

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

VOLUME 108

THURSDAY, MAY 7, 1942

NUMBER 19

## My Mother

By TOM DILLON

**F**OR THE BODY you gave me, the bone and the sinew, the heart and the brain that are yours, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, for my life, for my being. All that I am is from you who bore me.

For all the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you, who nursed me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, the songs that you sang to me, the prayers you said for me, for your vigils and ministrings. All that I am is by you, who reared me.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chiding, for the justice you bred into me and the honor you made mine. All that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my mother, forgive me. Forgive me the peril I brought you to, the sobs and the moans I wrung from you, and for the strength I took from you, mother, forgive me.

For the fears I gave you, for the alarms and the dreads, my mother, forgive me. Forgive me the joys I deprived you, the toils I made for you, for the hours, the days, and the years I claimed from you, mother, forgive me.

For the times that I hurt you, the times I had no smile for you, the caresses I did not give you, my mother, forgive me. Forgive me for my angers and revolts, for my deceptions and evasions, for all the pangs and sorrows I brought to you, mother, forgive me.

For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, my mother, forgive me. Forgive me my pride in my youth and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great debts of your love that I have not paid, mother, sweet mother, forgive me.

And may the peace and the joy that passeth all understanding be yours, my mother, forever and ever.

—*First Baptist Advance.*

# Baptist and Reflector

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Rich Printing Co., Nashville, Tenn.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.  
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.  
**Terms of Subscription**—Single subscriptions payable in advance one year \$2.00, six months, \$1.00. Club rates and plans sent on request.  
**Obituaries and Obituary Resolutions**—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.  
**Cuts**—The cost of cuts cannot be borne by the paper except those it has made for its individual use.  
**Advertisements**—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.  
**Advertising Representatives**—Jacobs List, Inc., Clinton, S. C.

## EDITORIAL

### From The Heart To The Heart

WE CALL THE PARTICULAR attention of our readers to the "appeal from the heart to the heart" by the Tennessee Baptist Orphans Home on the back page of this issue of BAPTIST AND REFLECTOR. It has appeared before and is scheduled to appear again. It is an appeal for the annual Mother's Day Offering for the Home, which is approved by the Tennessee Baptist Convention.

Fatherless and motherless children tug at the heartstrings in a special way. These children in the Home are dependent upon Tennessee Baptists for their support. Let all our people, in the measure of their ability, remember the Home in this offering.

In the native tongue of a certain foreign tribe, "love," in the phrase, "the love of God," is rendered, "the heart keeps calling, calling for me." When the love of God is shed abroad in the heart, that heart keeps calling, calling to the helpless and the needy of earth. Fatherless and motherless children are included. They keep tugging, tugging at the heartstrings.

The appeal of the Orphanage is an appeal from the heart to the heart.

### East Laurel Baptist Church

A GOOD MANY years ago the editor was with the East Laurel Baptist Church out from Jackson in revival services. W. C. McNeely, deceased, was the pastor. Some gracious experiences were had. The church now has half-time preaching and T. L. Campbell is pastor.

Sunday morning, April 26, it was our pleasure to be with the church in its service. We regretted that another engagement prevented the pastor's being present. We heard some fine things said about him. Deeply did we appreciate the cordiality and the attention of the people as we endeavored to preach the Word. Our thanks are expressed to Mr. Wilfred Hart and family for courtesies in transportation. We enjoyed our fellowship with these friends and with the church very, very much. The church is putting the Church Home Plan of subscriptions to BAPTIST AND REFLECTOR into effect.

On our visit various instances of the working of divine grace in the revival services in other years came to mind. One morning a young man was gloriously saved. The morning of our visit this same man led the singing. With deep feeling he said that he had "never forgotten" the experience of his conversion. Of course not, that is something which is never forgotten! What a refreshment to our spirit to meet with East Laurel again!

### The Convention Against The Wishes of Its Constituency?

IN A RECENT editorial the *Religious Herald* held that many messengers at the Southern Baptist Convention at Birmingham last year frequented the park in front of the auditorium in disappointment over what they saw and heard and that this was an evidence that Southern Baptists want a different kind of Convention.

This is an instance of how different impressions can prevail. The impression we gained from observation and from remarks we heard was that, leaving out attendants from the local territory, the messengers and visitors who frequented the park did so for two reasons: (1) The crowded condition of the auditorium, the seating being inadequate for the crowds. (2) The greater comfort of the park as compared with the auditorium. With the loudspeakers, the proceedings could be heard with ease. We did not hear a single messenger say that he went to the park because he was displeased with the Convention, though, from what has been said, evidently there were some. But unless those who went to the park indicated this as their reason, no one can look into their hearts and state that this was the reason.

Editor Alley feels that the arrangement this year by the Committee on the Order of Business is a step in the direction of Convention improvement. Fundamentally, however, he considers this arrangement as showing "the futility of trying to substitute a sedative for a corrective" and he proposes a revision of the constitution as a corrective.

If the majority of the messengers feel that this should be done for the good of the Convention, then we are for it, even as we are for other matters for which there is a majority sentiment and which are not at variance with the scriptures. We cannot take up here the merits or demerits of the proposal. We doubt that it has the merits that some think it has. But let it not be forgotten, first, that the present Convention constitution and status have been brought in by the democratic majority vote of the messengers and, second, that by the same democratic process changes can be voted when the messengers so desire. No "clique" has put the thing over.

BAPTIST AND REFLECTOR cannot agree with the statement that "The Convention against the wishes of its constituency, has ceased to be a democratic body." That is a broad statement. We question no one's sincerity, but we do not believe that the records bear out the statement. Time and again, we have heard questions discussed from both the platform and the floor. Every question is decided either by the unanimous vote or the majority vote of the messengers of Baptist churches present. That is democratic! In fact, one sees as much democracy in the Convention as he sees in the average Baptist church, or district association, or State Convention, and these are called "democratic bodies."

Personally, we feel that there are certain improvements which might be made in the Convention. But these can be made when the messengers of Baptist churches vote them. And we hardly feel that the "Convention" as an entity should be blamed and charged with having ceased to be a democratic body.

However, we are glad that our esteemed neighbor went on to urge in another editorial that churches send their pastors to the San Antonio Convention on the ground that they will show appreciation for their pastors in so doing and on the ground that they themselves will also "derive much benefit therefrom." A Convention which can so instruct and inspire a pastor as to send back through him "much benefit" to the church surely has not very seriously gone in the face of the wishes of its constituency or very measurably ceased to be a democratic body.

## Meeting of Evangelicals In St. Louis

AN ORGANIZATION known as "The American Council of Christian Churches" was formed last year. Its announced aim is to serve as a medium of co-operation among Evangelicals in matters of common concern, without organic union and in openly expressed opposition to the Federal Council of the Churches of Christ.

The early part of April this year another group called a meeting of Evangelicals in St. Louis to consider the establishment of a similar organization with a similar purpose. This meeting was definitely against the modernism and the tactics of the Federal Council, but believed in following a different strategy in expressing it. An organization was set up. In doctrine and purpose the two organizations are fundamentally the same.

The editor had been advised by several wise brethren that it would be well for someone to go and see first-hand what was up. We found other Tennessee brethren there: Drs. Robert G. Lee and R. J. Bateman and Judge John W. McCall of Memphis. At the meeting it was made clear that none of us were there officially and that we did not represent anybody or any denominational body or any Baptist church, but were there as observers.

We have waited this long to say something about the meeting in the hope that a record of the proceedings would come to hand to supply more definite data. However, the record has not been received.

It so happened that each person who paid the registration fee was thereby enrolled as a *delegate*. Had one not been so enrolled, he could have attended hardly any of the meetings, as practically the entire time was spent in executive session. There was something like 160 or 175 in attendance from different sections of the country. It came to pass that the Tennessee brethren were used in various capacities. Dr. Lee was chosen to preside over the sessions and Dr. Bateman, Judge McCall and the editor were placed on committees. We made it clear to our committee that we *represented nobody* and were acting entirely unofficially and we asked not to be recorded otherwise. We presume the other brethren spoke in the same strain to their committees. By having these connections, the Tennessee men were given an opportunity to see the inside workings of the movement.

After prolonged discussion about many things, some of it unnecessary, it seemed to the editor, an organization was set up with a good many tentative features. The exact name of the organization out of several suggested names was not, as we recall it, definitely decided. But the idea was "united action among Evangelicals in matters of common concern." The editor did not vote on the formation of the organization, since at this time the voting was restricted to those who had signified their intention of joining the organization, which he had not done. Our memory is that neither of the Tennessee brethren voted on it.

What is our impression of the movement? We have not had an opportunity to confer with the other Tennessee brethren since the meeting. Consequently, we speak only for ourselves in what we say. (We have since learned that two of the other Tennessee brethren have written that they were not lining up with the organization.) There were brethren in the meeting who manifested a fine spirit and said some really good things. There were others who did not stack up so well, in our judgment. It was clear that some of the men were divided over unity! Perhaps the fault was in us, but, except in two or three instances, it seemed to us that the presence of the Lord was not sensed as it might have been. We do not question the motives and sincerity of the sponsors of the movement. But our impression is that the movement will not prove to be very influential.

THURSDAY, MAY 7, 1942

We had to leave before the closing session and do not know what the final results were. When the matter was first announced, we thought that there might possibly be something in the movement of value to Southern Baptists. At least it was felt that it ought to be investigated to see if there was something of value without union and compromise. Undoubtedly there are some items of value, but, as we see it, our people already have these values and need no further organizational set-up to possess them. The more we have considered the movement the less impressed we have been with it as *related to Southern Baptists*. More and more we feel that the best course for Southern Baptists is to treat all people right, but remain free of official interdenominational alliances and keep on humbly with their task in the love of God.

Subsequent data and light may change this impression, but this is the way we feel now. And the more we study the matter the stronger this feeling becomes.

## Defending Our Defenders

LAST JANUARY 29, in Washington, the National Temperance and Prohibition Council appointed a National Committee to Defend Our Defenders. The committee is working earnestly for the passage of Senate Bill 860, the original bill by the late Senator Morris Sheppard, to protect the boys in the service from vice and liquor harpies, inside and outside the training camps.

A recent statement of Dr. Parran, Surgeon General of the United States, shows that tens of thousands of young men in the armed services contracted social diseases last year.

As to the widespread effects of alcoholic drinks among the soldier boys, all one needs to do is to travel around some and note what he sees. Not all soldiers drink by any means, but we want all of them protected against it. After exhaustive investigation, the American Business Men's Research Bureau says:

"Liquor has defeated more men, more armies, more nations than any other cause. It does seem that the lessons that history records should serve as an ample warning against this greatest of all enemies."

Not long since, a prominent Southern Baptist leader told us that when riding on a certain train in the South the porter said they had to stop selling liquor on the train because the soldiers got under the influence of drink and broke out the windows. Of course, there are plenty of soldiers who would not do a thing like that. We want all of them protected against that which makes any of them do such.

Alcoholic soldiers cannot stand up against non-alcoholic soldiers. The collapse of the French forces is a case in point. For this reason and for the reason of patriotism, comes the earnest work of the National Committee to Defend Our Defenders. But public sentiment should get behind it and bombard senators and congressmen and the federal and civil authorities and the administration at Washington. So the committee is urging that on May 10 there be a series of public meetings and pulpit appeals and other emphases over the nation in support of the bill which proposes prohibition at and in places used for military purposes and proposes the suppression of vice in the same areas.

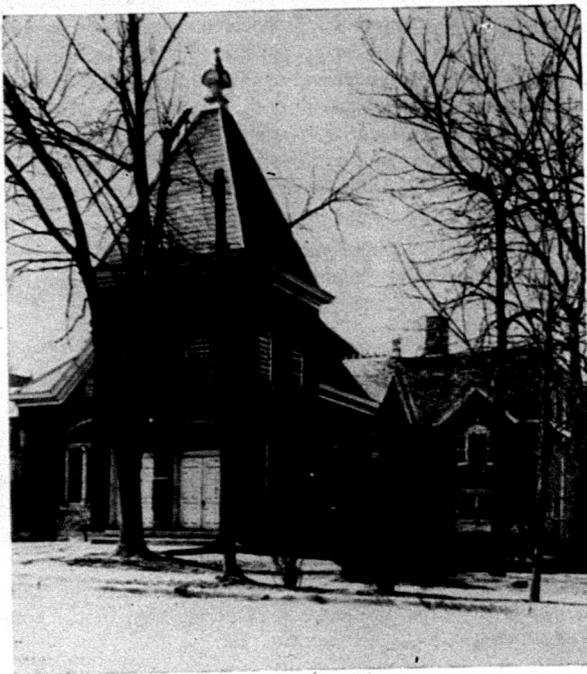
Would God that the clamor would become so strong that the President would impose wartime prohibition as Woodrow Wilson did! Would God that the military authorities would take as firm a hand against vice as Pershing did! Tens of thousands of parents have had their boys called away from home into the service. Many of the rest of us will have to see our boys go. It tugs at the heartstrings. Parents have the right to expect and to demand that their dear boys shall have full moral protection thrown around them.

Let God-fearing America speak out and speak out so as to be heard! Bombard the administration and the senators and congressmen at Washington with letters and telegrams! We must defend our defenders!

## Brief History of Franklin Baptist Church

By O. W. TAYLOR

(Read at the dedication of the Sunday School Annex of the church, April 19, 1942.)



Franklin Baptist Church, Franklin, Tenn.

"Here I'll raise my Ebenezer,  
Hither by Thy help I'm come;  
And I hope by Thy good pleasure  
Safely to arrive at home."

**T**HIS STANZA from the old hymn aptly summarizes the past history of the Franklin Baptist Church and expresses its confidence for the future.

The exact date of the organization of the church is not known. The records of the church prior to the Civil War were all destroyed when Federal soldiers bivouacked in the building one whole winter and left nothing but the rock foundations and the charred walls. But from other records we gather that the church is at least 112 years old. Mrs. S. F. Begbie of blessed memory said that, as she recalled it, she had heard her father say that the church was established February 1, 1830.

As the old song, "Amazing Grace," puts it, the Franklin Baptist Church has come "through many dangers, toils and snares." It has been an *amazing grace* which has brought the church through great trials and tribulations. The church came into being during the tragic and hurtful "Hardshell" agitation and division of the period 1825-1845. However, the congregation grew from 110 members in 1836 to 440 members in 1851 or thereabout.

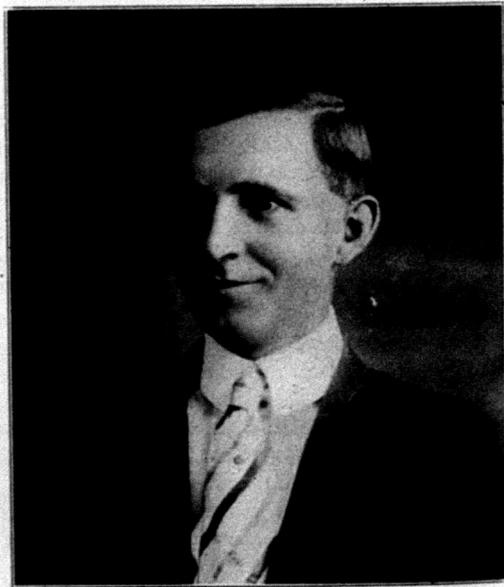
Then a disastrous division occurred under the influence of Mr. Alexander Campbell, when all the members except four went out after him. Later, two of these moved away from Franklin, leaving only Deacon John Coleman Wells and his little daughter, who afterward became Mrs. S. F. Begbie, a shining light in the church for many years. Except for an occasion Baptist who might come along, the father and his little daughter went regularly to the church together, sang together, prayed together before God's altar and went home together. This they did for some time, and then better days came. But these better days were broken into when the devastating Civil War came and decimated the male membership and left the building in ruin. During the war and for nearly ten years afterward, the church met in private homes without a preacher, carrying on the Sunday School in some fashion and hoping and praying for a better day.

Finally, a heroic man of God, whose name is not now known, was secured as pastor and he led in repairing the ruins of the building. Then this man was called away and L. B. Jarmon became pastor. But, alas, a fire almost completely destroyed the church building. However, under Bro. Jarmon's superb leadership the task of constructing a second building was undertaken and, in the face of almost insurmountable obstacles, was carried through to completion. One of the shining lights of those days of struggle was Mrs. Betty Thomas of blessed memory. Practically laying aside home cares for a year and a half, she gave herself tirelessly and unstintingly to the building ideal.

The full roster of the pastors who have served the church is not available. But the following are known to have served: L. B. McConnico; J. R. Graves; E. L. Compere; L. B. Jarmon; John Finley; Elders Strickland, Wallace, Grace, Dalby and E. Truett; W. J. Stewart; C. W. Knight; Albert R. Bond; O. W. Taylor; E. P. Alldredge (eight years); J. P. Jacobs, and the present pastor, H. D. Burns.

One of the many interesting items out of the distant years is the following: Deacon John Coleman Wells was Sunday School Superintendent for forty years and furnished the emblems for the Lord's Supper. Then for fifteen years, his son, James C. Wells, took up the task of providing the emblems after his father's death. Then the elder Wells' daughter, Mrs. S. F. Begbie, furnished the emblems for thirty-five years—and not one service of the Lord's Supper was missed in the eighty-five years represented.

Forty years after the second building of the church had been opened for worship, the Franklin Church, in 1930, in the beginning of the Seven-Year Depression, began the construction of a dredge. The Building Committee working with the pastor was composed of the following: Chairman Oscar F. Williams, George Brown, Sr., Elizabeth Haffner, Walter Rose and Mrs. Hattie Darnell. Those composing the Finance Committee were: Chairman N. O. Walker, Mrs. George Brown, Mrs. Sarah Haffner, J. E. Hall and J. E. Brown. After hard and faithful work and unusually sacrificial giving, the building was completed and the church auditorium was renovated at a total cost of not less than \$19,000.00. After Dr. Alldredge was called from the pastorate of the church, J. P. Jacobs carried faithfully on and then after him the present pastor, H. D. Burns, carried faithfully on. Now the last indebtedness has been paid and today the building is dedicated.



H. D. BURNS, Pastor Franklin Baptist Church  
Native of Kentucky. Schools attended: University of Louisville, Southern Baptist Seminary. Has been in Tennessee fifteen years, eleven years at Liberty, four years at Franklin.

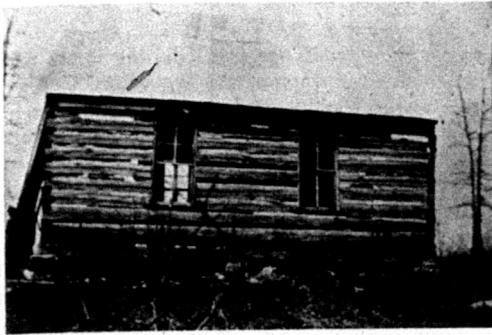
(continued on page 5, column 2)

## That Rural Church Problem

By JOHN D. FREEMAN

**W**E CAN TAKE CARE of the rural church whenever we can secure resident pastors." That is the verdict of various rural missionary workers. By "resident pastors" they mean ministers who will move near to, or live among, the people who constitute the membership and possibilities of the rural churches, and who can have sufficient financial support to make it possible for them to give all their time to pastoral work.

That there is dire need for more vigorous work in rural fields is manifest to anyone who travels the country roads and highways with open eyes, especially to people who get into the by-ways of the state. For example, we give a picture of Mt. Sinai church house in Stewart

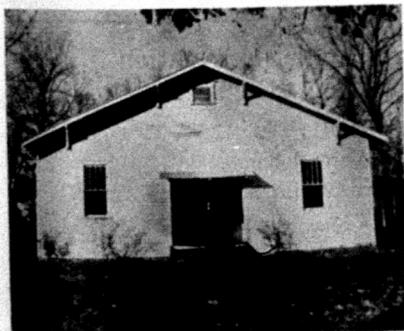


Log building of Mt. Sinai Baptist Church.

County Association. It can hardly seem possible to those who worship in buildings that cost from \$20,000.00 to \$500,000.00 each that such a building could house a Baptist church in Tennessee. It does, however, do so; and it is not alone in its class. Scattered throughout the state are numerous such buildings, not all made of logs, but all as inadequate as this to foster a spirit of pride and worship or to allow for organized church work.

Missionary W. A. Broome of Erin found this place and set to work to restore the church work. A good Sunday school has been organized, regular services are held, and the lumber shown standing on end at the front of the building has been made into inside ceiling and the clay chinking has been restored to the outside of the building. How long Mt. Sinai Baptists have to depend upon such a building will be determined by the support given them by State Missions.

Over in Beech River Association is a rural church that has provided itself with an adequate building. The front of their neat, attractive frame structure is shown herewith. This building now has adequate rooms for departmental work. David Cooper, a senior ministerial student at Union University, is pastor.



Front view of Rock Hill meeting house.

"The church recently started the God's Acre project for the second year and every member is going to cooperate in it. As a result of the plan and the returns from it during the past year we painted our building, redecorated the inside, landscaped the yard and erected an educational building. These improvements were made possible by the God's Acre Plan."

"Two bales from one acre!" That was the inspiring report made by Mr. George Wallace to the Rock Hill Church after the ginning had been done last Fall. He and his family set aside last Spring an acre and planted it in cotton. Naturally they gave it special attention and care. "It produced two full bales," writes Missionary James Shirley, "whereas the regular yield of the farm was one bale per acre." Rock Hill has a good Sunday School, an active training Union, a good W. M. U. and Brotherhood. They have their church bulletin for preaching days, and the BAPTIST AND REFLECTOR is in their church budget.



Mr. George Wallace and family standing before one bale of cotton grown on their God's Acre during 1941.

Cal Guy is pastor of Ararat Church in Madison County. This church has learned the value of the God's Acre Plan. During 1941, it brought \$625.00 extra money into their treasury, and with this their building was enlarged and beautified. "The plan works and we are going to use it again this year," is the testimony of pastor and people. (Pastor Guy is a son of Dr. and Mrs. R. E. Guy of West Jackson.)

West Shiloh in McNairy County Association has just completed a lovely pastor's home, "one of the finest that could be built in the rural section," says Missionary Shirley. "The pastor and people are really rejoicing over the program which is made possible when a pastor lives on the field." This church building is near Shiloh National Park. It with two other churches constitute a "joint pastorate" with Francis Tallant as pastor. "It's wonderful how God blesses a church and community when the pastor lives on the field with the people," says Brother Shirley.

The State Mission Department is rendering rural churches a great service in helping them to know both what to do and how to do it so as to secure better equipment and to have better organizations. For every dollar of State Mission money spent in doing this work, there will come back during the years ahead many dollars in Co-operative Program funds. When Baptists at home establish new churches, strengthen those already organized and lead them all into a larger program of activity, they are making sure the future of all other phases of their work. To do this effectively on rural fields, the plan to secure resident pastors must be pushed.

### BRIEF HISTORY OF FRANKLIN BAPTIST CHURCH

(continued from page 4)

Such is a very brief sketch of the meaningful history of the Franklin Baptist Church. Many important happenings could not be recorded. Many names have had to be omitted. But those who bore those names carried nobly on in the name of the Lord and they are recorded in heaven. Blessings be upon the memories of all of them, and may God's abundant grace be upon their successors, who are still going on "with the cross of Jesus going on before."

All hail, Franklin Baptist Church, the object of God's providence and care! Continue to match His grace with heroic deeds!

"In the furnace God may try thee,  
Thence to bring thee forth more bright;  
But can never cease to love thee,  
Thou art precious in His sight."

## No Tire Worries?

MISSIONARY BOYD LECROY of Maury Association has adapted himself to the needs of the new day. His automobile has been displaced by "Old Dobbin," and he is



MISSIONARY BOYD LECROY

enjoying the exercise of riding horseback to his appointments. Sinai at Hilltown. The church has called C. R. Sparkman of Santa Fe as pastor. William Hill is superintendent of the Sunday school and church treasurer. Mrs. Mary Lewis is clerk.

The work at Only is growing. On a recent Sunday a splendid man was converted and joined the church for baptism. This church has to worship in a little red school house.

J. Wallace Owens of Chapel Hill has accepted the calls of Friendship Church, Culleoka and Rock Springs and will move to the field as soon as the school at the Orphans' Home is out. He is teaching there at the present time.

## The "Unique" Statement of Pastor J. Harold Stephens

(Regarding Ministers Past Sixty)

By LIVINGSTON T. MAYS

THE WRITER WAS ASTOUNDED on seeing in the BAPTIST AND REFLECTOR of April 23rd a kind and complimentary statement by Pastor Harold Stephens, and not patronizing and pitying preachers approaching the age of most Admirals, Generals, College Presidents and most Presidents of the nation, as well as Bank Presidents and Railroad Presidents.

In the writer's early youth it was customary to pay unusual respect and tribute to ministers of the age of Paul, Peter and John, Moses and Elijah, who were in the prime of usefulness at above fifty-five years of age. So are the ministers I know today, who above middle age occupy the positions of most importance in our denominational life. E. E. Lee, Young People's leader, at seventy years of age. Hight C. Moore, writer and editor for Sunday School students. The inimitable Lambden, Frank Leavell. In fact, all so-called "youth movements," religious and secular, are led by older men.

Pulpit committees generally decide at their first meeting to consider only "young men for the pastorate." Yet these same committees are largely composed of men in the business and professional world who would be insulted if it were suggested that their days of usefulness are over because they are above fifty!

The presidents of our three theological seminaries are around sixty or seventy years of age. Dr. B. H. Carroll did his grand work of leading in establishing Southwestern Theological Seminary after he was sixty. Nearly all our greatest churches have pastors between fifty and seventy years of age.

A loved and honored pastor for 34 years of a great First Church in one of the three largest Southern cities informed the writer that

he was going to resign and hoped to be called to two two-Sunday country churches, but that he had little hope, for his age would probably prevent. Although he was and still is after ten or twelve years vigorous, eloquent, lovable, scholarly, sweep-spirited and noble, he has not been called to even a one-Sunday church. God cares for such, and he now has a living and is doing a useful work, but shame on the churches and pulpit committees!

The writer has for forty years heard of youth movements, heard all older men in the ministry urge every aid and blessing on youth, and *so does he*. But Bro. Stephens' words are the first uncondescending and complimentary and un pitying words *he* has heard from youth toward old age in the ministry in the last forty years. It must tickle and please Paul and Moses and John and Polycarp in Paradise to hear that if they should return to earth some pulpit committee which has read Pastor Stephens' words might "consider them" for the pastorate!

Napoleon and Alexander the Great did big things while quite young. But both their empires *blew up* before they were even middle age. George Washington, Bismark, Charlemange, in mature age, led great nations victoriously after fifty and sixty years of age. Their work stood. The mighty falling off in our church in attendance and efficiency to only 25 per cent might be largely eliminated if the wisdom, scholarship and love of our older men were more largely utilized.

The great pastors of the South who are past fifty-five could not now get as good pastorate. But having been called twenty or thirty years ago, they still serve *more efficiently than ever before*.

With love for our blessed young pastors, especially for Harold Stephens, I remain—without a headache, toe ache, stomach ache, bone ache or cholera infantum for fifty years though now I am past sixty-five.

## They Help One Another

AND SO they help one another. The blind helps the deaf, the deaf reads for the women, the lady with rheumatism must lead the singing, for only she can read and hear well enough to carry the melody. The unlearned must help the person with rheumatism so that she can do her part.

But, oh, how they all can sing and pray and listen to God's Word, whether blind, deaf, invalid, unlearned or what have you. They know God is there.

This experience has been a great illustration to me on how there is a place for everyone in God's realm, whether one is well or ill, whether young or old. It also carries a great lesson on co-operation. Not one of these women can fully appreciate the service without the help of the others.—*Home Mission Board*.

## Southern Baptist Convention Nation-Wide Broadcasts

CBS—May 12th—3:00 to 3:15 P.M., C. W. T.

Speaker: Dr. C. Oscar Johnson.

Subject: "Southern Baptists Meet in San Antonio."

NBC—(Red Network)—May 18th—5:30 to 5:45 P.M., C. W. T.

Speaker: Dr. Walter Van Kirk, NBC News Commentator.

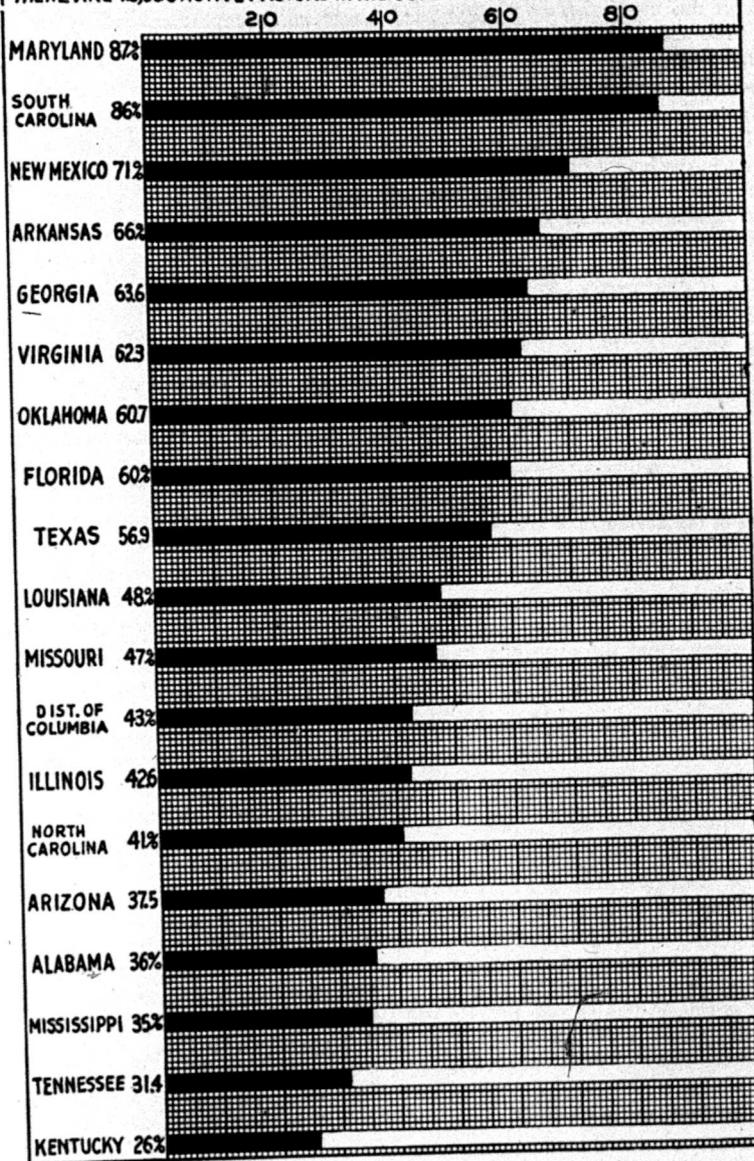
Subject: "Southern Baptists in Annual Session."

NOTE: Dr. Van Kirk discusses Southern Baptists in weekly Saturday broadcasts on May 23—"Religion in the News."

MUTUAL—(Particulars later.)

NOTE: WOAI, 50,000-watt station of San Antonio carries newscasts 10:20 to 10:30 P.M., C. W. T., daily—120 on your dial.

THE GRAPH BELOW TELLS THE PROGRESS OF ENLISTMENT IN THE  
 MINISTERS RETIREMENT PLAN AND IS BASED ON THE ASSUMPTION THAT  
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## What Can The Men Do In This Day of Emergency?

By JOHN D. LINGERFELTER, Alcoa, Tennessee.

**T**HERE ARE MANY things that men can do in this great crisis which we find ourselves, not only as a nation, but as individuals.

I think to know just what men ought to do in these dark days that are now confronting us, and will grow darker as the days come and go, we need to first try to see, if we can, some of the circumstances that have brought about this great crisis in which we find ourselves. A thing so monstrous and so evil it causes the people to be fearful of it and to wonder just what it may lead to, and what the final outcome will be.

So let us look back just for a moment and see man in the beginning of life. We remember the story of the creation of man as it is given to us in God's word in the book of Genesis. How God created man from the dust of the Earth, in his own image, breathed the breath of life in his nostrils, and he became a living soul, and placed him in the Garden of Eden, gave him everything that man could desire. God walked and talked with him in the cool of the evening. Yet man disobeyed and turned his back upon Him. So we see that in the very dawn of creation evil was present. There were two great forces in the world, one for good the other evil, arrayed on the side of each have been great and powerful leaders, so it has been true even from the beginning up to the present day. God has always had men who were willing to be led by Him and who would submit to His will. Men whose names have lived down through the centuries and still live. On the side of evil Satan has also had his leaders, powerful and ruthless men who sought to destroy God's word, the teachings of our Saviour, and His people from the earth. But who have always failed in the end. So today we are confronted with this same force, the force of evil of men and nations gone mad for power and riches, who aspire to rule the whole world, who seek to destroy the peace and happiness, freedom and liberty, and our way of living, from the earth and to make slaves of those who dare to confess Jesus as Lord of Lords and King of Kings.

Now we come to the question: what can men do in this great conflict against the force of Satan, who would destroy everything we hold dear and sacred—our homes, our families, and our faith in God?

### FAITH

Hold on to our faith in God. It was through faith in God this great nation of ours was founded. Our forefathers had faith in God when they fled from this very thing that confronts us today and set sail on an uncharted ocean to find a land where they could worship God as they chose. Thus we have this great country of ours through faith in God. So we today who believe that God is the Ruler of the Universe, that He is still on His Throne, that He will take care of those who trust and believe in Him and do His will. Let's keep faith in God, faith in our church, faith in our fellowman and our brothers.

### HUMILITY

God-fearing men must be humble. We need to humble ourselves in the sight of God. We need to get back to old paths and old landmarks. All of our great wealth, our great educational institutions, our tanks, guns, planes and ships, and our great armies of men, will be of no avail unless we as a nation and as individuals are willing to humble ourselves and submit to God's will. Yes, one of the greatest things men can do in this day of emergency is to be humble.

### LOYALTY

Men can be loyal. Loyal not only to God but to our country as well. Then if we do these things we will be good citizens, and it is from the citizens Uncle Sam is drawing his great armies to fight the battle for right. Men can be and should be good citizens, and good citizens will make good soldiers.

### BE UNITED

We must be a united nation and above all we should be united as Christians, if victory is to be ours. We must be united in our

churches, with one mind, one accord, striving in these dark days of confusion and chaos to lead men from darkness into the sunlight of God's love.

### WORK AND FIGHT

Men can work and men can fight, which they are doing every day. Yes, I believe that it is our duty to fight if called upon and many will give their lives as a sacrifice for this great cause for which we fight. But all cannot fight, some must work. There is something each one of us can do. There is a task for everyone. The way we accomplish our task is just as important as the way those boys fight yonder on the far-flung battlefields.

### PRAY

Men need to pray. I think this is the most important thing men can do. We need to ask Almighty God to guide us, to chart our course as we travel through these days of confusion and uncertainties, when men are groping in the darkness trying to find their way into the light of truth. We need to pray that God will give us the strength, the courage, and the stamina to hold on to the things that are worth while in this life. We need to ask Him to help us to cling to the old rugged cross and all it means to us.

So may I say in closing that we live our lives in a way that would be pleasing unto God. So that when we are nearing the sunset of this life and we realize that it is drawing to a close for us, may we say with the Apostle of old:

"I have fought a good fight  
I have finished my course  
I have kept the faith."

Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge shall give me on that day, and not to me only, but unto those also that love His appearing.

## Woodland Park Baptist Church

By J. C. WILLIAMSON

**N**OT LONG AGO I worshipped with the largest regular church congregation that had ever assembled within the auditorium of a church in Chattanooga on the occasion of the opening of the new auditorium of the Woodland Park Baptist Church. The cost was approximately \$50,000 and most of the money has already been given by the membership through free-will offerings. It was also the third anniversary of the pastorate of Rev. E. I. Williams.

Woodland Park is probably the most talked of church of any sect around Chattanooga. People wonder at its phenomenal growth and great crowds. They go to see and come away convinced that the work is of the Lord. In three years their membership has grown from 435 to 1,393. During our Association year 1939-40 they baptized 169 into their fellowship and last year received in like manner 103. The Sunday School flows all over the place, crowded like a country camp meeting. April 12th they had an even 1,100 in Sunday School. That night they had 232 in the Training Union. At both worship services the auditorium failed to seat the people. The pastor and I figured the seats in the room would seat 1,530. They used more than 400 chairs and had people standing by the side doors in front and at least 50 standing in the vestibule at the rear.

There were 18 conversions during the day (nothing unusual in this church) and they had 15 additions to the church. The pastor had a long waiting list for baptism of those wanting to wait until they got into the new building. It had been intended to divide them between the two services but a leak in the pool forced him to have to baptize the 35 at the evening service.

The offering for the day was \$1,012. The Sunday before they had made a drive for a large offering and received \$3,760.56. The weekly average for 1941 was \$582.32 given into the Treasury of the church.

The pastor, Rev. Williams, is a Georgia boy from Newnan. In addition to his pastoral duties he is in great demand as an evangelist. His sermons are not great orations but plain messages from The Book applied to living problems of the people before him, and searching the hearts of the hearers until many heed and seek the "peace that passeth all understanding" at the throne of Grace.

BAPTIST AND REFLECTOR

# A Digest of Religious Thought

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

## What of The Faith of Baptist Youth?

G. S. Dobbins

*The Baptist Student*

There are widely divergent opinions concerning the faith and ideals of modern college young people. Some say that the present generation of college youth is cynical, disillusioned, materialistic, war-minded, shaken in faith and deficient in morals. Others contend that the present generation of college youth is realistic but also idealistic, disillusioned concerning the old order but dreaming great dreams of a new order, skeptical of formal religion but gripped by a great faith in Christ. What do you college young people say for yourselves? At Ridgecrest last summer, some of you may remember, we asked you to tell us frankly just what you thought about certain matters that lie close to the heart of modern youth. If these returns are fairly representative—and we believe that they are—certain significant conclusions may be drawn. The "conversion peak" for the typical group is reached at the age of twelve years. Seventy per cent of these college young people were converted before they were thirteen years of age.

There are those who have vociferously declared that a college education upsets the faith of young people. The overwhelming majority of those represented in this typical college group replied that their college experience has strengthened their Christian faith and their faith in the church. There are those who have felt that a college education turns young people away from the call to definite Christian service. Our returns show the reverse to be true. More than twice the number felt that the field of definite Christian service offers greater opportunity for life work than secular service.

*(One who has spent half of his life at a college center finds his chief hope for the future in the buoyant spirit, the unflinching faith, the intelligent outlook, and the consecrated zeal of our educated young folk. We need not fear to leave the affairs of the Kingdom in their hands when their day of service arrives.—C.W.P.)*

## An Ironic Coincidence

Louie D. Newton

*Baptist Standard*

An ironic coincidence which should stab us every one wide awake appeared in last Sunday's Atlanta Constitution, when on its front page we read Ward Morehouse's brilliantly written story of the "terrific soldier trade of wide-open dens of gambling and prostitution" in Phoenix City, within three minutes' drive from downtown Columbus, Georgia, and on page two of the same paper we read the call to a state defense meeting for the purpose of strengthening the morale of our civilization and armed forces for a fight unto death to maintain democracy. And at the meeting on Sunday afternoon, we listened to the senior senator from Georgia declare that this death struggle demands an all-out effort of our best manhood and womanhood, or we are doomed to defeat. Why do we go on making fools of ourselves? Where can the student of history open the record to a single page in the story of man where diseased, drunken soldiers have ever won a war? Where is the historian who can find the page and the line that refutes the Word of God which declares that "Righteousness exalteth a nation, but sin is a reproach to any people"? Why go on bemoaning the rapid increase in venereal disease among the soldiers and sailors, while newspaper writers like Ward Morehouse tell us that these dens are operating wide open, and quoting the operators of these places as saying, "The city hall will notify us in plenty of time if we've got to shut down"?

## An Issue Which Must Not Die

T. E. Smith

*Western Recorder*

have fought for during the centuries, and which would change the basal character of our churches and our Christian effort, it becomes one of the most important issues of our time. Baptists in Kentucky have paid dearly for their willingness to face issues of vital concern in connection with New Testament doctrines. The attitude of "hush, hush" lest the status quo be disturbed has already caused great loss to many Christian institutions. Why is this an issue of such import to Baptists? Did not Mr. Barnett declare that it was "in the wills of young men who have vowed to God to make it articulate"? Did he not state that, "This theology is liberal in its attitude, dynamic in its appeal, social in its application"? And to this day the Seminary in not one of its official pronouncements on the incident has indicated any position to the contrary. A good illustration of "liberalized theology" is found in the March issue of the *Ladies Home Journal*. On page twenty-nine Mrs. Eleanor Roosevelt answers the question, "Upon what basis do you say we know the Adam and Eve story is true?" She answers, "On the basis of science. In one way, of course, the Adam and Eve story is true as an allegory, but when taught without interpretation, as many children learn it, it is not true." Is this the type of theology Baptists want in their churches? Is this the type of theology that Baptists intend to send forth in a world effort to improve the social life of human beings?

*(One has a conviction that the statement of Mrs. Roosevelt will not shake the faith of very many real Christians in the integrity of the Scriptures. As between the word of Mrs. Roosevelt and the Word of God most people will still trust God.—C.W.P.)*

## Reports Quisling Will Take Over All Norway's Pulpits

John A. Parris

*Knoxville News-Sentinel*

The Nazi-sponsored Quisling regime in Norway has authorized untrained laymen to fill the pulpits vacated by the mass resignation of 1,100 Protestant clergymen and churchgoers are preparing to fight on with their clergy against German oppression, "even from the catacombs," the Norwegian government-in-exile reported. One of the worst religious upheavals in modern times was reported brewing in the northern country which was overrun by the Germans aided by Vidkun Quisling's native Nazis, two years ago tomorrow. A high official of the Norwegian Government here confirmed reports, current all week, that 1,100 clergymen, nearly all in Norway, abandoned their pulpits Easter Sunday in protest against Quisling's interference in church affairs. The church crisis originally was provoked by Quisling's order that all children above ten years old must be enrolled in his youth movement. The clergy interpreted the order as an effort to separate children from their homes, parents and teachers, and to bring them under the control of the state.

*(This is an example of what religionists may expect throughout the world if and when the totalitarian powers finally get complete control. Even the pulpits of churches confiscated and filled by men whose hands are red with human blood.—C.W.P.)*

# The Sunday School Lesson

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

LESSON FOR MAY 17, 1942

## Tuesday The Day of Conflict

LESSON TEXT: Matthew 21:23 to 23:39.

PRINTED TEXT: Matthew 22:41 to 23:11.

GOLDEN TEXT: "The stone which the builders rejected is become the head of the corner." Mark 12:10b.

The adequate preparation, and presentation, of this lesson absolutely demand a study of the entire lesson text; and must not be confined merely to the printed text. If at all available, a harmony of the gospels should be used also (such as Robertson's). The quotations made in these notes are some footnotes found in this particular harmony. Let us sketch the events of this day of conflict and controversy as they lead up to the printed text's account. It will be seen that the scene is the court of the Temple, and that these things take place on Tuesday morning.

The chief priests and the elders challenge Jesus in His right to teach, asking for His authority. He gives His human authority as being linked with John the Baptist, and impales His critics upon the horns of the dilemma by asking them where John the Baptist received his authority, to which they refuse an answer. Jesus then gives three parables, that depict the condition of His critics and that went home to their evil hearts: that of the Two Sons, that of the Wicked Husbandman, and that of the Marriage Feast of the King's Son. "The Sanhedrin were within their rights in challenging the ecclesiastical and scholastic (scribal) standing of Jesus. He did not dodge in his answer. On this last day of Christ's public ministry the Sanhedrin seek to break the power of Jesus with the people whose hero he is since the Triumphal Entry. The first attempt fails miserably, but it is followed by a series of other efforts to entrap Jesus and so turn the crowd against him. The three parables leave the rulers exposed by Jesus and they keenly feel the denunciation of the reply of Jesus" (p. 160).

Following this attempt to entrap Jesus, and His consequent teaching in the parables, another attempt is made to ensnare Him about the propriety of paying tribute to Caesar. The language that is used suggests that they were, as we would say, trying to "slip up on His blind side" in this. But Jesus had no "blind sides" in His thinking and action. "The Pharisees send a group of their keenest students to go with the Herodians to catch Jesus with the dilemma about paying tribute to Caesar, a live question in current politics and theology. They offered Jesus the alternative of popular disfavor or of disloyalty to the Roman government" (p. 164). Jesus' reply has become classic, and forms the basis of our thought and action at present with regard to the separation of church and state. Our difficulty, however, today is in being able to draw the line between the things of Caesar and the things of God, or the matters that pertain to the state and those that pertain to the church. Until this line is clearly drawn, we shall likely become the victims or pawns of ecclesiastical manipulators on the one hand or the confused and befuddled citizens of state bureaucracy on the other hand. Suffice it to say, here, that Christians are members of two realms.

Then the Sadducees ask Jesus a puzzling question about the resurrection, that Dr. Robertson thinks was probably a stock conundrum they had often propounded to the discomfort of the Pharisees; it being remembered that the Sadducees did not believe in a future life. This was about the women who married seven brothers. The question was whose wife would she be in the other world. Jesus not only put His questioners to silence but also sheds some val-

uable light upon conditions that will prevail in that other world. Luke says that, following this, "they durst not any more ask him another question." The Pharisees rejoice over the complete silencing of the Sadducees and then send one of their own to propound to Him a question about the Law; to which Jesus summarizes both the Law and the Prophets in supreme love to God and loving our neighbors as ourselves. At this, Mark says, "And no man after that durst ask any question." Jesus was complete victor.

### I. JESUS PUZZLES THE PHARISEES WITH A PERTINENT PROBLEM (Mt. 22:41-46).

His enemies have fired their baffling questions, with their knotty problems, at Jesus from every side; and now it is His turn. "How can the Messiah descend from David and yet be his Lord?" Because they were so devoid of spiritual insight and understanding, they were wholly at a loss for a reply, and so they said nothing. Their inability to answer what seems to us quite simple and easy reveals the depths of ignorance to which their blindness and prejudice had carried them. In this we cannot help but observe, also, the masterful skill of Jesus in meeting and silencing His enemies. One of the most powerful ways to silence opposition is to ask pertinent and pungent questions. To all of this conflict the multitudes about the court of the Temple gave heed, perhaps with deep satisfaction that here was One who could and would stand up to these religious hypocrites and boldly expose them. Again Mark adds with this word, "And the common people heard him gladly." They must have still sensed Him as their best friend.

### II. JESUS WARNS AGAINST THE SPIRIT OF THE SCRIBES AND PHARISEES (Mt. 23:1-11).

This is His last public discourse. He solemnly denounces the scribes and the Pharisees, telling His disciples to beware of them. "Jesus has been criticized for lack of self-control in this exposure of the hypocrisy of the Pharisees. One must bear in mind the tremendous sins of which the Pharisees are guilty. The very teachers of righteousness are now in the act of rejecting and finally crucifying the Son of God" (p. 169). When men close their eyes to the truth and steel their hearts against righteousness, and encase themselves in prejudice, there is nothing to do but to do what Jesus' did here, namely, strip them bare and expose them for what they really are. "Beware the one who tells you what to do without trying to do it himself," warns Jesus. "Beware a spirit of display and exhibition in religion and one's religious life," He warns. "Watch the person who wants special recognition and pre-eminence among you," He warns. "Remember that you are all brethren." The use of titles and names that denote special honor and recognition is all right so long as those who have them do not expect and more or less demand that they be used concerning themselves; for if this happens, it is not only obnoxious but positively not Scriptural as well.

In the midst of this day of conflict and controversy, one bright incident stands out, Jesus' observation and commendation of the poor widow's gift into the treasury of the Temple. "Notice that this was the last occurrence in the Saviour's public ministry, except the trial and the crucifixion. This is the last appearance of Jesus in the Temple. His public teaching is over save the words of defence in his trial and the seven sayings on the Cross. The Pharisees and Sadducees had withdrawn in terror at the explosion of the wrath of Jesus and even the disciples were at some distance as Jesus sat alone by the treasury. It is useless further to plead with his enemies." (p. 172.)

## The American Way of Life

This knowledge of the soul as the distinguishing characteristic of man, and our insistence that governments, schools, economic and social arrangements exist for its welfare—this is the essence of what we call "the American way of life."

It is a conception of life that is religious. It grew up in a day when men were religious and the Bible was the handbook of the American people.—Rev. William C. Kernan.

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BAPTIST AND REFLECTOR

# THE YOUNG SOUTH

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

Dear Boys and Girls:

## TIS MOTHER'S DAY

Tis mother's day! In glad array  
Carnation buds we wear for her  
Who gave us life, and led the way  
So gently when we helpless were.  
She gave our infant years  
Of smiles and tears  
A mother's love.

This mother's day! Bring sweet bouquet,  
And speak the thoughts of filial mind,  
Our gratitude while yet we may  
To her, unselfish, firm and kind.  
The changeless human art  
That won each heart  
Was mother's love.

Tis mother's day! We still obey  
The one who led us by the hand,  
And taught our prattling lips to pray,  
And for our schooling wisely planned.  
She daily honored God,  
And pathway trod  
Of mother's love.

Tis mother's day! Can we portray  
The years now gone, the years of toil?  
But mother's face, with hair turned gray,  
Has loveliness that naught can spoil,  
Our lips can not express  
What we possess  
In mother's love.

J. M. KAILIN, Citronelle, Ala.

## MOTHER

She gave the best years of her life  
With joy for me,  
And robbed herself with loving heart  
Unstintingly.

For me with willing hands she toiled  
From day to day;  
For me she prayed when headstrong youth  
Would have its way.

Her gentlearms, my cradle once,  
Are weary now;  
And time has set the seal of care  
Upon her brow.

And though no other eyes than mine  
Their meaning trace,  
I read my history in the lines  
Of her dear face.

And 'mid His gems, who showers gifts  
As shining sand,  
I count her days as pearls that fall  
From His kind hands.

—Author Unknown.

I'm sure that you have friends. I have. Fond,  
dear friends. But never will we have a friend  
like our mothers. Next Sunday is the day we will  
honor our mothers. No words will be spoken  
though that truly express the power and beauty  
and heroism and majesty of her love. No words  
could do that.

I, and I'm sure I speak your sentiments too,  
thank God for my mother as for no other gift  
of His bestowing.

Your friend,

Aunt Polly

THURSDAY, MAY 7, 1942

Route 3, Cardington, Ohio.

Dear Aunt Polly:

This is my second time to write you. I am interested  
in the *Young South* page. My sister, Ruth, takes the  
BAPTIST AND REFLECTOR. I would like to get some pen  
pals.

Your friend,

EVA DEAN WHITT.

We hope you get some pen pals, Eva. We are glad  
that you are interested in our page and we hope you'll  
always read our paper.

## JUST AHEAD THE SUN IS SHINING

By J. B. CROUCH and JAMES HUTCHINSON  
Tennessee Industrial School, Nashville, Tenn.

(Written after message of Dr. Freeman, Feb. 23, 1942.)

If you are lost in sin and shame,  
And everything seems blue,  
Then please take time to read this poem,  
It'll tell you what to do.

There are times in life of loneliness,  
When the path seems hard to tread;  
But do you know the cause of it  
Is lack of faith in God?

You may be ill and suffering with pain,  
But there'll be a brighter day;  
If you have faith and believe in God,  
Then sunshine is coming your way.

If you think the world is against you,  
Don't cry, wear a smile instead;  
Remember there's good in everyone,  
And the sun's shining just ahead!

Thank you, J. B. and James.

109 Weir St., Jackson, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I go to West Jackson Baptist  
Church. My Sunday School teacher's name is Mrs.  
Vandiver. I am a Christian. Rev. R. E. Guy is our pastor.  
I like him very much. I go to West Jackson School.  
I am in the fifth grade. My school teacher is Mrs. Hunt.  
She is very sweet. I would like to have a pen pal. We  
take the BAPTIST AND REFLECTOR. I hope my letter  
isn't too long, and I hope to see it printed on the *Young  
South* page.

Your friend,

BONNIE JEAN THOMAS.

P. S.: Our whole family are Christians.—B.J.T.  
You have a good pastor, Bonnie. Your church has the  
BAPTIST AND REFLECTOR in its budget. Let us know if  
you get some pen pals.

Mercer, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am thirteen  
years of age and I am a Christian. I go to the Maple  
Springs Baptist Church. My pastor is Bro. C. H. Farnsworth.  
My Sunday School teacher is Mrs. J. D. Lillard.  
I hope to see this in print. I would also like to have  
some pen pals.

With love,

EULA HEIDELBERG.

Everybody this week wants some pen pals. Maybe you  
should write to those on our page this week wanting pen  
pals. I believe they would make nice correspondents.  
Bobbie Jones at Grand Junction is 13, too.

Hickman, Tenn.

Dear Aunt Polly:

I will be six years old April 21. I go to Sunday School  
and Preaching at Hickman. Bro. C. D. Tabor is our  
preacher. I will go to school this Fall. I will look for  
this on the *Young South* page.

NORRIS DAVIS THOMAS.

Well, here it is, Norris. How do you like it? Welcome  
to you. Write us again.

Rossville, Tenn.

Dear Aunt Polly:

This is my first time to write you, but I read the *Young  
South* page every week. I am nine years old. I go to  
Rossville Baptist Church. I am a Christian, too. I would  
like some pen pals. I would like to see my letter in the  
BAPTIST AND REFLECTOR.

Love,

NANCY WALTER MURPHEY.

Welcome to you, too, Nancy. We want you to write  
again.

Grand Junction, Tenn.

Dear Aunt Polly:

I am thirteen years of age and will be in the eighth  
grade when school begins. I am a Christian and I belong  
to the Baptist Church. I attend the Girls' Auxiliary. Mrs.  
A. M. Browder is my teacher. I would like to have some  
pen pals.

Love,

BOBBIE JONES.

Do you like the Girls' Auxiliary, Bobbie? I used to  
go and I liked it very much. Hope you get lots of pen  
pals.

Auburntown, Tenn.

Dear Aunt Polly:

I am ten years old. I go to the Baptist Church at  
Auburntown. Our pastor is Rev. C. W. Leonard. My  
Sunday School teacher is Miss Elna Duggin. Our Junior  
B. Y. P. U. leader is Mrs. Jack Stone. Our G. A. leader  
is Miss Buena Lacks. I am a Christian, and enjoy all our  
church services. The Salem Association Training Union  
Conference met with our church last Monday. I would  
like to see this letter in print. I hope it is not too long.  
Your friend,

DOROTHY TAYLOR.

Welcome, Dorothy. Did you have a good time at the  
Salem Association Training Union Conference? We are  
glad that you are a Christian and we hope you will find  
God's will for your life.

311 Van Buren St., Nashville, Tenn.

Dearest Aunt Polly:

I am a little girl of six and I go to the Fehr School. I  
like all my teachers. I go to the Freeland Baptist Church.  
My mother and father are members of the church and I  
hope to be one some day. My Sunday School teacher's  
name is Miss Beatrice Prader. This is the first time I have  
written to you. I hope this is put in the BAPTIST AND  
REFLECTOR. We get it all the time. I hope this letter  
is not too long. My pastor is Brother Osborn.

Yours sincerely,

FRANCES STAGGS.

Welcome, Frances. Your church has the BAPTIST AND  
REFLECTOR in its budget. We are glad that you can  
read our paper. Write us again.

R.F.D. No. 4, Cleveland, Tenn.

Dear Aunt Polly:

I am a boy nine years old. I go to the Ocoee Baptist  
Church in Benton, Tenn. My father is their pastor. My  
Sunday School teacher is George Lillard. I like him very  
much. I like to go to church as well as anybody does. I  
enjoy reading the *Young South* page very much. This is  
the first time I have written you this year. My birthday  
is April 30. I am planning to be a missionary when I  
grow up.

With love and for always,

BOYD DANIEL ARMS.

We hope you can be a missionary, Boyd, if that is what  
God wants you to be. You've just had a birthday and we  
hope it was a happy one.

R. I. Talbot, Tenn.

Dear Aunt Polly:

Hello. This makes about the fourth time I have written  
you. Well, school is out and I am glad. I will be in  
the sixth grade next year. I liked the nice letter you  
wrote me at Christmas time. I had been gone that day,  
and when I came home I looked in the mailbox. Well,  
there it was. I was tickled to get it. Thanks a lot.  
Well, good-bye.

Your friend,

EVERETT CARTER.

Everett, I'm glad you liked the Christmas letter. What  
are you going to do this summer? How about writing to  
us again?

## Learning to Obey

I TORE my new school dress today. I usually  
take it off and put on a play dress when I  
come home from school. Today Mother was  
not at home to remind me. I was in a hurry, too.  
We are building a new playhouse in Margaret's  
back yard. I wanted to get right to work on it.  
I didn't think about catching my dress on a nail.  
But that is just what happened.

I was reaching up high to put a board on the  
roof. I heard something tear. I felt a pull on  
my skirt, too. Then I wished that I had changed  
my dress as Mother told me to do.

I was not afraid to tell her about it, but I was  
sorry I had disobeyed her.

"I can mend it," Mother said, "but it will  
always show that it has been torn."

She was quiet for a little while. Then she  
said, "I do not ask you to change your dress just  
because I want you to obey me. I tell you to put  
on your play clothes so that if accidents like this  
happen, they will not happen to your best clothes.  
Always remember, Jane, that when Daddy or I  
tell you to do something, we do so because we  
believe we are helping you to find the happier  
way. It may not always seem to be the happier  
way at first, but unless we make a mistake, it  
will be the best way in the end."

I was glad Mother talked to me like that. It  
will be easier now for me to obey.

## A PRAYER FOR TRUST AND OBEDIENCE

Dear God, help me always to understand that  
whatever my mother and father ask me to do is  
best. Make me willing to obey and trust them.

## A BIBLE VERSE TO REMEMBER

"Children, obey your parents . . . for this is  
right." Eph. 6:1.

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

IRA C. COLE  
Convention President

Convention Date, Sept. 29-30, Oct. 1, First Baptist Church, Nashville, Tenn.

## Mother

(Dedicated to Mrs. C. H. Smith)

Mother's the best friend we ever knew,  
She gave us lasting love that was true;  
She kept teaching us the right way to live,  
She wanted us never to take, but to give.

I have often seen her kneel down to pray,  
Then I would listen and always she'd say:  
"God, help me be an example each day,  
And lead my children to follow Your way."

Our old family Bible is yellow with age,  
There are fingerprints on it, on most every page,  
Where Mother has read it again and again,  
Sometimes in joy and sometimes in pain.

She led us to Jesus and there on her knees,  
She gave us to Him to use as He pleased;  
When we strayed from her guidance and half  
broke her heart,  
She'd never forsake us, but more love impart.

I want to live closer to Jesus each day,  
To turn lost people from their erring way.  
If there is ever any good I can do,  
Mother, dear, I'll owe it all to you.

—GRACIE BLACK.

## Have That Vacation Bible School This Year

By all means have that Vacation Bible School in your church this year. There is always a need for a Vacation Bible School in every church. There is a greater need for a school this year than ever before. Many of our boys and girls are disturbed today because of the war conditions. There is nothing that can drive doubt and fear from their minds like the study of God's Word. The Vacation Bible School does many things for the boys and girls, as well as the workers. Some of the things are: *It meets a real need; It magnifies the Bible; It wins boys and girls to Christ; It teaches Missions effectively; It reaches non-Sunday school pupils; It wins community appreciation; it offers a balanced program of activities; and It helps the Sunday School and the church.*

### READ THIS:

*A church that had a school for more than twenty years.*

"After the Fourth Baptist Church, St. Louis, Missouri, had held its twenty-first school, the pastor, Rev. Oliver Shanks, wrote that all these schools had:

- Enlarged the influence of the church
- Provided new ways for presenting the gospel
- Been effective in evangelizing the pupils
- Exerted a positive influence in Christian character building
- Done much to improve the social life of the pupils
- Discovered and developed church workers
- Helped the pastor to think in terms of child life
- Trained the workers to have a conscience about the school, and made them willing to work hard because of what they could do for boys and girls in the schools."

## HOW TO GET READY

The first thing for one to do to get ready should be to study carefully the VACATION BIBLE SCHOOL GUIDE (revised edition of 1941). It is indispensable to those without experience; and those who have previously studied it, should review it carefully each succeeding year. It is not only a training course book; it is also a guide to which one should constantly refer.

The next thing to do should be the ordering of at least one copy of each of the four department textbooks scheduled for use the year of the proposed school. The principal should examine these books carefully, especially the manual in the first twenty to twenty-five pages of each textbook. As soon as the department superintendents are selected, each superintendent should be given the book that she is to use in her department.

The faculty should be selected as soon as possible, preferably two or three months before the beginning of the school. The principal should

—Buy this for your Vacation Bible School from your Baptist Book Store, 127 Ninth Ave., North, Nashville, Tennessee.

MISS CHRISTINE LITTLE, Manager.

## No. V.B. 306—Advertising Poster

COME TO THE  
**VACATION  
BIBLE SCHOOL**  
OF THE \_\_\_\_\_ CHURCH

Time \_\_\_\_\_  
Place \_\_\_\_\_  
Free for Boys and Girls, Ages \_\_\_\_\_

**BIBLE WORK, MUSIC, STORIES, HANDWORK AND RECREATION**

**YOU WILL LIKE THIS SCHOOL**

19x24 inches—10 cents each; three for 25 cents.

have as many general meetings for the entire faculty as he thinks are necessary. Each department superintendent should have a series of faculty meetings for department faculty.

To get a faculty, to interest the parents, to enlist the boys and girls, and to get the promise of the money needed, promotional work should begin early. The pastor should preach a sermon each year on the ministry of the church to its boys and girls during the summer months. The Sunday school superintendent should call his workers together for a conference on what they can do to help the Vacation Bible School, and to plan for brief talks in the various departments. They should help the principal to get and train his faculty, assist in the collection of the needed materials and supplies, and do everything possible to get every pupil in the Beginner, Primary, Junior, and Intermediate departments to attend the Vacation Bible school.

The approaching school should be considered as one of the principal activities of the church and the Sunday school. Various advertising methods should be used; posters, letters, articles in the church bulletin and the local papers, announcements, and so forth. There may or may not be a parade just before the beginning of the school. This will depend upon local conditions and the desires of the faculty.

## THE FACULTY

The faculty consists of—

- The principal
- The four department superintendents
- The teachers
- The group leaders or helpers

The duties of these various workers are set forth in detail in the VACATION BIBLE SCHOOL GUIDE and in the departmental manuals of the textbooks.

## THE STANDARD

The Sunday School Board offers a standard for the Vacation Bible school. Its use by the principal and the department superintendents before the school begins helps them to get ready; and its use after the school closes enables the faculty to measure in large part what the school did and failed to do. It is primarily a measuring and checking device. To the extent that the schools make use of it, to that degree will all schools be alike in general methods and procedures. This is very necessary, if the Sunday School Board is to give the largest and most useful guidance to the schools.

There are two main divisions of the standard—A and B.

DIVISION A consists of ten sections. To each section a specified number of points is allotted. The total points make one thousand. If a school makes 1,000 points it is standard. If it makes between 900 and 999 points it is grade A. Lower grades are B, C, D, and E. The sections, with the points allotted to each section, are as follows:

Section	Item	Points
1	Church control	50
2	Duration in days	100
3	Hours daily	50
4	Departments (age groups)	100
5	Faculty	100
6	Faculty training	150
7	Attendance	200
8	Textbooks used	100
9	Records	100
10	Reports	50

DIVISION B contains twenty-three items on which schools may make additional points—teacher training, additional teachers and group leaders, additional textbooks, the use of department envelopes of illustrated booklets, department equipment, and so on. By making a total of three hundred or more points on at least half of the twenty-three items a school doubles its grades, as AA, BB, CC, DD, or EE.

One copy of the Standard is included in every package of free Vacation Bible school literature, and five copies are put into the PRINCIPAL'S PACKAGE so that the principal and each department superintendent may have a copy.

## The Field Workers' Meeting

In San Antonio, Texas, May 14 and 15, in the Gunter Hotel, Sunday school, Training Union, and Baptist Student workers will gather for the annual meeting of their association. The program is complete. The general theme is "Our Work in These Times." The key messages Thursday evening, May 14, will be brought by Dr. J. W. Raley, President of Oklahoma Baptist University and Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board. Friday morning, May 15, Dr. Alfred Carpenter of the Home Mission Board, will bring a message concerning his work with the camps and chaplains and Friday afternoon Dr. P. E. Burroughs will close the session with a message on "This Fellowship." Many phases of our work will be presented briefly by various leaders. If at all possible attend the sessions.

BAPTIST AND REFLECT

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director



MRS. STUART H. MAGEE  
Office Secretary

MISS ROXIE JACOBS  
Junior-Intermediate Leader

DOYLE BAIRD  
Convention President

## Standard Unions

During January, February, and March, the following unions were Standard:

### JUNIOR UNIONS

Association	Church	Name of Union
Bledsoe—	Portland	Junior
Chilhowee—	Chilhowee	Junior
Holston—	Chinquepin Grove	Junior
Madison—	Henderson	Junior
Nolachucky—	Fairview	Junior
Mooresburg—	Mooresburg	Junior
Russellville—	Russellville	Willing Worker
Knox—	Lincoln Park	Steadfast
Lincoln Park—	Lincoln Park	Lambdin
Nashville—	Belmont Heights	Hustler's
New Hope—	New Hope	Junior
Ocoee—	Alton Park	Junior
Big Spring—	Big Spring	Busy Bees
Concord—	Concord	Guiding Star
Ridgedale—	Ridgedale	Ever-ready
Polk—	Mine City	Steadfast
Shelby—	Speedway Terrace	Junior
Union Ave.—	Union Ave.	Busy Bees
Tenn. Valley—	Tenn. Valley	Lillian Hurt
First, Spring City—	First, Spring City	Junior
Watauga—	First, Elizabethton	Pastor's Partners
Best Yet—	First, Elizabethton	Best Yet

### INTERMEDIATE UNIONS

Chilhowee—	First, Chilhowee	Intermediate
Duck River—	Duck River	Intermediate
Smyrna—	Smyrna	Intermediate
Holston—	Chinquepin Grove	Intermediate
First, Erwin—	First, Erwin	Crusaders
First, Kingsport—	First, Kingsport	"Kingdom Seekers"
Jefferson Co.—	Jefferson Co.	Working Teens
Knox—	Lincoln Park	Templeton
Lincoln Park—	Lincoln Park	Hodgson
Lincoln Park—	Lincoln Park	Livingston
Nashville—	Judson	Crusader
16 Yr.—	Lokeland	16 Yr.
Tenn. Home—	Tenn. Home	Peppy Peppers
Nolachucky—	Nolachucky	Intermediate
Bethel—	Bethel	Intermediate
Fairview—	Fairview	Intermediate
Rocky Point—	Rocky Point	Intermediate
Russellville—	Russellville	Leo Eddleman
Ocoee—	Concord	Companions
Oak Grove—	Oak Grove	Faithful Followers
Rosville—	Rosville	Tabernacle
Shelby Co.—	Shelby Co.	Loyal Workers
Bellevue—	Bellevue	Willing Workers

### YOUNG PEOPLE'S UNIONS

Big Emory—	South Harriman	Young People
Walnut Hill—	Walnut Hill	Young People
First, Chilhowee—	First, Chilhowee	Roxie Jacobs

Clinton—	Oliver Springs	Young People
East Tenn.—	Rankin	Young People
Holston—	Chinquepin Grove	Young People
Jefferson Co.—	First, Jefferson City	Christian Crusaders
First, Jefferson City—	First, Jefferson City	Chester Swor
First, Jefferson City—	First, Jefferson City	George W. Truett
First, Jefferson City—	First, Jefferson City	E. W. White
First, Jefferson City—	First, Jefferson City	Henry C. Rogers
First, Jefferson City—	First, Jefferson City	Judson
First, Jefferson City—	First, Jefferson City	David Livingston
First, Jefferson City—	First, Jefferson City	Frank Leavell
First, Jefferson City—	First, Jefferson City	John L. Hill
Madison—	Clover Creek	Young People
Westover—	Westover	Young People
Nashville—	First	Friendship
First—	First	Vigilant
Tenn. Home—	Tenn. Home	Willing Workers
Nolachucky—	Mooresburg	Young People
Russellville—	Russellville	Greenwell
Ocoee—	Big Spring	Christian Builders
Concord—	Concord	Gleaners
Watauga—	Hampton	Young People

### ADULT UNIONS

Big Emory—	South Harriman	Faithful Workers
Bledsoe—	Gallatin	Adult
Holston—	Chinquepin Grove	Adult
Jefferson Co.—	First, J. C.	Adult
Knox County—	Lincoln Park	Loyalty
Lincoln Park—	Lincoln Park	Builders
Lincoln Park—	Lincoln Park	Omega
Lawrence—	1st, Lawrenceburg	Adult
Madison—	First, Jackson	Victory
Westover—	Westover	Adult
Nashville—	First	Home-Makers
Hermitage—	Hermitage	Adult No. 1
Lockeland—	Lockeland	Loyalty
New Hope—	New Hope	Adult
North End—	North End	Jr. Adult
New River—	Oneida	Adult
Nolachucky—	Mooresburg	Adult
Russellville—	Russellville	Anderson
Ocoee—	Tabernacle	Loyal Workers
Big Spring—	Big Spring	Willing Workers
Big Spring—	Big Spring	Samuel Melton
Central—	Central	E. L. Landress
Central—	Central	A. T. Allen
Chamberlain Ave.—	Chamberlain Ave.	McClanahan
Concord—	Concord	Fellowship
Ocoee—	Oak Grove	Kingdom Builders
Oak Grove—	Oak Grove	Adult No. 1
Ridgedale—	Ridgedale	David Livingston
Tabernacle—	Tabernacle	Ever-Ready
Robertson—	Springfield	Adult

Shelby Co.—	Bellevue	McGavock
LaBelle—	LaBelle	Fellowship
Speedway Terrace—	Speedway Terrace	Volunteer
Temple—	Temple	Temple Trainers
Watauga—	Hampton	Adult

### ADULT DEPARTMENT

Knox Co.—Lincoln Park.

### TRAINING UNIONS

Holston—	Cinquepin Grove
Jefferson Co.—	First, Jefferson City
Knox Co.—	Lincoln Park
Madison—	Henderson
Madison—	Westover
Nashville—	New Hope
Hermitage—	Hermitage
Nolachucky—	Russellville
Ocoee—	Big Spring
Oak Grove—	Oak Grove
Tabernacle—	Tabernacle

### Next Week!

In next week's issue of the BAPTIST AND REFLECTOR, a complete list of achievements on the Tours will be run. Watch for this information.

### Baptist Training Union Hour, Southern Baptist Convention

On Sunday evening, May 17th, at San Antonio, Texas Municipal Auditorium, the Southern Baptist Convention will be in the hands of Baptist Training Union Forces from 6:30-8:00 p. m. The following program will be given:

6:30	Song Service, Directed by B. B. McKinney, Featuring Junior and Intermediate Choirs
6:55	Today's Training Imperative: <ol style="list-style-type: none"> <li>1. Every Association Functioning—Chester Quarles</li> <li>2. Enlisting All Adults—Clay I. Hudson</li> <li>3. Young People Giving All—Allen Graves</li> <li>4. Challenging Intermediates to Give Their Best—Elaine Coleman</li> <li>5. Juniors Are Volunteers—Frances Whitworth</li> <li>6. The Children for Christ—Thelma Arnote</li> <li>7. Every Church in Training—J. E. Lambdin.</li> </ol>
7:35	Special Music—Young People's Choir
7:40	My Church Accepts Today's Training Imperative—Dr. Perry Webb
8:00	President of Convention Takes Charge

### B.S.U. Retreat Held at Tennessee College

Recently a B. S. U. Retreat was held at Tennessee College, Murfreesboro, when eleven colleges were represented by one hundred and thirty-one students.

The keynote of this Retreat was "No Other Name." Mrs. W. F. Powell led the devotionals and challenged the students to become "Doers of the Word." Dr. Allen West and Dr. Merrill Moore were the inspirational speakers and indeed these messages alone were high-lights of the Retreat.

Others appearing on the program were Mr. Doyle Baird, Mr. Rogers Smith, Mr. Shields Webb, Miss Alice Stovall, Mr. York Stewart, Mr. John Huffman and Mr. Henry C. Rogers.

Special music was in charge of Miss Helen Sharp of Tennessee College.

Miss Edith Stokely and her corps of workers had made every adequate plan necessary for a most successful retreat.

# 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

## ATTENTION School for Preachers' Wives Carson-Newman College

June 8-19

B-O-A-R-D F-R-E-E

FACULTY—Professors for Preacher's School, also Mrs. J. Wash Watts, New Orleans teacher of W.M.U. Methods at the Baptist Bible Institute.

Conferences, Demonstrations and Mission Study Classes.

Time for fun and fellowship.

Make your reservation with Dr. J. T. Warren, President, Jefferson City.

## On to San Antonio

Are you going to San Antonio to attend the W.M.U. convention meeting there May 14, 15 and the S.B.C. convening May 16th?

If you are a member of a W.M.S. we will be so happy to have you as a delegate if you arrive by May 14th. Please send your name to Miss Mary Northington, 149 6th Ave., N., Nashville, Tennessee. W.M.U. is allowed fifty delegates.

For years we have had far more than our quota, but it is a long ways to San Antonio and we have only a few who have said they would like to be delegates. Let us have your name, please, if you are planning on attending the convention.

## Help These Women

Paul said "Help those women who labored with me in the gospel." Our appeal is to help those women who have labored with their preacher husbands and have had to stay at home so closely, yet who have helped in every way possible in the churches.

For the first time the preacher's wives are to have a chance to go to Carson Newman for two weeks with all expenses paid. You churches should pay the railroad or bus ticket or the gas and then take care of the children so your preacher's wife may have a real vacation. The children will enjoy visiting in your homes and you will give them a good time while Mother and Father are away. See to it that the reservation is made at Carson Newman by writing Dr. J. T. Warren, Jefferson City.

Great Bible teachers have been engaged for the preachers. The women are invited to attend these classes and then they will have their own. We are most happy to announce that Mrs. J. Wash Watts, a former missionary in Palestine, who is now teaching W.M.U. Methods in Baptist Bible Institute, New Orleans, will have an hour each day to discuss W.M.U. plans and programs. There will be a mission study class, demonstration, etc.

Not all the time will be given to work, for we expect to have plenty of fun and fellowship.

Your W.M.U. secretary cannot claim to be a preacher's wife but she is going to have a good time that two weeks directing activities. Dr. Warren has requested that Miss Northington secure a missionary speaker for each day. This is being done and great messages will be brought each day at eleven.

Please help us enlist these preacher's wives. Remember delicious food, a good bed (you bring your linens), all FREE.

Write Dr. J. T. Warren, Jefferson City, today.



MRS. J. WASH WATTS,  
Teacher of W.M.U. Methods, Preachers' School

## Bargain Books

A rare chance to build up your missionary library in society, church and Association with books that are too good for any Baptist to miss reading. Most of these are historical books, which though old, cannot go out of date for the periods they present. Others are missionary, biography and books of permanent value on Scriptural basis of missions, prayer and stewardship for missions. Buy in lots of 10 or more for wide circulation. All these books are listed on W.M.U. Study and Reading Courses. Buy from your own Baptist Book Store, Nashville. Price—10c each, minimum purchase of \$1.00, cash with order.

ADULT AND YOUNG PEOPLE—  
A TALE OF TWO PEOPLES—Seay.  
BIBLE AND MISSIONS—Montgomery.  
BAPTIST MISSIONS IN NIGERIA—Duval.  
CHRISTIANITY'S CHINA CREATION—Bryan.  
CONSTRAINING LOVE—McMurry.  
DAY OF SMALL THINGS—Pruitt.  
EUROPE, CHRIST OR CHAOS?—Gill.  
FRIENDS OF AMERICA—MacKenzie.  
FROM JERUSALEM TO JERUSALEM—Montgomery.

FOR THIS CAUSE—Coleman.  
GOSPEL TRIUMPHS IN ARGENTINA AND CHILE—Hart.  
GOSPEL AMONG THE RED MEN—Hamilton.  
HE KNOWETH NOT HOW—Anderson.  
HEALING AND MISSIONS—Ayers.  
OUTRIDERS FOR THE KING—Clark.  
PRAYERS AND MISSIONS—Montgomery.  
SAVED TO SERVE—White.  
PUBLISH GLAD TIDINGS—Farmer.  
THESE THINGS REMAIN—Robertson.

CHILDREN—  
GOING TO JERUSALEM—Applegarth.  
GUITARS AND WATER JARS—(Coll.)  
JAPANESE BOYS AND GIRLS—(Coll.)  
SUGAR LOAF, THE—(Coll.)  
PLEASE STAND BY—Applegarth.

PLAYS—  
JOURNEY OF ONE THOUSAND MILES  
PEACE LOOKED DOWN  
SECOND SON  
Order from Baptist Book Store, Nashville.

## --Book Reviews--

THE STEWARD FAMILY, by Josephine Riley Medlin (Mrs. T. S. Medlin). Price—30c.

Before her marriage, Mrs. Medlin was state W.M.U. Young People's Leader in Missouri and had had wide experience in working with young people.

A study course planned primarily for Royal Ambassadors and Girls' Auxiliaries, ages nine to twelve. It is written in simple language story form so that any Junior child may read and understand its message, which is stewardship and tithing.

The book is attractively illustrated; is divided into ten short chapters in order to simplify its reading, but is planned for five study periods, using two chapters a day. Through the characters of the story, Mr. and Mrs. Steward, their nine-year-old daughter, Sally, and Sammy, their son of twelve, the author presents her subject in a most interesting and unique manner. First, a clear explanation of the terms "steward" and "tithing" is given. Then these principles of stewardship and tithing are practiced in the home and in the church life of this fine Christian family, and through their influence their friends and others are led to practice tithing and to give more loyal support to missions. The volume is an unusually clear and effective interpretation of this subject for the Junior age.

Order from Baptist Book Store, Nashville.

## Resolutions

WHEREAS, God in His divine wisdom has seen fit to call our beloved mother, Mrs. R. M. Hickman, from her earthly tasks to dwell with Him in that fair land where there is no pain nor sorrow, but everlasting joy, we, the Woman's Missionary Society do make the following resolutions: to-wit:

Be it resolved, That we humbly submit to the Lord's will in giving up our beloved member and that we will strive to honor Him by trying more faithfully to follow Him as set forth by her example.

Be it resolved, That we thank God for the privilege of the association of this beautiful character while here on earth.

Be it resolved, That we extend our sympathy and prayers to her bereaved family.

Be it resolved, That a copy of these resolutions be spread on the Society Records, a copy sent to the BAPTIST AND REFLECTOR, and a copy be sent to the family.

Respectfully submitted,  
WOMAN'S MISSIONARY SOCIETY,  
Petersburg, Tennessee.

## Pay the Tithe

TUNE: *Send the Light*

There's a call comes ringing through  
your heart and mine,  
Pay the tithe! Pay the tithe!  
'Tis a call of duty from a voice divine,  
Pay the tithe! Pay the tithe!

Chorus

Pay the tithe, the blessed gospel tithe,  
It will shine on every shore.  
Pay the tithe, the blessed gospel tithe,  
It will bless you evermore.

May the grace of giving everywhere abound,  
Pay the tithe! Pay the tithe!  
And a host of tithers everywhere be found,  
Pay the tithe! Pay the tithe!

Let us not grow weary with our gifts of love,  
Pay the tithe! Pay the tithe!  
Thus we'll gather jewels for our crown above,  
Pay the tithe! Pay the tithe!

—MRS. C. D. CREASMAN  
BAPTIST AND REFLECTOR

## The Great Chinese Migration

*Cruelty of Japanese Armies Forces Millions of Chinese From Their Homes and Results in Great Suffering*

NEVER IN THE HISTORY of mankind has there been so great a movement of men, women and children as during these past few years in China, where the Japanese armies have fought the defenseless Chinese and brought about such trying conditions that they have had to leave their homes, farms and places of business.

The Chinese are a peace-loving people, as are we, and did not prepare for war, even as we, too, had not prepared. Chinese troops have had to fight with well-equipped Japanese forces both along the coastal regions and also interior far up the Yangtze River. When retreating, these Chinese have found it advisable to use the "scorched earth policy," as the allied armies are doing in the Netherland East Indies, Burma, and elsewhere. Everything of value to the enemy is destroyed, thus making it hard for the Japanese to find suitable shelter, food and fuel; also, railroads, bridges and roads. Even the carts, wagons, and animals are sometimes taken so these will not fall into the hands of the invaders. This, of course, works a hardship on such people as are left behind. Then when the Japanese are sometimes driven back, they, when retreating, destroy whatever is left. This is done because they hate the Chinese, and so these will be put to a disadvantage. The people are, it will be seen, left with almost nothing.

But worse than all this, wherever the Japanese soldiers go they often seize and outrage the women, and then frequently kill them. They kill off many young men who may not have fled, and all men of military age are slain, if thought to have worked against the Japanese, or they are forced to take up arms against their own people as soldiers for Japan. The Japanese took no prisoners in Manchuria, but killed all who fell into their hands. Then, too, where the Japanese get control they take from the people everything of value. When they entered northern China during World War Number 1 to attack on land Tsingtau, the German port on the coast of Shantung Province, though traveling through a neutral country, the soldiers occupied the best homes, forced the Chinese to furnish food and serve them, the Japanese government providing only a little rice. There was much looting. When the Chinese offered opposition to this and to the outraging of their women, they were sabered or shot. When we exposed these atrocities through the Associated Press and papers in China, the Japanese military not only sought to arrest us, but certain prominent people in America duped, decorated, and otherwise favored by the Japanese government, called upon the American public not to believe such reports, claiming that the Japanese could not possibly be guilty of such things, and that the missionary making such charges was evidently a spy working for the Germans. When later the facts became better known, these people neither opened their mouths nor moved their pens. Japan has spent millions of dollars on taking parties to Japan for propaganda purposes, and here in America to lead our people to believe that she could do no wrong.

Now that China has been entered as an enemy country, Japan is bleeding the people and the country to the very limit, as she has bled Formosa and Korea. In Manchuria, where we have now labored these past sixteen years, the 35,000,000 Chinese, Korean and Russian inhabitants are virtually slaves. All firearms have been taken from them, so they are defenseless. The people have been so cruelly treated and intimidated that they fear the Japanese as they would devils. Not only was the country seized politically, but everything that brings in money has been taken over by the Japanese people or by their government. Yes, conditions there are indeed very bad; but in China proper, where Japan

has met with greater resistance and the people poorer, the state of affairs can be described only by the expression "hell on earth," a terrible situation, involving such destruction and distress as has never before been known in the history of the world.

Under such conditions does one wonder that some fifty millions of people have fled before these terrible, cruel, ruthless armies, which have invaded the most densely populated regions of China? Is there any wonder that Southern Baptists have determined to contribute this spring thousands of dollars to save from starvation the millions in China who have been so mistreated and are dying for lack of food, clothing and shelter?

CHARLES A. LEONARD, SR.

Greensboro, N. C.

## To Turn Civilization Backward

By L. A. LAWLER, *Huron, Tenn.*

THE LAST TWO generations have witnessed the greatest stride of progress of all time, man has emerged from a mere footman to a globe runner; and from a soap-box politician to a world spokesman. Time and space have been eliminated. Man has been elevated from the lowland to where, if his eyes were opened, he could get a glimpse of immortality. The law of gravity has partially been overcome so that man soars above the clouds and lands on the ground again with the ease and grace of a bird. Ten years of life now is equal to twenty-five years in any other age of the world's history.

This civilization is built on treasures that God has hidden in the earth, namely: coal, oils, rubber, etc., but it seems like they will be man's undoing. Gold has taken a back seat.

In 1 Cor. 13:10, the apostle Paul suggests a change: "When that which is perfect is come, that which is in part shall be done away." In other words: When the resurrection is past, and immortality comes into full view, immortals will not need airplanes and radios. They will not be subject to the law of gravity or the law of death. They will not need television for they will be able to see afar off. They will be able to appear and disappear just as Jesus did after His resurrection. Immortal ears will be able to take orders from the capital of the world where Jesus will be in the temple of the king. When the devil is cast into the bottomless pit and the wicked, together with the wicked natives, are cast into hell, those that remain on the earth will be stricken through with fear; for "He shall rule them with a rod of iron."

Ezekiel 39, 9:10, also suggests that the method of warfare will be changed. He says that the cities of Israel will get their firewood for seven years from the Armageddon battlefield. In present warfare no wood scarcely is used.

Many generations will rise up and condemn this generation because it failed to honor God who has so greatly blessed it.

I know that the democratic nations have no alternative but to fight for the maintenance of present standards; but if their energies had been directed towards glorifying God, this calamity would not have come.

The Bible presents a gloomy outlook for those whose "Kingdom is of this world;" but to those who look for a heavenly kingdom, the rainbow of promise was never brighter. God is able to do for His people far more than they are able to think or ask; and He will withhold no good thing from those who trust in the blood of His Son.

## Too Long; But Not Too Late

By T. O. DAKE, *Decatur, Tenn.*

IT HAS BEEN very few times that I have asked for space in our paper, and would not do so now in behalf of my own interest; but it is for those who have been standing in line too long; but I hope not too late.

Yes, too late for many; but time yet for the others if we will only hurry up on our part.

For more than ten years I have had an impression on my mind and a burden on my heart, in regard to getting the gospel to our Jewish neighbors.

I have said very little and done nothing to bring it to bear on the minds of the public. I kept waiting, thinking some one, more capable than I would surely take the matter up and start the ball to rolling.

No one so far has done this. But our Father in Heaven, our Lord and Master is capable of getting things done. All he needs is for some one to help Him. So I am waiting no longer on others of my brethren to make the start.

Who knows but what there are thousands of others just like me, waiting for someone else to make the start?

We have one lone Jew, of the Home Mission Board, Rev. Jacob Gartenhouse, who has gone alone for the past twenty years.

We have given to him very little cooperation and only a small amount of funds.

He has worked hard at the task and has had marvelous results; but he can't do all of this alone.

Let's give him a lift by putting at least one converted, consecrated Jewish missionary in every state within the bounds of the Southern Baptist Convention.

Brethren, won't our God-called and consecrated leaders of our great denominations carry this matter to the front at once?

Surely and certainly the Jewish harvest is ripe.

There may be some who will say, the conversion of the Jews will not take place until the millenium, but as I see it the millenium will not come until this happens first.

Matt. 23:39. "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Brethren, let's have your opinion and cooperation in this worthy cause.

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Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co.

Spartanburg, S. C.

# Just for Fun

Gathered Here and There

## FARMER FINANCE

A farmer and a professor were sharing a seat on a train. It got lonesome so the farmer started a conversation and they soon became a friendly pair.

"Let's have a game of riddles to pass the time," said the professor. "If I have a riddle and you can't guess, you give me one dollar or vice versa."

"All right," replied the farmer, "but as you are better educated than I am, do you mind if I give only 50 cents?"

"O.K.," replied the professor. "You go first."

"Well, what animal has three legs walking and two legs flying?"

"I don't know. Here's a dollar. What's the answer?"

"I don't know either. Here's your fifty cents," answered the farmer.

## FOUR BITS

Doctor: "How is the boy who swallowed the half dollar?"

Nurse: "No change yet, Doctor."

## INTERESTED

A young couple, wishing to get married, went to a minister's house Sunday evening just as he was ready to leave for his church service. The preacher explained to them what he considered a way out of the difficulty.

"You two come to the evening services, and at the close come forward and I will marry you."

They agreed to this, and when the minister had completed his sermon, in order to give them the cue to come forward, announced: "Those desiring to be married will please come forward."

Thirteen women and one man started for the altar.—Exchange.

Bill—Still take a bath every morning, I suppose?

Phil—Sure thing. Usually I take it hot, occasionally cold, and if I happen to be in a hurry, I take it for granted.

Man criticizes woman for her extravagance, but she never wastes two dollars' worth of shotgun shells to get a twenty-five cent rabbit.

Nor goes into a restaurant and buys a twenty-five cent meal and gives the waitress a twenty-five cent tip because she smiles at him—

Nor uses twenty gallons of gasoline and pays a twenty-five dollar boat hire to get where the fish aren't.

## THE SCHOOL OF NURSING

of the Southern Baptist Hospital, New Orleans, Louisiana, needs girls for its next class. Applicants should be graduates of a standard High School, from 18 to 30 years of age, of normal height and weight, and of Christian character.

Address,

THE DIRECTRESS  
SOUTHERN BAPTIST HOSPITAL  
NEW ORLEANS, LOUISIANA

## A Dual Appeal

By LOUIS J. BRISTOW, Superintendent

Like many other defense areas, New Orleans is overcrowded with thousands of new population. The question of hospitalizing these new comers is a grave one, and the United States Government is urging civilian hospitals to do their utmost to cooperate in national defense by providing for the families of these men in military service and defense plants. The Southern Baptist Hospital was approached and is doing what it can. All present beds are filled almost every day. The Board of Directors, in a cooperative defense effort, decided to build within its means and the limitations put upon non-government new construction by the War Production Board. A new building is now under construction, and should be ready for occupancy by July.

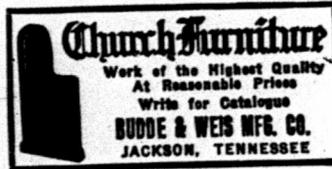
When it learned the Southern Baptist Hospital had begun construction of an addition, the New Orleans Daily Item, in an editorial headed "Build It Bigger," highly complimentary to our Hospital, urged that the addition be enlarged to twice its contemplated size; and said the Federal Government should aid in the enterprise. Of course, Southern Baptists believe in the absolute separation of church and State; and no Government aid is contemplated. We know there is a question as to whether such aid in a national defense project would be violative of the traditional Baptist position. But our Board of Directors preferred not to venture into even the twilight zone of the matter.

We need help in providing his cooperative defense project. There will be 60 rooms for patients in the new building. Are there 60 persons, Sunday Schools, Women's Societies, or churches who will contribute \$200 each to furnish one of these rooms? Our hope and prayer is that we may have a response to this suggestion. This is a Southern Baptist response to our Master's command and our Government's appeal to "heal the sick."

Thank you.

Southern Baptist Hospital,  
New Orleans, Louisiana.

(By the way, we need girls for the next class of student nurses).



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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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BAPTIST AND REFLECTION

*An Appeal From the Heart To the Heart*



**These—and More Than Two Hundred Others—Look to Tennessee Baptists for Everything**

**Make a Liberal Mother's Day Offering**

**— May 10 —**

**TENNESSEE BAPTIST ORPHANS' HOME**

**W. C. CREASMAN, Superintendent**

**NASHVILLE,**

**TENNESSEE**

# AMONG THE BRETHREN

David Cooper, Senior at Union University, supplied the pulpit of his home church, the First Church, Bolivar, Sunday morning, April 26, and Jimmie T. Williams supplied at night. Pastor Paul Wieland was away on account of the death of Mrs. Wieland's father. The Lord comfort Mrs. Wieland and all the sorrowing.

Marvin Cole, Oklahoma State Evangelist, recently assisted Pastor Joe Henry Hankins and the First Church, Little Rock, Ark., in a revival in which there were 122 additions. Joe Bartlett of Oklahoma City led the singing.

The Baptist Bible Institute breakfast at the Southern Baptist Convention at San Antonio will be at the Milam Cafeteria Tuesday morning, May 19, at 7:15. Tickets may be purchased in advance. Prof. E. L. Carnett is in charge of arrangements and may be seen at the Baptist Bible Institute booth.

"Brethren, please pray for our revival beginning the 3rd Sunday in July, with Bro. Huckaba of Nashville to do the preaching. We trust we will have the greatest revival in the history of our church."—Mrs. R. N. Richard, Midway Baptist Church, Bells.

Recently Pastor Mark Harris did the preaching in a five-nights revival in his church, Speedway Terrace, Memphis, in which there were 10 additions by baptism and 20 by letter and a gracious revival throughout the entire church.

At a cost of about \$500, Raleigh Baptist Church, Raleigh, W. F. Carlton, pastor, has installed a beautiful baptistry.

Field Worker J. C. Blalock, Johnson City, announces that Secretary John D. Freeman and Missionary C. J. Lowe will be in Holston Association the week of May 3rd speaking in rural churches, and that the annual R. A. Camp will open near Unicoi at Camp Optimist June 22nd, the price being \$2.50 for the week.

Dwight H. Willett, pastor of the First Church, Erwin, writes: "A splendid Youth Week Revival was held at the First Baptist Church, Erwin, Tenn., April 5-12. Rev. L. B. Cobb, pastor First Baptist Church, Kingsport, Tenn., did the preaching. Bro. Cobb is great with young people and the response was whole-hearted."

There were 56 additions, 30 for baptism, 22 by letter and 4 by statement, in a revival closing April 26, in which Pastor R. O. Ar buckle and Boulevard Baptist Church, Memphis, had the assistance of Pastor A. M. Vollmer of the First Church, Dyersburg, preaching and James Saunders, local choir director, leading the singing.

Grover W. Splawn has resigned Central Baptist Church of Bearden and has accepted the pastorate of Broadway Baptist Church, Maryville, organized the first Sunday in March. He has welcomed 15 additions the past three Sundays.

A new Baptist Church was recently organized in the home of Mrs. Sallie Stewart about four miles east of Trenton. Owing to local conditions, the naming of the church and the calling of a pastor were deferred to a later date.

Within the last six months, the First Church, Chattanooga, John a Huff, pastor, has given the following: \$2,215.12 to the Lottie Moon Offering; \$647.34 to the State Mission Offering; \$1,595.90 to the Annie W. Armstrong Offering; \$1,100.00 to Harrison-Chilhowee for buildings; \$963.95 to the Emergency Relief Offering—a total of \$6,522.31. This is in addition to the monthly mission budget of \$560.00 and the Hundred Thousand Club, which averages better than \$100.00 a month.

J. B. Lawrence, Executive Secretary of the Home Mission Board, preached the sermon and J. J. Johnson and J. A. Carson gave reminiscences in the dedicatory services of Ridgedale Baptist Church, Chattanooga, Sunday, May 3. The pastor, James A. Ivey preached at night.

Missionary Worker Effie Lee Smith, Monterey, writes: "We have had two Vacation Bible Schools and Study Courses and witnessed 8 conversions. . . . Another V.B.S. is progressing nicely at Second Creek Mission of Nash's Grove Baptist Church. Remember us in prayer, for our aim is 'To be a soul-winner.'"

With Rev. and Mrs. Oscar Gibson of Somerset, Ky., assisting, Pastor W. M. Bragg and the Pikeville Baptist Church held a recent revival in which there were 14 conversions, 12 rededications and 15 additions to the church. Members say it was the greatest meeting in the history of the church.

AGAIN LET US ASK OUR CONTRIBUTORS PLEASE TO SIGN EVERY COMMUNICATION WHICH THEY SEND US. DO NOT LET US HAVE TO GUESS THE AUTHOR.

BAPTIST AND REFLECTOR appreciates these words from a business man, Rex Vaughn, of Cookeville: "I would like to compliment you on your paper. It is very good indeed. I hope I never have to do without it. I surely wish that every Southern Baptist could read it. Our people would be uplifted and blessed with the spiritual messages you give."

Wanted, House Mother for a Baptist girls' school. Applicants should be between 35 and 55 years old, of sound Christian character and of robust physique. In application please state age and send recent photograph. Address "House Mother," care of this paper.

## REQUESTS BY BAPTIST AND REFLECTOR

1. Let all individual subscribers when sending in their subscriptions please indicate their church and association. Let all club subscribers do the same.
2. Let each party sending in subscriptions under the Church Home Plan be sure to indicate the church and the association.
3. Quite often the post office sends us cards notifying us of change of address of subscribers in a certain church or community or notifying us of change of address of subscribers in a certain church or community or notifying that some party has moved away without leaving an address. If our subscribers will promptly notify us of a change of address and if pastors and churches will, as far as possible, keep us informed along these lines, it will be greatly appreciated. Each of these post office notifications costs the paper two cents. When ten or fifteen or twenty come and then take into account the number from different sources in the course of a year, it can be seen that it amounts to a sizeable sum. Let our friends help us in these things as far as possible. Thank you!

Word comes at this writing that Luther J. Holcomb gives up the pastorate of the First Church, Durant, Okla., to become pastor of Temple Baptist Church, Washington, D. C.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 26, 1942

	Sunday School	Training Union	Sunday School	Training Union	Sunday School	Training Union
Alcoa: Calvary	180	82	Church Hill: McPheeter's Bend	121	Fifth Ave.	885
Alexandria	125	50	Mission Hill	43	First	926
Athens: First	332	83	Clarksville: First	420	John Sevier	235
Bells: Midway	65	48	Cleveland: Big Springs	278	Valley Grove	294
Bristol: Va. Ave.	206	129	First	462	Liberty: Salem	112
Butler	105	85	Columbia: First	269	Madisonville: First	243
Cobbs Creek	78	67	Cumberland City	20	Maryville: First	594
Chapel Hill: Smyrna	112	59	Dyersburg: Little Doe	95	Memphis: Bellevue	1649
Chattanooga: Apison	501	109	Dyersburg: First	402	Boulevard	533
Brainerd	324	129	Elizabethton: First	507	Central Ave.	512
Central	269	92	Immanuel	86	Highland Heights	547
Chamberlain Ave.	319	121	Little Mt.	68	LaBelle	556
Concord	238	159	Siam	230	Speedway Terrace	440
East Lake	367	80	Southside	93	Temple	1170
Edgewood	184	112	Watsuga	227	Union Ave.	822
Oak Grove	190	104	Fountain City: Central	603	Murfreesboro: First	476
Ooltewah	91	51	Grand Junction	72	Walnut St. Mission	44
Red Bank	555	166	Gays: Gravelhill	79	Nashville: Inglewood	336
Ridgedale	231	185	Hampton	72	Lockeland	454
Rossville Tabernacle	102	71	Hixson: First	142	Neubert: Valley Grove	294
So. St. Elmo	192	90	Jackson: West Jackson	641	Newport: Second	106
Summerfield	297	63	Jefferson City: First	490	Old Hickory	587
Tabernacle	242	99	Kingsport: Calvary	251	Nashville: Belmont Heights	830
White Oak	297	63	First	736	Shelbyville: First	179
Woodland Park	870	209	Knoxville: Bell Ave.	595	Walter Hill: Powell's Chapel	93
			Broadway	1047	Watertown: First	221
					Round Lick	71

South St. Elmo Baptist Church, Chattanooga, has closed a Training Union School in which there were 5 classes with 53, which is a splendid number out of 100 members. The Training Union with J. R. Dobbins as director, is growing.

—B&R—

The announcement is made that Dr. John R. Sampey, who has reached the age of seventy-eight, will seek to be released from the presidency of the Southern Baptist Theological Seminary at the meeting of the trustees to be held in San Antonio. It is said that his wish is to continue teaching in the Department of Hebrew and Old Testament.

—B&R—

Miss Marie Estes, secretary of the Department of Library Work at the Sunday School Board, and Miss Pauline Hargis, another worker of the Sunday School Board, both recently underwent operations for appendicitis in Louisville. The report comes at this writing that Miss Hargis has left the hospital and gone to her brother's home in Lexington and is improving nicely and that Miss Estes also has left the hospital and is at her father's home in Louisville and is doing nicely.

—B&R—

The following were visitors in the BAPTIST AND REFLECTOR office last week: Marvin Adams, Middlesboro, Ky.; Joe Canzoneri, Lebanon Junction, Ky.; Lyn Claybrook, Dresden; Mrs. R. M. Robbins, Mrs. C. Frank Scott, Mrs. Frank A. Roberts and Mrs. W. M. Teem, Memphis; S. F. Beard and Bobby Beard, Joe L. Wells, Fayetteville and Robert G. Lee, Memphis.

—B&R—

The following have sent in subscriptions other than their own: Mrs. Geo. Gardenhire, Chattanooga, 1; W. F. Carlton, Raleigh, 1; Leo B. Golden, Greeneville, 12; Mary J. Augenstein, Knoxville, Arlington Church, 3 soldiers' subscriptions; J. E. Williams, Atwood, 3 soldiers' subscriptions and Hayward Highfill, Seventh Baptist Church, Memphis, 12 soldiers' subscriptions. The following have added to their Church Home plans: Ashport, Big Hatchie Ass'n., 1; Oak Grove, McEwen, 1; and Walnut Grove, Ripley, 1. We have received the following new budgets: Walnut Grove, McMinn Ass'n., and East Laurel, Jackson.

### Briefs Concerning the Brethren

*Called and Accepted Margaret*

Normon O. Baker, Clover Creek, Medon, Tenn. Luther Jenkins Holcomb, Temple Church, Washington, D. C.

J. Yates Frady, Northside Church, Calhoun Falls, S. C.

Reed Rushing, First Church, Lake City, Tenn. B. B. Sawyer, First Baptist Church, Pulaski, Va.

L. D. Cochran, Lordsburg, N. M. James H. Sutley, Delaney St. Baptist Church, Orlando, Fla.

J. Wallace Owen, Friendship Church, Culleoka and Rock Springs, Tenn. *sent early*

O. C. Cooper, Cairo, Ill.

*Resigned*

B. B. Huckabay, First Baptist Church, Morton, Texas.

Reed Rushing, Mt. Zion Church, Bethel Association and Salem Church, Christian County Association, Ky.

James H. Sulley, First Baptist Church, Punta Gorda, Florida.

O. C. Cooper, Greenfield, Tenn.

*Died*

Rev. H. C. Croslin, Zeigler, Ill.

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen received by baptism 3. *Bristol*—Va. Ave., Pastor Wright received by letter 3, by statement 2. *Chattanooga*—Apison, Pastor Ramsey received by letter 1; Avondale, Pastor McDaniel received by letter 2; Central, Pastor Jones received for baptism 1, baptized 2; Chamberlain Ave., Pastor McClanahan received by letter 3, for bap-

tism 1; Ridgetale, Pastor Ivey received for baptism 2; Summerfield, Pastor Pruett received by letter 3; White Oak, Pastor Horltd received for baptism 1; Woodland Park, Pastor Williams received for baptism 2, baptized 3. *Elizabethton*—First, Pastor Starke received by letter 3; Southside, Pastor Ledbetter received by letter 9, for baptism 6. *Kingsport*—First, Pastor Cobb welcomed for baptism 4, by letter 4, baptized 12. *Knoxville*—Bell Ave., Pastor Allen received by letter 1, for baptism 4; Broadway, Pastor Pollard welcomed by confession 5, by statement 1, baptized 2; Fifth Ave., Pastor Wood baptized 2; John Sevier, Pastor Cross received for baptism 3. *Madisonville*—First, Pastor Grogan received by letter 4, for baptism 1. *Memphis*—Bellevue, Pastor Lee received by letter 8, for baptism 2, baptized 7; Boulevard, Pastor Ar buckle welcomed by letter 12, for baptism 16, baptized 17; Central Ave., Pastor Turner received for baptism 5, by letter 7; LaBelle, Pastor Renick welcomed by letter 3, for baptism 3, by statement 1, baptized 8; Speedway Terrace, Pastor Harris welcomed by letter 2, for baptism 3, baptized 9; Temple, Pastor Boston received by letter 1; Union Ave., Pastor Hughes welcomed by letter 3, for baptism 2. *Nashville*—Belmont Heights, Pastor White received by letter 10, for baptism 3; Lockeland, Pastor Gilliam received by letter 1, for baptism 5. *Neubert*—Valley Grove, Pastor Bishop received by confession 1, by letter 2. *Old Hickory*—First, Pastor Kirkland received for baptism 3.

### First Baptist Church, Nashville

YOUTH WEEK will be observed at First Baptist Church May 3 to 10, 1942. Beginning immediately after the morning worship service Sunday, May 3, the young people of the church will take over all the activities of the church and its auxiliary agencies—the Sunday school, Woman's Missionary Society, Training Union, Organ and Choir, Ushers and all other positions of leadership, including the pastor and deacons—to carry on through the morning worship service Sunday, May 10.

Winston Crawley, Southern Baptist Theological Seminary student, will serve as Youth Week pastor; Henry McGill, chairman of the Board of Deacons; Franklin Fowler, chief usher; B. B. McKinney, Jr., choir director, with Louise Billings Harman at the organ; Miss Martine Chafin, Training Union director; Mary Frances Charlton, president of Woman's Missionary Society; John Hagood, superintendent of the Sunday school.

### The Love of Christ Should Constrain

Dear Dr. Taylor:

In the mail this morning I received the BAPTIST AND REFLECTOR and also Home Mission magazine. I read your paper first and my heart burned within me when I read the article "Cooperation Concerning Chaplaincy" and then after reading page 5 of "Home Mission" I could not refrain from saying to you—That if the love of Christ does not constrain—if faith in His care and protection is not sufficient for now and after the war—if we are privileged to be here then) If the realization of many lost souls going out to eternity—without hope in Christ—if the Commission of Christ "as My Father sent me even so send I you," "Ye shall be my witnesses," means not enough—if a divine call to be Christ's representative—an appeal from our government, with better rank and pay than the average man in service doesn't mean anything—Then I wonder if these young ministers would be fit to be soldiers—much less Chaplains, even if they were guaranteed a big city church with a fat salary after they should return.

A friend of our men in service. Both for the Lord and country.

MRS. B. E. COCKRUM.

Tullahoma, Tenn.

### Resolutions of Appreciation

TO WHOM IT MAY CONCERN:

This is to certify that Rev. W. S. Thompson of Bluff City, Tennessee, has been pastor of the First Baptist Church of Bluff City for the past three and one-half years and has been faithful to every trust the church has placed upon him. He has been loyal to the church and fearless in his duties. He is upright in every respect. In all things he enters into, he wants the will of the Lord done. Fundamentally, he is sound in all scripture.

Since he has voluntarily resigned as pastor of the First Baptist Church, we, unhesitatingly, recommend him as being worthy of the confidence and respect of any people who would be fortunate enough to call him as their pastor.

Therefore, be it resolved that a copy of this letter of recommendation be placed upon the minutes of the church and a copy be given to Rev. W. S. Thompson.

Committee:

W. S. LYON,

J. H. PIERCE,

E. H. BURNETT.

Passed by unanimous vote of the Church in regular business session April 15, 1942.

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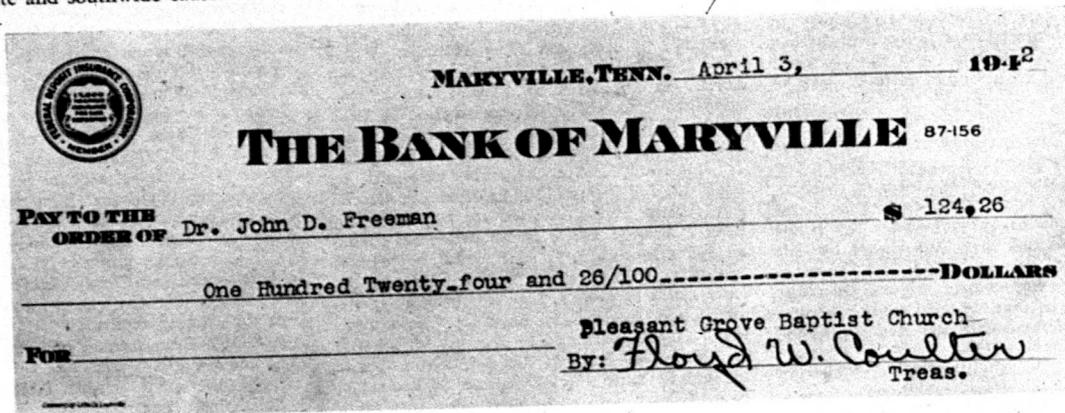
THEN the word came to Jehu Hā-nā'ni against B ing, 2 Forasmuch 'as I out of the dust, an

BAPTIST BOOK STORE  
127 Ninth Ave., North Nashville, Tenn.

# WHY I LIKE THE CO-OPERATIVE PROGRAM

## A RURAL CHURCH SPEAKS THROUGH ITS OFFERING AND ITS MEMBERS

**P**LEASANT GROVE CHURCH of Chilhowee Association is a typical rural church, so far as surroundings, membership and such go; but when it comes to supporting the denominational work, it is an unusual one. During the year ending November 30, 1941, it stood at the top of our list of churches giving large portions of their total gifts for outside work. Of their total contributions they gave nearly one-third for state and southwide causes.



Above is a picture of the check which Treasurer Floyd W. Coulter sent from this church in April. It represents a sum equal to about three-eighths of the total amount sent the state office during the past year, thus showing a fine increase in support of the general work of the denomination. (Incidentally, it shows also a common error made by church treasurers in sending money. *All checks and money orders should be made payable to "Treasurer, Executive Board."* If the Treasurer's name is given, as in this check, the word "Treasurer" or the abbreviation "Treas." should be added.



REV. JOHN O. HOOD

The Rev. John O. Hood of Maryville is pastor of Pleasant Grove Church. Of the 135 resident members, 94 contributed during March to the church budget and 62 of these gave to the Co-operative Program causes. "No high pressure campaigns are put on in the church for money," writes Pastor Hood, "but all members are given an opportunity to give to the work which the church fosters and supports."

Layman Floyd W. Coulter is the Treasurer of Pleasant Grove Church. When he came to the office in 1936 they were behind with pastor's salary. With the adoption of a regular budget contributions have grown. Now they are paying a good salary, have improved their building, have \$500.00 in their building fund and all bills are paid.



FLOYD W. COULTER

### WHAT THE MEMBERS THINK

Pastor Hood asked some of the members of the church to give him their reasons for liking the Co-operative Program plan of doing mission work. The following are some of the responses he received.

"I give to the Co-operative Program because I love the missionary cause and wish it to grow."

"I give to the Program because I feel it would be selfish not to do so."

"I like the Program and give through it because it is one way of giving a part of myself where I cannot go in person."

"I give through this program because I want to support all causes."

"I give through the Program because the Bible says, 'Go ye therefore and teach all nations'. I feel that I am better qualified to do other work; therefore, I give that someone better qualified may go and serve elsewhere."

"Since I have taken Christ as my Saviour and have enjoyed the blessings of being a Christian, it is one of my greatest desires to give to this program that others can hear about Christ and be saved."

### STEADILY THE PROGRAM GROWS IN TENNESSEE

April receipts for Program causes were a slight bit above 25% larger than those of April, 1941. Thus we continue the best year by far since the Co-operative plan of work was instituted. *All former records of regular, systematic support of our work are being broken this year.*

Watch BAPTIST AND REFLECTOR for the semi-annual report of contributions. One-half our year is gone. May begins the second half. In an early issue of the paper we will give the complete list of churches and their contributions for the first six months.

WHAT RECORD HAS YOUR CHURCH MADE?

WHAT RECORD WILL IT MAKE FOR THE ENTIRE YEAR?

THROUGH CO-OPERATIVE GIVING AND LABOR WE WIN!

**CO-OPERATE — The Baptist Way — DON'T DESIGNATE**  
Executive Board of The Tennessee Baptist Convention, Nashville, Tennessee

BAPTIST AND REFLECTOR