

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

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HISTORICAL SKETCH OF THIRD BAPTIST CHURCH, NASHVILLE

By BUNYAN SMITH, *Pastor*

(Prepared by request of the Editor.)

MY APPRECIATION is expressed to the writers who kept the records of the First and Third Baptist churches of Nashville.

The First Baptist Church of Nashville is rich in Southern culture and apostolic faith. In November, 1871, under the pastoral guidance of T. G. Jones and the evangelistic ministry of A. B. Earle, the First Church conducted a revival in which there were 80 conversions and baptisms. These new-born souls under the direction of the Holy Spirit and the church centered their missionary efforts in North Nashville, where the Ninth Ward Mission School was organized and directed as an arm of the church until May 2, 1876, when it was organized as the Third Baptist Church.

In November, 1872, Brethren A. H. Hicks, P. S. Hollins, A. J. Wheeler and three other members of the First Church purchased a lot on Jefferson Street between Ninth and Tenth avenues and gave it to the Sunday School of the First Church, which in turn gave it to the church as a New Year's gift in January, 1873. On the lot stood the old Stone Cutters' Shop, which had been comfortably fitted for Sunday School and church services. In the spring of 1878, this property was transferred to the trustees of the Third Baptist Church. At the rear of this shop-converted tabernacle a new brick building was erected at a cost of \$4,800.00. A. J. Wheeler was Sunday School superintendent from 1873 to 1883.

The following have served as pastors of the Third Church: L. B. Fish, 1876-1884; G. W. Griffin, 1885-1886; J. H. Anderson, 1887-1888; J. P. Weaver, 1881-1891; W. C. Golden, 1891-1903; George W. Swope, 1903-1907; E. H. Yankee, 1907-1911; R. L. Lemons, 1911-1913; S. P. Devault, 1913-1916; C. D. Creasman, 1916-1923; Bob Jennings, 1924; W. Rufus Beckett, 1924-1929; Bunyan Smith, 1929 to the present.

Third Church has given two of her pastors to Tennessee Baptists as Executive Secretaries of the State Mission Board, Dr. J. H. Anderson and Dr. W. C. Golden. The church ranks second to none in the history of Woman's Missionary Union in Tennessee, as the following quotations indicate:

It is remarkable to note that ten state officers, half of them serving in more than one place, aggregating a service of about eighty-five years, all of whom came from the Third Baptist Church of Nashville, Tenn. There are two Presidents, Mrs. A. S. C. Jackson and Mrs. C. D. Creasman.

There are three Secretaries, Miss Cunningham, Mrs. Golden and Mrs. Jackson. There are three Young People's Leaders, Miss Adelaide Lawrence, Mrs. S. P. Devault and Mrs. C. D. Creasman. There is one Sunbeam and R. A. Leader, Mrs. H. G. Fentress; one chairman of literature, Mrs. J. C. Johnson; and two secretaries, Miss Nellie Jackson and Mrs. Douglas Ginn.—Mrs. W. C. Golden, in *Going Forward with Tennessee Woman's Missionary Union*, p. 77.

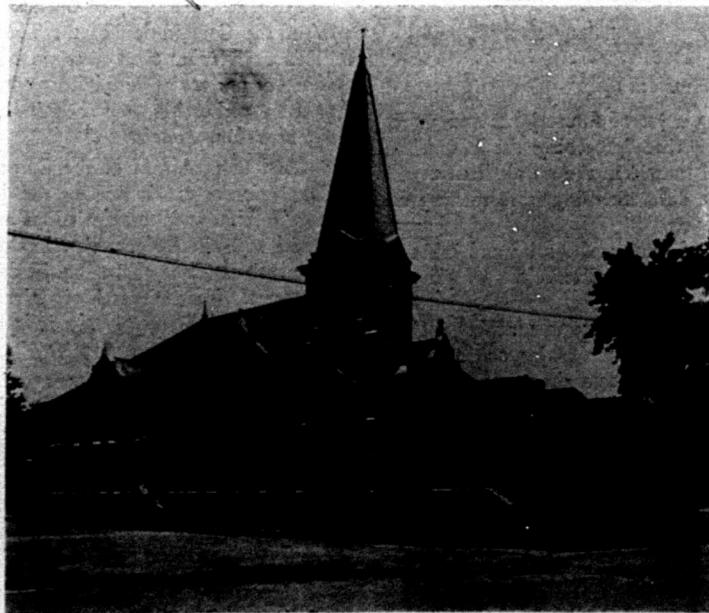
The Earnest Workers (now the Y. W. A.) of Third Baptist Church share with the Clarksville girls the joy of an early organization (about 1888). Third Church's contribution of State Workers to Tennessee Woman's Missionary Union is noteworthy: Two Corresponding Secretaries, Mrs. W. C. Golden, a charter member, and Miss Cunningham; one Young People's Leader, Miss Lawrence; and two office secretaries, Miss Nellie Jackson and Mrs. Douglas Ginn. The honor of being the first Girls' Missionary Society in the state has been held by the Clarksville Enquirers, but according to the records of the State Convention Treasurer, this distinction must be granted to the Earnest Workers of the Third Church, whose mission gifts began their regular flow in 1890.—*Going Forward with Tennessee Woman's Missionary Union*, p. 28.

The mission offerings of the Third Baptist Church for the first five years was \$77.00, for the second five years it was \$171.37, for the third five years it was \$187.61, for the fourth five years it was \$1,246.74. During the above twenty years there were three hundred and ninety souls added to the church. The total contributions of the church for the first twenty years was \$25,559.19. From 1929 to 1940 Third Church has given to missions \$10,800.00. The grand total of her budgets for the same period of time was \$56,517.71. During the above time there were added to the church 475 souls. Her present membership is 711.

The present program of Third Baptist Church is exceedingly missionary. In 1931 the pastor began to hold mission services in vacant store buildings on Second and Third avenues. Mr. G. F. Baggott was asked to direct the regular services of this mission endeavor. Rev. J. M. Rogers held a series of revival services on the corner of Second Avenue and Van Buren Street. There were 27 souls born into the Kingdom and baptized into the church. Under the tent where this meeting was held a Sunday School was organized, and named the "Third Baptist Church Mission."

In 1934, Rev. A. W. Osborne, a pale-faced, serious-minded, spiritually hungry soul, heard of our mission and came to its services.

(continued on page 4)



Third Baptist Church, Nashville

Baptist and Reflector

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EDITORIAL

The Only Adequate Means of Enlargement

AN APPRECIATED LETTER to the editor from Pastor Wilbur J. McDaniel of the Avondale Baptist Church, Chattanooga, carries the following significant paragraph regarding BAPTIST AND REFLECTOR:

Rest assured of my continual support of that to which you are giving your life. I managed to get the state paper in our budget while with the church in Texas just before coming here. It is my hope to be able to do the same here. My judgment is that BAPTIST AND REFLECTOR in our church budgets is the only adequate means we have of greatly enlarging this necessary means of our denominational life.

The only adequate means of greatly enlarging the subscription list of the paper commensurate with its purpose and value is the placing of it in the church budgets. And the extension of the reading list of the paper is the only adequate means of informing the Baptists of the state on and enlisting them in the Gospel activities sponsored by our people. For, as many have frequently stated, BAPTIST AND REFLECTOR is the foremost medium of promotion among us.

Both in relation to their local churches and in relation to the denomination at large, aside from the preaching of the Word of God, the most important thing that pastors can do is to enlist their members as subscribers to and readers of BAPTIST AND REFLECTOR.

"Preach The Word"

(II Tim. 4:2)

THIS DOES NOT MEAN telling a lot of funny jokes and "cutting monkey-shines" and calling that "preaching the Word." To be sure, a reasonable amount of humor in the pulpit is permissible and valuable. But that is a far different thing from making one's program out of such.

Telling a lot of deathbed and graveyard stories and other harrowing incidents and arousing the natural emotions of people to an extreme pitch is not what our scripture means by preaching the Word. Of course, a reasonable reference to touching incidents in the pulpit is all right. But some men major on such things and work their hearers into a nervous spasm almost, if not entirely, and then say they are "preaching the Gospel." Yet they may not set forth one single clear-cut scripture teaching with anything like reasonable completeness.

"Preach the Word" does not mean ranting until breathless, on and on, with scarcely no thought and with no logical arrangement of thought or delivery. It does not mean simply moral exhortations or setting forth social and economic theories or simply "fighting sin." It is entirely possible for one vociferously to "fight sin" and never present the Savior.

Preaching the Word means definitely setting forth the great teachings of the Word as they are presented in the Word. It means reasoning with men "out of the scriptures" after the manner of Paul. It means presenting Bible doctrines and clinching it with a "Thus saith the Lord." Both preachers and teachers are to do this.

But to set forth the Word calls for earnest prayer and thought and long and laborious study. And one's major material must be secured from what God says in His Word, not from what some man says in his word.

"The Churches, The Glory of Christ"

PAUL SPEAKS of "the messengers of the churches, and the glory of Christ" (II Cor. 8:23). It will be noted in our Common Version that the "and" is in italics, signifying that it is not found in the original. "The messengers of the churches, the glory of Christ" is what Paul says. "The glory of Christ" is in explanation of the position and function of "the churches." The churches are the glory of Christ. Then each local New Testament church helps to make up this glory.

Jesus "loved the church" as an institution and He loves "the churches" historically and distributively. Each of these churches is "the (or a) body of Christ" through which He expresses Himself to the world and instrumentally carries on His work (I Cor. 12:27). The Lord dwells mystically in the church "through the Spirit" (Eph. 2:22). It was to the church institutionally and to the churches distributively that He gave the Great Commission (Matt. 28:19, 20); Rev. 22:17). The church is "the pillar and ground of the truth" (I Tim. 2:15). So then in redemptive love and spiritual position and in instrumental service the churches are the glory of Christ. Let men turn the cold shoulder to them and criticise them and scorn them, if they will. *The churches are the glory of Christ.*

Therefore, the churches must be honored individually. The members are to honor them and also others are to honor them. That man is in error who thinks he can glorify Christ by turning the cold shoulder to the churches. One can scorn cooperation with the churches and bemean them if he will, but let him not think that he is glorifying the Lord by so doing. And how can the "independent" bemeaner of the churches think to glorify Christ by scoring the churches, which are "the glory of Christ"?

So also the churches are to be honored denominationally. The churches must be put in and kept in the saddle in any denominational work which proposes to glorify Christ. No program which does not do this can rightly claim to honor Christ.

Southern Baptists are committed to the proposition of honoring "the churches, the glory of Christ." For instance, in Tennessee Art. IV of the Constitution of the Tennessee Baptist Convention says: "This Convention shall have no ecclesiastical jurisdiction over the churches nor act as an advisory counselor in cases of difference between the churches, nor shall it interfere with the constitution of any church or association."

And then, Art. II of the Constitution of the Southern Baptist Convention says: "It shall be the design of the Convention to promote foreign and home missions and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches."

Study carefully the language in these articles and the words which we have italicised by way of emphasis. Note that the Convention and "Conventionites" are pledged to "fully respect the independence and equal rights of the churches." They are not committed to the policy nor to the practice of "cracking the whip over the heads" of the pastors and churches. And those who charge otherwise need to familiarize themselves with the facts and to deal fairly with the facts.

Organized and co-operative Southern Baptists are dedicated to the proposition of honoring "the churches, the glory of Christ."

Study To Win God's Approval

STUDY TO SHEW THYSELF approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). This is an injunction to young preachers. But the principle applies to older ministers and to other Christian workers as well.

This scripture puts upon preachers and other workers the obligation to study. The preacher is not simply to use such powers as he already has, whether imparted or acquired. He is not simply to depend on the inspiration of the moment on a given occasion. *He is to study.* The call to preach is a call to prepare for it. The duty of the ministry imposes the obligation to study. He who will not study or is too lazy to do it is disobedient to a clear-cut scripture.

Certainly the minister should study *how to please God.* But the duty to do this carries the corresponding duty to improve his ministry in order to serve God better. The improvement of one's ministry includes the use of all available things which contribute to that improvement. This brings in Bible study and prayer, the study of men and of Biblical tact and methods of reaching them for the Lord and enlisting them in service, the reading of good books and literature for the enlargement of knowledge, the study of the preparation and delivery of sermons and so on.

Assuredly the minister should *study the Word of God.* How can one satisfactorily "preach the Word" unless he studies it? But to study the Word one must be able to read it intelligently. This requires that one know the English alphabet. It requires at least a working knowledge of grammar, rhetoric, logic, mathematics, history and so on. The more knowledge of these one has the better. But the securing of such knowledge is a process of education, either at school or elsewhere. Therefore, the call to preach and to study the Word of God is a call to *undergo a process of education.*

If a man is not situated so he can go to school, then he can do like others before him in similar circumstances have done. He can employ a local teacher for the basic elements of an education and then he can continue his studies "on his own." Some men have secured the basic elements of an education and then continued their studies by correspondence with some school. In this day of multiplied means of knowledge there is absolutely no excuse for a man not to have enough education at least to be able to read intelligently and to speak good English. Yet there are cases on record of preachers whose own children were grammar school or high school graduates, but who themselves could not even read! Why on earth don't they get their own children to teach them?

A call to preach the Word is a call to be able to read and to study that Word intelligently. A call to preach is a call to prepare for it as fully as possible in the light of opportunity. If one can get a thorough education and consecrate it to the Lord, so much the better. But if he cannot do this, he can learn to read intelligently and to speak good English. We have known of a few men who held that God had called them to preach and yet they could not even read, and they went through life unable to read. We believe that they were good men and knew the Lord. But with this clear-cut scripture before us we are bound to conclude one of two things concerning them:

1. They have in this particular been glaringly disobedient to the Lord.
2. Or they have been glaringly in error in saying that they were called to preach.

We are a minister and we are sympathetic toward ministers. A man does not have to be educated to be a good man, as good personally as any educated man may ever hope to be. But a call to preach is a call to prepare. The Bible idea is inner inspiration plus as much education as one's opportunity will permit him to get. Those good men who boast of their lack of learning seriously need to change their tactics.

"STUDY to shew thyself approved unto God."

THURSDAY, AUGUST 28, 1941

For This We Give Thanks

A DISTINGUISHED middle-aged man we know recently returned after some months' absence to the home of his boyhood. As he sat down to lunch with his parents—alone, for all the other children were of course now grown and gone—his mother reminded him gently:

"You know, son, we give thanks in this house."

As the simple, familiar words were spoken, words so familiar that he had almost ceased, as a child, to hear them, this man tells us he felt in a clear flash of emotion all the significance these grave words had had in forming his life. The stability and security of a family gathered together three times a day. The simple gratitude of his parents in giving thanks to some outside power, some force beyond their control, which had once again granted to this family the blessing of sufficient food, of safety, of being together in a difficult world. All these things, this grown man now felt, had so contributed to the forming of his character that he could not imagine what he would have been without them.

For the family dining table is the true heart of the home. There the children's talk is spontaneous, yet under parental ear and guidance. There is the best place for children's social training (those small graces which delicately define one's true upbringing), for much of their cultural training. And, above all, for that gentle, imperceptible guidance by the mother (with father, a little godlike, at the head of the table) in shaping attitudes, points of view, beliefs and principles which add up in the long run to character.

So strongly did he feel this, he tells us, that he questioned whether he was doing the right thing in bringing up his own children without some similar brief ceremony of gratitude and thanksgiving at the family table. Like so many of his worldly friends, he had feared this ceremony would seem to naive in a sophisticated world. He has decided, now, that his dining table should be something his children, too, should remember—that the talk there, the attitudes expressed, the moral tone, the good feeling should in later years be unconsciously remembered by his children as a center of family goodness and stability.—Courtesy *Ladies Home Journal.*

Making Hitler A God

THE FOLLOWING EXTRACTS are taken from an article by Stanley High in *The Living Age*. The article was also published in *The Saturday Evening Post*.

The first article of the Nazi religion makes the State the Supreme Good. God and Germany are one. Baldur von Schirach, leader of German youth, describes it as "the Divine Law that is called Germany."

To get an all-out devotion which merely human leaders could not win, Hitler has been deified. Hitler himself has defined his relationship to the party leaders with a paraphrase of Jesus' language to His disciples: "I am with you and you are with me." To Nazi office holders, said Dr. Robert Ley, head of the German Labor Front, those words mean that "every official has to live his life according to the Fuehrer's precepts and ask himself before every action: 'Would Adolph Hitler approve of this?'"

"The German Faith Movement," says one of its spokesmen, "acknowledges only one Lord, Adolph Hitler." Ernst Hauck, a German educator, declared at a Coburg mass meeting that "Christ was great but Hitler is greater." Frequently Hitler is spoken of as "Our Redeemer." The famous Christian hymn, "Christ, Thou Lord of the New Age," has been changed for party gatherings to "Hitler, Thou Lord of the New Age."

Official portraits of the Fuehrer show his head bathed in a mystic light. These photographs are frequently used in party shrines. Underneath such icons prayers to Hitler are inscribed. In many government orphanages a prayer to Hitler is required of the children before every meal: "To thee I owe, alone, my daily bread; abandon thou me never, with me fore'er abide, Fuehrer, my Fuehrer, my Faith and my Light."

From time to time through the centuries certain men have presumed to invest themselves and allow themselves to be invested with the character of godhood. It appears that Hitler presumes to do the same. Hateful and arrogant Naziism is not only a political system but also a mystical religion, a religion in opposition to the Christian religion. But, like others before him, Hitler will some day meet his doom. In the minds of millions, Hitler will never be deified, but he is and will be deified.

Historical Sketch of Third Baptist Church, Nashville

(continued from page 1)

Mr. W. R. Spann, a faithful and true friend of God and the mission, was looking for a helper; and he without consultation, and without hesitation, announced to the audience that they would have preaching at the mission by Rev. A. W. Osborne that Sunday night.



REV. BUNYAN SMITH

with a humble, pleasing smile, his services began. A Mr. Fuqua, who directed Bro. Osborne to us, also assisted and liberally supported us in our early endeavor. Sunday, March 12, 1939, sixty-four members of the Third Baptist Church called for their letters, and by an associational presbytery, Rev. W. C. Creasman, Moderator, the Freeland Baptist Church was organized. The church called Bro. Osborne that day to become their pastor.

In 1936, Mr. and Mrs. George Mitchell, who were members of the Woodland Street Presbyterian Church, attended a Bible Conference being held at the Second Pres-

byterian Church. They asked if Third Church would permit Dr. David L. Cooper, president of the Biblical Research Society of Los Angeles, California, to conduct a Bible Conference in the interest of the Jewish people. The deacons were asked to recommend to the church that we invite Dr. Cooper to conduct such a Conference. The church extended the invitation, and Dr. Cooper came, and from his labors a Branch Group of the Society was organized in the Second Presbyterian Church, but its meeting place was immediately moved to the Third Church. Miss Flora Porter, of the Second Presbyterian Church, was elected president. Mrs. Paul Robinson, of the First Baptist Church, was elected secretary and treasurer. Bunyan Smith, pastor of Third Church, was elected teacher. Dr. Cooper has held five Bible Conferences, and practically every Jewish family in Nashville has received copies of his books on Christ their Messiah.

Sunday afternoon, April 28, 1940, the pastor of Third Church, and Bro. R. O. Rossen, Mr. and Mrs. George Summers, met in the home of Mr. and Mrs. B. F. Maynard, 1822 Delta Avenue, where the Delta Avenue Mission of Third Church was organized. There were fifteen present. Bro. and Mrs. Kirby opened their home to the mission services. Soon a vacant house was rented and equipped for Sunday School and worship services. Under the faithful and sacrificial services of Bro. and Mrs. George Summers, Bro. R. O. Rossen, and Bro. Victor Glass, the mission has an enrollment of about seventy-five, with an average attendance of fifty. They are disturbing the baptismal waters as often as the mother church.

In May, 1938, Mrs. Bunyan Smith suggested that the church secure the services of one of the Negro ministerial students in the American Theological Seminary on White's Creek Pike, as janitor of our church. Bro. J. C. Miles was contacted and Curtis Smith a Negro student, was employed as janitor of our church. In June of 1939, the pastor of Third Church suggested that the janitor start a Negro mission at the corner of Fifteen Avenue and Underwood Street. He agreed to this undertaking. The effort failed. In September, 1940, two Carson-Newman graduates introduced themselves to the pastor of Third Church as Mr. Glass and Mr. Gill, who desired to do mission work that would aid them in their further college work at Vanderbilt. Mr. Glass was unquestionably sure that God had called him to work among the Negroes of Nashville. Hopes of that dead Negro mission sprang into life before me immediately. Bro. and Mrs. Glass joined the Third Church Decem-

ber 4, 1940. We immediately asked him if he would become the Superintendent of our Sunday School. He hesitated, but said he would give it prayerful consideration. Bro. Glass secured a place of service in the Centenary Methodist Institute, which kept him with us until the Negro Mission Committee of Third Baptist Church was duly elected and commissioned by the church to extend help and guidance to four Negro Seminary students for the summer. Dr. J. C. Miles, Mr. W. R. Spann, Rev. Victor Glass, Bunyan Smith and Mrs. Tappan were duly elected and empowered to function as an arm of the Third Church to the needy Negroes of Nashville Association. Dr. John D. Freeman, our State Secretary, agreed to collaborate with the church in this worthy missionary endeavor. Bro. Glass by the grace of Mrs. J. I. Waller, president of the Nashville Association of W. M. S., was permitted to present the program of the Committee for their consideration and support through the personal service chairmen of the various Unions. A goodly number of the churches are generously supporting the work.

Edward Beasley, L. E. Caulfield, H. J. Jackson and E. C. West were employed as our missionaries to their people. Their salary is one dollar per day. The Negro mission started by Curtis Smith is now being revived by a Bro. Bolling, and we have the hope that soon a Negro chapel will be erected as a memorial to the cooperative labors of white and Negro Baptists of Nashville Associations.

The faithful toil of missionary souls will not end until the Savior comes and calls us to an account of our stewardship. Then we shall see His Kingdom brought in as promised of God to his chosen and adopted peoples. "EVEN SO COME LORD JESUS."

God and The Peanut

Dr. E. Stanley Jones visited the world famed Negro scientist, George Washington Carver, who has discovered 150 products that can be gotten out of sweet potatoes and 300 that can be had from the humble peanut. Dr. Jones says that when he asked Carver how he came to make all these discoveries, the scientist replied, "One day I asked God what could be made out of a peanut. God said to me, 'You have brains. Find out for yourself.'"—*The Religious Digest.*

THE WILLIAM LEN

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NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

THEY SAY:

RECENTLY, while attending the Union Association near Sparta, Brother James A. Howell, Route 7, Sparta, renewed his subscription. Brother Howell was the first to renew at this association and prefaced his offer to renew by saying that he would do so even if it were a great sacrifice, because of the debt which he owed the paper. He said that his little girl had just recently been converted through reading the Young South page and corresponding with "Aunt Polly," the writer of that page. What a testimony! The BAPTIST AND REFLECTOR carries out all of the Great Commission. It both wins to Christ and enlists in His service. It is worthy of a place in every Baptist home.

In company with Brethren W. C. Creasman and E. K. Wiley the writer on August 12 attended Holston Association meeting with the New Victory Church. This is one of the largest associations in the state and conducts the Lord's business on a big scale. Judge Bandy was reelected Moderator and Brother Truett Cox was elected Clerk. Brother D. B. Bowers of Johnson City preached a sermon straight from his heart on the subject, "A Greater-Than-Solomon Is Here." The Associational Missionary, Bro. J. C. Blaylock, is doing a mighty work in that territory. In appreciation of this splendid work the Association gave him a two weeks vacation on pay. Four new churches were admitted to the association at this meeting. Twenty-one people subscribed for the BAPTIST AND REFLECTOR and quite a number bought copies of Dr. Freeman's booklet, "The Challenge of State Missions."

August 13 was spent at the Nolachucky Association meeting with the Lebanon Church near Jefferson City. Dr. O. D. Fleming is the Moderator of this association. This meeting was well attended and all of the churches in its membership save one were represented before noon of the first day. Good reports were presented concerning all of our work and the people manifest a real interest in all that we are doing as Baptists. More than twenty subscribed to the BAPTIST AND REFLECTOR, and twenty copies of "The Challenge of State Missions" were sold. This book should be read by thousands of Tennessee Baptists. Their hearts would be fired with enthusiasm for all the Cooperative Program and especially for State Missions.

A visit by anyone to one of our Joint Pastorates would convince of the wisdom of the plan and cause an expression of thanks to God for the work these faithful pastors are doing in leading the churches out and up. Sunday was spent at Whiteville with Brother and Mrs. A. H. Hicks, their little son, Jerry, and the good people of that church.

Brother Hicks is pastor at Whiteville, Mt. Moriah and Harmony. These churches are in Hardeman, Fayette County and Big Hatchie associations, respectively. The pastor preaches every Sunday at 10 o'clock at Mt. Moriah, 11:00 at Whiteville, 2:30 at Harmony and again at Whiteville in the evening. All of the churches are growing and each one of them is being strengthened spiritually by this ministry. Services every Sunday by a pastor with a *passionate heart will build any church.*

July 23-August 1, Rev. W. R. Hamilton of Hope, Ark., preached and Bro. Paul Wieland of Bolivar directed the music in a revival meeting at Whiteville. There were twenty additions by baptism and three by letter. Brother Hicks commends these two helpers to the brotherhood for their faithful ministry. This church is rejoicing over the fact that they were able to care for every item in the budget this year from the regular receipts without special offerings. This is the first time this goal has been reached in many years.

Brother W. I. Gates, better known locally as "Dr. Dixie" Gates, attended the morning service as is his custom. Bro. Gates is a charter member of the church and has held his membership here continuously for 48 years. It was a gracious privilege to have fellowship with this faithful brother.

The Harmony Church revival meeting was held August 10-15. Dr. Preston Ramsey of Covington did the preaching in this meeting. The church was greatly stirred by the faithful ministry of Brother Ramsey and the meeting resulted in seven additions by baptism and one by letter.

The meeting at Mt. Moriah was the week of August 3-August 8. Rev. Bernard Scates of Bemis, another faithful pastor, preaching. This meeting resulted in three additions by baptism.

Brother Hicks said that these three meetings were the most far-reaching spiritually of any meetings held since he has been on the field.

More than 75 subscriptions were sent in by the Whiteville Church as a result of the day's solicitation by the committees and those subscribing at the church, at Sunday School and the morning service. This makes this church a Church Home Plan Church.

THE STATEMENT IS NOT NEW, BUT IS JUST AS TRUE AS EVER: "THE PASTOR IS THE KEY MAN IN THE CHURCHES FOR THE PROMOTION OF ALL PHASES OF OUR WORK." WHEN A PASTOR GETS LARGE NUMBERS OF HIS PEOPLE TO READING THE BAPTIST AND REFLECTOR HIS PEOPLE WILL GROW SPIRITUALLY AND WILL SERVE BETTER IN THE LORD'S WORK. GETTING THE PAPER IN THE HOMES OF THE PEOPLE AND TEACHING THEM TO READ IT IS ONE OF THE QUICKEST WAYS OF ENLISTING THEM IN ALL PHASES OF OUR WORK AND MAKING BETTER CHRISTIANS OF THEM PERSONALLY.

Mission Church Vacation Bible School

By THOMAS V. WELLS, Missionary Pastor, Dunlap, Tenn.

THIS IS A PICTURE of the Vacation Bible School, which was held in a mission church in the Fredonia community on Cumberland Mountain, about six and one half-miles from Dunlap, Tennessee, in the Sequatchie Valley Association.

This Bible School was held in a school-house in which the Baptists have services four times each month. There is no church building in the community. This is the first Bible School held at Fredonia. There was a revival conducted at night in which there were three conversions and two baptisms.

A Baptist Sunday School was organized in May and has been meeting every Sunday afternoon, as other denominations use the building on Sunday mornings. This is the only Sunday School in this community of about 300 people.



Vacation Bible School group at Fredonia. The three girls in the center of the front row are triplets, six years of age.

EDITOR'S NOTE: This is but one of many instances of how our faithful and hard-working missionary pastors and other workers in the state are fruitfully carrying on for the Lord. State Missions makes such possible. Remember such things and loyally support the Co-operative Program and then make a generous offering to State Missions in the fall.



In Spite of Circumstances

By GEORGE W. SADLER, *Secretary*
for Africa, Europe and the Near East,
Foreign Mission Board.

FROM PRACTICALLY EVERY AREA in which Southern Baptists operate there come reports that reassure and inspire and challenge all who believe in the power of the gospel. Many will recall that Spanish Baptists' representatives at the last meeting of the Baptist World Alliance was the Rev. Samuel Vila. This fine minister and the members of his well-to-do family were the chief contributors to the construction of one of our best churches in Spain. Soon after he returned from Atlanta in 1939, Pastor Vila was conducting the worship service in his church when an officer of the law came in and ordered him to close the building. Before complying with this mandate this alert minister made arrangement whereby members of his congregation might meet in thirteen homes.

During these trying intervening years this pastor and others have been giving a good account of themselves. On June 6 he relayed to the Foreign Mission Board a statement he had just received. Brother Beltran had visited Alicante and preached on "The Love of God." At the conclusion of his sermon "he invited men to give their hearts to Jesus, and eight persons stood up with deep emotion and praised God for his salvation." Pastor Vila's comment was: "So God is doing his work among us *in spite of circumstances.*" He also told of a meeting in which he participated in Madrid "when fifteen people gave their hearts to Christ." In spite of such circumstances as poverty, which makes itself manifest in pinched and disease-marked faces; persecution, which is evidence by closed churches, exile and imprisonment, the Gospel is finding and changing men.

CIRCUMSTANCES IN OTHER EUROPEAN COUNTRIES

Mrs. Pauline Willingham Moore tells about the circumstances that made it necessary for her and her husband to leave their adopted city. Between the blasts which blew Belgrade to bits, they ate, collected a few blankets and some food and walked away from the ruins. For the next two weeks they were wanderers, getting up at 4:30 and walking until darkness overtook them. Returning to Belgrade, they found their home and property intact. They remained a month, at the end of which time it seemed best for them to get away again. In company with the members of the American Legation, they took a river steamer to Budapest. Mr. and Mrs. Moore have been advised to remain in Hungary until a more effectual door is open to them.

In May, Mr. and Mrs. Roy Starmer were ordered to leave Rumania. They had lived through one earthquake and two revolutions and as the scope of the war enlarged, they appeared to be in even greater danger. However, they felt that God had called them to that land of need and they did not want to leave. So, in spite of circumstances, they remained and are faithfully writing their record of service.

IN AFRICA

The twenty-third Psalm has become much more meaningful to many persons in recent days. A survivor of the ZAM ZAM read with peculiar effectiveness this portion of scripture preparatory to delivering a vesper message several weeks ago. He stood there, a veritable monument to the spirit and power of such passages as "The Lord is my shepherd, I shall not want," and "Though I walk through the valley of the shadow of death, I will fear no evil."

It was in this spirit and under the protection of this power that Mrs. J. C. Powell, another ZAM ZAM survivor, set sail from New York on a little America-West Africa liner a few days after the termination of her ZAM ZAM experiences. *In spite of circumstances*—harrowing circumstances—men and women carry the good news to Africa.

IN CHINA

In spite of circumstances about one hundred of our missionaries are carrying on nobly in China. Neither war nor the threat of war is able to dislodge them. In all the annals of Christian history no more glorious pages have been written than those the missionaries and native Christians are now inditing in the Orient. Perhaps in no part of the world is the power of the Gospel more apparent.

In spite of circumstances or shall be say *because of circumstances*, Southern Baptists are being called upon to give of their spiritual and material resources to the end that the Gospel may become good news for all mankind.

University Highlights

By INABELLE G. COLEMAN

To the four Christian colleges of Shanghai Dr. M. T. Rankin, Secretary for the Orient, delivered the baccalaureate sermon: "Integrated Personality." Resultant of that message of spiritual soundness and intellectual interpretation, students have been saved.

All of the English majors graduating this year are Christians. The president of the senior class is a ministerial student who will enter the Seminary this fall.

The editor-in-chief of *The Spectator*, the University paper, was baptized Easter Sunday.

Thirty-one students from the Evergreen Sunday School class, Volunteer Band and Fellowships are directing a University Church vacation Bible school.

On the first day of the vacation school not one child knew the meaning of the words *Jesus* and *prayer*. Today they bow their little heads in understanding worship. The efficiency, energy and enthusiasm of these college students fostering the vacation Bible school are amazing. And most of them have been Christians themselves only a few months.

Carrying On

(Foreign Mission Board)

RECENT NEWS has come from Missionary Phil E. White, stationed at Kweiteh, China. In spite of the obvious strain under which he is laboring, he expresses gratitude for relief funds sent by Southern Baptists and rejoices over increasing responsibilities being assumed by the Chinese Christians during these days of crisis. He says:

"For the past six months I have been living on the open road to the Southwest. There have been about 140 missionaries passing through my home with mountains of baggage. We have been in conditions that necessitated administering some relief funds and I want to add a word of gratitude to our friends who have contributed these. I am grateful for the growing number of Chinese brethren who are bearing some of the responsibilities. There have been some unhappy moments when local conditions and powers were threatening, but the Lord has given grace and strength."

A Digest of Religious Thought

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

World Affairs— A Crazy Quilt of Disorder

The Watchman-Examiner

Europe has potential problems that will arise to plague the world as months pass by.

If any man in these hectic days has been brought to judgment, that man is Stalin. By his nonaggression pact with Hitler in 1939, he gave, in effect, the signal which started the war. This cruel, blistering evil is now turned upon him and the nation he has so criminally led. With arrogant and stupid diplomacy, he has alienated the states on his western border. These might have been his allies. Slavic in blood, they have more in common with Russians than with the people of the West. But by Sovietizing the Baltic states, dividing Poland, attacking Finland, and deserting Rumania, Bulgaria, and Yugoslavia, he has created a borderland of hate which is a rampart against which abnormal forces must be brought in order to win against the Nazi armies. Such is the fruit of atheistic conceit and malice.

(Long ago, Paul wrote "Whatsoever a man soweth that shall he also reap." That great truth has caught up with atheistic Stalin, who scorns the Book in which it is written.—C.W.P.)

Prove All Things

Baptist Student

his way from his home back to the community in which his little one-room school was located. The parson, who had been over in the next valley to fill his regular monthly appointment, had overtaken the young man and had "given him a lift" in his ancient but sturdy buggy. The young professor had half hoped and expected that the remark would evoke an immediate and spirited remonstrance from the simple old preacher. Instead, however, they rode along in silence. The old preacher broke the silence with a startling and irrelevant question. "When you were a child," he asked in a quiet, even voice, "did you have measles?" "Of course." "And did you have whooping cough?" "Did you also have the mumps?" The young professor admitted that he had had that childhood disease. "Measles, whooping cough, mumps, and now—this— There's one good thing about these childhood diseases: once you have a good case of one of them you rarely have it again. The disease develops its own immunity."

The Unaccountable Scandal Continues

The Review and Expositor

ties of the materials for waging her savage, murderous campaign on China. It was officially announced in Washington in early June that the supplies of airplane fuel going to Japan from the United States the first three months of 1941 were almost three times the quantity that went in the same period in 1940. As late as March,

As long as the Russian Soviets control one-sixth of the earth's surface with nearly 200,000,000 people dedicated to world revolution, tyranny, and atheism, a terrifying specter stands on the horizon.

Therefore, the struggle in Eastern

Europe has potential problems that will arise to plague the world as months pass by.

"The church, of course, has served its day—it is no longer adequate for the demands of our advanced modern civilization." Thus spoke the young "professor" to the old country preacher. The young "professor" of the country school was on

With complete authority to regulate or to prohibit the shipment of goods to belligerent countries, and in spite of repeated protests of the public and assurances by our Government, Americans continue to supply to Japan enormous quantities

1941, a Japanese liner took on at San Francisco a full cargo of lead and cotton, two of Japan's most necessary war commodities.

American Christians cannot understand why we should help Japan in one of the most vicious wars of history. No Americans can understand why his country enables Japan to wage this war when we are constantly about ourselves to be involved in war with Japan. It has been said that if we cut off trade in war materials with Japan she would at once engage us in war. One asks at once, with what, seeing Japan depends on us for her materials? But even if we can ignore that, since when may Japan say to the United States: Let us have what we want or fight us?

Heaven

Florida Baptist Witness

One of the strange facts about Christians is their almost universal unconcern as to Heaven. It is not so much a disbelief in the existence of such a place, but an amazing indifference to the matter. Nearly all of us, if asked about our idea of Heaven, would say, that it is a place, or a condition in which the Christians will spend eternity. But why do we seem so unconcerned? We are so caught, and held, in the grip of our earthly plans and interests that the existence that we are to have through the eternal ages seems to play very little part in our thoughts.

This is not true of all Christians, however. We all have known of men and women to whom Heaven was very real. What it seemed chiefly to mean to them was that it would be a reunion with their Christian loved ones, and the saints in general with whom they would share wondrous experiences. They would be with Christ in everlasting happiness. That was the big fact for them, and they lived under the light of that prospect. When their loved Christian friends died they thought of them as merely preceding them to the heavenly city, to which they looked eagerly forward. They didn't think they must argue about it and try to prove it. It was too real to them for that.

(The pendulum of a clock swings from one extreme to another. In middle ages Christianity placed so much emphasis upon the doctrine and hope of "the other world religion." Today we have swung to the other extreme and Christianity is being called "an earth religion." A middle of the real position emphasizing both aspects would be better.—C.W.P.)

The Spiritual Issues In the European War

The Alabama Baptist

In the present war the conflict is not between homogeneous nations but between starkly opposed spiritual principles. Today men take sides not according to nationality but according to spiritual choice. German citizens who reject the Nazi spirit suffer martyrdom at the hands of fellow countrymen. In other countries citizens are ready to and eager to betray their own country. Spiritual principles cut through race and nationality. The spiritual values which we now hold in trust for the world and which we mean to preserve in the world are part of God's gift to the world. When Hitler demands living room, he means, as his acts declare, that Germany shall be the managing director of an European mortuary in which God's law and man's liberty are dead. This is a war to decide for generations to come whether here in Europe, in the world, civilization shall look for its guiding principles, its ideals, and its inspiration, to God or to a creed which denies God and degrades man.

The Sunday School Lesson

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

LESSON FOR SEPTEMBER 7, 1941

Revelation: A Message to Persecuted Churches

LESSON TEXT: Revelation 1 to 3.

PRINTED TEXT: Revelation 2:1-11.

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee a (ASV) the crown of life." Revelation 2:10b.

THE REVELATION is an apocalypse, or a writing of the type peculiar to the Jews which sprang up in profusion during the two centuries before Christ. It suggests an uncovering or unveiling. The book of Daniel is of this type, as is also that of Ezekiel. Apocalyptic writings were intended to promise deliverance for the righteous as well as to fortify their patience in waiting for the same. On the other hand, prophetic writings were given as warnings against unrighteousness. The line between the two, however, cannot be definitely drawn, there being some overlapping.

There are three chief schools of interpretation of the book of the Revelation. The Futurist school regards the book as dealing with the end of the world, and with persons and events which will immediately precede that event. The Historical school traces the history of the Church through the Book from its beginning to its ending (Scofield in his notes in his Reference Bible attaches dates to some of the seven churches, extending to A. D. 1500, then concludes with a period of "the true church in the professing church" and "the final state of apostasy.") The Preterist school sees the Book as being fulfilled in the days in which it originated, and looking entirely to the past. There are decided things in favor of each one of these schools, but there are also decided limitations as well. A look at verse nineteen of chapter one gives much light, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." We will be safe in interpreting the Book just as we do the rest of the Bible, namely, from a spiritual point of view and with an application of its teachings to present-day conditions.

In chapter one John tells us that he "was in the spirit on the Lord's Day" when he saw the visions and was commanded to write: "He was on the island of Patmos, a small, bare, volcanic island in the Aegean Sea, fifteen miles from Ephesus. The Book is addressed to the churches, represented in the vision as candlesticks. Jesus stands in the midst of His churches and holds in His right hand the pastors of the same. The number of churches is seven, typical of completeness in the Bible, and their names are given. Chapters two and three describe the strong and weak points of each of these churches and offer rewards for faithfulness as well as warn against evils. The notes that follow must be confined to the printed text.

I. EPHESUS: THE CHURCH THREATENED WITH APOSTASY. (vv. 1-7.)

Many good things could be said about this church. It was a church of many and fruitful labors. It possessed patience. It was uncompromising of evil. It was strict in its demands concerning membership. It had borne the day of adversity without fainting. Ephesus, it will be recalled, was the base of Paul's activity for three eventful years. Timothy, and possibly John, had been pastor there. John looked across from his enforced exile, Patmos, just fifteen miles away, and thought of the Ephesian Church first of all. If it was his former pastorate, how could he help thinking of it with longing and anxiety?

But there was one serious and unpardonable defect in this church. It was threatening, if it had not actually already done so, to leave its first love. Apostasy is not too severe a word to describe its condition. Concerning this the Beloved John could not and would not be silent. For this he has a positive and solemn word: remember and repent or have removed the candlestick (summed up in the three r's, and about which any pastor can afford to speak to the church he serves). They are to remember the high estate from which they had fallen. They are to repent and do the first works. If not these two, then removal is inevitable. What can be more deplorable in the life of a church than to have removed its candlestick? A church that will not shine for the glory of God may expect nothing less than removal of the agency that makes such giving of the divine Light possible. God is no waster, to say the least of it. Jesus said, "Let your lights so shine".

Finally, the Lord, through John, promised to this church a reward for fidelity. It was to eat of the Tree of Life. Thus we connect the first promise of the last book of the Bible with the first curse of the first book. Genesis is linked with Revelation. "The old story tells how the cherub with the flaming sword was set to guard the way to it (Tree of Life). And that paradise faded and disappeared. But it reappears. Then comes a staid Eden back to man, for Jesus Christ is the restorer of all lost blessings; and the divine purpose and ideal has not faded away amidst the clouds of the stormy day of earth's history, like the flush of the morning from off the plains. Christ brings back the Eden, and quenches the flame of the fiery sword; and instead of the repellent cherub, there stands Himself with the merciful invitation upon His lips: "Come! Eat; and live forever" (Maclaren's Expositions, Revelation, p. 191).

II. SMYRNA: THE CHURCH THREATENED WITH FEAR. (vv. 8-11.)

About fifty miles north of Ephesus was Smyrna. At that time it was wealthy and important, referred to by Cicero as "the most faithful of our allies." The city was proud of its Crown, "the garland of splendid buildings encircling the rounded hill of Pagos" (to which John may have referred when promising a Crown of Life to the church located there).

John has no word of blame for this church, but he would strengthen it in its persecutions as well as fortify it for its strenuous days ahead. Some hundreds of years later it would stand in the face of the fiercest of persecutions when the Turks would refer to it as Infidel Smyrna, even as they do at present. From the very first it seems to have known adversity. Tribulation and poverty characterized it from its early existence. But in the midst of its poverty, John reminds it of its great riches. Schooled in such trying circumstances, the church is promised even more trying ones.

Sufferings, being thrown into prison by the Devil, short and sharp tribulations; all are in store for the members of this church. But only be faithful, says "the first and last, which was dead, and is alive", Jesus, the Lord. They will not have to endure more than He had to endure. They will not suffer more than He had to suffer. They will not be tried more severely than He was tried. He understands. He sympathizes. He sustains. In Him they will find strength to endure and to overcome. "He that overcometh shall not be hurt of the second death". What is this second death? Two Scriptures tell us clearly and positively (Revelation 20:14; 21:8).

Apostasy and fear, then, were dangerous enemies to two typical churches of that day. They are dangerous enemies of our churches today. Because of such abounding wickedness on every side, the churches of the present are seriously threatened. But Jesus warned us of this very thing in, "And because iniquity shall abound, the love of many shall wax cold" (Mt. 24:12). There can be but one way to banish our fears, namely, keep our eyes fixed on Jesus and claim His promises of protection and sustenance.

A Statement and a Request

SOUTHERN BAPTISTS have a large number of fine laymen who feel that they have been definitely called to Christian service and have prepared themselves for various phases of church work. In our larger congregations the ministry of these helpers is necessary to the largest usefulness of the church. Our pastors have found great joy in working with these well prepared, consecrated men.

The Government regulations concerning the exemption of Ministers of Religion from training and service under the Selective Training and Service Act reads as follows:

Section 5 "(d) Regular or duly ordained ministers of religion, and students who are preparing for the ministry, in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from registration) under this Act."

A "regular minister of religion" has been defined by the Government under Opinion No. 2 of the National Headquarters Selective Service System as follows:

"b. A 'regular minister of religion' is a man who customarily preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister."

It seems that the religious workers referred to above would be exempt under the Government regulations, provided the denomination could agree on a term or title to them.

In response to a request from various sections of our Convention territory, a committee was appointed to see if a classification could be suggested that would be acceptable to the Government, and, at the same time, to our Baptist people. I desire to make the following suggestion as to a suitable classification for these religious workers:

"BAPTIST LAY MINISTERS."—We would interpret a *Lay Minister* as a full time religious worker on salary, employed by a local church or the denomination through some regular agency.

This, as you see, would give us *Ordained Ministers, Licensed Ministers, and Lay Ministers.*

In the interest of the cause of Christ, and in fairness to a large number of our men, I am asking those who desire to make suggestions, to write me immediately.

T. L. HOLCOMB,
Chairman of Committee.

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The Young South

Dear Boys and Girls:

Last week when a friend was telling me how much she enjoyed the *Young South* page, she said: "I pray for you every day." Her words were most appreciated, as are her prayers.

Sunday night it was a privilege to be with the Intermediates at the First Baptist Church, Nashville, again—this time with the Training Union. I hope they will let me come again.

William Davis, from Springfield, visited the office last week. He is the son of Rev. W. P. Davis, a pastor at Springfield. We hope you will come again, William.

In a recent letter on the children's page of *The Baptist Record*, I found these words, written by the editor of that page, Mrs. Frances Lipsey Steele, to the Mississippi boys and girls:

"While mother and the neighbors, eager that none of the fresh fruits and vegetables be allowed to waste, art busy with their summer canning, I have some canning that I would like to recommend to you—canning that even the very young can do, but that isn't too trifling for the older ones either. Just as the store of canned food on the pantry shelf gives assurance for the coming winter, so these half dozen cans that I'm suggesting for you will surely make the months ahead more satisfactory.

Our first can is I CAN BE KIND. Kindness is like the oil in the wheel. It makes the machinery of life run smoothly. One of our first memory verses in Sunday School was 'Be ye kind.'

Our second can is I CAN BE BUSY. Where there is so much to do, there is something for everybody to do. We don't have to wait until someone points out and says 'do this' or 'that,' but if we will just open our eyes, we will see plenty to keep us busy. Did you know that Paul said 'If any would not work neither should he eat'?

A third can! I CAN BE HONEST. Honesty is one of the foundation stones of character. Without it, nothing else is worth very much. 'Do that which is honest.'

I CAN BE HELPFUL. We are so dependent on help from others that we cannot afford to fail to use every opportunity to give help. There is a chance to be helpful at home, and helpful everywhere we go. Again Paul says, 'Bear ye one another's burdens.'

I CAN BE LOYAL, loyal to my home, my school, my town, my church, my country, my God. Especially is there need for us now to be loyal to our church. We can show this loyalty by faithful attendance at preaching, Sunday School, prayer meeting, the Sunbeams, G. A. or R. A. or any of the church services.

'We'll move at His command, we'll soon possess the land, through loyalty, loyalty, yes loyalty, to Christ.'

I CAN BE HAPPY. We have so much to make us happy! God has blessed us bountifully. Rejoice always, and again I say rejoice. A smile is the badge of happiness. Wear it!

'Shall we line up our six cans? Here are their labels: KIND, BUSY, HONEST, HELPFUL, LOYAL, HAPPY. Let's all do some canning.'

When I read her letter I knew that I needed to do a lot of canning. How about you?

We have received a prayer request from Evelyn Minnis, Lebanon Church, Springfield. By the time this is in print her revival will probably have closed, but won't you pray this week that the lost there may continue to be saved?

If you don't see your letter this week it will be on our next letter page. Seven of our letters this week are from "11-year-olds." Wouldn't it be fun if they'd start an "Eleven-Year-Old Pen Pal Club"? Won't all the "11-year-olds" write to each other? I'll be anxious to know what you decide.

Your friend,

Aunt Polly

Send all letters to—

AUNT POLLY,
149 Sixth Ave., North
Nashville, Tenn.

605 Cecil St., Knoxville, Tenn.

Dear Aunt Polly:
This is the first time I have written you. I am a girl eleven years old. I am in the seventh grade at Christenberry Junior High School. I go to Gillespie Avenue Baptist Church. J. K. Smith is our pastor. Mrs. Della Roust is my Sunday School teacher, although she is not my mother. I am sending you a poem which I wish to see in print. I would like to have some pen pals and will answer all the letters I get. I sure like to read the *Young South*. Hope my letter isn't too long.

Love,

NORMA FOUST.

HE'LL GO WITH ME ALL OF THE WAY

I'll follow him to Gethsemane,
And hear his lonesome prayers;
While all disciples fell asleep,
He went with me all of the way.

I'll go with him to Calvary;
I'll see him die for me,
And then, while the thieves murmur,
"Lord I believe."
He'll go with me all of the way.

I'll watch them take him from the cross
-And put him in Joseph's tomb,
And yet on the third day he arose,
And He'll go with me all of the way.

And then came his mother, Mary, there,
And asked of the Angel fair:
'Where is he? Has his body been stolen?'
For He went with me all of the way.

'Oh, no! Oh, no!' said the Angel fair,
'His body has never been stolen,
But he is not here; he has risen,
And He'll go with you all of the way.'

And Mary went running into the town,
Telling ones he had risen,
Singing, shouting, praising Him saying:
'He'll go with me all of the way.'

And Jesus appeared to His disciples,
Taking them into a mount,
Talking and preaching unto them, saying:
'I'll be with you all of the way.'

And then came a cloud
And gathered Him unto it,
And as He ascended he heard Him saying:
'I'll be with you all of the way.'

And after my Lord to heaven had gone
I spoke these words unto myself:
'I'll do my best to please my Lord,
So He'll go with me all of the way.'

And if you wish to heaven ascend—
As Jesus did there on the Mount—
Just believe on His name and all work is done,
And He'll be with you all of the way.

—NORMA FOUST.

We are glad that you like our page, Norma. We like your poem. Perhaps you'll write, often and send us some more poems. You are our first "11-year-old." Write to the others on our page this week.

R.F.D., Elizabethton, Tenn.

Dear Aunt Polly:
I'm a little girl eight years old. I go to Harmony Baptist Church. Rev. Carl Roberts is my pastor. My mother takes the BAPTIST AND REFLECTOR. I like the *Young South* page.

Your friend,

MARJORIE GRACE LYON.

We are glad that you like our page, Marjorie. You live in one of the most beautiful parts of our state. Won't you write and tell us about it?

750 Myrtle St., Kingsport, Tenn.

Dear Aunt Polly:
This is the first time I have written. I am eleven years old. My birthday is January 27th. I go to the First Baptist Church. My teacher is Mrs. L. P. Gregory. I like her very much. Mother went to be with Jesus two years ago. I haven't missed a Sunday at Sunday School for three years. I hope to see my letter soon. I hope I have not written too much.

Love,

PAULINE MARTIN.

We are sorry about your mother, Pauline, but we are sure that Jesus knows best. You have a fine Sunday School record. Write to all of the "11-year-olds" on our page this week.

Cumberland Gap, Tenn.

Dear Aunt Polly:
I am eleven years old and this is the first time I have written you. We had a Vacation Bible School this year. I enjoyed it very much. I go to the Cumberland Gap Baptist Church. Our pastor is Brother Thomas. I like him very much.

Yours truly,

BILLIE LEE COLLINS.

P.S.—I would like to have a pen pal.

We welcome you, Billie Lee, and we hope you get lots of pen pals, especially "11-year-olds." What do you think about an "11-year-old" pen pal club? Write to all our "11-year-olds" this week.

R.F.D. No. 2, Morristown, Tenn.

Dear Aunt Polly:
This is the first letter that I have written you. I am eleven years old. I go to Holston Chapel Church. Rev. Moneyhun is our pastor. I like to go to Sunday School and Church very much. I go to Marguerite School. Miss Merle Hodges is my teacher. I am in the seventh grade. I like to read the *Young South* page.

With love,

BETTY MURPHY.

This certainly is "11-year-old" week. There are seven letters from "11-year-olds" this week. I think it would be nice if you'd start an "11-year-old pen pal club." What do you think?

731 Knox Ave., Maryville, Tenn.

Dear Aunt Polly:
I am a girl eleven years old and I am a Junior in Sunday School. We are taking time off in our class to read the *Young South* page. Our pastor is Mr. Drinnon and my teacher is Miss Ruby Willans. We are collecting old books and other things and sending them to Ruth Walton in Africa.

Your friend,

JOYCE WHITE.

P.S.—I am also sending you a poem.

HEAVEN

Heaven is a beautiful place,
With streets of gold and shining gates.
I hope that that will be my home,
I'm getting tired, too tired to roam.

—JOYCE WHITE.

Thank you, Joyce, and you are a lucky "11-year-old." Write to our "11-year-olds" this week. We are glad your Sunday School class appreciates our page. Perhaps you will send us a picture of your class.

MISS RUTH WARE SAYS:

Yes! I'm glad we take the BAPTIST AND REFLECTOR. And I think our church paper truly reflects what Baptists are doing.

We read many interesting sermons and get many good and sobering thoughts from our church paper. I think your thoughts on the Sunday School Lesson are interesting. Also the State Sunday School and Training Union attendance records.

The "REFLECTOR" interests all ages—old and young. I teach in an elementary school and each week pupils who have this paper in their home can hardly wait for the *Young South* page. We have many books on our reading table in the class room, but the pupils come in proud of the stories on their page, wanting me to read them to others in the class who do not take the paper.

I'm sure if we teach our youth the true value of our church paper as time goes on the Baptists will be reflected more and more.

MISS RUTH WARE,

2123 Dodson,
Chamberlain Avenue Baptist Church,
Chattanooga, Tennessee.

We certainly appreciate this fine letter, Miss Ruth. We'll try to print some good stories for your children this year. You should have a lot of "11-year-olds" to join our club.

Bartlett, Tenn.

Dear Aunt Polly:
I have been reading the letters that girls and boys have been writing you. I wonder if you would print a letter for me. I am a boy 7 years old. I will be in the third grade this year. I have just got back from the Smoky Mountains, where by Daddy held a meeting for my Uncle Hubert. My church has a Vacation Bible School for the Negro children every year. They appreciate it, too. If you print this, I will write again.

TOMMY SMOTHERS.

We are glad to print this, Tommy, and we'll print every letter that you write. Will you see that we get some more?

Route 2, Goodlettsville, Tenn.

Dear Aunt Polly:
I am a girl eleven years old and will be in the seventh grade when school starts. My birthday is April 22. We have had a Vacation Bible School for the past five years. I attended every day of every one. I have been a Christian every since April 5, 1940. I belong to Union Hill Baptist Church. My pastor is Brother Robinson. Mrs. W. E. Sipe is my Sunday School teacher. Mrs. Carter Galtbreath is my B. Y. P. U. leader. I want some pen pals. I hope my letter isn't too long.

Love,

LUCILE PARRISH.

Another "11-year-old." You are lucky, and lucky for another reason. You belong to a fine church and have a fine pastor. I want to hear more about this "11-year-old" club.

Route 8, Barren Plains, Tenn.

Dear Aunt Polly:
This is my first time to write to you. I am a girl eleven years old. I belong to Lebanon Baptist Church. My pastor is Bro. W. P. Davis. My Sunday School teacher is Mrs. George Gunn. I like to read the BAPTIST AND REFLECTOR. Our Revival started Sunday, August 10. We are praying for a great Revival. We want your prayers to help win the lost to Christ. I hope my letter isn't too long and can be printed on the *Young South* page.

A Christian,

EVELYN MINNIS.

And another "11-year-old." Congratulations! Your fine pastor and his son, William, were in the office last week, Evelyn. We have been praying for your revival and we hope that many of your lost people have been saved.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE
 HENRY C. ROGERS
 Director
 MISS ROXIE JACOBS
 Junior-Intermediate Leader



MISS NANCY LAUPER
 Office Secretary
 DOYLE BAIRD
 Convention President

How Near the Goal Is Your Association? ? ? ?

EASTERN REGION
 1st Column: GOALS from October 1, 1940 to October 1, 1941.
 2nd Column: ATTAINED from October 1, 1940 to July 1, 1941

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Big Emory	6	4	15	4	2	0 1
Campbell	6	12	3	0	2	0 2
Chilhowee	25	2	5	0	7	3 1
Clinton	10	5	2	1	3	0 2
Cumberland Gap	10	1	3	0	2	0 1
Knox County	25	16	12	12	5	3 5
Midland	2	0	2	0	1	0 1
New River	4	1	1	0	1	0 1
Northern	2	1	2	0	1	0 0
Providence	12	7	4	2	4	2 2
Sevier	5	3	3	0	1	0 1

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
East Tennessee	10	0	9	0	3	0 1
Grainger	5	1	7	0	3	0 1
Holston	15	14	10	5	2	0 2
Holston Valley	5	1	2	0	2	2 1
Jefferson	5	1	15	10	1	0 2
Mulberry Gap	5	0	1	0	1	0 1
Nolachucky	10	5	20	8	3	0 3
Watauga	12	18	10	6	3	2 3

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Duck River	10	4	5	2	2	1 1
Giles	4	5	1	0	1	0 0
Indian Creek	2	1	1	0	0	1 0
Lawrence	2	1	1	0	0	1 0
Maury	5	3	5	0	2	1 0
William Carey	5	0	3	0	1	0 1

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Hiwassee	3	0	1	0	1	0 0
McMinn	10	8	5	1	2	2 1
Ocoee	25	29	40	24	2	1 5
Polk County	5	12	1	0	1	2 0
Squatchie Valley	5	10	1	0	1	2 0
Sweetwater	5	0	2	0	2	0 1
Tennessee Valley	5	9	2	0	1	2 0

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Beulah	8	3	5	4	2	1 1
Carroll County	7	2	3	0	2	0 1
Crockett County	4	2	3	0	2	0 1
Dyer County	13	6	2	0	2	0 1
Gibson County	8	6	5	0	2	1 1
Southwestern District	1	5	1	0	1	1 1
Weakley County	3	4	1	0	1	1 0
Western District	7	3	3	0	1	1 1

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Bledsoe	4	4	4	5	2	1 1
Cumberland	10	1	3	0	1	0 1
Judson	5	4	2	0	0	0 0
Nashville	25	56	50	51	1	1 3
Roberson	5	6	10	11	3	1 2
Stewart County	3	3	3	0	1	1 0

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Beech River	5	2	2	0	1	1 1
Big Hatchie	10	1	3	1	2	0 1
Fayette	3	0	1	0	1	0 1
Hardeman	3	0	3	0	1	0 1
McNairy	5	5	2	1	1	2 1
Madison	8	6	5	3	2	1 1
Shelby County	15	5	20	15	2	0 2

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Story Hours
Concord	5	2	4	3	1	0 1
Enon	5	3	0	0	0	0 0
New Salem	4	3	5	2	1	1 1
Riverside	4	3	1	0	1	1 1
Salem	6	6	2	0	1	1 0
Stockton Valley	1	0	0	0	2	1 1
Union	3	2	1	0	0	0 0
West Union	2	1	1	0	1	0 1
Wilson	1	9	0	0	0	0 0
Wiseman	4	3	2	2	1	1 0

The Social Committee at Work

- ABC'S FOR THE SOCIAL COMMITTEE:
 A—adopt a schedule of social activities.
 B—alance your program.
 C—arry our your plans.
- Practical Suggestions for Planning Socials:

1. Read at least one good book on recreation and play.
2. Study the needs of your group. Consider the type of persons who will attend. Play games or plan events to bring out the timid member. Give all a chance to play and participate. Utilize any particularly talented members.
3. Decide upon the place where the social is to be held. Make it as attractive as possible with decorations.
4. Decide upon some scheme or motif to be carried out during the entire social. If it is a seasonal social, let every poster, game, and even the refreshments contribute to the idea.
5. Use a committee to help in making invitations, posters, decorations, and preparing the refreshments.
6. Prepare a program which is well balanced. Do not have too many active games. Alternate active and passive games. Have plenty of variety, so that time will not hang heavy on anyone's hands.
7. Take time to plan the details with care. Plan for more games than you expect to use. Some of them may fall through and you'll need substitutes.
8. Provide the necessary equipment ahead of time. Have on hand all materials needed for games before the party begins. Keep your outline convenient—in your pocket perhaps.
9. Have the financial plans made before the social.
10. Advertise with posters, clever invitations, and announcements.
11. If chaperons are necessary, have them invited at the time the other guests are invited. Don't plan a social to which you cannot invite your pastor—or Christ.
12. Attend every assembly, conference, or training school class on "Recreational Leadership" which it is possible to attend.

The Social Committee's Sunday Night Activities:

1. Arrange the room attractively; place chairs by groups; have flowers for the table, if possible.
2. Give attention to the walls of the room. Be sure to have a wall size Standard of Excellence for your union in view. Surprise the union by featuring good pictures occasionally. Try to find ones to fit in with the subject of the lesson.
3. Try to make the room as comfortable as possible. Why not bring several electric fans during the hot summer months and advertise your union as "the coolest spot in town on Sunday night"!
4. Have at least one member of the committee on hand early every Sunday night to get acquainted with visitors. Introduce them around before the meeting starts. Have them sign your GUEST BOOK. (You don't have a GUEST BOOK? Well, get busy right away and make one! Make your own Guest Book either by buying a plain notebook and re-doing the cover, or by making the entire book with a few pieces of white paper for the inside sheets and a heavier colored sheets for the cover. Use your own original design for the lettering.) Welcome them formally during the business period of your meeting. Make them really enjoy the whole meeting, so that they will want to come back.
5. Follow-up work with visitors is one of those nice extras. Send them post cards telling them how glad you were to have them and inviting them back again.
6. Turn the names of visitors over to the membership committee if they are prospects for your union. Be sure they are visited.

Woodbury Enlarges!

Under the leadership of their pastor, Clinton S. Wright, the Woodbury Baptist Church recently conducted a Training Union Enlargement Campaign and Study Course. Helping in the campaign were Mr. James Massey, Miss Frances Sharp

and Miss Mattie Lou Wright. A very profitable week was spent, with more than 50 enrolled in the course.

The pastor writes: "The entire church has felt the impact of this week. Thanks be unto God for such consecrated young people to inspire and deepen the spiritual lives of other young people."

CALLING! CALLING! CALLING!

FOR

401 Pastors
451 General Superintendents
201 General Officers
175 Department Officers
351 Teachers
101 Class Officers
325 Members of Classes
101 Associational Officers

To Teach
A Sunday School
Training School
In A Church
This Fall

WHY THIS URGENT CALL

Every Baptist Church in the state should reap the benefits of a Sunday School Training School this year. There is not one good reason why this goal should not be reached. Tennessee Baptists are well blessed with thousands of good, capable men and women who will do this very thing, if the church, associational, and state forces will lay this matter on their hearts and urge them to heed the call.

There were 1,596 Baptist churches in the state during 1940 that did not have a Sunday School Training School. This condition ought not to exist in Tennessee. **Friend of Sunday School Work**, will you help keep this from happening again by seeing that a school is conducted in your own church or a nearby church this fall?

HUNDREDS OF THEM

Hundreds of people are eager to study some good course on Sunday school work. Many of these people are now Sunday school workers. Others would become leaders if they knew what to do and how to do it. **Hundreds** are calling for help. **Will you not heed their call?**

Hundreds of churches are limping and on their way to the grave when a good Sunday school training course would inject new blood into their veins and they would soon be on their way to the mission fields. **Hundreds** of churches are calling for help. **Will you not heed their call?**

Hundreds of good, capable men and women are ready and eager to teach a Sunday school training course in their own church or would go to a nearby church at night and teach a Sunday school course. In fact, hundreds of them are all but calling out "is there a place where I can teach a course? I want to be of service." Many have said, "I would gladly give some time in Sunday school work, but I hesitate to ask a church to let me come and teach a course." Reader of these lines, will you not help find and place these who are eager to do a work that is dear to their heart? If the churches in Tennessee ever get the help they so much need, it will have to be done by capable volunteer workers.

HOW DO YOU FIGURE?

Don't figure how you can't be one of these volunteer workers to teach a Sunday school training course in a church this fall. Figure how you CAN!

CALLING! CALLING! CALLING!

for 2106 WORKERS TO HELP MEET THE GREATEST NEED IN SUNDAY SCHOOL WORK.
WILL YOU HEED THE CALL FOR JESUS' SAKE?

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

An All-Out Emergency Declared

MRS. EVA E. HOLLIS, Stewardship Director.

When Mr. Roosevelt took over the Government in 1932, he declared a state of national emergency, and began to make drastic changes in every department of public affairs. Recently, we have been hearing a great deal about "All-out Emergency," and yet more drastic changes have been undertaken, which are thought to be beneficial to our national defense, and for the good of the oppressed people of Europe.

There was a day, when God the Father looked down upon mankind and saw us lost and undone; separated forever from Him by sin. Surely here is a state of spiritual emergency such as no one could cope with but He. What shall we do, and who will go for us? We seem to hear Him say: "Lo, I come . . . to do Thy will O God," replies our Lord Jesus Christ. The ultimate in emergency was on; the ultimate in sacrifice must be made to meet this emergency. The glory of the Father, and the Son, and the Holy Spirit were involved.

This poor world has gone on its way, disregarding the love of God, puffed up with pride in its own achievements, content with its own wisdom, until there is now another state of "all-out emergency," not only in the material world, but in the spiritual as well. Christians have a tremendous job on their hands, and one that should be in their hearts as well. Surely, if there ever was a time when American Christians should be awake to the great need, and the privilege of being able through Christ to meet that need, it is now. The starving, despairing hordes are in Europe and China, of Japan, and Africa. The persecuted and despised Jews are being sent into eternity without hope, by the blood-thirsty tool of Satan. The Jew gave us our Christ, and our Bible. To the Jew we owe a debt of gratitude which we shall never be able to pay.

There are our precious boys, herded into military camps, who need our most prayerful attention right now.

There are our migrants, traveling east, and west, and north, and south, following the crops, just to gain a meager but honest livelihood. All the other phases of our home and foreign work are in need of what we can do, if we are faithful stewards.

The "Go ye" of Christ has never been revoked. He is still saying, "Ye are my witnesses." "The harvest is white, and the laborers are few." "FRAY YE." We are told that if we should stand at a given spot, and allowed four people abreast, to pass by us every two seconds, it would take four years for the unsaved of earth to go by. If this be true what a responsibility!

Oh, if Christians would only be faithful with their tithes and offerings, what a joy would come to the secretaries of our debt-bound Boards. The emergency is upon us; the need is overwhelming; the opportunities are golden. Let us buy them up without delay. We are told that the payroll of the United States this year is 45 billion dollars. How much of this should flow into the treasury of the Lord in tithes and offerings? If you have been a faithful tither, and God has blessed you and increased your income, be careful that you are just as faithful with much as with little. Take out more memberships in the Hundred Thousand Club. If we can meet our obligation BEFORE 1945, so much the better. Increase your pledge, so that the Co-operative Program will get a larger

share. Perhaps you can give one-fifth now. What a joy is in store for you!

We will be beset on every hand to invest in this, and in that; to "lay up for a rainy day." God says "Lay up your treasures in Heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal." God will take care of the "rainy day." Many of our investments will be like the old Confederate bills after the Confederacy had been dissolved, not worth the paper on which they were printed. "Give and it shall be given unto you; good measure, pressed down, and shaken together;" and running over, shall men give into your bosoms, said Jesus.

Is it not about time that we as Southern Baptists stop helping to increase the wealth of the moving picture industries, the soft drink plants, and many other forms of amusement and self-indulgence in which we participate, and invest in that which brings lasting peace and joy? Let us get back to the simple things of life, which cost so little, and bring so much happiness. We are ACCOUNTABLE stewards, and we are "Laborers together with God" in this great time of spiritual emergency.

Dark Hollows

(Use on your State Mission Program. M. N.)

One of the most singular conditions exists in the South that can be found in any other place in the world. That is the proximity of two distinct races—white and black—who are near together in certain trades and in commercial affairs and as far apart in mental and social affairs as the north and south poles. In our towns and villages Negroes and whites often live side by side in adjoining houses, but their social life and their religious affairs follow two separate avenues. Mandy may cook or wash for Mrs. John Doe and they may have amiable relations in the kitchen or over the wash tubs but their ways part at the back door. Mandy goes down the alley; Mrs. Jones goes down the street.

The Negro sections of city, town and country are, in most instances, the dark hollows of Tennessee. Like fetid pools of swampy water, they need to be drained and cleaned to keep the other sections from becoming contaminated. The Negroes often live under the very poorest condition and, while their living conditions are sometimes equaled in squalor and poverty by the poorer whites, that is, generally speaking, the exception and not the rule. Someone has said that Negroes will spend comparatively staggering amounts on burying the dead, often denying themselves the necessities of life to carry burial insurance, only to wake up the next morning to the realization that the widow and orphan children of the deceased have no where to lay their heads. This writer raised the question: Which is most important, the dead body or the live children?

Of the total population of Tennessee, probably one-fourth, or practically 500,000, are Negroes. This presents a challenge to the white population. The white man is the executive or the over-lord, the Negro is the hewer of wood or the drawer of water. Most Negroes, even in the better educated class, still look to their white friends for leadership and protection and usually they are not disappointed. One black servant recently, when very ill, sent a distress call to her employers for certain needs which they soon supplied. Later she said: "I knowed they wouldn't fail me." While we may not have failed them in certain material

needs, there are ways in which they have been left behind in the dark hollows while the white people have traveled along the highways to places of freedom and light.

As to the matters of housing and food, the Negro is usually painfully lacking. No wonder, when the prices of these commodities soar far above the income of those in the lower financial brackets. Poor housing and poor food account in part for much of the distress, laziness, and mental backwardness on the part of a large percent of the State's Negro population.

Outside of serving the white people as house servants, yard men, chauffers, porters, manual laborers, etc., the Negro has a very poor chance to earn a livelihood. It is no wonder then that the Negro has difficulty in keeping soul and body together, for the same conditions exist to a lesser extent in every section of Tennessee.

The State is endeavoring to lift the standard of education and public health for its black population through the various governmental agencies operating for that purpose. No distinction is made between Negroes and white people in disease control in reports on communicable diseases made to the State Health officer by the county units. The two great killers of the Negro race, tuberculosis and the social diseases, are being violently attacked by the county units. Much has been done to raise the health standards of the black people, but there yet remains much to be done.

As to the spiritual characteristics of the Negro race, they are by nature a religious people. They have in a large measure exchanged the witchcraft of Africa for the Christianity of America. They are kindly disposed toward one another and practice their religion as well as their limited knowledge permits. Dr. B. L. Bridges said recently: "The Negroes are by nature peculiarly susceptible to the Baptist message and they want to be Baptists. We are not doing much to make them Baptists or to make them any kind of Christians. It is a shame that when the Lord constructs a large section of the human race for the Baptist cause that the Baptists neglect it or refuse to take an interest in it."

Long experience in conferring with the Negro pastors and active women in Baptist affairs among their race convinces the white Baptist workers that the greatest lack in their religious affairs is leaders and literature. Give them literature that is simple yet adequate to their needs and trained Negro leaders to translate that literature to their simple understanding, and we will have gone a long way in clearing the dark hollows from the morass of sin and degradation that exists among our black neighbors. The Convention last year gave \$1,000.00 to Negro work. The Convention doubtless will continue this work indefinitely. Woman's Missionary Union hopes this year to raise through its State Mission Offering an amount which will enable them to further assist in the training of Negro Baptist leadership. Churches and local missionary organizations may find a broad field in cultivating Negro leadership and in sowing the precious seed of the gospel among the Negro population of their communities, for most sections of Tennessee have some Negro inhabitants. In so doing, we not only help them out of the dark hollows but we raise our own standards of health, morals, industry and religion, for

"When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

—Adapted from Arkansas.

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

Church Music Emphasis Week

By ERNEST O. SELLERS.

PROBABLY THE MOST successful conference on Church Music ever conducted under the auspices of a Southern Baptist denominational agency, closed its sessions at Ridgecrest August 1st.

It was sponsored by the Baptist Sunday School Board; Dr. T. L. Holcomb, Executive Secretary. Mr. B. B. McKinney, Music Editor of the Board, was in direct charge. He was assisted by Professor Inman Johnson of the Louisville, Kentucky, Baptist Seminary; Dr. C. M. Almand of Peabody College, Nashville, Tennessee; Professor I. E. Reynolds, Southwestern Baptist Seminary, Fort Worth, Texas, and Professors E. O. Sellers and E. L. Carnett of the Baptist Bible Institute, New Orleans, Louisiana.

Prominent among the special speakers was Dr. J. M. Dawson, pastor of the First Baptist Church, Waco, Texas, who officially represented Baylor University as well. Every state in the convention territory, with the exception of Arizona and New Mexico, was represented as well as the District of Columbia and Pennsylvania. The total registration was well over one hundred.

As the result of a special invitation, extended by Dr. Holcomb, a gratifyingly large representation was present from Southern Baptist Colleges and Universities: Wake Forest, Mercer, Oklahoma Baptist University, Howard-Payne, Limestone, and each of the three seminaries. Coaching classes for voice and instruments, hymn appreciation, choral work, choir organization and management, and round table discussions with periods devoted to "sing-songs" and afternoons to recreation, made up a program that was greatly appreciated.

The week closed with a successful presentation of Gaul's "Holy City" by a chorus of ninety voices supported by organ, two pianos and a few instruments, all under the baton of Professor I. E. Reynolds. The soloists were: soprano, Mrs. J. Frank Cheek of Chattanooga, Tennessee; contralto, Miss Geraldine Riddell of Wichita Falls, Texas; E. L. Carnett, tenor, of New Orleans, and Inman Johnson of Louisville, basso. The oratorio was broadcast, in part, by the Asheville radio station.

Plans for next year's program are already in the making. One result of the conference will be the holding of several similar conferences in different states during the coming year. One observer said he expects in the years to come that this conference will do for the church music and worship of Southern Baptist churches what the celebrated Inter-Laken summer school in Michigan has and is doing for the promotion of High School bands and orchestras of the nation.

It is most encouraging when Southern Baptists, as a denomination, thus realistically and resolutely undertake the promotion of this vital matter of music and worship without making it in any way a commercial or professional proposition.—Baptist Bible Institute.

The Pulpit and War

By T. B. MASTON, Seminary Hill, Texas.

IN TIMES OF WAR of threatened war the preacher needs wisdom to an unusual degree. If he is not careful he will encourage un-Christian attitudes on the part of his people and will largely lose his deeper spiritual ministry.

SOME DON'TS

1. *Do not be caught by the war hysteria.* Our country needs very much to have some citizens who will keep cool and calm, who will continue to think objectively, who will keep under proper control their emotions. Ministers, as much, if not more, than any other group should be able to keep cool. By doing so we will be able to maintain an effective ministry to the spiritual needs of the people and save ourselves and them from the spirit of intolerance which has become so rampant in the world.

2. *Do not major on war.* The same gospel that is preached in times of peace is needed in times of war. The pulpit should be used to help people to think through the problems of war but the preacher will lose great opportunities for spiritual ministry if he gives too much attention to war. That is what the people are thinking and talking about most of the week and the majority of them want something on Sunday that will help them to look beyond war and the problems of this life and to see God on his throne watching over his own.

3. *Do not glorify war.* Most preachers during the last World War made the tragic mistake of glorifying war. The pulpit was used to whip up the patriotism of the people and to encourage young men to enlist in the army. Let us all hope and pray that the Lord will save us from another such error.

4. *Do not make the program of the Kingdom of God dependent on war or its outcome.* God's kingdom is spiritual and it is not dependent on physical force for its promotion. The future of that kingdom will not be determined by the outcome of this or any other war.

SOME DO'S

1. *We need to interpret for our people God's relationship to war.* We should help the members of our churches and others to understand that God is not directly responsible for this war, but that wars come because men and nations are sinful. Many also need to understand that God, giving man freedom of choice, will not in some miraculous way come down and stop the war. On the other hand the people should be led to an abiding faith that God will achieve ultimately his will and purpose in the world. He can and does use wars that he is not responsible for to glorify his name and to promote his cause in the world.

2. *We should assist Christians in their attempts to apply Christian principles to the problem of war.* Here is where many of us will not agree, but if we have not been caught by the war hysteria and have not become intolerant we can frankly express our divergent opinions and possibly understand each other even if we never agree. I believe that we should help our people to see that war is not Christian, that it negates every basic principle found in the teachings of Jesus, that we have war because men and nations are not Christian. Most Christians will think it wise and right to join in war, under certain conditions, but such participation should not be defended as being Christian. Rather Christians should say that it seems the best thing to do under the circumstances—that the choice is not between an unmixing good and an unmixing evil.

3. *We should preach love—not hate.* In times like these we need to remember that Jesus has not repealed the Sermon on the Mount. The spirit of war, with its hatred of other races, peoples and individuals destroys the finer spiritual sensibilities of our people. Let us be sure we continue to preach the gospel of love—a love that knows no limit.

4. *We need to keep the faith of our people centered in a God who is all-wise and all-powerful.* In times of war and war hysteria people tend to be swept off their feet by "isms" of all kinds and by preaching that is angular and over-emphasizes certain truths of the gospel concerning the future life and the return of the Lord. We need to remember that after a war is over the people tend to swing back emotionally. The safest thing for us and our churches and the best thing for our people is for our preachers and teachers to continue to emphasize the great fundamentals of the faith. In stressful times people need, to an unusual degree, an unshakable, spiritual foundation that comes from a vital grip on a great God who rules over all. In such times as these both preachers and people need to be able to say with the Psalmist, "I have trusted also in Jehovah without wavering" (Ps. 26:1b.ASV).

IN MEMORIAM

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.



REV. J. A. MAPLES

Rev. J. A. Maples, 60, pastor of Goodfield Baptist Church of Decatur, died at Decatur at 9:30 p. m. Thursday, August 14, of heart disease. He was first stricken in May of this year and after attempting a premature return to his work as pastor, suffered a relapse, finally succumbing.

Brother Maples will be remembered for his work in the Ocoee Association, having served as pastor of several churches in the vicinity of Chattanooga.

He first began his ministry in Cleveland, Tennessee, the place of his birth, after which he spent several years in the North Georgia Association in churches in and around Dalton, Georgia. He then moved to Red Bank in North Chattanooga, where he served six years. At Red Bank he was the particular friend of the young people, as he was among all the churches where he served. He then accepted the First Baptist Church of Burnside, Kentucky, serving there four and one-half years. Returning to Chattanooga, he served at Oakwood, Tyner, Spring Creek and South Rossville successively. Altogether, he spent thirty years in the ministry. Brother Maples did a great work in church building and church organization, being faithful to the Baptist plan of work. He helped build and finance seven churches.

He worked under the State Board of both Tennessee and Georgia at various times, having recently served as State Sunday School Worker for Coosa Association in Georgia.

LILBURN F. MOSLEY

On July 20th the life of Lilburn F. Mosley came to an end. He had been in ill health for several years.

Brother Mosley was a consecrated Christian, devoted husband, a citizen of the highest order. He was loyal to his church, home, and country. He was a Deacon in the Mt. Olivet Baptist Church for many years. It was my happy privilege to be his pastor for six years. I have never known a better man, nor possessed a dearer friend. I pray the blessings of God upon his faithful companion in her hours of sorrow.

REV. ELVIN L. BURNETT.

AMONG THE BRETHREN

Missionary H. Leo Eddleman, a graduate of Mississippi College and of the Louisville Seminary and for some years missionary in Palestine, has been elected by the Trustees of the Baptist Bible Institute as Associate Professor of Old Testament and Hebrew. Mr. Eddleman has accepted this professorship and will complete his doctor's work at Louisville this fall and will begin active teaching at the Baptist Bible Institute in January.

—B&R—

With reservations already received from most Mississippi counties, twenty states and two foreign countries, it is reported that it is expected that every space in the five dormitories of Blue Mountain College, Blue Mountain, Miss., will be filled at the opening of the sixty-ninth session on September 9th.

—B&R—

Missionary Pastor C. D. Tabor, Brotherton, has been assisted by Missionary Worker John Brown in an eleven-day revival at Hickman Church in which the church was greatly revived and in which there were ten additions, eight of them by baptism. A Vacation Bible School followed the revival.

—B&R—

Word has also come that Bro. Brown has been assisting Bro. Tabor in a revival at Nashboro with large crowds in attendance, more than one-half of which are lost, and in which, at the last account, there had been five professions.

—B&R—

Bro. J. W. Barnes, of Antioch, is ninety-eight years old and has been a subscriber to the BAPTIST AND REFLECTOR since before the consolidation which gave the paper its present name. The paper greatly appreciates this constant loyalty and sends its hearty greetings to this faithful follower of the Lord.

—B&R—

After a splendid ministry as pastor of the First Baptist Church, of Ripley, Tennessee, James L. Sullivan moves to Clinton, Mississippi, on August 28th to accept the pastorate of the church there. Deep regret is felt over his leaving the state.

—B&R—

Pastors O. L. Hampton and C. G. Sego, of Clarksville, have closed a revival at the mission in Clarksville with two conversions and forty-four for prayer, and with a general attendance of sixty for the ten days. Bro. Sego is now holding an open air revival three blocks from the mission and Bro. Hampton has been asked to hold a revival in East Clarksville.

—B&R—

After nearly five years of service, William McMurry has left the pastorate of Lockland Baptist Church, Nashville, to become the pastor of Baptist Temple, Huntington, W. Va. In this five years, 539 have been added to the membership of the Lockland Church and the offerings to outside causes have been increased from \$1,500 a year to

\$4,400 a year. Also an Adult Department building has been added to the church plant. The church has drawn up splendid and appropriate resolutions regarding Bro. McMurry and his work. Tennesseans regret for him and his family to leave the state.

—B&R—

In a letter of appreciation for a letter from the editor, Bro. Hall Grime of Lebanon, son of the late lamented J. H. Grime, says: "We realize that he is happier, but human weakness never lets us be willing to give up our loved ones. We wish to thank you for the BAPTIST AND REFLECTOR, which has been sent for several years to him. Now I want to subscribe to the paper in my own name." Thus the son steps into the father's place and still carries on.

—B&R—

A Fifth Sunday Meeting of the Stone Association will be held with Macedonia Baptist Church, Brotherton, Tennessee, Route 1, on August 31st. Those listed on the program for an address or as leaders of Sunday School Conference are as follows: Bevy Jones; Henry Roberson; J. H. Roberson; Cordell Prichard; Oliver Lane; Mrs. J. F. Gentry; E. H. McCaleb; Miss Lola Bell Brown; I. G. Rodgers; J. F. Phifer; Louise Jones; Mrs. E. H. McCaleb; Beecher Gentry; H. W. Farris; McC. Huffine; John Brown; Elmer Langford; J. H. Stevens; F. M. Dowell

—B&R—

Pastor Paul A. Weiland, of the First Church, Bolivar, was assisted in a recent revival in which James L. Sullivan, of Ripley, did the preaching, resulting in eight additions, five of them by baptism.

—B&R—

The week of August 28th a Vacation Bible School at Parran Chapel, near Bolivar, where Bro. Wieland preaches on Sunday afternoons, had 114 enrolled.

—B&R—

D. L. Sturgis, of Tunica, Mississippi, preached in a revival at Parran Chapel Church, resulting in two professions and additions. He was formerly pastor at Bolivar.

—B&R—

Bro. Wieland assisted Pastor Roswell Davis, Medon Baptist Church, in a revival which closed August 15th and in which there were ten additions, nine of them for baptism.

—B&R—

Chester M. Savage, Savannah, Missouri, declined the call to the pastorate of the Magness Memorial Baptist Church, McMinnville, resigned by O. L. Minks some two or three months ago.

—B&R—

Hohenwald has called Rev. Howard McGehee, of William Carey Association, as pastor. He will serve the church half time and give half time to opening mission stations in Lewis County, in which there is no other Baptist Church.

Bro. L. J. Howell of Sparta writes that he and Bro. A. W. Kerr held a revival for two weeks previous to July 30th with the Hampton Cross Roads Baptist Church in which the church was revived and in which the church was also reorganized. August 17th the church called Bro. Kerr as pastor and prepared its letter to be represented in the Union Association minutes.

—B&R—

With 7 baptized and 8 additions in all, Pastor Lyn Claybrook of Dresden assisted Pastor J. H. Thomas and Coldwater Baptist Church, near Collierville, in a recent revival. Praising Bro. Claybrook's preaching, Pastor Thomas says it was, from his viewpoint, the most helpful revival in his four years' pastorate there.

—B&R—

Beulah Baptist Association will meet with the First Church, Union City, October 9th and 10th, instead of October 2nd and 3rd, as previously indicated in BAPTIST AND REFLECTOR.

—B&R—

Ira C. Cole, pastor of Highland Heights Baptist Church, Memphis, assisted Pastor Braxton Sams and Minor Hill Baptist Church in a gracious revival in which there were 16 for baptism with others expected to follow. Bro. Sams speaks of it as a wonderful revival and highly praises the visiting preacher's work.

—B&R—

Curry Simpson, son of Pastor and Mrs. C. O. Simpson of Trenton, recently ordained to the Gospel ministry, is moving to Metropolis, Ill., where he has accepted the pastorate of the First Baptist Church.

—B&R—

The sympathy of the brotherhood goes out to the bereaved loved ones of Bro. J. A. Maples, pastor at Decatur, who recently went to be with the Lord. Obituary data has been sent us and this appears on another page in this issue. He was a faithful minister and servant of the Lord Jesus. Blessings be on his memory and God's grace be upon his sorrowing loved ones.

—B&R—

BAPTIST AND REFLECTOR appreciates the visits of the following out-of-town friends and cordially invites them to come again: Clarabeth Cooper, Fountain City; Helen Boma, Old Hickory; A. A. McClanahan, Chattanooga; Homer G. Lindsay, Jacksonville, Fla.; Ira C. Cole, Memphis, Tenn.; Braxton Sams, Minor Hill; Guard Green, Donelson; William James Robinson, Kansas City, Mo.; B. B. Powers, Mt. Juliet; W. P. Davis and son, William, Springfield.

—B&R—

Prosperity Baptist Church has just closed a great revival meeting. There were additions from the first service to the last. The crowds were overflowing at every service. People of all ages were saved. One man seventy-two years old found the Lord at this meeting. A. T. Willis of Sem-

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 17, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens: First	320		Hampton			Memphis: Boulevard	394	138
Bolivar	210	114	Harriman, Trenton St.	312	47	Central Avenue	303	126
Parran Chapel	193	70	Hermitage, New Hope	105	93	Prescott Memorial	329	129
Butler	180	80	Jackson, West Jackson	590	143	Temple	930	202
Caryville	151	70	Jefferson City, Buffalo Grove	57	33	Murfreesboro: First	382	75
Chapel Hill, Smyrna	89		Kingsport, First	504	93	Westvue	193	90
Chattanooga: South St. Elmo	79	49	Knoxville: Broadway	652	184	Mount Juliet: Green Hill	45	31
Cleveland: Big Springs	268	144	Fifth Ave.	512		New Tazewell, First	84	31
Columbia: First	252		John Sevier	154	88	Rockwood, First	181	89
Second	95	50	Valley Grove	179	114	Union City, First	535	155
Dyersburg, First	395	64	Maryville: Cedar Grove	98	52	Walter Hill, Powell's Chapel	203	90
Elizabethton: Siam	266	188	First	400		Watertown, First	163	
Grand Junction	92	41	Oak St.	75	27			

inary Hill, Texas, did the preaching and William Robinson of Prosperity led the singing. Bro. Willis has been in evangelistic work altogether the past two years. The pastor speaks in high praise of Bro. Willis' work. Prosperity Baptist Church is located about thirty miles north of Murfreesboro. The membership numbers 450, with an average attendance in Sunday school of from 150 to 200. The largest attendance recorded was 331. A recent census revealed more than 700 prospects to be enlisted. Another remarkable fact about this community is—the people are 99 per cent Baptist in preference. The Sunday school is Standard and growing steadily under the leadership of Bro. P. B. Fuston as Superintendent. The church building is one of the finest in the state. P. B. Kinsolving of Liberty is pastor.

—B&R—

Dear Brother Taylor: I just must tell you the delight of my soul in visiting the state of my nativity again this summer. Born near Lewisburg, Tenn., educated at Jackson, Tenn., having married a native Tennessee girl, Jennie Kimbrough, having been born again by the grace of God, and called to the highest and holiest task mortal man can engage in, that of preaching "the blessed gospel of a happy God," having done my first pastoral work in that state, having gone forth as a foreign missionary from that state, after an absence of thirty years it was a great joy to supply for Dr. A. M. Vollner of Dyersburg for two Sundays. I went forth from the pastorate there thirty years ago and I had never preached there again, hence the delight of the invitation from Dr. Vollner and in meeting and greeting former friends and meeting many new ones. My heart rejoiced in the unmistakable evidences of God's blessings upon Dr. Vollner and the list of noble ministers who have served that church in the past. That is a great church and is serving God in a great way. I am to have the pleasure of being with Dr. J. K. Haines and the South Knoxville Church in a meeting which begins September 28. I shall be happy to greet any friends while in the state and if there are any brethren who would like to have my services in their church, the time following the Knoxville engagement is open.

Sincerely yours,
G. H. CRUTCHER.

—B&R—

Pastor T. L. Cummins and Wolf River Baptist Church, of Stockton Valley Association, were assisted in a nine-day revival by Evie Tucker of Livingston. There were fifteen additions by experience and baptism and one by letter.

—B&R—

Dear Brother Taylor: We have just closed a very spiritual eight days' revival in our church. Rev. Wayne Dehoney did the preaching, assisted by Rev. Sterling Price, song leader, Miss Alice Stovall, and Miss Edith Stokely. Fourteen were received for baptism, ten by letter, two other professions of faith, and many rededications. Robert Sanders publicly answered the call and was licensed to preach. Our church was greatly revived.

Sincerely,
L. S. SEBERRY, Pastor,
First Baptist Church,
Murfreesboro, Tenn.

A Letter From James A. Ivey

To E. K. WILEY, Secretary,
Tennessee Brotherhood.



DEAR BROTHER WILEY: I am delighted to be able to report to you that we organized a Brotherhood in our church on last Tuesday evening with 35 men joining at that time. We expect as many more to join on the occasion of the first regular meeting, all of whom will be considered charter members.

Mr. Floyd H. Delaney, 695 Clayton Avenue, R. F. D. No. 1, was elected president.

The Brotherhood bids fair to become a mighty factor and bulwark of strength in our church life. I feel you would be interested in this bit of information.

With every good wish, I am,
Most cordially yours,

JAMES A. IVEY, Pastor,
Ridgedale Baptist Church,
Chattanooga, Tennessee.

Luther Hurst Ordained

By E. B. ARNOLD

On Saturday night, August 23rd, the High Point Baptist Church, located at Evensville, Tenn., R. 1, called a Council for the purpose of ordaining to the Gospel Ministry, Luther Hurst, a deacon of the church. Bro. Hurst has been called as pastor of his home church.

The Council was composed of the following ministers: Rev. Edd Goddard, former pastor of the church; W. M. Gladson, E. B. Arnold, John A. Porter, J. S. Jenkins, Fred A. Layman, Milo Knight, Spencer F. Beard, Mark Scarbro, W. B. Slaton, and Deacons J. T. Mize and Starling Reed.

Rev. Goddard acted as Moderator of the body and E. B. Arnold, Clerk. Examination was conducted by W. M. Gladson; ordination sermon by Milo Knight; ordination prayer, presentation of the Bible and charge to the candidate by Fred A. Layman.

The Council and members of the church extended the right hand of fellowship to Bro. Hurst and Mrs. Hurst after which Bro. Hurst was asked to close the service with prayer.

Baptist World Emergency Committee

AN ANNOUNCEMENT

We have not called a meeting of our Committee since the Birmingham Convention for the two following reasons:

First, immediately upon the action of the Convention in Birmingham, authorizing the continuance of the Committee, we wrote Dr. Rushbrooke, asking him and other trusted Baptist leaders to advise us fully regarding the needs of our Baptist brethren in Britain and other war-torn nations. Their replies were necessarily delayed, but when they came, they revealed that there was a considerable sum still in hand from our offering last year, which relieves us from anxiety for the present, insofar as the British brethren are concerned. They suggested that there are certain other Baptist groups that would probably be in actual need, but these needs may be met later, when we shall need to send further help for our British brethren. This course has the full approval of our British brethren.

Second, the Home Mission Board decided to make its appeal in July, which at once made it wise to postpone any appeal from our Committee for the present.

With these facts before us, we are led to advise that our Committee might wisely wait until later for a meeting to outline an appeal for further aid for British Baptists and other needs that may rightly claim the attention of our people.

GEORGE W. TRUETT,
Chairman.
LOUIE D. NEWTON,
Secretary.

Briefs Concerning the Brethren

Called and Accepted

W. C. Wood, Ponchatoula, La.
W. C. Bennett, North End Church, Beaumont, Tex.
Chas. Cluck, First Church, Burleson, Tex.

Resigned

W. C. Bennett, Mansfield, La.
Charlie Cluck, First Church, Mabank, Tex.
Lewis R. Cochreham, First Church, Devine, Tex.
Taylor Henley, Rowena Church, Tex.

Ordained

T. J. Seal, Angie, La.

"The best is yet to be . . ."

Grow Lovely Growing Old

By Douglass Scarborough McDaniel



Proof of the excellence and unique charm of this book is the fact that it has gone into its second edition. Agreeing with Browning that "the best is yet to be, the last of life, for which the first was made," Mrs. McDaniel has aptly and sensitively compiled prose and poetry for everyone—for those growing old, for those old in years yet young in spirit, and for those already old.

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By Marel Brown

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WITH THE CHURCHES: Cleveland — Big Spring, Pastor Melton received 1 for baptism. Dandridge—Pastor Masden received 1 by letter. Dyersburg—First, Pastor Vollmer received 1 by letter. Knoxville—Broadway, Pastor Pollard received by letter 5, by confession 1; Fifth Avenue, Pastor Wood received 3 additions. Memphis—Boulevard, Pastor Arbuckle received 2 for baptism, by letter 1; Central Avenue, Pastor Welch received by letter 2; Temple, Pastor Boston received by letter 3, for baptism 1. Murfreesboro—First, Pastor Sedberry welcomed by letter 6, by baptism 15, baptized 2.

THURSDAY, AUGUST 28, 1941

Carson-Newman College Plans Enlargement Campaign

By C. J. JACKSON

SOUTHERN BAPTISTS have nearly sixty million dollars invested in their senior colleges. There was a time when such a figure seemed enormous. But now we hear so much about expenditures in terms of billions, sixty million dollars seems a small amount for a great denomination to have invested in such an important phase of its work.

Reduced to the individual we have only about twelve dollars per church member in our twenty-six senior colleges in the South. In Tennessee the investment stands at about six dollars per member. Indeed a small figure—much too small.

To meet the necessities of this changing age, both from a neducational and a religious standpoint, is a problem of no small proportion. To make our Tennessee denominational program fully effective we must have more consecrated and educated leaders. It is high time that we are thinking seriously on this matter.

Probably no part of the South in the past decade has encountered more breaking up of old customs and habits, and a greater shifting of population than Tennessee. Hundreds of millions of dollars have been spent here by the Tennessee Valley Authority and other millions have been put into business which has come as a result. As a great denomination we must strive toward making Tennessee a better state as it becomes a richer state.

We should think more in terms of people than in terms of money. People have been drawn here from a wide area. People of varied interests and ideals have come—some good, some bad. We must recognize that with the change from the old order of things many of our own people have changed too. We must therefore prepare as Christian people to serve wisely and effectively our own and the newcomers as well in this new order or lose our place of leadership and influence. It is worthwhile to ponder this thought seriously. To serve acceptably and well, we must have both a better trained and a larger leadership. This need has been evident for years but this era of activity in which we find ourselves serves to greatly accentuate the need.

Weaklings and those who are unprepared mentally or spiritually will not make the grade as acceptable leaders. We had as well face the facts. Never has there been a time when the need for Christian Education was so great in Tennessee as today. The state is moving forward from an economic point of view, but we cannot build a great state on material progress alone. Moreover, material progress brings problems which must be met and safeguarded by Christian standards. We cannot maintain a great and growing denomination in these surroundings, a denomination capable of carrying its part of this increasing responsibility, without a strengthened and enlarged leadership to go before our march of progress. None but an intelligent Christian leadership can successfully walk side by side with the intelligent leaders who make possible the new commercial and engineering programs which are in evidence on every hand. To win and hold them, our leaders must be able to meet them on their own intellectual levels. We must motivate and reinvigorate our program of action with both intelligence and spirituality or be left behind in the procession.

The Board of Trustees of Carson-Newman College are thoroughly cognizant of the opportunity and responsibility the College has to help develop and maintain a well balanced Christian program of life in this general area where progress is the watchword. The Board has therefore launched an Enlargement Campaign for funds, with which to build and endow a college capable of rendering its share of this vital service in this large and growing section of the South.

This Campaign has been launched with the full knowledge that to measure up to the urgent demands made upon the College as a result of this new era, generous and sacrificial giving will be necessary at this time or our opportunity will pass.

The College should be equipped and endowed quickly so it can take care of not less than one thousand students, who will take their places in our churches and communities as leaders at an early date. To do this, at least eight additional buildings are needed on the campus and the endowment must be increased to make it possible to operate the College efficiently on the enlarged basis. At least two million dollars in new money is needed to accomplish this vital growth for a greater service.

Again may I say it is high time that this matter be given serious attention by Baptists individually and collectively in Tennessee.

A Challenge to Debate

Mr. J. D. Delusi,
1115 Eleanor St.,
Knoxville, Tenn.

Dear Mr. Delusi:

The Stockdon Valley Baptist Church, Loudon, Tennessee, meeting in business session July 13, 1941, authorized me, their pastor, to challenge you in behalf of the church to public debate at the Stockdon Valley Baptist Church grounds or some other place in Loudon County for one or two consecutive nights between September 15th and October 10th to debate the following claims, made by your sect and set forth in your ("Jehovah's Witnesses"—Watch Tower books) publications, better known to some people as the teachings of one "Pastor Russell" and one "Judge" Rutherford:

"All visible or local churches on the earth today are man-made, unscriptural, and are the offspring of Roman Catholicism, or the Roman Catholic Church."

I shall be very happy and most eager to defend or set forth the negative side of this proposition provided the following rules be strictly adhered to:

1. That each principal in said debate refrain from personal abuse of his opponent and from language unbecoming to professed followers of Christ.
2. That each speaker have thirty minutes for his constructive speech and fifteen minutes for his rebuttal speech.
3. That each principal have the privilege of, and be responsible for, an alternate speaker in case he himself cannot be present on the occasion agreed upon.
4. That each party be allowed to select three capable and respected consultants to aid in challenging the Biblical or historical accuracy of any statement made by either side in the debate.
5. We understand that Mr. Delusi is in charge of the "Jehovah Witness" work in this territory, he having personally told the writer he worked nine years in New York and the last five years in East Tennessee. If he cares to substitute "Judge" Rutherford that will be agreeable with us.
6. Other than stated above the accepted rules of the Parliamentary Law in any book, popularly accepted in schools and colleges shall be strictly observed.
7. If you are willing to defend your teachings in public debate, may we have a reply from you by August 10th accepting our challenge?

Respectfully yours,

CLARENCE W. MAYO, *Pastor*,
Jacksboro Baptist Church,
Jacksboro, Tennessee.

Consolation Corner

By J. LUTHER MCALILEY

DO YOU SOMETIMES fret because your situation in life is not better? If you are crippled, maimed, blind or handicapped otherwise, reasonable charity may be extended to you. People may pity you justly. Yet, even though handicapped, you can rise above it. You can do great service for humanity if you will turn your thoughts away from yourself and try to live for others. Some of the greatest people this earth has ever known have been sorely handicapped.

Fanny Crosby could not see the most brilliant ray of sunlight, but she sang of the "Visions of rapture that burst on her sight." Only God can tell how many millions have rejoiced in her songs.

Walter Scott, the great writer; Immanuel Kant, the metaphysician; Helen Keller, the marvel of the ages, who was blind, deaf and through childhood was unable to speak, yet, she became one of the world's best writers and learned to speak, so that thousands have been amazed at her sweet voice and beautiful messages.

Parkman, the great historian; Steinmetz, the frontier scientist; Beethoven, the beloved musician; Charles Lamb, whose stories are still the delight of millions; Isaac Pittman, the inventor of shorthand; Isaac Watts, the sweet song writer, and hundreds of others of earth's beloved all lived and labored with handicaps of body.

Their spirits were weary many times, but they did not faint. They were often tired, but they did not fail to make their lives count for the highest and best things which touch the human soul.

When you and I become downhearted; when we feel that our task is heartbreaking, let us refresh our minds in the fact that out of sorrow and tribulation come the finest services we can render.

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