair proportion of the County Court dwell in areas under the County Beer Board's jurisdiction. What is their opinion of "conditions" in neighborhood honkytonks?

One does not expect the Sunday School atmosphere in such surroundings. As a matter of fact, any witness so describing the atmosphere under the promptings of a counsel for the defense would be automatically disqualifying himself. Yet notorious places, whose patrons and lack of control keep the law enforcement agencies busy as a constant thing, are thus perfumed. Or—falling back on comparisons—the official witness describes it as "no worse than many others" which is no defense at all, but a broad indictment. The "many others" are also under Beer Board supervision.

We do not wonder that officers of the law—however competent and conscientious—lose the INCENTIVE when case after case fails.

We do not wonder that residential neighbors of a honkytonk are miffed when petitions to revoke licenses of the undeserving are turned down and they are treated as the offenders in the case because they begged the question of their rights as citizens and taxpayers interested in keeping their community respectable.

We do not wonder that the honkytonk element makes the most of its encouragement and opportunities, and flourishes to a new low in unrestrained conduct. That is according to custom and its own particular brand of human nature. It was because of that custom that the law provided control by banning licenses to offenders, and vested that power in Beer Boards.

Law-enforcement either stands or falls according to the activity of the Beer Board. If there is weakness here, law enforcement is weak. If there is vigorous, conscientious application to duty, it is strong.

So what have we? We have a Beer Board whose chairman and one member are frequently absent, one or the other, when a case is heard.

How about looking into this matter, Gentlemen?

It is a malodorous situation—yours to do something about.

Let's quit playing the game of the honkytonks. Let's build a fire where it is needed, under the Beer Board or the Sheriff's office, or in any and every spot responsible for tolerance of a condition worse than the worst of the speakeasy age.

Concerning The Committee on Preparation For Post-War Missions

By H. H. HARGROVE, Chairman,
Columbus Avenue Baptist Church, Waco, Texas.

THE ENTHUSIASM AND CORDIALITY with which the San Antonio Convention unanimously adopted the report of the committee on Preparation for Post-War Missions was as splendid as has ever been witnessed in a convention. In addition, the scores of expressions which have come to the writer, verbally and by letter, expressing deep interest in this matter and agreement with the report of the committee have been most encouraging. All of this manifests an earnest and widespread concern regarding the needs of the post-war world and an anxiety that Baptists shall be ready to meet the needs and take advantage of the opportunities which will be presented then.

The committee is very anxious that its spirit and purpose shall be understood by all of our Baptist people. It is certainly not tangential in spirit. All past considerations have fully recognized the importance of the Co-operative Program as our method of united effort. This committee can be depended upon to guard the primacy and permanency of the Co-operative Program in the future. It does seem that there is a need for such committee as this to unify, as well as stimulate, the thinking of our people regarding the great task which awaits us after the war and at the proper time to recommend a program whereby we might make united effort to meet it. It seems certain that our Mission Boards will face a great challenge after the war. Human need, on a world-wide scale never dreamed of before, will make its plaintive call then. The doors of all nations will no doubt be opened for preaching the gospel and missionaries of the cross can probably go where they have not hitherto been allowed if we are ready to send them. The world is in a transition period now. The tragedy of the war is the death-struggle of the old era and the birth-pang of a new. History will take its course for the next thousand years during the first generation after the war. If the gospel message is dominant in that generation the ensuing years will mark glorious advancement in God's kingdom.

We can be sure that paganism, socialism, and materialism will be on hand with their panaceas after the war. Already we are being bombarded with the insistence of the church unionist's argument. How can these subversive tendencies be met after the war? Certainly not with aloofness, jealousy, resentment nor even with our well-founded arguments. Dr. Carver, in his splendid book "Christian Missions in Today's World," says that Mohammedanism was made possible by the fact that Christianity sought to cope with it by such negative attitude instead of a positive and aggressive use of the weapon of her warfare—the preaching of the gospel. He shows further that evangelical Christianity allowed secularism and Catholicism to run ahead of it after the discovery of America and the Reformation had initiated a new era in history. All students of history know the awful results. Indeed, it is not true that the present world conflict is due to the fact that evangelical Christianity has been outstripped by those forces in world penetration? This must not happen after this war. There must be a positive program of gospel advancement to meet the need of the race and cope with the heretical and dangerous panaceas. The Christian group that is ready at war's end can take its place as a world power in shaping the future of the race. Baptists should be that group! They must accept their responsibilities in that day or stand in judgment before him who passed stern judgment on Jerusalem: "Because thou knewest not the time of thy visitation." (Luke 19:41-44.)

Now it is plain also that our Mission Boards cannot do big things after the war without large sums of money to finance the program. Catholics have been able to go ahead of Evangelical Christianity into open doors because they have been wise enough to keep funds available for that purpose. Many persons who were

approved for mission work after the last war were never able to go for lack of funds. Many who did go were crushed beneath the burdens because their ranks were too thin. Will God ever forgive Baptists? I think he will if they meet the challenge after this war in a worthy way. To do so they must gather funds during the war for use after it is over. The practical certainty that a depression will follow the war makes unusual effort along this line during the war imperative. The purpose of this committee is to work out some plan for recommendation to the Convention, at the proper time, whereby funds can be raised for use by our Mission Boards in financing a great mission program after the war. That program must be worthy of a great people, sufficient to meet a mammoth need and such as will glorify a mighty God. It would be sin for us to think small thoughts in the days ahead!

The working out of this program of missions is to be left entirely with the Mission Boards. The purpose, passion, plan and prayer of this committee is to try to so implement our boards with funds that they, and Baptists, will not "miss the bus" in their day of opportunity. The committee has not settled on any plan for raising funds to submit to the Convention. This must await developments and the guidance of the Holy Spirit. The committee desires the suggestions and prayers of all who love Christ and a broken, bleeding world.

The committee's report recognized that, in the meantime, our debts are a barrier to preparation for a post-war program. These debts must be paid before this program can be started. This committee joins Dr. Dillard and the Executive Committee in an appeal for the fullest cooperation of all our churches and people in the effort to pay our debts in 1943. This can be done and it should be done. These debts are hindering our current work. They drain our funds for interest payment. They stand in the way of all advancement now and after the war. Money given for debt retirement now is, in fact, given toward preparation for a world mission program. It is mission money two ways: It pays for mission work of the past and prepares for mission advancement of the future. Can we not rise to the needs and do the unusual by beginning now to urge payment of Hundred Thousand Club memberships, seek additional gifts for debt retirement and strive for larger Co-operative Fund remittances from our churches? **WE OUGHT, WE CAN, WE WILL BE OUT OF DEBT FOR A WORLD PROGRAM IN 1943** by united effort in Christ's name.

"What Would We Do Without Them?"

By LOUIE D. NEWTON, Chairman,
S. B. C. Committee on Increased Circulation,
State Baptist Papers.

THREE PROMINENT LAYMEN sat in my study awaiting a committee meeting. On the table were a dozen or more of the current issues of our State Baptist Papers. I suggested to these laymen that they glance through these papers. Each of them is a subscriber to our Georgia paper, *The Christian Index*.

Presently, one of the men, a bank executive, remarked: "What would we do without them? How could we carry on our missionary, benevolent and educational work without them?" Another of these practical men, head of a large merchandising establishment, said: "We couldn't, of course."

And every Pastor and lay leader knows that these conclusions are sound and correct. Let us, then, redouble our efforts to put our Baptist Papers in the homes of our people. And I repeat what I have so often said, that the quickest and most effective manner of putting the Papers in the homes of our people is the Budget Plan. Ask your neighbor Pastor who has tried the Budget Plan. Plan now to put your Paper in your Church Budget this fall.

The Plan Is To Chloroform Preaching

By W. C. TAYLOR

WHY ALL THIS MODERNIST and liberal and radical and "ecumenical" enthusiasm for "worship" all of a sudden? Such a lot of new books on worship, and such a lot about it in everything else written. If it means a greater enthusiasm for the Lord Jesus Christ, it is all to the good. If it means we are to pray more sincerely and feel more intelligently what is involved in praying: "Hallowed be thy name," that is all to the good. But many of the men who are most enthusiastic suddenly about worship say that it is improper to worship Jesus. Some are not quite sure he ever existed. Nearly all are wildly enthusiastic about the CHURCH, which they say was founded on the resurrection. But, when you take comfort that he really arose, they say: "Sh-h-h! Nobody knows what took place out there the first Sunday morning when Mary Magdalene and Peter and John and other men and women and a few Roman soldiers were milling around there. It doesn't matter whether anything happened. They *thought* so, and THE CHURCH is built on the *'thought-so'*. What we want is THE CHURCH. Never mind about what happened to the body of Jesus." The fact is, Jesus is going to be far less worshipped, far less obeyed, far less honored, and *"the Name"* is going to be far less hallowed when all this modernist scheme to smother preaching under worship gets going a little stronger. We just have one hour now, eleven to twelve. Fill that one hour with a lot of the paraphernalia of vain repetitions, more shouts from the choir than there used to be in a Methodist camp meeting, more amens than in a Holy Roller testimony—but all from the choir, the "Gloria" and the other things with Latin names to them, and all that and all that, and preaching is forever dead in the U. S. A. And the American male, who didn't have but one chance at the Word of God a week, loses that. And we become a catholic people, as destitute of the Bible and vital religion as was Europe in the Dark Ages. And God becomes a far-away myth, to be very respectfully maintained, for the national good, and priests will become tired of mummery, yawn behind their hands as they perform sacraments and wink their infidel eyes, as they came to do in ancient Rome when worship smothered religion, truth, morals and liberty.

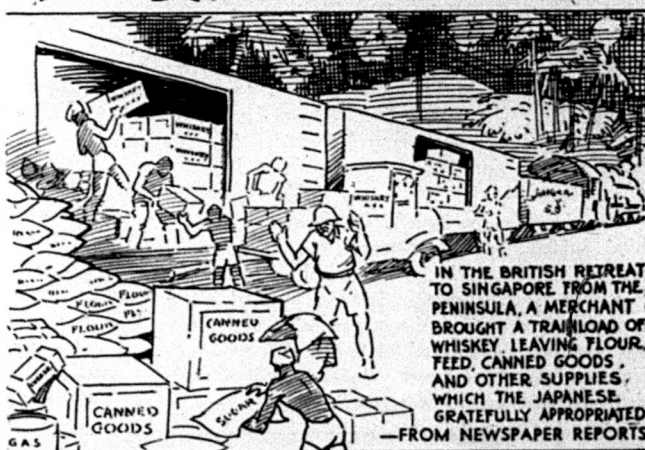
Our Christianity is a religion of preaching. When they went wild over Jesus at Capernaum, after a wonderful hour of worship in the synagogue and such a great social service afterwards, it was a renewal of the devil's temptation. Our Lord—pardon the phrase, but I still worship Him as such, at every thought of Him, every day, without knowing any of the chants and set prayers at all. Our Lord, I say, went out a great while before day to pray over what was coming. Peter and a group ran him down, out there in the desert, alone with God. "Everybody is looking for you," they tell him. But not a word more! He interrupts: "LET US GO ELSEWHERE INTO THE NEXT TOWNS, THAT I MAY PREACH THERE ALSO; FOR TO THIS END I CAME FORTH." And he went into all their synagogues, not merely directing worship in beautiful forms, but PREACHING. It is enough that the disciple be as his Lord.

The Greek verbs rendered worship are so translated some 70 times in our New Testament, though very, very few of them would describe anything this sudden modern enthusiasm for "worship" has in mind. The Greek verbs rendered "preach" are found in our New Testament, so translated, over 150 times. The word "worshipper" is used once, the words for preacher three times. Worship is used once—the idolatrous worship of angels. Preaching is used nine times. It is well to look to our sense of proportion. We could very easily go off at a dangerous tangent. I do not recall that worship is ever in the Scriptures connected with salvation. But it pleased God by the foolishness of preaching to save them that believe. Multitudes are multiplying the forms and formalities of worship right now, on their way to hell. Worship chloroformed preaching and robbed the world of the Gospel many times, in many lands, throughout the centuries of church history. The devil is just harking back to an old, shelf-worn trick.

Nor is preaching all there is to our religion. Even more it is a religion of public teaching. Jesus was a Master, Teacher. The people who became his people were disciples, learners, infinitely more than they were worshippers. Teaching, translated so often DOCTRINE in our New Testaments, bulks very large in any New Testament Christianity. Call it teaching if you prefer, just so you keep up the act of teaching and, in your teaching, teach the DOCTRINE Christ gave. The same chloroform that kills preaching will kill doctrine, a teaching Christianity, discipleship. The altar will gradually fill the church, and after a while you will have several altars. Then you will give more place to the images in your ornate worship than you do to the worshippers, for that way you will hide the failure you are in. In Catholic and Anglican lands a MAN doesn't go to church except on Easter and maybe Christmas. He knows it by heart. What's the use? Nothing ever is new about it. Idle forms. In the apothecary shop of modernist apostasy, if religion is opium, then worship is chloroform. What about the Gospel, preaching, doctrine, teaching from the pulpit, discipleship? Where do they come in? There is just so much time in an hour. Suppose you time the elements of what you attend, in that Sunday morning hour, next Sunday. How much time is spent in useless announcements? How much in prayer? How much in worship? How much in preaching and hearing the Word? How much in vain repetitions? Where is the sense of proportion?

When I came back from Brazil on my first furlough people asked me: "What do you see about our churches that is different?" My reply was: "There is more and better worship, more reverence, more sense of the presence of God." It was more so next time. Have a care with extremes. It could swing as far to the one side as it used to be to the other.

"IT'S HARD TO BELIEVE"



IN THE BRITISH RETREAT TO SINGAPORE FROM THE PENINSULA, A MERCHANT BROUGHT A TRAILLOAD OF WHISKEY, LEAVING FLOUR, FEED, CANNED GOODS, AND OTHER SUPPLIES, WHICH THE JAPANESE GRATEFULLY APPROPRIATED

—FROM NEWSPAPER REPORTS



IN THE PHILIPPINES, BARGES WERE LOADED WITH THE WHISKEY STOCK OF THE MANILA ARMY AND NAVY CLUB FOR SHIPMENT TO AUSTRALIA WHILE \$100 BILLS WERE USED TO LIGHT CIGARETTES—ON ACCOUNT OF LACK OF SHIPPING SPACE TO TRANSPORT MONEY—THEN VALUELESS—OUT OF THE DANGER ZONE. —FROM PRESS DISPATCHES

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION
Chicago

Out Again: On Again

By J. E. DILLARD

I AM HAPPY to be out again and back on the job trying to promote the whole program of Southern Baptists and especially planning and working for a Debtless Denomination in 1943. (How I wish we could get through in '42.)

I had a little spell of some kind about a month ago and upon the insistence of my doctors and the Executive Committee I cancelled all my speaking engagements for July and August and went to our hospital in New Orleans for a complete check-up. The doctors didn't find anything alarming in my condition; they suggested that I take a little rest and go a bit slow for a while.

Really I surprised them and I think made one of them a little angry by getting well so soon. This reminds me of a similar experience a few years ago: I was in an auto wreck and had a lot of bones broken and other minor injuries. One of the doctors said I would be laid up six months. But I was in my pulpit the next Sunday. My doctor didn't like that; he said he had known a lot of men to die who were not as badly broken up as I was. The undertaker said I had beaten him out of a job.

Let me say a good word for our great Southern Baptist Hospital in New Orleans. Its superintendent, Dr. Louis J. Bristow, is a scholar, a business genius, and a Christian gentleman. How he can do the things and get the results he does is a mystery. Everything runs smoothly, the best service is given, and the best of everything is served in spite of the crowded conditions, the difficulty of getting supplies, and the recent loss of some two score doctors and more nurses who have been called to the colors. I felt I was transgressing when I occupied one of the best rooms with every modern convenience when so many people worse off could not be taken in. Yet Dr. Bristow insisted that I stay on. I stayed six days and what the doctors and nurses did to me was a plenty.

The debt? Well there are debts and debts. Some debts are like paying for a dead mule, others are like owing for a team that is helping make the crop. The debt upon the New Orleans hospital is a self-liquidating debt. It is the result of new buildings and equipment that enable the hospital to render larger service and more than pay for itself in a little while. The capital improvements made in the last few years are worth far more than the capital debt. The assets (June 30) amount to \$1,321,706.87 while the capital debt is only about \$300,000. And this includes a new building with sixty rooms costing about \$100,000 now in course of construction.

By the way, the Federal Government offered to give this hospital \$350,000 cash without strings, for enlargement to help it render a greater service to war casualties (I saw the papers awaiting signature of acceptance). But the hospital board declined to accept the offer. Our insistence upon absolute separation of church and state cost the hospital \$350,000. We who believe that they did right ought to back up our belief by substantial gifts. One hundred thousand dollars is needed now.

Death of Dr. Arthur James Barton

By WALTER M. GILMORE

KNOW YE NOT that there is a prince and a great man fallen this day in Israel? This can be truly said of Dr. Arthur J. Barton, who died early Sunday morning, July 19, in the 76th year of his age, at the home of his daughter, Mrs. John D. Freeman, 1806 Ashwood Avenue, Nashville, Tennessee, after more than a year of intense suffering with spinal arthritis.

Most impressive funeral services were held July 21 in the Edgefield Baptist Church, Nashville, Tennessee, of which his son, Rev. W. Henderson Barton is the beloved pastor. Dr. R. Kelly White, pastor of the Belmont Heights Church, was in charge. Dr. Thos. J. Watts, of the Relief and Annuity Board, Dallas, Texas, made the principal address. Dr. E. P. Alldredge read messages from a number of distinguished friends from many sections of the country and read a litany of appreciation of Dr. Barton written by himself and sent to Dr. Barton last Christmas day. Dr. I. J. Van Ness

and Dr. W. F. Powell of the First Baptist Church, also took part. Interment was made in the Mt. Olivet cemetery in Nashville.

Immediate relatives surviving are: Mrs. John D. Freeman and Rev. W. Henderson Barton; four grandchildren, Mrs. Georgia Freeman Fielden, Petersburg, Virginia, Miss Lucy Kate Freeman, Miss Mettie Rie Barton, William H. Barton, Jr., all of Nashville; one brother, Dr. L. E. Barton, Montgomery, Alabama; and two sisters, Miss Parisade Barton, Jonesboro, Arkansas, and Mrs. R. C. Medaris, Memphis. His wife, who was Miss Georgia Mae Jones of Trenton, Tennessee, daughter of a distinguished jurist, and who was such an inspiration and help to him through his long and useful career, died three years ago in Wilmington, North Carolina.

Primarily, Dr. Barton was a preacher of righteousness. He began his fruitful ministry in 1888, serving country and village churches. His outstanding pastorates were: the First Baptist Church of Waco, Texas; the Emmanuel and Calvary churches of Alexandria, Louisiana; Beech Street Church, Texarkana, Arkansas; and Temple Baptist Church, Wilmington, North Carolina, his last pastorate from which he resigned last October after eleven years of successful service.

For the past fifty years Dr. Barton has been an outstanding denominational leader. He served faithfully and effectively as secretary of the state mission boards of Arkansas and Missouri, of the education board of the general convention of Texas. He also served with the Foreign and Home Mission Boards and as general director of the Co-operative Program, S. B. C. He was founder and editor of the *Baptist Advance* of Arkansas and at one time edited the *Foreign Mission Journal* and various other periodicals and was a frequent contributor to the denominational press.

Above all, Dr. Barton was a crusader. Perhaps his most outstanding work was done in the field of social service. Since 1908, Dr. Barton has led Southern Baptists in the fight against liquor and social injustices. In 1915, when the Southern Baptist Convention launched the Social Service Commission, Dr. Barton was made chairman and has served in that capacity ever since. His annual reports to the Convention have been classics, containing a mass of well selected and organized material covering the whole field of social service.

In the home-going of Dr. Barton, Southern Baptists have lost one of their most trusted leaders and champions of the cause of truth and righteousness. We leave to other a proper and fuller appraisal of his useful life.

Nashville, Tenn.

July 22, 1942.

Who's Who Among Tennessee Baptists

REV. JOHN A. DAVIS, pastor First Baptist Church, Spring City, Tennessee. I feel like saying these words about this dear Brother: Some months ago, I was in a revival with him. It was such a joy to work with him and his people. Brother Davis and his good wife. Brother Davis is now pastor of a church within five miles of where he was born and reared. He was born in Rhea County; received his college work in Carson-Newman College and his Seminary work in Louisville, Ky. He is now seventy years old. He pastored churches in Kentucky twenty years; and then he has pastored churches in Tennessee for twenty-seven years. I really believe that he is now doing his best work. The First Baptist Church of Spring City is now in the best condition they have ever been in. They have a lovely preacher's home, modern in every way, with fine garden spot, chicken lot. Their membership is the very salt of the earth. They love their pastor and his good wife. They have a great place in the hearts of all their people, and no better spirit is to be found anywhere than there is at Spring City.



REV. JOHN A. DAVIS

—J. W. WOOD.

A Digest of Religious Thought

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

An Interesting Debate

The Watchman-Examiner

A. Neill Miller, of Brampton, Ontario, that the whole plan of the present system of instruction of young people should undergo severe scrutiny. Only ten per cent of the children of Christian homes, both in Canada and Great Britain, find their way eventually to the communicant rolls of the church. This is an alarming disclosure. What kind of a religion do the parents have that the children do not want? Is the answer to be found in the form of instruction given in Sunday school? Mr. Miller said: "I find that the Sunday school is a principal cause in alienating children from the church." Perhaps this is an overstatement, but certainly the churches cannot regard with equanimity the fact that the Sunday schools are not making church people out of the children given them for instruction.

(When any organization of the church, by its teachings, examples, or practice, leaves the impression that it is self-sufficient and all-important, that organization destroys church unity and confidence.—C.W.P.)

Is Not The Day of Foreign Missions Past?

The Watchman-Examiner

Strange as it may seem, this is a question frequently asked in religious circles today. Many people are wondering if the war has not brought foreign missions to a standstill. For many years, they have been hearing of retrenchment. Then came the war with its terror expanding until it has apparently filled the whole earth. One by one, the doors to the foreign mission fields have been closed. Korea, Manchuria, East China, Japan, the Philippines, the Dutch East Indies, Malaya, Thailand, and now Burma are cut off from all connection with the outside world. To most of these places we cannot send personnel or money. Those that we can reach can only be supplied with fragmentary resources. True, this is a dark day for missions from the human point of view.

True it is that the sending countries are so beleaguered by war that their Christians can do little to keep going the missions in which they may have an interest. For instance, ever since the Nazis swept over Europe we have had orphaned missions in many areas of the world. In some cases, the natives themselves are taking care of the missionaries, providing food and shelter in order that they may carry on their work. They themselves are undertaking to spread the gospel among the natives. Greater zeal is being manifested than has been witnessed before. Other missionaries have been placed in concentration camps and are out of Christian service for the duration of the war. Nevertheless, the missionary enterprise remains intact.

War Stops Making Of Whiskey

The Christian Century

Down at the bottom of a long column on the War Production Board, John MacCormac of the *New York Times* added three sentences to his July 11 dispatch: "The insatiable war demand for alcohol has already converted half the distilleries to the production of 190 proof ethyl alcohol and will convert the rest by November. No more whiskey will be made during the war. Instead the five years' stock in bonded warehouses will be drawn

upon." The headline writer had not thought the matter of sufficient importance to include it even in the fourth sub-head. The editors of the *Times* on the following day editorialized sharply on "Demagoguery in Congress," but there was not a word—they "never said a mumblin' word"—about the sad fate of whiskey, casualty of total war. But when one recalls what the revenue from whiskey advertising has meant to the American press, a faint gleam appears on the horizon of our darkened understanding. This must be the grief too deep for words of which we have heard.

(While we may rejoice that the manufacture of whiskey will be stopped for the duration of the war, it must be remembered that the action was not due to any "change of heart" or any moral principle involved; but is purely an act of conserving a much-needed war material.—C.W.P.)

Should Children Attend Church?

The Watchman-Examiner

It is a great mistake for parents to assume that the church is not the place for a child's attendance because of its long and wearisome services. They do not realize how the imagination paints the edifice with tints of glory, and how glimpses of higher things and perceptions of duty to God and men are formed. A child has a greater capacity for thought and dreaming than his elders often admit. It is a well-known fact that a child's questions are hard to answer. This is because they go to the heart of subjects. There is no art gallery that can impart refined taste to the students as the house of God imparts to a child. Moral and spiritual heroes are born there. It is the mold of eternity. The blessings of the sanctuary should not be withheld from the child.

(The early American parents took their children to little crude church houses built of logs where they sat on uncomfortable seats listening for two hours to sermons in crude language. But these little churches made from these children the sturdy, rugged, honest, liberty-loving manhood that was the glory of America's civilization at its best.—C.W.P.)

Christian Citizenship

The Alabama Baptist

"Remember, young men, you are going to the land of Ideals." Thus spoke Lord Bryce in a farewell address to a group of young Englishmen embarking for the United States just after World War I. Idealism has been the determining note of the progress of this nation. When the Constitution had been prepared the writers were divided in their judgment of it. When some suggested that it was too idealistic, George Washington arose as presiding officer and said, "Let us raise here a standard to which the just and honest can repair; the event is in the hands of God." The standard was raised. This has been declared a Christian nation, and although in many ways ideals and standards have been lowered, there yet is in the heart of the United States a feeling that this recognition of God must be maintained. The ideals of a country are dependent upon the ideals of its citizens. No nation has ever risen higher than the average of its citizenship. Love of country is inherent in every noble soul. The challenge to youth today may be to die for country, but as truly it is to live for it, not only in the future, but in this troubled, disturbed, immediate present.

(Citizens and countries never rise higher than their ideals. And no country ever has higher ideals than those of its dominant religion. When religion decays, the country is decaying at its heart.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR AUGUST 16, 1942

Isaac Practices Peace

LESSON TEXT: Genesis 26.

PRINTED TEXT: Genesis 26:18-31.

GOLDEN TEXT: "Blessed are the peacemakers: for they shall be called children (ASV, sons) of God." Matthew 5:9.

Was it Mr. David Lloyd George who nearly a quarter of a century ago said that it was harder to make peace than it was to make war? In any case the nations of the earth are now busy making war, but the day must come when they will be called upon to make peace. After they have made it, there ought to be a way of keeping it. Our Lord, in the Sermon on the Mount, pronounces blessings upon the peacemakers. Says He, "They shall be called children of God." When men make peace with God, by faith and trust in Jesus Christ, they will find it easy to make peace with one another. This lesson, taken from the pages of history of the long ago, should be studied and presented with the above in mind.

We introduce Isaac with these words from the pen of Alexander Maclaren. "The salient feature of Isaac's life is that it has no salient features. He lived out his hundred and eighty years in quiet, with little to make history. Few details of his story are given, and some of these are not very creditable. He seems never to have wandered far from the neighborhood of Beersheba. These quiet, rolling stretches of thinly peopled land contented him, and gave pasture for his flocks, as well as fields for his cultivation. Like many of the tribes of that district still, he had passed from the purely nomad and pastoral life, such as Abraham led, and had begun to 'sow in that land.' That marks a stage in progress. His father's life had been like a midsummer day, with bursts of splendour and heavy thunderclouds; his was like a calm day in autumn, windless and unchanging from morning till serene evening. The world thinks little of such lives, but they are fruitful" (Expositions of Holy Scripture, Genesis, p. 202). Let us, if we can, gather some fruit from that life, as found in the lesson text. Let us, also if we can, begin now to learn to make peace.

1. Isaac linked himself with the past (v. 18). He cleaned out the wells of his father, Abraham, and called them by the same names as they had during his life-time. This linking with the past reveals a healthy attitude. So far as the religious life of America is concerned, never did we need it so much as at present, this finding of the God of our fathers. Each generation must find Him for itself, in its own experiences and amidst its own vicissitudes. Fortunate indeed the generation that has fathers and mothers like Abraham and Sarah, ones that can and do point the way for this finding of God by the young and immature. Tragic indeed the generation that, like the new king in Egypt that arose who knew not Joseph (Ex. 1:8), comes on the scene that does not know and has difficulty in finding God. It cannot make or keep peace, or for that matter anything else that is worthwhile. But Isaac was well on the way towards peace and contentment when he linked himself with the past.

2. Isaac met this aggression with non-resistance (vss. 19-22). Indeed, Dr. Maclaren calls him "the first apostle of peace at any price." We might add that he was first among the world's "appeasers." It has failed in modern times but it worked in the events of this ancient day. With Isaac and the greedy Philistines it is first Esek,

then Sitnah, and finally Rehoboth. Some will find it difficult to admire Isaac in his failure to "stand up for his rights"; but such failure, we repeat, worked for peace, as the full account clearly shows. Our Lord gave some clear and positive teaching along this line (Matt. 5:38-42). Let no one in explaining it in any sense explain it away, for the teachings of Jesus have meaning and value here as always. It must be confessed that many of us who would really follow Him have not yet come to this high level of thinking and acting, and so we are prone to set this aside as being impractical and unattainable. The natural impulse is to stand our ground against the aggressors. The spirit of Christ impels us to turn the other cheek when smitten; but since many have never known what it was to live upon this level, it yet remains to be achieved upon a wide scale. (This is written by a veteran of World War I, if a personal word is permitted.) Let no one say that the Master was a coward or that He was advocating cowardice, either. Isaac likely would have acted differently if his enemies had attacked himself or his family, but rather than fight over a well he moved and dug another.

3. Isaac was re-assured by the Lord and he worshipped Him (vss. 23-25). "Fear not, for I am with thee," God says. It becomes a glad refrain that comes down through all of the ages of the Scriptures. All along God would say to His servants this identical word. They have needed for it to be said, and they need it today. If God is truly with us, we have no need or right to be afraid. God with us: Immanuel! What a significant truth! If we are to be found in Him and in His will and plan, how can we doubt for a single moment that God is with us? And if He is with us, why should we fear? Isaac was re-assured and strengthened and balm with such a precious message upon his going up to Beersheba. There he builded an altar and there he worshipped God, and there too he dug another well. It was a place of work and worship, this place of Beersheba. It was home and temple not yet separated in thought and place and action. It was economic life blended with religious life, such as it should be always. When men and nations are willing to apply the principles of the teachings of Christ in their economic life the world will be on its way to a lasting peace. When industry and commerce are permeated by His spirit, and when business men and working men give to and receive from the church that which is due, peace may become a reality once again.

4. Isaac's peaceful spirit was finally reciprocated by his enemies (vss. 26-31). They perceived that God was with him in his attitude and deeds. It was a clear-cut demonstration of what was written in the wisdom writings of the race many hundreds of years later: "A soft answer turneth away wrath; but grievous words stir up anger" (Prov. 15:1). Something took place in the thoughts of Abimelech and his Palestine friends. The leaven of kindness and forbearance somehow worked its way into their greedy lives, and they began to pay back Isaac in kind. He sent out peace and so he got back peace. The Philistines came to view the way of peace as the best way. War and strife have a way of forming a vicious circle, with one side winning and then seeking to get revenge. Those upon whom revenge is wrought finally get strong enough to come back and start the whole thing over again. But Isaac and Abimelech bound themselves in a solemn treaty of peace. It will be a glad day in the life of men and nations when they can and do say in the words of the spiritual: "I aint gonna study war no more." Lord, hasten the day!

-- Book Reviews --

I WAS IN HELL WITH NIEMOLLER, by Leo Stein. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Copyright 1942 by the publishers. 253 pp. Price, \$2.50.

This book is written by a man who was a victim of the same Nazi savagery and torture that confined and tortured Martin Niemoller in Germany because he would not betray his faith and principles and accept Hitler as a divine leader.

The chapter headings are: "My Meeting With Niemoller," "Arrested by the Gestapo," "My Arrival at Moabit Prison," "Niemoller at Moabit," "Niemoller Meets Hitler," "Hitler, The Savior of Mankind," "Niemoller's Courage in Prison," "Friend of the Friendless," "Niemoller on Anti-Semitism," "The Brotherhood of Man," "Niemoller Views the Nazi Philosophy," "Niemoller on the Nazi Creed," "Religion is Not Dead in Germany," "In the Hands of the Gestapo," "Death Hitler's Only Mercy," "Together at Sachsenhausen," "Would Hitler Have Laughed?," "Tell the World"—Niemoller.

The last chapter heading carries the request which Niemoller made of Mr. Stein when the latter was finally freed and the two saw each other the last time. The book is a vivid account of the horrors of the Nazi concentration camp and prison and of Nazi philosophy and practice in general. Reading it, one can see why a guard said to Mr. Stein and his wife as, in leaving Germany, they crossed the border into a neutral country—"You are a lucky couple to be able to leave Germany." And one can see the nature of the Nazi enemy with which the Allied Nations are having to deal.—O. W. Taylor.

CROSSING THE SPIRITUAL DIVIDE, by Clark J. Forcey. The Bible Institute Colportage Association, Chicago. Price, paper, 50c.

From these sermons we can believe the author preached Christ as man's only hope, and that it is possible to have life abundant in Him. "No man is fully living who does not enjoy living. . . Fullness of life is fullness of joy. That is what Christ came to confer on all who would receive Him," was his conviction stated in the sermon "Why Christ Came." With Christ we have all we lack without Him. In successive messages there is an eloquent plea for Christian living. The reader is urged in "Crossing the Spiritual Divide," the sermon for which the book is named, to prove his deadness to sin by ceasing to perform certain acts. In others one is admonished to depart from iniquity, to cling to the Fountain of living waters, to come to God for repair, to be freshly anointed with the touch of God, and to make a full commitment of self and all to God.

In the introduction these sermons are referred to as "the finest of the wheat." We who read them can agree.

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THE YOUNG SOUTH

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

Dear Boys and Girls:

Thanks for being so nice about writing.
I want to print a story and article for you
this week, too, so I'm making my letter short.
Remember I love you.

Your friend,

Aunt Polly

Route 2, Maryville, Tenn.

Dear Aunt Polly:

This is the first time I have written you, and will be fourteen
I am a girl thirteen years of age, and will be fourteen
December 16. I read the *Young South* page every week.
I think it is grand. I am a Christian and a member of
the Armand Baptist Church. I have been a member for
almost a year. The pastor of our church Rev. A. A. Car-
ton. My Sunday School teacher is Mr. Estell Johnson.
I hope my letter is not too long.

Yours in Christ Jesus,
LA VERIA TURNER.

P.S.: I would like to have some pen pals.—L.T.
We are glad that you like our page, La Veria. We
welcome you most heartily and we hope that you get lots
of pen pals.

420 Burkett Ave., Jackson, Tenn.

Dear Aunt Polly:

This is the first time I have written you, so I must tell
you something of myself. I am a girl twelve years of age.
My birthday is August 1. I am a member of the West
Jackson Baptist Church, and my pastor is Rev. R. E. Gey.
I belong to the B. Y. P. U. and G. A. of our church.
We had a Vacation Bible School in our church the sec-
ond week in June. It lasted two weeks. I was sick while
it was going on and did not get to attend any of it. I
always look forward for the BAPTIST AND REFLECTOR
to come and when it does I turn to the *Young South*
page first. I enjoy it very much. I have two hobbies.
One is collecting picture post cards from various places;
the other one is collecting novelty dogs. I also have a
scrapbook which I paste poems in. I get many of them
out of the BAPTIST AND REFLECTOR. I think it is
nice when you have poem pages. I enjoy the puzzles you
have sometimes, too. I hope I haven't written too much.
Your new friend,
MARY ELIZABETH OWEN.

P.S.: I would like very much to have some pen pals
and will try to answer all letters promptly. So come on,
boys and girls, write to me.—M.E.O.

Thank you, Mary Elizabeth, for such a nice letter.
You should get lots of picture postcards, dogs, and pen
pals. Write again.

3523 Wildwood Ave., Cleveland, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I enjoy the
Young South very much. I am eleven years old and have
been a Christian since June 21, 1942. I go to the First
Baptist Church. Rev. Wm. A. Keel is our pastor. He
is a grand preacher. I haven't missed Sunday School
since I became a Christian.

Love,

NORMA JEANE ROUSE.
I attended the G. A. Houseparty at Carson-New-
man last week and enjoyed it very much.—N.J.R.

We are sure that you enjoyed the G. A. Houseparty,
Norma Jean. Thank you for your card. I know your
church secretary, Miss Kay, and I'm sure that you have a
fine church.

708 Fourth St., Newport, Tenn.

Dear Aunt Polly:

I am writing you for my first time. I enjoy reading the
Young South page very much. I am fifteen years old
and I attend both Sunday School and Training Union. I
am a Christian. I would like to have some pen pals
very much.

With love,

BONNIE MATHIS.

We are glad that you like our page, Bonnie.

R. R. 1, Cottontown, Tenn.

Dear Aunt Polly:

I am thirteen years of age and ready for the ninth
grade. I go to the White House Baptist Church and am
in the Intermediate Class. I am a Christian and I belong
to the G. A. meeting. Our revival starts September 6th.
Brother A. D. Nickels from Jamestown is going to hold
it. We take the BAPTIST AND REFLECTOR in our home.

Love,

FRANCES BROU.

Brother A. D. Nickels from Jamestown is going to hold
We know that you are looking forward to your revival,
Frances. You must write us more about it.

710 E. Central St., Newport, Tenn.

Hello, Aunt Polly:

I am writing you for the first time. I sure do like to
read the *Young South* page. I am a member of the Sec-
ond Baptist Church. I am thirteen years old and I at-
tend Sunday School and B. T. U. I would like very
much to have some pen pals.

Sincerely yours,

ANNIS MANTOOTH.

P.S.: I would like to see this in the BAPTIST AND
REFLECTOR.—A.M.

Everybody this week wants some pen pals, Annis. Hope
you all get some.

THURSDAY, AUGUST 6, 1942

A Military Dog

The old soldier opened the door suddenly and the little
band of boys cattered like a flock of frightened birds.
Only I remained alone. The old soldier looked at me
in astonishment. "What do you want, son?"
Then he saw Scipio, the dog, sitting beside me. He
looked at him for a long minute.

I had gathered up my courage and followed him into
the house. "Colonel," I said to him, "the others want
me to ask you to lend them your sled to coast down the
courthouse hill."

The old soldier stood looking down at the dog. He
winked his eye at him and then smiled. Instead of an-
swering, he scratched his ear, took up his pipe and asked
me: "Does that dog belong to you, son?"
"Yes, Colonel, or rather he belongs to the woman who
lives with us."

"Ah, good," said the old soldier, "that should be a
soldier dog, he should know how to drill."

Scipio looked at us with his nose in the air and his
ear cocked intelligently.
Colonel said: "That is certainly a dog who has be-
longed to some company. He looks very much like old
Michael, who was with us when we were in camp."

Then raising his pipe aloft he yelled, "Snoulder arms"
in a voice so powerful that the whole house shivered.
To my surprise Scipio sat up on his tail, his paws hung
down in front of him. He held himself like a real sol-
dier.

Colonel grinned wisely, "I told you so."
"Attention to the order of march!" Making a noise
like rolling drums, he marched in front of Scipio. "At-
tention! Forward March! Left-Right. Left-Right."

And Scipio marched with an air wonderfully grave and
important, his long ears lying back on his shoulders and
his tail sticking out straight behind him.
It was marvelous. My heart leaped within me.

"Halt!" cried Colonel and Scipio stopped short. By
this time I thought no more of the sled. I was so proud
of Scipio's talents that I longed to rush home shouting
the good news. But Tom, Bill, Gene, Allen and the
others had gathered to watch the wonderful sight. They
pushed into the house and were gazing entranced, their
backs against the door.

"Stand at ease," ordered Colonel and Scipio dropped
down lightly to his feet. He shook his head and
scratched his neck with one hind paw as if to say, "For
two minutes a flea has been eating on me. But one can-
not scratch when under arms."

I dared not call Scipio for fear of making him bash-
ful and spoil everything. However, he came now of his
own accord and sat beside me very modestly. It was
almost as if I were a field marshal at the head of my
army.

All the boys envied me. Colonel looked at Scipio with
a softened air. One could see that the dog recalled to
him the good old times with his beloved camp.

"Yes," he said after a moment, "that is indeed a real
soldier's dog. But wait a minute. See if he knows pol-
itics, for very few dogs know anything about politics."

He walked over to Scipio. Scipio looked very, very in-
telligent.

"Now, sir, jump for Roosevelt and the Americans."
Scipio leaped into the air as if shot.

"And for Winston and the British."
The dog jumped again. By this time I was about to
burst the buttons off my coat.

Then, "Jump for the Axis. Jump old man, jump!"
Scipio just sat there on the floor, wagging his tail,
laughing a toothy, doggie laugh.

All of us burst into a peal of merriment. Scipio had
proved himself to be a true, red, white and blue military
dog.—Selected.

England's Animal Evacuees

By E. M. BUCHANAN

War has not made English people lose their love for
animals. Everything has been done to protect our dumb
friends.

If horses remain in towns, it is compulsory that a rope
be attached to their bridles to tether them during air-raids. It
prevents the poor beasts running panic-stricken around
the streets. Gas masks were made for animals as well as
humans, although the horses, donkeys, cows, cats and
dogs, failed to appreciate them. Birds and rodents, such
as pet mice, rabbits, peaboos, do not seem to mind the
gas-proof covers over their cages.

If the owner can pay, a small sum/ equivalent to a
dime, is charged for the animal's mask, but animal hos-
pitals supply them free to the poor. The R. S. P. C. A.,
with the help of animal lovers the world over, secured
places that could be turned into animal farms in safe
areas throughout England. Here any pet could be taken
care of and evacuated from the danger zones.

The London Zoo was a problem, for it was soon real-
ized that London was no place for a valuable collection
of animals. So the poisonous reptiles and insects were
painlessly destroyed, because of the danger of these cre-
atures getting free.

Whipsnade is a model zoo, in a park so large and well
arranged that the animals live as in their own natural
haunts. Best of all, it is situated in a practically safe
area.

Whipsnade therefore opened its gates to London Zoo
evacuees, and gladly welcomed their fellow animals to
share safe shelter.

"Children's Corner" in the London Zoo no longer ex-
ists, but "Baby Panda," who was the chief attraction,
still sports its naive and fearless way in safer quarters.

"Baby" the great London elephant, has migrated with its
keeper to a zoo in the north of England.

The London monkey house is deserted, but the occu-
pants are performing all their tricks to the delight of
country folk. They chatter and hunt each other's skin,
jump and leap, in safe new quarters. They delight a
new audience by eating a meal at table, pushing a baby
monkey in a pram, ride a dog-cart and a bicycle, dress
up, walk around holding their keeper's hand, and do
many other diverting little tricks in which they seem to
take great pride. Birds have been kept together as much
as possible. The parrots and parakeets that greeted vis-
itors as they entered the Regent Park gates, are now in-
stalled in warm suitable quarters far from the bombs of
London. Here birds of all kinds are taken care of, pri-
vate pets and injured wild ones. Lovely bird specimens
are seen in this charitable collection.

War is an ugly business at best, but it brings out great
qualities, and the need of animals, in this war, their pa-
tience and bravery, has been a great lesson to humans.—
Dumb Animals.

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

In The Land of The Sky

Tennessee Training Union members have been to Ridgecrest, in the "Land of the Sky." To be exact, they have been to this enchanted place more than eight hundred strong. Two weeks of the summer program for Baptists at Ridgecrest were devoted to Training Union work this year, and Tennessee has had a large share in the great crowds present. There were present for the first week, July 18-24, 2200 and during the second week, July 25-31, 1800. These large groups were composed of a balanced number of Young People, Adults, Juniors and Intermediates, special workers and pastors. It is of special interest that Tennessee had the largest delegation present than any of the other states represented. These included the entire Southern Baptist Convention.

All in attendance reported that a seriousness of purpose was evident in both weeks. Our people as a whole are more thoughtful; evaluate things more and have a deeper appreciation of the spiritual side of life. The general theme, "The Growing Christian," was then indeed very appropriate. Consecration services were held on Friday night of each week and many crowded the aisles with quiet determination and absolute surrender to carry out their desire to become growing Christians. Many surrendered for special religious service, others dedicated themselves to glorify God in secular work, while still others took the first step by surrendering their hearts to Christ and accepting him as Saviour. Those privileged to be present in these services can never feel quite the same; one is never the same after having had a part in services as sacred as these. We rejoice that sixty-three of those who dedicated themselves at these services were from Tennessee.

The evening speaker for both weeks was Dr. C. Oscar Johnson of St. Louis, Missouri. His happy optimism was a tonic in times of stress like these. His messages were based on the general theme, "The Growing Christian" and were as follows:

"Growth in Grace," "Growth in Righteousness," "Growth in Obedience," "Growth in Work and Service," "Growth in Truth," and "Growth in His Will." GROWTH was thus emphasized, and all who listened were blessed and stirred to higher living through God's use of this great servant of his.

Dr. Morris Ford of Jackson, Tennessee, led the lakeside worship each evening. There at the close of day, God was very near. These services are held by the lakeside with the light of a great bonfire serving as the only illumination. There under the stars with the dark waters reflecting the firelight, it was easy to hear the still, small voice of God. Dr. Ford led these services in a most admirable manner and those who heard shall not soon forget.

Conference periods were especially helpful this year. The days were begun in this way; the great assembly dividing into age groups. Such personalities as these conducted conferences; Dr. G. S. Dobbins, Dr. T. B. Maston, Rev. J. Hundley Wiley, Dr. W. L. Howse, Mr. Joe Davis Heacock, along with other Southwide and state leaders. That these conferences were timely is evidenced by the subjects used: "Pastoral Leadership in the World Crisis," "Christian Certainties in an Uncertain World," "Christianity and the Beverage Alcohol Problem," and countless others—all devoted to thought-provoking subjects selected from

a present-day world. All in attendance came away convinced anew that Jesus, the Prince of Peace—He and He alone can solve the problems into which the world is now plunged.

Wholesome, planned recreation was entered into with new enthusiasm this year. Recreation and not "wreck-reaction" has a place in tense days like these. Mr. Henry C. Rogers served as Assembly director of this phase for both weeks. Afternoons were devoted to physical development and old and young alike relaxed and refreshed themselves in various well-planned activities.

The music is always a noteworthy feature at Ridgecrest. This year the Kennedy Home Chorus of North Carolina was featured one week and the Carson-Newman A Capella Choir had this place during the other. Tennesseans were justly proud of their own Baptist College's contribution to the assembly. Great hymns of the church were sung again and again. Dr. B. B. McKinney was in charge of this very worthwhile phase of work.

Prayer meetings were engaged in each night by Tennessee delegates as well as the state delegations; each having a designated meeting place for this. The burden of the prayers of the more than 800 Tennesseans in attendance was for us as Christians to stand true in these testing times. We believe they will. Our churches over the state will feel the influence of these prayers and of the new zeal of those in attendance at Ridgecrest. Men and women, young men and women, boys and girls were there. These compose the church families of our various churches; through them Tennessee shall go forward resolving anew to become growing Christians—for Jesus' sake. The "Land of the Sky" is a beautiful place; a place of spiritual refreshment and we thank God for its influence among us.

Tennessee Well Represented at Ridgecrest

During the two weeks of the Southwide Training Union assemblies held at Ridgecrest, North Carolina, 871 Tennesseans attended the meetings. During the first week 503 were present and the second week 368 were in attendance. From all over the South, the delegates came and during the two weeks nearly four thousand people attended.

The A Capella choir from Carson-Newman college was the music feature during the second week. Their delightful music charmed the assembly as they sang the wonderful Gospel songs.

Dr. Hill Speaks

Dr. John L. Hill pointed out that educators always teach more through example than by text-book methods and by theory. He insisted that any kind of teaching that is contradicted by the character of the teacher is of no value and of no effect on the student.

In showing the power of example, Dr. Hill declared that example is suddenly arresting, slowly constraining or convincing and permanently holding. The veteran prohibitionist gave concrete evidence in no uncertain terms concerning the damaging effects of alcohol.

"Alcohol has failed to make one single contribution to humanity," he told the audience, "while it has caused: broken hearts, wasted resources, impaired uselessness of lives, wrecked lives, blasted hopes, blighted ambitions, and suffering among innocent peoples."

"If liquor has never done any more than to break one heart," he exclaimed, "despite all that specialists could tell me, I'd still fight against it."

Dr. Hill challenged the assembly on the following resolutions which were adopted:

1. I will not touch beverage alcohol.
2. I will not serve beverage alcohol.
3. I will not attend any social function where beverage alcohol is served.
4. I will not attend Conventions where liquor is on the program.
5. I will not support any administration, party, office seeker or person favorable to beverage alcohol.

Missions Featured

Miss Mary Hunter from the Foreign Mission Board attended these meetings and each afternoon presented Moving Pictures of our Mission work. Each day the Prayer Calendar in Training Union work was emphasized and it was most challenging to see such a large number of Training Union members praying for missions each day. Rev. J. Hundley Wiley of China was the special Missionary attending the conference.

World Relief Offering

During these two weeks a marvelous offering was made for World Relief and thus another indication of Training Union members' love for the world.

Lake Side Service

Dr. Morris Ford, pastor of First Baptist Church, Jackson, Tennessee, conducted the Lakeside services each night. This service alone was worth the trip to Ridgecrest. One evening he spoke on "Following Jesus in Humbleness." In this message he brought the following thought:

"In humbleness, O Lord, I ask
That thou bestow on me
The will and strength to do some task,
For growth of love for thee.
Some task, not of my chosen will—
For wisdom is not mine,
But let my frailsome life fulfill
Some perfect thought of thine."

Interesting Exhibits

Perhaps the most attractive exhibits we have ever seen were in evidence. Beside the Training Union exhibits—the following were observed: Architectural Department, Foreign Mission Exhibit, Baptist Book Store, American Bible Society, and Library.

Keynote Song

This year one of the most beautiful hymns in the song book was featured. The song was "When I Survey the Wondrous Cross." It was thrilling to hear the group singing from the depth of their soul this wonderful song. Dr. and Mrs. B. B. McKinney and Miss Sally Middleton led in this feature.

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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.

Sunday School Training Awards June, 1942

Church and Teacher	Awards
BEECH RIVER— Decaturville, Miss Cassie Mae Armstrong	5
BLEDSOE— Chestnut Grove, Fountain Head, Ruth Highsmith Gallatin, Ruth Highsmith	6 9
CAMPBELL— Sugar Hollow, LaFollette, Frances Harvey Davis Creek, Duff, Frances Harvey	8 9
CHILHOWEE— Broadway, Maryville, Grover W. Splawn	10
DYER— First, Dyersburg, A. M. Vollmer	2
FAYETTE— Liberty, Somerville, Norman O. Baker	8
GRAINGER— Richland, Blaine, Minnie Branson	9
HOLSTON— Calvary, Erwin, Luther S. Knisley	5
HOLSTON VALLEY— Oak Grove, Church Hill, A. M. Nicholson	8
INDIAN CREEK— Hopewell, Savannah, Margaret Harris New Harmony, Ceno, Gordo, Margaret Harris Turkey Creek, Savannah, Margaret Harris	8 20 6
JUDSON— Oak Grove, McEwen, Mrs. R. M. Hastings Sylvia, Victor Brown	11 5
KNOX— Park City, Knoxville	18
MADISON— Friendship, Tom Meredith	0
McMINN— E. Athens, Iva Lois Patrick	8
McNAIRY— Olive Hill, C. H. Barrett	8
NEW SALEM— Hickman, C. D. Tabor	12
NASHVILLE— First, Dickson, Victor Brown Grace, Nashville, Mrs. C. A. Hester Madison, Old Hickory, John D. Barbee	7 4 2
OCOE— Baptist Tab., Chattanooga, J. B. Tallent Bartlebaugh, J. C. Williamson, Chattanooga Big Spring, Samuel Melton First, Cleveland, J. L. Stone Goodwill, Cleveland, J. C. Williamson Greenwood, Ooltewah, J. C. Williamson Whiteside, J. C. Williamson Woodland, Chattanooga, Tenn., Mrs. L. D. Falk	8 5 25 4 5 12 5 4
POLK COUNTY— Corinth, Servilla, Gladys H. Longley Greasy Creek, Archville, Elbert Campbell	18 8
RIVERSIDE— Clear Creek, Crossville, Beryl Tucker	8
SHELBY— Central, Memphis, B. Lawrence Parker Galilee, Memphis, Mrs. L. E. Brown Prescott Memorial, Memphis, Charles L. Morgan Temple and Union Avenue, Memphis Mrs. Floyd Ingram Temple, Memphis, E. S. Tucker Union Ave. and Temple, Memphis H. L. Highsmith	3 2 19 41 2 12
STEWART— Dover, Mrs. Opal Thompson Model, Mrs. Opal Thompson	13 12
STOCKTON VALLEY— Vaus Branch, Lily Dale, Mrs. Louisa Carroll	10
STONE— Cane Creek, Cookeville, Jewell Jones Cookeville, Effie Lee Smith Mill Creek, Cookeville, Lola Belle Brown Rocky Point, Cookeville, Lola Belle Brown	10 9 7 22
WATAUGA— Rock Springs, Dover, Miss Jessie Fawver Butler, James M. Gregg Cedar Grove, Johnson City, Miss Jessie Fawver Elk River, Butler, Gertrude Hale First, Elizabethton, Edmond D. Keith First and Eastside, Elizabethton, V. Floyd Starke Shady Valley, Gertrude Hale	6 11 7 14 13 36 3
WEST UNION— Elk Fork, Elk Valley, Mrs. Louisa Carroll	12
WILSON COUNTY— Mt. Juliet, B. B. Powers	10

Echoes From The Field

I wrote a number of churches in Tennessee Valley Association asking if they would like to have Vacation Bible schools; then, I telephoned the Associational superintendent. He promised to help line up the work.

The pupils are wondering about certificates. Are they to be given when the school is held only one week?

In the supplies I did not find a Standard, and I could not grade the school. A grade might be made from the information given, I think. I did not want to delay the report by waiting for a Standard to be mailed.

FERN TROTTER,
Tennessee Valley and
Sequatchie Valley Assns.

I have your letter of July 24, and I really do appreciate the encouragement you have given me all the way.

I have enjoyed doing the work very much, and take great pleasure in helping any way I can for my dear Lord.

I sent in a report for Oak Grove church, McEwen, Tennessee, and one for Gum Spring church, Cunningham, Tennessee, both of Judson Association.

I want to thank you for the BAPTIST AND REFLECTOR. Also, the checks I have received.

Best wishes to Miss Madge.

MRS. R. M. HASTINGS,
Judson Association.

Mr. Daniel, I certainly have enjoyed the work this summer. My only regret is that every church could not have been reached. I have also appreciated your encouraging letters, as well as the BAPTIST AND REFLECTOR.

May the Lord give you strength and courage to carry on the good work.

INA BUTLER,
Western District Association.

I have just closed my first week of work with Vacation Bible school, and Study Course. I have really enjoyed every minute of the work, but am too sorry that it had to come to a close.

I have the promise of a B. T. U., and also a Cradle Roll. It would not be a bad idea to have some B. T. U. literature sent over here for at least one Quarter and probably the interest that the Young People have shown through the Vacation Bible school will be such that they will want to continue the work through the B. T. U.

I have stayed in several homes. I think one each night, and the hospitality has been swell. I could not find a people more gracious than they have been to me here.

FLOYD RHODES,
Wiseman and Enon Associations.

I arrived here Sunday, July 5, and I am working as Mrs. Hickey has directed. The people are lovely, and I enjoy the work. I am teaching a Bible school and a Sunday school study course at night at Denton church. It is a small church, but many are attending the meetings.

I am looking forward to many more meetings similar to this one. I appreciate your using me here.

LUCILE MCKINNEY,
Sevier Association.

We have had a profitable week. Will you please send some Vacation Bible school Standards? Thank you.

MARTHA HUMPSTON,
Big Emory Association.

When I came to a Baptist church (Big Hatchie Association) the first of this week, I believe I came nearer of becoming discouraged than at any other time this summer. Not only did most of the people not know anything about

the Vacation Bible school and Study course work, but did not seem to care to learn. After talking earnestly to God about it, and then getting out and doing some real hard work, we have forty enrolled in the Study Course (Outlines of Bible History), and the interest shown is wonderful.

NORMAN O. BAKER,
Fayette and Big Hatchie Ass'ns.

Vacation Bible school and Study Course at Adam's Chapel, which is near Olive Hill church. Good attendance. Vacation Bible school each morning (Miss Robinson, teacher, very cooperative. She also teaches one class. An eighth grade student also teaches). Study Course at night, with about fifty in attendance. Good spirit shown.

Next week, at Mission Point—Hurley's Schoolhouse, about three miles from here.

The work at Silerton was enjoyable. Pastor J. W. Crump is a splendid man. People are trained in the spirit of helpfulness. Very pleasant week.

JAMES R. REES,
Hardeman & McNairy Ass'ns.

As soon as it is convenient will you send me a list of the Bible schools that have been reported to you from Nolachucky? I think there have been some schools held that have not been reported. I want to try to get the reports in.

I have not been able to do much, but I have been working all the time. I have directly sponsored seven schools and have worked in six of them myself. I have one more scheduled. Of course, I have my own church to look after. I have been doing this other in my "spare" time.

It hurts a little to think about it, but I suppose I will be giving up all this work in September. If something doesn't hinder, I plan to go to the Seminary.

I will send more reports when I have time.

ROY R. NEWMAN,
Nolachucky Association.

I am sending my report for Beech Grove Vacation Bible School, and my expense reports. I have had a real busy summer, but have enjoyed it very much. Did you get my report for Kyles Ford church in Mulberry Gap Association? It was not listed in the list you mailed me. I mailed it some time ago.

I am at Vacation Bible school this week at Big Creek church in Holston Valley Ass'n.

MARY ANDERSON,
Mulberry Gap & Holston Valley Associations.

A Word of Appreciation

Dear Mr. Daniel:

Miss Margaret Harris of Waynesboro, Tennessee, was here teaching us and helping us in our Vacation Bible School. This school was our first school, and we certainly thank the State Board for sending her to us. She has been a good worker, and has opened our eyes to see our duty in the church. We want to do more, and we appreciate having her with us. Also, teaching us the good book of "When Do Teachers Teach?" for we needed this book. It has helped us to know better how to teach our classes.

Thank you again for the good teacher.

MRS. J. L. CAGLE,
MRS. ERMA SHELBY, S. S. Supt.,
MRS. EDD ALEXANDER,
MRS. E. J. POLK,
New Harmony Church,
Indian Creek Association.

Sunbeam Band Focus Week

August 9-14

FOCUS WEEK

Remember that Focus Week has several purposes, and plans should be made to attain these purposes. The Sunbeam Band counselor and the Third Vice President of the W. M. S. will try to interest mothers and the entire church in the worth of the Sunbeam Band. Help the Sunbeams to appreciate their fellowship with all the 7,178 Sunbeam Bands and 109,686 Sunbeams in the Southland. Make this special week one of enlistment full of interesting activities for the children.

DAY BY DAY

Give a program before the W. M. S. or its fostering circle. Plan some personal service, call on some shut-in and present a program. Have a day of mission study with picnic lunch and play time interspersed. Give Sunbeams the names of prospective members living near their homes and ask them to take their mothers calling, trying to explain about Sunbeam meetings so these new or unenlisted children will want to belong too. See how many new subscriptions you can get for the "World Comrades."

FOR YOUR STUDY

Carmita of Cuba (price 25c).
Five Times Ten (price 25c).
Chinese Boat Baby (price 25c).
Camel Bell (price 25c).
World Friendship Room (price 35c).
Little Black Sunday (price 35c).

HOW TO START A SUNBEAM BAND

Prayerfully select the leader. Report her name to the state young people's leader, Miss Margaret Bruce, Nashville, who will send the Sunbeam manual, "How to Shine" and various other free helps and suggestions. Study the Sunbeam Manual "How to Shine."

Subscribe for *WORLD COMRADES*, which will bring the leader stories and programs for the meetings. *World Comrades*, 1111 Comer Bldg., Birmingham, Ala., price \$1.00 a year, published monthly.

For keeping record of their Standard of Excellence attainments Sunbeam Bands have choice of three charts:

Wan Chuan, the Chinese Boy, price 25c.

Sunbonnet Baby, price 25c.

Chukma, the Indian Boy, 25c, this is the newest and will be sent if no preference is expressed. Order charts from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

"Chukma," our Indian friend, will help you take true aim for a perfect record. Aim for A-1 Standard of Excellence rating.

Directions for coloring the chart are supplied with it. Colored crayons or water colors will make the picture attractive.

"Chukma" will come to you if you will send 25c to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

HOW SUNBEAMS GROW

First Child:
One little Sunbeam found so much to do
She got her chum to help her—then there were two.
(Runs out and brings in chum.)

Second Child:
Two little Sunbeams busy as could be
Told their neighbor all about it—then there were three.
(Runs out and brings neighbor.)

Third Child:
Three little Sunbeams shining more and more
One brought Junior to the meeting—then there were four.
(Runs out for Junior.)

Fourth Child:
Four little Sunbeams had a "win one" drive
Got another boy to join them, then there were five.
(Runs out and brings boy.)

Fifth Child:
Five little Sunbeams all full of happy tricks
Soon won another member, then there were six.
(Runs out for another.)

Sixth Child:
Six little Sunbeams serving God in Heaven
Took flowers to a sick child, then there were seven.
(Runs out for child.)

Seventh Child:
Seven little Sunbeams, never, never late
Had such splendid meetings that soon there were eight.
(Goes out for another.)

Eighth Child:
Eight little Sunbeams, how they did shine
Found a lovely little stranger, and then there were nine.
(Goes out and brings another.)

Ninth Child:
Nine little Sunbeams tried and tried again
Till they won a careless brother, then there were ten.
(Goes for another.)

Tenth Child:
Ten little Sunbeams with plans and work a-plenty,
Will win the unenlisted, then there'll be twenty.

Through Sunbeam Bands, Woman's Missionary Union has developed missionary interest and leadership which testify to Sunbeam Band values.

75 per cent of our missionaries
Pastors and pastors' wives
B. T. U. secretaries
Sunday school secretaries
W. M. U. leaders and secretaries
Directors of Religious Education
Teachers, workers in orphanages
Earnest missionary-minded Baptists

appreciate the importance of this early missionary training in bringing them to hear God's guiding voice and to answer, "Here am I."

Every W. M. S. should foster a Sunbeam Band.

BASIC PRINCIPLES

1. God is light—the symbolism of Sunbeams.
2. Early impressions are most valuable.
3. The greatness of multiplied "littles" still holds.

GOD IS LIGHT

The Sunbeam Band watchword has three shining rays: Jesus said, "I am the light of the world."—*John 8:12*. Jesus said, "Ye are the light of the world."—*Mt. 5:14*. Therefore, "Let your light so shine."—*Mt. 5:16*.

In a world like ours where "there is darkness, still gross darkness," children need to be assured of God in whom there is no darkness at all. The shadows of war, the gloom of poverty, the utter dinginess of crime, the clouds of race prejudice—against these and other causes of darkness little children need the contrast of glorious light. The radiance of children developed in Christian living by an experience of grace can do much toward lifting the shades of night. When love reigns unquestionably race prejudice cannot thrive; there is unselfishness which solves problems of poverty and crime, and war must be routed; such love grows in the light shining in children's hearts. Through Sunbeam Bands they desire to share their knowledge of God with other children, the world around. They learn the blessedness of giving; their simple, trusting prayers lift missionary friends by name to the throne of grace for the Father's blessing. Through Sunbeam Bands they know God's world and come to love it as He would have them.

EARLY IMPRESSIONS ARE MOST VALUABLE

Test it this way: What do you remember best? Of course, the early impressions. It is a law unchanged, the indelible marks on our character are those of childhood. Through the Sunbeam Band will come impressions of world missions. The little boy who cried out, "And didn't anybody go? If I had

been there, I would," will not forget the imperative of the Great Commission when he reaches maturity. The Sunbeam girl who answered her Sunbeam leader's question regarding an unusually generous offering, saying, "But you know until I can go I must help send a missionary," is today in China. Habits of reading missionary magazines, stored up Scripture to guard against the evil days which inevitably draw nigh, delight in planned deeds of Personal Service that develop a helpful unselfish attitude, faith in prayer and ease in talking with God about everything—these are among the worthwhile impressions made in Sunbeam Bands. Reading tastes are said to be developed before the teen ages are reached. What is your child reading? The Sunbeam Band will show him the delightful magazine, *World Comrades*. Subscribe for it for him.

THE GREATNESS OF MULTIPLIED "LITTLES"

We applaud the man who tithes out of a large income; undoubtedly he began as a boy. The woman who handles her money as a good steward did not stumble upon her acceptance of responsibility by accident, she learned it as a girl. Sunbeam members learn lessons of Stewardship. They know what the Bible says about paying the tithes and giving; they know the urgent needs of mission fields. In 1941 Sunbeam Bands in the South gave \$37,471.78, with \$5,874.33 to the Lottie Moon Christmas Offering and \$3,606.41 to the Annie W. Armstrong Offering for Home Missions. Their gifts tomorrow no one can measure.

See that the children of your church have their chance to develop in the distinctly missionary atmosphere of a Sunbeam Band.



GIRDLE THE WORLD WITH FRIENDLINESS

"Let's form a chain of friendship
To reach the world around
The links will be the girls and boys
Wherever they are found,
No matter what their color is,
Nor what their race may be
Let's form a chain of friendship
To reach the world around."

THE WORLD FOR YOUR CHILDREN

Today the noisy clamor of the swift moving world beats upon little children. They must be helped to understand the dear words, "For God so loved the world." In 7,073 Sunbeam Bands children are learning to love the world and God who made it, are your children learning or are they just being bewildered by this crowding world?

Quotes from Ridgcrest

(Compiled by C. E. BRYANT)

"Commanding faith looks only to God, leans on every promise of God, longs for the hidden power of God and lingers in perseverance before God until the answer comes."—J. O. Williams.

"War is a tragedy. It is wrong to do it and it is worse not to do it. A student asked me if I were a conscientious objector, and I replied that most certainly I conscientiously object to what Hitler is doing. I am willing to pay the price and have already given a son to the cause."—Gaines S. Dobbins.

"The only real hope for the world comes in changed individuals in changed groups in a changed society with hearts set in Christian sharing. Changed individuals are the fruit of teaching and preaching. Thus upon the church and the preacher falls the responsibility of remaking the world."—Gaines S. Dobbins.

"We must pray for our leaders and soldiers yonder at the front. They are our representatives that stand between us and the enemy that would destroy us. As God leads us to see the light, we must pray for victory and that speedily, that a just and a righteous peace may come to this world. We must pray for all the peoples of the world of whatever race and whatever color, and for our enemies that God might smite them with conviction for their sins and that the Holy Spirit may lead them to Him."—J. E. Lambdin.

"A mere intellectual faith never gets one anywhere. One must have a living faith that sends out to do the will of God."—J. Clyde Turner.

"My faith in the future of Christian missions has never been stronger than it is today. As long as God exists, never will the plan of salvation be allowed to fail."—Charles E. Maddy.

Orphanage Notes

The work at the Orphans' Home is going along very nicely. We are happy to tell you some of the happenings which we hope will be of interest to you.

The vacation has been a very enjoyable one, most of the children have had a two weeks vacation with friends or relatives. Even though some of us have had to remain at home all summer we have had a great deal of fun. We have some new play ground equipment and we have really used it. Some of the games we enjoy most are croquet, soft ball, tennis, horse shoes, badminton, and baseball. All of the children participate in some of the above sports. We believe play is necessary to a well developed child, and we are trying to develop a normal child.

One event we all look forward to each month is the birthday dinner. Each month we have a birthday dinner for all who have had a birthday in that month. What is a birthday dinner without ice cream and cake? Well, we have just that. The cake is most graciously furnished by Mrs. Maxey Jarman.

Something else new on the campus is the Boy Scout Troop which has just been organized. Two boys enjoyed a camping trip last week, and we hope more can go on the camp next year.

The new school building is nearing completion. We hope to be able to begin school in the new building this fall.

We are happy to tell you we have a weekly prayer service which is proving very beneficial, and also a newly organized W. M. U.

We appreciate the interest and support you are giving us and we beg that you remember us in your prayers.

MISS LOUISE YOUNG,
Office Secretary,
Tenn. Baptist Orphans' Home.

Just for Fun

Gathered Here and There

"Never go to law," remarked the chap at the adjoining desk. "A friend of mine sued for an overcoat and lost his suit."—The Congregationalist.

Two small boys were discussing the capabilities of their mothers, who were active club members. "My mother can talk on just about any subject," one lad declared proudly.

"Aw shucks," retorted the other, "my mother can talk without any subject at all."—Exchange.

EVEN IN DEATH

Bjones—My dear, I have left instructions in my will that I am to be cremated.

Mrs. Bjones—Just like you to go and leave ashes all over the place.

Wife (learning to drive): "But I don't know what to do!"

Husband: "Just imagine I'm driving."

A minister, traveling on one of those way-trains that stops at every station on a side line, was reading his Bible.

"Find anything about this railroad in that book?" asked the conductor, as he reached for the minister's ticket.

"Yes," replied the preacher, "in the very first chapter it says that the Lord made every creeping thing."

"Are you ill?" asked the physician. "Let me see your tongue, please."

"It's no use, doctor," replied the patient. "No tongue can tell how bad I feel."

Father (facetiously): "Don't you think our son gets his intelligence from me?"

Mother (likewise): "He must. I've still got mine."

SOME BIASED

"How come you don't like the girls?"

"Oh, they're too biased."

"Biased?"

"Yes, biased. It's bias this and bias that till I'm broke."

QUITE LIKELY

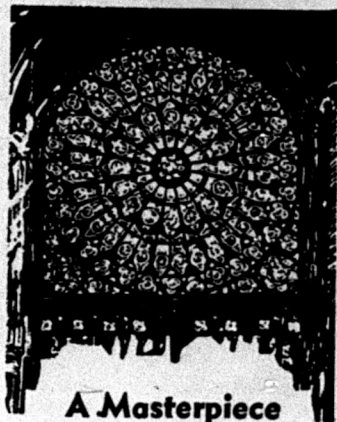
Mrs. Benham—Why did the boy stand on the burning deck?

Benham—I suppose he got up to give some woman a seat.

TO MATCH

Architect: "Now if you'll give me a general idea of the kind of home you need."

Prospective Builder: "Well, we want something to go with an antique door knocker my wife brought home from Mexico."



A Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.



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AMONG THE BRETHREN

Missionary C. P. Holland of Polk County reports the completion of a new pastor's home in Coletown. It will be occupied by Brother Holland and Family until a pastor for the joint field of Coletown and Zion Hill can be called. A complete Training Union has been organized at Coletown and 95% of the church members are enlisted in it. Zion Hill will erect a new house of worship as soon as it is possible to do so. They are raising their money now.

—B&R—

Missionary Pastor R. A. Johns has given up the work at Pulaski effective September 1st and, the church granted him a vacation during August. During his stay in Pulaski he has led the church in securing additional grounds, in improving their church house and in enlarging all phases of their work.

—B&R—

Pastor H. H. Allen of Strawberry Plains reports a great V. B. S. which closed July 17th. During the school there were 16 professions of faith, 13 of whom were baptized into the fellowship of the church July 26th. The attendance broke all former records.

—B&R—

A. T. Willis reports growing interest in the Second Church of Dyersburg. On a recent Sunday they had 70 in Sunday school and an offering of \$30.00.

—B&R—

Mrs. LeGrand W. Jones of Texarkana, Ark., widow of the late LeGrand W. Jones, and sister-in-law of the late Mesdames George Everett of Trenton and A. J. Barton of Wilmington, N. C., and of Mrs. Lizzie Boykin of Chattanooga, was buried in Trenton, Tenn., July 29th, her nephew, Rev. Henderson Barton of Nashville conducting the service. She had reached a ripe old age and her years were filled with good deeds rendered in the name of the Lord Jesus Christ. She is survived by two daughters, Dr. Elizabeth Johnson of Tekarkana and Mrs. Gilbert Moore of Longview, Texas. Mrs. Jones was a native of Trenton.

—B&R—

The following friends visited in the BAPTIST AND REFLECTOR office this week: Lloyd T. Householder, Lewisburg; Mrs. W. L. Baker, Springfield; S. E. Kidd, Newport News, Va.; Ralph R. Moore, Springfield; Ray H. Dean, Central City, Ky.; Rev. and Mrs. J. Wallace

Owen, Culleoka; Mrs. Percy Carver, Mt. Juliet; J. Oscar Lumpkin, Shelbyville; R. E. Guy, Jackson; P. L. Utley, Camden; C. O. Simpson, Trenton; W. C. Smedley, Chattanooga; and V. R. Butler, Old Hickory.

—B&R—

First Baptist Church, Sweetwater, and J. R. Hodges, pastor, were assisted in a revival by J. R. Black, Knoxville and Wallace Carrier, Clinton, in which there were 64 additions, 50 coming for baptism.

—B&R—

Mt. Olive Baptist Church, near Union City, recently called Jimmie Williams as pastor for half-time work. He has accepted.

—B&R—

David N. Livingstone, pastor of Lincoln Park Baptist Church, Knoxville, did the preaching in a revival in the White Pine Baptist Church, E. C. Masden, pastor, July 13-22. John Thomas Courtney, Jefferson City, has charge of the music.

—B&R—

F. M. Dowell, Jr., pastor, Monterey, is preaching in a revival at Auburndown, this week. Annie Leonard is the Auburndown pastor.

—B&R—

Beginning August 2, Paul G. Kirkland, pastor, Old Hickory, will be in a revival with Wayne Dehoney, at Powell's Chapel Church, Walter Hill.

—B&R—

R. J. Williams, and the Gates Baptist Church will have the assistance of V. E. Boston, pastor, Temple Baptist Church, Memphis, preaching in a revival beginning the third Sunday in August.

—B&R—

J. H. Miller has resigned at Friendship to become joint pastor of Obion and Trimble Baptist Churches. He was already pastor at Obion.

—B&R—

O. G. Lawless, pastor, First Baptist Church, Albany, Ky., writes that they have just closed a revival in which Homer A. Cate, pastor, First Baptist Church, Crossville, did the preaching. There were 24 additions and he writes in high praise of Brother Cate's work.

—B&R—

L. B. Cobb, pastor, First Baptist Church, Kingsport, will preach in a revival in his home church, Providence, Crockett County the week of August 2nd.

Dr. Robert G. Lee declines to accept the presidency of the Baptist Bible Institute and will remain as pastor of Bellevue Baptist Church, Memphis. Tennesseans are glad.

—B&R—

There were eighty-nine additions in the recent revival with Reverend H. E. Kirkpatrick and the First Baptist Church of Minden, Louisiana, conducted by State Evangelist, Marvin Cole, of Oklahoma.

—B&R—

White Oak Baptist Church, North Chattanooga, and W. C. Horlde, pastor, were assisted in a revival by Floyd Creasy, pastor, Churchwill Ave. Baptist Church, Knoxville, July 12-26. There were 18 additions. This was Brother Creasy's second revival at White Oak church.

—B&R—

A county-wide Baptist revival will begin in the First Baptist Church, Thomasville, Georgia, on September 20, with M. E. Dodd as Evangelist and Ira C. Prosser, of Oklahoma City, as Director of Music. T. F. Callaway, pastor at Thomasville, states that the churches of the county are entering heartily into the movement and all preparations are being made for the best possible results.

—B&R—

Pine Grove Baptist Church, Neva, and Coy Riddle, pastor, were assisted in a revival by Jamse M. Gregg, pastor Butler Baptist Church, recently, in which there were 16 conversions, and 18 additions to the church.

—B&R—

The Elk River Baptist Church, Butler, Dayton N. Jones, pastor, dedicated their new church building on June 28. Joe Potter, J. J. Richardson, James M. Gregg and others appeared on the program. Brother Gregg writes that the church is most beautiful and spacious.

—B&R—

Pastor Luther Joe Thompson and the Mitchellville Baptist Church recently closed a revival in which there were over 25 decisions. They were assisted by Clyde C. Bryan, McMinnville, who was in charge of the singing. Since last February, when Brother Thompson went to the Mitchellville Church the attendance at all services has doubled and the church budget has more than tripled.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 26, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens, First	280		Eastside	122	29	Central Ave.	434	118
Bristol, Va. Ave.	186	115	First	423	143	Highland Heights	550	142
Butler, Cobbs Creek	112	30	Immanuel	104	62	LaBelle	529	159
Elk River	95	34	Little Mt.	88	47	Prescott Mem.	320	110
Chapel Hill: Smyrna	118		Siam	205	187	Temple	1050	262
Chattanooga: Brainerd	310	101	Southside	78		Union Ave.	932	232
Calvary	287		Watauga	215		Mt. Juliet: Green Hill	80	35
Central	258	89	Erwin: Calvary	311	144	Mt. Pleasant: First		51
East Ridge	156	50	Ninth St.	194	57	Murfreesboro: First	365	98
Red Bank	460	145	Hampton	74	49	Taylor's Chapel	81	40
S. St. Elmo	106	44	Hixson: First	137	45	Walnut Mission	34	
Spring Creek	128	59	Jackson: West	546	146	Westvue	169	80
St. Elmo	252	63	Jefferson City: Buffalo Grove	43	53	Westvue, James St. Mission	16	
Tabernacle	279	95	Northside Bapt.	95	38	Nashville: Edgeland	328	101
White Oak	224	33	Kingsport: First	525	108	First	986	216
Church Hill: Oak Grove	111	33	Knoxville: Broadway	826	185	Newport: Valley Grove	181	100
Cleveland: Big Spring	287	184	Fifth Ave.	791	144	Neuberts: Second	121	56
First	389	81	First	744		Old Hickory: First	581	236
Collinsville	104	37	Lenoir City: First	270		Philadelphia	115	49
Columbia: First	269	21	Pleasant Hill	196	98	Rockwood: First	171	81
Counce: Bethel	66	30	Liberty: Salem	109	42	Soddy: Oak St.	74	
Cumberland Gap: First	90	18	Maryville: First	549	127	Stantonville: West Shiloh	49	31
Dyersburg: First	409	70	Memphis: Bellevue	1624	410	Walter Hill: Powells Chapel	95	53
Elizabethton: Cobbs Creek	112		Boulevard	518	121	Whiteville: First	193	33
Dividing Ridge	88							

Missionary Pastor Leroy Jackson, Negro worker, reports some good results of his labors in the area of Stone Association. There were nine additions by baptism to the church at Gainesboro, these being baptized July 5th in the river before a large congregation of Negroes and whites. The meeting in Granville will be held soon. Both Negro churches had been dormant for some time before State Missions sent them a worker.

—B&R—

"Victory for Christ in Tennessee" is the title of the State Mission Magazine which will be off the press this week. It is a sixteen page collection of facts and pictures from our state work. Copies will be mailed to the presidents of missionary societies, of brotherhoods, to the pastors and Sunday school superintendents. This material is vitally important. It should be studied, used for illustrative materials in sermons and other messages and presented in programs in every department of our church work. REMEMBER, UPON THE SIZE OF THE STATE MISSION OFFERING EVERY FALL WE DEPEND FOR THE EXTRA WORKERS THE FOLLOWING YEAR. —J.D.F.

—B&R—

The revival meeting in Independence County (Batesville) Arkansas, directed by Sec. John D. Freeman, closed July 26th with a great service during which there were 18 professions of faith and 7 reconsecrations. Some 1,500 people attended and a high hour was experienced by them. Gayle Holcomb of First Church, Jackson, Tenn., directed the music, aided by Mr. Bobbie Randall of Ouachita College, pianist and vibraharpist. Fifteen other preachers aided in the county-wide meeting. Services were held in each church of the association during the mornings and at night a joint service was held under a big tent in Batesville. First Church, Batesville, was Dr. A. J. Barton's first pastorate, held while he was a student in Union University in the late 1880's. The revival resulted in about 100 professions of faith and 150 rededications. Byron King, son of T. D. King who for 25 years served the West Batesville church as pastor, was associational director.

—B&R—

The Woodmont Baptist Church of Nashville will observe its first anniversary Sunday, Aug. 9. Special features have been planned for each of the services.

Bro. Harold Gregory, the missionary for the Nashville Association and Mr. Norman O'Neal of the Baptist S. S. Board will speak at the morning service. Dr. Allen West, the pastor, will speak on this theme—"Jesus Christ Today."

The evening service will be a musical program featuring the 'Peabody Choral Readers' under the direction of Char. A. M. McGlou, head of speech dept. for Peabody College.

The church was organized with 21 members and now has a total of ninety. The spirit of the church is extremely fine and the future is bright.

A cordial invitation is given to all who can attend the services.

—B&R—

Baptists of Tullahoma are rejoicing over the near completion of their splendid educational building. Outside work on it is practically complete, the ground floors have been poured, wiring in and as soon as the heating plant is installed plastering will begin. They expect to be in it by October 1st. The outstanding feature of the building will be the rooms provided for work with the men from Camp Forrest. Surely other churches of the state should help this struggling band of workers by furnishing these two rooms both of which will be used for religious services.

—B&R—

Baptist and Reflector has received some clippings, but with no name signed by the sender. Anonymous communications go into the wastebasket.

Briefs Concerning the Brethren

Called and Accepted

John S. Nichols, First Baptist Church, Tolleson, Ariz.
Wm. Lowrey Compere, Fifteenth Ave. Church, Meridian, Miss.
E. T. Miller, Lamar Ave. Church, Wichita Falls, Tex.
W. A. Wiggins, Port, Okla.
P. B. Henderson, Heflin, La.
M. W. Bodlein, New Hopewell Church, Knoxville, Tenn.

Resigned

J. F. Gardiner, Faith Baptist Church, Tiger, Ariz.
J. H. Miller, Friendship, Tenn.
E. T. Miller, First Church, Corsicana, Tex.
N. T. Smith, First Church, Calvin, La.
J. V. Tinnin, First Baptist Church, Opelousas, La.

Marvin O. Gardner, First Church, Chickamauga, Ga.
Harry M. Roark, First Church, Holliday.
J. M. Thomas, First Church, Talladega, Ala.
Welch B. Green, Franklin, La.

Ordained

Harry Hannah, Clinton, Miss.

Died

Dr. Arthur J. Barton, Nashville, Tenn.

WITH THE CHURCHES: Bristol—Va. Ave., Pastor Wrigth received for baptism 5. Butler—Cobbs Creek, Pastor Nelson received by statement 1. Chattanooga—Brainerd, Pastor Collins received by letter 1; Central, Pastor Jones received by letter 4; Spring Creek, Brother Tallant received by letter 6; St. Elmo, Pastor Callaway received for baptism 2, baptized 16; White Oak, Pastor Horlde received by letter 4, for baptism 8. Cleveland—Big Springs, Pastor Melton received by letter 1; First, Pastor Keel received by faith 1. Counce—Bethel, Pastor Tallant received by letter 2. Dyersburg—First, Pastor Vollmer received by letter 3, baptized 1. Elizabethton—First, Pastor Starke received 1 for baptism; Immanuel, Pastor Quinton received for baptism 2. Jefferson City—Northside, Pastor Hincy received for baptism 1, by letter 2. Kingsport—First, Pastor Cobb baptized 4. Knoxville—Broadway, Pastor Ramsey received

by letter 2; Fifth Ave., Pastor Wood received by letter 2, baptized 5. Memphis—Boulevard, Pastor Arbuckle received by letter 2, by statement 2; LaBelle, Pastor Renick baptized 2, received by letter 2; Temple, Pastor Boston received by letter 2, for baptism 1; Union Ave., Pastor Hughes welcomed by letter 3, baptized 1. Murfreesboro—First, Pastor Sedberry received by letter 5. Nashville—Edgefield, Pastor Barton received by letter 2. Old Hickory—First, Pastor Kirkland received by letter 2. Whiteville—First, Pastor Hester received for baptism 9.

God's Man for B.B.I.

Dr. R. G. Lee has declined to accept the presidency of the Baptist Bible Institute.

Wednesday, August 12, at 11:00 a. m. the Trustees will meet again to elect a president. Oh, that they may know God's man! We beg for prayer on their behalf among all our people.

The Prayer Room at the Institute will be kept open and occupied from candlelight on the evening of August 11 through the time of the meeting on the 12th. Let this be a center toward which the heart of every friend of B. B. I. turns during those hours. Let us pray that no self-willed reason, no worldly emphasis, no previous opinion, necessarily, will be allowed to prevail, but that God's will only be sought and found.

With appreciation for your aid, I remain

Yours sincerely,

J. WASH WATTS,

Dean and Acting President.

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Consolation Corner

By J. LUTHER MCALILEY

LITMUS PAPER first came to my attention in the college laboratory when I was a student. My interest never tired of noting the red tint which acid produced, and the quick change to blue produced by alkalis. Litmus was a ready and trusty indicator of acid or alkali.

Of course, it is common knowledge that acids and alkalis counteract one another. If one detects too much acid in one's stomach a bit of ordinary soda in a glass of water will make the proper balance.

Did you know that the genuine Christian's relationship to God, to the Lord Jesus Christ and to all they stand for has a *litmus* test?

Do you know that just as a chemist can test any substance for acid or alkali, so a Christian can test his every thought, word, deed and motive for accord with God's thought or counteractive toward God's ideals?

When a genuine Christian with humble heart and faith talks to God, his Heavenly Father, God is happy. When that same Christian mixes himself a little toddy with his favorite brand of liquor, all the power-producing acid of his prayers is thereby counteracted by his use of an *alcohol*.

The U. S. A. went to prayer on January 1st. They were supposed to ask the only living God of this universe for divine guidance to certain victory. Every day since the U. S. A. has continued to persist in its permission of the sale and use of an *alcohol*.

This form of *alcohol* was to kill bootleggers; now, the U. S. A. is limiting the sale of sugar for our foods, because the bootleggers have used nearly 500,000 pounds of sugar in just one month . . . last December, and furthermore defrauded the U. S. A. of \$191,060 in revenue. Are YOU a Christian who neutralizes prayer with *alcohol*?

Alcohol Is Not Man's Friend

PERHAPS A RESCUE MISSION worker sees more of the results of the use of alcohol than some others. The human wreckage seen in a rescue mission as a direct result of the use of alcoholic beverages is most appalling. The depth to which men and women sink can hardly be realized by those who live more protected lives. Some of these will even go so far as to say that such conditions do not exist, that they cannot exist, but they just do not know. A week spent around a mission that is handling thousands of cases will convince such scoffers. Alcohol in its deadly fight against humanity attacks him who uses it as well as brings disgrace to many loved ones. Of course, I know that every user of alcoholic beverages does not end up in the soup lines of our missions, but there are literally thousands of them that do. There are other thousands who are living lives with their souls troubled, their security jeopardized, dangerously bordering on disgrace all because of the use of alcohol.

Today, just a few minutes ago, a young man accompanied by his wife and little baby came to my office. We had helped him before his marriage. He had married a lovely girl and a little baby had come into the home. He needed help again and had brought his wife and little baby to help in urging it. His craving for liquor had caused him to lose his job, and had driven him to sell a radio he had not finished paying for to buy liquor. The sheriff had come to arrest him. Some way they talked the sheriff into giving them a few hours to try to raise the money that was already overdue on the payments for the radio. To me he had come. It was a hard case. He declared that he was going to leave alcohol alone.

"I have sworn on my baby's head that I was going to leave liquor alone and get a job and make a real home for my family, if I can get out of this without going to jail," he pleaded. His wife joined him and said, "All our troubles has come from your drinking." Here was a

young home about to go on the rocks because of alcohol. Who is to blame? Of course he is, but is he alone in his blame?

ALCOHOL RUINS A WOMAN

Morals take a "nose-dive" under the influence of drink. The Travelers' Aid in a city near New Orleans called about her. "Can you take a young girl who is to become a mother and who is not married? She went out on a wild party. She drank until she did not know what she was doing. The police picked her up on the streets of our city, drunk. She is from another state and cannot be helped here. Will you take her? Thus alcohol continues its ravaging power as it plays on the weaknesses of the human race. Who is to blame for her?

A LIFE WRECKED AND A JOB LOST

As we sat down to dinner, the telephone rang. "Can you come to the ——— Hotel? There is a young man down here that keeps calling your name. He is drunk and is about to get into trouble with some of the other guests. We are going to have him arrested unless you come after him." The worker went and found a young man whom we had helped several months before. He had secured a good job and was apparently getting along well. He began to drink with the boss on the job, had a fight with him and came back to New Orleans, checking in at a third rate hotel to drink away his troubles. He was drunk, broke, dirty, and without a job. Whose was his blame? Some would say, "That does not bother me. My loved ones nor I drink. Let those that are being hurt by it rise up and do what they will about it. I have more important matters to which I must give my attention." We would not so lightly dismiss any other danger that might be invading our communities and our homes. If a lion were loose in our community, a wild and ferocious beast were loose, we would

not go on our way indifferently and without concern, saying, "My wife and children are at home. They will not be endangered by the wild beast. Let them who are in more danger take care of the problem." One would hardly say that for he would know that as long as the beast was free to roam where it willed that his children might be overtaken by it, and torn to pieces. There is a danger far worse than a roaring lion that is loose in most of our communities. Why not recognize the danger and set about removing it? It will be too late after it has struck and wounded them whom you love. WE CAN DO SOMETHING ABOUT ALCOHOL IF WE WANT TO. WHY NOT DO IT BEFORE IT IS TOO LATE? SO HELP US GOD, WE SHALL.

CLOVIS A. BRANTLEY,
Superintendent Baptist Rescue
Mission,
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A

Glorious Climax-

The two final weeks of the 1942 Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, form a fitting and glorious climax to a season that has reached new spiritual heights despite transportation problems and the doubts and uncertainties besetting our nation in time of war. Because "they that wait upon the Lord . . . shall mount up with wings as eagles," you will not want to miss these two weeks. Make your reservations now with Perry Morgan, Ridgecrest, North Carolina.

AUGUST 15-21

BIBLE AND CHRISTIAN LIFE CONFERENCE

Outstanding Christian leaders and teachers will preach, teach, and lecture—among them Dr. Perry Webb, Pastor, First Baptist Church, San Antonio, Texas, and Dr. Louie D. Newton, Pastor, Druid Hills Baptist Church, Atlanta, Georgia

SOUTHWIDE CHURCH MUSIC EMPHASIS CONFERENCE

CHRISTIAN EDUCATION CONFERENCE ASSOCIATION OF SOUTHERN BAPTIST TEACHERS OF BIBLE AND CHRISTIAN EDUCATION

SPECIAL BIBLE STUDY—W. T. Conner, Southwestern Baptist Theological Seminary, Fort Worth, Texas

AUGUST 22-30

PREACHING WEEK

Twice daily by Dr. George W. Truett, Pastor, First Baptist Church, Dallas, Texas. Dr. W. F. Powell, President, Baptist Sunday School Board, will preside.

RELIEF AND ANNUITY BOARD CONFERENCE

SPECIAL BIBLE STUDY—Dr. Austin Crouch, Executive Secretary, Executive Committee, Southern Baptist Convention

MEETING OF THE SOUTHERN BAPTIST HISTORICAL SOCIETY



Dr. Webb



Dr. Newton



Dr. Truett



Dr. Powell