

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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SOUTHERN BAPTIST CONVENTION

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## A Letter to a Senator

*(The following is a copy of the letter which was sent to Senator Lee O'Daniel. The young women who attended the Young Woman's Auxiliary Camp at Ridgecrest, N. C., realizing the awful results of the sale of alcoholic beverages to the young men in the service of our country, appointed a committee to write the letter and it was heartily endorsed by the hundreds of young women in camp. It would be well if every Christian would send some such message to their congressmen and representatives and let them know they are bitterly opposed to the sale of this terrible "stuff" which wrecks and ruins the lives and souls of all who drink it.)*

Ridgecrest, North Carolina,  
June 29, 1942.

**S**ENATOR LEE O'DANIEL,  
Senate Office Building,  
Washington, D. C.

Dear Senator O'Daniel:

The Baptist Young Woman's Auxiliary Camp at Ridgecrest, North Carolina, is attended each year by representatives of 73,000 young women from Baptist churches throughout the Southern Baptist Convention. This letter is sent to you by their unanimous vote of instruction, with the request that you have it printed in *The Congressional Record*, or by some other means bring it to the attention of the Senate of the United States, as expressing our fervent petition for the speedy enactment of the Sheppard Bill, S. 860.

We are informed that a move to recommit the said Bill to the Committee on Military Affairs is being considered, and we are fearful that such an action would result in smothering the measure. We beseech the Senate not to recommit this Bill, but insist instead that it be brought to vote immediately.

As a body of intelligent and patriotic young women we are alarmed by the governmental policy and our War Department's practice of permitting the sale of beer and other intoxicating beverages to our soldiers, either on or off the military reservations. Our nation's defenders should be protected by appropriate legislation against exploitation by the liquor and beer trade, if they are expected adequately to defend our country in war. We can have no confidence in a war policy which includes access of our soldiers and sailors to alcoholic beverages.

Most of us have brothers, fathers, or sweethearts in the armed service of our country. Their health and morale are of primary concern to us. We are conscientious objectors to the sabotage of manpower now evident among the military and naval forces of the United States, which results from their consumption of alcoholic beverages.

By this letter of petition, and in the profound conviction that the action herein requested is vital to winning the war, we respectfully and earnestly call upon the Senate to bring to Vote, and to enact without further delay, the Bill known as S. 860.

SOUTHERN BAPTIST YOUNG WOMAN'S AUXILIARY CAMP.

By (Signed) JULIETTE MATHER,  
Young People's Secretary of Woman's Missionary Union,  
Auxiliary to the Southern Baptist Convention.

Special Committee Appointed by Camp:

(Signed) LOUISE HOWARD, Alabama.

(Signed) ANN KING, Mississippi.

(Signed) KATHRYN LLEWELLYN, Virginia.

# Baptist and Reflector

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## EDITORIAL

### Conflicting Concepts

A WOMAN CANCELLED her subscription to BAPTIST AND REFLECTOR because it printed a mat cartoon which it had received in reference to President Roosevelt's liquor record. Many others commended the paper for carrying that same cartoon.

A man refused to subscribe for the paper because it carried a write-up of a Negro missionary. Many others commended the paper for carrying the write-up.

A prominent preacher thought BAPTIST AND REFLECTOR did not have sufficient worth to merit his subscription or to lead his people to subscribe for it. Another prominent preacher considered the paper to be so fine that he filed it for future reference after having read it.

One man said that usually he just passed by the departmental pages. (Did he do that if some material relating to his church was published there?) Another man said that on receiving the paper he turned to the departmental pages first, and he was not a departmental employee, either.

One man commended the paper for its constant proclamation of the truth. Another man wrote, "Why can't you and your clan tell the truth?"

One man thought the paper dealt too much in criticism of other denominations, but another man said that he did not consider that the paper had that characteristic at all and that it was very conservative and considerate toward other denominations.

One brother courteously took issue with BAPTIST AND REFLECTOR and took the side of the Salvation Army when the paper published an article from a certain contributor which took issue with the Salvation Army in a certain particular. Another brother commended the paper for that same article and spoke of the Salvation Army in a far more critical manner than the article had.

A few ministers have said that the paper is "above the average layman" and "puts the fodder too high" and should be simplified. Yet the paper has received warm commendations from laymen themselves, average laymen in various walks of life. None of them have suggested that "the fodder is too high." One of them did say that were the paper made simpler it would be too cheap to be of much value.

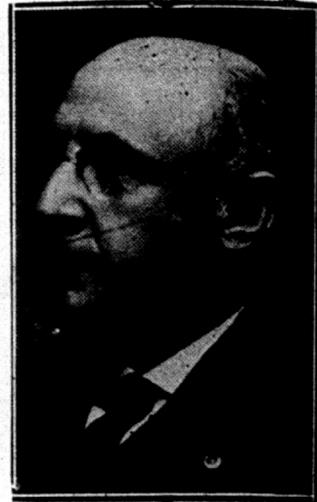
One man thinks that the editorials in the paper are of little value. Another man says that they are "crystal clear" and "very timely."

Now in the face of such opposing opinions what is an editor to do? What would you do if you had the paper in charge? The answer is invited and awaited and will be welcomed.

### Southern Baptist Leader At Rest

DR. ARTHUR JAMES BARTON, 75, nationally known leader among Southern Baptists, died in Nashville Saturday night, July 18, at the home of his daughter, Mrs. John D. Freeman, wife of Secretary John D. Freeman. Nine months ago he resigned the pastorate of Temple Baptist Church, Wilmington, N. C., on account of failing health.

Born February 2, 1867, in Jonesboro, Ark., he was the son of W. Henderson and Cynthia Morgan Barton. His wife, the former Georgia May Jones, daughter of Maj. Legrande Michaux and Cassandra Wood Jones, of Trenton, died three years ago. Surviving him in addition to Mrs. Freeman are a son, W. Henderson Barton, pastor of Edgefield Baptist Church, Nashville, four grandchildren, Georgia Freeman Fielden of Petersburg, Va., Lucy Katherine Freeman, Mettie



DR. ARTHUR JAMES BARTON

Rie Barton and William H. Barton, Jr., all of Nashville, and a brother, Dr. L. E. Barton of Montgomery, Ala., and two sisters, Miss Parisade Barton of Jonesboro, Ark., and Mrs. R. C. Medaris, of Memphis.

Dr. Barton was educated at Union University, Jackson, Tenn., receiving the A.B., D.D. and LL.D. degrees there. He also held the D.D. degree from Baylor University, Waco, Texas. Having been ordained to the ministry in October, 1888, he served as pastor of churches in Arkansas, Tennessee, Texas, Louisiana and North Carolina. At the time of his resignation last October, he had been pastor of Temple Baptist Church, Wilmington, N. C., eleven years. In addition to his pastoral work, he served in several educational positions and held numerous prominent positions in the Baptist denomination. He had been the chairman of the Social Service Commission of the Southern Baptist Convention since 1908, the longest tenure of office for any man among Southern Baptists in a denominational position. He had long championed the cause of prohibition nationally and internationally.

Funeral services were conducted at the Edgefield Baptist Church, Nashville, by Dr. R. Kelly White, Dr. W. F. Powell, Dr. I. J. Van Ness and Dr. E. P. Alldredge, all of Nashville, and Dr. T. J. Watts, Secretary of the Relief and Annuity Board, Dallas, Texas. Burial followed in Olivet Cemetery.

Dr. Barton's has been a fruitful life. He will be greatly missed. The Lord comfort all the sorrowing. More than once the editor has been helped by his uniform friendliness and encouraging words. He was a nationally recognized leader among Southern Baptists. His counsel was wise and was widely sought and followed. And now he has entered into his well-earned rest. Blessings be on his memory.

"Soldier, rest, thy warfare is o'er!"



## Baptist Ecclesiasticism At The Expense of The Individual?

NOW AND THEN some brother advances the proposition that there is in some sections of the South a Baptist ecclesiasticism which emphasizes corporate action and authority at the expense of individual freedom and responsibility. Sometimes we have heard it charged by some younger brethren that the older preachers in the Southern Baptist Convention are more concerned about maintaining the Baptist *system* of things than with personality; that their ministry is wedded to institutionalism instead of being personalized and shot through with reverence for personality.

BAPTIST AND REFLECTOR does not believe that these charges can be sustained. If there is anywhere in the South a Baptist ecclesiasticism which functions at the expense of individual freedom and responsibility, rightly conceived, it ought to be corrected. But we do not believe that the Southern Baptist Convention can rightly be so classified. If anybody can *prove* otherwise, we invite him to use the columns of BAPTIST AND REFLECTOR to show it. And we do not believe that our older preachers are unscripturally and unreasonably wedded to institutionalism showing a lack of reverence for personality. If any brother has the *proof* otherwise, we also invite him to use the columns of BAPTIST AND REFLECTOR. What we want are the facts in the case, however, not speculations or insinuations.

The New Testament concept starts with the individual and continues with him. But it does not deal with him exclusively. If there is anything clearly taught in the scriptures, it is that the individual church member is a part of a co-operative brotherhood and is to be subject to co-operative ethics. The individual is saved and trained and developed in order that he may properly function in this co-operative brotherhood. For instance, Paul uses the imagery of the human body to illustrate the church. Each member is to function, not simply with reference to himself, but with reference to the whole body. And the whole body is to have tender care for the individual. It is a reciprocal matter. Neither is to function without regard to the other. This same principle applies to the denomination.

But beyond all question if a difference arises, it is more important that the will of the church as a whole shall be carried out than for the will of the individual to be carried out. If there is any "giving in" to be done, the individual rather than the church is to do it. This same thing applies to the denomination. But this procedure is not at the *expense* of the individual nor does it violate individual freedom and responsibility, rightly interpreted. It is co-operative common sense and ethics. If anybody can give an instance when the Southern Baptist Convention has outraged individual freedom and responsibility, rightly considered and exercised, we wish he would give the proof of it. If he cannot supply the proof, let him quit making the charge.

Occasionally some brother has struck right and left and insisted upon his views and way of doing things when it did not suit the majority sentiment of the denomination. And when the denomination has gone ahead regardless of his recommendations and strictures, he has spoken or written fervently about the violation of Baptist freedom and responsibility by the "tyranny of ecclesiasticism." You see *his* will has not been carried out! But that is only individual resentment, not the violation of the proper Baptist liberty. It is, if you please, individualism gone out of bounds.

Sometimes a brother may send an article to a co-operative paper which may take several critical "digs" at the organized work of the denomination or at its leadership. The paper may feel that the criticism in the case is not backed up by the recorded facts and may decline to publish the article. Whereupon the brother who sent it may speak of the paper's violation of Baptist liberty and freedom of discussion. But no brother *rightly* has the liberty just to "lam away" at his brethren unless the records prove the accuracy of his charges. If the paper feels that this is not the case, it exercises *its* rightful liberty when it declines to publish the article or takes issue with the article if it is published.

So far as the Baptist denomination and ecclesiasticism are concerned, however, we stand for these things, not for their own sake,

but because we believe that they are necessary agencies for the maintenance and proclamation of the truth. The churches which compose the denomination are "the pillar and ground of the truth." Baptist freedom is properly exercised when it contributes to the welfare and service of the denomination as the organized support and propagator of the truth. The individual finds his proper place in the co-operative whole. If one finds himself too independent to fit in with this and considers the denomination an offensive ecclesiasticism, why does he not disassociate himself from it and have liberty unrestrained?

Then he can shoot unmolested and, making himself such a conspicuous target, he can be easily shot at. We think he would make a grave mistake to do this. But at least he would be *free*—free to his heart's content, we suppose!

## Union Avenue Baptist Church Opening

WITH SERVICES RUNNING through Friday night the week of July 5, Pastor J. G. Hughes and the Union Avenue Baptist Church, Memphis, celebrated the opening of their new auditorium. J. G. Hughes, Jr., son of the pastor, organist and choir director, and the local choir furnished the music for the service. Following the regular services on Sunday, services were held each evening with various speakers delivering messages, as follows: John L. Hill, R. J. Bateman, Harold E. Ingraham, Robert G. Lee and the editor. We spoke Thursday night. Each evening special recognition was given some organization in the church, the W. M. S. being featured the evening the editor was there.

We greatly enjoyed our visit and appreciate the courtesies of Pastor and Mrs. Hughes and their people. Since later on BAPTIST AND REFLECTOR expects to carry a further write-up of the church and the services, we shall not go into detail here. Suffice it to say that the new building is a poem in stone and wood. It is unusually beautiful and in point of beauty and utility we know of no other building in the state which excels it, if there is one that equals it. The people are rightly happy over it. Pastor Hughes is, as is characteristic of him, leading in a wise and constructive way and the people are nobly following.

A gracious and appropriate gesture was made during the services to Dr. H. P. Hurt, former pastor of the church, in that he was asked to sit on the rostrum each night, which he did. Dr. Hughes has no more loyal supporter than this beloved man.

## Lebanon Baptist Church, Barren Plains

A FINE AND ATTRACTIVE full-time rural pastorate, with a nice pastor's home and with a solid and substantial membership, is the Lebanon Baptist Church at Barren Plains in Robertson County.

Sunday, July 12, the editor had the joy of being with the church. It is pastorless now since W. P. Davis went into the service as a chaplain, having reported for duty on July 9 at Ft. McClellan, Ala. His people greatly love him and Mrs. Davis and they miss him very much.

The people brought us under obligation to them by their attention as we endeavored to preach the Word following the Sunday School in charge of Superintendent J. E. Hollingsworth, who also led the singing and presided over the service at the preaching hour, and also by their other courtesies. Dinner in the well-appointed home of Bro. and Mrs. J. S. Hollingsworth added to the pleasure of the visit. Who that has ever been the recipient of the courtesies and restfulness of that home can ever forget it? Mrs. Davis, wife of Chaplain Davis, who is carrying bravely on in her husband's absence, was also a guest at dinner.

BAPTIST AND REFLECTOR is going to Bro. Davis at camp and he will see what we are saying here. We want to thank him for inviting us before he left to preach at the church where he labored so faithfully and where his labors are bearing such fine fruit as we saw in evidence there. The visit was a blessing to us.

The following Sunday our co-laborer, L. G. Frey, was to preach at the church.

## Bible Study For Those Who Serve

By HERMAN L. KING

**T**REMENDOUS THINGS are happening in our day. Nations are in a death grapple on the far flung battle fronts. Thousands of our men are entering the armed forces of our nation to engage in this mighty struggle to preserve our liberty. On our industrial front, men and machines are working with ever-increasing rapidity. More than 50,000,000 are now employed in this all-out production effort. This speed-up in production has resulted in a 60 per cent increase in Sunday employment during the past six months, and a great shift of the population to the war production centers. Our Sunday schools are losing large numbers of their members due to these causes. Every section of our Southland has been affected.

These conditions seriously affect the life of our people. Normal home life for them has been seriously disrupted. They have congregated in the war production areas from all sections of the country, and from all walks of life. All races and creeds are crowded into small areas. These factors contribute to a general let-down in morals. Men and women who have never before worked on Sunday are now forced to labor seven days each week. With fathers and mothers working on Sunday little interest is manifested in the church and usually the children are not enrolled in Sunday school. Few will deny the ill effects which result from Sunday employment upon the spiritual life of the people as well as their home relationships. The Lord's Day cannot be desecrated without its deadening and detrimental effects.

Southern Baptists now have their greatest missionary opportunity. These thousands of men, women, and children are living under circumstances vastly different from those previous to the emergency, but they are the same people with even greater spiritual needs. They can be enrolled in our Sunday schools, but these conditions have made them more difficult to reach. Greater efforts must be put forth and our program of enlistment must be adjusted to meet this situation. About 30 per cent of our people must work on Sunday or on a night shift which prevents their attendance at our Sunday morning services. However, these people can enjoy Bible study privileges through the ministry of the Extension department of the Sunday school. No new organization is needed, but it will be necessary to properly evaluate and utilize the ministry of the Extension department of the Sunday school.

The Extension department ministry is performed for the members in their homes and places of business by visitors elected by the church. The church territory is divided into districts and workers assigned to each district. The visitor for each district seeks every person living in that territory who cannot attend the Sunday school, and seeks to enroll them as members. The members are supplied with Bibles, quarterlies, and record envelopes. A spiritual ministry is provided for them through Bible study which is guided by the visitor who seeks to win them to Christ, church membership, and active Christian service.

In addition to the ministry to the men and women working on Sunday we must not overlook the opportunity of serving those who are serving in our armed forces. These men should be enrolled in the Extension department before they leave, and be ministered to by correspondence. They should be provided with a Bible, the quarterly especially prepared for them, *On Duty For God and Country*, and the regular church bulletin. A special group of workers should be trained for this correspondence task. We must not fail to minister to the spiritual needs of our men in service when they need the prayer and encouragement of our churches most.

The Extension department seems to have come into existence for just such a time as this. There is a pressing need at this time that every Sunday school avail itself of the advantages offered by an active Extension department. If your Sunday school will organize an Extension department, the Baptist Sunday School Board will send free of charge the material necessary for getting your department started.

## Susie Tiger Seeks New Life

**A** MONTH ago, Rev. Willie King, missionary to the Seminoles in Florida, reported that there were three conversions on his field.

Now he states that these three new converts did not go to the Seminole green corn dance but remained in their camps. The missionary went to see them and encourage them.

Old Susie Tiger, who had noticed the changed life of these three converts, said to Brother King, "I have danced all night long with my turtle shells and I think so it will be my last dance with these things that I love to dance with. Now I am seventy-nine years old. Do you thing so now I might as well do like my brother, Big Charlie, did—listen to you telling him of Good Spirit and he believed your story so, strongly and died with that belief?"

"You heard what I said a while ago," Brother King replied, "about God loving the world and giving His only begotten Son and whoever believed on Him will never see death."

"You have told us all a true story of the Living Spirit," Old Susie said. "Not only that, but you have done so much for us in sickness. I think so you certainly deserve a lot of credit. I don't understand how you could stand the strain of driving so much and attend to all the other duties required of you. I think you get pay for all that."

"I believe," Brother King said, "that God will reward with many blessings and will reserve a home on high, and for you, too, if you will just fully change your mind."

The old Indian was almost persuaded.

"All right," she said slowly, "come back soon. I will let you know how I have study about your story. Drink some sofka before you go away."—Home Mission Board.

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## "Lovest Thou Me?"

By HOWARD P. COLSON, Smithville, Tenn.

WITH JESUS THE VALUE of one's outer actions is measured by the inner motive which prompts them. And the reality of the inner motive is proved by the life which one lives.

Our Lord's dealing with Peter by the shore of Galilee on the occasion of his early morning appearance to the seven disciples after his resurrection, clearly illustrates these principles in a positive way. Here we see the relation that must obtain between the inner motive of love and the outer activities of service. "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." (John 21:15.) It is worth our notice that the Master does not say, "Peter, are you not sorry that you denied me? Do you feel that you have repented of that sin? Do you promise that you will try never to do such a thing again?" No. He is concerned about just one thing: "Lovest thou me?" If Peter truly loves his Lord he is ready to be reinstated to his place of apostolic service; otherwise not. On the basis of his declared love for Jesus Peter is told to serve his fellow men.

Here, then, are two great lessons concerning the relationship between love and service: First, love is the prerequisite to acceptable service; second, service is the outflow and the proof of love. These simple truths need emphasis, not so much because we do not know them but because we so easily overlook or disregard them. They are of supreme importance to our Lord, and for that reason ought to be also to his servants. By servants I do not mean preachers only, or even primarily; I mean all people who bear the name of Christ.

### I.

Consider, then, the first of these principles: there must be true love for Jesus before there can be acceptable service. It is not perfect love that is demanded, for which of us could claim that? Peter's love was far from perfect, but such as it was it was real. Not only to Peter but to every Christian Jesus is saying, "Lovest thou me?" And one of the implications of that question amounts to this: "Don't try to serve me if you don't love me."

This raises the question, Are there other motives for service? In reality, no. But many people are deluded into thinking that energetic religious activity is synonymous with real Christian service. Some of these people are in the ministry, others are teaching Sunday school classes, or leading young people's groups, or filling offices in various church organizations. I can think of seven different motives besides love for the Lord Jesus that probably operate either singly or in various combinations in these cases. Let us look at them, and then come back again to the question of Jesus, "Lovest thou me?"

Here is the list:

The desire to cover up sin. A person may feel that he can atone for some serious moral lapse by a strenuous life of church activity. Instead of making confession to Christ and accepting his full and free forgiveness this person thinks to make up for his sin by redoubled efforts at service.

Again, the desire to earn salvation. A person believes or hopes that God will give him eternal life in payment for his much serving. Who can tell how much religious work is done today, either consciously or unconsciously, from this tragically mistaken motive?

Then, the desire for praise. Often there are people ready to praise a man or a woman for keeping busy at church work, and this insidious snare probably entraps some of our most promising young people. Remember that it was because of their desire for the praise of men that Jesus spoke one of his strongest woes against the Pharisees!

Similarly, the desire to display self. One has sometimes witnessed supposedly Christian leadership manifesting itself in such a way as to make one wonder if it were much more than a sort of religious exhibitionism.

Then, too, the desire for self-advancement. To mount up in the social scale or to climb the ladder of ecclesiastical preferment, to gain position and power—how these motives do operate! Yea, and how they do injure personality and hurt the cause of Christ!

Once more, the enjoyment of leadership. One may not necessarily want a place of prominence to enjoy leadership. And I do not say that this motive is as unworthy as those previously mentioned. But certainly it compares poorly with the motive of love for the Lord Jesus Christ.

Finally, the motive of humanitarianism. Dare we say a single word to discredit that? Is there any higher motive in life than devotion to the needs of the human beings all about us? Without wishing to disparage any of the worthy achievements of philanthropy, let us realize that love for Christ is a vastly higher motive. And let us realize also that the best achievements of philanthropy have been those which were prompted first by Christian love.

Let us stand before the Master and look at our activities in the light of his question, "Lovest thou me?" Do we do what we do because we love him? What is our real motive, anyway? Never forget, with Christ love is the only acceptable motive for service. The work is his, not ours. To him and not to men we are responsible. He desires first our love, and then our service will be what it ought to be.

### II.

This brings us to the second principle: service is the outflow and the proof of love. To Peter, who has just declared his love, the Master says, "Feed my lambs." In other words: "If you really love me, prove it now by a life of service to those I love."

One may think he loves Christ and yet be doing nothing in the way of service. It is possible that some of us sing with considerable feeling:

"My Jesus, I love thee, I know thou art mine,

If ever I loved thee, my Jesus, 'tis now."

But do we prove it by our lives? Recall the Master's words, "If ye love me, ye will keep my commandments" (John 14:15). How can he who refuses to do anything for Christ—or for humanity in the name of Christ—dare to go on claiming that he loves Jesus? The fact we are considering strikes home to many a life. Our church rolls are crowded with names of people whose love for Jesus was once verbally declared but is now practically denied.

The quality of our devotion is sometimes, I fear, like that of a young man for his girl friend in a story I once heard told. This young man wrote a letter to the young lady in question to tell her how much he loved her. As page after page was composed, his eloquence and his ardor increased. "For you, sweetheart," he wrote, "I'd go through fire or flood." Finally, after he had signed his name to the ardent missive, he added this P. S.: "I'll be over to see you next Monday evening, if the weather is nice." Our service for the Lord Jesus is all too apt to be conditioned by such factors as the weather, our own laziness, our preoccupation with other interests, our preference for the things of the world.

What are we doing for Jesus? I would burn this question into our hearts and consciences. If we claim to love him, let us prove it by our service. It need not be some great, spectacular service. We could go astray at this point. But service, even if seemingly small, there must be. And service there will be, if we really love the Master.

Surely these are thoughts to humble us all. Some of us, who have been trying to serve without much love need to pray: O great Lover of my soul, kindle anew the flame of devotion within me. Purge my heart of every unworthy motive, and let me begin anew my service unto thee. If I am serving from any motive but love, take me not from thy service, I pray; but humbled, chastened, and purified let me be a vessel made meet for thy holy use.

Others of us, who have been doing little if anything for Christ but do claim to love him still, need earnestly to pray: O Lord, forgive me for claiming with my lips to love thee while denying it in my selfish life. Energize my being, that I may not idly waste my opportunities nor disappoint thy claims upon my life. By thy grace may I prove my love for thee in service to those for whom thou in love didst lay down thy life.

Hear again the Master's question: "Lovest thou me?"

Then hear and heed the Master's challenge: "Feed my lambs."



## THE FOREIGN MISSION BOARD MEETING THE EMERGENCY

By GEORGE W. SADLER, Secretary for Africa, Europe and Near East.

**R**EALIZING that "we stand at a great break . . . in history," the Foreign Mission Board is getting under the burden of responsibility involved both in meeting the needs of the present tragic hour and also that which has to do with charting the course of a worthy future.

### APPOINTING NEW MISSIONARIES

Confident that our broken, poverty-stricken, heart-hungry world will be seeking some new messiah, the Board is laying hands on a number of witnesses who know the only Saviour. About a dozen of these are being asked to go to Ridgecrest during Foreign Mission Week (August 8-14) for examination and approval. There, on August 12, a special meeting of the Board will be held, and it is expected that these young persons will be set apart for foreign service.

The majority of the appointees will be sent to the language school of which Dr. W. B. Pettus is principal. This institution, formerly conducted in China, will be related to the University of California at Berkeley. The group of ten or a dozen will study oriental languages and customs, looking toward post-war open doors in the several lands of the Far East.

It is hoped that at least two persons will be set aside for work in the Near East. If this is done, these gifted young persons will be asked to go to the graduate school of Harvard University for studies that will fit them for work in the Hebrew and Arabic world.

### STUDYING POST-WAR NEEDS

At the April meeting of the Board, a committee was appointed for the purpose of studying ways and means of relating the efforts of the Foreign Mission Board to the needs of the post-war world. The personnel of this group is as follows: E. D. Head, chairman, Ryland Knight, F. C. Feezor, W. R. Pettigrew, M. W. Egerton, Harold W. Seever, T. F. Adams, Hill Montague and C. S. Prickett.

The first meeting of this group will be held at Ridgecrest on August 11. On the following day a preliminary report will be made to the Board.

### SAVING THE STARVING

So generous has been the response of Southern Baptists to the appeals in behalf of those who hunger and die in the Orient and in Europe that more than \$360,000.00 has been contributed. Of this amount \$31,085.00 has been sent to China and \$8,500.00 has been sent to Europe. Dr. Beddoe estimates that \$50,000.00 will be needed this year to care for those whom he can reach.

### TELLING THE PEOPLE

One of the most effective means of laying the burden of a needy world upon the hearts of Southern Baptists is Foreign Mission Week at Ridgecrest. Because there will be a called meeting of the Foreign Mission Board, we shall have the opportunity of having as speakers some outstanding ministers and laymen who would not be present under ordinary circumstances. In view of the fact that the Baptist business women of the South will make a pilgrimage to Ridgecrest at the time of our foreign missionary emphasis, we shall have larger audiences than ever before.

The program this year promises to be superb. Dr. J. B. McLaurin, Executive Secretary of the Canadian Baptist Foreign Mission Board, will deliver several addresses. Dr. Charles E. Maddry

will bring the message on Sunday morning. Dr. W. O. Carver will speak at the noon hour on Wednesday and Mrs. F. W. Armstrong will deliver the closing address that day. Others who will be sources of inspiration are Dr. W. R. Pettigrew, Dr. C. S. Prickett, Dr. J. H. Humphrey, Mrs. George A. McWilliams, Mrs. Catherine Alexander, Miss Susan Anderson, Miss Ruby Daniel, Miss Eva Sanders, Miss Kathleen Manley, Rev. Wade H. Bryant, Rev. Harold W. Seever, Rev. and Mrs. John Allen Moore, Dr. W. Dewey Moore, Dr. J. C. Pool, Dr. J. B. Hipps, Dr. J. Hundley Wiley, Dr. C. A. Leonard, Rev. Roswell E. Owens and Dr. Fred T. Moffatt.

Dr. Moffatt will lead the devotions at the morning watch hour. Professor I. E. Reynolds and Mrs. J. Frank Cheek will be in charge of the music.

### MEETING UNEXPECTED NEEDS

Because of conditions imposed by war, the Board is being subjected to peculiar financial strain. For example, the cost of travel for South American missionaries has just about doubled. This is true because of the necessity of airplane travel, the submarine menace making this imperative.

A large amount is being expended in the process of repatriating missionaries from the Orient. It is estimated that the approximate cost of these two items will be \$60,000.00. These circumstances could not be foreseen and, of course, the amount could not be included in the budget. It is certain that the generous spirit of Southern Baptists will cause them to rise to this emergency.

### Tent Meeting in Hurlingham, Argentina

**F**ROM Argentina, Missionary D. F. Askew writes: "Hurlingham is a town of fourteen thousand people. The missionary tent was set up on a piece of ground loaned by a Turk. As soon as we started cleaning up the ground, people began asking questions. We used our loud speaker for the meeting and the sound was carried throughout a radius of twenty blocks. All the town, including the priest, heard the service.

"We have to be careful here in giving an invitation, for many of our hearers are completely ignorant of the gospel story. We gave three invitations and about twenty people responded. We are praying that all of these may be true converts and will remain steadfast after the meeting. We greatly need a chapel here. It thrills me to see how God does use His word to attract people to Jesus."

### A Chance For A Great Investment

**R**EV. L. M. BRATCHER reports that the work of home missions in Brazil is going forward. One new couple has been appointed by the Brazilian Board and two other couples are awaiting appointments. The budget for April was a little over three hundred dollars. Out of this 50,000 copies of the gospels were bought, and two outboard motors for use on the great rivers.

Mrs. Bratcher says: "A heart-breaking appeal has just come from one of the most idolatrous places in the Sertae, asking for a worker. Please pray with us that we shall find the man and the means to support him. It will cost us twenty-five dollars per month to send him."



# A Digest of Religious Thought

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

## Are We Battling At Armageddon?

*The Christian Advocate*

War Analyst DeWitt Mackenzie, whose daily commentaries on foreign affairs appear in more than 800 Associated Press newspapers, believes this greatest of all wars affords God-fearing people of all creeds an unprecedented opportunity for service to mankind. "Indeed, I believe we are seeing the birth of one of the great epochs of history," he said in an interview for *The Christian Advocate*. "This upheaval is going to give us the chance to do more to implement the teachings of the Sermon on the Mount than ever before has been accomplished." The tall, steel-gray-haired newspaperman declared a new brotherhood of man can come out of this war, "if we so will it and work for it." "The average person hates war, and none can dispute that wars of aggression are wicked. Still, from my viewpoint, there are times when a Christian must fight—when he must offer his own life for a cause, and when a Christian must take the lives of others for that cause. This sounds shocking when put down in cold type, but to a host it is a truth which we cannot escape. This war is no ordinary upheaval. We Allies are fighting for more than our countries and our homes. We are battling at Armageddon for Christianity and for the right to worship as we will. Adolf Hitler not only has persecuted the churches," Mackenzie declared, "but he is deliberately rearing the young to paganism. Perhaps my logic is all wrong, but it seems to me that he and his leaders must be crushed. If that is a correct estimate of the position, then there is only one way to smash him—and that is by force of arms."

(Since Jesus gave his life on the Cross, there can be no doubt that a great cause is worth more than human life. But the question which every Christian involved in this war must answer is this: Are the causes involved in this war worth dying for? Most people believe that they are.—C.W.P.)

## U. S. Court Decision Endangers Freedom of All Religions

*Our Sunday Visitor*

The United States Supreme Court has handed down a very dangerous decision in upholding the right of municipalities to require the payment of city license fees by members of Jehovah's Witnesses, a religious sect, if they wish to collect funds or sell religious pamphlets. If this can be done to members of Jehovah's Witnesses, it can also be done to the members of any church. Even more dangerous than the decision itself is the philosophy of the majority of the court in using the word (privileges) to apply to freedom of the press, freedom of speech, and freedom of religion. If these freedoms are "privileges," they are not "inalienable rights" and the very essence of our Constitutional protection is destroyed. The Supreme Court holds that freedom of the press, freedom of speech, and freedom of religion are not absolutes, but can be restricted by legislation. That is true and there is already restrictive legislation. Freedom of religion is implicitly restricted in all legislation preventing one man's exercise of his rights in such manner that he injures the same rights of another man.

(If one religious body can constitutionally be compelled to pay license fees to collect funds or sell religious literature, by the same law all other religious bodies can be taxed for similar practices. In its endeavor to correct the activities of a dangerous, heretical and unorthodox group, the court has set a precedent which could be used to destroy the religious liberty of every other religious body in the nation.—C.W.P.)

## Scientists and Faith

*Baptist Standard*

Any man who says that students of the sciences cannot be Christians is a fool. Knowledge of any science is pursued and obtained just as is the knowledge of anything else. The Bible says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:8). God asks that people exercise their intelligence, "reason together," and not be blind, rebellious egotists. The discoverers of nature's facts and laws in every science known man were, or are, patient reasoners. If such a course is adopted and patiently followed in the spiritual realm it will lead to a genuine Christian experience.

The scientist goes by faith from one step to another in his investigation. The facts he has produced belief that other facts may be discovered and thus he is encouraged to press on in his investigations. It is precisely the same in religion. Faith is accepting as true that which is supported by a preponderance of evidence. There is a realm of knowledge and there is a realm of faith that every man with any sense recognizes. All friendship is in the realm of faith and not of knowledge. The same is true of love. The profession of love cannot be weighed nor chemically analyzed. It is in the realm of faith. The same is true of governments. We cannot chemically analyze the United States but we can believe in Old Glory. Abraham believed God. Simon Greenleaf has given us convincing reasons why we should believe in Jesus Christ and all of his claims and promises.

(Not only can students of sciences be Christian, but if he carries the same processes of faith, imagination and reasoning into the realm of religion that he employs in a study of the sciences, the student of science should find his religious faith supported and strengthened by his scientific knowledge. All truth is God's truth, whether it be found in a laboratory or on the pages of God's Book.—C.W.P.)

## A Sunday Tragedy

*The Watchman-Examiner*

Sunday School is over! A door opens. An attractive young woman comes out, carrying her Bible under her arm. . . . A little group of twelve-year-old girls is thronging around her. Affectionately they follow her down the street. Another door opens. Another teacher comes out, Bible in hand. He is a middle-aged man. He is going home. So is his class of adolescent boys. Another teacher comes out, and still another; and their pupils are following them. The angels weep. The very teachers to whom the destinies of boys and girls have been entrusted are leading them away from the Lord's house, on the Lord's day, at the Lord's appointed hour of worship. Unwittingly they lead the unsaved away from the Saviour. Unwittingly they help to destroy the Sunday morning worship service, with which the church must ultimately stand or fall. What an awakening when the judgment shall disclose the consequences of that mistaken leadership which labors and prays for the salvation of the children in the Sunday School and then frustrates God by leading them away from that further blessing in the house of God through which they might be saved!

(The Sunday School teacher who, by his example, leads his class away from church after Sunday School has done more harm by that act than he did good by teaching the lesson. It would have been far better had he just stayed at home.—C.W.P.)

# The Sunday School Lesson

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

LESSON FOR AUGUST 2, 1942

## Abram: A Pioneer in Faith

LESSON TEXT: Genesis 11:31 to 12:9; Hebrews 11:8-12.

PRINTED TEXT: Genesis 12:1-9; Hebrews 11:8-12.

GOLDEN TEXT: "Fear not, Abram, I am thy shield, and thy exceeding great reward." Genesis 15:1b.

"Abraham is one of the very greatest figures in the religious history of the human race. Three great religions look back to him as one of their spiritual ancestors, and accept him as a type of perfect faith and true religion, viz. the Jewish, the Mohammedan, and the Christian. The world owes to him its first clear knowledge of the true God, His spiritual and holy nature, and the way in which He is to be served and worshipped." (Dummelow's Commentary, p. 20). We look at Abram, or Abraham with which we better accustomed to call him, as a true pioneer in faith, with three main thoughts before us in our consideration of the printed text.

### I. GOD'S CALL AND PROMISE (Gen. 12:1-3).

1. His call was to an absolute and implicit trust in Him. This is the way God always calls where faith is involved. In the nature of such a call we glimpse the essence of genuine faith. For there can be no real faith apart from a call that would cause us to yield completely to it. We are to yield wholeheartedly or to that extent in not so yielding we are lacking in faith. This is true in human relationships, as seen when lovers plight their troth, for instance. It is no less true in our relationships with God. God calls us to be "all out" for Him. The call to Abraham was like this.

2. His promise was of a true and lasting greatness. Through Abraham all of the peoples of the earth would be blessed. Can any one doubt that this glorious promise made by the Lord in the long ago to one of His servants has been completely fulfilled? Supremely through Jesus Christ, as one of Abraham's offspring, the race continues to be cumulatively blessed. Truly the greatness of Abraham looms large like a high and lofty mountain across the centuries. We never tire of reading his life. Its account is both inspiring and invigorating. He had his faults but he also had his faith.

### II. ABRAHAM'S RESPONSE AND OBEDIENCE (Gen. 12:4-9).

1. We see him breaking with the past. There is a sense in which this breaking of the past by Abraham symbolizes what takes place when the lost person breaks with the past and comes to God in faith. For unless and until we make a complete break with the past, unless and until we repent of our sins led and aided by the Holy Spirit, we cannot in reality look to God in faith. This is true because we can only come to Him stripped of our sins. Since God can see us acceptably through the shed blood of His Son, Jesus Christ, and since He requires repentance upon our part, we must make a complete break with the past in order to be able to exercise faith.

2. We see him launching out into the unknown. It was enough to make old Abraham's heart tremble, this which would be called by some a "leap into the dark," but so far as we can discover Abraham never wavered. He had implicit faith in God and so he was willing to

do what God asked of him. Here, as well as later, "he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). This launching out into the unknown, this casting ourselves entirely upon the Lord and His promises, this "leap into the dark," constitutes the inner core of genuine faith. We must do this before we can experience salvation. We must repeat the process as often as God's call and circumstances make it necessary. Herein lies the glory of the life of the Christian. "The just shall live by faith." Is God pleased with us upon seeing this kind of faith? "But without faith it is impossible to please him" (Heb. 11:6a).

3. We see him following God one step at a time. First it is Haran and then it is Canaan, and then it is from place to place in Canaan. It does not appear that the Lord showed to Abraham every step that he must take when He made His first call, any more than it appears that He shows us each step ahead of time. He asks us to follow a step at a time. In this manner our faith is exercised, and thus strengthened, with each step. We cannot expect to grow and possess a great faith unless it is fed and exercised.

4. We see him building an altar at each halting place. The altar is the symbol of sacrifice and submission and obedience. A religion without an altar is a religion unworthy of the name of a religion. If Christianity is anything it is a religion with the altar as central. In our zeal to proclaim the sacrifice of Christ, let us not fail to present our bodies as living sacrifices (Rom. 12:1). If the altar disappears from our daily life as a Christian the effectiveness of our testimony for Him will disappear also, of this we may be sure.

### III. PAUL'S ESTIMATE AND COMMENDATION (Heb. 11:8-12).

This is Paul's estimate, if he wrote Hebrews. It is possible, of course, that he did not. If Paul was the inspired writer, this is a part of what he thought of the faith of Abraham. The entire chapter should be read, also.

1. Abraham proved his faith by his works. It is always the case. Faith cannot live in a vacuum. There is no such thing as faith in the abstract. It will always manifest itself in concrete situations. James saw this very clearly and sets it forth in positive statements (Jas. 2:14-26). Some have professed to see a disagreement between Paul and James upon the relation of faith to works, but this represents an artificial view or inadequate study for their teachings are in no sense contradictory but they are rather supplementary.

2. Abraham looked steadfastly into the future. His gaze extended even beyond this earth although it did not prevent his being concerned with the here and now. "For he looked for a city which hath foundations, whose builder and maker is God." It is well to cultivate the long look in our Christian experience. We too should look beyond this world into a better one, but we must never lose sight of our obligation to make this a better one while here.

3. Abraham was rewarded by having innumerable offspring. This is the case in a double sense. He not only is the father of multitudes in a physical sense, but he is also the father of multitudes in a spiritual sense in that he is the ancestor or pioneer, the latter being more accurate, of them in their faith in Almighty God. Abraham "blazed the trail" straight to the very heart of God in his unswerving faith in Him. We would do well to follow in his train. May God grant us the disposition and power so to do!

## Praying for the President's Eyes to Be Opened

UP TO THE PRESENT time we have had but little to encourage us in this war, by way of hopes, for an early victory. All unbiased minded, and unblinded people readily agree that the beer and liquor traffic are serious menaces to the entire program of defense, and that something needs to be done to remove this unnecessary barrier from our war efforts.

The people of these united states will never take the President's warnings seriously, for the rationing of anything, until his eyes are opened to the unnecessary waste that is going on in the manufacture and sale of intoxicating beverages. Why should the public think that there is any need for the rationing of sugar as long as beer and whisky are made so freely? Why should the public think that there is any need for the rationing of tires as long as we see thousands and thousands of pounds of tires on beer trucks transporting it over long distances, and at high speed? If the manufacture and sale of beer and whisky were in any way essential to our endeavors to win this war we would not be so disturbed over materials that go into its manufacture and sale, but to the contrary all right thinking people recognize that it is one of the greatest detriments to our present defense efforts.

Our men in the service of our country can not be efficient as long as they are allowed to consume intoxicating beverages. This statement is so obviously true that argument is uncalled for to those who are intelligent, and argument is to no avail to those who are wilfully blind to appalling conditions.

Religious bodies all over America have sent resolutions to the President bemoaning the sad plight of our beloved country as a result of our low moral conditions growing out of the liquor and beer industry. He has been petitioned repeatedly to spare our soldiers from the destruction that comes through allowing the free use of something that destroys the body, damns the soul, and defeats nations. So far he has turned a deaf ear, a hard heart, and blinded eye to the earnest pleas that have been made to him. It is, therefore, high time for all of the Christians of America to pray that God will open the eyes of the President. William Tyndale lay dying at the hands of his persecutors, and prayed that God would open the eyes of the king of England. America is dying under the curse which God has placed upon drunkenness, and we should join, with one accord, in prayer to Almighty God to open the eyes of our President that he might behold conditions as they are, and do something about them. Then, and only then will the public take him seriously on any conservation measures. I earnestly challenge all who may read this to begin a prayer crusade, and that we pray for the above eye opening which is so much needed, and pray every day until the answer comes.

J. HAROLD STEPHENS,  
First Baptist Church,  
Cookeville, Tenn.

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# THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Dear Boys and Girls:

Here's another poem page. Some of these poems were written by our own Bertha Walker and Aileen Simonton.

If you like to write poems and have never sent in any why don't you write some to send along with your next letter.

Your friend,

*Aunt Polly*

## "GOD MINDEDNESS"

I met God in the morning,  
When my day was at its best;  
And His Presence came like sunrise  
With a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed;  
But the winds that seemed to drive them  
Brought to us both peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I had loosed the moorings,  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way;  
You must seek Him in the morning,  
If you want Him through the day.

—Ralph Cashman, Baptist Observer.

## MY COMMISSION

By REV. VANDOR LITTLEJOHN

When Jesus hung upon the cross  
He paid the price for me;  
That though my life was deep in sin,  
Yet still I could be free.

'Twas for our sins those scars were made,  
Yes now I see it plain,  
As Jesus hung on Calvary's Cross  
He bore our sins and pain.

As the hounds of hell sat in the hall  
To shame and judge this One,  
'Twas I that urged the scoundrels on  
By deeds that I had done.

But now I see the Way for me,  
And Jesus whispers, "Go,  
For there is work for you to do  
And seed that you must sow."

So I will work for my dear Lord,  
Not for the praise of man,  
But to show to the lost and dying world  
The nail scars in His hands.

—Baptist New Mexican.

## MY CHURCH

My church helps me:

To keep a sky in my life and to look up.  
To keep my hand in God's and hold on to Him.  
To see the eternal values above the material.  
To life above self to service for Christ.  
To see the good in others and praise it.  
To keep sweet and to keep busy for him.  
To have a seeing eye, feeling heart, helping hand.

To test the motive of life and choose the best.  
To do justly, love, mercy, and walk humbly.

—Byrum U. Hatfield.

Dear Aunt Polly:

I am sending you some poems that I have written and I hope you like them well enough to put them on the *Young South* page. I am in my teens and am a Christian. I read the BAPTIST and REFLECTOR every week. We like to receive it. I love to write poems. I go to the Baptist Church of Troy. Our pastor is Brother Fleming of Jackson.

Sincerely yours,  
BERTHA WALKER.

## MANY THANKS By BERTHA WALKER

Many thanks do I owe you  
Many praises should I sing;  
For the day that you revived me,  
And brought me back to life again.

Many times since have I wondered  
Just what this old world means to me;  
With the nations all in the war  
And all men on land or sea.

But each time that I kneel to pray,  
You always say to me:  
Darling be brave and true,  
For America will pull through.

Many times I have wondered  
If I was worth the trouble that I bring;  
But each time I can hear you say,  
Worth much more than you think.

## IN WAR By BERTHA WALKER

Boy's come one, let's be brave,  
And victory we will have;  
If when you are in trouble,  
To your Saviour you will go.

For He will help you do it,  
If you will only be true;  
And go to Him to help you,  
He will pull you through.

The war will soon be over,  
And victory we will have;  
If all will be as brave and true,  
As MacArthur has been to you.

So all you boys who are helping  
Uncle Sammie do his part,  
Hold up your chins and keep your faith,  
For the Saviour will help you to win.

## SAVIOUR By BERTHA WALKER

Each time as I kneel to pray,  
And think when I was lost,  
Of the times that I have doubted  
My Saviour who died on the cross.

For me and you he suffered,  
For you and me he died,  
To save and to cleanse us,  
And bring us to His side.

And when you have become a Christian  
Then happy will you be  
To think when your dear Saviour  
Gets ready to call for thee.

That ready you will be to meet Him,  
No fear you will proclaim;  
You'll sing your praises unto Him,  
Until he calls you home to reign.

Thank you, Bertha, for your letter and poems. Write some more poems and send them to us.

## THE HIGH ROAD

I said, "Dear Lord, my house I will build here  
Upon this gentle sweep of fertile plain.  
I'll live a goodly life, success obtain,  
And share with man the largess of my cheer."  
He said, "Not so, my child, this place is dear,  
But you must climb the high road to attain  
The growth and peace and joy your soul should gain,  
To tarry here would make your life most drear."

I sobbed for dreams denied, joys unfilled,  
As we did upward climb a weary way  
Beset with toil and want and grief and dread;  
Today on Faith's high peak my fears were stilled,  
Vast splendors I beheld, now I can pray  
Deep thanks for the stern paths my feet have tread.

—Irene Perry Underwood,  
Christian Index.

606 First Street, S. W., Moultrie, Georgia.

Dear Aunt Polly:

I'm still asking for pen pals. I hope I get plenty, don't you? I hope the letters you get give you comfort, including the poems, too. I'm going to send you my picture to let you know how I look, and a poem, too. It is "Upon Calvary." I hope it suits you. This picture was taken in 1939, when I was in the fifth grade and twelve years old. Looks hump-backed, doesn't it? But I'm not that way now.

Yours in Christ Jesus,

Brighton, Tenn.

AILEEN SIMONTON.

P.S.: Please pray for me.—A.S.

## UPON CALVARY By AILEEN SIMONTON

Oh, they led Him away unto Calvary one day,  
Where pardon to sinners is offered today;  
Oh, the way which he carried that sorrowful day,  
For the sin of the world he must die.

Upon the Cross my Saviour hung,  
He took the hand of God in His,  
And clasped it into mine,  
Oh just before he died.

Oh, He is dying there in agony,  
To save the whole world from sin;  
For that dying he is not forgotten,  
Soul-winning is the prize for us to win.

He humbles himself in prayer,  
To us who kept the cross He bore;  
To save thy life from loss,  
He saves by the way of the Cross.

Thank you for the letter, the poems and the picture, Aileen. I think you are pretty, and I hope you will write again. I put the picture in the *Young South* scrapbook.

## PATIENCE

"If we knew the baby fingers,  
Pressed against the window pane,  
Would be cold and still tomorrow—  
Never trouble us again—  
Would the bright eyes of our darling  
Catch the frown upon our brow?  
Would the prints of rosy fingers  
Vex us then as they do now?"

"Ah, those little ice-cold fingers,  
How they point our memories back  
To the hasty words and actions  
Strewn along our backward track.  
How those little hands remind us,  
As in snowy grace they lie,  
Not to scatter thorns—but roses  
For our reaping by and by."

—Arkansas Baptist.

## THE BIBLE

JESSE N. PHILLIPS, San Marcos, Texas

Strike it with an intellectual chisel and sparks  
of Divinity fly from it!

Cut it with the scissors of criticism and the  
blood of God's Lamb flows out!

Dig into it with a geological pick and you  
uncover the Rock of Ages!

Look through its windows with an astronomical  
telescope and you see the Bright and Morning  
Star!

Analyze it by the laws of botany and you  
discover the Lily of the Valley!

Scan its pages day by day and you will fellow-  
ship the angels!

## Answer to Last Week's Crossword Puzzle

P	E	A	C	E	O
R	E	L	Y	E	N
L	G	I	V	E	
I	U	N	T	O	
W	R	E	C	K	
B	O	T	H	E	Y
Y	O				D

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NO. 7

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MRS. STUART H. MAGEE  
Office Secretary

DOYLE BAIRD  
Convention President

RIDGE DALE, CHATTANOOGA

Dear Henry:

The Baptist Adult Union department of our church in which we have had four Unions for some time, has served as a steady force for the Training Union Department. Our Adults lead all other departments of the Training Union in efficiency. It is a source of great pleasure to us to be able from time to time to place members of the adult department in official positions and to find that they are trained to do a good job. We are grateful, indeed, for this phase of our training work.

Most sincerely yours,

(Signed) JAMES A. IVEY, *Pastor*.

FIRST, MARTIN

My Dear Brother Henry:

The adult department of the Training Union with as many unions as possible, helps give the church a better balanced program of training. Good strong and functioning unions stimulate the other unions of your church. It helps them to see that if training is good for a few, it is good for all. And as goes your adult unions, so goes the other unions of your church. Real aggressive Adult Unions also stimulate your preaching attendance, for the evening service. They offer an opportunity for husband and wife to work together and for your adults to get better acquainted. I frankly believe that strong Adult Unions are the backbone of an aggressive program of training in the local church. We plan to have in Martin an adult department second to none."

Fraternally yours,

(Signed) IRA C. COLE, *Pastor*.

JUDSON MEMORIAL, NASHVILLE

My Dear Henry:

"The Baptist Training Union has fulfilled a long felt need. For many years I was faced, as a pastor, with two problems, first the Adults who united with the church on profession of faith and second, those who united by baptism from some other denomination. In the case of those who united on profession of faith there was the need for instruction as to the means of developing their Christian character, as to Baptist doctrine and church practice, and as to their training for Christian service. Those who came in from other denominations needed to be instructed in Baptist doctrine and church practice and also in many cases as to how to develop their devotional life and service to others. The Adult Training Union program has these very things in mind and really brings to those who faithfully follow its programs these much needed services. In most cases those who have been active in our Adult Training Union have shown definite progress in their spiritual self-development and in increased efficiency of service to others."

Cordially yours,

H. B. CROSS, *Pastor*.

## Carson-Newman A Capella Choir to Sing at Ridgecrest

The A Capella choir of Carson-Newman will do the special choir singing at Ridgecrest, North Carolina for the second week of Southwide Training Union Assembly. Others from Tennessee on the program are:

Dr. Clifton J. Allen, Mrs. Clifton J. Allen, Miss Thelma Arnote, Miss Sally Broyles, Miss Elaine Coleman, Mr. Winston Crawley, Dr. Austin Crouch, Miss Marie Estes, Dr. Morris Ford, Mr. Emmett Golden, Mrs. Emmett Golden, Dr. Allen Graves, Mr. W. A. Harrell, Mr. C. Aubrey Hearn, Mrs. John A. Hill, Dr. John L. Hill, Dr. T. L. Holcomb, Dr. Clay I. Hudson, Miss Roxie Jacobs, Mr. J. E. Lambdin, Mrs. J. E. Lambdin, Dr. Frank H. Leavell, Mrs. Frank H. Leavell, Miss Blanche Linthicum, Dr. B. B. McKinney, Mrs. B. B. McKinney, Miss Edith McMillan, Miss Sally Middleton, Miss Virginia Owen, Mr. William Hall Preston, Mr. Chester L. Quarles, Mrs. John Rogers, Mr. Henry C. Rogers, Mrs. Henry C. Rogers, Miss Cecile Smith, Mr. Lauren Sprunger, Miss Charlotte Tedder, Mr. A. V. Washburn, Miss Frances Whitworth, Dr. J. O. Williams, Mrs. Harold Bube, Mr. Doyle Baird, Mrs. Doyle Baird, Rev. Paul Kirkland.

## Adults Are Marching Forward

Recently several very interesting letters have come to our office giving some praise to Adult Unions. We submit below some of them.

BROADWAY, KNOXVILLE

Dear Henry:

It affords me a good deal of pleasure to know that our Baptist Adult Union work is being emphasized. Of course I am conscious of the fact that such emphasis has been placed in recent years. It seems to me that if we are to build strong churches, we must have a trained leadership.

The Adult unions have meant much to our church. We have discovered leadership for both our Sunday School and Training Union Depart-

ments. We join you in placing heavy emphasis upon this phase of our church life.

With every good wish,

(Signed) RAMSEY POLLARD, *Pastor*.

FIRST BAPTIST, BOLIVAR

Dear Brother Rogers:

The Adult Unions of our Training organization are greatly appreciated:

1. Because of what they mean to our people in general. Among other things they develop our church members spiritually, set a worthy example before the entire membership, generate a cooperative spirit toward the entire church program and provide workers for the various organizations of the church.

2. Because of what they mean to me personally. By their prayers, Bible study and consistent church attendance, the members of these unions inspire, challenge and dare their pastor into greater undertakings.

I do not see how any man could be the pastor of Adult Unions and not appreciate them immensely.

Yours sincerely,

(Signed) PAUL A. WIELAND, *Pastor*.

FIRST, COOKEVILLE

Dear Mr. Rogers:

"Our Adult Unions serve as constant reminders to our older people that no one ever gets too old to learn, and to be trained in God's service. I appreciate the spirit of the adults in wanting to give personal testimonies of rich Christian experiences, which serve for the edification of all who hear. It is remarkable how the adults grow in grace through the benefits derived from the participation in the worthwhile programs. I believe that I speak the truth when I say that some of our members have grown more in grace since becoming active members of the Union than they had in all of the rest of their Christian lives put together. It is a great inspiration to me to hear some of our older men relate the blessings of their Training Union work."

Sincerely yours,

(Signed) J. HAROLD STEPHENS, *Pastor*.

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# 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.

## Candle Light and Music

The Nashville Association Has a Church Music Program

MARIE ESTES, Church Library Promotion

The elements were against us we thought in those first few moments before the clock struck 7:30, the hour for the Nashville Associational Sunday School Meeting. Why that afternoon the storm was so intense that in certain sections of town electrical connections were severed for a two-hour period. Any number of dinners were served late on that account. And now at the proposed time for meeting the rain was coming down in torrents. Oh, the people were straggling in all right, a few at a time, and with a little patience it was not too much to expect a good audience after all.

In that frightening moment when the lights went out again with a finality, it was a temptation to hope that maybe all of Nashville would not turn out, for what would we do with hundreds of Nashvillians in the dark? That was a fleeting and unworthy thought, for, of course, we would manage some way. Dr. White, our host pastor at the Belmont Heights Baptist Church, Nashville, wasted no time in getting an appeal through to the electric company, but no promise was made to have the lights on at 7:30.

With solemnity and precision, Mrs. White and her helpers set aglow at least a hundred tapers in the windows, on the pianos, around the rail marking the choir loft. As the candles began to pierce the total darkness, the spirit of reverent expectancy grew. Had one not known the purpose of the meeting, it would have been a temptation to assume that an initiation of purport was to take place.

In one sense of the word it was an initiation—an initiation to the idea of a CHURCHWIDE MUSIC PROGRAM. From the first swelling surge of that great old hymn, "All Hail the Power of Jesus' Name," a feeling of worship and fellowship was overwhelming.

Without announcement or elaborate introductions the program moved along with orderly precision. Each participant knowing what was expected, took his part.

### THE PURPOSE

For some months now, the Sunday School Board has been giving special emphasis to the importance and possibilities of church music. A new department headed by Dr. B. B. McKinney has been set up to foster and develop better music habits and practice in our churches. Just recently a text book has been released, which will be a powerful tool in helping to create a consciousness of the needs and possibilities in this field. Quite appropriately the title of the book is *Let Us Sing*. This phrase was used to carry our program also. The program was divided into two distinct parts. The first half was used to show various musical groupings and combinations. The second was designed to show how these groupings and combinations could be used. The theme "Jesus" was used throughout the entire program.

### THE INSTIGATOR

It was through the work of J. N. Barnette, who heads up the associational Sunday School work for the Sunday School Board, that this program was made possible for the Nashville Association. His knowledge along musical lines, his acquaintance with the churches and the talent latent in the churches, and his willingness to care for the

endless details of enlisting participants determined the success of the meeting. For months in advance he worked tediously with the task of preparing for the night of June 30.

### PART ONE

In the first part of the program multiplicity of music possibilities in any church was demonstrated. One section showed how the various age groups could be used. Beginners, Primaries, Juniors, Intermediates, Young People and Adults were included in this presentation showing that we ought to "Let the Age Groups Sing" as groups.

The next emphasis was that we "Let the Special Groups Sing." A solo, a duet, a trio, a quartet, an octet, and a women's chorus from the various churches were featured.

The plea for a use of our choirs followed under the heading, "Let the Choirs Sing." One of our Baptist choirs performed beautifully.

A final admonition was that we "Let All the People Sing." Rev. Allan West, pastor of the Woodmont Baptist Church, led in the congregational singing. No words can describe the height to which we were carried by the soulful participation of the hundreds of people there. A mounting enthusiasm culminated by the release of pent up emotions was expressed as we joined in singing.

After each of these demonstration groupings, a brief word as to the use and value of these various musical possibilities in the local churches was given. There were no speeches at all, just running comments on the basis of what was shown by the actual performance.

### PART TWO

In the second part, the theme "Jesus" became more significant. It was the framework upon which the continuity was woven. A mosaic of songs and Scriptures depicted the life of Christ, and indicated the human response to such a life. This is the way it was done. A reader, in this instance, H. E. Ingraham, was located in the choir loft. He introduced each segment of the picture by reading a portion of the Scripture. After he had read, a young lady carrying a placard which identified the segment crossed the auditorium, then stood in front of the pulpit. Young ladies carrying signs outlining other segments took their respective places as their turns came. For example, the boyhood of Christ was introduced with the passage Luke 2:40. Then the placard bearing the words "His Boyhood" was displayed by the young lady, who remained standing before the audience as the Inglewood Primaries sang "In the Temple." The sign bearer remained in place until the conclusion of this section of the program.

### IMPORTANT DETAILS

Without the printed programs, which were distributed as advance publicity, as well as for guides for participation that Tuesday night, the whole plan would have been weak and dimly perceived. The program was the Rosetta stone from which the "sing" took on meaning. Performers and audience alike watched the program for cues.

The seating of the various groups was also an important item which was worked out behind the scenes. The key person from every age group, or special group, was notified as to exactly what seats were reserved for them. Ribbons were used to indicate reserved sections in the auditorium. Then to make certain there were no slip-ups, each usher was given a diagram of the floor plan with the seating assignments indicated. Placing the

Juniors, the Intermediates and Young People in the balcony added variety of effect.

The timing of the program was more or less the responsibility of the pianist, Miss Mary Sue Barnette. She it was who struck the introductory note for each number. This was done with no hesitation on her part. To facilitate the ease of handling the music a loose leaf book was made, giving the sheet music for each number in its consecutive place on the program.

Numerous opportunities for congregational singing broke the tedium of long sittings. The people often responded so instantaneously to these opportunities that the masses were on their feet almost before the leader reached his spot.

### REACTIONS EXPRESSED

When the congregation was dismissed, there was not the hurried dash to see who could get out first. As one person put it, "A mutual admiration society" was inostensibly formed. Since practically everyone had a share in the program, one told one's neighbors and friends how well they did, to be repaid by a compliment in kind. It is great fun to appreciate good things and to be appreciated.

Even those who are sometimes called "trained singers" seemed to enjoy themselves. It is possible to quote directly any number who said, "I don't know when I have had as good a time." This being true of our artists it might seem incongruous to indicate that the group who ordinarily do not relish a musical was pleased, too. One woman was overheard saying that she did not have all of the "tra las" out of her system yet.

The most gratifying reaction of all, however, was that many pastors and leaders stated with positive conviction that they were going to have a program exactly like this in their own church. Yes, our "Let Us Sing" associational program was a success.

## If the Standard Could Speak, It Would Say:

I am a *Thermometer*—use me to gauge your evangelistic fervor.

I am a *Road Map*—that clearly shows the route of a Sunday School on the road to improvement.

I am a *Ladder*—by which a school may climb from the lowest depths of inefficiency to the heights of successful usefulness.

I am a *Yardstick*—use me to measure your service for HIM.

I am a *Blue-print*—with specifications attached, giving all of the necessary details for building bigger and better Sunday Schools.

I am a *Formula*—composing elements of a compound which, if swallowed whole, will make a strong, healthy Sunday School out of a weak, sickly one.

I may also serve as a *Transfusion* of rich, red blood that will transform a slowly dying Sunday School into a live, active organization of fruitfulness and spiritual power.

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# 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

## A Place for Me

"Use me, God, in Thy great harvest field,  
Which stretcheth far and wide like a wide sea,  
The gatherers are so few, I fear the precious  
yield  
Will suffer loss—Oh, find a place for me!

A place where best the strength I have will tell,  
It may be one the other toilers shun;  
Be it a wide or narrow place, 'tis well  
So that the work it holds is only done."

—CHRISTI ROSSETTI.

## B.W.C. Register

To the chairman of each Business Woman's Circle in Tennessee a letter has gone out telling of our conference in Ridgecrest, N. C., August 9-14. We are very anxious to know how many from Tennessee are planning to attend.

To get a reservation you must write to Mr. Perry Morgan, Ridgecrest. Tell him if you want to be in the hotel or in a hut. Even though it is war, there are large crowds at Ridgecrest. Write today.

A card to the state office giving the names of those attending from your circle will be appreciated.

August 9-14 is Foreign Mission Week, too, so it will be a real privilege to visit with our friends from around the world for a whole week—not just hear them speak—but live with them and really get to know them. It will be a great week for all Baptist men and women.

## A Cuban Youth

By RUTH GOODWIN

He cannot be more than fifteen, a fine looking youngster with an intelligent looking face. For a number of weeks I had noticed this boy in our Weekly meeting on Friday night and again many times on Sunday night. I asked a number of our young men and none of them seem to know him. One or two of them spoke to him, but could not even learn his name. One Friday night however I saw him sitting beside one of our young preachers—a young refugee from Spain. After that meeting I asked the young preacher about him and he, too, had not been able to learn his name. How he first came to enter our church we do not know, though he lives on the next street, but one night when he was there this young preacher was there as the speaker and spoke that night on "Where Are You Going?" That night he waited outside the door for the young preacher and said he wanted to talk to him. He has been to see the preacher several times, but still says he believes nothing. He can only attend meetings when he can leave home without his parents knowing where he is for they are strict Catholics. He is a student in one of the largest Catholic schools for boys we have but insists that he believes nothing, but he is interested enough to keep coming it would seem every time he has a chance without it being known at home. Pray for him.

## Little Things

By UMBELINA GARCIA, Havana, Cuba

This is my third year in the Normal School for Teachers in Havana. When I started to study there I did not like all that I had to do but now I give all my time to it with enthusiasm and everybody says that teaching is my vocation.

In the group to which I belong there are about 75 students including 8 boys.

I have always tried to show my companions as well as my teachers that my conduct in all parts was guided not by myself but by that Power that guides us in all the moments of our lives. I have been convinced that it is not only from the words or acts in moments when we plan them or what people say about us that our neighbors receive a correct and favorable concept or an unfavorable one and many times once believed by them hard to change.

I can say with pride that I have the friendship of all my fellow students and that all my teachers have demonstrated their respect though this has cost me years of good conduct and faithfulness we would say.

The special thing to which I want to refer now and which seemed important only months after it happened is very simple but it made me see the importance of what we may call "Little Things"—those things which we think pass almost unseen and unthought of by our companions.

One day when I was in my second year we were having a class in Domestic Science. The teacher's table was covered with all sorts of utensils and she was showing us how to make a drink which contained alcohol, telling us how this drink and others like it would relieve a pain in the stomach at once. The teacher commenced to mix the drink while the class watched noting the amounts, etc., such as a quart of water, a pint of 90% alcohol, three pounds of sugar and drops of various flavorings. As you can realize the drink was plenty strong. Once mixed there was a great deal of it, so the teacher said that each girl could make a cup from paper and try it. I did not make a cup. When most of them had already tried it, some as much as twice one of the girls came to my seat and with tears in her eyes because of the fineness of the drink said, "Umbelina aren't you going to try the drink?" and I replied, "No, I am not going to try it. I can tell by your eyes." So she replied, "You do not drink because you are a Baptist and the Baptists don't drink. Well I will drink your part." So she went to the teacher and said, "Give me Umbelina's part." And she drank her third cup. When we left the class room I met two other friends in the hall. One is an evangelical and when she lived in a small interior town attended the Presbyterian Church. The other is a Catholic but lives in Guanajay where my brother is the Baptist Pastor and she knows something of our work. The Presbyterian girl asked me, "Umbelina did you taste the drink?" When I answered "No," she turned to the other girl and said, "you see, Esther, I told you Umbelina would not drink." It is needless to say that I was pleased that even before I met them that they had talked of whether I would taste the drink or not. I was happy that I had not yielded to temptation and tasted the drink though it would not have hurt me physically perhaps but my friends would have lost not only their concept of me but also of our whole denomination (in Cuba) for (unfortunately in many cases) they judge all by one.

The second year passed happily and we began the third. One day when the above incident was practically forgotten we were in our class on Hygiene Methods, a class where we learn to teach children the rules of health. Our teacher was talking about the vices such as alcohol and tobacco and how they ought to be done away

with, etc. In the midst of his discussion he added, "that is notwithstanding that all of you, some more, some less, but I am sure there is not one of you that does not drink at least at special times." Immediately a babble broke forth and my fellow students almost in a chorus said, "Except Umbelina, Doctor. She does not drink." Since the teacher did not understand in the noise they repeated, "Except Umbelina. She does not drink." It was a great surprise to me you can well believe that after so many months that action was still in the minds of the girls and that they so energetically protested when I was included in the group that drinks even once a year.

I can always take tracts and a little paper called "The Sower" to school and there are many girls that receive them gladly. Mrs. Moseley gave me a Testament a short time ago and I gave it to a girl who had shown interest in what I believed. I pray much for my fellow students and I hope that my life before them and the "Little Things" of my life will help them to understand how beautiful it is to live for Christ. (Translation).

## Help Our Negro Sisters

We greatly need your help and cooperation. We had only sixteen girls in the National Baptist Missionary Training School here at Nashville this year—the same number as last year. We could have just as easily had 60 girls with us here—we had both the facilities and the teachers for them. But three things have greatly hindered our efforts to build this Missionary Training School for colored women:

1. When a Negro girl manages to graduate at high-school and get some real experience in church work, her family calls upon her, almost demands of her, to give herself to teaching and thus help the other children to get an education, or help the father pay off the home or farm.

2. When we do find colored girls of high school training who want to give their lives to church work or missionary service, in nine cases out of ten, they have no funds and their families have no funds with which to support them while in the Training School.

3. Only three of the white W. M. U. state organizations have so far helped us with this special task. The good women of Texas, Oklahoma and Tennessee have not only sent us some wonderful women, but they have helped these girls remain here until they graduated.

If you could have seen the graduating exercises of the five girls who took degrees this year. I don't believe you would hesitate longer helping on this work. I have never seen finer examples of highly talented, well-taught, deeply consecrated Negro women than the two girls who took their Master of Education degree this year—one from Texas and one from Tennessee. And if the good women of Oklahoma get the opportunity to see and hear the two women who took the Bachelor of Education degree from that state this year, I know that they will feel repaid a thousand times for all their gifts.

Can't your state W. M. U. send us some talented and consecrated Negro girls? And will not your state W. M. U. come to their rescue and help them stay here until they, too, can take their full training?

Please help us in this great matter.

E. P. ALLDREDGE,  
Chairman of Commission.

## EYE COMFORT

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## A Visit With Dr. George Washington Carver

RICHARD PLANT  
Washington U.  
St. Louis, Mo.

HAVING BEEN BORN in the same neighborhood in Southwest Missouri as Dr. Carver, I determined to visit him at Tuskegee during the recent Christmas holidays. I had already read about everything to be found about him in print and had spoken with friends concerning the erecting of highway markers near his birthplace; last summer had brought also the idea that his birthplace should be bought as the first federal memorial to any member of the Negro Race . . . and that in spite of the fact they constitute one-tenth of our population and have been here since 1619. Every one with whom I talked favored the move, but since December 7, friends suggested that the war made action impossible at this time. Had it not been for the war one would have rested the case for a memorial entirely upon the value of Dr. Carver's scientific discoveries and spiritual leadership among his people; but the war forced me to recast my argument to insist that because we were at war that such a memorial was more than ever needed in the interests of national unity and international amity with the colored races in the war zone—yellow, brown, and black.

When I met Dr. Carver in his office in the Memorial Museum on Tuskegee Campus which houses about one-half of the exhibits which he has available for display, I was struck by the idea that there sat the Gandhi of his race, a living saint. His gaunt features, as he sat bent over his desk, reminds one of the Indian Leader who tries to take his people back to the handicraft stage of production; whereas Dr. Carver is trying to lead his people forward to the plenty promised by modern technology. His language was full of Biblical references, which reminds one of the story told of him that as a boy he had only two books on the plantation . . . the Blue Back Speller and the Bible. One time the New York Times editorially censured Dr. Carver for telling the scientist that his discoveries were revealed to him through prayer for aid in helping his people make the best use of the gifts Nature had given them. It is said that Dr. Carver, although a famous chemist, did not spend his time reading the books of other workers in that science, but rather labored to discover all the common everyday needs of his poverty-stricken people in order to find how they could have every necessity without spending the cash they did not have. It seems that Dr. Carver feels that we starve to death in a world which could live in peace and plenty on what it throws away. He does not limit himself to working for the good of his own people only, but rather makes available all his discoveries free of charge to all who wish to use them anywhere any time. He refuses to patent or commercially develop his priceless discoveries, holding that God reveals those things to him freely and that he should make them available to God's creatures on the same terms. One reads that he turned down a munificent offer from Edison to go to Menlo Park, saying that his job was among his own people. The fact that he is the creator of chemurgy, the science of growing industrial raw materials on the farm, has made him a personal friend of Henry Ford who has asked Dr. Carver to send him a small scale replica of the cabin in which Carver was born for the Ford Historical Museum at Dearborn. Dr. Carver may be rightly called the inventor of ersatz years before the Germans adopted the idea. Dr. Carver came upon the idea, because he knew that there was no use finding out in what other countries or parts of this country's raw materials his people needed could be found; because his people had no money with

which to buy such imported articles. Therefore, he had to set about discovering in the exhausted cotton lands of Alabama how to produce substitutes which his people could get without cash outlay. That led him to develop a complete set of synthetics . . . building materials, textiles, foods, medicines, paints, cosmetics, fuels. In order to furnish them with an adequate diet he had to lead the South toward diversification of farming—dairying, hog-raising, vegetable raising.

He had to discover new crops and new uses for old crops. Once the things were grown, he had to show them to harvest, prepare produce for market, preserve for home use. He had to show them how to fertilize their lands, using swamp muck and leaf mold, instead of the costly commercial fertilizers. He showed them how to plow and to use more modern farming equipment—and he did not just tell them how to build a shelter for their hogs, how to determine the right rations for hogs, how to butcher, to preserve the meat, to use the meat in cooking; but he showed them by personal example and manual demonstration.

He did not stop with writing cookbooks for the women giving the recipes for all possible uses of the things he had showed them how to raise, but he went into the kitchen and showed them how he could cook the articles himself. The people could taste the results for themselves. He said that he hoped rather to be remembered as an educator than as a scientist. He is the father of the movable school. That is, he loads up his equipment and takes a crew of helpers from Tuskegee Institute to visit nearby communities. In each community they select a house and the women show the housewife how to prepare clothing for the family, care for the children, prepare food, prepare varnishes for the furniture and other interior decoration items. The men take the outside of the house and the garden and work the place over, leaving it as a permanent example to the community of how they can raise their living standards on what they have. This work of his has been followed by the United States Department of Agriculture in their home demonstration work and extension activities.

The Carver Memorial Museum is the most amazing one-man show one can hope to see. It is a pity that some photographer has not brought its rich diversity to us in full color. It is impossible for one not expert in a number of sciences and technologies to describe much less evaluate the exhibits. In addition to the synthetic materials I have already mentioned, other sections of the building include a display of vegetables he grew on demonstration plots and canned for use with the movable school. He took the poorest land that he could find, long-discarded as worthless, and without the use of commercial fertilizers, made it produce the enormous crop of perfectly enormous vegetables one can see anywhere. Then he canned the best specimens for this exhibit which is now thirty-five years old. The vegetables look perfectly preserved after all this time.

Another section displays herbs and vegetables for the people to include in their diet to ward off sickness; since they can hardly afford doctors or patent medicines. Incidentally his people seem to think themselves already half cured of any ailment once he lays his hands upon them or hears their symptoms. Dr. Carver has received thousands of testimonials from sufferers from the after-effects of infantile paralysis who have recovered through the use of peanut oil massage treatment developed by him. There is no need or ailment of his people to which he does not try to minister; he has even developed face powder for the women and an artificial hair for the men to cover their baldness.

Another section includes the original laboratory equipment with which he started his work at Tuskegee—made from the scraps he found in the town's dump. There is a display of his crocheting and embroidery. Visitors view this

with an air of incredulity, but it is to be explained by the fact that as a boy on the plantation he was left quite weak by a case of whooping cough and worked as a house boy rather than as a field hand. Consequently, he can do any household task to perfection.

The exhibit includes paintings. He exhibited at the Chicago Columbian Exposition of 1893 and won an Honorable Mention. He was asked to exhibit three of his paintings, but he could afford to send only one. The Luxembourg Galleries in France has asked that he bequeath a certain one of his paintings to it. His neighbors at the birthplace mention that as a boy he could paint or draw anything he saw and covered boards, buckets, cans, and window panes with his work. His white playmates, a few of whom still survive at Diamond, Missouri, report that he was even then busy collecting flowers and raising them. Moreover they say he was a good hand at the neighborhood literaries, debates, and dramatic productions. Of course, Dr. Carver studied music, painting, and literature for three years at Simpson College, Indianola, Iowa. It is said that he gave piano recitals and sang over the South to raise funds for Tuskegee. All this emphasizes the almost unbelievable versatility of the man. He makes the paint for his work from Alabama clays; the frames from scraps, and paints on a synthetic textile he developed from waste products.

From Indianola, Dr. Carver went to the famous agricultural school of Iowa at Ames, where he graduated with a Master's Degree in Science and became a member of the faculty. Here he worked some with our present vice-president Wallace in corn-breeding experiments. Booker T. Washington, the founder of Tuskegee, induced Carver to go to Alabama in 1896. Like his hero, Dr. Booker T. Washington, Dr. Carver has tried to train his people to make a living and win a place for themselves in the world, not so much by political agitation, but by sterling achievement.

The present international situation and the need for unity at home makes it more important for Caucasian Americans to make a federal memorial of the Carver Birthplace than it is for our colored people to have this recognition extended to them and theirs at this late date. Concessions always have to be made to minority groups in wartime. The Negro group is our largest and oldest minority. Of all the concessions that could conceivably be made them, none is less controversial, less expensive or more effective than the Carver Memorial would be. Of all the representatives of his race, Dr. Carver is the most palatable to the Southern Whites as well as to all other groups in this country and abroad.

## Husband and Wife

By LOUIS J. BRISTOW, Superintendent

HE IS A MAN about 75 years of age. We were told his case was pitiful—old, suffering, penniless. We took him in. His wife, too, was ill, but we did not know it until after he was in the Hospital. So she was brought in. Both husband and wife are members of a Baptist church. Both have been very ill. Both had serious surgical service. Both are getting well. The husband has not been able to work for several years. The wife has worked for their support. They have no children. Because of the serious condition of the two, they have cost the Hospital about \$30.00 a day for three weeks. We are advised there was a time when they had means, and they were liberal then. Now, in old age, they are dependent upon charity. Soon they will leave the Hospital. I am wondering whether a reader of this story would care to help bear their expenses? Names will be sent to anyone who responds to this suggestion.

(We are now accepting applicants for the August class of student nurses.)

Southern Baptist Hospital,  
New Orleans, Louisiana.

# AMONG THE BRETHREN

Oak Grove Baptist Church in Judson Association recently held a good revival with L. F. Gasaway of Fort Worth, Texas, doing the preaching.

—B&R—

Russell Duffer of the First Church, Monette, Ark., will assist Marvin Miller and the Macedonia Baptist Church near Rutherford in a revival, beginning the fourth Sunday in August. They were both ordained by the Kenton Church.

—B&R—

H. J. Rushing and the Collierville Baptist Church will have the assistance of Norris Gilliam of the Lockland Baptist Church, Nashville, preaching and Hayward Highfill of the Seventh Street Church, Memphis, directing the music in a revival beginning the first Sunday in August.

—B&R—

With Pastor Chas. S. Bond as principal and with an enrollment of 176 and average attendance of 156, the First Church, Athens, has closed a Vacation Bible School resulting in 14 professions of faith.

—B&R—

J. L. Robertson, Bandana, Ky., recently assisted J. H. Smothers and Boyd's Creek Baptist Church in a revival in 7 additions, 6 of them for baptism. It was Bro. Robertson who baptized the pastor, his wife and daughter into the Oak Grove Baptist Church in Gibson County in 1929.

—B&R—

Pastor C. M. Pickler and Red Bank Baptist Church, Chattanooga, were assisted in a revival by Joe T. Odle of East Baptist Church, Paducah, Ky., and Genter L. Stephens, head of the Voice Department of Carson-Newman College, in which there were 17 additions, 9 of them for baptism.

—B&R—

Pastor Earl Gooch, ex-Tennessean of Herculaneum, Mo., renews his subscription and writes of services held at the Associational Camp Ground, owned jointly by Franklin and Jefferson Counties, where over 400 boys and girls spent their vacation and where the various pastors and their wives were present. There were 75 conversions in the services.

—B&R—

C. D. O'Neill has left the pastorate of the First Baptist Church of Vandalia, Missouri. We regret that he is leaving the state. He says: "We have enjoyed reading the BAPTIST AND REFLECTOR during our stay in Tennessee and it has been a privilege to work with and be associated with Tennessee Baptists for these nearly two and one half years."

His many friends will rejoice that Dr. J. E. Dillard, Director of Promotion of the Southern Baptist Convention, has recovered from a recent illness and is now back in service as usual.

—B&R—

In a revival in which Pastor E. L. Smothers and Magness Memorial Church, McMinnville, had the assistance of H. H. Boston of Muskogee, Oklahoma, there were 10 additions by baptism and 1 by letter. There have been 41 additions in the nine months that Brother Smothers has been on the field and the church has been redecorated and other necessary repairs made and also the pastor's home has been papered and redecorated.

—B&R—

In the eight months that L. B. Cobb has been pastor of the First Baptist Church at Kingsport there have been 194 additions.

—B&R—

**SPECIAL NOTICE!** Baptist and Reflector wishes again to ask that all of its contributors please see that enough postage is put on the material which they send the paper in order that it may not have to make up the lack. Sometimes two or three times a week we receive manuscripts or other material on which the post office has stamped the words, "Postage due 3 cents." The paper has to pay this. A few times a year would not make so much difference. But when these things are repeated the amount comes to be a sizeable one. If you do not have postal scales available then carry your material or communication to the post office and have it weighed. Please be sure that there is enough postage on the material you send the paper.

—B&R—

From the information in hand the pastorate of Dr. Slater A. Murphy of the Highland Heights Baptist Church, Memphis, is starting off in a splendid way.

In a recent revival in which Pastor James Carlett and Morris Hill Baptist Church, Chattanooga, had the assistance of Wilbur J. McDaniel of the Avondale Baptist Church, Chattanooga, there were 18 additions to the church.

—B&R—

I. L. Patrick is holding the first Vacation Bible School in Chapmans Grove Church, just three years old and which has recently been moved because of the back waters from the Watt's Bar Dam. He is being aided by the pastor, Clarence Sitzlar and is reaching about 20 children each morning and about 25 adults at night. Another church where Brother Sitzlar is pastor (Shiloh in Hiwassee Association) is soon to be refloored.

Twelve years ago Bellevue Baptist Church, Memphis, Robt. G. Lee, pastor, owed \$240,000.00 at 6% interest. That sum has been paid and the full 6% interest has been paid. During the same time the church has contributed to missions and benevolences \$200,000.00, besides special offerings to various causes.

—B&R—

Rock Hill Baptist Church, Lexington, David Cooper, pastor, has had a very effective study course under the leadership of Miss Virginia Bryan of McMinnville who taught "Living for Jesus" to Primaries and Juniors in the morning and "Winning Others to Christ" to the Intermediates, Young People and Adults in the evening. The church has BAPTIST AND REFLECTOR in the budget and the pastor says that the people are favorably impressed with it.

—B&R—

The sympathy of the Brotherhood goes out to the loved ones of Lt. Col. John F. Outlaw of Clarksville, commanding officer of the Atlanta, Georgia, Air Base, who was killed recently as a result of an accident at the Air Base.

—B&R—

In a setting of beauty in Wightman Chapel, Scarritt College, Nashville, Miss Georgia May Freeman, daughter of Secretary and Mrs. John D. Freeman, was married to Lt. Clarence Franklin Fielden, Jr., of the United States Army, of Camp Lee, Virginia, son of Mr. and Mrs. C. F. Fielden of Knoxville, at 8:30 o'clock, Thursday evening, July 16. Dr. W. Henderson Barton, pastor of Edgefield Baptist Church, an uncle of the bride, read the marriage vows. A program of nuptial music was given by F. Arthur Henkel, organist. It was a very impressive occasion. The Lord's grace go with the happy couple.

—B&R—

On July 27 a revival meeting will begin at Bethel Baptist Church near Spring City, of which Arthur L. Walker is pastor and in which John J. Buell, pastor of Sunshine Baptist Church, Harlan, Kentucky, will do the preaching. As Associational Missionary, Brother Walker has been in a meeting at Ogden Baptist Church at Dayton, of which Grady Roddy is pastor but we have not heard what the results were.

—B&R—

## PLEASE!

When sending remittances to Baptist and Reflector, please do not send stamps. There are several good reasons for this request which cannot be listed here. Please do not send stamps.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 12, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	277	87	Grand Junction	90	46	LaBelle	517	154
Alexandria	170	82	Hampton	72	46	Prescott Memorial	306	119
Athens, First	305	70	Jackson: West	569		Speedway Terrace	507	
Bristol, Va. Ave.	237	141	Jefferson City: Northside	108	68	Temple	1084	235
Butler, Cobbs Creek	122	60	Kingsport: First	593	111	Union Ave.	991	260
Elt River	104	50	Litz Manor Mission	48		Yale	267	83
Chapel Hill: Smyrna	69	52	Knoxville: Bell Ave.	524	149	Murfreesboro: First	404	96
Chattanooga: S. St. Elmo	104	43	Broadway	877	180	Walnut Mission	26	
Church Hill: Oak Grove	112	73	Fifth Ave.	800	150	Westvue	24	91
Cleveland: First	374	81	First	808		Westvue, James St. Mission	22	
Collierville	98	29	Lebanon: Taylors Chapel	71	34	Nashville: Grace	856	
Columbia: First	284	60	Lenoir City: First	268		Inglewood	291	95
Cumberland Gap: First	107	14	Pleasant Hill	189	125	Newport: Second	177	46
Dyersburg: First	362	82	Lexington: Rock Hill	87	47	Old Hickory: First	573	267
Elizabethton: East Side	124	53	Liberty: Salem	115	37	Philadelphia	134	51
Siam	248	188	Madisonville: First	189	80	Rutherford: Macedonia	94	
Erwin: Calvary	251	87	Maryville: First	565	113	Shelbyville: First	156	
Fountain City: Central	583	118	Memphis: Bellevue	1731	431	Shelbyville Mills	63	17
			Central Ave.	432	97	Walter Hill: Powell's Chapel	236	63
			Highland Hts.	557	155	Watertown: First		



Visitors in the BAPTIST AND REFLECTOR office this week were: W. S. Bates, Jr., Decherd; Norris Shiflett, Rome, Ga.; Wm. McMurry, Huntington, W. Va.; Katherine Pitts, R3, and Annelle Pitts, R3, Murfreesboro; W. C. McGill, Springfield; E. L. Smothers, McMinville; Mary Anderson, Bolivar and J. C. Owen, Watertown.

#### Friends Who Have Sent In Subscriptions Other Than Their Own:

A. M. Vollmer, Dyersburg, 12; Mrs. C. A. Smith, Erwin, 15; Mrs. W. M. Davis, Corryton, 11; Doris DeVault, Elizabethton, 1.

The following new church home plans have been received: Brush Creek Church, New Salem Association; Liberty Church, Oak Dale Church, and Haileys Grove Church, Big Emory Association; Grandview Baptist Church, Nashville; Fredonia Church and Livingston Church, Riverside Association; Bolivar Church and Brush Creek Church, New Salem Association; Bethlehem Church, Crossville; Saulsbury Church.

The following churches have added to their church home plans: First Baptist Church, Union City; Whiteside Baptist Church; Pleasant Grove Baptist Church, William Carey Association; Alder Branch Baptist Church, Sevierville; Gleason Baptist Church; First Baptist Church, Milan; Flintville Baptist Church; West Jackson Baptist Church, Jackson; Portland Baptist Church; Philadelphia Baptist Church; Savannah Baptist Church; Third Baptist Church, Nashville; Liberty Grove Baptist Church, Jackson; Coletown Baptist Church, Copperhill; First Baptist Church, Cleveland; Bolivar Baptist Church, Bolivar; First Baptist Church, Watertown; and Livingston Baptist Church, Livingston.

#### THANK YOU, FRIENDS.

#### Briefs Concerning the Brethren

##### Called and Accepted

J. C. Pinson, First Baptist Church, Oakdale, La. ✓  
George M. Wright, Elkhville, Ill. ✓  
Lowell Matheney, Carrier Mills, Ill. ✓  
W. J. Morton, First Baptist Church, Umatilla, Fla. ✓  
Jesse B. Leverett, Sudan, Texas. ✓  
Clayborn Deering, First Baptist Church, Marlow, Okla. ✓  
J. Marvin Gaskin, First Baptist Church, Coal-gate, Okla. ✓  
W. Alvin Squyres, Calvary Baptist Church, Lawton, Okla. ✓

##### Resigned

J. C. Pinson, Rayne, La. ✓  
L. C. Coates, Boyce, La. ✓  
W. J. Norton, First Baptist Church, Irvine, Ky. ✓

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen received by letter 1. *Bristol*—Va. Ave., Pastor Wright baptized 7. *Carthage*—First, Pastor Deuser received by letter 1. *Columbia*—First, Pastor Richardson received by letter 2. *Kingsport*—First, Pastor Cobb received for baptism 3. *Knoxville*—Broadway, Pastor Pollard received by letter 1; Fifth Ave., Pastor Wood received 1 addition. *Madisonville*—First, Pastor Grogan received for baptism 1. *Memphis*—Bellevue, Pastor Lee welcomed 14 additions, baptized 8; Central Ave., Pastor Turner received by letter 1, by baptism 1, baptized 3; LaBelle, Pastor Renick received by letter 1, baptized 3; Speedway Terrace, Pastor Harris received by letter 3; Temple, Pastor Boston received by letter 1, 4 by watchcare; Union Ave., Pastor Hughes welcomed for baptism 2, by letter 3, baptized 3. *Murfreesboro*—Westvue, Pastor Medlock received for baptism 3. *Nashville*—Grace, Pastor Ewton received by letter 2. *Old Hickory*—First, Pastor Kirkland received by letter 1, for baptism 2. *Watertown*—First, Pastor Wright received by letter 1, baptized 6.

#### A Letter from Copperhill

Dear Bro. Taylor:

The Coletown Baptist Church is experiencing good things from the Lord. We held a few days' meetings, with Bro. M. L. Howard being with us five nights and I continued on for one week. The Lord added to our fellowship 7 for baptism and one by letter. At the close of our revival we organized a Training Union. Ninety-five per cent of our church membership were present and took part.

It was a good hour in the Lord, His Supper being served at the close of the service. We are starting our Vacation Bible School July 20th with Miss Gladys Longly principal, and she will hold one at Zion Hill also.

C. P. HOLLAND,  
Missionary Polk Co.

#### Remember the Baptist Bible Institute

W. W. HAMILTON, *New Orleans*

The Trustees of the Baptist Bible Institute meet soon to select a new president, and many will be praying that they may be guided to God's own man for the time and place, and that this great school may go on increasingly in its training and missionary task. Judging from the applications already received there will be a large enrollment, and already the apartments for married students have nearly all been taken.

The school and the Baptists of the city are most happy that the widely known and loved W. Plunkett Martin now of Richmond, Va., will be

associated with Prof. E. O. Sellers in the music department. Mr. Martin was at one time associated with the St. Charles Ave. Church in New Orleans. A prayer of thanksgiving should go up to God daily for the faculty of the Institute.

The outstanding needs of the B. B. I. which should be on our prayer-list are: (1) Meeting of the \$2340 interest due July 31. (2) Freedom from debt before 1945. (3) Table-guest scholarships for worthy and needy students. (4) Funds for carrying on practical activities in New Orleans and needy mission fields. (5) A fire-proof library building for protecting and preserving the Institute's thousands of priceless volumes. (6) Gifts and bequests for endowment toward insuring the Institute's work and place in the history of Southern Baptists.

#### Stewardship Campaign

AS PASTOR of two rural churches I would like to express my appreciation for the Stewardship revivals that were held in the early summer. The men who were sent to speak for us, Mr. E. K. Wiley and Mr. E. N. Delzell, were fine Christian brothers who preached the true word of God. As a direct result of this work both churches, Pine Orchard and Liberty, in Big Emory Association, have adopted the Home Plan and we are now receiving the BAPTIST AND REFLECTOR in half of our church homes. There were other good results, but this is a very definite one for which I am thankful.

REV. S. D. KNISLEY,  
Wartburg, Tenn.

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## Quotes from Ridgecrest

(Compiled by C. E. BRYANT JR.)

"We must avoid making this a racial war. We had better lose the war with Japan and hold China's good will, than win the war with Japan and let it drift into a racial issue. Let us remember it is a war against Japanese militarism and not against all yellow people."—*Charles A. Wells.*

"The removing of the wall between the haves and the havenots can be solved only when the human heart is filled with Christian love. Russia tried to blast the wall with bombs and developed the revolution; we, in a spirit of love, developed, as a meager gesture, the community chest."—*Charles A. Wells.*

"I believe that if every business man could realize what an opportunity he has to serve God in business, things would be different. God has a place for everyone of us and we'll be happiest when we find that place. How things did go in my business when I took God in as a partner."—*Robert G. LeTourneau.*

"To a disillusioned world, Christianity must come as a shining light. There will be a growing consciousness of the need of man for a savior, and sin will be stripped—by its own horribleness—of all its pretenses."—*Charles E. Maddy.*

"America's hands are not clean. God will not trust us in making peace until we clean up our dens of iniquity and the liquor traffic, get right on the race question and come in repentance and prayer to Him."—*Charles E. Maddy.*

"The Jew will not again be easily led by his blind leaders who will try to offer him panaceas

for his ills. He will remember that during the darkest hours of his history, it was only the Christian church and the nations influenced by its teachings that defended his rights as a human being."—*Jacob Gartenhaus.*

"Faith, founded in Jesus Christ, in harmony with the will of God and demonstrated for the good of humanity, will serve as a spearhead and a battering ram in building a better world. With such a faith we can know that God will lead us on just as we should go."—*T. L. Holcomb.*

"Alcohol imposes upon youth, stunts youth, defeats youth, robs youth, debauches youth and destroys youth. Thus it becomes youth's duty to make the protest I want to see students definitely committing themselves against beverage alcohol."—*John L. Hill.*

## Applause vs. Bricks

By LOUIS J. BRISTOW, Superintendent

AT THE CONVENTION in San Antonio, the Southern Baptist Hospital reported it had begun construction of an addition which was being built without Government aid. The announcement was received with loud "Amen's" and prolonged applause. The Convention approved the Hospital's course in not accepting money from the Government. But mere approval does not pay for concrete and brick and beds and other things which are necessary to build and equip a hospital. We need money and we need it badly.

Here is a glorious opportunity for those who desire to do a patriotic act and at the same time contribute to a great Christian ministry. We need \$100,000, and every contribution will help.

## IN MEMORIAM

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

### JOSEPH LEANDER CLARK

On Dec. 25th, 1855, God blessed Mr. and Mrs. Jim Clark with a son and they named him Joseph Leander. When he was a small boy his father died. Time passed and his mother, Mrs. Rebecca Stokley Clark, married Capt. John Dickinson. Sept. 1874 at the age of 19 he united with Woodland Baptist Church. Jan. 8th, 1885, he married Miss Cleopatra Glass. To this union were born 9 children of which 6 survive, Willie, Fred, Glass, Grace, Jocile and Viness. Jan. 8th, 1942, Uncle Lon and Aunt Patra together with their children celebrated their 57th wedding anniversary. May 6th, 1942, at age of 86 years, 4 months, 11 days Uncle Lon passed to his Eternal Home.

J. L. Clark was truly a great character with his quaint sense of humor he won the love and respect of both old and young, white and colored.

He was a devout Christian gentleman, devoted to his family, faithful and loyal to his church, a strong contender for "The Faith." He was a Deacon, Church Clerk, and teacher of the Men's Bible Class for many years. We as a church deeply feel our great loss and extend to his bereaved, wife and family our sincere love and sympathy.

Committee.

H. D. HUDSON.

## AN EARNEST APPEAL FOR CO-OPERATION

BECAUSE OF THE DANGEROUS days before us and in order to prevent a return of the terrible debt bogey which has handicapped our denominational work for twenty years, we send this appeal to the heads of Baptist agencies and institutions throughout the South, and to our own institutions and agencies in Tennessee.

It seems timely for us to remind ourselves that it was during such an era as this when our enthusiasm led us into the 75 Million Campaign. Certain plans presented during the recent Southern Baptist Convention led us to feel that we face today the danger of seeing worthy but unwise movements launched, the purpose of which is to secure pledges for funds to be paid before and after the close of the present war and its corresponding period of inflation. The ready flow of money into denominational treasuries will make many overly optimistic about the future, or cause them to be swept into some campaign that has as its purpose some very worthy goal, but at the same time that may be extremely unfortunate to our future.

Stable reasoning is now needed, and those to whom our Baptist people have entrusted their business affairs should refuse to be swept off their feet by any ambitious plans. Certainly, everyone who can remember the disastrous days following the first eighteen months of the 75 Million Campaign and the terrible long, dreary years since should use their utmost influence to prevent any movement anywhere among Baptists to secure special pledges for funds to be paid during future months.

We, therefore, on behalf of the Executive Board of the Tennessee Baptist Convention and the 1,700 co-operating Baptist churches whom we serve, would earnestly entreat you to join us in doing three things vital to our future welfare, three things that must be done if we would prevent a likely return of crushing denominational debts.

1. We would beg you to continue operating upon a cash basis and paying as rapidly as possible the remainder of your debts.

2. We would further entreat our brethren for the fullest co-operation in enlarging the receipts of our entire denomination by magnifying the Co-operative Program plan of work, by enlisting new churches in support of it, and by leading every church to increase its contributions through it, looking to the day when a great host of our churches will give half their total receipts to these worthy general causes.

3. We would earnestly ask that you make no plans for any special campaign based upon pledges to be paid during the future. We can never have a complete Co-operative Program without the support and interest of every agency and institution which receives funds from it. Whatever effort to secure special funds you make should be for cash payments which will never lessen the funds provided by any future year's pledges to the church budgets.

With assurance of a desire to press forward all along the line and with no intention of deterring any Baptist from giving special support to any agency or institution, but with a passion for a debtless denomination whose every agency and institution may have its regular and proportionate part of all general funds, we send this appeal.

R. KELLY WHITE, *Chairman,*  
LLOYD T. HOUSEHOLDER, *Recording Secretary,*  
JOHN D. FREEMAN, *Executive Secretary-Treasurer.*

AMEN!—EDITOR.