

Baptist and Reflector

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

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First Baptist Church of Athens, Tennessee

AT THE REGULAR business meeting of the First Baptist Church of Athens in June of 1939, the Board of Deacons recommended to the church that steps be taken immediately that would lead to the erection of a new building. The church unanimously adopted the recommendation and the building program was begun. The first problem to be solved was the question of location. Several lots were considered, including the site of the old church, the lot adjacent to the parsonage, purchased several years ago for the purpose of building, and other lots in various sections of the town. It was not until March of 1940 that a unanimous decision was finally reached and the church authorized a committee to purchase the lot owned by R. J. Fisher, located just across the street from the old church.

A building committee composed of H. A. Vestal, chairman, C. C. Hoback, Henry Thompson, James Willson and H. A. List was appointed by the church. The building committee then employed the firm of Wallace and Gill of Chattanooga as architects to submit plans for the proposed building. In July of 1940 the plans were submitted to the church and adopted with such minor changes as the committee deemed necessary.

On September 11, 1940, the building committee reported to the church that bids from several contractors had been considered and recommended that the church accept the bid submitted by Worsham Brothers, Inc., of Knoxville. The church unanimously voted to adopt the recommendation. On Sunday, September 15, 1940, at the close of the morning worship hour the entire congregation

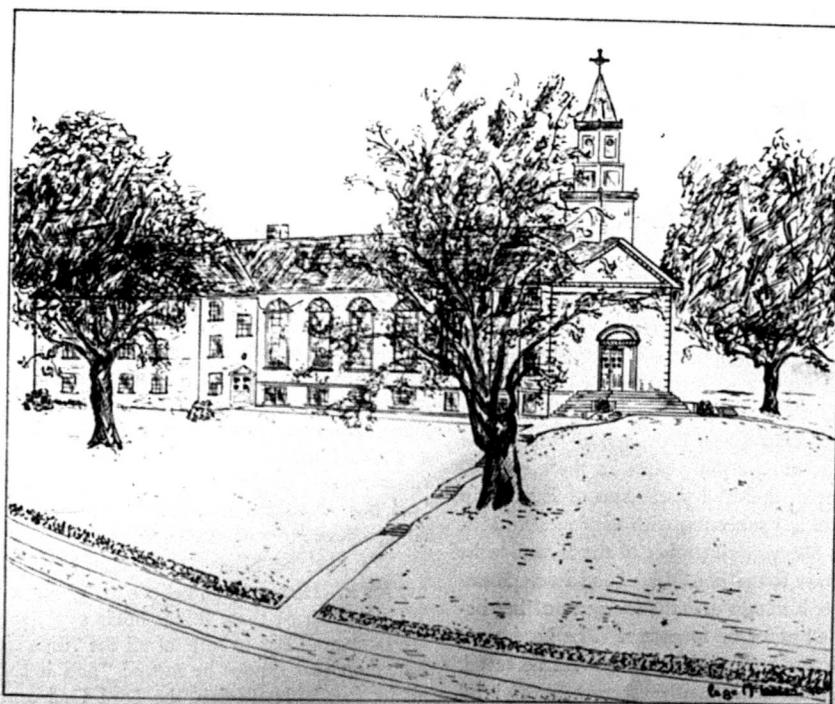
marched from the church over to the lot for a special dedication service. After a special number by the choir, the pastor read a passage of scripture and led in the dedicatory prayer. The following week actual construction of the building was begun.

The opening service in the new building was held August 10. It was the will of the church that the pastor bring the message of the morning. From 2:00 to 5:00 in the afternoon the church observed "open house" for visitors to inspect the building.

The auditorium has a seating capacity of 550. The educational plant is built to accommodate the same number, giving to each pupil the space recommended by the Sunday School Board. The educational plant has five assembly rooms, 38 individual class rooms, ladies' lounge, kitchen, office, baptistry dressing rooms, a storage room and ten wardrobes. In addition to the building the church has constructed a four-room brick house on the lot for the use of the janitor.

The total investment in the building, including the lot and equipment, is approximately \$68,000.00. At the very beginning of the program the church voted to assume a debt not exceeding \$20,000.00. In June of 1940, the church put on an every-member canvass for funds to be applied on the building. These pledges were to be paid in 1940. The same plan was made in June of this year, the pledges being made for 1941 only. These two pledges, together with the money acquired from the sale of old church property, will leave a debt of approximately \$14,000.00 at the end of this year.

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First Baptist Church, Athens.

Baptist and Reflector

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EDITORIAL

Una Baptist Church

SUNDAY MORNING, August 24th, the editor greatly enjoyed being with Pastor J. C. Miles and the Una Baptist Church. He appreciated the excellent attention given him as he endeavored to preach the Word. The fellowship with Bro. and Mrs. Miles and with Bro. and Mrs. A. L. Curtis and family at the fine dinner in the home of the latter added to the pleasure of the day. In addition to his pastorate at Una and Eagleville, Pastor Miles is a valued member of the faculty of the American Baptist Theological Seminary. Sound in the faith, constructive in leadership and earnest in spirit, he is doing a fine work. Una has BAPTIST AND REFLECTOR in the budget. The editor hopes that he may be permitted to visit them again sometime.

A Dear Friend At Rest

(For reasons which cannot be stated here, this and the Friendship editorial did not appear last week, as should have been the case. We regret the apparently unavoidable delay.)

IN THE YEARS 1914-1917, the editor was pastor of the First Baptist Church of Trenton. This was before his marriage. He boarded in the home of two elderly widowed sisters, Mrs. G. W. Strode and Mrs. Susie Moore. They mothered the young preacher, and through all the years there has been a close tie between us. Mrs. Moore was commonly and affectionately called "Susie". One night after service in the Friendship revival, a relative of hers, Bro. Mac Moore, called us from Trenton and told us that "Susie" had gone to be with the Lord, a well-deserved rest after several years of affliction. On account of the death of a relative of his family in Kentucky, neither Pastor C. O. Simpson nor Mrs. Simpson of the Trenton church could be present at Mrs. Moore's funeral. So it fell to the lot of the editor to have full charge of the service in the church on Sunday afternoon, August 17th, and to follow the body of his dear friend to its quiet resting place in the city cemetery. Our thanks are expressed to Mr. J. E. Privett of Friendship in the matter of transportation in connection with the funeral. Mrs. Moore was 87 years of age. She was a member of the First Baptist Church of Trenton. We always found her faithful and true. Blessings be on her memory. Her kindness and the kindness of her bereaved sister, Mrs. Strode, shall never be forgotten. The Lord comfort Mrs. Strode in her loneliness and grief, as also all the bereaved. Some day "there shall be no more death, neither sorrow nor crying."

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Do You Need A Baptist Church In Your Community?

A LEVEL-HEADED Baptist pastor said he thought there ought to be a discussion of the question, "Do you need a Baptist church in your community?" That is, does your community need a Baptist church? It is a thought-provoking question.

As an introductory exercise in thought, the question might be raised, Does the Baptist church in your community justify its existence? Is its message of such a nature and do the lives of its members leave such an impress as to make it a spiritual asset to the community and, beyond the community, a spiritual asset to the denomination? Or could your church pass on and the community and the denomination be little or none the worse for it? Even a weak church numerically and financially may be a strong spiritual asset. Or it may be so doctrinally and spiritually and practically weak as to be a liability. A strong church numerically and financially may be a strong spiritual asset or a distinct spiritual liability. Does your church justify its existence?

If the Baptist church in your community stands for and preaches no truth except what other bodies also preach, then, if the others can sufficiently care for the community, why not go out of business and have one less organization for the people to support? It is a sin to multiply organizations simply to duplicate what others are doing, if the others are serving adequately.

On the other hand, if the Baptist church in your community sets forth certain distinctive New Testament truths which others do not set forth, at least in adequate measure, then surely your community needs that Baptist church. In your community could one attend churches of different denominations throughout the year, Baptist included, and find no fundamental difference in message among them? If no difference exists, then there is a serious lack of distinctiveness somewhere. If there are differences in message and the hearer cannot see clearly enough to discern them, then he needs to inform himself. BAPTIST AND REFLECTOR believes that abuse should not be indulged in, but that a new distinctiveness is needed in many a Baptist pulpit and many a Baptist mind, and many a Baptist class room and many a Baptist book and paper today.

Do you think that your community needs a Baptist church? If so, why? See if you can list as many as five distinctive reasons for your belief. Why do you believe there should be a Baptist church in your community in addition to the others? By the way, why are you a Baptist, anyway? Can you give a clear, Biblical answer? If not, why not?

Does your community need a Baptist church? That question ought to be answered. We believe that every community needs a Baptist church. Do you believe the same? If so, why do you believe it?

Some Things A Worse Stench Than Others

BAPTIST AND REFLECTOR feels that Communism, Naziism and Fascism are a stench in the nostrils of real, liberty-loving men.

But, after all, Naziism and Fascism are in one respect a greater stench than Communism. All three are fundamentally and definitely anti-God and anti-Christian in spirit, policy and program. But Communism is avowedly and openly and above board anti-God and anti-Christian, while Naziism and Fascism piously speak at times about God being "on our side" and piously call on God to "aid our arms" in their murderous deeds. In other words, they add professedly religious hypocrisy to their Satanic course.

We hold no brief for Communism. We have absolutely no use for it. However, we believe in "giving even the devil his dues!" Where either of these things holds sway, spiritual and moral chaos are rampant. But in spite of all the "isms" in the world, we have a Kingdom that cannot be moved, "and it shall be triumphant over all its foes." Hallelujah, the Lord God omnipotent reigneth!

BAPTIST AND REFLECTOR

The Educated Moses

AND MOSES WAS LEARNED in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts 7:22). Thus did Stephen, preaching in the power of the Spirit, refer to the fact that Moses was an educated man. Thus it is shown that God can and does use a consecrated educated man in a mighty way. But, to hear some men speak, one would think that God does no such thing and that He has a special consideration for the unlearned man over the learned man and that there is a kind of special virtue in being ignorant in the sense of having no "book learning." The case of Moses disproves this.

Since Moses had been brought up under the sponsorship of Pharaoh's daughter, he had evidently been carried through a process of schooling under Egyptian teachers. The result of his schooling was that he was "learned in all the wisdom of the Egyptians," not simply a part of it. He was thoroughly educated along this line. Egyptian wisdom included such branches of knowledge as mathematics, literature, science, history, philosophy, magic, rhetoric, Egyptian religion, and so on. Moses was learned in all this wisdom. But through it all he remained true to God and His Word and cause. So today, no matter how much learning one may get, he ought to remain true to God and His Word and cause.

The fact that Stephen mentioned as he did the fact that Moses was highly educated would seem to indicate that there was an advantage to Moses in his work that he was educated. Does not any thinking man know that unless Moses had been learned in the wisdom of the Egyptians as he was he could not have coped with the Egyptians as he did? And unless he had been thoroughly schooled in spiritual matters as he was, he could never have dealt with the Israelites in the mighty way he did. In him was the happy combination of wide and deep secular learning and spiritual learning plus thorough consecration to God. But some preachers seem to think that the more ignorant of secular branches of knowledge one is the more consecrated to God he is. Some seem to think that one cannot be educated and consecrated at the same time. *But Moses was.*

Moses "was mighty in words and deeds." When God chose a man through whom to speak mighty words of truth in a wide scope and perform mighty deeds in a wide scope, He chose a consecrated learned man as His agent. The uneducated man may be every whit as good personally as the educated man and God may use him in a large way. But when it comes to the larger and mightier aspects of service, God selects consecrated educated men for this. The uneducated man can truly and faithfully serve God; the educated man can truly and faithfully serve God in a larger way and more efficiently.

Of the highly educated Moses it was once said that "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exo. 33:11). Therefore, contrary to the opinion of some, it is possible for deep and wide learning and close and blessed fellowship with God to go hand in hand. Thus, indeed, it will be, if the educated man stays humble and prayerful and does not show that he is foolish to begin with by becoming "stuck up." But, after all, it is just as revolting and sinful for a man to boast of his ignorance as it is for a man to boast of his learning. Neither has any place in the Christian life.

Those preachers in certain sections who heap scorn on an educated ministry and deny their own need of an education are woefully in error and ought to stop their foolish ranting. Let them learn a lesson from Moses here. Let them get an education if they can. If not, let them not lambast the man who has one.

Good Fish and Bad Fish

IN A PARABLE Jesus said: "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world. . ." (Matt. 13:47-50.)

The Kingdom in its present form on earth in this age has in it that characteristic which is illustrated by the parable in the matter

of the gathering of good fish and bad fish, true professors of religion and spurious professors, as the Gospel net is let down into the sea of humanity. The tendency of a movement to gather to itself things extraneous to itself is indicated.

It must not be thought that by this parable the Lord implied that the mixed result properly belongs to the Kingdom. He simply states a foreseen result without listing the reasons for the result. And certainly the Lord does not approve or encourage the presence of the bad fish in the net.

By reference to this parable some brethren have endeavored rather to justify, or at least to excuse, the employment of certain high-pressure evangelistic methods which have brought in and tended to bring in a good many spurious professors of religion along with the genuine ones. That is a misapplication of the scripture.

Some spurious professors will come in under even the soundest methods and despite the utmost care. But the fishermen ought not to be responsible for the spurious professors. The method used ought not to encourage the gathering of bad fish. The net should not be so cast and the openings in it so manipulated as to make it easy for the bad fish to enter as if they were welcome and as if it were the normal and expected thing.

If bad fish come in, let it not be because of the fishermen and the fishing, but in spite of them.

Revival At Friendship

AND GREAT GRACE was upon them all." This statement from the Acts describes the revival, August 10-17th, in the Friendship Baptist Church, J. H. Miller, pastor, in which the editor assisted as the visiting minister. God met with and blessed His people. Including an addition at the morning service prior to the editor's arrival, there were 18 additions, 13 of them for baptism, in the week's meeting. The editor's own soul was greatly refreshed in the revival. Friendship is a town and community that lives up to its name. The membership of the church is of a fine and substantial quality. We shall long remember the courtesies and the responsive attention shown us. The pastor and Dr. Stallings directed the most of the singing and Virginia Dare Williams, daughter of Dr. Stallings, did the most of the playing on the instrument. Two years ago we were with Pastor Miller in a meeting at Puryear and learned to love him and his family then in the Lord, and that love has been deepened. He has been pastor at Friendship less than a year and he and Mrs. Miller and little Janice and Hal are greatly appreciated, and a fine, steady, constructive and co-operative work is being done. In addition he is pastor of Providence and Zion Hill churches. Our stay at night was in the home of Bro. and Mrs. J. E. Privett, whose thoughtful courtesies, together with those of Rev. and Mrs. R. J. Williams, parents of Mrs. Privett, who make their home there, are held in grateful remembrance. It was a real home to us. Also our thanks are expressed to Rev. and Mrs. J. B. Hill, nearby neighbors to the Privett's, for particular courtesies. The Lord bless these friends and Bro. Miller and his family and the church and the town of Friendship.

Hardeman County Association

HARDEMAN COUNTY ASSOCIATION met morning and evening of August 22nd with the First Baptist Church of Bolivar, Paul A. Weiland, pastor. The pastor and the hostess church splendidly entertained the body. Quinnie Armour, moderator, and Bunyan Galloway, clerk, were in their places. H. S. McClintock, associate moderator, W. W. Cox, treasurer, and F. E. Tipler, auditor, were also on hand. As we did not get to remain for the night session, we do not know whether any changes were made in the election of officers or not. A. H. Hicks of Whiteville preached the annual sermon on Matt. 16:18 on the theme, "What Part Can I Play in Building Up My Church?" It was a good, practical message. Having once been pastor at Bolivar, it was, as always, a joy to be in the church again and to note the clear evidences of its growth. The association granted every courtesy to Bro. Wiley and the editor, representing the state work. Our thanks are expressed to Pastor A. H. Hicks and to Pastor Ira Cole of Memphis for their kindness in the matter of transportation.

First Baptist Church of Athens, Tennessee

(continued from page 1)

During the two years of the building program the church has contributed more to missions than at any time during the entire history of the church. The BAPTIST AND REFLECTOR is sent to each family in the church and 164 members have been received into the church.



CHARLES S. BOND, Pastor,
First Baptist Church, Athens, Tennessee.

1933-36; First Church, Rockwood, Athens, since 1939.

Charles S. Bond is pastor of the church. He is a native of Georgia and the son of Mr. J. Lee Bond of Royston, Georgia. He was graduated from Harrison Chilhowee Baptist Academy in 1933, received the A.B. degree from Carson-Newman College in 1936, and the Th.M. degree from the Southern Baptist Theological Seminary in 1939. He has served the following churches as pastor: Creighton Memorial, Concord, and Pleasant Grove and Union, Newport, from 1937-39, and First Church,

Yoo-Hoo! Yoo-Hoo!

By ETHEL HUBLER

IT DOES BEAT ALL how some things will be discussed way out of proportion to their importance. The news of the discipline of the 110th (Yoo-Hoo!) Battalion for having "called" and "whistled" at short-clad golfers on a roadside spread like wildfire. The radio and metropolitan press have made much of this incident.

But what about the liquor and prostitution in and around the army camps? This is really something about which to get excited. What are the army officials doing about this?

The announcement in the *Brewers Digest* of May, 1941, that "there is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population", should cause a bit of excitement, not only among army leaders, but church leaders as well. Let us support S-860 and clean up our camps.

Los Angeles, California.

An Appeal to Pastors, Parents and Friends

GREATER WASHINGTON now has a population of over 1,000,000. Since May, 1940, the number of Government workers has increased from 137,294 to 185,875 and the enrollment continues at the rate of 3,000 a week.

Thousands of these newcomers are members of Baptist churches and they represent every part of the land; probably more from the South than elsewhere.

A considerable number are joining our churches, but by far the majority are not attending our churches. For these we feel a responsibility. Those who make themselves known are visited. We believe that there are thousands of Baptists whose addresses are unknown to us. We desire to reach them.

State Secretaries, pastors, parents and friends of these Baptists now residing in Washington are urged to write to me giving the name, the Washington address, and if this is not known, state the Department of the Government in which he or she is employed. This will take only a moment and will cost only a postal card, but it may save for the service of Christ someone who is now a sojourner in Washington.

Address Rufus W. Weaver, 715 8th St. N. W., Washington, D. C.

A Worthy Call

THE RADIO COMMITTEE of the Southern Baptist Convention has planned for a second "Baptist Hour" program over the radios of the South. In order to make this possible, and thus to send out to people of the Southland as well as elsewhere in the nation a series of scriptural messages, it will be necessary for the committee to have funds with which to pay the expenses of securing telegraph connections between the points where the messages are delivered and the radio stations that transmit them.

November 16th has been designated as the date for raising the funds. It is estimated that it will require something like \$25,000 for this purpose. That is a small sum, when considered in the light of our Baptist strength. Surely there is not a church among us that does not have someone who will give \$1.00 in order to put on the air another "Baptist Hour" program! But many churches will not give even that small sum, hence every church that will have a part should give much more.

Special envelopes for the offering may be had by writing me, letting me know how many you will need. May I suggest that each pastor, or Sunday School superintendent, keep the date in mind, make suitable announcements ahead of time, order the envelopes by the first of November, distribute them on the 9th of the month and secure an offering from everyone in the Sunday School who may wish to help promote this Baptist Hour.

We have no other way of doing this worthy task, except to ask the churches to raise the small sum needed. The Radio Committee is not paying for the broadcast; but they have to pay to get the message to the broadcasting stations, hence the appeal for this help.

—JOHN D. FREEMAN, Executive Secretary.

Who's Who Among Tennessee Baptists

REV. WALTER WARMATH was born August 20, 1913, at Humboldt, Tenn., the son of the late John G. and Mrs. Warmath. Converted at eight years of age. Early education in public schools of Humboldt and Branham Hughes Military Academy, Spring Hill, Tenn. Undecided as to life's work, attended Union University, the University of Tennessee and studied law at Cumberland University. Yielding to the call to preach, graduated with A.B. degree from Union University.

The summer following graduation, married Pauline Shaw of Ridgely, Tenn., daughter of Deacon R. W. Shaw. Both entered Southern Baptist Theological Seminary, he graduating with Th.M. degree in 1939. During student days served churches in Indiana, Kentucky and Tennessee. Following Seminary graduation, served as pastor of the First Baptist Church of Selmer, Tenn., and since March 4, 1941, has served as pastor of the First Baptist Church of Lexington, Tenn. Two children: Jerry Shaw, age 3½ years, and Mary



REV. WALTER WARMATH, Pastor,
First Baptist Church, Lexington,
Tennessee.

Frances, born May 4, 1941. Member of the Executive Board of the Tennessee Baptist Convention and Regional Sunday School Superintendent of the Southwestern Region.

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

Special Announcement!

A Genuine Parker Pencil FREE!!

For a limited time the BAPTIST AND REFLECTOR is able to make this special offer to friends of the paper who can give just a little time to the solicitation of subscriptions.

This genuine Parker pencil will be given to anyone who will secure two subscriptions to the BAPTIST AND REFLECTOR at the individual rate of \$2.00 each per year.

Do not confuse this pencil with the cheap pencils that are on the market. This is a genuine Parker pencil and cannot be bought for less than \$1.00 anywhere.

Hurry with your subscriptions before our supply of these pencils becomes exhausted.

NOTE: This offer is not limited to one pencil to each solicitor. If you want more than one pencil we will send you a pencil for each two subscriptions which you send us at the individual rate of \$2.00 per year each.

The writer, in company with Bro. W. C. Creasman and Miss Mary Northington, attended the Grainger County Association Wednesday morning, September 20. Bro. C. B. Cabbage of Rutledge is the Moderator and was reelected at this session to serve another term. During the next year the Executive Board of the Association plans to have regular meetings for the promotion of all our work in all of the churches. This means advances in all phases of the work in any association that will follow this plan. One of the primary duties of the associations is to strengthen the churches so that they can reach out to a lost world with the gospel of Christ.

This same day, this group of workers and Brother Roy Anderson attended the Cumberland Gap Association. This association was meeting with the Clouds Memorial Church. People really go to the associational meeting in that territory. In spite of the pressing business of the Association itself, the representatives of our co-operative work were given ample time for the presentation of different phases of the work. The Club Rate of \$1.50 prevailed here because a sufficient number of people subscribed to the paper. During the noon hour, Bro. Anderson disposed of a package of Dr. Freeman's little books, "The Challenge of State Missions." This association gives every evidence of progress in the days ahead.

Thursday, the writer and Bro. Creasman attended the East Tennessee Association. Rev. H. R. Click is the Moderator of this body and was reelected to serve another year. Bro. Wm. Weaver of Newport preached the Associational sermon. His scripture reading was the story of the four friends who brought the palsied man to Jesus. Brother Weaver's subject was "Cooperation" and he really preached a sermon. After the sermon practically everyone in the house gave his hand to the newly elected Moderator in pledge of their support during the coming year for a greater associational advance.

Friday the 22nd was spent with the Sequatchie Valley Association. Brother R. A. Hudson of South Pittsburg and Brother George P. Owens of Dunlap continue as Moderator and Clerk of this association, respectively. Brother Buford M. Bull preached the sermon of the day on "Salvation By the Blood of Jesus." His message rang true and was a delight to all. Sequatchie Baptists are headed forward in their work, too, through a planned program of promotion based on an intensive campaign of information for their people.

THURSDAY, SEPTEMBER 4, 1941

Faith Paves Way For College Career

By C. E. BRYANT, JR.

THIS ITEM is intended to encourage boys and girls who are dubious about entering college this fall.

The story is told of an East Texas farm lad who wanted to enter Baylor University. The family had barely enough money to get him started and the road ahead was dark and threatening. The boy had just about given up hope.

But it happened that Dr. S. P. Brooks, president of Baylor, visited the rural community church and stayed in the lad's home. After the night church service the university president and the youngster started home by way of a path through a thickly wooded area. Their only light was a small lantern carried by the boy.

Dr. Brooks questioned how he dared go out on that path at night when he could not see ahead. "It's so dark up yonder, I believe there's no path at all for us and we'll be lost."

"Oh, you see," exclaimed the boy, "this lantern throws only a narrow ring of light around us, but it goes with us and lights the way as we go along."

The boy caught the lesson intended by Dr. Brooks and entered Baylor. He finished his course and now is making good in his profession. His daring has been matched successfully in thousands of similar cases.

Can't we have faith enough to believe that as long as we try, God will light the way for us?

Downtown Churches

I like to see the downtown churches holding their places. It seems good to me that here and there amid the rush of traffic there should remain a building that has no bargains to offer and no shop window display.

This is a hospital for sick and weary souls. It is making a battle not for our own sake but for the sake of others. A church in any neighborhood is an asset. Any street is better for its presence.—Edgar A. Guest, in *Baptist Bulletin Service*.

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Pioneer Associational Work Among Negroes

By J. C. WILLIAMSON, Chattanooga, Tenn.

OCOEE ASSOCIATION, Chattanooga, Tennessee, has a department of Negro missions that has done a pioneer work for the past two years that has been especially prosperous. From one small Bible class it has grown to include every type of work done by the white churches of the South.



MRS. C. M. DEAKINS

It is mission work—at home—and even though it has grown to full-time proportions its Superintendent does not receive any remuneration.

It is under the direction of Mrs. C. M. Deakins, the wife of a postal employee and a daughter of Rev. T. J. Smith, a local Baptist pastor. Mrs. Deakins surrendered her life to work with the Negroes at home on April 27, 1937. She had at that time been teaching a small Bible Class for about five weeks. She had used it to try to stifle her call to do definite mission work. She rose that morning and sent her fourth-grade son "Billy" to

school. She tried to read and pray for him. She tried to sing, but each time the Lord came before her with his call to the Negro work. The reasons she couldn't do it filled her mind. Finally, after a morning of travail of soul, she called her mother and then yielded to the call.

The first class was with the St. Elmo Baptist Church (colored). It had been began as everything else she does—after receiving definite spiritual impressions. She knew no Negro leaders, so she asked her wash-woman about it. She sent her to the St. Elmo leaders. She went to them on Easter Sunday before the surrender to her call. Her next work was to hold a Vacation Bible School in this same church. It had an average attendance of 75.

She was Junior B. Y. P. U. leader at Alton Park and her husband the Training Union Director and she felt her responsibility there, but one Saturday she was so strongly impressed to go to the Negro church the next night that she went. Their Associational Training Union Director was visiting them that night also. He was much impressed with her Bible Class and Vacation Bible School and helped to open up the way for other work.

The Training Union Director had her call the Moderator of the Negro Association and the President of the Negro Ministerial Union. The President, Rev. M. Kirby, invited her to come before their Union and speak. They were much impressed and before she left had arranged with them for a Vacation Bible School at the Negro community center. There they had an average attendance of 40 and 12 conversions. Out of this school came a weekly Bible class that frequently ran 100 in attendance.

In the fall of 1937 she began teaching Bible in the Negro public schools. The Bible is taught in practically all Chattanooga schools and the work is supported by a free will offering to the teachers who are chosen by a religious committee and not by the city school system. One of the great experiences of her life came in this work. She was asked to supply for an absent teacher in the E. 5th St. School (approximately 900 enrolled). Spiritual tides ran so high that the principal gave opportunity for seekers to go to the auditorium for a meeting. There 200 gathered and she was able to lead 76 of them to a saving faith in Christ and to learn later that 5 more were later converted as a result of this meeting.

In 1939 Ocoee associational leaders interested in the Negro work sponsored a department of Negro missions. It went before their annual meeting as a recommendation from the Executive Committee. The department was created and Mrs. Deakins elected its first Superintendent. That night, Dr. Noble Y. Beall spoke

on work between the racial groups and outlined out of his great experience the very things Mrs. Deakins was doing here as those that could be done with profit between the races.

In 1939 she held six Vacation Bible Schools with 748 enrolled. In 1941, she held nine schools. This year she has held thirteen schools with 1500 enrolled and only one regular white helper.

In addition to the work mentioned she does WMU work, teaches in the Chattanooga Unit of the Extension School of the American Baptist Theological Seminary at Nashville, does personal evangelism and visitation among the Negroes and holds Bible classes for different age groups.

A Bible Center is her latest addition to the work. It is in a one-room store building in the heart of Chattanooga's black belt. It was officially opened August 5, 1941. It is open from nine through noon four days each week and regular classes with different age groups are held each morning. It has no financial backing except such gifts as are given Mrs. Deakins. No outside help has been sought, as she wanted to be free to lead as she believed and to tie it up with our Southern Baptist work.

Some of her Negro helpers are above the average. One is Mother Flowers, one of their national missionaries. Another is Leola Franklin, furloughed missionary to the Bahama Islands. Another is Mrs. Lula Moppings, a local matron. Rev. W. W. Taylor, the Associational Moderator, supports the work 100 per cent.

Ocoee Association is proud of this pioneer effort to correlate the work of the races and are particularly proud of their Missionary to the Negroes. Mrs. Deakins resides at 4108 Hooker Road, Chattanooga, Tennessee.



A Golden Opportunity

By LOUIS J. BRISTOW, Superintendent.

THE SOUTHERN BAPTIST HOSPITAL has no fund with which to assist young women who desire to become graduate nurses, but who are not able to pay their own expenses. Right now we have three young women of excellent Christian character, first-rate ability and a strong desire to take training.

This hospital will furnish these girls their uniforms, text books, room, board, full supplies, etc., but they will need a little personal spending money—for tooth paste and other toiletries, amusement, hose, and such personal items. They can get along on five dollars per month. I am wondering whether there is someone who will "adopt" one of these girls and contribute \$5.00 per month for three years to help her through? I will send the name and photograph of the girl to anyone who will help one of them.

This is a golden opportunity for someone to educate a young woman in a vital Christian ministry.

New Orleans, La.

A Digest of Religious Thought

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

The Return To Orthodoxy

The Watchman-Examiner

The trumpet of Dr. John A. Mackay, president of Princeton theological Seminary, gives no uncertain sound in "A Preface to Christian Theology. The liberal theology and the social gospel of the past few years are indicted for failure to accomplish enduring achievements. They are charged with responsibility for the present religious perplexity. Dr. Mackay quotes Richard Niebuhr's succinct summary of the doctrine of the liberal theologians: "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." Every postulate is false, according to both Scripture and human experience. This view is meeting the fate of every view which refuses to recognize the reality in circumstances. It demonstrates the futility of any idealism which is not predicated upon the atonement of Christ. The failure of modernism is marked by a return to the teachings of Thomas Aquinas among the Roman Catholics, by a sociological emphasis in the Greek Orthodox communion, and by a return to the ideals and doctrines of the Reformation among Protestants. "Special revelation becomes real once more, and the Bible, invested with a new authority, speaks directly to modern minds across the gulf of centuries."

(The most hopeful signs of our days are these returning groups. "The Return to orthodoxy," "The Return to Revelation," "The Return to psychology," are all mile posts on the highway which leads to a return to God.—C.W.P.)

Now I Am For The Churches

Biblical Recorder

Six months ago I scoffed at the churches. Then one day, on a sudden whim, I attended a service. Since then I have been going steadily. I have not "got religion"; I always had that. But I have found out that churches today are dispensing something I need, and that church and religion go together. Since then, as business and vacation travel took me about the country, I have made it a point to attend and study churches—all kinds. I have tried to discover what makes the leading churches vital in their communities.

And I state with assurance that the critics of the churches today don't know what they are talking about. It is obvious that the assailants of churches do not go to church. They don't know what the churches are doing these days. I suspect the critics rationalize what is really laziness into a superior intellectual attitude. At any rate, that is what I used to do. Now I am for the churches because they have something for me, and something for civilization. Dr. Ernest Fremont Tittle, of Evanston, Ill., one of the clearest voices I have heard, says: "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he is in some sense of a son of God who has within himself divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in his name to relieve human suffering, promote human welfare and carry on a ministry of reconciliation among men." I find myself unable any longer to answer that kind of platform with "I'd rather go into the woods and worship alone." Time and again, I have found in church something which lifted my spirit. That, I now believe, was what I unconsciously sought. Successful churches are those whose clergymen set forth uncompromising Christianity, sticking closest to Christ's difficult but challenging teaching. That

is the great asset of the church. The more vigorously a church proclaims it, the more people respect and follow that church.

(You are right, brother, when you say, "Religion and churches usually go together." The type of religion found outside churches is usually a poor brand—uninformed, undisciplined and unorganized. All the greatest things of religion cluster around the church and are expressed through it, and all the great religious leaders were church men.—C.W.P.)

Psychology Again Turns To Religion

The Christian Index

The emphasis which practicing psychiatrists are placing upon simple Christianity as the basis of mental health is increasingly reflected among the new books in applied psychology. The latest important treatise featuring this note is "How Jesus Heals Our Minds Today," by David Seabury. The message in this book and its practical suggestions for wholesome living are important, of course; but it is the authorship which gives the volume special significance. Here is a scientist—not a minister—preaching the old-fashioned religion, and doing so with a conviction and an enthusiasm of which a bishop could be proud. "For years," writes this celebrated New York consultant, "I have been aligned with opponents of the mechanistic theory of mankind. For I believe no matter how much we desire to simplify psychology by defining its boundaries the fact remains that man is more than a machine, and any profound study of his life and thought brings us to the place where science and religion meet. Since every neurotic condition comes into being primarily because the individual has lost contact with his spiritual nature, lasting cure of his condition is dependent upon the rediscovery of God but only in the message of Jesus can one find its soul. For the Four Gospels contain an unappreciated and little-practiced mental hygiene, while in the teaching of Jesus is the heart of every therapeutic method necessary to the recovery and resurgence of the individual. . . ."

(We welcome the return of psychology to the fold of religion. If this prodigal returns with the Spirit of that "Other prodigal" it will find a cordial welcome and few "Elder brothers to be jealous of it.—C.W.P.)

Youth Crusade Against Liquor

Baptist Standard

The Youth Cavalcade to Austin in February demonstrated the fact that Texas Young People are ready to enter the lists against alcoholic liquors. They went to Austin by thousands from every part of the state. Sixty colleges were represented and a large number of high schools, and many who had already graduated from college. The influence of this great gathering of young people is still felt in Texas and will continue to be felt in Texas for many years to come. A more significant movement is now under way among the young people. Already the movement to organize United Youth Temperance Councils is under way. Two organizations have already been set up in Dallas.

The object of these organizations is the extermination of the traffic in beverage alcohol. This will be accomplished through the study of alcohol and its effects upon the human body. The dissemination of temperance literature; the challenging of the youth of Texas to total abstinence; by sponsoring city, county and state meetings of young people to give programs in behalf of temperance and law observance; by co-operating in prohibition campaigns and other movements to encourage the enforcement of all laws.

The Sunday School Lesson

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

LESSON FOR SEPTEMBER 14, 1941

The Eternal God, the Source of Help

LESSON TEXT AND PRINTED TEXT: Revelation 7:9-17.

GOLDEN TEXT: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Revelation 4:8b.

STUDENTS OF THE BOOK of Revelation marvel at the prominence of the number seven in the book. Throughout it is found. Seven, in the Scriptures, is the symbol for completeness. The writer of these notes may be pardoned if it is found that seven thoughts are emphasized in the study of this lesson (it is not to be inferred, of course, that such seven thoughts are complete in any sense). But, in what respects is the Eternal God the source of our help, as suggested in the above passages of Scripture?

First, He gathers the multitude (v. 9), "a great multitude." The inspired John has turned his gaze towards Heaven and this is what he sees. Those who look only to the earth certainly find little to help them, especially in these days. Looking to Heaven brings encouragement to us as it did to John. The multitude that God gathers is without number, is from all nations and is age-long. Is it any wonder that it is so great? We are apt to experience an inferiority-complex, as followers of Christ, in a world where the vast majority is non- and anti-Christian. Our number may be small by contrast here and now but it will be overwhelming there and then. The population of Heaven, John says, could not be enumerated by any man.

Second, He inspires the singing (vv. 10-12), "and cried with a loud voice." The vast multitude, white-robed, and with palms in their hands, sings God's praises. The angels and other inhabitants of Heaven sing God's praises. Was it antiphonal? At least there was a great choir that sent out great swelling waves of song and praise to Almighty God and the Lamb. Those who love high and holy music will have their fill when they get to Heaven. Perhaps the nearest we can imagine it as to type and quality is to think of Handel with his "hallelujah's." Some of the multitude will likely want to sing, "Amazing Grace" and "How Firm a Foundation" and "Rock of Ages" and "Nearer, My God, To Thee." For the Christian religion makes people want to sing, and sing God's praises. Ibsen in one of his plays has a character who is a Christian to speak concerning the Beast with its claws upon the Church: "Verily, I say unto you, so long as songs ring out above our suffering, the Beast is going to be defeated." The Reformation sang itself to victory; for Luther wrote his hymns and John Knox had his "Good and Godly Ballads." John Wesley had his brother, Charles, the writer and singer of great and lasting hymns. Dwight L. Moody had his Ira Sankey. Good preaching needs its accompaniment, good singing. But may the Lord deliver us from that type of singing that does not magnify Christ and link very definitely with the preaching service! In some sections people are wont to gather for all-day singings on Sunday and stay away from the worship services of their church. In some sections people are content to sing songs that magnify home or mother, rather than Christ, set to music that reminds of African tribal dances and when sung by the singers start their bodies to swinging and swaying like low and cheap entertainers at a street carnival. How can such persons hope to join the great choir in Heaven, when they get there?

Third, He sustains the troubled (vv. 13, 14), "out of great tribulation." Those who are robbed in white have washed themselves in the blood of the Lamb. Truly, it is the one means of spiritual and moral cleansing. That Blood eradicates all that it defiles. The great multitude has come through great tribulation. God has been their source of strength. He has sustained them in all of their difficulties. Their trying experiences had taught them to say with the Psalmist, "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). In times of great stress and strain, to whom else can we go except to God? Ours is a day of marvelous opportunity for the churches to point men to God. They are rapidly learning, now, that in Him alone is the strength and help they so much need. Let us not fail them. Let us not fail God. We have "come to the kingdom for such a time as this."

Fourth, He dwells among the serving (v. 15), "shall dwell among them." This reminds of what is said in the first chapter of Revelation, i. e., that the Son of man is in the midst of the "candlesticks," or the churches. If there is one word that sums up and gathers up this thought it is the word, Immanuel, "God with us." He has not left us. He will never leave us. We can afford to go forward in the wonderful power of that truth, even in these perilous days. God dwells among the serving. On the lonely isle of Patmos, in that perilous day also, John so sees and describes Him.

Fifth, He feeds the hungry (v. 16a), "they shall hunger no more." It must be terrible to be and go hungry! Not many in this fair country have ever known that experience. But there are different kinds of hunger. For instance, our Lord spoke about being hungry after righteousness (Mt. 5:6). To those He promised that they should be filled. There is the hunger for God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42: 1, 2). Whatever our legitimate and holy hungers shall be, they may find satisfaction at the hands of One who had it to be written, "Man shall not live by bread alone." There will be no bread-lines in Heaven. There will be no soup-kitchens over there, either. Not only so, but our deepest hungers, those of the soul, may be completely satisfied here and now through Christ.

Sixth, He waters the thirsty (vv. 16b, 17a), "neither thirst any more." If there is anything worse than hunger, it must be thirst. Think of the piteous cry of a little baby that calls for water and visualize its complete satisfaction when drinking. Think of the feverish patient who calls and begs for water but for some reason must be denied its cooling refreshment. Jesus said, "I am the water of life." Spoken in a land where water means so much, Palestine, the words have added significance. Our thoughts turn to that much-loved passage, the twenty-third Psalm, to recall, "He leadeth me beside the still waters. He restoreth my soul." We shall be led "unto living fountains of waters," according to the promise in these verses.

Seventh, He comforts the sorrowing (v. 17b), "and God shall wipe away all tears from their eyes." Picture the tender and soothing mother who wipes away the tears from the eyes of her child and perhaps rocks in her chair until the little fellow sobs off to sleep. In much the same manner, our Heavenly Father will comfort us in our sorrows, if we will go to Him with them and let Him take care of them and of us. For among

other things, the Bible is supremely a book of comfort. Thousands have found it so. "Comfort ye, comfort ye my people, saith your God" (Is. 40:1). "Let not your heart be troubled," said Jesus. There will be no mourners in Heaven. There will be no funerals over there, either. Not only so, we may lift up our heads and hearts in the midst of our sorrows even here and now, since our hope is in the Eternal God.

American Missionaries' Heroism Stems Chinese Refugee Toll

DODGING BOMBS, stopping epidemics, feeding the refugee hordes driven before the Japanese armed forces, giving medical aid—that's a busy day in the life of an American missionary to China. These missionaries are content to share the dangers and hardships of the hungry, the frightened and the homeless, says an article in the September *Coronet* praising the men and women who are willing to give up their homes and families in peaceful America to devote their time to the care and protection of the down-trodden Chinese.

When a Chinese city falls, says *Coronet*, there are four or five days of complete bedlam. All the civil officials flee. The Japanese soldiers have several days leave to loot and murder, and no woman is safe. So those who have not already escaped flee to the missions where the missionaries must protect and feed their flock which sometimes consists of 1,000 or 3,000 refugees per missionary.

Caring for the wounded is one of the biggest jobs the missionaries have to handle. It's not uncommon for the medical staff to use two months' supplies in two days, nor for the missionaries with no medical experience whatever to turn to tasks that sicken professionals.

In one air-raided city, says *Coronet's* article, 10,000 refugees were being fed by the Red Swastika, a Buddhist charitable organization, entirely Chinese. Every third night the entire mob would come to receive three days' supply of corn meal. One of the medical missionaries, fearing an outbreak of smallpox, went to the head of the Red Swastika and finally obtained permission to vaccinate the refugees. But the missionary explained that he thought the vaccination should be explained to the people first so there would be no danger of a riot.

"Vaccination your job; riot my job," was the stately response.

So the surgeon and his aides started on the vaccinations, and every refugee submissively presented himself for his vaccination. The missionaries were amazed at this reaction, but as they were leaving they discovered the reason. Posted over the door from which the corn was issued was a small sign saying: "No vaccination; no corn."

In the midst of bursting bombs and at the bayonet's point, in hunger and cold, the missionaries go about their duties of saving bodies and souls. And it is they who are upholding the prestige of the American people and of Western civilization itself in the eyes of the Chinese.

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Dear Boys and Girls:

I found this article, "One Thing We Cannot Live Without," in the *Baptist Courier* by Viola Price, *Biblical Recorder*:

There's a strange and lovely legend which tells us that a traveler came one day upon a magic garden, in which the flowers were symbolic of the various human virtues. Guided by an angel, the visitor roamed through the fragrance and beauty of it all, pausing repeatedly to admire some flower of especial charm. One in particular held him long and his guide told him it was by far the most wonderful flower in the whole garden. "What is it?" asked the traveler. "The Flower of Hope," replied the guide.

I believe, with the legend, that hope is life's loveliest flower.

To begin with, hope seems to be the chief human pleasure. What we relish through hope affords greater and purer delight than what we enjoy through experience. The old saying that while there is life there is hope is not more true than that while there is hope there is life.

Hope is the heart's chief sustainer. While it is a common possession, I sometimes think that a farmer is especially dependent upon it to tide him over many a disappointment. This circumstance is partly due to the fact that he deals with forces over which he has no control: the power of nature—the sun, the wind and the rain.

A Mr. Rutledge gives a very interesting experience of his which well brings out the value of hope. On going out one day after a hailstorm to see a friend whose farm had suffered severely, he found his wheat flat on the ground; his young corn in shreds; and his garden in shambles. To his surprise, he found the loser in a rather cheerful mood.

"I'm afraid you have little left," said Mr. Rutledge.

"Oh, yes," came the reply, "I've got hope. That's a lot and covers about all I lost. I'm a hopper. If it weren't for that, I'd have been a quitter long ago. A hopper never quits."

Shakespeare said, "Hope is the only medicine the miserably have." Hope cures more grief than tears or prayers; it is God's restorer of the heart.

All that hope does—and what could do more?—is to sustain us until tomorrow; and if our desires are not then fulfilled, another hope is at hand to lead us on.

"For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

Be sure to read what Dr. Norris Gilliam has to say on our page this week. Dr. Gilliam is the Director of Promotion for our Tennessee Baptist work.

Your friend,

Aunt Polly

The Flowers That Went to Church

By LOUISE S. LINDER

Jean woke up early one morning. The sun was bright outside her window, and she felt happy all inside. For a minute she didn't know why she felt so happy, and then she remembered! Today was Sunday and she and Mother were to take the flowers for the big church today!

She lay there a minute longer, just feeling glad, and then she jumped out of bed and ran into her mother's room to see if she were awake. Sure enough, Mother was awake, and Jean said, "Mother, do you remember? Today we take the flowers for church!"



Send All Letters To

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Mother smiled as she answered, "Yes, Jean, I remember."

"May we get up right now, and go out and pick them?" Jean asked.

"Yes, we will get up right away," said Mother.

Quickly Jean and her mother dressed, remembering to put on their old shoes, since they were going into the garden.

As they went downstairs, Mother asked, "Shall we have breakfast first or pick the flowers first, Jean?"

"Oh, let's pick the flowers first, please," said Jean.

Together Jean and Mother went out the back door and stood looking at the garden. The flowers all looked so fresh and gay that it was hard to decide which to choose.

"I like the purple lilacs best, Mother," Jean decided. "May we pick some of those?"

"I had been thinking that I should like them, too," said Mother. "You take the basket and I will take the shears and knife."

Mother cut the tall lilacs, reaching high up on tiptoe for them, and Jean carefully put them into the big basket. When the basket was full of the fresh, sweet blossoms, Mother said, "Now, let's get some white tulips."

So they went over to the tulip bed, and Mother cut the tulips and handed them to Jean. As Jean put them into the basket, she counted—*one, two, three, four, five, six, seven, eight, nine, ten—ten white tulips.*

Jean carried the basket very carefully into the house, and Mother put the flowers in deep, cool water, to wait until it was time for church. Jean helped her mother get breakfast, and after her mother and daddy had eaten, she

she and Mother dressed carefully, putting on their Sunday shoes and dresses. "Hurry, Mother, we mustn't be dried the dishes."

"No, we mustn't be late today. We must fix the late," said Jean. "flowers before the people come."

Soon they were ready, and Mother put the flowers back into the basket.

"We must find just the right vase for them," said Mother, as she and Jean went to the cupboard. Jean saw a bright red vase. "Let's take this one," she said. Mother got it out, but the purple flowers didn't look right beside the red vase.

"Green would be better," thought Jean, but the green vase was too small to hold so many flowers.

"Let's try the white one," Mother suggested, as she took it out. The white one was just right, and the purple lilacs and white tulips looked lovely with it.

When they reached the church, no one else was there, and the building was very still and beautiful with the sun shining through the colored windows. Jean's mother filled the vase with water and carefully fixed the flowers, while Jean watched. She carried it into the church and put it on the table at the front. "I think these lovely flowers will help the people to think of God as they come to church this morning. Don't you?" she said softly to Jean. Jean nodded.

They sat down as others began to come into the church. Soon the organ began to play, and Jean noticed that, as the people came in, they bowed their heads to pray. She bowed her head, too, and said, "Thank you, God, for the lovely flowers. I'm glad that Mother and I could bring them to your church."—*Story World.*

Fear—Faith

John Rathbone Oliver has written an arresting story of a man whose life was poisoned and blocked by constant fear. The story has a happy ending, however, for a friend stands by this tormented creature and leads him gently in an experience of faith and love.

It is so easy to become harassed and weakened by fear. Fear, that intangible something which freezes the blood while the heart beats a fearful tattoo as if it would burst the body. Or, that withering fear which slowly weakens and gradually removes confidence and finally undermines and hampers a life, making it utterly wretched with indecision and uselessness. Where fear abides, there is no joy in living, no fragrance of life, no abundant usefulness.

Aside from personal fear, there is often what might be called group fear. When a sense of uneasiness, helplessness and suspicion arises as the world seemingly rocks in ever-increasing chaos. Fear, distrust and doubt assail on every side. At such a time it is extremely difficult to think fairly and justly without prejudice. So many things try the soul and shake the very foundation of confidence.

Nothing paralyzes like fear. In sublime contrast—nothing strengthens like faith.

Those who know Christ and have faith in God have a sure foundation on which to stand and can say confidently with the Psalmist that even the wrath of man shall praise Thee.

With faith in God there is peace amid tumult; there is a depth an infinite calm in the soul which successfully withstands the assaults of the tempest.

As faith grows or increases, it gives a new meaning to John's inspired word—"perfect love casteth out fear"—and there comes a dignity and order and power into the daily life which is an honor to God.

Have faith in God.—Mrs. B. S. T., in *Christian Index.*

A Word From Dr. Gilliam:



NORRIS GILLIAM

Hello, *Young South* readers!

When you finish reading the *Young South* page, turn to the CIRCULATIN' column on page five, column one, and I think that you will find something of interest.

I know that each one of you would like to have one of these genuine Parker pencils. I believe that each of you can receive one if you will work for it.

The pencil is waiting for you and will be sent as soon as we receive the two subscriptions at the \$2.00 rate. Hurry up before the supply is exhausted, for I do not want you to be disappointed.

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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

Quarter Ending July 1, 1941

Association	Number Churches	No. Churches		No. Sending in Quarterly Reports	No. A-1 Unions	No. Story Hours
		Having Unions	Number Unions			
Beech River	52	13	27	6	0	3
Beulah	38	14	49	11	1	6
Big Emory	55	33	91	23	5	8
Big Hatchie	30	17	57	4	0	8
Bledsoe	17	7	23	13	1	3
Campbell	45	10	26	0	0	3
Carroll County	18	12	37	0	0	2
Chilhowee	45	30	117	11	0	12
Clinton	52	22	69	6	0	8
Concord	25	18	46	14	3	3
Crockett County	14	9	23	0	0	4
Cumberland	21	9	23	0	0	2
Cumberland Gap	60	8	14	7	0	2
Duck River	34	21	55	11	2	5
Dyer	36	21	64	0	0	5
East Tennessee	36	10	23	6	0	5
Enon	21	1	0	0	0	0
Fayette	14	4	11	0	0	1
Gibson	42	22	63	3	0	7
Giles	12	8	15	0	0	1
Grainger	36	18	51	0	0	3
Hardeman	28	11	42	5	0	7
Hiwassee	10	3	8	4	0	2
Holston	79	62	203	21	1	22
Holston Valley	40	13	26	5	0	4
Indian Creek	16	3	3	0	0	0
Jefferson County	25	19	69	15	2	8
Judson	14	3	7	2	0	1
Knox County	82	74	308	38	10	39
Lawrence County	26	6	11	0	0	0
McMinn	61	30	77	23	1	10
McNairy	25	15	34	11	1	5
Madison	34	27	109	14	2	15
Maury County	22	10	24	2	0	3
Midland	24	4	12	4	0	1
Mulberry Gap	60	6	17	2	0	4
Nashville	45	43	295	103	12	33
New River	47	4	14	0	0	2
New Salem	18	8	20	3	0	4
Nolachucky	38	32	81	29	4	8
Northern	23	2	5	0	0	0
Ocoee	85	69	335	102	15	44
Polk	38	15	39	5	0	3
Providence	33	12	30	4	0	3
Riverside	35	15	27	5	0	5
Robertson	24	16	52	12	6	7
Salem	27	16	44	7	1	5
Sequatchie Valley	12	10	33	1	0	3
Sevier	51	18	36	5	1	4
Shelby County	47	42	299	64	7	30
Southwestern District	30	3	9	0	0	1
Stewart	17	8	15	0	0	1
Stockton Valley	15	0	0	0	0	0
Stone	29	18	32	0	0	3
Sweetwater	59	21	55	7	0	6
Tennessee Valley	23	15	38	0	0	2
Union	13	8	21	0	0	3
Watauga	55	35	113	32	2	11
Weakley	34	4	12	6	2	2
Western District	29	12	35	4	0	3
West Union	9	4	10	0	0	2
William Carey	25	14	33	8	0	1
Wilson	22	17	38	25	1	5
Wiseman	20	1	4	0	0	1

Goals Adopted for 1941-42

The goals for the coming year were adopted by each of the regions, namely:

	New Unions	New Story Hours	A-1 Unions	New Training Unions	A-1 Training Unions	Awards
North Eastern Region	65	27	70	18	14	4375
Eastern	114	44	65	31	20	8055
South Eastern Region	73	23	64	17	11	5075
South Central Region	33	12	18	11	2	850
North Western Region	43	21	22	14	9	1410
South Western Region	66	17	47	14	8	5500
North Central	33	14	25	9	7	1305
Central	45	19	102	8	6	3650

Next Year's Conventions

The Conventions next year will meet at the following places, after gracious invitations were extended by the following churches:

North Eastern Region	Newport
Eastern	Kingston
South Eastern	Athens
South Central	Lewisburg
North Western	Central, Martin
South Western	Forrest Hill Church
North Central	Salem Baptist Church, Liberty
Central	Bethel Church, Robertson County

High-Lights of Regional Conventions

The eight Regional Training Union Conventions have just come to a close, reaching over 2300 Training Union members. The churches entertaining these conventions were:

- Russellville Baptist Church
- Sevierville Baptist Church
- Mine City Baptist Church, Ducktown
- Minor Hill Baptist Church
- Dresden Baptist Church
- Selmer Baptist Church
- Spring Creek Baptist Church, Clarksville
- Powell's Chapel Baptist Church, Murfreesboro

The churches did a superb job in making the conventions such a success. Deep gratitude is expressed to these churches for entertaining the conventions in such a marvelous manner.

New Officers

The new officers elected were:

NORTH EASTERN REGION

- Pastor Advisor Rev. V. Floyd Starke, Elizabethton
 President Mr. Ed Glover, Jefferson City
 Jr.-Int. Leader Miss Fannie Spurgeon, White Pine, Tenn.

EASTERN REGION

- Pastor Advisor Rev. James A. Park, Knoxville
 President Mr. Glenn Hill, Duff
 Jr.-Int. Leader Mrs. Theodore Chirwood, Harriman

SOUTH EASTERN REGION

- Pastor Advisor Rev. S. E. Swann, Ducktown
 President Mr. Sherman Robinson, Chattanooga
 Jr.-Int. Leader Mrs. Ralph Norton, Chattanooga

SOUTH CENTRAL REGION

- Pastor Advisor Rev. Lucius Hart, Mt. Pleasant
 President Rev. O. E. Bryan, Winchester
 Jr.-Int. Leader Mrs. Harold Bube, Pulaski

NORTH WESTERN REGION

- Pastor Advisor Rev. Lyn Claybrook, Dresden
 President Mr. Paul Green, Dyersburg
 Jr.-Int. Leader Miss Florene Derryberry, Jackson

SOUTH WESTERN REGION

- Pastor Advisor Rev. Walter Warmath, Lexington
 President Mr. Robert Sutherland, Memphis
 Jr.-Int. Leader Mrs. Gale Dunn, Memphis

NORTH CENTRAL REGION

- Pastor Advisor Rev. Harold Stephens
 President Mr. Wendell Price
 Jr.-Int. Leader Miss Christine Owen

CENTRAL REGION

- Pastor Advisor Rev. Ralph R. Moore
 President Rev. Fred Tarpley
 Jr.-Int. Leader Mrs. John Cottrell

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism" Motto—"Try It!"

ACTION!

There Is a "New Year" Ahead

By HAROLD E. INGRAHAM

The cry is for ACTION! Souls are involved! Eternal life is at stake! Big plans are needed. Unusual effort is the price of unusual results. The call is to every Sunday school superintendent from the mountains to the sea and from the rivers to the ends of the earth. Please consider some practical suggestions—there is a "New Sunday School Year" ahead!

PROMOTION DAY. Are you ready? Program and schedule planned? New organization ready? Matter of promoting records all worked out? Plan for 100 per cent attendance being followed? Bibles as gifts for Primaries going into Junior classes? See August and September issues of *The Sunday School Builder*. And during September lead the workers with Juniors and Intermediates to do their best to win them to Christ Jesus before they go on up to other groups.

FALL ENLARGEMENT. Facing the new Sunday school, (1) *Plan for some new classes in your school.* New Adult classes! New Young Peoples' classes! New classes for other ages. More classes mean more people. And of course you have a Cradle Roll department and an Extension department. If so, use them to reach their constituencies. If not, write for offer of free materials with which to start these departments. (2) *Intensify visitation!* Visitation is biblical! It is resultful, blessing the ones visited and the ones who do the visiting. It increases attendance. And visitation needs new planning, new approaches, new appeals. Leaflets on this phase of the work are free for the asking. (3) *And start a new Sunday School.* There are yet thousands of places that need Baptist Sunday schools. You can reach more people quicker and create an additional soul-winning opportunity more certainly by starting a new Sunday school than in most any other way. New free literature is available.

OCTOBER'S TRAINING MONTH. For several years now October has been designated as special training month for Sunday school workers.

HOME CO-OPERATION WEEK. After Promotion Day every Sunday school pupil should receive a visit in his home from his teacher. This is the major idea of Home Co-operation Week which is recommended for the third week in October. See *The Sunday School Builder* for September and write for free materials.

PLAN FOR BIBLE STUDY. Marvelous lessons ahead, a full quarter in the Uniform Lessons, October-December, on "Great Christian Teachings" and then a six months' study of the life of Christ through a harmony of the Synoptic Gospels—Matthew, Mark, and Luke. Marvelous lessons! We beseech you to read the parallel articles in *The Sunday School Builder* beginning with September and make plans from the suggestions offered for intensifying study and application of these great lessons. The challenge of this opportunity is simply tremendous. Won't you respond? For those who use the Graded Lessons for Primaries and Juniors, the need for conference and prayer and study looking toward the best use of these lessons is suggested. For all Sunday schools the weekly officers and teachers' meeting is needed for better Bible teaching.

ADOPT AND ATTAIN THE STANDARD OF EXCELLENCE. Have you studied the Standard?

Have you noticed that it is simply a definite statement of the things that you naturally want to see done in your Sunday school? It is a way of going about getting them done! Put Standard chart on the wall. Check to see just what points have already been attained. Then consult and plan with your workers, set a date, and work for the full achievement of this program of work. Write for application blank.

YOUR SUNDAY SCHOOL RECORDS. A new textbook and complete new forms with reduced prices are available. Out of wide study and experience they come. For department Sunday schools and for Sunday schools operated on the class basis without departments, there are descriptive materials and samples free for the asking. The new book *The Six Point Record System and Its Use* is off the press ready for study. Every Sunday school superintendent in the land can make a marvelous contribution to his work by getting this book, studying it, and getting it taught to all the officers and teachers of his Sunday school. The Six Point Record System is four things: a record system, a pupil program, a teacher's guide, a Sunday school builder—and it is the superintendent's privilege to see that it is correctly installed, properly operated, and fully utilized. Here is real opportunity.

THE SUNDAY SCHOOL BUILDER. It's the monthly magazine for superintendents. And it is also vital for the pastors, and for department superintendents, and other general leaders. Any superintendent who will get it to these workers and get them to read it will benefit his Sunday school thereby. The October issue of this magazine will be sent to every superintendent in the South who does not get it regularly. Brother Superintendent, make the most of *The Sunday School Builder*. It is your magazine!

DO YOU HAVE A CHURCH LIBRARY? Fine, let us urge you to intensify its use, to tie it up with your Sunday school to help the teachers and officers and to minister to the members. Watch *The Sunday School Builder* and write for free literature with plans and suggestions. Now if your church does not have a library, please send for information about a generous free offer of books with which to start one.

DEEPENING THE PRAYER LIFE OF THE WORKERS. There is no greater thing that any Sunday school superintendent could do for the work than pray more himself and to get his workers to pray more. Special meetings of officers and teachers for prayer, prayer made predominant at weekly officers' and teachers' meetings and monthly workers' conferences, a book on prayer read by every officer and teacher—all will help.

FOR EVANGELISM. All this has been written in the consciousness that we are all anxious for an ever-increasing spirit and experience of evangelism. In the great movements for evangelism among us the Sunday school must take its place and face its responsibility. Through prayer, through enlargement, through Bible teaching, through the Sunday morning programs and the weekly officers and teachers' meetings and other regular and especially called workers' meetings—through every means available, will you not emphasize evangelism and urge your workers concerning the matter of winning the lost for the Master?

Training Awards Granted in July, 1941

Church and Teacher	Awards
Campbell Association— Climchmore, Mrs. Robert S. Hickey	27
Carroll Association— Eva—Miss Clarice Thomason	6
Atwood—Miss Clarice Thomason	4
Union Academy—Rev. R. S. Sedberry	13
Clinton Association— Edgemour—Mrs. Robert S. Hickey	25
Cumberland Association— First, Clarksville—Mr. J. N. Barnette	32
Cumberland Gap Association— Greers' Chapel—Mrs. Hazel Hensley	10
New Salem—Mrs. Robert S. Hickey	16
Oak Grove—Mrs. Hazel Hensley	9
Duck River Association— Rutledge Falls—Miss Doris Onley	3
Dyer Association— Spring Hill—Miss Virginia Derryberry	12
First, Dyersburg—Rev. A. M. Vollmer	3
Grainger Association— Powder Springs—Mrs. Roy R. Newman	12
Hiwassee Association— Shiloh—Mr. Madison Scott	5
Holston Association— First, Kingsport—Rev. J. L. Trent	9
First, Kingsport—Mrs. D. C. Sparks	12
Central, Johnson City—Mr. T. C. Carson	9
Calvary, Erwin—Mrs. L. S. Knisley	4
Calvary, Erwin—Rev. L. S. Knisley	18
Holston Valley Association— Big Creek—Miss Pauline Wisecarver	5
Speedwell—Miss Pauline Wisecarver	6
Indian Creek Association— Bethlehem—Mr. Clyde Cobb	12
Judson Association— Oak Grove—Mr. Opal Thompson	9
Knox Association— Lincoln Park—Rev. David N. Livingstone	1
Lawrence Association— Summertown—Mr. Clyde Cobb	13
McMinn Association— Valley View—Mr. Madison Scott	2
Athens, First—Mr. Madison Scott	1
East Athens—Mr. Madison Scott	21
Madison Association— W. Jackson—Rev. Cal Guy	15
Midland Association— Clear Springs—Mrs. Robert S. Hickey	22
Nashville Association— Grace—Rev. L. S. Ewton	14
Nolachucky Association— Three Springs—Rev. Roy Newman	9
Mooresburg—Rev. Eugene Roberts	10
Alpha—Rev. Roy Newman	12
Northern Association— Taylor's Grove—Mrs. Hazel Hensley	7
Ocoee Association— Ridgedale—Rev. W. J. McDaniel	20
Ridgedale—Rev. James A. Ivey	18
Providence Association— First, Lenoir City—Mrs. Richard Huff	6
Southwestern District Association— Flatwood—Mrs. R. L. Newman, Jr.	11
Stockton Valley Association— Wolf River—Miss Beryl Tucker	5

(to be continued)

"Bon Voyage"

BON VOYAGE is a program designed as a parting message for the Young People of the church who are about to leave for college. It should be presented by the Young People's department of the Sunday school, and may take place in the department assembly on Sunday morning. If the pastor thinks wise, the program may be featured in the church auditorium on a Sunday evening. This would give the occasion due recognition. It is suggested that the department superintendent preside. The program should not require over thirty minutes. See pages 10 and 11 *Sunday School Young People and Adults Magazine*, September issue, for Program.

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 NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

East Tennessee R.A. Camp and G.A. and YWA House Parties

The houseparties of the combined Eastern, Northern and South Eastern Divisions were the largest in numbers with the G. A.'s having 243; Int. G. A.'s 302, Y. W. A. 77 and R. A.'s 176, making a total of 798. Fifty-three dollars and forty-one cents was given by these groups for Chinese Relief.

The young people and leaders of these divisions are deeply grateful to the missionaries, Misses Ruth Ford, China; Minnie Berry, Vicco, Ky., and Ruth Garcia, student from Argentina in Blue Mountain College, Miss. For the untiring efforts of our state leaders, Misses Mary Northington and Margaret Bruce, and the other following who gave generously of their time to help teach that there must be Salvation Among All Nations for peace to prevail: Mesdames J. L. Trent, Harold List, Frank Seiler, Roy Shipley, Wayne Longmire, Edista Givens, D. C. Sparks, R. L. Harris, M. K. Cobble, Irene Houser Swann, Paul Payne and Misses Winifred Black, Janie Riggle, Lois Fielden, Lucille Lynch, Bertie Summerlin, Edna Waller, Loid and Reba Inklebarger and Rives, Hobart Ford, M. K. Coble, Leonard Pedigo, Merle Pedigo and V. L. Adams. A total of nineteen were converted during the camps and twenty made definite decision for life service.

The Coronation Services were beautifully planned and conducted by Mrs. S. A. Duff of Knoxville, who was in charge of the Jr. G. A. one and Miss Bruce, the Intermediate. There were eight Juniors crowned and thirty-eight Intermediates. Four received their scepters and two were recognized as queen regents.

The W. M. U. of the three divisions wants to take this opportunity to thank Dr. J. T. Warren and Prof. Roy Anderson and their co-laborers for their untiring efforts and cooperation in making these camps a success.

MRS. VIRGIL L. ADAMS.

Victory Through Christ

Recently there came to my desk a letter from our Stewardship Chairman, Mrs. Hollis. At the top of the letter were the three letters V. T. C. When I saw them I thought, "What new arrangement of the alphabet is this?" The letter revealed the secret, as Mrs. Hollis explained, "It stands for 'Victory Through Christ.'" Then she went on to say, "I have started a little 'V' campaign of my own for Tennessee in the Stewardship work."

She referred to the 'V' for Victory being placed everywhere, and of its effect on the oppressed people of Europe, as, encouraged by this sign of victory, they are taking on new hope and are looking to the future confidently expecting victory over their enemies. Applying this thought of victory to our own missionary work, Mrs. Hollis said, "We need to remember that victory to overcome, to succeed, comes always through Christ. Europe may look to Britain, but Europe needs Christ. To give Christ to Europe or to give Him to Tennessee requires lives and money."

Then Mrs. Hollis gave some practical suggestions as to how a "V" Campaign might be promoted through Tennessee saying, "I thought we might have our pastors preach on 'Victory Through Christ,' using such scriptures as Psalms

98:1 and I Cor. 15:57. We could use for a hymn, 'Faith Is the Victory.' Have Victory parties with our Young People, streamers and posters. My idea is just to use the psychology of the 'V' for a Victory Campaign to impress the thought on our minds and hearts that we CAN have Victory Through Christ in all phases of our work."

I am passing these thoughts and plans suggested by our Stewardship Chairman on to the women of our state, thinking they might inspire not only all Stewardship Chairmen, but all members of the W. M. U. with the idea of Victory Through Christ in every plan of our work. Surely through Christ we can have victory in the increase of the number of our tithers, victory in our prayer lives, victory in every noble purpose for which Woman's Missionary Union strives.

We thank Mrs. Hollis for this splendid slogan. Let us join her in this "V" Campaign remembering that "This is the victory that overcometh the world, even our faith."

—MRS. C. D. CREASMAN.

News From the W.M.U. Training School

CARRIE U. LITTLEJOHN, Principal

As the summer wanes there are not hours enough in the days to do all the things that need to be done in preparation for the big events ahead.

The first big date on my calendar is Sept. 9-12 when the alumnae have their Homecoming in the new building. The first meal will be dinner at 6:00 o'clock on Tuesday, Sept. 9th. Guests will please time their arrival after lunch on Tuesday.

An informal reception will be given Tuesday evening, with professors and wives and resident members of Board of Trustees and husbands as special guests.

The two days we are to be together will be filled with experiences typical of Training School life—fun and fellowship, and above all, stimulation for the great and small tasks that are committed to all of us in this desperately needy world.

The regular fall season will open Sept. 16th, with probably a smaller enrollment than we expected earlier in the summer. Disturbed conditions make it difficult for young women to turn aside from their normal life and work for preparation in a new field of service.

We rejoice to have two new members join our official family for the next school session. Miss Mary Nelle Lyne, W.M.U. Executive Secretary of Kentucky, comes to us as teacher of missionary education and personal evangelism, and director of W.M.U. field work. Mrs. Armstrong's splendid article in August Royal Service gives you a fine introduction to Miss Lyne. Mrs. J. F. Smith of North Carolina begins her duties as resident nurse. Mrs. Smith is well prepared by training and experience for this important work, and we look forward to our association with her with great pleasure.

On October 2nd our new building will be dedicated, with Mrs. Armstrong, president of Woman's Missionary Union, as speaker. We trust that many of you will find it possible to share this great occasion with us.

At Ridgcrest

By MARY NORTHINGTON

It is a great joy to be at Ridgcrest for Home and Foreign Mission Weeks. The attendance was not so large during Home Mission Week, but it was a privilege to get to know all the missionaries who were present.

Through the eyes of L. W. Martin, we saw the work in the Kentucky mountains. Percy Ray, a graduate of Union, took us to the country of Northern Mississippi and made us see what could be done in the rural sections.

The work among the Mexicans was portrayed by Rev. and Mrs. J. L. Moye and Mr. and Mrs. Burton DeVillie and Maurice Aguiard told the story of winning the French to Christ. Our new work among the soldiers was presented by Dr. Carpenter.

Dr. Oscar Lee, a negro teacher, made us see our responsibility to the Negroes, and Jacob Gartenhaus told of the Jews and Dr. Plainfield of the Italians. Cuba was ably presented by Dr. McCall and Mrs. Candle.

Miss Gladys Keith of New Orleans made us see the river front of her city. She has promised to attend our convention meeting next March in Jackson. Miss Wilma Bucy, who spoke on "Building Spiritual Morale" will also be with us. It was the privilege of your secretary to speak for Miss Mallory on "Woman's Part in Winning the Homeland."

Each day we studied First John with Dr. Conner of Fort Worth as our teacher. As he unfolded the truths it became a new book.

The vespers were led by Dr. John Slaughter of Birmingham. His spiritual messages will linger long with us.

We know of no better way to take a course in missions than to attend the programs at Ridgcrest during mission weeks.

"Lift Up"

"Lift up your eyes and look—"
Into the fields so white!
Workers now are needed
Before the coming night.

"Lift up your voice and pray—"
For a revival in each heart,
Then God will have His way
And we will do our part.

"Lift up your feet and go—"
Wherever God doth send,
Obstacles He will move
And power He will lend.

"Lift up your hands and give—"
God gave His only Son;
We should give our time and means
That sinners may be won.

Lift Christ up in the homeland
By reaching our set goal;
Go, give, pray, pray and pray,
Help to win a lost soul!

Church Furniture

Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

For Really Fast
Headache Relief

Snap Back
with **STANBACK**

FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST.

Baptist Bible Institute Items

PRESIDENT W. W. HAMILTON,
New Orleans, Louisiana

NEXT SESSION begins Tuesday, September 9, with Consolation Day.

Several missionaries at home on furlough are enrolling.

We suggest having a missionary as your "table guest" this session.

The B. B. I. method of "Intensive Study" offers opportunity for vacation, or furlough.

Three new courses are being offered by Prof. E. O. Sellers in the Correspondence Department.

A New York Baptist woman sends \$200 each year for the Negro Baptist Seminary and its great work.

The students' gifts for the new bus show how interested they are in the Practical Activities Department.

The dining room and the Bible Institute press will be under new management. There will be a new caretaker.

Dr. Jas. E. Gwatkin, Librarian, continues quite sick at the Baptist Hospital, but is improving after a very serious operation.

Receipts from the Hundred Thousand Club will enable B. B. I. to pay twice the amount required by our refinancing contract.

Students who send names and time of arrival will be met at bus or train. Please give details of road and station.

Applications for entrance received by the middle of August are record breaking and indicate another gratifying enrollment.

Write to the president and tell him that you will help a little in taking care of the table board of a needy and worthy student.

Professors Anderson, Eddleman, Shepard, and Watts before coming to the Bible Institute served as missionaries in China, Palestine, and Brazil.

The Institute earnestly urges all missionaries passing through New Orleans or sailing from this port to bless us with their presence. Every day is missionary day at Baptist Bible Institute.

Members of our faculty are: P. H. Anderson, E. L. Carnett, H. L. Eddleman, J. E. Gwatkin, E. F. Haight, Wistar Hamilton, Jr., W. W. Hamilton, E. O. Sellers, J. W. Shepard, A. E. Tibbs, J. W. Watts, Mrs. J. W. Watts. Pray for us by name.

The subject of Dr. E. F. Haight's faculty address on Wednesday, September 10 is: "An Affirmation of the Basic Baptist Message for Today's World."

At The Door of My People

(Read II Chron. 7:14)

By J. W. BRYANT, Maryville, Tenn.

WITH OUR PRESENT form of politics, with hatred, prejudice and malice reigning, mixed up with Fifth Columnists and strong drink, it's Satanic. Honey-coated evils and dresses entirely too short are doing more to destroy this country than any three things that I know.

You let "my people" read God's Word night and morning and hold family prayer and turn it over to Him, and it's my firm belief that every soldier on land or sea or in the air could be called back in twenty-four hours.

And this awful stuff called strong drink would go back to the devil whence it came in the same number of homes.

When will "my people" wake up and stop this awful flow of blood? Where are our revival meetings today? It seems that meetings have taken the place of revivals. David said, "O God, revive us again." But it is not true that the net is thrown out on the second morning and the draught pulled in and counted and then turned loose to go on a vacation for twelve full months? Sometimes we are made to wonder if Hitler is altogether to blame for this awful destruction of humanity.

I have a boy in Class A-1, who will leave in a few days for the training camps, and I would

rather see his blood spilt on the ground and him a lifeless corpse. He is worth more than all the European countries combined. To my mind, there is no price to be put on him. Old Pharaoh and his bunch come into the picture. He understood, you will remember, all the nine plagues of fleas and lice and frogs and so on. But when the tenth plague came and got his own son and the firstborn in all Egypt, he got right and let the children of Israel go and worship the true God. Would it not have been better for old Pharaoh to have gone right at the start and have saved all that flow of blood?

Figuratively speaking, are we not almost up to the bridle bits today? But how did "my people" vote in the liquor election, WET OR DRY?

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.

MRS. NANNIE AURELIA VINZANT CLIETT

ON JUNE 26, 1941 at 8:50 p. m. Mrs. Nannie Aurelia Vinzant Cliett, wife of Mr. J. D. Cliett, was called to her heavenly home.

Mrs. Cliett was born in Burns, Miss., September 23, 1889. She became the wife of Mr. Cliett on June 9, 1915, and came to Tyner, Tennessee, in 1918, where she was living when God called for her. Having given her life to uplift humanity she had a wide circle of friends in social, secular and religious life.

Mrs. Cliett professed faith in Christ in her youth and united with the Goodwater Baptist Church at Burns, Miss. Soon after becoming a member of the Tyner Baptist Church, she became teacher of the Adult Bible Class, which she taught for twenty years, up until her death. Wherever God called her to work she did her best. At the time of her going she was Y. W. A. Counselor, Senior Union Sponsor, Junior G. A. Leader, and had served as Sunday School Pianist since 1924. She was a member of the faculty of Tyner High School.

Mrs. Cliett is survived by her husband, one son, J. D. Cliett, Jr., and a daughter, Mary Grace Cliett, both of Tyner.

Funeral services were held at the Tyner Baptist Church, the Rev. Charles Norton, pastor of Tabernacle Baptist Church, officiating, assisted by the Rev. Carey T. Vinzant of Sandersville, Ga., a brother of Mrs. Cliett, and the Rev. W. E. Browning, pastor of Tyner Methodist Church.

Knowing that we have lost a true friend he it resolved:

First, Tyner Baptist Church has lost a true and faithful member who will be greatly missed.

Second, That we extend our tenderest sympathy to the sorely bereaved family and assure them of our prayerful support.

Third, That a copy of these resolutions be sent the BAPTIST AND REFLECTOR for publication, a copy be spread on the Church record, and a copy be sent to the family.

MISS MELBA SHORT, Church Clerk.

BRO. L. F. MOSLEY

Brother L. F. Mosley, a member of the Board of Deacons of Mt. Olivet Baptist Church, died July 20, 1941. Bro. Mosley lived an upright, consistent Christian life, loved and attended the services of the church, and honored his Savior with a righteous life. He was devoted to his companion, true and honest to his word.

"The Lord gave and the Lord has taken away, Blessed be the name of hte Lord."

Signed, Committee:

PAUL HALL, Pastor,
J. E. SULLIVAN.

-- Book Reviews --

THE SIX POINT RECORD SYSTEM AND ITS USE, by Emma Noland. Broadman Press, Nashville, Tenn. Cloth, 60 cents; paper, 40 cents.

The author of this book is well qualified for the task, having "installed and led in the operation of the Six Point Record System in all types and sizes of Sunday schools."

Anyone who approaches the book with some prejudice because of the title is in for a pleasant surprise, for to the writer "records mean life and its experiences interpreted in the light of actions." "Records are mechanical devices, but they signify spiritual forces that are at work in the Sunday school and are indicative of the very life and being of the organization."

Miss Noland states that "the Six Point Record System has come out of the desire of leaders to incorporate in a pupil program the basic things that each and every pupil in the Sunday school should be led to do, looking toward his salvation and his spiritual development and growth and his enlistment in service."

Certainly the book is complete. Nothing is taken for granted. The Six Point Record System, the need, the installation, the operation, the values, are all presented in a very fine way. Everyone profits when the System functions properly.—T.M.C.

FRONTIERS FOR CHRISTIAN YOUTH, by O. T. Binkley. Broadman Press, Nashville, Tenn. Cloth, 75 cents; paper, 50 cents.

In the first chapter, by way of introduction, the author gives the thrilling examples of missionary pioneers: William Carey, Adoniram Judson, Luther Rice—men who crossed frontiers for Christ. For those who would follow in their train there may be an experience such as Carey had: "a vision of the world as his field, the gospel of Jesus as his message, and the urgent needs of lost men and women as the compelling motive for missionary endeavor."

In four other chapters, "the history, achievements, and needs of our work in China, in Europe, in Africa, in Latin America, in the Near East, and in Japan, have been brought . . . in a brief and necessarily fragmentary survey."

The work has been glorious, the accomplishments have been great, and the hindrances have been many. The task is ours. Foundations have been laid, though at the present time much of the work is seriously crippled. However, "The world task of Christianity is . . . big enough, complex enough, and important enough to engage all the interests and capacities of youth." May youth rally to the opportunity to pioneer!—T.C.M.

WORLD AIRWAYS FOR THE KING, by Florence Boston Decker. Broadman Press, Nashville, Tenn. Paper, 40 cents.

In five chapters, Palaver in Africa, Our Neighbors to the South, Western and Eastern Asia, Dimmed Lights in Europe; and China Today, the author has accomplished her purpose: "To give a picture of the constructive efforts of that group of Christian workers who, as world-wide ambassadors for Jesus Christ, are sent to the four quarters of the globe." The writer has added much by giving many historical facts, the religious convictions and practices of various peoples, the geography of countries, the difficulties encountered in the promotion of the Gospel, the possibilities and responsibilities of Christians; and always looming large is the work of Southern Baptists, both in pioneer days and now.

It is well outlined, easily read, and will doubtless have a wide sale for use in mission study classes.—T.C.M.

The Carroll County Democrat recently carried the picture of Rev. L. H. Brown, editor of the Independent Baptist Voice and Sunday morning speaker over Station WTJS, Jackson, together with the announcement of a revival which he was to conduct at Westport where he is pastor, beginning August 24. We have not learned what the results were.

—B&R—

Pastors and churches, don't forget the special W. M. U. offering to State Mission in September and the special Church-Sunday School State Mission Offering in October.

—B&R—

Southern Baptist Hospital, New Orleans, has as guest patients Rev. and Mrs. Hugh P. McCormick, Southern Baptist missionaries of Iwo, Nigeria, Africa; Miss Auris Pender of Sun Hing, China; and Miss Mary Butler, of Managua, Nicaragua, missionary of the Northern Board.

—B&R—

Arranged in the form of an "extra" issue of the "Norman Town-Crier," an unique announcement has come to BAPTIST AND REFLECTOR of the birth, on August 14, of a daughter, weighing 7 pounds and 14 ounces, to Rev. and Mrs. Don Norman of Dallas, Texas. The little girl has been named Donna Lenore. Mr. Norman was formerly Field Representative of BAPTIST AND REFLECTOR and is now Assistant Editor-Manager of the Baptist Standard. Their many friends congratulate the happy parents and pray God's blessing upon the little girl.

—B&R—

Rev. and Mrs. Harvey T. Whaley, Pine Bluff, Ark.; Pastor Ralph Moore, Springfield; Miss Ruby Coffey, Washington, D. C.; Miss Edna Cook, Springfield; Mrs. Norris Gilliam and Norris, Jr., and Bobby Mack, Goodlettsville; Mrs. Vashiti Jakes, Eagleville; Pastor C. S. Wilson, Franklin; Pastor J. C. Pitt, Birchwood; Pastor Clyde Cobb, Dyersburg; J. H. Collier, Martin, were recent out-of-town visitors in the office. We cordially invite them to come again.

—B&R—

In the list of churches and their contributions through the Co-operative Program published recently in BAPTIST AND REFLECTOR, the First Church, Shelbyville, was omitted. For the period covered by the list the church has given through the Program \$249.60 and designated gifts amounting to \$148.32.

—B&R—

Oak Street Baptist Church, Bungalow Town, near Maryville, and Pastor A. F. Grubb are being assisted in a revival by Sam P. White of Knoxville.

—B&R—

August 24, Professor Davis, science teacher in Union University, supplied the pulpit of Grand Junction Baptist Church while the pastor, McKnight Fite, was away in a meeting at Christiana.

—B&R—

Highland Park Baptist Church, Chattanooga, recently honored its pastor, Carl A. DeVane, and his family with a reception, celebrating their third anniversary with the church and also Dr. and Mrs. DeVane's 25th wedding anniversary. Music was furnished by the 181st Field Artillery Band from Camp Forrest, Tennessee. A silver service was presented the honorees by the church.

Pastor DeVane came to Highland Park Church from Alexandria, Louisiana, after a ministry of thirteen years. He has also served as pastor at Cedartown, Georgia, and Louisville, Kentucky. During his three-year ministry at Highland Park Church, the mortgage on the church building has been paid, the building repaired and decorations are being planned for the early fall. A mission has been established, more money has been given to missions, and approximately twenty young people have dedicated their lives to Christian service.

Dr. and Mrs. DeVane have one daughter, Mary Cordelia.

Appreciation of Rev. Wm. McMurry

On July 28, 1941, the Middle Tennessee Baptist Pastor's Conference met with the Nashville Baptist Pastor's Conference in the beautiful auditorium of the new Sunday School Board Building. Dr. William McMurry delivered to the pastors on that occasion a great message that deeply stirred our hearts. In connection with his message, he announced that he had resigned to accept a call to the Baptist Temple Church, Huntington, West Virginia. The undersigned committee was appointed by the joint conferences to write an expression of our appreciation of Brother McMurry.

Brother McMurry is a man of high ideals, humble Christ like spirit, and a mighty preacher of the gospel. He is very studious, a man of prayer, and a tireless worker in Kingdom affairs. He is a man full of the Holy spirit and wisdom.

The Lord has done a great work through him at Lockeland Baptist Church in Nashville. It is almost unbelievable the things that have been accomplished in a five year pastorate. The writer of these lines has known Brother McMurry from boyhood, and we have watched his ministry with pride and thanksgiving to God. He has been an outstanding success in the ministry from the day he started until now.

It is therefore with a keen sense of loss that we give Brother McMurry up. But Tennessee's loss is West Virginia's gain. Lockeland's loss is Baptist Temple's gain. We will miss his fellowship, his wise counsel, his good preaching, but our prayers and our deep interest will follow our brother to his new field of labor.

Signed by Committee,

L. S. EWTON,
C. F. CLARK,
L. H. HATCHER.



JOIN AMERICAN RED-CROSS 

Briefs Concerning the Brethren

Accepted

- W. C. Bennett, North End Church, Beaumont, Texas.
- C. S. Cadwallader, Riverside Baptist Church, San Antonio, Texas.
- C. E. Jackson, Hartshorne, Okla.
- Fred A. White, First Church, Lewisville, Ark.
- A. L. Jordan, First Church, Goose Creek, Tex.
- George Lewis, Marquette Road Church, Chicago, Ill.
- H. F. Felks, Immanuel Church, Tallahassee, Fla.
- Basil Berry, Dewar, Okla.
- A. L. Jordan, First Baptist Church, Goose Creek, Tex.

Resigned

- P. J. Conkwright, First Baptist Church, Sapulpa, Okla.
- W. C. Bennett, Mansfield Church, La.
- Horace L. Jones, First Church, Henrietta, Okla.
- Fred Baxter, Annex Baptist Church, Bossier City, La.
- A. L. Jordan, First Church, Gainesville, Ga.
- George Lewis, First Church, Ringgold, Ga.
- H. F. Felks, First Church, Venice, Fla.

Ordained

- Robert Dickens Allred, Lacy-Lakeview Church, Waco, Tex.
- Basil Berry, Carney, Okla.
- A. L. Jordan, First Baptist Church, Gainesville, Tex.

In a recent revival at Walnut Grove Baptist Church of Ripley, in which Pastor Norman O. Baker was assisted by J. F. Rogers of Madisonville, Texas, there were 23 additions, 20 of them coming for baptism. A greater spirit of Christian unity than had been felt for years prevailed.

—B&R—

In the absence of the pastor, W. Douglas Hudgins, on vacation, the pulpit of Broadway Baptist Church was occupied on a recent Sunday by L. B. Cobb of Shreveport, La.

WITH THE CHURCHES: Apison—Pastor Ramsey welcomed by letter 2, for baptism 1, baptized 3. Chattanooga—East Lake, Pastor Crantford baptized 1; East Ridge, Pastor Preston welcomed by letter 2, by statement 1, for baptism 1; Edge-wood, Pastor Petty received for baptism 1; First, Pastor Huff received by letter 2, for baptism 1; Highland Park, Pastor DeVane received by letter 4. Cleveland—Big Spring, Pastor Melton baptized 1; South, Pastor Waters received for baptism 4, baptized 2. Knoxville—Broadway, Pastor Wood received by letter 1; John Sevier, Pastor Cross received by letter 2, for baptism 1. Memphis—LaBelle, Pastor Rennick received by letter 1; Speedway Terrace, Pastor Harris received by letter 6. Murfreesboro—First, Pastor Sedberry baptized 11. Nashville—Belmont Heights, Pastor White received by letter 2; Inglewood, Pastor Beckett received by letter 2.

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The Call of the Chaplaincy

Growing Military Forces Require 100 Southern Baptist Ministers Now

By ALFRED CARPENTER,
Superintendent of Camp Work,
Home Mission Board

THE FIRST MAJOR effort in my position as field secretary of camp and community work for the Home Mission Board was to acquaint myself with the field.

For that purpose I immediately made a swing through the east coast states touching eighteen camps, forts and air bases. I conferred with chaplains, line officers, enlisted men, pastors, and state secretaries. The trip was climaxed with two days in the office of the Chief of Chaplains in Washington.

The first major impression resulting from this trip was the dire need of more chaplains to minister to the rapidly growing military forces.

Although the number of non-Catholic and Jewish chaplains has been stepped up from 129 to 1200 in one year, the Government is calling for more. This month Southern Baptists have been asked for an additional 102; since the call, 42 have been recommended, but this still is far below the quota. In the term of the appeal that comes to us, "We seriously need 102 qualified Southern Baptist chaplains; we need them now."

Southern Baptists, it seems to me, need to exalt the chaplain's office. Many of these men have left good pastorates to render sacrificial service. They are ministering to young able-bodied, capable men at an age most difficult for the churches to reach. A census reveals that they are reaching more men in the Army for church services than the churches are reaching at home.

The chaplain is the only religious worker in direct contact with the men. He goes to the field of action with them; therefore we must exalt his office and build the program around the chaplain while he is in camp in order that the men will be under his leadership on the field of action where they need him most.

These chaplains are among God's best preachers and are making a noble sacrifice in their ministry to our men. We need to exalt their office, carry them to the throne of grace in prayer, invite them into our homes, fellowship them sincerely.

This trip revealed to me that our government has a genuine interest in the religious life of its men. This is indicated by the millions of dollars spent in paying the salaries and expenses of around 2,000 chaplains, and maintaining the Chief of Chaplain's staff which is one of the most important divisions of our military life, and building chapels in the training camp.

One chaplain for each 1200 to 2000 men is provided. Six hundred chapels are in the process of building to be located on the best building sites and to be the outstanding building of the outfit. Each chapel serves approximately 2,000 men. The preaching program to be promoted here would challenge any church. **NO GOVERNMENT HAS EVER PROMOTED SUCH A RELIGIOUS PROGRAM IN THE INTEREST OF ITS MEN AS OURS IS NOW.**

Because religion is not the business of our Government, therefore it invites, encourages and somewhat demands the co-operant support of the denominations. It is asking them to recommend their respective chaplains, to recognize them denominationally and support them spiritually, and to furnish those materials that the government cannot supply.

An unparalleled opportunity is afforded to carry the Gospel to the young men of our nation. There is a great need for more chaplains to religiously guide the men.

Baptists have never failed the government in time of emergency. We will not fail NOW. We stand in the gap for the Government with a Gospel that knows no geographical bounds, no political affiliations or social distinction.

Brighton Church Plans to Mobilize Its Man Power

By E. K. WILEY



ON SUNDAY, October 24, it was the privilege to worship with the Brighton Baptists. In the absence of the pastor, T. L. Alexander, who was conducting a revival in Garland Baptist Church, we were given the

11 o'clock hour to discuss some involvements of church membership and outline the aims and objectives of the Brotherhood movement. Announcement having been made, we met again at 2:30 in the afternoon with eighteen or twenty men present who gave their endorsement to the Brotherhood movement and proceeded to organize, the organization to be known as the Brotherhood of the Brighton Church. The following were elected to serve as officers:

President, J. B. Swaim; Membership Vice-President, Milton Simonton; Program Vice-President, Houston Simonton; Activities Vice-President, Claude Hathaway; Secretary-Treasurer, Ashley Tanner, Jr.

For the present, this Brotherhood will meet on Wednesday evening. The pastor stated that they had not been able to have prayer meeting regularly and the men felt that they can help to bring more of the membership of the church to the prayer service by meeting on Wednesday evening.

The Big Hatchie Association at its recent meeting elected Brother J. B. Swaim to serve as president of the associational Brotherhood and he has announced a meeting of the men of Big Hatchie Association to be held at the First Baptist Church, Covington, Sunday, September 28, at 2:30 p. m., at which time we plan to elect a Program Vice-President, an Attendance Vice-President, and Recording Secretary. May we suggest that the pastors serving churches in Big Hatchie Association please announce this meeting, arrange to attend and urge their men to come to Covington First Baptist Church for this Associational Brotherhood Meeting.

The Work of Missions

The supreme question of missions is how to multiply the number of Christians who, with truthful lives and with clear, unshaken faith in the character and the power of God will, individually or collectively, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and his purpose.—J. R. Mott, in *Baptist Bulletin*.

"He Used to Live Here"

A missionary colporteur found himself in an out-of-the-way Chinese town, and to the crowd that gathered round him told the story of Jesus. As he proceeded he thought the interest of the people unusually keen, and when he finished, the headman said: "Yes, we know him, he used to live here." Then they took him to the cemetery and showed him the grave of an English medical missionary, who a few years before had served and healed and died there. They had known Christ.—John Bishop in *Baptist Bulletin Service*.

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