

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORG.

ILLINOIS BAPTIST CONVENTION

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NUMBER 1

A NEW YEAR'S MESSAGE

—from the President of the Baptist World Alliance

TO MY FELLOW-BAPTISTS of Every Land: We face a New Year of exceptional uncertainty and peril. On its threshold I would send you a word of fraternal greeting, praying that the grace of God may abound to us all, and rejoicing that our fellowship remains unbroken and assured because rooted in a common experience of God. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (I Cor. 12:13.) We are therefore forever one, in faith and hope and love.

To each and all I would offer a message that carries an authority far beyond any words of my own, that of the Word of God which speaks always to our condition.

1. **Our Lord's Commission stands.** "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

2. **Our safety is rooted in obedience to Him.** "Everyone therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rocks: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon the rock." (Matt. 7:24-25.)

3. **Our inward peace is assured by His changeless love.** "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword: Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39.)

4. **Our resources in Him are boundless.** "My God shall supply every need of yours according to His riches in glory in Christ Jesus." (Phil. 4:19.)

May these and like precious words rest in our minds and hearts, and be continuously verified in the experiences of the New Year! Then, rising above doubt and fear, girt with a strength not our own, we shall sacrificially serve our generation in its vast and varied needs, and standing firmly together in sympathy and love, shall rejoice with one another in the high privilege of serving at such a time the Kingdom of our God and His Christ. He abides the same; and His years have no end.

J. H. RUSHBROOKE.

Baptist and Reflector

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EDITORIAL

Points With The Pen Point

BAPTISTS ARE NOT LIKE anybody except themselves."—A speaker at the American Baptist Theological Seminary.

"Some churches are pastorless even though they are still paying a pastor's salary."—W. Morris Ford.

Some men go to church who do not attend church, being mentally on the golf links or at their place of business all the time the minister is preaching.

"When some men die you do not know whether to put the announcement of their death in the paper under the head of 'Public Improvements' or in the Obituary column."—W. F. Powell.

"Religion is like grandmother's old-fashioned grease gourd; put grease on the inside and it will always come to the outside, but put it on the outside and it will never go to the inside."—C. L. Skinner.

The religion of some Christians may not influence them in some areas as it ought, but think what a terror they would be if they had no religious restraints at all.

A sermon must be tested by its substance, not simply its sound. "Sucker band" and "succor band" sound exactly alike, but what a big difference between them! So some hearers may think that a certain deliverance sounds like a sermon when it is only a substitute for a sermon.

Light Shining Out of Darkness

HAVING PASSED into the light after a period of despondency, William Cowper wrote a poem entitled "Light Shining Out of Darkness," beginning with the words, "God moves in a mysterious way." The following stanzas from the poem carry a message for these stressful days:

Ye fearful saints, fresh courage take,
The clouds you so much dread
Are big with mercy and shall break
With blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Press Onward and Upward

THE NEW YEAR begins with great solemnity because of world events, but with deep assurance in the hearts of Christians because of "the light and love and truth of heaven."

The voice of Paul, speaking centuries ago, gives us a message, which may be adopted as an appropriate New Year meditation:

"But what things were gain to me, those I counted loss for Christ.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death;

"If by any means I might attain unto the resurrection of the dead.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:7-14).

"Lead on, O King eternal, the day of march has come!"

"The Old Rugged Cross" versus The Emblem of Dictatorship

IT IS RELIABLY reported that there is being distributed in pamphlet form over Germany the program of the "German National Reich Church," in which the following occurs:

On the day the National Church is established, Christ's Cross must be removed from all cathedrals, churches and chapels within Germany and within Germany's colonial frontiers. The Cross must be replaced by the sole invincible symbol of Germany—the swastika.

Those nations which are voluntarily allied with and approve Germany's course have Germany's spirit, speaking of that country in the Nazi governmental sense. At bottom, then, the present war is, in its aggressor source and extension, fundamentally a Satan-inspired onslaught against New Testament Christianity. Deeper than the announced political and economic aims of the dictator nations is the subtle deep-seated hatred of Christ and His cross.

America and England do not have clean hands in many respects. But as regards this war, they are positionally, instrumentally and ethically on the right side of the conflict. With all their faults, neither of them would send out a government-approved statement that the likeness of the Savior's cross must be replaced by a pagan emblem. They have citizens who are evil and allow certain things which are sinful and disgraceful. But in their heart of hearts, they do stand for those nobler things which are consonant with Christianity. Fundamentally, they do stand against the cult of anti-Christianity.

With a deep insight, then, the patriotic American can say: "I pledge allegiance to the flag of the United States and to the Republic for which it stands, one nation indivisible, with liberty and justice for all." Even deeper than this, the Christian American stands dedicated to "the wondrous cross, on which the Prince of Glory died," and finds this consistent with his pledge of allegiance to his country's flag.

Somewhere down the line, please God, it shall be demonstrated that neither the swastika nor any other earthly emblem can successfully replace "the old rugged cross"—even in Germany.

Three Philosophies

1. What's yours is mine, and I will take it from you.
2. What's mine is mine, and I will keep it.
3. What's mine is mine, and I will share it with others.

Which is yours? The answer is easy if you are a Christian.—

Baptist Bulletin Service.

BAPTIST AND REFLECTOR

Does Baptist Ownership Mean The Loss of Independence?

ON ITS EDITORIAL page a valued Southern Baptist exchange recently made the following statement concerning denominationally owned state Baptist papers: "The state owned papers lose their independence and the cost to the denomination by that policy is great." We have read statements to the same import from other sources.

BAPTIST AND REFLECTOR does not accept the idea that the ownership of a paper by a group of liberty-loving Baptists means the loss of the proper independence of that paper. Baptist ownership of boards, schools, hospitals, and so on does not mean the loss of their proper independence. The paper which made the statement quoted above is owned, we understand, by a corporation. We presume all the members of the corporation are Baptists. It is difficult to see how the independence of a paper is more restricted by being owned by a state group of Baptists than by being owned by a group within the state. If any difference, it would seem that there is a larger liberty in the first case, the owners being more largely distributed and the work of the paper in that connection being more representative.

Kentucky is the editor's native state. We are, therefore, more intimately acquainted with the Kentucky state paper, the *Western Recorder*, than with any other paper out of Tennessee. Then, of course, we know more about BAPTIST AND REFLECTOR than about any other paper published. So we use these two papers for representative reference, both of them being state owned.

If one will go into the files of these papers under denominational ownership and compare them with their files before denominational ownership and compare them with the "independent" paper which made the statement under consideration, he can see whether denominational ownership means the loss of proper liberty or not. And he can see the following facts:

1. That these papers have exercised fully as much independence as the other paper has.
2. That in some instances they have favorably or adversely discussed certain matters of denominational concern in a larger measure than the other paper. Perhaps sometimes this paper has remained silent where these two papers spoke out.
3. That these papers have promoted causes of common concern to Baptists every whit as fully as the other paper.

Here, then, are two state owned Baptist papers which indicate the fact that denominational ownership does not mean the loss of independence. We believe the same to be true of the other state owned papers. This fact is a sledge-hammer blow against the charge or implication sometimes expressed that the several Baptist groups acquired the ownership of their papers in order to restrict their freedom. The truth is that many of the papers were on the point of suspending publication because of financial difficulties. The state groups recognized the value of the papers and took them over to preserve them and to use them as promotional agencies unequaled in the promotional field. The state groups did not buy the papers to destroy their freedom but to give them continued life.

In a preceding paragraph we used the phrase, "the proper independence of the papers." By this we mean that independence which is consonant with the dominant convictions and with the co-operative practice of the people whom the papers represent. Certainly no Baptist paper should be like a bull in a China shop. It is to be constructive, not destructive. If it goes beyond these limits, it exercises an improper independence. Even the "independent" paper of our brother editor referred to above does not feel free to go beyond the co-operative and doctrinal convictions of the people in the state whom it represents. That is entirely proper. But BAPTIST AND REFLECTOR in Tennessee has just as full liberty within proper limits as the paper of our brother has.

In fact, in co-operative ranks we have found the most prolific discussions of Baptist doctrines and affairs and the quickest and most thorough attacks on Baptist dangers and deflections in state owned Baptist papers than we have found elsewhere. Investigate

this and see for yourself. BAPTIST AND REFLECTOR has all the liberty it can rightly use within the limit of co-operative ethics. Not even the "independent" paper has more proper liberty. No Baptist paper should want more liberty or independence than this.

Things will have to change remarkably before denominational ownership of a paper by a group of liberty-loving Baptists means the loss of the proper independence of that paper.

Circulation Manager of Baptist and Reflector

BY AUTHORIZATION of the Executive Board at its recent meeting, Mr. E. N. Delzell of Nashville has been chosen as Circulation Manager of BAPTIST AND REFLECTOR. He has been chosen under the auspices of the Personnel Committee of the Board and the BAPTIST AND REFLECTOR Committee in conjunction with Secretary Freeman and the editor. He began work the first of the year.

Mr. Delzell received his schooling in the former Terrell College in Franklin County, and also in special business training. For sixteen years he was in the insurance business, serving part of the time as Agent Supervisor, with a territory covering three states. Prior to coming to BAPTIST AND REFLECTOR, he was salesman for the Cadillac-Oldsmobile Company of Nashville.



E. N. DELZELL

In religious connections, he has served as Sunday School Superintendent and Training Union Director. In 1928, he was elected President of the West Kentucky Training Union Association. In his church in Nashville (Lockeland Baptist) he is a deacon and was Choir Director for five years and is a member of the choir. For eleven years he has been the teacher of the Master Workmen Bible Class in the Sunday School, a class of young business men.

For some time Mr. Delzell has desired to get into regular religious work instead of secular work, and he comes to BAPTIST AND REFLECTOR in that spirit, believing it a fine opportunity to serve the Lord and His cause. He will promote the circulation and advertising interests of the paper in particular and all its interests in general. Thus he will carry on for the paper the work laid down by Bro. Gilliam when he re-entered the pastorate. He is ready for service along these lines. Write him and call on him for this service. BAPTIST AND REFLECTOR commends him to the cordial welcome of our people.

Lockeland Baptist Church

BECAUSE NO ISSUE of BAPTIST AND REFLECTOR was brought out Christmas week, this is the first opportunity the editor has had to record his visit to the Lockeland Baptist Church, Nashville, Sunday, December 14. We had the pleasure of supplying the pulpit at both hours. Mr. D. E. Short presided over the services and Mr. Joe Cambron directed the choir. We greatly appreciated the responsive attention of the people and the other courtesies shown us. Pastorless since the going of Wm. McMurry to West Virginia, the church was looking forward eagerly to the coming of their new pastor, Norris Gilliam, on Sunday, December 21. The people were elated over the prospect, and well they might be. A very fine spirit prevails at Lockeland. The church is looking up and going on. We so much enjoyed our visit that we hope it may be ours to visit them again in the future.

A Word from The President of The Foreign Mission Board

THE CRITICAL DEVELOPMENTS of recent days throughout the world demand that the Foreign Mission Board inform our people on the present status of our missionaries and the means being used by the Board for their protection.

Our people are rightly concerned about the safety and well being of our missionary force and it is the duty and responsibility of your Foreign Mission Board to keep our constituency advised of all plans made for the protection and welfare of these devoted men and women who are representing Southern Baptists in distant lands.

By formal action of the Board, I am sending to all Baptist papers this brief word to allay any fear, if it exists, that your Board is failing to do all in its power for your foreign representatives in this day of unprecedented chaos and carnage.

As of this date, all of our missionaries are safe. We have not been able to get in touch with everyone but so far as we are informed now there have been no fatalities, nor any undue hardship. Of course, we do not know for sure just what the situation is in every case and I can only advise of the situation as it appears at the present moment.

The Board has sent a cable to all the missions in China, the Philippines, Japan and Manchuria recommending that all missionaries place themselves under the direction of the American authorities and return to America if possible or advisable. We are advising them that efforts are being made in Washington to arrange for their finances. At this moment there is no way of getting money into occupied China.

To our missionaries in Budapest, Hungary, and Bucharest, Rumania, we are wiring that they are to put themselves under the direction of the American consul in these cities and to return to America if advisable. The same effort is being made to secure financial help for them.

While South America is not directly involved in the war at this time the Board feels that the time has come when we should reappraise the mission situation in all of South America.

We have advised our missionaries by cable that we should like to have their advice regarding their needs or desires. There is no difficulty in getting money to all missionaries in South America.

Since this paragraph was written cables have come telling us about the safety of our missionaries in South America and saying that the doors of opportunity are wide open. There is no disposition on the part of South American missionaries to leave their posts, rather they are urging us to send them recruits.

All the reports that come from Africa indicate that the work of our mission was never more successful. Our missionaries there are far removed from the scene of action and no anxiety need be felt about their safety.

Many months ago the Board gave permission for any missionaries in the Orient to return if he or she saw fit. Most of the women and children returned at that time, but all men physically able to continue in the work decided that their duty was to remain with the Chinese people in their hour of need. Any remaining have done so of their own free will and choice.

The Foreign Mission Board wishes its constituency to know that the welfare of these missionaries is in our minds and hearts each hour of the day and night. We are taking every possible step to provide for their comfort and physical needs. There are some things that we cannot do but everything humanly possible is being done to insure their safety and comfort.

The reports that come from the Far East indicate that only the kindest of treatment is being meted out to the missionaries in that part of the world. It is our belief that none of them are in concentration camps.

You will be kept advised through the denominational papers and otherwise of any new developments. In the meantime rest assured that nothing is being left undone to protect these men and women who represent Southern Baptists in these war torn countries.

We have the sympathetic interest and prayers of every Southern Baptist as we face the unprecedented problems of these momentous days.

I Would Like To Run Away!

By ROBERT E. BEDDOE, M.D.

BUT I CAN'T. I am a prisoner of Jesus Christ; held by His sacrifices, by His love, by His grace, by His tender compassion and by His immutable call to service. I would like to find a safe place 'way back in the Ozark hills, build a house of great slabs of stone, gather my loved ones about me and enjoy the beauties of nature, music, art and literature. Away from automobile accidents, from the danger of the imps of hell flying on the wings of man-made machines to rain fire and destruction upon the just and unjust below. Away from the prurient sins of debased humanity to walk and commune with God.

To walk with Christ! Ah, but He walked through the garden! Yes, I would like to get away from where I have seen so many human bodies torn asunder, so many families scattered, so many left homeless and starving. I would like to run away from the responsibility and worry—the ever-present dread of greater calamities yet to come. I do not want again to be forced to walk in human blood as we of this hospital were forced to do when the floors of the corridors and verandas were lined with wounded and dying following the recent bombing.

To walk with Christ! Ah, but He walked all the way to Calvary! Yes, I would like to get away from it all and shift the burden to younger, more capable and more consecrated shoulders. I would like to get out of the garden and climb to the mountain top. But if I would follow my Lord I must walk in the path as He directs even though it be hard and dangerous: yes, even though it leads to Calvary itself. Only He can give the necessary courage, for I suppose I am a coward.

These are terrible times everywhere. Satan has unleashed his fury to destroy the Faith and the faithful. We feel the overpowering force of the impact. As never before it is a time for prayer. And as never before every missionary who is trying—sometimes feebly—to follow the gleam of His leadership needs the sustaining prayers of you at home who so nobly support us. So we call you to prayer. Pray for us.

Wuchow, Kwongsi, China.

November 20, 1941.

The Clash of High Ideals and Low Ideals

WHILE IN THIS WAR the ideals of America and England are high, yet they have some stains of which they ought to wash themselves clean. We mention two instances.

According to *Progress*, publication of the International Reform Federation, England diverts grains needed for food to the brewers and distillers, while calling on America for food and equipment. In the first three months of 1941, there were produced in England 680,141 more barrels of beer than for the corresponding period in 1940, the total for the three months being 5,476,744 barrels. Here is a distinct clash with the high principles of "fighting to save civilization" and "for Christian ideals."

America furnishes legalized, passion-arousing intoxicants to civilians and to soldier boys. And *Progress* points out that under military regulation the government provides sin-encouraging contraceptives in the camps as a protection against venereal disease and that venereal disease is increasing at an appalling rate. Legal restraint against prostitution among the army camps is not enforced as it should and could be. Rarely do we travel these days without seeing drinking or drunken soldier boys. This is a distinct clash with "training to uphold Christian ideals."

There is needed in America prohibition such as President Woodrow Wilson enforced during the first World War. There are needed the rigid moral restraints which General Pershing imposed on the soldiers during the same time.

Let America and England discard these low ideals and cleave to their high ideals. Let them clean up and straighten up and penitently seek after the God of their fathers. Then invincibly they shall stand up against those who would brutalize over the world. "Righteousness exalteth a nation; but sin is a reproach to any people."

Special Offering For Defense Program

By NORRIS GILLIAM

AT A MEETING of the State Secretaries on October 17, 1941, at the home Mission Board office in Atlanta, Georgia, certain resolutions were passed concerning Army Camp and Defense Industrial Area work. Among these resolutions were the following:

1. "That the work inside the Army, Navy, Air Corps, and Marine, and C. C. C. Camps be continued under the direction of the Home Mission Board.

2. "That the work outside those camps and in areas occupied by agencies involved in the Defense Program be considered State Mission work and be left with the State Boards."

In addition to these resolutions, it was agreed by the Secretaries and the Home Mission Board at a later date that the money collected in the original offering be returned to the states after deducting the actual expense of the campaign plus 10 per cent of the total fund to be used in states that were not able to meet the necessary expense in connection with resolution No. 1 quoted above. According to the judgment of all the State Secretaries and the Home Mission Board this was considered the wisest way of caring for this problem.

Following this meeting, and after having heard a report from Dr. Freeman, the Executive Board appointed a committee to go into this matter in Tennessee and to make recommendations. That committee has discharged its responsibility in this respect and has made its report to the Board, in which report it is recommended that the second Sunday in February be set aside as the day for gathering a "special offering" for camp work in Tennessee.

To those who have not thought this matter through carefully, the idea may occur that this is just another "special offering." It is a *special offering*; but it is only one of the many special things that American citizens are going to be glad to do in order to take care of the emergency which is upon us. Our boys are in these camps; more of them will soon be in these camps; and some of our preachers are there as chaplains. Next door to some of these camps are church communities that cannot meet the needs of these men unless they receive help. Certainly we want them armed and equipped to the very last degree of efficiency for meeting the enemy in military combat, but every true Christian is just as anxious that we equip them spiritually to the limit of our ability to meet the onslaughts and ravages of war life.

We believe that this is one time that all of our churches are going to respond to a special call. Some of our churches never take "special offerings", but **THEY WILL THIS TIME FOR A CAUSE LIKE THIS.** Others of our churches take frequent "special offerings" in addition to their support of the Co-operative Program. These churches will be delighted to take **THIS OFFERING FOR THE SAKE OF OUR BOYS.** This is an all out effort on the part of every Baptist church in Tennessee to make possible the meeting of the spiritual needs of our service men. If we are careful to impress the membership of our churches with this need and let them know that the second Sunday in February is the day for it, we will get a great offering for this work.

This is one time that every department of our work, every associational moderator, the pastor of every church, and all of the members of our churches ought to sidetrack other things if necessary and give this offering the main line. Let every one of us plan to show our soldiers, our sailors, and marines that there is no uncertainty about Tennessee Baptists being with them and back of them in this fight to preserve our country from without and within.

According to the agreement between the states and the Home Mission Board the offering gathered in each state will be divided after the expenses are deducted, between that state and the Home Mission Board. The Home Mission Board will use its part for work inside the Army Camps and in weak, needy states. Tennessee will use her part for work in Camp Forrest and the industrial areas of our state; ninety per cent of our offering will be used in our own State of Tennessee.

THURSDAY, JANUARY 1, 1942

Brotherhood Activities

By E. K. WILEY, Brotherhood Secretary

MADISONVILLE, FIRST CHURCH



ON FRIDAY NIGHT, November 28, a large group of men gathered in the First Church, Madisonville, Tennessee, where the ladies of the church had prepared dinner which was greatly enjoyed by everyone in attendance. Plans were presented and discussed concerning the activities for next year. Reports indicated that more of the men were finding their places of service in the program of the church. On Saturday morning, November 29, with the pastor, W. M. Grogan and Dr. A. F. Mahan, we attended the fifth Sunday meeting of Sweetwater Association meeting with the Stoney Creek Baptist Church. Dr. Mahan brought a great, inspiring message using Isaiah 9:6, and magnifying the proper observance of Christmas.

ERWIN, FIRST CHURCH

We were privileged to worship with the First Church, Erwin, Sunday morning, November 30, with more than 40 men in the Bible study period. We greatly enjoyed the warm fellowship and spiritual service. Pastor D. H. Willett is leading his people in a great co-operative spirit. The Brotherhood movement is assisting in promoting the full program of the church.

WATAUGA ASSOCIATION

At 2:30 P. M. Sunday afternoon, November 30, the Associational Brotherhood of Watauga Association met in First Church, Butler, with the president, Brother J. Frank Seiler, presiding. He had a large Brotherhood banner displayed which read as follows: "No Pastor Can Hope to Realize the Highest Possibility of His Ministry Aside from the Co-operation of His Laymen." "No Layman Will Ever Render His Best Service Aside from the Co-operation and Counsel of His Pastor." "We Must Join Hands and Hearts in the Great Common Task Which Our Minister Expects Us to Accomplish."

Other features emphasized in this meeting were: Co-operation in all the program of our churches and denomination, in evangelism, benevolences, missions, and the tithe. There were 42 men present who had adopted the tithe as the minimum.

Every church needs the Brotherhood because it needs men; therefore the need is two-fold, for the men made the church.

FIRST CHURCH, LEBANON

We have not been privileged to attend a more enthusiastic meeting of men than were in attendance at First Church, Lebanon, Wednesday night, December 3. Having been served a delicious dinner prepared by the ladies of the church who had decorated the tables in Christmas fashion, the pastor, Rev. C. H. Warren, stated that a group of the men had been thinking and talking about organizing the Brotherhood. Following a discussion giving a bit of history of the Brotherhood movement, stating the aims and objectives, and setting out some of the services to be rendered, the group voted to organize the men of the First Church into the Brotherhood movement. The following officers were elected to serve for the ensuing year: President, Capt. Ralph Donnell; Membership Vice-President, W. L. Shannon; Program Vice-President, Wendell Price; Activities Vice-President, Leon Hardy; Secretary-Treasurer, Howard Baskin.

MOBILIZING MAN POWER

A church consciousness is the great need of Southern Baptists today. As an organization solely, a Brotherhood has no rightful claim to existence. It justifies itself only when it strengthens and vitalizes the whole life of the church.

A Brotherhood is nothing more nor less than the men of a church mobilized for the support of the entire program of that church. The Brotherhood is a movement, an influence, for the enlistment of the men of our churches in those places where they can render their best service. Nothing is more important than a church membership specifically trained for Christian service.

May the day be near when "A MILLION MEN" among Southern Baptists know the meaning of Fellowship, Partnership, Stewardship and Followship, and all to the Glory of our blessed Lord.

"I Was Hungered, and Ye Gave Me Meat"

MORE THAN four years ago, Japan began her undeclared war on China. Missionaries of the Foreign Mission Board of the Southern Baptist Convention who had seen many civil wars in China knew at once that this so-called "China Incident" was going to be different from anything they had ever experienced in the Orient. These older missionaries had many times witnessed famine, pestilence, hunger, starvation, and death in China, and they began at once to prepare, as far as possible, for a cruel and wasting foreign war.

Our missionaries appealed to the churches and friends back home for funds with which to relieve some of the fearful suffering they knew would follow in the wake of the Japanese invasion and the "scorched earth" policy adopted by the Chinese. Thereupon, the Baptist churches of the South began to take up the matter and the Foreign Mission Board was glad to receive and transmit funds to our workers in China to be used to save from starvation as many lives as possible.

During these four years, the Board has received and sent forward for Chinese Relief more than \$104,850.00.

Millions unnumbered are starving in China while we in America live in plenty and in luxury. Cold winter with its suffering and death are just around the corner. What are YOU going to do about it?

Please, in the name of Christ, present the matter to groups and to individuals and take an offering for Chinese Relief. The need is imperative. Send your gift to the Foreign Mission Board at once. We will transmit it in full to our Mission treasurer in Shanghai, and he will divide it among our missionaries for distribution to the starving Chinese.

Let us do it now in the name of Christ who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Yours, in a holy cause,

CHARLES E. MADDRY.

The New-Born King

By J. T. WILLIAMS

THE STORY of the New-Born King has thrilled the heart of humanity, throughout the stretchless ages, for even after the first man and woman partook of the forbidden fruit in Eden's Paradise, God promised a Savior for the world.

Kings have lived and reigned in majesty and power since the start of time, but the King of kings, and Ruler of all, is the One born of the virgin Mary in Bethlehem's manger, who had no crib for His bed. On that memorial night of His birth, shepherds were abiding in the fields, tending their flock. The stars, embedded in the meadows of heaven, were twinkling with divine loveliness and beauty. They must have lengthened their dial-points to illuminate the heavens a little more. The moon must have glowed with magnificent splendor. All nature must have stood in wonder and amazement, as the heavenly choir began to lift their voices in the most glorious music earth has known: "Glory to God in the highest, and on earth peace, good will toward men." Then, an angel announced the birth of a Savior in the City of David.

There were three wise men of the east who saw the Star of this newly-born King. They were led of the Spirit to go to see this King of the Jews. This Guiding Star led them to the place where the Christ-Child was. They opened their treasures and gave gifts to Him.

We, as followers of this New-Born King, at this Christmas time, should pay a special homage to Him. He is the Mighty God, the Head of all this vast universe, manifested in the flesh. His subjects shall wear the royal robes of purity, and the crowns of unending life. They shall live in stately mansions, prepared eternal in the world beyond the valley of death, where sorrow and tears shall never be known. There shall be no funeral processions, no

crepe on our door knobs, no weeping and mourning, in the House of the King of Bethlehem's manger.

Our streets and homes are wonderfully decorated with colored lights and trees of cedar and pine. As we look upon them time after time, may the lights remind us of Him, who is the light of the world, who came to dispel the darkness of despair and sin. May the trees call anew to our memory the One who is the Tree of Life, even Christ, the Lord. May every gift we give or receive arouse in us a greater love for the most precious Gift the world ever knew, even the Gift of the Lowly Nazarene, God's only Son.—*Cardinal and Cream.*

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1. Calvary, Alcoa, Tenn.
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4. Arwood, Tenn.
5. Bartlett, Tenn.
6. Bells, Tenn.
7. Bordeaux, Tenn.
8. Brighton, Tenn.
9. Cedar Hill, Tenn.
10. Smyrna, Chapel Hill, Tenn.
11. Chamberlain Ave., Chattanooga, Tenn.
12. Second, Clarksville, Tenn.
13. First, Clinton, Tenn.
14. Collierville, Tenn.
15. First, Columbia, Tenn.
16. Second, Columbia, Tenn.
17. First, Covington, Tenn.
18. Cowan, Tenn.
19. Cumberland City, Tenn.
20. First, Dayton, Tenn.
21. First, Dresden, Tenn.
22. First, Elizabethton, Tenn.
23. Central, Fountain City, Tenn.
24. Union Hill, Goodlettsville, Tenn.
25. Goodlettsville, Tenn.
26. Grand Junction, Tenn.
27. Greenbrier, Tenn.
28. First, Greenfield, Tenn.
29. Trenton Street, Harriman, Tenn.
30. Walnut Hill, Harriman, Tenn.
31. Berryville, Hermitage, Tenn.
32. New Hope, Hermitage, Tenn.
33. Maple Springs, Jackson, Tenn.
34. Poplar Heights, Jackson, Tenn.
35. Parkview, Jackson, Tenn.
36. Westover, Jackson, Tenn.
37. First, Kingsport, Tenn.
38. Sullivan, Kingsport, Tenn.
39. First, Knoxville, Tenn.
40. Lancing, Tenn.
41. Lawrenceburg, Tenn.
42. First, Lenoir City, Tenn.
43. First, Lewisburg, Tenn.
44. Mt. Pisgah, Lucy, Tenn.
45. Central, Martin, Tenn.
46. Cedar Grove, Maryville, Tenn.
47. First, Maryville, Tenn.
48. Grandview, Maryville, Tenn.
49. Kagley's Chapel, Maryville, Tenn.
50. Mt. Lebanon, Maryville, Tenn.
51. Mt. Zion, Maryville, Tenn.
52. Pleasant Grove, Maryville, Tenn.
53. Prospect, Maryville, Tenn.
54. Mallory Heights, Memphis, Tenn.
55. Temple, Memphis, Tenn.
56. Moodyville, Tenn.
57. Green Hill, Mt. Juliet, Tenn.
58. First, Mt. Pleasant, Tenn.
59. Freeland, Nashville, Tenn.
60. Harpeth Heights, Nashville, Tenn.
61. Inglewood, Nashville, Tenn.
62. Ivey Chapel, Nashville, Tenn.
63. Third, Nashville, Tenn.
64. Una, Nashville, Tenn.
65. Woodmont, Nashville, Tenn.
66. Neubert, Tenn.
67. Oakdale, Tenn.
68. Piney, Oakdale, Tenn.
69. Oakfield, Tenn.
70. Orlinda, Tenn.
71. First, Portland, Tenn.
72. First, Rutledge, Tenn.
73. Santa Fe, Tenn.
74. Alder Branch, Sevierville, Tenn.
75. Shelbyville Mills, Tenn.
76. Shop Springs, Tenn.
77. Smyrna, Tenn.
78. Soddy, Tenn.
79. Hopewell, Springfield, Tenn.
80. Lebanon, Springfield, Tenn.
81. N. Springfield, Springfield, Tenn.
82. Trezevant, Tenn.
83. First, Union City, Tenn.
84. First, Watertown, Tenn.
85. Whiteville, Tenn.
86. Harmony, near Whiteville, Tenn.
87. Mt. Moriah, near Whiteville, Tenn.

Book Review

I SHALL MEET TOMORROW BRAVELY, by Sybil Leonard Arms. Broadman Press, Nashville, Tenn. Copyright, 1941, by the Publishers. 55 pp. Price fifty cents.

This modest, beautifully bound and printed little book is a collection of poems exquisitely written and marked by imagination, sympathy and fine spiritual discernment. It takes its title from the first poem in the series. The little book breathes throughout the fact and the spring of calm trust in God and reveals a heart compassionate toward humanity. In the foreword the author says: "If any single verse herein will help to strengthen or to lift a soul, then I shall feel more than amply repaid for any efforts that have gone into the writing of this little volume." Judged by this standard, as well as by others, the author must already be feeling "more than amply repaid." The little book is beautiful, interesting and helpful.—O. W. Taylor.

A Digest of Religious Thought

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

A Faithful Warning To Seminary Graduates

Western Recorder

In 1878 the great Dr. A. H. Strong, then the President of our Rochester Theological Seminary, addressed the graduating class of the institution on "True Dogmatism." Expressing confidence that they possessed objective faith in the system of divine truth, Dr. Strong asked the class if they had subjective faith. He said, "Do you have the confidence and the zeal that will lead you to devote your lives to the propagation and defense of the Gospel? Laxity of doctrine, aye, scorn of doctrine, is epidemic. I beg you stop where you are and go no further toward the work of the ministry if you are not ready to meet this half-questioning, half-denouncing spirit with faith in the living Christ and in the absolute truth and saving power of His Word. If you have still the idea that Christian doctrine is dead dogma, that it is a human invention instead of a deliverance of God, that it weakens the human intellect instead of nourishing it with its proper food, and fetters the mind instead of expanding it—if to contend earnestly for the old faith seems to be dogmatism in the narrow and mean sense of positiveness where no certainty exists—then turn back, the pulpit is no place for you."

Difficulties of Sabbath Observance

Baptist Standard

It is not easy to obey any of the commands of God. The Sabbath commandment is not an exception. It is difficult to keep the Sabbath Day always, according to the teaching of God's Word, and the evident purpose and meaning of that day. Multitudes of people misunderstand the fundamental meaning of the Sabbath. They regard it as a day of rest, they think that all work ought to cease and that if a man does not work on the Sabbath, he is meeting the requirements of God's commandment. The truth is that the Sabbath was not given for physical rest, or cessation from labor. The fundamental meaning of the Sabbath is that God saw the human beings' need of religious education and that they should spend one-seventh of their time in religious education, and meditating upon God's authority, His laws for human beings, and His promises to those who believe and obey Him. Manifestly, this religious education cannot be carried on effectively by those who are engaged in toil, the pursuit of business, or other things requiring their attention and activities. Hence, the command to rest on that day.

(The Sabbath is God's day even though it was made for man's benefit. Six days a man may labor for himself, but on the seventh day his thoughts, his actions, his efforts are to be for God's sake. As the tube helps us to remember God in money matters, so the Sabbath day helps us to remember God in time.—C.W.P.)

My Church

F. F. Brown

The Christian Index

My Church carries on continuously week after week, year after year, a program of worship, teaching and training for Christian service. My Church stands here in the city with a New Testament in her hand pointing to Calvary's Cross and saying: "Behold the Lamb of God, which taketh away the sin of the world." My Church stands here pointing to an empty Tomb in Joseph's garden proclaiming: "He is not here, He is risen." My Church holds in her hand a Book that condemns every sin in my life—challenges every evil that threatens my home, protests every sin in the community. My Church is a world institution. She is committed to the high, holy task of building the Kingdom of God in this world. My Church carries on her blessed work of Kingdom

building through the Co-operative Program which supports: Orphanages, Hospitals Schools, Colleges, Seminaries, Aged Ministers, Missionaries for destitute sections of my State, Missionaries for the Southland, Missionaries for the World. Thus My Church endeavors to serve every human need—spiritual, mental and physical.

Steps Toward Union of Church and State

William C. Kernan

The Watchman-Examiner

The first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Behind the adoption of this amendment lay a long and bitter experience. It had taught the founders of America that a society which permitted the union of church and state turned out to be a society which suppressed individual liberty, persecuted dissenters, and employed the civil authority to enforce the edicts of the established religion.

Shall we desert this fundamental American principle and begin the return to that religious and intellectual bondage from which our forefathers freed us? This is a pertinent question. Particular reference, in this connection, should be made to the so-called "Bus Bills" which have become law in eleven states of the Union. In general, these bills stipulate that the state shall furnish free transportation to and from school for children attending parochial and nonprofit schools. It surely occurs to Christians that this measure is a first step in the direction of a closer bond between the church and state to the ultimate detriment of both. It is religion calling upon the state to support it. Yet, we remain entirely too indifferent!

(It may appear that such acts as these are too small to be dangerous. The key to a lock is also small, but it opens the door to the entire building. That which the government finances it must of necessity control.—C.W.P.)

Reconstruction of American Theology

The Watchman-Examiner

There is no doubt whatever that Christian theology is in process of reconstruction within intellectual circles in the United States. This country is generally a few years behind religious developments in Europe. Ten years ago, Karl Barth, Emil Brunner, Karl Heim, and others, promoted a renaissance in theology in Europe. The sensations these thinkers created were caught by British reconstructionists. And now, belatedly, the movement is well under way in America. Like all rebuilding, while in the process, it is difficult to discern what proportions the new theological model will take. Nevertheless, certain clear trends are appearing which point toward a direction which appears, to us, sane and hopeful. Edwin Lewis has vibrantly called for reaffirmation of some well-understood doctrines of the Christian faith. His recent work, *A Philosophy of the Christian Revelation*, is a profoundly reasoned exposition of the validity of revelation. H. Richard Niebuhr's *The Meaning of Revelation* in the main supports the principle and argues the limitations of reason in dealing with the intuitions of faith. Much of the argument is obscure and remote from experience, but the one strong thread in the fabric of Niebuhr's thought is the fact of divine revelation.

(We doubt that the present theological trends of the world can be accurately described by such terms as "new theological frontiers," or "Reconstruction of American Theology." Certainly the trend today is toward a more conservative theology with a closer relationship to the Bible, faith and revelation. We believe the movement can be better described as a reaffirmation of the original doctrines of the Christian religion. Who can tell whether this is the renaissance of religion?—C.W.P.)

IN GOOD FAITH

Pillars of Democracy

By WILLIAM C. KERNAN, Director,
Christian Institute for American Democracy,
415 Lexington Ave., New York City.

THE FIRST PILLAR of democracy is the Ten Commandments which teach us our duty toward God and our duty toward our neighbors. They are all summed up in the latter commandment of Christ to love God with all one's heart and mind and strength, and to love one's neighbor as one's self. Above everything else the founders of America knew what some of us are too ready to forget—that the rights for which we stand are bestowed upon all men by the Creator; they are not granted to some men by other men. Consequently, only where true religion is strong can democracy, with its recognition of the rights of men, be strong. We have a duty to deal justly toward our neighbors because they are men like ourselves, with the same rights and the same desires for life and happiness.

The second pillar of democracy is the Declaration of Independence. Therein we find the American conviction that all men are created equal; that they are "endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"; that governments exist not for themselves, but to secure these rights for the people; that the only powers governments have are those which they derive "from the consent of the governed."

The third pillar of democracy is the Constitution of the United States. It is written to make real for Americans the principles in defense of which the Declaration of Independence had been written and for which the Revolutionary War had been fought. And it did. You may see how by reading the preamble, which declares that it is the people who ordained and established the Constitution in order that they might form "a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty" to themselves and to us.

The Constitution provides, also, for elected representative government. Not government by a class, as in Communism; not government by a race, as in Nazism;—but government by men whom all the people choose.

The fourth pillar of democracy is the Bill of Rights. Comprising the first ten amendments to the Constitution, they provide, in general, for the safeguarding of personal rights and liberty such as: freedom of speech, press, and assembly; "the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures"; the right to recourse to the law before being deprived of life, liberty or property; trial by jury and protection against excessive bail.

The fifth pillar of democracy is Lincoln's Gettysburg Address. It is of utmost importance because it sums up for all time what we mean by democracy: "government of the people, by the people and for the people." It is the final answer to all tyranny, the finest statement of the spirit and method of popular government that we have. It states what is true America; that the nation which our fathers brought forth upon this continent was "conceived in liberty and dedicated to the proposition that all men are created equal." It calls upon Americans to rededicate themselves in every generation to meet new problems with the old ideals of democracy.

These, then, are the pillars of American democracy. The Ten Commandments, the Declaration of Independence, the Constitution of the United States, the Bill of Rights and Lincoln's Gettysburg Address. They are of more than historical importance. They are vital; they are real; they have made America. Every American lives under their influence and every day, in a thousand ways, they affect his life. They must be preserved and strengthened. You can help. We all can help. Let's do it.

Why Christian Hospitals?

By LOUIS J. BRISTOW, Superintendent

WHY DO WE HAVE Christian hospitals? I believe we should have them. One reason is that the sick should be offered a place to be treated in a Christian atmosphere, both those who can pay and those who cannot. Another reason is that the churches may have a place where they can care for their indigent members at the cost of such care, without anyone making a profit. I regard this as a fundamental reason—that the churches may have a hospital for their indigent members.

Churches, however, rarely can be persuaded to care for their indigent sick. An experience of more than a quarter of a century has shown me it is extremely rare that a church will assume responsibility for the hospital expense of one of its members: though they are not at all backward in asking someone else to bear such expense. A few days ago we had an application for admitting a poor man who certainly needed hospitalization, and in answer to my letter addressed to the pastor, he wrote: "I do not know just what to tell you in regard to Mr. Blank, except that our church has no money that it can use for his hospital expenses. I have enquired of several of my members and none of them is willing for our church to become responsible for any expense at this time."

I quote this letter only because it is typical. It represents the reply usually received when we ask a church to care for one of its own indigent members. I am publishing it simply to lay before our Baptist people a condition which I feel should be corrected. I believe the ministry of healing is a Christian obligation and privilege; and I would lay it upon the hearts of the churches.

Southern Baptist Hospital,
New Orleans, Louisiana.

What Is Missions?

Missions, fundamentally, is not an enterprise, but an experience. It is a passion in the soul—the soul-winning passion—expressing itself in either going or giving for the extension of the knowledge of Christ in all the world. It is the experience of godly men in their efforts to build a new world.

Home Missions cannot therefore overlook social and moral movements. Temperance, divorce, poverty, illiteracy, crime, the slums, the underprivileged, and the social injustice arising out of the oppression of the poor by godless and soulless interests which would coin the sweat and suffering of men into gold to fill their coffers, must be met and changed by men through the Gospel. Missions stand against all the works of the devil.—Home Missions, *Baptist Bulletin Service*.

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Time-Beating Song Leaders

By ERNEST O. SELLERS

WHY DO THEY MAKE so many motions? I don't see that it does any good." We have heard such expressions from many honest minded people. As we have observed some song leaders, we, too, have wondered if they really believed it necessary thus overly to exercise themselves to gain results.

Observation and experience are great teachers. Because it has been our privilege to teach conducting and mass song leading we have carefully watched the work of many, particularly those of accepted musical standing and evangelistic song leaders.

We all regret that too many of the latter class are not fully trained musicians. When I compare myself with men like Walter Damroch, Deems Taylor, Ormandy, Toscanini or Harrison Wild, with their musical knowledge and ability as leaders and interpreters, I hesitate to call myself a musician. Observation and comparison will deflate egotism.

Experience convinces us that congregations or choral organizations cannot be dragged and no amount of arm waving, slapping of hands, desk or book, brandishing a baton or making "wise cracks," will arouse the necessary good will and cooperation needed if the best mass singing is obtained. That some honest minded persons yield to such methods all admit. Those who do it to be seen of men, we are convinced, are in a minority; those who do, however, bring reproach upon all song leaders.

The objections to these excesses are plain to us.

(1) *They are not necessary.* The conductor's every motion must be clearly understood. Small choral organizations or congregations usually follow the instrument and once started need not be led as by a rope. A military command is given but once before its execution. As one who has sinned we confess it was a rebuke to discover how few understood what our motions meant or who were following said motions.

(2) *They are not an indication of musicianship.* Carefully study outstanding orchestra leaders or choral leaders and one cannot but be impressed by the grace and simplicity of the leader's gestures. Even men like Mr. Homer Rodeheaver, who has led more great gatherings in song than any other man of his day, depends to a large extent for his effects upon his trombone and supporting choral singers. Much of the indefinite arm waving has but little real meaning and sometimes borders upon crudeness or clowning.

The effect of the use of his bare hands by Mr. Stokowski and the wonderful upsurging of a capella singing upon the leaders of latter day mass singing must impress any thoughtful observer.

(3) *They are an evidence of exhibitionism.* Honesty of purpose and consecration to high ideals quickly wins enthusiastic cooperation no matter how lacking in artistic accomplishments a leader may be. On the other hand any act of a leader which suggests the slightest lack of sincerity or an endeavor to attract self-attention is quickly noted and the leader correspondingly discounted.

The real leader constantly seeks to divert attention from himself and to center it upon the song and its message. The leader's task is to get folk to sing, to do it with the fewest possible gestures and but little talking. Mechanicalness is not inspiring but exhibitionism is disgustingly out of place.

There is ample literature on conducting and choral interpretation. Any leader who takes his task seriously, who has an honest ambition to improve, should secure as much of this literature as he can and master it. He will not slavishly follow any one leader however popular. He will seek divine guidance, avoid the mistakes of others and profit by his experience. There is a peculiar satisfaction which comes to those engaged in this work and a thrill when one sees his efforts effective and improving.

BAPTIST BIBLE INSTITUTE,
New Orleans, Louisiana.

A Friend We Made

THE CHIEF OF CHAPLAINS, U. S. Army, Washington, D. C.
Dear Sir: The undersigned returned about a month ago from a year of active duty as a Captain, — Reserve. I was stationed at the — Replacement Center, —.

My purpose for writing this is to give unstinted praise for the chaplains I saw there. It was my pleasure to see all of them co-operating with each other, in spite of the fact that many denominations were represented among them. They seemed to realize that their immediate Commander was Almighty God and that it was for Him that they were working. The chaplains were handicapped from the very beginning, by a lack of material, a sudden newness to all concerned, the confusion of the men. . . . Your chaplains met the problem with all the full-hearted enthusiasm of thoroughbreds. They had come from comfortable homes and established churches, and were thrown into a new and strange world that spoke a different language and possessed many strange and new customs. The fact is that they pulled through in excellent shape.

It was my great pleasure to get to know these chaplains from the very beginning. I saw them at their work. All of them spent of their own money to purchase things with which to entertain the men. The chaplains did more than any other agency to build up the morale of the selectees, especially in the first group that went through the Replacement Center. The church was the only thing in the Center that many of the men were acquainted with back home, and many men who had held their home church in slight regard came to look on the chaplain as their very best friend. The chaplains were the liaison between the Army and more than one civilian agency. He was one man who could be depended on by the men and their families at all times. . . . Without the chaplains and their finest of cooperation the Army could not have had the fine state of morale that existed among the selectees. Every chaplain in the Army deserves the full thanks and praise of the Army and the people of the nation.

Respectfully,

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The Sunday School Lesson

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

LESSON FOR JANUARY 11, 1942

The Infancy and Boyhood of Jesus

LESSON TEXT: Matthew 1:2; Luke 1:2.

PRINTED TEXT: Luke 2:25-35, 39-40.

GOLDEN TEXT: "And Jesus increased (advanced ASV) in wisdom and stature, and in favor with God and man." Luke 2:52.

WHEREVER the story of Jesus is told, and believed, people have had a new and different conception of motherhood and childhood. Is it any wonder that women, in particular, seem to appreciate and love Jesus so devotedly? He has done so much to place them on their proper level before the eyes of the world. Those lands that know and follow Him honor womanhood and motherhood, as well as place a halo about little children by seeing in them great possibilities when brought up in the nurture and admonition of the Lord. In those lands where God's Word is not known, and thus the story of Jesus and His birth and life are unknown, women are regarded as mere property while only male children are wanted and these only for war or other material purposes. We study this lesson not only to observe Jesus as an infant and child but also to learn how to do the most for our own children for the life here and hereafter.

I. THE BABY IS PRESENTED IN THE TEMPLE AT JERUSALEM (Luke 2:25-35).

He receives the name of Jesus in keeping with the instructions of the angel given before conception. Thus the Heavenly Father names His child, the only begotten Son. His very name is prophetic of His ministry: "Thou shalt call his name Jesus; for he shall save his people from their sins" (Mt. 1:21). When we hear His name called, let us remember that He is first of all and supremely the Saviour of mankind from their sins.

He is presented by His parents to the Lord God before Simeon in the Temple at Jerusalem, in keeping with the law of Moses. For this great event Simeon had evidently been waiting and praying for a long time, the Holy Spirit having revealed to him that he should not die before Christ's coming. The aged Simeon takes the baby in his arms, blesses God, signifies his willingness to depart this life, and prophesies briefly concerning the baby's ministry and its effect. Joseph and Mary marvel at Simeon's words. Then Simeon speaks words to Mary that both dazzle and daze her heart. Truly, as has been said, the shadow of the Cross falls across the cradle. Did Mary recall these portentous words uttered by Simeon when her first-born child was hanging between earth and heaven on a cross on Golgotha several years later? Yes, in all probability she did.

Let us see in this presentation of the baby, Jesus, a worthy example for us as parents in presenting our children to the Lord for His service. It is fitting that the Sunday school has a Cradle Roll, for even babies should be enrolled in the teaching phase of the church life. How soon should children be carried to church? We answer that by suggesting that they should be carried here as soon as they are carried any where else. Are we wise in letting the small children form other habits in their formative years and not form the worth-while habit of attendance at worship services of the church at the same time? We should present them before the Lord in prayer, also. For instance, it is said concerning a well-known pastor of this state that his parents prayed definitely for him before and at birth and gave him to the Lord for His service and glory. God honors prayers like those. He honors this man.

II. THE BOY GROWS IN THE HOME AT NAZARETH (Luke 2:39-40).

He grew physically, mentally, socially and spiritually. Jesus' growth was well-rounded and balanced. We can imagine Him as the normal boy, but of course without sin or defect of any sort, engaging in play with other boys, eating and sleeping as a growing boy must, learning all of the facts about the world in which His humanity found itself, and most of all having contact with the Heavenly Father in worship and prayer. He was the model boy but this does not mean that He was in any sense a "sissy." He was obedient, courteous, kind and considerate. His were wholesome thoughts. He must have loved clean fun—His merry laugh likely brightened up the home many times. His body developed into the full maturity of sturdiness. His mind was keen and alert. People liked to have Him around. His spiritual side grew along with the other sides of His make-up. So the Golden Text clearly indicates.

We want our boys and girls to have well-rounded and balanced growth and development. How necessary it is that they too shall have this four-fold growth: physical, mental, social and spiritual! They need wholesome and sufficient food. They need the education and training that the day-school is designed to furnish. They need social contacts that will re-create and not dissipate. They need the guidance and teaching and preaching and worship that the church can supply. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" (Psalm 144:12). Let us ponder this verse to observe that it contains the gist of what we would like for our boys and girls to become. Here is an adequate philosophy of education for us as parents and helpers of young people. If plants are to grow they must be cultivated and kept free from weeds and grass; the richer the soil, or background, the finer will be the plant that is to be grown. We are to look after our young people. They need cultivation and prayerful guidance. The entire building depends upon the structure and alignment of the corner-stone. Within it we place the treasures of the past and present, preserving them for the future. We polish the corner-stone until it shines with brilliance. Young women's hearts and lives contain the hopes of the future. Let us fill them with those treasures of the past and present that they shall be passed on to the generations that are to come. A polished and cultured woman, permeated with the spirit and teachings of Christ, is a jewel sure enough.

"There's nothing so sweet as a girl—
Dainty and tender, and whimsical, too,
Loving, and lovable, eager to please,
Questioning, longing, expectant, and true.
No flower ever fairer than is one of these.
There's nothing so sweet as a girl
Unless it's a boy."

"There's nothing so fine as a boy—
Sturdy, and lovable, valiant, and strong,
Noisy and mischievous, daring, and bold,
Loyal and faithful to his, right or wrong,
Caveman, and savage, and then knight of old.
There's nothing so fine as a boy
Unless it's a girl."

(Ethel E. Holmes).

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"Back To Thee"

By CORINNE WILLIAMS, Stanton, Tennessee

"To whom, Lord, can we go but Thee—
This weary, wicked, war-torn world—
To bring Thy people back to Thee
Must all the earth in war be hurled?

Forbid it, Lord, that this should be—
Oh take us back—forgive and bless—
For Thy great mercy hear our plea!
Our sin against Thee we confess.

Our threads of life all tangled are,
And broken cherished things of life.
We've lost sight of the 'Guiding Star',
And spend our days in useless strife.

We rush and plan or fight at length,
Bent on our way to win with pow'r,
Forgetting that in Thee is strength—
In Thee Salvation for each hour.

Oh may Thy power intervene
And make to cease this war on earth.
In Thy way, Lord, now come between
And show to man what is true worth!


May knowledge of Thy will increase—
No more let hate and greed hold sway.
Make horrors of all war to cease,
By peace on earth bring a new day!

What lies ahead we cannot see,
So dark and troubled is each day.
Help us in faith to turn to Thee;
Be Thou the light to light our way!

Lost or forgotten is Thy plan,
Somewhere in things of no account.
In Thine own image now make man,
Anew, O Lord, in Calvary's Fount!

Back to Thee, Lord, help us to come,
Bringing ourselves now unto Thee.
Oh may Thy will on earth be done—
Thy glory cover earth and sea!

Lord, take these broken lives of our,
And cleanse our hearts from every sin.
Bring peace on earth by Thine own power—
All war will cease with Thee within!"



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NASHVILLE, -- TENNESSEE

THE YOUNG SOUTH

Send All Letters to AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

I want you to get your Bible and turn to Luke 2:40 and read "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." This will take you away from the baby Jesus whose birthday we have just celebrated and bring you up to the boy Jesus. I'm sure that many times you have wondered about the boyhood of Jesus, about the things He did, about what kind of a home He grew up in, etc. Margaret S. Ward tells us in the following story what she thinks about these things.

The home where the boy Jesus grew up was not at all like yours, for it had but one room. The ground was the floor. There were one low door and a few small holes in the walls for windows. Perhaps there was a low couch, a stool, a low table, and a lamp. But this was home to the boy Jesus and he was happy there.

Early each morning, before Joseph or Jesus was awake, Mary would be up making flour. She ground just enough to make bread for one day. Mary placed some wheat between two large, flat stones and turned the top stone around by its handle. In this way the grain was mashed into coarse flour.

Often the boy Jesus would waken to hear his mother singing while she ground the flour:

"Bless the Lord, O my soul,
And forget not all his benefits."

The Hebrew people had sung this song for many, many years. They wished to thank God for his wonderful gift of good things to eat.

The boy Jesus would roll up the mat which was his bed and watch his mother make wheat cakes for their morning meal.

"See, son," said Mary. "I take a little flour and mix water with it. Then I put in what will make it rise. I shape the dough into flat cakes. Now they are ready for the oven. Our Hebrew people have made bread like this for a long, long time."

When the wheat cakes were baked, it was time for the morning meal. The family sat cross-legged on the floor, for they had no chairs. They had no knives or forks. They used a wheat cake for a plate to hold figs and dates. They ate cheese, too, and drank milk. Then they ate the hot wheat cakes Mary had baked.

After the morning meal, Joseph said, "I must make a new plough for our neighbor, Benjamin, today."

The boy Jesus liked to watch Joseph's clever hands. Jesus soon found ways to help. He picked up shavings or scraps of wood that had been sawed off. He handed Joseph the right tools. The boy was happy indeed when Joseph taught him how to make useful things.

Other days Jesus watched Mary spin flax to make linen cloth or sheep's wool to make woolen cloth. Then she used the cloth to make warm clothing.

"I am your helper," smiled Jesus. And he always looked for a chance to be helpful to his busy mother.

At noon, Joseph left his carpenter's work and came in to eat the meal which Mary had prepared. Sometimes it was a stew of vegetables, which they drank from clay bowls. There were more wheat cakes, and butter and olives and honey to eat with them.

After the noon meal everyone rested. The sun was so hot that no one could work during the middle of the day. But when it grew cooler, Joseph would go back to his work.

Toward evening, Mary would take a large clay jug and go to the village well for water.

"Let me go with you," begged the boy Jesus. They had often made this walk together. Jesus would wait quietly while Mary talked to her friends. Or he might play a game with other children who had come with their mothers. Once he had filled a small bowl with the clear water and given it to a thirsty child.

After the evening meal, the family climbed the narrow stairs outside their home to the flat rooftop. There they could watch the stars and feel the cool evening breezes.

"This is the time of day I like best," said the boy Jesus. And Mary knew why. It was then that Joseph told stories about their great leaders, Abraham, Joseph, Moses, Samuel, and David. Jesus knew these stories by heart.

They would sing some of their songs of praise to God. They would listen while Joseph thanked the heavenly Father for all the good things that had come to them that day and asked help to live as obedient children. Then, with one more look at God's beautiful, starry sky, they climbed down the narrow stairs.

"God loves us and will be near all through the night," thought the boy Jesus, as he unrolled his mat and lay down upon the floor to sleep.

Perhaps this story has helped you to know the boy Jesus better, and to, in this New Year, resolve to be more like Him.

Your friend,

Aunt Polly

P.S.—I want to thank you for your lovely Christmas cards and messages and also to tell you to watch our page next week for something new.

Route 1, Rockford, Tenn.

Dearest Aunt Polly:

I have written you before, but I will write you again to thank you for such a beautiful and splendid way of telling the First Christmas. Yes, Aunt Polly, I am a Christian. I became a Christian at the age of 12 and have been trusting Him and also have been able to cradle the little Christ Child in my heart ever since, which was about six years ago. Ever since I was a very small child I have wanted to tell the world about our Savior. I mean some day to be a missionary. I have, for quite a long time, been carrying the world a message in song and I hope it has caused someone to turn back and think about where they are going to spend eternity. Some think it great to have fame, but the greatest thing I know is to be able to say you have a Savior and an eternal home after this life here on this earth. It pays to have faith. I have written a few songs and poems and I want to pass this one on to you.

FAITH

The faith that always lights a beam,
And keeps it burning there;
Which welcomes every little dream,
Is a gift of answered prayer.

II.
We must have faith in human kind,
When strength it seems to weaken;
For faith, you know, will always bind
The hopes which are enduring beads.

III.
The evening light of one great star
On earth to hearts so dear
Shines to light the moaning bar
With faith that expels all fear.
A friend in Christ.

LOIS MAPLES.

Thank you, Lois, for such a fine letter and poem. It is encouraging to receive letters like yours. We will be remembering you in our prayers and awaiting your letters with eagerness. We are for you.

Franklin, Tenn.

Dear Aunt Polly:

I am a girl fourteen years old and in the eighth grade. I am a member of the little church here at the Baptist Orphanage. Our pastor is Rev. H. B. Cross. He comes out the second and fourth Sundays in every month. I am a Christian and was saved on my birthday, September 26, 1937. I was baptized October 10, 1937. My Sunday School teacher is Miss Adelia Lowrie. I ask her for the BAPTIST AND REFLECTOR so I may be able to read the Young South page. I enjoy reading it so much that I read every word of it. I hope that my letter is not too long. I would like very much for it to be published.

Love,

EDNA SIMPSON.

Welcome, Edna, from the Orphanage. We know your pastor and your Sunday School teacher, too. We are glad that you like our paper and we hope you will continue to read it. Write to us again.

Mt. Juliet, Tenn.

Dear Aunt Polly:

I am in the third grade. My teacher's name is Miss Jamie Cawthorn. I like her very much. I like to read the Young South page. I hope to see my letter in the Young South page. I have written you once before. I thank you for putting my other letter in the BAPTIST AND REFLECTOR. I have been going to write you for a long time.

Yours truly,

ANNA LEE MCGALL.

Well, Anna Lee, we're so glad that you have written again. We're glad that you read our page. We want you to keep on reading it. We are going to do our very best to make it very interesting for you this year.

Oliver Springs, Tenn.

Dear Aunt Polly:

I am a girl nine years of age. I go to Sunday School every Sunday. I am in the Junior Class at Sunday School. Tom Gough is my Sunday School teacher. He is interested in the class. If the teacher is not interested, I do not enjoy the lesson. Rev. Dave McGlothlin is our pastor. I also go to school every day. Mrs. Ruth Hamby is my school teacher. She is also a good teacher. Mrs. Hamby has 16 in her room. I have written you once before. I hope my letter is not too long.

Your friend,

MADGE MCGLOTHLIN.

P.S.: I wish you a Happy New Year.—M.M.

Thank you for your good wish, Madge. We wish the same for you. We are glad to welcome another letter from you and we want you to know that we will be just as happy to receive a third letter from you. May the New Year mean all that you hope it will.

Route 3, Milan, Tenn.

Dear Aunt Polly:

How are you? We moved Thanksgiving Day, but we still live on the same Route 3. I haven't gotten to read the BAPTIST AND REFLECTOR since because Daddy hasn't signed to get one yet, but I guess he will before long. I sure do miss reading it. I sure was glad to get the Christmas greeting from you. I read it about five times before I stopped. We take a paper that has poems, but it isn't as good as the BAPTIST AND REFLECTOR. Here is a poem. Its name is:

CHRISTMAS DAY

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat,
Of peace on earth good will to men!

P.S.: I hope my letter isn't too long.

Your best friend,

ROBERTA COMER.

Thank you, Roberta, and we hope you'll soon have the BAPTIST AND REFLECTOR again. We hope you will like your new home and that you will write and tell us about it.

Route 2, Fountain Ave., Fountain City, Tenn.

Dear Aunt Polly:

We have taken the BAPTIST AND REFLECTOR a long time. I love to read the Young South, especially the poems and stories. In the seventh grade English class, we were to write a poem, so I am sending you mine. I hope it will please you, and can be written in the Young South page. I am a member of Central Baptist Sunday School.

Yours sincerely,

NATALIE BROWN.

AT CHRISTMAS TIME

By NATALIE BROWN

I.

I think that Christmas is awful nice,
For in the house there's smells of spice;
Of holly sprigs, of cedar boughs;
And candy that leaves good tastes in your mouth.

II.

And then there's shopping to do all yourself
And whispering secrets like an elf;
There's bits of paper and ribbon seen,
And children try not to be mean.

III.

And soon on Christmas Eve we hear
The sound of chimes ringing loud and clear
We dream of Jesus asleep on the hay,
But soon wake up on Christmas Day.

And thank you, Natalie, I wish your poem had come in time for our Christmas issue. It is a good one, so I am publishing it this week. Send us another one sometime.

Concord, Tenn.

Dear Aunt Polly:

I am eight years old. I go to Stony Point Church. We have a Junior Choir. I am going to school again. I am in the third grade. My teacher's name is Mrs. Christian. She is a good teacher. I am in the Junior Class at Sunday School. I like my Sunday School teacher. We have been studying about friends. My Sunday School teacher is Mrs. Ragle.

Your friend,

DOROTHY CRAWFORD.

P.S.: I have a sister, Jean, who will start to school next year.—D.C.

We're glad that one of our girls belongs to a Junior Choir, Dorothy. Have you enjoyed your study about friends? Is Jean excited about starting to school?

YOUR BAPTIST TRAINING UNION DEPARTMENT

Composed of Mr. Henry C. Rogers, Miss Roxie Jacobs and Miss Nancye Lauper

Wish for You a Happy New Year.

1941



1942

May every day throughout the year
Hold just a little more
Of Happiness and Joy and Cheer
Than has the day before;
May every single thing you do
Turn out the very best
So that the coming year for you
Will be your happiest.

A HAPPY NEW YEAR RECIPE

TAKE twelve fine, full-grown months. See that these are thoroughly free from all old memories of bitterness; cleanse them completely from every clinging spite. Have these months as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep just for one year. Prepare one day at a time as follows: Into each day put twelve parts of Faith, eleven of Patience, ten of Courage, nine of Work, eight of Hope, Seven of Fidelity, six of Liberality, five of Kindness, four of Rest, three of Prayer, two of Meditation, and one well selected Resolution. If you have no conscientious scruples, put in about a teaspoonful of good spirit, a dash of fun, a pinch of folly, a sprinkling of play and a heaping cupful of good humor. Pour into the whole love, and mix with a vim. Cook thoroughly in a fervent heat, garnish with a sprig of joy; then serve with quietness, unselfishness and cheerfulness and a

HAPPY NEW YEAR IS A CERTAINTY!

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!"

Sunday School Training Awards for October and November, 1941

Church and Teacher Awards

Beech River:

Friendship, Miss Era Leeper 9

Big Emory:

Rockwood, Mr. J. L. Burchfield 20

Rockwood, Mrs. Josie Baldwin 4

Trenton Street, Rev. Hobart Ford 24

Trenton Street, Mrs. D. C. Sparks 17

Bledsoe:

Westmoreland, Miss Ada Williams 7

Gallatin, Mrs. C. O. Morgan 2

Mitchellville, Mrs. Paul Yokley 8

Corum's Hill, Mrs. T. S. Jones 10

New Hope, Mr. Harwood Bentley 8

Cottontown, Mrs. Sam B. Massey 12

Gallatin, Mr. Joe Bentley 5

Gallatin, Mrs. Newsom Oglesby 4

Gallatin, Miss Frances Wright 9

Gallatin, Miss Mattie Lou Wright 5

Gallatin, Rev. W. Dawson King 14

Gallatin, Mrs. Dave Bradley 10

Carroll:

Camden, Rev. H. A. Bickers 2

Camden, Mrs. A. B. Clark 15

Trezevant, Rev. Vernon Sisco 25

Chilhowie:

Maryville, First, Mr. G. H. Traylor 11

Maryville, First, Mrs. E. M. Williams 4

Maryville, First, Miss Hazel Abbott 4

Maryville, First, Mr. E. M. Williams 6

Maryville, First, Mr. A. B. Smith 11

Maryville, First, Rev. Calvin L. Hammock 34

Grandview, Rev. W. F. Hall 4

Concord:

Fellowship, Mrs. B. A. Carter 7

Taylor's Chapel, Miss Edith Long 5

Smith Springs, Mr. R. M. Menwich 19

Wayside, Mr. Lewis Platt 9

Westvue, Rev. Woodrow Medlock 20

Christiana, Mr. Lewis Platt 7

Milton, Mr. H. A. Russell 6

Barfield, Mrs. Gladys Summar 5

Crockett:

Cross Roads, Mrs. R. L. Newman, Jr. 12

Duck River:

Tracy, Rev. W. G. Rutledge 3

Estill Springs, Miss Ada Williams 5

Wartrace, Mrs. W. E. Davis 11

Cowan, Rev. W. G. Rutledge 11

Cowan, Rev. W. G. Rutledge 4

Union Ridge, Mr. J. Wallace Owen 6

Tullahoma, Miss Ada Williams 20

El Bethel, Rev. D. W. Pickelsimer 12

Smyrna, Rev. D. W. Pickelsimer 22

Shelbyville, Rev. O. C. Kidd 8

Dyer:

McCallough's Chapel, Mr. Ernest Olds 24

Lenox, Mrs. Bob Simmons 4

Mison, Mrs. Clarence Bottoms 5

Parrish Chapel, Mr. J. H. Barker 20

Mt. Tizrah, Rev. C. A. Wingo 23

Bruce Chapel, Rev. Joe Harris 8

Newbern, Rev. W. M. Webb 14

Fairview, Rev. Joe Harris 8

Enox, Rev. J. T. Baskin 14

Gate, Miss Pansy Griffin 5

Fowles, Mr. B. R. Winchester 10

East Tennessee:

Rand, Mr. Haven C. Lowe 6

First Newport, Mr. J. P. Allen 27

Second, Newport 9

Gibson:

New Hope, Mr. E. R. Battle 6

New Bethlehem, J. B. Barr 6

Midway, Mrs. Halean Holt 12

Mt. Pleasant, Mr. R. H. Hampton 12

Beech Grove, Mrs. C. A. Wingo 17

Hickory Grove, Rev. A. M. Senter 17

Clear Creek, Miss Dorothy Keaton 16

Milan, Rev. A. M. Senter 5

Laneview, Mrs. R. E. Dew 12

New Bethlehem, Mr. J. B. Barr 2

Kenton, Mr. Lacy Freeman 5

Idlewild, Mr. N. D. Guy 8

Rutherford, Mr. Virgil L. Barr 8

Hardeman County:

Toone, Mr. A. L. Bishop 16

Bolivar, Rev. Paul A. Wieland 24

Whiteville, Mrs. S. A. Reed 1

Grand Junction, Mrs. A. B. Clark 12

Whiteville, Mrs. A. B. Clark 8

Whiteville, Miss Hortense Rushing 2

Holston:

River Bend, Miss Vlada Morris 9

Muddy Creek, W. S. Thompson 2

New Hope, Miss Emma Smith 4

Love Lane, Miss Marie McIntosh 14

Mill Creek, Miss Edna Peterson 10

Long Island, Mrs. E. L. Bullington 8

Hulan Avenue, Mr. Harry O. Webster 4

Greeneville, Mrs. Robert S. Hickey 13

Sullivan, Rev. W. H. Pangle 6

Oak Grove, Mrs. J. W. Sullivan 9

Oak Dale, Mr. C. R. Morelock 12

New Salem, Mrs. Ethel Corum 3

Clearbranch, Miss Blanche Conley 12

Chinque Penn Grove, S. H. Pinkerton 13

Cherry Grove, Mrs. E. H. Dinkle 13

Cherokee, Miss Marie McIntosh 10

Bethany, Mr. J. C. Blalock 8

Holston Valley, Mr. C. A. Jones 11

Walnut Grove, Miss Mary Blevins 7

Bethel, Miss May Ross McDowell 5

Temple, Mr. L. E. Burnette 16

Lynn Garden, Mr. J. L. Trent 11

Baileytown, Luke Kilday 5

West View, Mr. G. C. Coldiron 20

New Victory, Mrs. Jake Dugger 12

Glenwood, Mr. G. C. Coldiron 12

Jonesboro, Mr. Joe Strother 23

Enon, Mr. Roscoe Miller 5

First, Erwin, Rev. Dwight H. Willett 35

Mt. Zion, Mrs. L. S. Knisley 10

Fall Branch, Rev. L. S. Knisley 5

Calvary, Erwin, Rev. L. S. Knisley 10

Limestone, Mr. L. D. Wallis 13

First, Erwin, Mrs. E. H. Dinkle 2

Flag Pond, Mr. G. W. Hilemon 16

Shallow Ford, Rev. Cecil Banks 7

New Glenwood, Rev. J. C. Blalock 10

Calvary, Kingsport, Mr. Lawrence Trivette 19

Calvary, Erwin, Rev. Luther Knisley 1

First, Erwin, Mr. Harry O. Wester 7

First, Erwin, Mrs. E. H. Dinkle 28

Harmony, Rev. Freeman Wright 8

Bluff City, Mr. S. O. Pinkerton 15

Coffee Ridge, Mrs. Mamie Ozmer 7

First, Erwin, Mrs. E. H. Dinkle 5

First, Erwin, Mrs. E. H. Dinkle 4

First, Erwin, Mrs. E. H. Dinkle 4

Calvary, Erwin, Mrs. L. S. Knisley 4

Embreeville Cove, Mr. R. R. Elliott 9

Calvary, Erwin, Mrs. Jake Dugger 2

Jefferson County:

Piedmont, Mr. James Boyd 9

Rocky Valley, Miss Ruby Wagner 8

North Side, Mr. James Boyd 8

Sann's Chapel, Mr. W. L. Newman 20

Mullins Chapel, Mr. W. L. Newman 18

Bethel Mission, Mr. Zack Deal 5

Mill Springs, Mr. J. F. Ellis 9

Shady Grove, Miss Ruby Wagner 10

Talbelt, Mr. John T. Courtney 12

Flat Gap, Miss Ruby Wagner 7

Deep Springs, Mr. Kenneth Startup 7

Mansfield Gap, Mr. James Hood 3

First, Jefferson City, Miss Ruby Wagner 39

White Pine, Rev. E. C. Masden 14

Dandridge, Rev. E. C. Masden 5

Beaver Creek, Mr. Arthur Walker 9

Knox County:

Bell Avenue, Mrs. T. W. Tippet 11

Fifth Avenue, Rev. Frank Wood 16

Group School, Mr. Herbert Cox 11

Fifth Avenue, Rev. A. F. Mahan 14

Broadway, Mr. J. G. Price 11

Fifth Avenue, Mr. J. R. Black 39

Riverview, Mr. J. A. Parks 2

Broadway, Mrs. Robert E. Jones 8

Bell Avenue, Mrs. Hattie Potts Rogers 11

Bell Avenue, Mrs. B. F. Bean 7

Bell Avenue, Mrs. H. T. Tittsworth 5

Broadway, Mrs. Nina Tarver 11

Bell Avenue, Mrs. J. A. Boston 22

Madison:

Beech Grove, Mr. A. L. Bishop 22

Royal Street, Mr. J. B. Holland 11

Ararat, Rev. Cal Guy 3

Herron Chapel, Mrs. Bernard Scates 5

Herron Chapel, Rev. Bernard Scates 23

Mitchell's Chapel, Mr. Terrell Baker 5

Bethel, Mrs. Pansy Baker 6

Maple Springs, Rev. Winfred Moore 13

Maple Springs, Rev. Fred Wood 11

Maple Springs, Rev. Marvin Miller 20

McMinn:

First, Athens, Mr. Jesse Daniel 2

McNairy:

Hopewell, Mr. Elius Bullman 12

Maury:

Second, Columbia, Rev. John O. Black 13

Nashville:

Grandview, Rev. Guard Green 23

Joelton, Mr. Harvey Douglas 8

Joelton, Mr. Earl Hooper 12

New Hope, Rev. E. Floyd Olive 23

New Hope, Miss Louise Gleaves 4

New Hope, Mrs. Hugh E. Warren 2

Grace, Mr. E. P. Alldredge 42

Seventh, Mrs. H. B. Fetzter 6

Madison, Mr. John D. Barbee 33

Inglewood, Mr. Troy Woodbury 5

Park Avenue, Smith Wall 15

Grandview, Miss Allene Bryan 9

Grandview, Mrs. A. V. Washburn 5

First, Nashville, Miss Florida Waite 4

Grandview, Miss Pauline Hargis 5

Hermitage, Mrs. C. D. Creamsman 14

Lockland, Miss Mattie Leatherwood 3

Grandview, Miss Alice Hockett 4

Seventh, Rev. E. W. Barnett 7

Lockeland, Rev. C. F. Clark 22

Grandview, Mrs. Leila Arnette 9

Union Hill, Rev. C. H. Robinson 12

Shelby Avenue, Rev. P. F. Langston 23

First, Nashville, Miss Florida Waite 1

Immanuel, Dr. Austin Crouch 85

Inglewood, Mr. Troy Woodbury 24

Belmont Heights, Dr. Hight C. Moore 38

Dickson, Mr. Harry L. Carter 5

Third, Rev. Buynan Smith 8

Belmont Heights, Dr. Austin Crouch 20

Grace, Mrs. I. W. Carson 10

Shelby Avenue, Miss Mary Beth Lassiter 10

Centennial, Rev. J. E. Tanksley 21

Seventh, Rev. E. W. Barnett 10

Shelby, Miss Alma Ervin 5

Union Hill, Rev. Harold Gregory 10

Union Hill, Mrs. George Miller 4

Union Hill, Mr. Charles Cummings 2

Union Hill, Miss Fannie Parrish 4

Union Hill, Miss Pauline Galbreath 4

Radnor, Miss Florida Waite 19

North End, Miss Nina Railey 6

North End, Mrs. L. H. Hatcher 5

North End, Rev. L. H. Hatcher 14

North End, Mr. George Green 8

Park Avenue, Rev. C. F. Clark 11

(to be continued)

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

The Year Ahead

A flower unblown: A Book unread:
A Tree with fruit unharvested:
A Path untrod: A House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed—
This is the Year that for you awaits
Beyond To-morrow's mystic gates.
—Horatio Nelson Powers.

1942

W.M.U. Hymn: "The light of the world is Jesus."
Watchword: "O send out Thy light and Thy truth." Psalms 43:3.

Divisional Institutes

Jan. 6, South Western Division, Jackson, First.
Jan. 7, North Western Division, Bells.
Jan. 14, North Eastern Division, Morristown.
Jan. 15, Eastern Division, Knoxville, First.
Jan. 16, South Eastern Division, Chattanooga, First.
Jan. 20, Central Division, Nashville, First.
Jan. 21, South Central Division, Columbia, First.
Jan. 22, North Central Division, Cookeville.
Meet the state officers at your divisional meetings and talk over your W.M.U. problems. It is not a day of speeches, but a time for practical conferences.

The Local Stewardship Chairman Makes a Visit

TIME—Afternoon, January 1, 1942
SCENE—Home of Associational Stewardship Chairman.

Mrs. Brown (Associational Stewardship Chairman)—Come in, Mrs. Smith! I am so glad you called this beautiful New Year's day.

Mrs. Smith (Local Stewardship Chairman)—I have not come for a social call. I am here on the King's business. I have been elected stewardship chairman of Rogersville W.M.S. I did not consider it an important task until the day the 1942 officers were installed. But when I heard the installing officer say: "We are depending on you, Mrs. Smith, as our stewardship chairman to show us how to be faithful stewards," I realized the task was great! I have come to you for help.

Mrs. B.—Indeed our responsibilities and our opportunities are heavy. I am glad you realize it. The New Year lies before us as a blank book, waiting for us to write the record on its pages. To make this a glorious year for our Lord we need to pray, study, work. Let us resolve to be "always abounding in the work of the Lord."

Mrs. S.—My president suggested that I purchase this 1942 Year Book. Will I need it?

Mrs. B.—Yes indeed! It will be your guide for the year's activity. On page 22 we find the stewardship section of the Plan of Work. On page 95 our duties are enlisted. You also need a copy of Mrs. Carter Wright's "Open Letter to Stewardship Chairmen."

Mrs. S.—What shall I do first?

Mrs. B.—I suggest you make a tentative plan of work for your W.M.S. for the entire year, selecting a definite phase to emphasize each quarter. As your associational chairman, I shall expect a quarterly report. We shall hold conferences at each quarterly meeting.

Of course you have signed the Stewardship Covenant Card, for we cannot ask others to do what we have not done. Enroll all tithers in the society and in each auxiliary, who have previously signed the covenant. Urge all others to read the covenant card and to sign it. The cards for each organization may be secured from state W.M.U. headquarters. This should be done in January but we will not cease in our efforts to enroll tithers—until every member is a tither.

If we are to be good stewards we need to search the Scriptures and study stewardship books. The recommended books are listed on page 48 of the Year Book. Secure a copy of the tract, "God's Message to Southern Baptists on Stewardship," for each member and ask each one to use the daily readings in order to know God's financial plan.

Ask your mission study chairman to include a stewardship book in her plans for the year. You, of course, will want to read several such books. They will prove helpful for frequent talks to society and circles.

Mrs. S.—I can see the value of such a study early in the year.

Mrs. B.—The southern Union recommends the selection of a Hundred Thousand Club chairman for each society and circle. Her duties are to promote the Club, enroll members and keep a record of monthly payments. These should be appointed early in the year.

Mrs. S.—I have resolved to secure a gift to missions from every resident woman member.

Mrs. B.—This becomes an easy task when every woman understands she may give to missions through the Cooperative Program. You are responsible for Point 3 and 4 on the Standard of Excellence. Study our state plan for giving to missions.

Mrs. S.—Do I have any part in the stewardship plans for the auxiliaries?

Mrs. B.—Yes indeed! You are to cooperate with the third vice president and counselors in this work, assisting in securing materials, making plans for the Church Night programs, etc.

Mrs. S.—Why is the Church Night program usually given in October or November?

Mrs. B.—The children and the young people study throughout the year but the program is given the last quarter to help prepare the entire church for the Every Member Canvass.

Mrs. S.—You have helped me see the scope of my task.

Mrs. B.—Let us pray for the power of the Spirit to lead and direct us!

Mrs. T. W. McKee, Mo. Stewardship
Chairman in Royal Service.

Gibson County Baptist Federations of Young People

The Gibson County Y.W.A., G.A., R.A., and S.B.B. Federations convened for their second joint quarterly session in the new First Baptist Church, at Dyer, on Thursday evening, December 4, 1941. This occasion was the Christmas meeting of the Federations.

The meeting opened with the four separate Federation Conferences, which were led by the following leaders: Y.W.A.—Mrs. C. A. Wingo, Dyer; G.A.—Mrs. Cecil Howse, Humboldt; R.A.—Mrs. Malcolm Younger, Memphis; S.B.B.—Mrs. Carl House, Trenton.

A Palestinian Banquet was enjoyed immensely by 250 guests. There were no modern Christmas decorations, since the idea of the First Christmas was carried out. The Dyer ladies proved to be unusually capable hostesses in serving such a large delegation an appetizing menu.

At the evening session, two Milan Y.W.A. girls gave a musical devotional on the story of the birth of Jesus. Tommie Cunningham, a Milan Sunbeam, seven years of age, played the offertory of a melody of Christmas Carols. Rev. Malcolm Younger, pastor of Malcomb Avenue Church, Memphis, delivered a most inspirational Christmas message on "The Star of the Wise Men."

Mrs. Cecil House.

Young People's Night, Jefferson City

—MRS. J. J. TINSLEY

Saturday, December 6th was Young People's Night at the First Church in Jefferson City.

At 5:30 p. m. about one hundred people from the Sunbeam Band through the Y.W.A.'s gathered in the library of the Educational Building for a banquet. This most delicious meal was served by members of the Woman's Missionary Society. Each group was seated at a separate table which was attractively decorated with greens, white candles and the colors of that particular group. The centerpiece of the Y.W.A. table was a green and white "Sugar Plum tree." The Business Woman's Circle decorated the guest table.

Mrs. J. J. Tinsley, Young People's Director, acted as toastmistress, and after the invocation by Dr. C. W. Pope, introduced the guests.

The theme for the entire evening was "The Light of the World." Members of the young people's groups furnished the program. Song and watchword, Sunbeam Band; accordian solo, Mary Lawrence Walker, Jr. G.A.; Allegiance, R.A.'s; G.A. Hymn, Int. G.A.'s; Violin solo, Janie Ruth Hall, Y.W.A. After which Miss Margaret Bruce brought an inspiring message on the theme.

After the banquet the group assembled in the front of the main auditorium of the church where a processional was formed, the Sunbeams leading and the other groups following, the members of the B.W.C. and the W.M.S. at the end. Each person carried a lighted, white candle and each leader carried a banner for that organization.

The auditorium was darkened excepting a large white lighted cross which hung above the organ. As the candle light procession came forward Miss Ola Harrington sang "The Light of the World is Jesus" accompanied on the organ by Mrs. Irene Shoun.

The altar was beautifully decorated with green ivy draped along the choir rail and white vases of silvered magnolia leaves.

Mrs. Tinsley presided and Dr. Pope brought the devotional. Special music, "Let the Lower Lights Be Burning," was rendered by a G.A. trio, Mary Elizabeth Shoun, Dorothy Ellis and Mary Nell Brooks.

The Promotion Service followed, certificates being awarded graduates from each organization by their counselor. The counselor of the older group would come forward to welcome each one being promoted. The congregation sang "O Zion, Haste," after which Miss Margaret Bruce brought another message continuing the theme.

At the close, an impressive tableau formed. The lights were again turned off excepting the lighted cross and one spot light shining directly upon the tableau. The W.M.S. mother, Mrs. Paine, was seated with Mollie Bahner, Sunbeam on her lap, holding an open Bible. Fay Cullom, Y.W.A. and Henry Blanc, R.A. were seated on either side with Mary Elizabeth Shoun, G.A. standing. The congregation stood, singing "Bless Be the Tie That Binds." Dr. Pope gave the benediction.

Will the Church Win or Lose This Battle With the Liquor Traffic?

—The Facts

By BISHOP JAMES CANNON, JR.

ABOUT A YEAR AGO, to be exact, on September 18, 1940, the Conscription Act was passed. It contained no protective legislation for the soldiers against the Liquor and Vice Traffics similar to that passed in 1917 by the active support of President Wilson. After consultation with Senator Sheppard a resolution was introduced in the Executive Committee of the Federal Council, on September 20th, calling upon the President to promulgate resolutions to protect our boys in the Service from the Liquor and Vice Traffics. But nothing was done.—In the latter part of November the American Social Hygiene Association declared that a careful survey revealed that at least 50,000 women had been organized to be distributed around the Camps, and the two-room trailer system was inaugurated. Still nothing was done.—General Marshall, Chief of Staff, in a National broadcast, declared: "Establishments for the purpose of selling liquor are becoming increasingly active in communities adjacent to the Camps."—On December 3rd the Council of Bishops of the Methodist Church called upon the President to take such action as will give protection similar to that in 1917. On December 13th the Federal Council of Churches, at its Biennial Meeting, called upon the President to take action similar to that requested by the Methodist Council of Bishops.

Replying to the Council of Bishops the Adjutant General wrote: "It is beyond the scope of the War Department to regulate the sale of intoxicating liquors outside of Military areas . . . The enactment of legislation on this subject similar to that in effect during the World War is a matter within the province of the Legislative branches of the Government." Upon receiving this official statement prominent Social Service workers conferred with Senator Sheppard who prepared, introduced and had referred to the Military Affairs Committee of the Senate what is known as Senate Bill 860, the purpose of which is to secure protection similar to that adopted in 1917. Senator Sheppard died suddenly a few days later. The bill was finally reported out of the Military Affairs Committee of the Senate without recommendation, and is now on the Senate calendar.

After the introduction of the Sheppard Bill the Council of Bishops of the Methodist Church, the General Assemblies of the Northern and of the Southern Presbyterian Churches, the Conventions of both the Northern and Southern Baptists, the Convention of Women's Clubs at Atlantic City, the Executive Committee of the Federal Council, on June 13, 1941, and numerous other organizations passed resolutions urging Congress to enact such legislation. But Secretary of War Stimson sent a letter to the Military Affairs Committee of the Senate opposing the legislation on the Liquor Traffic, thus virtually repudiating previous statements by him. In February he declared: "Our finest youth are being exposed to temptations to which many of them are not accustomed." On March 24th he wrote to the House Military Affairs Committee: "The greater part of this force is made up of young men who will be at that plastic and generous spirit of life when their services to their country should be surrounded by every possible safeguard against wholesome associations."

While the bill concerning Vice was finally passed Congress has failed as yet to pass legislation giving protection from the Liquor Traffic, which is inextricably joined with the Vice Traffic, for it is when young men have drunk sufficient liquor to lose control of themselves, and become largely irresponsible, that the Vice Traffic does its worst.

Numbers of quotations could be given from individuals and religious papers concerning con-

ditions about the Camps, and cities where soldiers go on leave. I simply quote one statement from Liberty (not a prohibition paper) on "CAMP MORALS" (August 2nd): "The Camps have attracted a gathering of prostitutes, lush workers, gyp carnivals, shady night clubs, gamblers and bootleggers, which would put a gold rush or an oil boom to mortal shame. Their single purpose, of course, is to play upon the boredom of the soldiers, and thereby relieve them of their monthly pay checks. . . . On last pay day (at Camp Blanding) a fly-by-night joint doped the beer of all its soldier guests, knocked them unconscious and rolled them for every cent they had. . . . In such isolated spots the trailer girls have their pitches, and their agents are competent at giving directions for finding them."

This is the first major battle between the Church and the Liquor Traffic since 1933. Which will win this battle? The Liquor Traffic has the largest, best organized group of lobbyists I have ever seen in battles with the Traffic for 50 years. It is spending unlimited sums to defeat the Sheppard Bill, or any similar liquor legislation. The Church is the only agency which can secure this protective legislation. As one high-ranking War Department official said: "My suggestion is that the Church people of America put up such a holy howl to Washington that Federal legislation will have to be enacted." I have preached personally 95 times in various states in the past four months on this great moral question, and the congregations have enthusiastically agreed to write personal letters to Senators and Congressmen, and have passed resolutions to be sent to Congress for insertion in the Congressional Record.

The responsibility now is upon the pastors of our Churches. Will they meet it by prompt, positive, persistent appeals to the men and women in the pe who demand prompt action by their Senators and Congressmen? If our Church people call for protective legislation for our men in uniform against the Liquor Traffic, as we did in 1917, the legislation will be secured. Otherwise it will not. The time for action is now.

Richmond, Va.

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.

Resolved, That Woodland Baptist Church lost one of its loyal and devoted members in the death of Mr. O. B. Austin on November 2, 1941.

One of his outstanding features was his enthusiasm in church work. He not only attended regularly, but made it possible for others to attend, by furnishing transportation. His untiring interest, generosity and cheerfulness made him a man whom church, school and community loved, and he will be greatly missed.

Resolved Further, That a copy of this resolution be placed on the church minutes and that a copy each be sent to the BAPTIST AND REFLECTOR and to the family.

Signed,
MRS. HENRY BARCROFT,
MRS. MARTHA BAIRD,
Committee.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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The New Birth

By T. A. J. BEASLEY

RELIGION AND THE NEW BIRTH are not the same. Many think they are. Devout Catholics are very religious, but the most of them have not been born again. Jews, Mohammedans, Christian Scientists, Mormons, Unitarians, Russellites, Holy Rollers, and a host of other sects are very religious, but not one in a hundred has been born again. Paul said of the Jews, "My heart's desire and prayer to God for Israel is that they might be saved." Many modernists are very zealous on social service and education, but according to John 5:14-47 and 8:41-47, no Modernist has been born again. Most Y. M. C. A. and Y. W. C. A. secretaries are utterly destitute of the new birth. No man has been born again who denies the deity or vicarious atonement of Christ. Such characters are described in John 10:1.

The new birth is essential according to John 3:1-12. No new birth—no entrance into the kingdom of heaven. Men may go to heaven without baptism, or church membership, or a thousand other things, but they cannot go there without the new birth. Men cannot enter the kingdom of God on earth nor heaven at last without the new birth.

How can one be born again when he is old? This stumped Nicodemus. It stumps many religious teachers today. Men's answers to "you must be born again" are as far apart as the poles.

Every earthly child has two parents. So does every spiritual child, or born again child, have two parents. All will agree that one of these parents is the Holy Spirit. What about the water, or the other parent? It was something that Nicodemus should have known from the Old Testament—John 3:10. But there is no baptism in the Old Testament. Hence the statement that "born of water" means baptism is out of the question. The Bible is its own interpreter. Let John 3:5 be interpreted by other scriptures. And, remember, that baptism is *burial* and not a *birth*—Rom. 6:4. Compare John 3:5 with Titus 3:5 and Eph. 5:26. It is plain that both water and washing refer to the Word. Now read James 1:18, 1 Peter 1:23-25; 1 Cor. 4:15 and you are bound to see that the two agencies in the New Birth are the Word of God and the Spirit of God. To preach the Word and leave out half the truth. To preach that the Holy Spirit does all the work in regeneration is just half the truth. No sinner will ever be brought to Christ under such preaching. One birth—two parents always.

The Lord has always saved sinners in the same way from Abel until now. There has never been but one way of salvation. Nor can there ever be but the one way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

New Albany, Miss.



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Fashion Frocks, Inc., Dept. 31136, Cincinnati, O.

AMONG THE BRETHREN

A. L. Goodrich, for several years past the efficient circulation manager of the *Baptist Record* (Miss.), has been elected editor of that publication, succeeding P. I. Lipsey, who recently resigned the position.

—B&R—

"The WHOLE church bringing the WHOLE tithe into the storehouse for a WHOLE year, will adequately care for our WHOLE program."—Bulletin First Baptist Church, Ada, Okla., C. C. Morris, minister.

—B&R—

With D. B. Bowers, pastor Unaka Avenue Baptist Church, Johnson City, doing the preaching, Pastor C. Hopkins and Siam Baptist Church, Elizabethton, recently held a revival with 26 people coming into the church upon profession of faith and baptism.

—B&R—

Beside other distinct gains during Edward Hughes Pruden's five-year pastorate of the First Church, Washington, D. C., 1,323 have united with the church, increasing the net membership from 772 to 1604.

—B&R—

HAS ANY CHURCH forgotten that it can have "Baptist and Reflector" come into 50% or more of its resident homes FOR 10 CENTS A MONTH each, the cheapest rate the paper offers? Write for details to BAPTIST AND REFLECTOR, 149 Sixth Avenue, North, Nashville, Tennessee.

—B&R—

Sunday, December 28, Pastor W. F. Hall and Grandview Baptist Church in Chilhowee Association celebrated the first anniversary of the organization of the church, with Ramsey Pollard of Broadway Baptist Church, Knoxville, preaching the sermon.

—B&R—

The address of the Chief of Chaplains in Washington is "Office Chief of Chaplains, War Department, Washington, D. C."

—B&R—

Mrs. Paul R. Hodge, widow of Rev. Paul R. Hodge, deceased, has been taking treatment in the Mayo Clinic, Rochester, Minn. We have received no further word. A subscriber asks that we print Mrs. Hodge's address, home address, we presume. It is 5004 St. Elmo, Chattanooga, Tenn.

—B&R—

Sunday, December 21, Pastor Chas. S. Bond and the First Church, Athens, dedicated a new mission Sunday School building in the western part of the city, which cost approximately \$1,000.

Renewing his subscription, Rev. J. L. Truett, Whitewright, Texas, says that it is his 65th renewal and that he is in his 88th year and does not wish to miss a copy as long as he lives. God bless this faithful brother.

—B&R—

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—B&R—

Since October 1, Rev. H. W. Ellis, formerly pastor in Tennessee, has been pastor of Calvary Baptist Church, Paducah, Ky., and the work is going forward in a happy and splendid way.

—B&R—

D. Chester Sparks, who went from Harriman to the pastorate of Horse Creek Baptist Church, Hima, Ky., was a patient for several days in the Good Samaritan Hospital, Lexington, Ky., and is still taking treatment once a week. But he is steadily improving now.

—B&R—

A LETTER FROM A PRIVATE SOLDIER

Reception Center, Co. D.
Fort Oglethorpe, Ga.

Dear Sirs:

I received the paper, the BAPTIST AND REFLECTOR, I have studied and read it through. I sure do like it. I enjoy reading it very much. It has meant much to me.

We all know now that war clouds are hovering low and dark. But by faith in God we must really fight Satan with all the power Almighty God gives us. This is the day when America needs God. The Bible has sailed the blue ocean. It has been among wars and swords and guns. But the power of Satan has never destroyed it. I know God's Word will never pass away. I know that if God delivered Daniel from the lion's den, He can and will deliver me. But how sad to see so many going on unprepared to meet God.

Sincerely yours,

PVT. CREED M. HUGHES.

—B&R—

DID YOU KNOW that churches or individuals can have "Baptist and Reflector" sent to the soldier boys in the camps for one-half price on the \$1.50 basis, the State Board paying the other half? Write for details to BAPTIST AND REFLECTOR, 149 Sixth Avenue, North, Nashville, Tenn.

In the BAPTIST AND REFLECTOR of December 18th, at the top of column 1, page 13, was published an article by Rev. J. C. Owen, entitled "Southern Baptists and Navajo Indians." After the paper had come from the press, we received a request to make a correction in the article by inserting the word "Navajo" between the words "Baptist" and "Indian" in next to the last line in paragraph one. Since it was too late to make correction in the print, we make it here.

—B&R—

BAPTIST AND REFLECTOR wishes to make again an announcement made several times before in the paper and in the associations and in letters. The individual subscription rate of the paper is \$2.00 a year. Except under special circumstances, the \$1.50 a year subscription rate for non-budget subscriptions applies only when there are ten or more names sent in in one group. The paper keeps receiving \$1.50 remittances for individual subscriptions. As announced several times before and unless there are special circumstances, these cannot be listed for one year, but only for nine months. To be listed for a year an additional remittance of fifty cents is needed, otherwise the listing is only for nine months. The paper asks its friends please to co-operate with it in this necessary matter.

—B&R—

DID YOU KNOW that churches or individuals can have "Baptist and Reflector" sent to the soldier boys in the camps for one-half price on the \$1.50 basis, the State Board paying the other half? Write for details to BAPTIST AND REFLECTOR, 149 Sixth Avenue, North, Nashville, Tenn.

—B&R—

Parsons Baptists have put in their budget for 1942 more money for the Co-operative Program than all the churches in Beech River Association gave during the fiscal year ending October 31st last. The budget has been raised too! We wonder if there is another record like this in the entire South.

—B&R—

Judson Church, Nashville, H. B. Cross, pastor, had a great day December 21st. Their budget for local expenses was over-subscribed by more than \$900.00, the proposed sum for the Co-operative Program was over-subscribed by \$1,033.57, they voted to erect a new Sunday school annex, gave \$1,520.00 in their offering for the Orphans' Home and had seven additions. Surely, as Pastor Cross said, "It was a glorious day for us."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE DECEMBER 21, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Athens: First	74	75	Cleveland: Big Springs	358	197	John Sevier	252	115
Bells, Midway	211	160	South Cleveland	130	60	Lincoln Park	493	222
Bolivar, First	241	100	Columbia: First	305	54	Oak Street	191	
Parran Chapel	241	60	Cumberland Gap	149	65	Sevier Heights	342	75
Butler	180	62	Doeville, Little Doe	59	128	Lenoir City: First	221	146
Caryville	96	133	Dyersburg, First	151	86	Pleasant Hill	129	52
Chapel Hill, Smyrna	217	127	Elizabethton: Eastside	502	196	Liberty, Salem	563	129
Chattanooga: Concord	297	116	First	99	62	Memphis: Boulevard	533	197
East Lake	642	127	Immanuel	68	64	Central Avenue	514	125
First	508	56	Little Mountain	248	211	LaBelle	537	202
Highland Park	176	78	Siam	109	85	Prescott Memorial	129	340
Red Bank	143	74	Southside	97	61	Temple	902	286
Rossville Tabernacle	117	132	Grand Junction	73	59	Union Avenue	463	146
South St. Elmo	192	44	Hampton	109	188	Murfreesboro: First	209	135
Spring Creek	798	121	Hixson, First	628	125	Nuebert, Valley Grove	248	120
White Oak	135	121	Jackson, West Jackson	227	90	Rockwood, First	560	167
Woodland Park	483		Kingsport, Calvary	649	185	Union City, First	147	110
Church Hill, Oak Grove			First			Walter Hill, Powell's Chapel	207	83
Clarksville, First			Lynn Garden			Watertown, First		
			Knoxville: Broadway	998				

BAPTIST AND REFLECTOR

FOREIGN MISSION BOARD

OF THE

SOUTHERN BAPTIST CONVENTION

CHARLES E. MADDRY, *Executive Secretary*
RICHMOND, VA.

Dear Pastor:

We are endeavoring to contact, in behalf of World Relief, several thousand Southern Baptist churches at this time of tragic need. We believe we may reasonably and confidently expect from your church and Sunday school a worthy Christmas offering for the relief of the starving nations. To this end I am sending you this personal letter which carries with it the earnest heart-appeal of the Foreign Mission Board's secretary, Dr. Charles E. Maddry.

The January issue of *The Commission* will feature Relief. It will be mailed out the fifteenth of December. Write to the Foreign Mission Board for sample copies.

We are reliably informed that forty million women and children in Europe, and more than fifty million in China are facing death from starvation and cold. The rigors of winter are NOW upon these hungry, homeless, helpless people. **WANT AND WINTER WON'T WAIT.**

To our starving brothers and sisters in Barcelona, Spain, we have been sending \$200.00 a month, but there has come a heart-breaking appeal on behalf of the famishing Christians in other cities in Spain.

In China the situation, in many provinces and cities is one of almost universal destruction. When the missionaries discover in the morning from one to twenty dead bodies at their gate, when the trucks in Shanghai go forth at dawn each day to gather up from two to three hundred bodies of those who have died of starvation, it is time for immediate and generous action on our part. One dollar will save a life for one month.

Saving lives in China today means saving future leaders. Thirty-five years ago Dr. and Mrs. C. A. Hayes picked up, on the streets of Hsiuchow, a poor refugee boy whom they fed, clothed and educated. That boy, now Dr. Deng, is today at the head of the Health Department of Canton, China.

Dr. and Mrs. Hayes have from 200 to 600 patients under their care daily and some 4,000 refugees to feed. Dr. Hayes writes: "Supplies are nearly exhausted," and asks almost despairingly, "What are we to do?"

The spiritual opportunity of the ages is upon us. We must not fail God and humanity in a time of crisis. Again, I remind you, **WANT AND WINTER WON'T WAIT!**

Devotedly yours,

JOHN W. LOWE,

—B&R—

THE WHITE HOUSE
WASHINGTON

December 19, 1941.

My Dear Mr. Freeman:

Permit me, in the Presidents name, to thank you and every one concerned for your telegram. The pledges of patriotic support which have been received from the many, many loyal citizens in all parts of the country have given the President strength and courage to carry out the will of the American people.

For the splendid assurance conveyed in your message he is more appreciative than he can say.

STEPHEN EARLY,
Secretary to the President.

JOHN D. FREEMAN, Esq.,
*Executive Secretary, Executive Board,
Tennessee Baptist Convention
Nashville, Tennessee.*

THURSDAY, JANUARY 1, 1942

Recent visitors in the BAPTIST AND REFLECTOR office were: L. S. Sedberry, Murfreesboro; Norman C. Phillips, Watertown; Clarence T. Crouch, Clarksville; D. A. Ellis, Memphis; R. E. Pettigree, Humboldt; F. W. Muse, Chattanooga; C. J. Lowe, Atlanta, Ga.; Clyde Bomar, Old Hickory; W. F. Wright, Jamestown; Mr. and Mrs. T. W. Kern, Old Hickory; C. H. Warren, Lebanon; J. B. Alexander, Pittsburgh; Mrs. Louisa Carroll, Celina; Mrs. R. Lofton Hudson, Portland; Witt Webb, Milan; Joe Strother, Jonesboro, Ark.; and Pvt. Melvin Claxton, Ft. Bragg, N. C.

—B&R—



Mrs. J. O. Williams, (right) Nashville, Tenn., featured speaker at Blue Mountain College general assembly, and her daughter, Margaret, who is a senior at the college.

Briefs Concerning the Brethren

Called and Accepted

M. K. Cobble, Grace Tabernacle Church, Elizabethton, Tenn.
Garth Pybas, Porter Church, Muskogee Assoc., Okla.
L. O. McCracken, First Church, Anthony, Kas.
Everett Leslie Washburn, Central Church, Wayne, Pa.
Alfred S. Day, First Church, Chillicothe, Mo.
Leonard O. Leavell, First Church, Newman, Ga.
J. A. Duren, First Church, Colquitt, Ga.
Frederick E. Smith, First Church, Lawrenceville, Ga.
R. J. Kirby, Calvary Church, Portsmouth, Va.
Clarence W. Cranford, Calvary Church, Washington, D. C.
E. Allen Burnette, Largo, Fla.
G. Bartow Harris, First Church, Hopewell, Va.
J. O. Summerlin, Walnut Church, Madison County, N. C.
R. R. Gowan, Northside Baptist Church, Woodruff, S. C.
C. J. Blackman, Bethune, S. C.
W. W. Long, First Church, Woodruff, S. C.
W. E. Russell, First Church, Olive, La.
B. E. Eldridge, First Church, Leslie, Ark.
A. B. VanArsdale, First Church, Benton, Ark.
J. A. Stewart, First Church, Clarksdale, Miss.
C. E. Lawrence, First Church, Dumas, Ark.
J. A. Ward, Mt. Zion Church, near Neoga, Ill.

K. P. Puffer, Providence Baptist Church, Quincy, Fla.
Ernest R. Vincett, Graceville, Fla.
W. B. Carter, Bethlehem Church, Essex City, Va.
W. T. Chewning, West Side Church, Chester, S. C.
Vincent Brushwyler, First Church, Muscatine, Iowa.
J. L. Wilhite, Pernell, Okla.
C. D. Cole, Lucerne Park Church, Orlando, Fla.
A. B. Pierce, Midway Church, Bells, Tenn.
Ralph Walker, First Church, Portland, Oregon.
J. B. Ray, Improve Church, Marian, Miss.
J. O. Chappell, New Hope Church, Marion City, Miss.

Resigned

M. K. Cobble, Lake City, Tenn.
Garth Pybas, Wilson Church, North Canadian Assoc., Okla.
L. O. McCracken, Central Church, Muskogee, Okla.
J. A. Duren, Donaldsonville, Ga.
L. O. Leavell, First Church, Gadsden, Ala.
Frederick E. Smith, First Church, Greenville, Miss.
E. Allen Burnette, First Church, Frostproof, Fla.
J. O. Summerlin, Clear Creek Church, Blue Ridge Assoc., N. C.
W. W. Long, First Baptist Church, Blacksburg, S. C.
W. E. Russell, Red Rock, Okla.
B. E. Eldridge, Second Church, Blytheville, Ark.
A. B. VanArsdale, Dallas, Tex.
J. A. Stewart, First Church, West Point, Miss.
C. E. Lawrence, Heber Springs, Ark.
Eddie Lomelino, Calvary Church, Cairo, Ill.
Ernest R. Vincett, First Church, Milton, Fla.
J. M. Sullivan, Hogan Baptist Church, Jacksonville, Fla.
W. B. Carter, Laurel Hill Church, Augusta Association, Va.
Vincent Brushwyler, Evangel Church, Newark, N. J.
E. D. Gregory, Fort Cobb, Okla.
Ralph Walker, Temple Church, Los Angeles, Calif.

Ordained

Gordon Carter, Tabernacle Baptist Church, Utica, N. Y.
John W. Young, Main Street Church, Birmingham, N. Y.
David E. Martin, Baptist Church, Dickinson Center, N. Y.
Ronald J. Button, First Church, Sturgis, Mich.
Byron Anderson, Oak Grove, La.
James Kutter, First Church, Richmond, Ind.
Harry L. Garrett, McKinley Avenue Baptist Church, Harrisburg, Ill.
Walter Cross, Canal Point, Fla.

Married

David Wilson Jones to Sarah Frances Jordan, Canal Point, Fla.
Oscar Howard Chastain to Mary Eugenia Bordeaux, Canal Point, Fla.
Z. Jack Cornea to Pauline Ellis, Fort Knox, Ky.

Died

Rev. John T. Kee, First Baptist Church, Odesa, Tex.
Rev. Joel E. Werda, New York City, N. Y.
Rev. Francis Stephens Bernauer, First Church, West Townsend, Mass.
Rev. David Shelton Hubell, Beulah Baptist Church, Appomattox Association, Va.
Rev. Alfred Lindblom, Los Angeles, Calif.
Otis A. Barnwell, Elgin, Ill.

Day of Prayer

The following resolutions were adopted by the Nashville Baptist Pastors' Conference at their meeting December 22, 1941:

Because of our desire for victory in this world conflict and for righteousness to reign in our land; and,

Realizing that we have come short of Christ's glory during the days that have led up to the present tragic era; and,

Feeling the need of genuine repentance to God and return to a walk of faith before Him; therefore,

BE IT RESOLVED:

1. That we join our President and the nation on January first in a real day of prayer to Almighty God, humbling ourselves through genuine repentance before Him and invoking His divine blessing upon us, to the intent that we may soon have peace and liberty throughout the whole world.

2. That we set Sunday, February first, as another special day of prayer for our Nation's welfare, for victory in the present war, and especially for the spiritual welfare of the men in Camp Forrest and the multitudes around it and in the war industry areas of our state; and,

3. That we earnestly request all our Baptist people of Tennessee to prepare for the special offering to be taken February eighth in our churches for Camp Work and beg them to make it as generous as possible, since to meet the challenge thrust upon us by the war and its consequent rearmament program means that it is imperative for us to put additional competent religious workers in these areas.

NASHVILLE BAPTIST PASTORS' CONFERENCE.

L. G. Mosely, Chairman,
Livingston T. Mays,
Guard Green,
John D. Freeman,
Committee.

Miss Helen Keller

By JOHN R. CHILES

THIS very remarkable woman gave a lecture at the auditorium of the University of Tennessee at Knoxville on Wednesday night, November 26. I heard her.

Perhaps no one in the history of the race has overcome so many handicaps and deficiencies in such fullness of recovery as Helen Keller. She is now 61 years of age, and was a perfectly normal child in every way until 19 months old. At that time she had scarlet fever and as a result of the toxic effects of it became both totally deaf and totally blind, and then of course lost the power of articulate speech.

She was born in Tuscumbia, Alabama. There came into her life a wonderful teacher, Miss Sullivan, who later became Mrs. John A. Macy, but who devoted her life to the wonderful pupil, till her death in 1936.

The teacher conceived the idea of teaching her pupil to talk. So by putting her hand to the throat of her teacher as she would pronounce gutturals and to her lips as she pronounced consonants she learned letters. The first word learned was doll and at the same time feeling over a doll till she put form and word together in her thinking. Then on and on to other things.

Her present teacher, Miss Polly Thomason, re-quoted most of her lecture, so that all could understand what she said. Most of it was understandable though, anyhow, as she spoke herself. This

teacher has a way of deference and kindness toward her famous overstudy, and withal a tone of voice and manner that make you think: "Like pupil and like teacher" as well as "like teacher and like pupil." In fact she is now called companion and secretary. But anyhow, without Miss Thomason, or someone like her, Miss Keller could neither travel nor be on the platform.

Miss Thomason informs Miss Keller of names of those introduced, and of questions asked, by rapid touch of her fingers, a kind of person to person shorthand.

Miss Keller is a graduate of both Radcliffe College and Harvard University. At her graduation from the latter, the president said that within the previous hundred years two great personalities had appeared in the world. "One of them was Napoleon who tried to conquer the world and failed, and the other was Helen Keller who tried and succeeded." She knows French, Spanish, Latin and Greek. She likes history better than any other form of study.

When asked what she liked best in literature, she said: "Oh, the Bible. I have walked in the darkness through this world, but the Bible has brought into my soul rivers of light." Her companion then told how beautiful it was in early mornings when she first arose to see her take a Braille book of the Bible and sit flat upon the floor and read and read.

At the close she quoted some stanzas of "Nearer My God to Thee." Knoxville's great musician, Frank Nelson, played it over on the pipe organ. Then she drew near to the instrument, put her hands upon it, caught the tone by the vibration and led the congregation in singing it. There was an inspiration in it like that which comes at the close of a great revival service.

Words of introduction by both President Hopkins and Dean Smith of the University were both fine and inspiring.

The auditorium was large; some said the seating capacity was 5,000. Anyhow, it was about one-third full, which in one sense was a good attendance and in another sense it was not. To have the privilege of seeing and hearing such a wonderful personage, who has overcome more natural defects, and in a most noble way, than any person in the history of the human race, it seems strange that people did not pour into that auditorium from all over East Tennessee and run it over. Very likely there would have been an overflow crowd if there had been some kind of exhibition of physical prowess with young men knocking or punching at each other, or young women at play in semi-nude costumes.

People seek for what they like; then they become more like that; their influence goes out to others, and others tend to become like it. On and on it goes till one wonders what is, and what is to be, the spiritual and cultural status of the Country.

In hearing Miss Helen Keller a desire of years was fulfilled to the writer.

WITH THE CHURCHES: *Chattanooga*—First, Pastor Huff baptized 5; Highland Park, Pastor DeVane baptized 3; Spring Creek, Pastor Tallent received by letter 1; Woodland Park, Pastor Williams received by letter 1, for baptism 3. *Cleveland*—South, Pastor Waters received by letter 1. *Elizabethton*—First, Pastor Starke received by letter 2. *Johnson City*—Unaka Avenue, Pastor Bowers received for baptism 2. *Kingsport*—Calvary, Pastor Trent baptized 2; First, Pastor Cobb received for baptism 3, by letter 2; Lynn Garden, Pastor Trent baptized 1. *Knoxville*—Broadway, Pastor Pollard received by letter 5, by confession 2; John Sevier, Pastor Cross received for baptism 2; Oakwood, Pastor Creasy received for baptism 1, by letter 2. *Memphis*—Boulevard, Pastor Arbuckle received for baptism 2; Central, Pastor Turner received by letter 3, for baptism 2; LaBelle, Pastor Renick received for baptism 9, by letter 1;

Temple, Pastor Boston received by letter 1; Union Avenue, Pastor Hughes received by letter 2, for baptism 4. *Murfreesboro*—First, Pastor Sedberry welcomed by letter 3, for baptism 1, baptized 3.



The Eternal City

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

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Where Is Happiness?

NOT in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker and the grief are mine alone."

Not in money.—Jay Gould the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Not in military glory.—Alexander the Great conquered the known world of his day. Having done so, he wept in his tent, because, he said: "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: "In Christ alone." He said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).—Macartnew.—*Baptist Bulletin Service.*

Navy Enlisted Man Ordained Minister

A POIGNANT example of the divers experiences that are the lot of every Navy man is today's event in the life of Theodore Richard Odenath, yeoman first class, of Atlantic City. He was ordained a minister in the East Hill Baptist Church in Pensacola, Florida.

Four years ago, Odenath was an admitted agnostic. Then suddenly at San Diego, where he was stationed at the time, he saw the Light and accepted Jesus Christ as his Savior. He had been listening to a series of revivals broadcast over the radio, and these set him to thinking seriously about the errors in his way of life. He went to the Baptist Church in San Diego and straightway

answered the call of the minister to accept Christ.

Odenath frowns upon passive belief, and when he had drawn definite convictions he felt that his future lay in preaching.

He read all the books he could on religion, homiletics, and biblical history. At every opportunity he talked before a church group.

From San Diego Odenath went to Pearl Harbor, T. H., continuing his ecclesiastical pursuits. He left there in January, 1940, and came to the Naval Air Station, Pensacola, to do clerical work in the office of the Chaplain.

At Pensacola he immediately sought a fertile field in which to plant his seeds of inspiration. He found it in the congregation of the Bethel Baptist Church in Brownsville, Florida, a suburb of Pensacola. After a few months of active work in that organization he was asked by the Elders to become their pastor. He accepted with pride and gratitude.

News of the sailor-pastor flowed over into Pensacola, and Odenath went to see and get advice from men older and more experienced in his faith. Such were the Reverend Abney, pastor of the East Hill Baptist Church; the Reverend Wallace Rogers, pastor of the First Baptist Church; and the Reverend Hickman, pastor of the Seventh Avenue Baptist Church.

Working in close association with Odenath and observing him, this sacerdotal triumvirate saw fit to reward his unceasing efforts and intense devotion with ordination. The ceremony was simple but impressive.

Odenath enlisted in the Navy at Baltimore, Maryland, in February, 1934.

He is the son of Mr. and Mrs. T. R. Odenath of Atlantic City.

A source of constant inspiration to Odenath is his wife, the former Miss Helen Lacock of Chapel Hill, N. C. He met her in Norfolk when he was going through training. They were married in June, 1938, when he was a third class yeoman.

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Are Tennessee Baptists Interested In Salvation of Soldiers?

—A Problem Now Definitely Before Our Churches For Decision. . .

WHAT shall we do to help win the soldiers to Christ, help to hold firm those of their number who are already Christians and thus to prepare them the better for the battles that are inevitably before them? How much do we care for their souls, for their spiritual welfare? Are we willing to see them neglected now before they go off to battles on land, on sea and in the air?

Already the Grim Reaper has struck at Tennessee Baptist homes. Fine young men from Baptist churches died at Pearl Harbor, Hawaii and are dying elsewhere. Did we do our best to see that others who died were won to Christ before they went overseas? The answer, tragic as it is, must be NO. Because of a lack of funds for camp work and because of the suddenness of the outbreak of war we were not ready to furnish proper spiritual leadership for the camp and industrial areas.

We Are Not Unmindful! We Are Now Fully Awake! We Will Provide for Them!

SUNDAY, FEBRUARY 8th has been set aside as the time for every Baptist in the state to have part in a free-will offering to be used in putting around Camp Forrest trained workers to help provide for the spiritual needs of the soldiers when outside the camp, and who will, through personal work, seek inside the camp to win the lost to Christ and to stabilize the faith of the saved.

The offering will also provide special and well-trained workers for the industrial areas: Millington, Shelby County, Powder Plant; Milan, Gibson County, Shell Loading Plant; Paris, Western District, Balloon Camp; Tyner, Ocoee, T. N. T. Plant; Nashville, Nashville, Vultee Plant. Can we afford to neglect them?

In addition to these industrial areas, there are to be about four construction projects around power dams, about three at air fields, and may be others. All together there will be around 50,000 people gathered in these areas and in practically every case the local Baptist churches are utterly unable to provide for their needs.

Read the article by Dr. Norris Gilliam on page 5, which tells about the offering and the reason for it. Make your plans early for the offering. **DO NOT NEGLECT IT!** Each church should plan its own offering. Everyone could let the Sunday school that day open its heart and purse and **GIVE TO HELP SAVE SOLDIERS AND THOSE PROVIDING EQUIPMENT AND MATERIALS FOR THEM.**

Write your Executive Board; 149 Sixth Avenue, North, Nashville, for **FREE ENVELOPES** if you wish to use them. A special? **YES!** But we are living in **SPECIAL DAYS** that demand **SPECIAL SACRIFICES!**

CAMP WORK COMMITTEE

149 Sixth Ave., North

Nashville, Tennessee

We Are Going to Keep Up With What Baptists Are Doing

A WISE DECISION

A member of a forward-looking church which had adopted the Church Home Plan of having "Baptist and Reflector" go into the homes of its members remarked, "We are going to keep up with what Baptists are doing."

Church members ought to keep informed on Baptist affairs week by week. The State Paper supplements the instruction of the pastor and is therefore, an assistant to the pastor. Personal and committee efforts to increase the circulation of the paper among the members of a church are a contribution to the increased vision and efficiency of the church.

THAT IS A WISE, PROGRESSIVE AND CO-OPERATIVE SPIRIT WHICH SAYS: "WE ARE BAPTISTS, AND WE ARE GOING TO KEEP UP WITH WHAT BAPTISTS ARE DOING."

WORKABLE METHODS

The major subscription plans and prices of "Baptist and Reflector" are as follows:

1. **Individual** Subscriptions, New or Renewal: \$2.00 a Year Each.
2. **Club** Subscriptions, New or Renewal: \$1.50 a Year Each in Clubs of Not Less Than Ten Names Sent in in One Group.
3. **Church Home** Subscriptions, New or Renewal: Ten Cents a Month Each, When Not Less Than 50% of the Resident Homes in the Church Membership Receive the Paper and the Paper is Paid for Through the Church Treasurer.

Under the Church Home Plan two methods of payment are available: A. The church as such can pay for the paper like it pays for its Sunday School literature. B. The subscriber families can pay for it by putting 10 cents a month into the church treasury. "Baptist and Reflector" will furnish free envelopes for this purpose upon request. The church and pastor decide which method shall be followed. Therefore, no church and pastor need be afraid of the Church Home Plan. Mimeographed suggestions for putting on the Plan have been prepared in response to requests and will be sent to all who write for them.

Brother pastor, have you explained this simple, workable plan to your people? After the necessary instruction, what about canvassing your membership to enlist them under this plan? Last State Convention year 45 churches used the plan; now 87 are using it. The list is published elsewhere in this issue. How fine it would be for your church to be on the list!

WILLING INFORMATION

Under all these plans, 16 pages (sometimes more) of information and inspiration are mailed from Nashville each week (except Christmas Week) to each subscriber.

There are two or three special subscription plans to meet special situations about which information will be gladly sent on request.

If fuller information on any point is desired or assistance in putting on a plan is desired, write "Baptist and Reflector." The paper stands ready to be of all possible help to our people in any way in the measure of its ability.

A Tennessee Baptist Home and "Baptist and Reflector" Should Be Inseparable!

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