

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

JOURNAL TENNESSEE BAPTIST CONVENTION

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"LET US BUILD US A CITY"

(Genesis 11:4)

ROBERT E. BEDDOE, Wuchow, Kwongsi, China.

THEY WERE GOING TO BUILD a tower "whose top may reach unto heaven." We will show an angry heaven how we propose to meet another flood! "Let us make us a name." How human! How prone to trust in our supposed strength, wealth and cleverness! How easy to forget to exalt God's name! Solomon told us, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." We are endowed with certain faculties and are, I opine, expected to use them in the Lord's work. But now, as never before, Southern Baptists must be certain these faculties are consecrated to God and directed by the Holy Spirit.

Plans we must make—immediate, urgent, sensible, workable plans. We must avoid the fanciful, the chimerical, the diaphonous, the will-o'-the-wisp, the picayune. We must keep our feet on the ground, our hearts with suffering mankind, and our heads in heaven. Our material resources have been drained white by the present crisis, but we must not forget that another day is coming; a day of unprecedented upheaval. We cannot neglect the dreadful present; we must not forget the appalling future.

The whole world was disjointed last December 7. Before daylight that morning I heard the fateful words "Pearl Harbor is now being bombed with terrible material damage and great loss of life." I shut off the radio and sat thinking, praying, waiting for the day. A voice seemed to say "Thou art the man." During those few minutes I had become, by pre-arrangement, the Board's treasurer for China. Wild plans and incoherent thoughts coursed through my mind, a mind that seemed to glow as an overcharged electric globe. Then came prayer. Then came calm. Then came order and lucidity. In a short time I had evolved a system of bookkeeping, and determined upon immediate steps to be taken to obtain money and transfer it to the various stations, and to secure reliable information concerning our missionaries in Hongkong and occupied areas and transmit it to our Board and the host of anxious loved ones in America.

The latter activity was soon recognized to be one of the most important of my new office. What a joy it has been to be some small service in this particular!

Yesterday a huge number of letters came, from many states north and south, from Canada, from Hawaii and from other countries. The postage-due fines totaled \$168.75. But that was soon forgotten. There were letters from grateful wives, from anxious parents and from distracted children. As I read these letters and parts of those headed "Darling Sweetheart," "Precious Daddy," and the like, the tears without volition streamed down by cheeks. One said, "If you can't get this letter through, please hold it and some

day, I hope before too long, God-willing, he will be free to receive and send mail." Yes, you brave, wonderful wife and mother, your distinguished sweetheart is in God's hands—and no hands could be more loving and tender. Another said, "I'll pay you some day some way." Oh! How we love these people! How the heart aches for them in their anxiety! And how gladly we do anything and everything possible to be of any service in their adversity!

Very soon it became apparent that our work in free China had also been disjointed. So it was necessary to plan for the immediate present. After prolonged meditation, certain broad policies were formulated. A few are listed: (1) No worthy Baptist worker must be dismissed. (2) All workers must be paid living salaries based upon local economic conditions but general in application. (3) All worthy Baptist workers evacuating from occupied areas must be employed. (4) All Baptist schools moving from occupied areas must be assisted. (5) A field-wide, simultaneous, evangelistic campaign must be urged and supported. These policies are in actual operation today and already plans for enlistment and short-term Bible schools are being perfected. Early reports indicate God's rich blessings upon these special efforts.

Absorbing and exacting as the immediate present is, we must prepare to meet the crisis that will follow peace. Mission work in China will never be the same. Just what form will it take? Certainly the majority of remaining missionaries should return to America as soon as possible—those whose furloughs are past due and those who have been bearing up bravely under the terrific strain but who may break with the reaction following peace. How are we going to meet that situation? Now is the time to start planning.

Again, what form will our mission work take after peace? Are we going to "build a city" on the same old plan? Or shall we meet new conditions with new methods? Right now, and on out, in seeking God's will as we think of future program and method, we need to appropriate that promise of the grand old prophet Isaiah: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

No one can say when peace may come. Some say one year, some say ten years. Come soon, come late, we must lay our plans well and wisely, always remembering that "Except the Lord build the house, they labor in vain that build it."

Baptist and Reflector

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EDITORIAL

The Best Man On Earth In The Dust

GOD HIMSELF COMPLIMENTED Job. He said that "there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8). When God compliments a man it means something. Man may be mistaken in his compliments, but not God.

But Job had a subtle pride in his own excellency. One has only to read Job, chapters 29-33, to see this. The patriarch had too high an estimate of himself. He praised himself too much. He needed to be corrected on the matter.

One day God made a speech to Job out of the whirlwind. There came to the patriarch an overwhelming sense of the divine Presence. He saw himself in the white light of God's holiness. The effect is stated in Job 42:5, 6: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The best man on earth down in the dust before God!

Therefore, when scripture uses the word "perfect" in relation to a human being, however excellent he may be, it does not denote that he is *sinless*. Perfection in this sense is attributable only to God. In relation to man, it only means that he is spiritually mature, well developed and balanced. If the "perfect" Job was sinless, why did he *repent*?

Another lesson is here indicated. The farther one is from God and the less adequate knowledge that he has of the divine holiness, the higher opinion he has of himself. The closer one gets to God and the more he realizes the divine holiness, the lower the estimate he has of himself. In the white light of God, Job said, "I abhor myself." There were defects in him which he never dreamed of having. Those people who claim to have reached "sinless perfection" only advertise their distance from God.

For Job to become undone and repent in dust and ashes was the prelude to greater blessing and power. "So the Lord blessed the latter end of Job more than his beginning" (Job 42:12). One can find numerous other instances of this same principle in the Word of God. Thus it has ever been. Thus it is today.

The great need on the part of Christians in these tragic days is to humble themselves in dust and ashes before God in order that they may have greater blessing and power in service in both local and worldwide connections.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Defeating The Prince of The Kingdom of Persia

THE TENTH CHAPTER of Daniel carries a graphic revelation. Daniel mourned and fasted and prayed for twenty-one days. At the end of this period a Celestial Visitor stood before him and said that he had "come for thy words"; that is, the angel had come with the answer to Daniel's prayers. He said, "At the beginning of thy supplication (twenty-one days before) the commandment came forth." In other words, the commandment of God to him to come to earth with the answer to Daniel's prayers came forth.

But the angel also said that "the prince of the kingdom of Persia withstood me one and twenty days" (the whole period of time in which the prophet had been praying). Then he went on to say that "Michael, one of the chief princes" (among the angels of God) "came to my help." The result was that "the prince of the kingdom of Persia" opposing them was vanquished and the angel of God came on down with the answer to Daniel's supplications.

This conflict took place somewhere in the air above, between where God dwelt and the earth. That was no flesh and blood "prince of the kingdom of Persia." It was some Satanic spirit being who used the flesh and blood prince of the kingdom of Persia in opposition to the people of God. This was the prince against whom these two angels of God prevailed. So strong was this particular evil spirit that it required two angels of God on this occasion to vanquish him.

So while Daniel was agonizing in prayer on earth a conflict was taking place in the air above. But Daniel kept on and the conflict was decided in his favor and the answer to his prayer came on down to earth. Get the thought of the close connection between agonizing prayer on the part of God's people and the fact of spiritual victories!

Paul says: "For we have to struggle, not with blood and flesh, but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit forces of evil in the heavenly sphere" (Eph. 6:12, Moffatt). The real conflict of God's people is with evil spirit forces, against which they can prevail only in agonizing prayer. Hence, the apostle urges them to take "the whole armour of God" and stand their ground, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

This is but a sketch of a deep and solemn fact. God's people have to contend with Satanic forces, strong Satanic forces. But they can win. When they engage in agonizing, persistent prayer, angels of God fly to their relief and in due time the answer to their prayer comes on down to earth! In these stressful days, how the people of God need to "wrestle" against "the potentates of the dark present"!

"Keep Putting 'The Fodder' In The Same Rack"

THE FOLLOWING GOOD LETTER comes from Pastor S. F. Beard, Taft, Tenn., Route 1. It is passed on to our readers because of its news value and because in other respects as well it speaks for itself.

"Dear Brother Taylor:

"The revival has just closed at Concord Baptist Church, William Carey Association, with seven conversions, one rededication, and thirteen additions, six by baptism.

"Rev. Mark Scarboro, pastor of Piney Baptist Church, Big Emory Association, did the preaching. His were great messages to the saints and sinners, and were graciously received by the church. The Sunday School had eighty present Sunday. The church is working in a great way and is considering going to full time. God grant it.

"The pastor, S. F. BEARD.

"P.S.: The pastor attributes much of the success of this meeting and the growth of interest in the church to the fact that the BAPTIST AND REFLECTOR has been put into at least 50 per cent of our homes. Keep putting 'the FODDER' in the same rack.—S.F.B."

The Jehovah of The Old Testament and The God of The New

IN SO-CALLED "liberal" circles the theory is often advanced that the Jehovah, or God, of the Old Testament and the God of the New Testament as revealed in Christ are not the same and that the two concepts are in conflict with each other. The notion is that the concept of God in the Old Testament is a matter of human historical growth and that the God indicated in the process of this growth is often tribal, bloodthirsty and cruel in contrast to the God revealed in Jesus.

But the concept of God in the Old Testament is a matter of divine revelation, not a mere historical and intellectual evolution. The growth of the idea of God in the Old Testament is but the progressive unfolding of the several attributes of Deity by the process of revelation. The facts concerning God in the Pentateuch, for instance, were a part of "those things which are revealed" (Deut. 29:29). The things declared by Isaiah concerning God, as well as other things declared by him, were things "revealed in mine ears by the Lord of hosts" (Isa. 22:14). The Psalmist says: "He (Jehovah) made known his ways unto Moses, his acts unto the children of Israel" (Psalm 103:7). This thought of God revealing Himself runs throughout the Old Testament. The only way to get around it is to do like infidels and atheists, deny the truth of the testimony. Whoever does this will have to reckon with God for it.

The same thought of the revelation of God is found in the New Testament. Jesus said that instead of the things of God being unfolded to and by the worldly "wise and prudent" they are "revealed . . . unto babes" (the spiritually humble and teachable and sincere); and that God is not known except by the man "to whom the Son will reveal him" (Luke 10:21, 22). Spiritual things are not known by the processes of mere natural human reasoning, "but God hath revealed them unto us by his Spirit" (I Cor. 2:10). The unaided natural mind cannot know or properly conceive spiritual truths (I Cor. 2:14). The notion that the concept of God set forth in the Old or in the New Testament is the product of the human mind is a conceit of human wisdom.

If, then, there be a conflict between the Jehovah of the Old Testament and the God of the New, it is not a conflict between human concepts, but between two divine revelations given at different times. But such an idea cannot be admitted. God's revelation is a unit and no part of it is in conflict with any other part. "All scripture is given by inspiration of God" (II Tim. 3:16). Moreover, since God "changeth not" and is "from everlasting to everlasting," there can be no conflict between God in the Old Testament and God in the New.

There is an inconsistency on the part of those who imagine a conflict between the Old and New Testament concepts of God. As one can see by reading the Old Testament, God is set forth again and again as a God of love and mercy. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . For as the heaven is high above the earth, so great is his mercy toward them that fear him. . . Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:8-13). But God is also revealed in the Old Testament as a God of wrath and justice toward incorrigible sin. It is in this aspect of His being that God is seen placing or permitting to be placed devastating punishments upon people and places. But the critic accepts the Old Testament revelation of God as a God of love and mercy and rejects the revelation of Him as a God of righteous wrath and justice and judgment.

In the New Testament God is also revealed as a God of love and mercy and of righteous wrath and justice and judgment. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (hold down) the truth in unrighteousness" (Rom. 1:18). That judgment does not now take some of the particular outer forms recorded in the Old Testament is due to the fact that this is the dispensation of grace instead of law. Yet there are not wanting instances in this period of world history when incorrigible sin has called forth spectacular judgments from heaven. At this very moment, witness the agonies of the

world! And the time is coming when the Lord "in flaming fire" shall universally execute judgment on sinners. In both Testaments, God is love and mercy and justice.

In Isa. 6, the prophet saw an overwhelming vision of "the Lord (Jehovah) high and lifted up." Coming to the twelfth chapter of John in the New Testament, we find this very same vision referred to and applied to Jesus—"These things said Esaias (Isaiah), when he saw his glory, and spake of him." The vision of Jehovah which Isaiah had was but the pre-incarnate unfolding of the glory which Jesus has and the revelation of God in Jesus was the unfolding of the glory of Jehovah in the Old Testament. God the Father and God the Son are distinct personalities, but they are of the same essence and power and deity and glory. "I and my Father are one." Consequently, the God revealed in Jesus is the Jehovah of the Old Testament. There is no conflict between them.

"FROM EVERLASTING TO EVERLASTING THOU ART GOD!"

No Atheists In Foxholes

THE FOLLOWING INCIDENT, as related by Col. Warren J. Clear, of the United States Army, shortly after he returned from Corregidor fortress, is being frequently related these days:

"Once, during a particularly violent raid, I leaped into a foxhole, only to find a sergeant already there. We squeezed in together. Presently I found myself praying out loud. The sergeant was praying, too. He prayed almost as loud as I did. When the attack was over, I turned to him and said, 'Sergeant, I noticed you were praying.'

"The sergeant didn't bat an eye. 'Sir,' he said, 'there are no atheists in foxholes!'"

Belmont Heights Baptist Church

RESPONSIVE AUDIENCES brought the editor under obligation to them when at both hours, Sunday, August 9, he supplied the pulpit of Belmont Heights Baptist Church, Nashville, R. Kelly White, pastor. He was one of the supplies secured by the Pulpit Supply Committee, Dr. E. P. Alldredge, chairman, to serve while the pastor and his wife were on their vacation. Dr. Alldredge presided at the services, and the singing was under the leadership of Mr. Claude Almand, Director of Music. There was an addition by letter at the evening service. The editor and his family hold their membership at Belmont Heights. He does not often get to attend there, as he is usually preaching elsewhere. He therefore appreciated very much the worshipping with the church and the courtesies which were shown him.

"Going On Duty Today"

RECENTLY ONE MORNING, in the men's lounge on a certain train, we heard two men talking about going into the diner for breakfast. One said, "I think I'll take an eye-opener first. Do you want one?" The other replied, "No, I'm going on duty today." The first man proceeded to illustrate what he meant by taking "an eye-opener" by taking a drink from a bottle of whisky.

The remark of the other man started a train of thought. "I'm going on duty today." What the duty was was not revealed. Whatever it was, he felt that it and drinking did not go together. That is right. Duty and drinking do not belong together. But if drinking is not fitting for a man *on* and on the way *to* duty, is it fitting for a man *off* duty, since it unfits him or tends to unfit him *for* duty?

In one way or another all men are on duty or on the way to duty of one kind or another. See if you can think of a single exception. Then see if you can think of how drinking intoxicants can possibly help to make a man more fit for duty.

"I'm going on duty today" is a penetrating test in more ways than one.



DEAF WEDDING—While in Atlanta for a revival, Rev. J. W. Gardner, Home Board Missionary to the Deaf, united in marriage two members of the deaf group. The word he is signing in the above picture is "one" in the sentence, "May you in interest and in destiny, as already in affection, be one." Six converts, including one man of seventy-two, were baptized at the close of the revival by Pastor Paul A. Meigs of Central Baptist Church which sponsors the deaf mission in Atlanta. Brother Gardner has recently been in similar services for the deaf in Greenville, South Carolina; Charleston and Little Rock.

Use of Bible Taught Rural Preachers

By B. L. MARCHANT

Teacher-Missionary, Arkansas Baptist College.

IN VISITING one of our district Sunday school and Training Union congresses it was my experience to teach a group of twenty-two rural preachers just out of the field and small villages as well as some from larger towns, how to preach from the Bible.

The thing that made the experience so challenging was, "How little they knew about the Bible and how anxious they were to learn." The harvest truly is great, but the laborers are few.

Receipts and Disbursements For July, 1942

CO-OPERATIVE		
Southwide		\$15,753.61
Statewide:		
State Missions	\$ 6,301.44	
Orphans Home	2,520.58	
Carson-Newman College	1,575.36	
Union University	1,575.36	
Tennessee College	1,575.36	
Harrison-Chilhowee Academy	315.08	
Ministerial Education	315.08	
Debt (Union University)	630.14	
Debt (Harrison-Chilhowee)	630.14	
Baptist Student Center	315.07	15,753.61
Total		\$31,507.22
DESIGNATED		
Carson-Newman College	\$ 1,015.00	
Union University	707.53	
Tennessee College	29.29	
Harrison-Chilhowee Academy	103.23	
Christian Education	141.27	
American Baptist Seminary	18.50	
Southwestern Baptist Seminary	25.00	
Orphanage Scholarship	10.00	
W. M. U. Training School	1,247.01	
Baptist Memorial Hospital	6.20	
Relief & Annuity Board	5.00	
Orphans Home	950.43	
Home Missions	402.23	
Foreign Missions	1,133.89	
State Missions	125.70	
Hundred Thousand Club	4,139.66	
Total		\$10,059.94
JOHN D. FREEMAN, Treasurer		

Short Course Helps Negro Pastors

By NATHAN M. CARTER

Teacher-Missionary, Selma University.

THE work in the Christian Workers Course the past six weeks has far surpassed that of last year. Those workers who studied with us left for their respective fields of labor with a renewed vigor and a greater determination to go forward with the Master's program.

One of these pastors was so well impressed with the teaching which he received in the Christian Workers Course, that he has decided to move his family to Selma this fall so he can enter school as a full-time student.

Schedule of Associational Meetings for 1942

AUGUST		
Date	Association	Church
20.	Sequatchie Valley	Daus
20.	East Tennessee	Pigeon Valley
21.	Hardeman County	Walnut Grove
SEPTEMBER		
2.	Providence	Pleasant Hill
3.	McNairy County	West Shiloh
3.	Big Emory	Middle Creek
4.	Tennessee Valley	Smyrna
8.	Gibson County	Kenton
8.	Dyer County	Gates
9.	Dyer County	Trimble
9.	Crockett County	Cross Roads
10.	Cumberland Plateau	Boswells Chapel
10.	Lawrence County	Five Points
10.	Madison	Pinson
11.	Madison	East Laurel
12.	Stockton Valley	Fairview
15.	Sevier County	Gatlinburg
16.	Midland	Graveston
16.	Salem	Auburn
17.	McMinn County	Good Springs
17.	William Carey	Prospect
22.	Campbell County	Caryville
23.	Carroll-Benton	Prospect
23.	Wilson County	Lebanon
24.	Clinton	Main Street
24.	Holston Valley	Valley View
24.	Maury	Centerville
24.	Watauga	Butler
25.	Beech River	Morris Chapel
25.	Hiwassee	Laurel Bluff
25.	Indian Creek	Green River
30.	New Salem	Riddleton
30.	Stewart County	Mt. Zion
OCTOBER		
1.	Stone	Dodson Branch
1.	Duck River	Charity
2.	Duck River	Union Ridge
2.	Giles County	Minor Hill
2.	Riverside	Allons Chapel
3.	Judson	Gum Springs
6.	Cumberland	Little West Fork
6.	Enon	Gladdice
6.	Northern	Maynardsville
6.	Weakley County	Pleasant Hill
8.	Western District	Pt. Pleasant
8.	Beulah	Mt. Pelia
9.	Southwestern District	New Cross Roads
9.	West Union	Bethlehem
13.	Shelby County	
13.	Ocoee	Rossville Tabernacle
13.	Knox County	McCalla Avenue
14.	Polk County	Oak Grove
15.	New River	Black Creek Cross Rds.
15.	Sweetwater	Tellico Plains
20.	Robertson County	Grace
22.	Nashville	Union Hill
23.	Wiseman	Siloam

Alder Branch Baptist Church

ALDER BRANCH BAPTIST CHURCH, near Sevierville, is a splendid rural church, of which F. M. Dowell, Sr., has been pastor for five years. The editor has visited this church some two times and greatly enjoyed each visit. It is one of the 183 churches in the state which are now using CHURCH HOME PLAN of subscriptions to BAPTIST AND REFLECTOR.

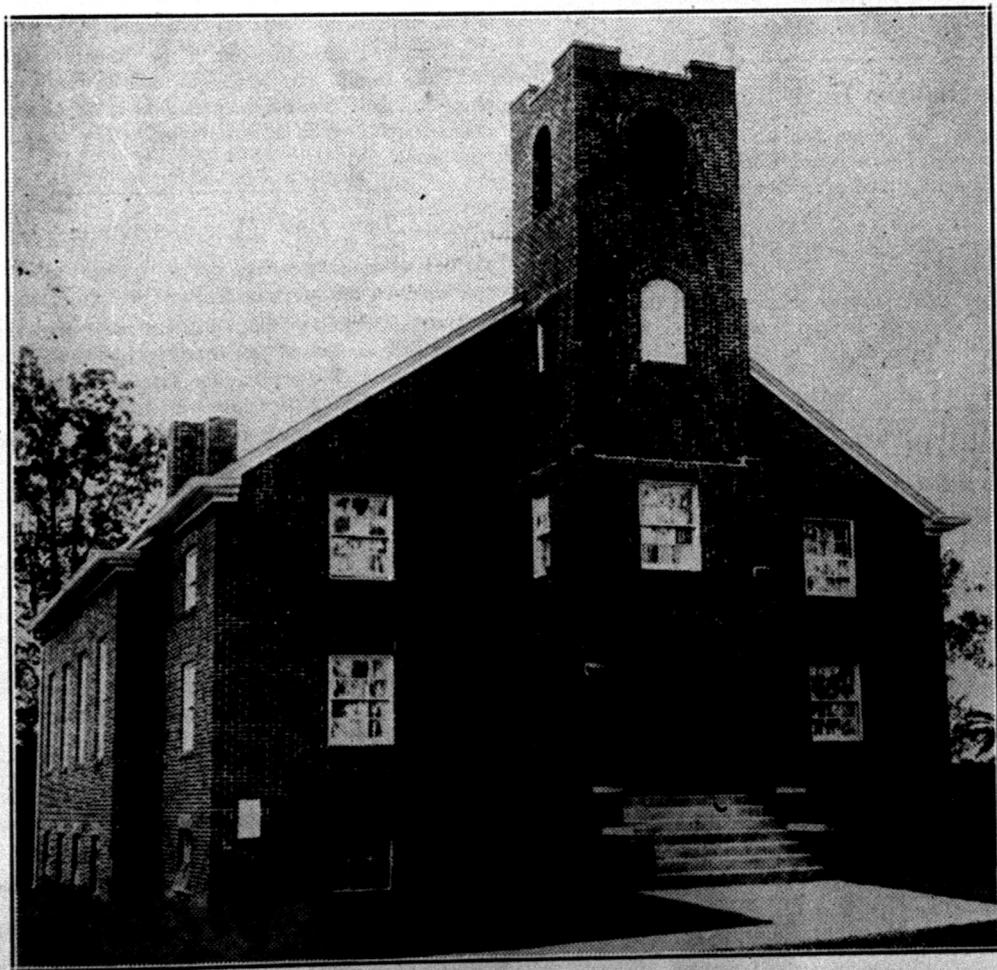
A few weeks ago the church had an interesting all-day meeting. Because the pictures were not received soon enough we have not carried the account earlier. Secretary Freeman was on the program. Mr. H. D. Blanc of Knoxville taught the Sunday School lesson to the Adults. Mr. A. A. Harrell of the Baptist Sunday School Board appeared on the program. Pastor Dowell, the deacons and others made short talks. Dinner was served by the women of the church. It was a great occasion.

Alder Branch was organized in 1830 in a private home. It has had three buildings. The first was a log building, the second a large frame building, which was destroyed by fire. Then the present beautiful building was constructed with eleven rooms, a large auditorium and balcony. The church has 350 members. This has been the best year in the long history of the church.

Thus Alder Branch Baptist Church keeps going steadily on "with the cross of Jesus going on before."



F. M. DOWELL, SR.
Pastor Alder Branch Baptist Church



Alder Branch Baptist Church Near Sevierville

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

Italian Girls Profess Faith In Christ

By WARREN C. VINING

Missionary to Italians in Kansas City.

THE most thrilling moment during the past month was when two little ten-year-old girls knelt beside me and definitely gave their lives into our Saviour's nail-scarred hands.

They had begun our discussion which led to their decision by asking me what was the difference between Catholics and Baptists. I showed them how we believed that salvation comes only from God to an individual through the Lord Jesus Christ and that human beings or human agency have nothing to do with effecting it. We believe it is a question of individual belief and that only, while the Romanists believe that the Church and her sacraments are entirely necessary to a person's salvation.

Even though they had not been brought up as Catholics, these two little girls still thought—and told me so—that all that was necessary to be a Christian was to come to church and be baptized. I thank God that the Holy Spirit was able to use me to tell them the simple plan of salvation, and I really believe that He illuminated their minds.

As far as I could tell they perfectly understood the necessity for individual acceptance of God's plan, and they were very anxious to do so. One of them will be baptized this summer, and the other one later when her parents think her old enough.

Arizona Indians Have Revival

A REVIVAL meeting on the Indian field in Arizona, conducted by Rev. Luke Johnson, Home Board worker, has resulted in fourteen confessions of faith, three of whom have been baptized in the Sacaton church.

The missionary reports that there were also six Papago Indians baptized at the same service.

Good crowds always attend baptismal services on the Indian field, the missionary reports. A Papago woman who had been received as a candidate for baptism died before she could be baptized.

Chinese Will Win, Missionary Predicts

CHINESE of Norfolk attending a memorial service at the Chinese Baptist Mission on the fifth anniversary of the Japanese invasion heard Home Board Missionary Shau Yan Lee predict that China will win the war.

According to the *Norfolk Ledger-Dispatch*, the 140 persons in attendance heard Brother Lee declare, "We know ourselves, we know our enemy, we know our neighbor nations and we know our God by our side."

Making the plea that "the United Nations are fighting for the principle of world peace with honor," the missionary and other leaders of the group speaking in Chinese appealed to the audience to make offerings to provide equipment for the Chinese. Over \$500 was raised.

"The Chinese were happy to attend our church service," the missionary said.

Visitors Lead Mexican Services

A THREE WEEKS' period of special services led by two visiting workers have brought spiritual blessings to the Mexican congregations at Kerrville, Texas, according to Missionary Emmett V. Rodriguez.

The first week Miss Francinca Chapoy, field worker for the Mexican W. M. U., assisted in special studies in the W. M. U. of the church and worked with the children.

At the conclusion of the week, Miss Chapoy presented a program including significant lessons on the church, stewardship, prayer, Bible study, salvation.

This week was followed by a Vacation Bible School led by Rev. Carlos Paredes, Home Board missionary from Austin. The enrollment increased from thirty-two the first week to fifty the second week. Mrs. Rodriguez and Emmett, Jr., also assisted in the school.

Under the leadership of Missionary Rodriguez, the Kerrville church makes an offering of five dollars each month to Home Missions.

School Closes When Teacher Joins Army

TOM WOO, Christian Chinese, who has been teaching in the language school at El Paso sponsored by Home Board workers has been called into the Army, thus necessitating the closing of the school, according to Miss Viola Campbell, missionary.

"I am thankful that he is taking Christ with him as he leaves," writes Miss Campbell. "His faith and eagerness to know the Bible have been real blessings to all who know him. The Lord had a purpose in bringing him here for this one year."

Miss Campbell states that one of the Chinese women who has been studying English may be able to teach in the language school beginning this fall. She has been faithful at all of the services at the mission according to Miss Campbell. The woman's husband is in the Army.

Two New Missions Opened

TWO new missions have been opened by Rev. G. C. Valadez in his work on the Mexican field at Cameron, Texas.

At Riverside Place he reports that the thirty-one present at the first service were anxious to hear the songs and the Gospel. At the other new mission, Watts Place, the first service was attended by twenty-five Catholics, all of whom were interested in the service.

The missionary also conducted a Vacation Bible School recently in which eight boys and girls made professions of faith in Christ. During the school the Mexican children contributed their pennies amounting to \$2.26 for Chinese Relief.

Teacher-Missionary Becomes Chaplain

Rev. John E. Percy, Home Board teacher-missionary at Storer College, Harper's Ferry, West Virginia, has been called to active duty as a chaplain in the army.

Italian Girls Profit From G. A. Camp

TWO girls from the Italian mission field in Tampa attended an associational G. A. Camp for the first time this summer according to Rev. Alex Pasetti, Home Board missionary.

Mrs. Pasetti attended the camp as counselor and teacher of a mission book. There were about sixty girls in the camp of which number about ten made profession of faith in Christ. The Italian girls were so thrilled by the experience, the missionary reports, that already they are talking about going to camp next year.

Several boys also are looking forward to the time when they can go to camp and "study about the work that has been done, the work that is being done, and the work that they themselves can do."

A Digest of Religious Thought

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

It Makes A Difference What One Believes

Baptist Standard

One often hears expressions like these: "It make no difference what one believes, just so he lives right"; "One church is as good as another—we are all working for the same place"; "Baptism doesn't save and it makes no difference whether much or little water is used, just so a person is satisfied." These are common expressions and they have wide acceptance, but they are false and hurtful, and the fallacies they contain should be exposed. As a matter of fact, one church is not as good as another. That church is best which conforms most nearly in doctrine and practice to the New Testament pattern, and whether it so conforms or not is a matter of serious importance. Furthermore, if a man is honest and has force of character he will not live right if his belief is wrong. Paul was a dangerous man when his belief was wrong. And in addition to this, Christians should not work to go to heaven. They work for the extension of the kingdom of God, and trust Christ to save them. No evil or error seems dangerous in its beginning, or when circumstances are unfavorable to a full revelation of its character in conduct. The tubercular germ often lies dormant in the lungs for many years and is hardly recognized, but when vitality is low it sees its opportunity and leaps into multiplied and devastating activity which destroys its victim. What Hitler believed about government and human rights attracted little attention for a long time, but finally circumstances became favorable for the assertion of these ideas, and their forcible march is threatening civilization and humanity's dearest rights.

(To say that "It doesn't matter what one believes" is to deny the law of cause and effect; for belief is the cause of which our conduct is the logical effect. What Communists believe make them what they are. What Nazis believe make them what they are. What Christians believe make them what they are. An honest man is the incarnation of the things he believes.—C.W.P.)

An Open Forum On Dancing

Western Recorder

In preaching once a week at both of the railroad shops at the noon hour in Tampa, I drifted into a series of brief messages. As the whistle blew, some of the young men suggested that we have an open forum next week on dancing. I give here the highlights of that interesting, open forum. One suggested that he danced just to throw off excess energy. Another said it was just to keep in swing with the music. I counter-quested: "If that is true, why not dance with your own sex? Why not dance with your wives or sisters? Let me propose that next week when I come here to the shop that, instead of preaching, we can have a dance here together?" They laughed, and several commented that the basis of the dance is the sex appeal. No normal man can embrace a pretty woman in his arms and keep his thoughts as pure as they ought to be. "What," they asked, "do you mean by pure and impure thoughts?" My answer was, "Jesus said that, if a man looked on a woman to lust after her, he had already committed adultery in his heart." One man said, "If that is what you mean, I see it differently."

(The desire for dancing is based on sex-appeal. If men and women danced only with those of their sex, the practice would be dead within a generation.—C.W.P.)

The Church and The Kingdom of God

The British Weekly

This design of a Heavenly Kingdom is no merely devout imagination on the part of those who have dreamed of it. On the contrary, the Bible positively bristles with sharp reminders to the effect, first, that the erection of this Kingdom of Heaven on the earth, this recovery of the world, is a matter on which He has set His heart so resolutely that He will shake and overthrow every human system with which we men may be so satisfied that we are prepared to defend it and to transmit it; that if such a system hardens into an obstacle He will overturn and overturn until He come Whose right it is. Third, that if any one nation stands in the way of this Kingdom of God amongst men, a Kingdom which is first Righteousness, then Peace, both resulting in the joyful sunshine of harmony with Himself. He will cause such an obstruction or Delaying Nation, however mighty, to pass out of the region of power, and will hand over the task of life to another.

Religious Freedom Is At Stake!—Where?

The Christian Century

It was probably simply an unlucky coincidence which picked June 8 as the date for the dinner at which the award for fostering international good will was bestowed. Or perhaps it was the working of that ironic spirit which so often seems to reveal history as a sort of cosmic joker. For in accepting the *Churchman* award the President wrote: "The spiritual liberties of mankind are in jeopardy. Their religious freedom is at stake. . . . we and our associates in the great alliance of the United Nations are determined to establish a new age of freedom on this earth. . . ." Then on the same day, June 8, the chief justice of the United States, with the concurrence of three of his associates on the supreme bench, declared that a way had finally been found for the "effective suppression" of religious liberty in the President's own country, despite constitutional guarantees!

Gandhi Changes Again

The Watchman-Examiner

Only a little while ago, Gandhi, the Indian apostle of the virtues of "nonviolence" and "passive non-resistance" was against any intervention in India by British or American troops. He now welcomes these forces, provided it does not impose any financial burden on his people and provided Anglo-American troops are withdrawn as soon as the crisis ends. Realistic conditions change the convictions of many people. Of what use are such fine theories as "nonviolence" and "passive non-resistance" in the face of the kind of aggression that comes from Hitler and the Japanese plunderers? Gandhi is a great admirer of the Chinese. He speaks frequently of the close tie that ought to exist between China and his own country. But he has nothing to say concerning what would have happened to China, its land, its culture, and its soul, if, instead of fighting the Japanese at every step, the Chinese had offered no resistance.

The Sunday School Lesson

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

LESSON FOR AUGUST 30, 1942

Jacob Seeks God's Help

LESSON TEXT: Genesis 31-33.

PRINTED TEXT: Genesis 32:2-12, 27-29.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble." Psalm 46:1.

In this the second lesson on Jacob we see the Supplanter in serious trouble. The Schemer falls into insurmountable difficulties. He begins to reap some of the fruits of the mistakes of his earlier years. As we would say, his "chickens begin to come home to roost." For we will recall that some twenty years had elapsed between the events of the last lesson and this one and that Jacob was forced to leave his father's home on account of the disappointed rage of his twin brother Esau whom he had, along with their mother Rebekah, defrauded. At the last meeting of the brothers Esau had been ready to take Jacob's life (Gen. 27:41) which caused his hasty flight to Haran where he was able to accumulate a large family and great possessions. Now he comes back to Canaan and across his path suddenly looms his brother Esau with four hundred men. It frightens him and he turns to God for help. What does this account of the long ago mean for us today?

I. THE COMING OF TROUBLE (vss. 2-12).

First, Jacob recognized the presence of God's host, at least in a dim sort of manner. He called the place Mahanaim. He had called another place Bethel many years previous to this. With all of Jacob's faults, and they were legion, we admire his sensitiveness to God's nearness on this as well as other occasions. In this respect he seems to have had a finer texture of spiritual make-up than did his brother Esau. This ability and capacity of spiritual sensitiveness is an excellent characteristic in the life of any person whether in trouble or not, for it means that God can do wonders in transforming the person into His own likeness. The coming of trouble into the experiences of those who possess it may intensify and develop the same.

Second, Jacob exhausted all human resources in trying to solve his problem with his angry brother Esau. He perhaps hurried but he did not show signs of panic. He sent messengers of good-will to Esau. Upon their return and report, he then divided his own company into two as a measure of safety or salvage. He figured on saving at least one of them if Esau should attack. His message of peace to Esau was one of tact and calculated to secure good-will in return but it seems to have failed. When trouble comes to us we should do all we can to take care of the situation and go the full limit in meeting the difficulty. An attitude of defeat is to say the least one that is not becoming of a true Christian. A feeling of panic or utter dismay is not conducive to any sort of solution of the problem. We would do well to remember that God knows all about our troubles and that He watches over us just as carefully then as at any other time. It may be that He has already given us the wisdom and resources that will enable us to meet the particular time of trouble in a victorious manner, but if not then he will do so even yet.

Third, Jacob turned to God for specific help. He prayed. A careful study of his prayer in verses nine to twelve should teach very definite lessons about prayer. He links himself in God's plan. He draws upon the religious history of the past. He humbles himself completely. He gives God all the credit for his material successes. He asks for Divine deliverance. He calls to God's attention the promises He had made heretofore.

If trouble does no more than to teach us how to pray and completely cast ourselves upon God, it has a valuable purpose. If trouble means less of self and more of God, how can we complain when it comes or shrink from its approach?

II. THE MEANING OF PRAYER (vss. 27-29).

First, it is often a struggle. In the case before us it is described in terms of wrestling. Jacob at prayer at Jabbok was indeed one of the most famous wrestling matches of all history. It lasted a good part of an entire night. When Jacob met God face to face he also met himself with all of his cunning and trickery, with his restless conscience, and with his fears of an angry and outraged brother whom he had shamefully defrauded years before this. The struggle was fierce and terrible. Jacob wanted his way in deliverance but God wanted Jacob entirely. Jacob was delivered all right but not until God had made him a better servant. It is oftentimes thus. We want this or that but God wants us. It is far better that He have us and we have Him than it is that we have this or that. First should come first and true prayer yields it this way.

Second, it is always a yielding upon our part. It cannot but be otherwise, in the very nature of things. It was true with Jacob here. Jacob did not give up the struggle in prayer, any more than should we, but he gave up a part of old Jacob. The hollow of his thigh was thrown out of joint and he limped the next day. He bore the mark of this terrific combat in his body. It was a scar of which he and his succeeding generations might well be humbly proud (Gen. 32:32). "See here where God touched me one night while I was at prayer," he could say. The struggle was indeed an awful one but Jacob came out of it a better man, with a nature more nearly akin to God.

Third, it prevails when God wins. In this experience we succeed by failing. In addition to being crippled Jacob's name was changed to Israel, "for as a prince hast thou power with God and with men, and hast prevailed." It takes us a long time to learn that the way to have power with men, the right kind of power, is first to have it with God in genuine prayer. Many try to wield power over men first and then seek to have power with God, even in prayer, but this is reversing the process and brings defeat and disappointment. Men will follow other men who have this strange and mystical power, that which comes from prevailing prayer. We prevail always when we yield to God's will.

Why does trouble come? A naturalist displayed two insects that were ready to go from the pupa to the adult stage, both of the same species. In fact both were struggling to free themselves from the binding material. He cut this binding from one without permitting it to struggle and it came out pale and weakened; while he permitted the other one to struggle long and hard and free itself by its own efforts. This one came out strong and vigorous and covered with gorgeous colors. These colors, the naturalist noted, came with the fierce struggles of the insect as it became a beautiful moth. Is this a parable of human life and achievement? It may be that beauty of character and spiritual attractiveness can come only through and after trouble that results in reacting in Christ's spirit.

CHRISTIAN WITNESSING (My Covenant Series), by Dr. Frank H. Leavell. Broadman Press. Price 65 cents.

The author of this eighth book in the My Covenant Series is secretary of the Department of Student Work of the Sunday School Board of the Southern Baptist Convention. He knows young people as well as any man in the Southern Baptist Convention and is well able to write a book challenging young people to the doing of personal soul winning.

The book is arranged with four chapters that cover the subject completely. It is well illustrated and makes easy and interesting reading. Being the last book in the series it brings the studies in Christian living to a climax with an appeal to young people to engage in personal soul winning.—P. L. Ramsey.

SPECIAL DAY SERMONS, by Millard Alford Jenkins. Broadman Press. Price \$1.00.

The author of this volume of sermons is well known by Southern Baptists. He has been in the pastorate for over fifty years. He is at present pastor of the First Baptist Church, Abilene, Texas. He is a man of varied experience having traveled widely and having served as chaplain in the Spanish American War and as Camp Pastor in World War I. He has published some half dozen books in the past. He also brings into his writings the fruit of many years experience in evangelistic campaigns.

The book is written to meet a present need. The ministers of today are being led to preach special day sermons because special days are being observed by the people and they are thinking in line with the special days. In a pastorate of years the minister finds himself strained to find varied material for the days as they come. The present volume contains nine sermons, beginning with Christmas and following the calendar through Thanksgiving. The sermons are well outlined and well written. This is a desirable book.—P. L. Ramsey.

FAITH OF OUR FATHERS, from Radio Messages of the Baptist Hour for 1942. Broadman Press. Price \$1.00.

This book is the compilation of the thirteen messages delivered by four beloved pastors and two eminent laymen of the Southern Baptist Convention over a network of radio stations during the Baptist Hour Series for 1942. They are edited by Dr. John L. Hill of the Baptist Sunday School Board.

Just to say that Dr. George W. Truett delivered the first and the last message is enough to justify the book. But when we add to the list of speakers Dr. Theodore F. Adams, Dr. Fred F. Brown, Dr. C. Oscar Johnson, Pat M. Neff, and the Hon. Josh Lee the book becomes a much desired jewel. Fred Brown's messages on the Church are worth the price of the book. Dr. Truett's messages on 'The Conquest of Fear and Our Adequate and Abiding are in the inimitable Truett style. Something fine could be said about every message in the book, but I must say that the Hon. Pat M. Neff's message on Christian Education is the finest I ever saw on the subject. By all means buy this book.—P. L. Ramsey.

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THE YOUNG SOUTH

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

Boys and Girls:

Last week Jean Garrett and Eloise Darden, Nashville, came in to see me. I was so glad to see them and I want them to stop by again.

When people go away on a vacation and come home they always like to talk about what they saw while they were away. When our field representative, Mr. E. N. Delzell, told me about his vacation this year he told me a story I think you will like to hear.

While on his vacation he said he had the pleasure of contacting a little boy age 12, in Kentucky, whose father and mother are both half English and are not Christians. The little boy is attending a Baptist Sunday School at a church in the name of Little Hope. The little fellow remarked that hope was little there, but he was interested about the plan of Salvation. Mr. Delzell explained this to him and led him to Christ. The little boy is going to go to Sunday School every Sunday until next year. Mr. Delzell plans to return to Kentucky next year and visit the little boy and go to church with him.

Have you won a soul to Christ during your vacation this year? I should feel that I had if my vacation count for Christ if I could get that this year.

Your friend,

Aunt Polly

Route 3, Bethpage, Tenn.

Dear Aunt Polly:

This is the first time I've written you. I simply love to read the *Young South* page. I'm fourteen years old and go to school at Bethpage, Tenn. I am a Christian and attend church regularly at Bledsoe Creek Church. My pastor's name is Rev. Carey E. Witt. I've written to my cousin, a girl who I read of in the *Young South* page. I sure would love to have some pen pals. My hobby is music and designing dresses. I play the piano at church. Aunt Polly, I sure hope my letter isn't too long and will be printed. I'm remembering all the sinners in my prayers that ask for prayer.

Your Christian friend,

ELIZABETH OVERTON.

Elizabeth added a P.S. to her letter and told me that she is praying for one of our *Young South* girls and that she has written to that girl. Thank you, Elizabeth, for your letter and for your nice letter.

Living Water

Florence Nightingale in her youth was destined by her healthy parents for a career in English society. But her heart was not in it. She tells how as she stepped out of her carriage at the door of some brilliant social gathering she saw, all the evening, the hungry, shivering children crowded around to catch sight of her as she flitted by. There was a thirst in her heart that found no satisfaction in the gay life of London society. And she left to go to Christ for the water. He alone can give. She went out to the Crimea to minister in the hospitals and in the field of battle to the wounded and the dying, and there she found peace. "If any man will be dying among you, let him be the servant of all."

And then underneath there is in all of us a thirst for God. There is something in our hearts that makes it impossible for us to be content with anything but God. We may not, probably are not, conscious of our need of Him.

We came one day upon a little boy who was lost. He had started out hand in hand with his father. They had mingled with the crowd, and the lad had let go of that sustaining hand, had wandered away for a moment or two, and now he could not find his father. His grief and despair were heart-rending. Like most little boys, he had taken his father for granted. He had always been near and ready to help and to comfort him when there was need. He did not know how much he needed him until he lost him.

In the same way we are unconscious of our thirst for God. We have always had Him. We know He is here supplying with His providential care our wants, throwing about us the arms of His love and care, holding up before us in our last hours our eternal hope. Deep down in our natures there is a thirst for God, for a Father who loves, and cares, and loves, and who will not let us go, and it is such a God who is revealed to us by Jesus Christ. When Jesus said, "If any man thirst let him come unto me, and drink." He was calling to all who thirst for God to come and see in Him what God is.—*The Presbyterian.*

Dear Aunt Polly:

I have written you so many times I haven't much to tell you now, but we are having school this hot weather. I have three more poems for the readers of the BAPTIST AND REFLECTOR. Hoping to see you some time later,

Yours with love forever more,

ENID AILEEN SIMONTON.

DREAMING

By AILEEN SIMONTON

Oh, what is a dream. . .
You'll never know;
For God gives the Command;
He puts them to dream in a band.

He'll make them come true,
The sweetest dream you'll
Ever know; I wish I could dream
That all would trust in Jesus.

When at night you're tucked in bed
Your mother tells you, "Dream sweet dreams";
But how—unless you ask
For dreams that will do your task.

ANIMALS ON THE FARM

By AILEEN SIMONTON

There are many animals on the farm,
I'll name them if you please:
The horse that bit me on the arm.

Of course, the horse does more than that:
It helps your food to grow;
Sometimes it grabs and chews your hat.

The sheep gives you warm wool,
You comb it and spin it into thread
Then you wind it on a spool.

The dog sits at your door at night,
And tries its best to keep it safe,
But God can lead it to the right.

THE RAIN

By AILEEN SIMONTON

It patters on the window pane,
All up and down the lane;
I like to see it rain,
For the wells are dry on our street.
And the water will sink
So I can get a drink.

God sent this warm rain
To water His wonderful things.
Oh, how the flowers did grow!
All over our yard, in a row;
Yet dies a million deaths a day,
When poppies start to droop away.

Thank you again, Aileen, and I think you're mighty smart to go to summer school.

Dear Aunt Polly:

I am a girl nine years of age. I go to Hopewell Baptist Church. My pastor is W. L. Baker. I like him. He has done lots of work in our church. I am a Christian. I hope my letter isn't too long.

Your friend,

GERALDEAN PITT.

Welcome, Geraldlean. Write to us again.

Wahl St. Box, Milan, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I read the *Young South* page every week. I am a Christian and I hope to lead someone else to Christ. I go to the First Baptist Church of Milan. My pastor is Bro. Huey. I like him very much. My Sunday School teacher is Mrs. E. M. Harrel. My hobbies are reading and pressing flowers. If my letter isn't too long, I want to see it printed on the *Young South* page.

Your friend,

ANN WILLIAMS.

You have some interesting bobbies, Ann. How many pressed flowers do you have?

811 Woodward St., Chattanooga, Tenn.

Dear Aunt Polly:

This is my first letter to you. I am an eleven-year-old Christian and my pastor is Rev. James A. Ivey. My Sunday School teacher is Mrs. Ada Parker and my Training Union leader is Mrs. Eva Clingan. I go to the Ridge Dale Baptist Church and attend most of the services. I am a G. A. and Mrs. Charles Held is my leader. I went on the Carson-Newman Houseparty. Mrs. Albert Waller took me and she also took Mary Ann Shropshire and Imogene Baker from our church, and we had fun. I enjoy reading the *Young South* page every week and I have a lot of your poems in my scrapbook. I would like to have some pen pals. I'm writing to some of the girls who want pen pals.

Your new friend,

MARY ANN FRY.

Mary Ann, you are a real "Young South-er". We'll have another poem page for you soon. I like poems, too.

Dear Aunt Polly: 700 Fourth St., Newport, Tenn.

This is the first time I have written you. I like the *Young South* page very much. I am twelve years old and attend Sunday School at Second Baptist Church. I would like to have some pen pals very much.

Yours truly,

FRED JOHNSON.

Welcome, Fred. We hope you get some pen pals.

"TRUSTING YOUR SAVIOUR"

By SARA CONGER

ARE you resting in the Saviour?
Are you trusting in His blood?
Do you shun all human efforts
As a ground for Peace with God?
Is the Cross of Christ your glory?
Can you say, "For me He died?"
Is your only song and story
Jesus Christ the Crucified?

Is the Rock your sure foundation?
And is Christ your Cornerstone?
Is He all your soul's salvation?
Do you rest on Him alone?
Can you sing the song of heaven—
Of the Lamb that once was slain?
As a guilty one forgiven
As a sinner "born again"?

Then if such is your condition;
If to Christ you now belong,
How exalted your position;
Then how glad should be your song!
He has found you—you have found Him;
Oh, then, magnify His grace!
Till in heaven you gather 'round Him
To behold His blessed face!

HIS WITNESS

By SARA CONGER

The life of Christ is manifest to human gaze today:
We see Him on the street and mart and on the broad
highway;
We meet the Lord where sorrow lives, where guilt and
suffering reign,
And listen to His pleading cry, "Wilt thou be whole
again?"

All that the Christ in Galilee began to teach and do,
He by the Spirit still fulfills through loyal men and true;
Though John and Paul have passed away, the Son of God
and man
Who spoke through them, will speak them through us
as only Jesus can.

Thank you for your poems, Sara, and your letter which I filed. Come in to see me.

Dear Aunt Polly:

Goodlettsville, Tenn.

This is the second time I have written you. I enjoy the *Young South* page very much. I am eight years old. When school starts I will be in the fourth grade.

Love,

ROBERTA ANN WORSHAM.

Dear Aunt Polly:

This is the first time I have written you. I am six years old. When school starts, I will be in the second grade.

Love,

JOYCE HELEN WARREN.

Welcome, to you both from Goodlettsville. I think you are both mighty smart in school.

Words of Jesus

Bible Reference, Matt. 6:34

1	2	3	4	5
6		7	8	
9				10
11	12	13	14	
15			16	
		17		

W.A.V. Co.

NO. 8

ACROSS

- Capture
- Nay
- Has being
- Preposition
- Reflection
- In favor of
- Definite article
- Eastern country
- The next day

DOWN

- Small bird
- Tree of trinkets
- Case of trinkets
- Month
- King Giong conquered by Moses
- Exclamation
- Fellow craft
- Electrical unit
- River (Sp.)
- Black, sticky fluid
- Black

BAPTIST TRAINING UNION

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MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

STANDARD UNIONS

For the quarter April, May and June, the following Unions were standard:

JUNIORS

<i>Big Emory Association</i>	
<i>Church</i>	Union
Rockwood, First	11 and 12 Juniors
<i>Holston Association</i>	
Chinquepin Grove	Junior
<i>Knox Association</i>	
Lincoln Park	Lambdin
Lincoln Park	Steadfast
<i>Madison Association</i>	
Henderson	Junior
<i>Nashville Association</i>	
Belmont Heights	On We Go
Belmont Heights	Go-Getters
Belmont Heights	Hustlers
<i>New River Association</i>	
Robbins	Junior
<i>Nolachucky Association</i>	
Mooresburg	Faithful Workers
Fairview	Junior
<i>Ocoee Association</i>	
Big Spring	Busy Bees
Big Spring	Guiding Star
Alton Park	Junior
Concord	Ever Ready
<i>Shelby Association</i>	
Union Avenue	Lillian Hurt
Union Avenue	J. O. Y.
Union Avenue	Builders
Union Avenue	George Baird
LaBelle	Volunteers for Christ
<i>West Union Association</i>	
Tabernacle	Junior
<i>Wilson County Association</i>	
First, Watertown	Hustlers

JUNIOR DEPARTMENT

<i>Knox County Association</i>	
Lincoln Park	
<i>Nashville Association</i>	
Belmont Heights	
<i>INTERMEDIATE</i>	
<i>Big Emory Association</i>	
Rockwood	Hobart Ford Intermediate
<i>East Tennessee Association</i>	
First, Newport	Dottie Allen
<i>Holston Association</i>	
Chinquepin Grove	Intermediate
<i>Jefferson Association</i>	
First, Jefferson City	Working Teens
First, Jefferson City	I X L
<i>Knox Association</i>	
Lincoln Park	Templeton
Lincoln Park	Hodgson
Lincoln Park	Livingstone
Riverview	Intermediate No. 1
<i>Madison Association</i>	
First, Jackson	Live Wire
<i>Nashville Association</i>	
Lockeland	13-Yr. Intermediate
Lockeland	Bykota 16-Yr.
<i>Nolachucky Association</i>	
Bethel	Gene Roberts
Fairview	Intermediate
<i>Ocoee Association</i>	
Michigan Avenue	Intermediate
Big Spring	Winners
Alton Park	Intermediate
Rossville Tabernacle	Intermediate No. 1

Rossville Tabernacle	Loyal Workers
Chamberlain Avenue	Volunteers
<i>Robertson Association</i>	
Springfield	Christ Witness
<i>Watauga Association</i>	
Hampton	Intermediate
<i>Wilson Association</i>	
Mt. Juliet	Intermediate

INTERMEDIATE DEPARTMENT

<i>Nashville Association</i>	
Lockeland	
<i>YOUNG PEOPLE</i>	
<i>Big Emory Association</i>	
South Harriman	Young People
<i>Chilhowee Association</i>	
Pleasant Grove	Young People
<i>Holston Association</i>	
Chinquepin Grove	Young People
<i>Jefferson County Association</i>	
First, Jefferson	W. D. Hudgins
<i>Nashville Association</i>	
Tennessee Home	Willing Workers
First, Nashville	Vigilant
First, Nashville	Friendship
<i>New River Association</i>	
Robbins	Young People
<i>Nolachucky Association</i>	
Mooresburg	Young People
Whitesburg	Young People
Russellville	Greenwell
<i>Ocoee Association</i>	
Big Spring	Christian Builders
<i>Robertson Association</i>	
Mt. Carmel	Young People
<i>Shelby Association</i>	
LaBelle	Progressive
LaBelle	Steadfast
<i>Watauga Association</i>	
Hampton	Young People

ADULT

<i>Big Emory Association</i>	
Walnut Hill	Adult
First, Rockwood (quarter 3-30)	Adult
First, Rockwood	Adult
First, Rockwood (quarter 3-30)	Builders
First, Rockwood	Builders
<i>Bledsoe Association</i>	
Gallatin	Adult
<i>Concord Association</i>	
First, Murfreesboro	Friendship
<i>Holston Association</i>	
Chinquepin Grove	Adult
<i>Knox Association</i>	
Lincoln Park	Omega
Lincoln Park	Loyalty
Lincoln Park	Builders
<i>McMinn Association</i>	
Englewood	Adult
<i>Madison Association</i>	
First, Jackson	Victory
<i>Nashville Association</i>	
North End	Jr. B. A. U.
First, Nashville	Homemakers
First, Nashville	Rosson
First, Nashville (quarter 3-30)	I X L
First, Nashville	I X L
Judson	Challengers
<i>New River Association</i>	
Robbins	Adult
First, Oneida	Adult

<i>Nolachucky Association</i>	
Mooresburg	Adult
Russellville	Anderson
<i>Ocoee Association</i>	
Calvary	Adult
Big Spring	Samuel Melton
Big Spring	Willing Workers
Edgewood	Shining Light
Oak Grove	Kingdom Builders
Tabernacle	Loyal Workers
Tabernacle	Ever-Ready
Central	Ella L. Landress
South Cleveland	Adult
Chamberlain Avenue	Smedley Adult
First, Chattanooga	Challenger
<i>Robertson Association</i>	
Mt. Carmel	Young Adult
Mt. Carmel	Senior Adult
Springfield	Adult
<i>Shelby Association</i>	
Speedway Terrace	Loyalty
LaBelle	Fellowship
<i>Watauga Association</i>	
Hampton	Adult
<i>TRAINING UNIONS</i>	
<i>Big Emory Association</i>	
Rockwood	
<i>Knox Association</i>	
Lincoln Park	
<i>Nolachucky Association</i>	
Russellville	
<i>Ocoee Association</i>	
Alton Park	
<i>Watauga Association</i>	
Hampton	
<i>Ocoee Association</i>	
Big Spring	

Dr. Powell Writes

Dr. W. F. Powell, pastor of First Baptist Church, Nashville, writes:

"The Adult department of the Training Union and the Cradle Roll department in the Sunday School are the two great enlistment agencies of the modern church, whose possibilities have scarcely been imagined, much less realized.

"The development of a Training Union department for Adults has many obstacles to overcome. The first, of course, is the established idea in many places that the Training Union is a 'Young People's Union' and it is the only time when a lot of people are willing to admit that they are old even by implication. Another obstacle is to recapture the Sunday evenings in many Baptist homes for Christ, for that is what it means. The social has completely absorbed the spiritual in modern Sunday life, especially the afternoon and night of Sunday. Another obstacle is to overcome the disinclination to take a part in any kind of religious program. For when all is said and done the genius of a real Training Union program is for everyone to take part.

"Now, if you review these three difficulties, you will discover in them the greatest inducements to put over the greatest Adult Union Department possible. Get the parents in the home at Training Union and you get the family at church and Sunday night home life is consecrated.

"Get the Adult membership of the church in the Training Union and you reach for a deeper and more active spiritual life the people who need it most in the modern church,—people past forty years of age. Enlist those who make up the membership of the Adult department and they will bring with them replacements and recruits for every other department of the Training Union.

"Lastly, the greatest awakening indoctrination and spiritual enlistment and development of the Adult membership of the church is through the Adult department of the Training Union.

"The greatest need today is that which the Adult department of the Training Union supplies."

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.



J. N. BARNETTE



HAROLD E. INGRAHAM



JESSE DANIEL

SOUTHWIDE SUNDAY SCHOOL CLINIC AND RURAL TRAINING CONFERENCE

Nashville, Tennessee, August 30-September 13, 1942

We are delighted in the prospect of the most intensive Sunday School enlargement campaign ever undertaken in Tennessee. The following quotation from the August issue of *The Sunday School Builder* briefly describes the proposed work:

WHAT IT IS

For the training of workers and the building of Sunday Schools—that is the purpose of this clinic which is being promoted jointly by the Baptist Sunday School Board, the Tennessee State Mission Board, and the churches of the Nashville Association. The plan offers a fifteen-day intensive study and laboratory experience in the field of building Sunday Schools.

WHO SHOULD ATTEND

Pastors of churches, pastor's assistants, state Sunday school field workers, district and associational field workers and missionaries, educational directors, ministerial students, and other church workers who desire intensive preparation for better work should plan to attend. A special invitation is extended to associational missionaries, pastors of rural churches, and others working in the field of rural church work.

THE FACULTY

All of the departments of the Sunday School Board are cooperating in promoting the clinic. Representatives from these departments will be included on the faculty. In addition, state Sunday school secretaries, specialists in the field of rural church work, and others will complete the strongest possible faculty.

EXPENSE

Free entertainment will be given to all whose applications are accepted. This entertainment will include room and meals—either in homes or in the graduate dormitory of Peabody College. President S. C. Garrison, of Peabody, has gra-

ciously offered to assist in providing entertainment of this clinic. Free textbooks will be provided all who attend from outside of Nashville. Therefore, the only necessary cost will be transportation to and from Nashville and a registration fee of \$4.00.

The following quotation from a news letter to the churches briefly sets out something of the plan and procedure of this work:

IN THE CHURCHES

Sunday, August 30—A census, out from every church; 49 of them and 9 mission stations. Afternoons, Monday through Friday, August 31-September 4—Checking census returns in the churches.

Wednesday Evening, September 2—Regular mid-week services in the churches; consideration of census returns and coming work.

Sunday Afternoon, September 6—Church-wide visitation of census prospects and absentees. Monday through Friday Evenings, September 7-11—Training School in each church.

Friday and Saturday Afternoons, September 11-12—Great visitation days in the churches.

Sunday, September 13—Sunday School Membership day with aim of 500 new members in the Sunday Schools of the Association.

IN THE SUNDAY SCHOOL BOARD CHAPEL

Conference study periods will be held in the Sunday School Board Chapel every morning from 8:30 to 12:30, August 31 through September 12, except Sunday, September 6. These are particularly for the visiting Clinic members, but all are invited.

Quoting again from plans submitted to and adopted by the churches of the Association, there is proposed the carrying out of a five-weeks intensive Sunday school emphasis built around the following designations:

Sunday, August 30—Information Day (census).

Sunday, September 6—Visitation Day (going after all the prospects).

Sunday, September 13—Sunday School Membership Day (with an associational goal of 500 new pupils in the Sunday schools on this day).

Sunday, September 20—Church Membership Day (with a goal of 200 and more new church members).

Sunday, September 27—Promotion Day.

Of course, the Clinic proper will only be two weeks of this five-week program as indicated above.

There is a great spirit of cooperation, fellowship, interest, and determination to make this Clinic mean all that it ought to mean both in the Nashville Association and throughout the Southland.

POTENT POSSIBILITIES

1. Consider—the advantage of getting a four to six weeks' jump on your fall enlargement and enlistment work.
2. Consider—the tremendous value of an association-wide census. Thousands of lost people and unaffiliated Baptists will be located.
3. Consider—the power inherent in 49 Baptist churches and 9 Baptist missions doing this work together. Consider the impact upon the community.
4. Consider—the results of great united visitation drives in each of these 58 situations. Thousand of census takers and visitors taking Christ to the people.
5. Consider—the worth of the week of training with 58 different training schools in operation each evening for five evenings, appealing to their own people to come out, to study, and to work.
6. Consider—the contribution to the whole Southland in bringing 200 Sunday school specialists here for this unusual experience—think what will happen when they go back to their fields of service.
7. Consider—the possibilities involved in the addition to our Sunday schools of many new classes, new departments, and new workers. Here is an enlistment program indeed.
8. Consider—the opportunity for adding 1,000 or more to the membership of our Sunday schools in two weeks!
9. Consider—all this and then look at any difficulties of heat or vacation or expense or of labor and decide if it is worth while.
10. And, consider—the evangelistic opportunity! Let all that is done be done because we know that souls are lost and that America as never before needs to call upon the Lord, and because the objective of all this Clinic efforts is to find the lost and bring them to Christ and to enlist the saved for the upbuilding of the churches and the cause of Christ among us.

ISSUED BY

The Department of Sunday School Administration of the Baptist Sunday School Board, The Sunday School Department of the State Mission Board,

and

The Nashville Association of Sunday School Work, Nashville, Tennessee.

STATE SUNDAY SCHOOL CONVENTION

Are you keeping the dates of September 29-30, October 1, 1942, for our State Sunday School Convention, First Baptist Church, Nashville, Tennessee? Keep these dates before your people and have a group from your church attend. A splendid program is being planned with a number of outstanding speakers and conference leaders on the program. Watch this page from week to week for further announcements.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREAMAN, Donehon
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

W.M.U. Page

At the dedication of the new building of the Woman's Missionary Union Training School on Founder's Day, October 2, 1941, Mrs. F. W. Armstrong, President of Woman's Missionary Union, delivered a most informing and inspiring address in which she paid loving tribute to the Founders, the Faculty and to the Students who have attended the school since its organization thirty-five years ago.

Because all W. M. U. organizations are studying about our school this month we quote one of the beautiful passages in Mrs. Armstrong's address, hoping it can be used as supplemental material for this program.

"Henry Van Dyke tells the story of the 'Keepers of the Light.' On a bleak island in the Gulf of St. Lawrence stands a lighthouse. At its building many inhabitants opposed it on the ground that the salvage from boats wrecked on its rocky, ice-bound shore would be no more. A few among them however pointed to the advantage of mail delivery, receipt of commodities, and the human touch with the outside world which the twice a year coming of the supply boat would mean. A few thought of the safety of those who traveled the sea which its constantly winking light would afford. When a keeper of the light was chosen, he took up the task with glory in its service, careful to oil the machinery which kept the light turning with clock-like precision and watching ever that its light fail not. To him and his family, the wife and three young daughters, its sure light through the long watches of the night became a sacred charge. One night just at lighting time it was discovered that the great wheel had an ominous crack which interfered with the regular and continuous working of the light. There was no other course than to keep the mechanism turning by endless monotonous hand power. Through the weary hours of the long night the little family worked patiently moving the great arm back and forth, taking turns, even the youngest daughter, Nataline, being allowed to share the task. Regularly, moment by moment, the great light winked and those who fared the sea breathed a prayer of thanksgiving for the light, little dreaming what it cost. With dismay it was found on the next day that the crack in the great wheel was of such nature that it could not be repaired and with this discovery came the realization that through the long nights of all the weeks and months until the supply boat came again the machinery must be turned by hand. But the keepers of the light failed no single night to follow the gruelling, monotonous task. To the young Nataline the light became the very passion of her life, its constant care the thing of supreme importance. Years passed and finally she was the lone member of her family left to keep its machinery oiled and running smoothly and oft on bitter nights when snow coated its eye her strong young arm plied the brush which kept it clear. Finally a winter of famine and terrible need came to the island.

"The inhabitants, remembering the sperm-oil for the light, knew that it could also serve as food. Storming the house of the keeper of the light, they demanded the oil stored to feed the lamp. Standing at the sole entrance to the little house with gun in hand, this dauntless young woman reminded the mob of the boats, even then making their way to the sea and thence to far away ports of the world and of others threading their way into the great St. Lawrence River. She

pictured the disaster that would surely follow failure of the light and sought to make them understand how this failure would ultimately cost also their very lives. She assured the hungry islanders that all in the little house she would share with them but not one drop could they have of that which belonged to the light. Her bravery moved them and the wisdom of her words convinced them. They slipped quietly away.

"The light became the very center of young Nataline's life. There was nothing about it she did not understand and love. From the first of April to the tenth of December the flashing of that light was like the beating of her heart. Her devotion to duty, her knowledge, her love and sacrifice made her vigil a holy one. She was the keeper of the light and her lighthouse island came to be called 'The Isle of the Wise Virgin.'"

"Such ceaseless devotion as keepers of the Light, 'of the Light that shineth in the darkness, and the darkness could not overcome it,' must ever characterize this school. Recognition of this guiding spirit is evident in the choice and continued use of the expressive professional heard always at Commencement and on other occasions of importance. The spirit of the school finds expression in the refrain:

"To their night, to their night
To the darkness and the sorrow of their night
Take the light, take the light
Take the wonder and the glory of the Light.

"Come with us to the last annual meeting of Woman's Missionary Union when, to the stirring strains of this professional, students of all the years marched. Down the long aisles of the great auditorium they came, up the steps to its platform singing:

"There are sorrows still, there is darkness still
There are still gross wrongs to right
There are grim black stains
There are people in chains
To be loosed from the grip of the night.

"Many wore the badge of missionaries—far too many when it was painfully realized that they were on forced furlough from their loved labors. Some were in the full strength of youth, others in the glow of Christian womanhood's fulfillment, some bearing the noble marks of their years of heroic service, each having a certain radiance that characterizes the surrendered life. From the platform to the rear entrance, two long unbroken lines, they came in seeming endless procession singing:

"There is darkness more deadly than death itself
There is blindness beyond that of sight
There are souls fast bound in the depths profound

Of unconscious and heedless night.

"From earth's far away places, from all types of service, from home fields, from Christian homes, from the school room or college campus these daughters of House Beautiful came, singing not from their lips alone but with their very lives:

"To the darkness and the sorrow of their night
Take the wonder and the glory of the light.

"It was indeed a moving spectacle, one to stir the heart to its depths, a living picture of consecrated womanhood taught, trained in this institution and now facing a world, however dark, with confidence in the power and efficacy of the Light they bear.

"Witnessing this scene, and visualizing also the host not in this marching line but true to the

same ideals in their various ways of service, Woman's Missionary Union is led to know surely that this picture with all its infinite detail is after all the Training School, a spirit which could not, which would not be imprisoned within walls however beautiful, but which goes out to minister in the name of Christ Jesus to the world. With this realization comes the assurance that all the love and sacrifice given freely to build and support the school are eminently worth while. To perpetuate its spirit, to broaden its scope of influence, to serve Baptist young womanhood in its quest for more adequate preparation for Christian life service is the only motive which could justify the investment in property and the annual expense in conducting the school.

"In presenting this building for dedication to God for the high and holy uses He has for it, it is our earnest desire to minimize the glory of the achievement except as it reflects His glory and inspires to other high ventures of faith. We know today that it is an example of the power of cooperation under the blessing of God, for in its brick and stone and in the mortar which joins them, in its foundation stones, its entrance steps, its lovely windows and doors are represented countless gifts, coming from women and young people in large city churches and small country ones, very few of the gifts being large, most of them very small when one thinks in terms of the total investment. In them Woman's Missionary Union members have found expression for their devotion to this loved daughter. Through them this host would seek to ask for a perpetuation of its life of service, to ask that this institution continue to radiate its light in all the dark and shadowed places of this great city, that it continue to be a bearer of light to a world weary with its struggle, submerging itself in darkness. With confidence in its administration, in its Principal, a product of its ideals, and continuously loyal to them, yet ever alert to adjust its curriculum and prepare its students for changing world conditions, with confidence in its faculty and in this student body peculiarly responsible to hold fast the spirit of House Beautiful in this new situation, we present the building for dedication desiring nothing so much as the spirit, on the part of all of us, which is so beautifully expressed in the lines of Elmslie:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the World's Great Light—
That, gazing up the lamp between,
The hand that held it scarce was seen."

Church and Sunday School
Furniture
Plans for Catalog
SOUTHERN DESK CO. HICKORY, N. C.

Mars Hill College

MARS HILL, N. C.

A Christian Junior College of High Rank. Co-educational. Positive religious training. Desirable location 20 miles north of Asheville, N. C.

Enrollment 875. Reasonable rates (\$295 for 9 months). Eighty-seventh year begins September 8, 1942.

For illustrated catalog, address Hoyt Blackwell, President, Mars Hill, N. C.

Gratitude to Our Benefactors

By L. R. SCARBOROUGH

In the seventeenth chapter of Luke Jesus healed ten lepers and gave them instructions as to what to do. One of them, realizing the blessing of the Savior's healing power, went back to Christ and fell at His feet and expressed his gratitude. Jesus said: "There were ten who were healed. Where are the nine?" He evidently had a feeling of disappointment for those nine men who were unappreciative of His benefaction, and He set in the Gospel that burning question, "Where are the nine," who thoughtlessly or carelessly showed no appreciation for the good He had done them?

I am thinking especially now of the great numbers of students who have attended the Southwestern Seminary, over eight thousand of them, who were furnished free tuition and given other blessings at the Seminary. I estimate that if every student had paid enough tuition to meet the expenses of the Seminary, it would have cost him \$200.00 a year. Somebody has had to furnish \$200.00 a year for every student who attended the Seminary during the period of his education.

We are now having a special movement on to get a large sum of endowment to make the Seminary live and go on and train others. The Seminary has sent out recently the heart cry of the theological mother of those thousands of men and women. I have written to thousands of them, voicing the cry of their mother. Some—far too few of them—have answered with their practical expressions of gratitude for what the Seminary did for them. Some have sent in personal checks—not many. Some have said, "We will take the matter up with our churches," and have sent in contributions. Far too few of them have responded in any way, and I have thought over and over again, "Where are the nine?" Some have written beautiful letters appreciating what the Seminary has done for them and what I have done as president. They said the Seminary has meant all to them. These expressions are appreciated, but they have not sent in a practical demonstration of their appreciation, and that is what the dear Seminary is crying for now. Again my anxious heart has said: "Where are the nine?"

The first contribution I got from an outside student when I first made the announcement was from a returned and retired missionary. She served about forty years in one of our difficult foreign mission fields and now, living on a small retirement allowance, sent a \$25.00 defense bond. I thought of that one man of the ten who came back and expressed his appreciation to Christ for His benefaction. I am thinking now of a large number of noble pastors, choir and educational directors, getting good salaries, to whom the Seminary gave \$600.00 in good, consecrated instruction. They are now pastors of and working in noble churches, some of the very best churches of the South. Though I voiced the cry of their mother in earnest letters I had no reply. They may purpose to give an offering or take an offering from their churches, but so far not a word from them. I am thinking in my anxious heart: "Where are the nine?"

I am thinking of another case. It just came to my attention. Years ago we trained one of the noblest of young women. She was called to the foreign mission field and gave a number of years of service. When she graduated she made a covenant to give the Seminary \$10.00 a year as long as she made money. She kept that pledge until yellow fever struck her down in the heart of the mission field. She lacked a little of keeping the pledge up, but her dear parents found it out and have just sent me a check for \$50.00 to cover that that she had not paid. It made me think of the tenth of the lepers who came back and glorified God for His benefaction. But where are the nine?

I have a purpose in this article, and that is to call the attention not only of every Southwestern

student who was blessed by the generosity of somebody through the Seminary, but also the students of the other seminaries. There is no reason why the students of the Baptist Bible Institute and the Southern Seminary should not give to the endowment of Southwestern. The Southwestern Seminary has been a great blessing to all those who have received theological education within the bounds of our great kingdom. But especially I am asking the question of the Southwestern men and women who have not yet given anything to this great endowment movement: "Where are the nine?" Are you one of them? Don't let the sun set on your negligence further in this matter. If it is only a dollar, show some appreciation for the Seminary. There are many of you who could give \$100.00 because your salaries will justify it, and your gratitude ought to express itself thus. I mean to take the sharp point of the Savior's expression of disappointment at the ingratitude on the part of those others whom He had blessed, and point that sharp question of the disappointed Savior straight to your heart and urge you, though large or small the gift, by all means send it in to the Seminary now while the great opportunity and great challenge is before Southern Baptists for getting \$100,000.00 for the Seminary endowment.

The man who offers the challenge never attended a theological seminary. He is a layman. Already the majority of the money sent in (and I am greatly encouraged about it) has been given by men who have never been directly blessed by a seminary in their own studies, but who appreciate the Seminary for what it has done for others. I am sure we are going to meet this challenge, but I am afraid that large numbers of the beneficiaries of the Seminary, dear boys and girls throughout the world, will be counted among the nine that the Savior had in His mind when they did not return to express their gratitude.

One pastor of a small country church the other day sent me one dollar, and then a month or so later sent another dollar. I have just received \$100.00 from a young lady, a scholarship girl in the Seminary, who, after her stay here, married a fine man who was captured at the Bataan siege. She hasn't heard from him since back in February, but she sent in \$100.00 worth of gratitude for what the Seminary did for her during the years she enjoyed a scholarship.

But where are the nine that got the blessings here but have not answered the cry of the dear mother Seminary for help in this great hour of challenge? My dear boys and girls, the mails will reach us from your post office and bring to us your practical expression of gratitude to the Savior for what He did for you while you were at the Seminary and is still doing.

I am writing this tender word from the mountains of New Mexico, where I am trying by resting to get back my strength that I lost in service for the dear Seminary that it might help train you for the best in soul-winning and Kingdom-building. Don't delay or forget or neglect this answer to the call of your dear institution!

FORK UNION MILITARY ACADEMY

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

EYE COMFORT

The cleansing and soothing action of JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

Brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY, DRUG COMPANY, BRISTOL, VA.

Just for Fun Gathered Here and There

NOT FOR CORNS!

A corn syrup company is said to have received the following letter:

"Gentlemen:

"You are frauds; I have used three cans of your corn syrup and my feet still hurt. I want my money back."

OUR RIDDLE

When is the best time to read from the book of nature?

When the spring opens the leaves and the autumn turns them.

Mother: "Have you been putting water in the ink, John?"

John: "Yes, Mother, I have been writing to Daddy, and I just wanted to whisper something to him."

Husband: "I've been thinking it over and have decided to agree with you."

Wife: "It won't do any good now. I've changed my mind."

Wife: "I'm ready now. I thought you were dressed and waiting."

Husband: "So I was, but you'll have to wait now until I shave again."

BY WAY OF EXPLANATION

Sunday School Teacher: "What do you understand by the word deficit, Johnny?"

Johnny: "It's what you've got when you haven't got as much as you had when you had nothin'."—Baptist Observer.

The wife of a small farmer sold her surplus butter to a grocer in a near-by town. On one occasion the grocer said, "Your butter was underweight last week."

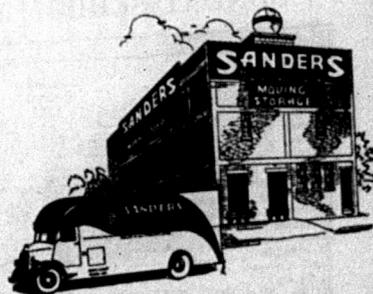
"Now, fancy that," said Mrs. Farmer. "Baby mislaid my weight that day, so I used the pound of sugar you sold me."

JOB DID IT

Job arose from the ash heap to become a greater man than he was before his misfortune. Could your congregation erect a greater building if your church were destroyed?

Southern Mutual Church Insurance Co.
COLUMBIA, S. C.

Local-Long Distance Moving STORAGE



SANDERS TRANSFER & STORAGE CO.

Nashville, Tennessee

6-5683

AMONG THE BRETHREN

Pastor W. E. Davis and the Wartrace Baptist Church have been assisted in a revival by L. S. Sedberry of the First Church, Murfreesboro, lasting from Monday to Monday, in which there were 4 additions by baptism with probably others to follow. There have been 14 additions since September to the Wartrace Church, nearly half of them by baptism.

—B&R—

Herman G. Matthews, Sevierville, has been in Arkansas in a revival with C. R. Cole and Vines Chapel Baptist Church, in Green County, in which there were 8 conversions and the church was greatly revived. Brother Matthews assisted recently in the ordination of his brother, Clive H., to the Deaconship in Beech Grove Baptist Church, Beech Grove, Arkansas. Clive H. is superintendent of Beech Grove Consolidated School.

—B&R—

Will H. Tarwater, Sevierville, has been in a good revival with New Hope Baptist Church in Green County, Arkansas. The church has no pastor at present.

—B&R—

W. M. Wood of Murfreesboro, formerly secretary of State Missions in Kentucky, has been supplying the pulpit of Edgefield Baptist Church of Nashville, in the absence of Pastor W. Henderson Barton, who is on vacation.

—B&R—

Fred A. Tarpley, pastor of Adairville Baptist Church, Adairville, Ky., did the preaching recently in a great revival with Pastor Wheeler Thompson and Concord Baptist Church, Hopkinsville, Ky. The church is 100 years old this year and this is the greatest revival in its history.

—B&R—

Our people will regret to hear that Mrs. Dale King, youngest daughter of Brotherhood Secretary E. K. Wiley, recently underwent an operation in the Baptist Hospital, Memphis, but they will be glad to know that she is doing nicely.

—B&R—

We also regret to hear that Bro. Edgar W. Barnett, pastor of Seventh Baptist Church, Nashville, underwent an operation at the St. Thomas Hospital, Nashville, on Monday, August 17th. Brother Barnett has been pastor of Seventh Church for a number of years. May he be soon restored completely to health.

—B&R—

Pastor Percy Maples did the preaching in a revival at Corinth Baptist Church, out from Cleveland, in which there were 17 professions and 13 additions, 10 of them by baptism.

Pastor Samuel Melton and the Big Springs Baptist Church, Cleveland, were recently assisted in a revival by Pastor Cecil Frazier of Concord Baptist Church, Chattanooga, in which there were 3 by letter and 8 by baptism.

—B&R—

BAPTIST AND REFLECTOR is requested to run the following announcement: "Any young man who plans to attend the University of Michigan (Ann Arbor, Mich.) this fall will be interested in knowing that there is a rooming house on the campus for Christian men. This house is operated by the Michigan Christian Fellowship to provide genuine Christian fellowship for University men. For details, please write to Carroll Karkalits, 504 Anita Avenue, Houston, Texas."

—B&R—

Ira C. Cole, pastor of First Church, Martin, did the preaching not long since in a revival with Pastor Howard C. Bennett and the First Baptist Church of Vivian, La., in which there were 46 additions to the church, bringing the total additions in the 15 months pastorate of Brother Bennett to 162.

—B&R—

While supplying the pulpit of Tremont Temple Baptist Church, Boston, in July, M. E. Dodd, pastor of First Baptist Church, Shreveport, La., was invited to prepare an address for the Baptists of the world for broadcast by short wave. The address will be put on the air at 4:30 p. m. Eastern War Time, Sunday, August 30, by the World Broadcasting Foundation of the Harvard University Radio Board of WRUL.

—B&R—

Pastor Ernest Olds and the Little Obion Church in Beulah Association were assisted recently in a revival by W. M. Pratt of Lonoke, Arkansas, in which there were 17 professions and 15 additions by baptism.

—B&R—

* Pastor Howard Sorensen did his own preaching in an 8-day meeting in Madison Hall Baptist Church, in which there were 4 for baptism and one addition by letter. Mr. Frank Charton, Union University, directed the music. The following week Brother Sorensen did the preaching in his Saulsbury Baptist Church. Both churches have placed BAPTIST AND REFLECTOR in their budgets.

—B&R—

We again earnestly request our friends, when sending remittances of any kind to the paper, please not to send stamps.

Pastor and Mrs. Winfred Moore of Williston Baptist Church are the proud parents of a baby girl, who was born recently at the Baptist Hospital, Memphis, and who is doing fine. God's grace be upon the little girl and the happy parents.

—B&R—

The trustees of the Baptist Bible Institute met August 12 and appointed a committee to recommend a president for the institution.

—B&R—

H. L. Carter, pastor of First Baptist Church, Dickson, was recently elected Chaplain for the Department of Tennessee American Legion, at the recent convention of the Legion held in Nashville.

—B&R—

Pastor Noble Spilland of Model writes that S. H. Cobb of Elva, Ky., did the preaching in a recent revival with him in which there were 14 additions by baptism and 4 by letter, and in which old time shouting was heard. The church had only 21 members at the beginning of the meeting.

—B&R—

A. M. Senter, pastor of Gibson Baptist Church, near Humboldt, has been called to the pastorate of Centerville Baptist Church, and it is expected that he will move on the field at once. He will also serve as pastor of the churches at Wrigley and Only.

—B&R—

R. Lofton Hudson has resigned the pastorate of the First Church, Portland, effective September 15, and will move to Nashville for a few months to write his thesis for the Ph.D. degree at Peabody College. His address will be 100 N. 14th St., Nashville, Tenn., Telephone 3-3924-J. He will be glad to do what supply work he can while in Nashville. In his pastorate at Portland, he has baptized 150. The church membership at present is 525. He has also served fruitfully in many other ways.

—B&R—

Pvt. Robt. L. Forrester, Jr., Air Corps, died in line of duty as pilot of a flying fortress in the South Pacific July 30. He was a member of the First Baptist Church, Watertown. He is survived by his parents, Mr. and Mrs. Robt. L. Forrester, Sr., and two brothers, Eugene and Nelson, and one sister, Frances, of Watertown, one brother, Howell, of Crossville, and a sister, Mrs. Richard M. Hawkins, Lebanon, and a sister, Mrs. Clifford Sargent, Nashville. God comfort the sorrowing.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR AUGUST 9, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria	106	49	Elizabethton, East Side	96	49	Central Ave.	428	112
Apison	98	59	First	418	140	Highland Heights	577	161
Athens, First	288	60	Immanuel	77	56	LaBelle	520	170
Bolivar, First		126	Little Mt.	72	38	Prescott Memorial	385	118
Bristol, Va. Ave.	167	101	Siam	202	143	Temple	1069	278
Butler, Cobbs Creek	97	50	Watauga	245		Union Ave.	909	225
Elk River	92	46	Erwin: Calvary	287	121	Yale	245	75
Chapel Hill, Smyrna	59	46	Ninth St.	174		Murfreesboro: First	372	123
Chattanooga: Central	278	75	Grand Junction	97	49	Taylor's Chapel	106	
Chamberlain Ave.	262	91	Guys: Gravel Hill	150	93	Westvue	188	68
East Lake	367		Hampton	62	42	Westvue, James St. Mission	21	
Northside	357	77	Jackson: West	548	150	Neuberts: Valley Grove	207	96
Oak Grove	443	175	Jefferson City: Buffalo Grove	48	65	Newport	142	69
Ridgedale	161	43	Kingsport: First		94	Old Hickory: First	562	246
St. Elmo	206	40	Knoxville: Bell Ave.	513	142	Philadelphia	133	46
White Oak	227	65	Broadway	878	200	Rockwood: First	208	98
Cleveland, Big Spring	244	169	Fifth Ave.	748	159	Shelbyville: First	155	58
Columbia, First	247	21	First	695		Shelbyville Mills	46	24
Counce, Bethel	78	34	Maryville: First	506	121	Stantonville: West Shiloh	57	44
Center Hill	39	90	Pleasant Grove	128	74	Walter Hill: Powells Chapel	131	114
Cumberland Gap, First	90	20	Memphis: Bellevue	1597	453	Watertown: First	187	43
Dyersburg, First	380	60	Boulevard	518	114	Whiteville	110	36

BAPTIST AND REFLECTOR has just received word of the birth on July 21 of a 7¼-pound boy to Chaplain and Mrs. William C. Summar. Brother Summar is located with the Army Air Force Advanced Flying School, Napier Field, Dothan, Ala. Congratulations to the happy parents and blessings be upon the little boy.

—B&R—

W. Dawson King, pastor, Gallatin Baptist Church, writes of a splendid 10-day revival meeting at the Hopewell Baptist Church of Bledsoe Association, in which there were 3 additions by baptism and a fourth profession of faith. Hopewell Church was formerly a quarter-time church. It has voted to hold service each Sunday after-noon, both Sunday School and preaching, and is rated third in Bledsoe Association, and it gives to the Cooperative Program. Only 31 of the members live in the county where the church is located. For 1941-42 the church gave to all causes \$774.77.

—B&R—

In a revival at Whiteville, in which the Pastor, J. B. Hester, did the preaching and in which the singing was led by Clyde Spear of Lanette, Alabama, there were 10 conversions and two by letter.

—B&R—

David Cooper did the preaching and Jimmie T. Williams led the singing in a revival with Pastor Roy Flemming at the Troy Baptist Church, in which there were 29 additions, 22 of them for baptism.

—B&R—

In a revival with Pastor Cannie Leonard and the Auburn Town Baptist Church, in which F. N. Dowell, Jr., Montarey, did the preaching, and in which Geoffrey Marable, Murfreesboro, led the singing, there were 17 additions by baptism and 4 by letter.

—B&R—

In a recent revival in the Stephens Street Mission of First Church, Cookeville, J. Harold Stevens, pastor, J. H. Roberson helped Missionary John Brown and the pastor by doing most of the preaching. There were 42 conversions, the most of them grown men and women and heads of families. About half of them united with the church and others are still coming. Since the mission was opened the last of May more than \$400 has been raised through this mission. Arrangements are being made to finish brick veneering the building.

—B&R—

The Baptist Pastors' Conference of New Orleans drew up splendid and appropriate resolutions of appreciation for Dr. Slater A. Murphy, who is now pastor of Highland Heights Baptist Church, Memphis.

—B&R—

Pastor S. F. Beard of Taft and Concord Baptist Church in William Carey Association were assisted in a recent revival by Mark Scarboro, pastor of Piney Baptist Church in Big Emory Association, in which there were 7 conversion, 1 re-dedication and 13 additions, 6 of them by baptism. The church is considering going to full time.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: F. M. Dowell, Jr., Montarey; Rev. and Mrs. C. H. Warren, Lebanon; W. M. Wood, Murfreesboro; H. L. Carter, Dickson; J. C. Owen, Watertown; Rev. and Mrs. John Otha Black, Columbia; A. D. Nichols, Jamestown; John Jeter Hurt, Jackson; A. B. McKay, Cookeville, and A. L. Todd, Murfreesboro.

WITH THE CHURCHES: Apison—Pastor Ramsey received by letter 2. Bristol—Va. Ave., Pastor Wright welcomed for baptism 2, baptized 3. Butler—Cobbs Creek, Pastor Gentry received for baptism 1. Chattanooga—East Lake, Pastor Crantford received for baptism 1; Northside, Pastor Brannen received by letter 5; Oak Grove, Pastor Donahoo received by baptism 1; Ridgedale,

Pastor Ivey received by letter 3; St. Elmo, Pastor Callaway received by letter 3. White Oak, Pastor Harldr baptized 2. Clev. —Big Spring, Pastor Melton received 1 for baptism, baptized 1; First, Pastor Keel received 1 by profession of faith and by letter 2. Columbia—First, Pastor Richardson received by letter 1, for baptism 1. Crossville—First, Pastor Care received by letter 4, for baptism 1. Elizabethton—First, Pastor Starke received by letter 7. Erwin—Calvary, Pastor Hopkins received for baptism 5. Johnson City—Unaka Ave., Pastor Bowers received for baptism 1, baptized 1. Knoxville—Bell Ave., Pastor Allen baptized 3, received by letter 6, for baptism 1; Broadway, Pastor Pollard received by confession 1; Fifth Ave., Pastor Wood received by letter 2, by profession 1. Memphis—Bellevue, Pastor Lee received by letter 6; Boulevard, Pastor Arbuckle baptized 1; Central Ave., Pastor Turner received by letter 1; LaBelle, Pastor Renick received by letter 10, for baptism 2; Temple, Pastor Boston received by letter 3; Union Ave., Pastor Hughes received by letter 3. Murfreesboro—First, Pastor Sedberry received for baptism 3; Westvue, Pastor Medlock received for baptism 1. Rockwood—First, Pastor Ford baptized 2. Whiteville—Harmony, Pastor Hester received for baptism 1.

Mission of the Union Baptist Church
By NAOMI MCCALED

The Mission was organized April 28, 1940, by Bro. Boyd Lecroy and Supt. Leon McCaleb. Many of the folks when we began could not read. Now they can read their Bibles. On Sunday they would pitch horseshoes or play ball. Now they come to the Mission. We have an average of thirty-five eager to learn more about our Lord and the carrying on of His gospel.

We are happy to report a successful revival conducted by the Rev. Marvin O. Wayland, assisted by our dear missionary, Bro. Boyd Lecroy, now our pastor. We had fourteen for baptism and two by statement for church membership. Pray for us.

Briefs Concerning the Brethren
Called and Accepted

- J. D. Poindexter, Nahunta, Ga.
- Phillip James McLean, Central Church, New-man, Ga.
- R. W. Singleton, Cotton Valley, La.
- H. D. Boyd, Transylvania, La.
- E. K. Daugherty, Calvary Church, Glendale, Ariz.
- Garland Anderson, Rock Creek Church, near Shawnee, Okla.

Resigned

- W. K. McClure, Spencer Memorial Baptist Church, Tampa, Fla.
- R. A. Pryor, Miami, Tex.
- R. W. Singleton, Ringgold, La.
- Bird Green, East Side Baptist Church, Mr. Vernon, Ill.
- Richard Judd, Corbett, Okla.

Ordained

- E. M. Louthan, Calvary Church, Bluefield, W. Va.
- W. P. Hepler, Carmel, Va.
- Emory Young, Woodlawn Church, Augusta, Ga.
- Earle M. Creamer, First Baptist Church, Fel-lows, Calif.
- Leonard Eilers, First Baptist Church, San Diego, Calif.
- M. Stetson Lincoln, United Church, Hodgdon, Me.

"BEST FOR YOUNG MINISTERS"

The other day a veteran insurance man was asked, point-blank, the question, "What would you advise young ministers, confronted with the problem of securing both protection now and adequate retirement benefits, to do about it?"

He replied without a moment's hesitation: "Join the Ministers Retirement Plan! It is best for young ministers, for several reasons: (1) It has a disability feature which is being written by no insurance companies now. (2) It provides adequately for retirement. (3) It buys more, per dollar paid by the minister, than he can get elsewhere because his church and state board join him in making payments to the fund."

The above statement needs no comment. It is to the advantage of every young minister in the Southern Baptist Convention to join the Ministers Retirement Plan NOW—without further delay.

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Tennessee College for Women

Murfreesboro, Tennessee.

Dear Alumna:

In assuming the presidency of Tennessee College, your alma mater, I wish to enlist in every way possible your active and enthusiastic support of the institutional program. It shall be our purpose to maintain as high an academic rating as possible and to foster and perpetuate the Christian ideals which are a part of the tradition of T. C. W. I must tell you frankly that I am not undertaking an easy task, but we shall look forward and not backward. The administration and the faculty will do their utmost to promote the college, but after all, its former students are its best sponsors. If we can only encourage the alumnae to appreciate fully their strategic position in the building program, our task will be greatly lightened.

I am sure you would like for me to be realistic regarding our critical needs. They are these: 1. *students*, 2. *money*, 3. *morale*.

1. *Students*—We need three times as many students as we now have and the securing of students under present conditions is a difficult task. Will you not, therefore, as an individual and as part of a local organization, busy yourself in an effort to send us several students from your community for the thirty-sixth annual session, which begins September 14? This is the first task for you and us.

2. *Money*—(1) To pay indebtedness. Tennessee College owes approximately \$45,000. The debt has been greatly reduced in recent years. This is not a large debt but it is a severe handicap with a limited student body and meager resources. Our obligations must be met before February, 1943, and we expect to pay off this

debt by that time. Every dollar received will be used honestly and effectively for the good of the college. (2) *Endowment*. T. C. W. has only \$1450 endowment, for investment. The best financial service the alumnae can render now is to help raise an endowment. The gift of a \$5.00 stamp album each year is equivalent to \$100 endowment, invested permanently by the college. Will you give an album now, thus helping to win the war and build T. C. W.?

3. *Morale*—Obviously, *morale* will serve both as a cause and as a result or effect in this program. With the proper enthusiasm, loyalty and effort, we should greatly increase both our student body and financial resources. Once possessed of students and money, the moral tone of the institution will have been tremendously enhanced.

Thus, each of these three factors is a vital cog in our imperative program, and we cannot present to you too strongly these immediate needs. It is our fervent expectation that you will without reserve be willing to join in this *Victory*

Campaign, for Tennessee College for Women the only four-year woman's college in Tennessee.

May we count upon your whole-hearted, unselfish cooperation in securing students, *morale*?

Sincerely yours,

JOHN B. CLARK, President

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8. Jackson being a city of 35,000 population, many of our students secure employment for afternoons and Saturdays.
9. Session opens September 14th. For catalogue and other information write

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