

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

TENNESSEE BAPTIST CONVENTION

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## *Will Our American Soldiers Fight With Sober Minds As They Did in First World War?*

By T. H. FARMER, Martin, Tenn.

**T**HE AMERICAN CANTONMENTS gave out no strong drinks to our soldiers in the other World War, and they fought with clear brains and steady nerves and *conquered*.

In 1921, I was appointed by Governor Alf Taylor as a delegate to represent the State of Tennessee at the "World's Temperance Alliance," which assembled in Toronto, Canada. This was a short time after the United States passed the eighteenth-amendment and was much in the "limelight" of the entire world. Almost every nation on earth sent good delegations to this meeting, which were noted by the flags and banners of sixty-eight countries, displayed in panoramic view on one large wall. It was perhaps the greatest assemblage of flags ever before seen at one view.

I sat in this great meeting for days and saw and heard the messages from those delegates from all over the globe. The wish or prayer from most all of them was that the United States might make a *success* of *Temperance*, saying the eyes of the world were on the United States and if she made a *success* of temperance the entire world would go for Temperance, but if she *failed* and went backward then temperance would receive a deadly shot, which would doom the temperance cause for many years. We failed, and awful was the failure. We had a chance to greatly help all the nations on earth, but we did not prove true and worthy.

When the English delegations, headed by General Seuebre, came to the front to report for Great Britain, he stood 6 feet, 2 inches tall, straight as an Indian and with black hair and black eyes was perhaps the most perfect figure of manhood I had ever seen.

He spoke as follows: "You all know I am an English General. I have at my command thousands of English soldiers. You know, too, that they are some of the world's greatest soldiers and they are, but honesty compels me to say they don't compare with your *American Soldiers*."

"There is a reason for it—all the cantonments of most every nation gave out to the soldiers liquor with their rations, but the American cantonments gave no strong drinks to their soldiers and they went into the battles with clear brains and strong bodies and were invincible. When we were charging the 'Hindenburg Line' and the going was so dangerous and deadly, General Foch cried out, 'Stop, stop, for God's sake stop!', but your American boys did not know what stop meant and pushed on through, and over the 'Hindenburg Line' and soon the Germans raised the white flag."

If refusing to give our American Soldiers strong drinks in War No. 1 caused us to win that victory, then will we not profit by it and give our boys no strong drinks in this greater and fiercer struggle? God grant that our leaders will act wisely.

# Baptist and Reflector

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## EDITORIAL

### Three Enjoyable Visits

FIRST BAPTIST CHURCH, RIPLEY

FOR THE RESPONSIVE attention given him as he tried to preach the Word, Sunday morning, July 19, the editor expresses his thanks to the First Baptist Church of Ripley, Chesley L. Bowden, pastor. From the evidences as we observed them, the work there under the leadership of Bro. and Mrs. Bowden is going forward in a fine way. Never have we been more graciously or more pleasantly entertained than we were in their home. Our visit to Ripley was enjoyable in every respect, and we thank the friends there for their courtesies.

FORT PILLOW STATE FARM

Sunday afternoon Bro. Bowden carried us to the state penal farm at Fort Pillow, where those who have violated the law, particularly first offenders, are given opportunity and training to rehabilitate themselves. At the service in the chapel under the direction of Chaplain A. C. Johnson, a Negro chorus from the institution sang several selections in beautiful harmony and a white brother whose name is not available sang a solo part in a highly effective manner. Pastor E. C. Cutlip of Henning preached a splendid message on "Death." Following the service a guard and Chaplain Johnson carried our party on a tour of the institution. Space does not permit further detail, but Fort Pillow is a tribute to the state and to Warden Otis P. Caldwell and his associates.

FIRST BAPTIST CHURCH, HALLS

Sunday evening of the same day it was the editor's joy to worship with Pastor B. R. Winchester and the church at Halls, where he was pastor in days gone by. The people helped us by the way they listened. The work there is moving on splendidly. A nice club subscription was secured, the list being left with Mary Martha Hemby for further additions. A brief visit following the service was made in the home of Mrs. D. C. Warren, where her daughter, Mrs. David R. Nunn, was ill. The Lord grant that Mildred may soon be fully restored. There were some special courtesies which Bro. Winchester showed us on our visit for which we here express to him our grateful thanks.

"How Much Time Do I Have, Bro. Moderator?"

UNDER THIS HEADING, Charity and Children recently expressed itself as follows:

### HOW MUCH TIME DO I HAVE, BROTHER MODERATOR?

We are giving way to Editor A. L. Goodrich of the Mississippi Baptist Record. He in turn quotes from Editor Gilbert of the Georgia Christian Index. We send out what these two observant editors say because of the pity we have for other speakers on the program and sympathy for the brethren seated on hard benches.

Editor Goodrich tells again the story of feeding hogs. What makes the story so appropriate is the similarity between the four-footed and the two-footed species. When they start they shut their eyes. The one cannot see the man who is trying to head him off, the other cannot see the time allotted on the program. The one cannot hear the shout of the man who is trying to head him off while the other cannot hear the mild admonition of the moderator. Read what Goodrich and Gilbert say in the following:

"Editor Gilbert of *The Christian Index* reminds us that the annual association season will soon be here. He says:

"Denominational agents are impatiently looking forward to these glad occasions.

"But sometimes a good brother with more zeal for the cause he represents than is best for other interests to be presented at the association and, for which he has a fine appreciation, when off the platform, intrudes upon the time allotted the next speaker. Thus he embarrasses the presiding officer of the association and not infrequently irritates a congenial co-worker. We pledge here and now to be mindful of the time the committee on the program at any one of the associations assigns us. Since we came to this office we have made this record and we hope to keep it to the end.

"Other churches have to contend with this type of zealous brother. Bishop Hughes recently said: 'The surest test of a man's religion is his fairness in dividing time with his fellows on a program. If a speaker is allotted twenty minutes and takes thirty, it is a certain sign he is not fully sanctified.' Commenting on the Bishop's statement the North Carolina *Christian Advocate* says: 'Then he tested out four speakers who preceded him. It seems that the bishop was very gentle in his castigations. He should have used hell fire.'

"Remember your time, brother. Your time is limited. Remember there are other interests that should be heard. Remember your fellow worker in the denomination's cause is not a man of infinite patience. Stay within your time and so help the moderator expedite the program of the association."

"How cutting, yet truthful," was the comment of a moderator of one of our Mississippi associations. A visiting brother had been allotted six minutes. When he had had his say of sixteen minutes, another brother wanted to add a subject not scheduled. The moderator replied, "Brethren, we have only one day for our association. You have prepared a program and as your presiding officer, you expect me to follow it. But when a brother is allotted six minutes and takes SIXTEEN, how can I stick to the program?"

"We are reminded of the story told at a Tennessee association. A speaker whose assigned time was fifteen minutes took forty. He closed by apologizing to the following speaker for taking 'just a minute of your time.'

"The following speaker assured him (probably with crossed fingers) that that was all right. He then told the following story:

"A high pressure salesman was trying to sell a farmer a patented feed trough for hogs. The farmer informed him that he wasn't interested, as he had a feed trough. But, undaunted, the salesman again recounted the merits of his patented feed trough and, as he thought, used a sales-clinching argument. The unanswerable argument, as he thought was, 'Even though you have troughs which are all right for feeding, my patented trough will do all that yours will do and in addition they will SAVE TIME'. The farmer replied, 'What is time to a HOG?'

"The long-winded brother soon sought and got a call to a field in another section of the state.

"We grant that to most people on the program of an association, THEIR subject is the most important of all. But remember that there are others who feel the same way about THEIR subjects.

"To take more time than allotted is taking time that belongs to some other person. It is a form of dishonesty.

"Taking more time than assigned soon makes a brother a marked man, and an unwelcome one.

"In the long run, taking too much time hurts the influence of the guilty party and often arouses resentment against the object presented.

"All our causes are entitled to a fair presentation. No real parent would stuff one child and starve another. Let's take the time given, do the best we can with it and thus make friends for ourselves and the cause we present."

These things are worth pondering anywhere, and they should be pondered in a very special way in some cases.

BAPTIST AND REFLECTOR



## We Do Not Believe That "The Fodder Is Too High"

OCCASIONALLY THE STATEMENT is made by someone that our denominational papers are "above the average layman" and should be "simplified to his level." We wish to indicate some reasons why we do not believe this. We use the term "layman" in a generic sense, including both men and women. We use BAPTIST AND REFLECTOR as the basis for our study because we are better acquainted with it, but we are thinking as well of the other state papers while doing so.

We are not thinking of isolated cases. No doubt there is a layman here and there, as well as a preacher, who thinks that "the fodder is too high" in the paper. That is to be expected; it is perfectly normal. But we are thinking of the *average* layman or preacher, the *general run* of our people.

It is singular that, so far as it has come to our attention during these years, the charge against the state paper in question has been made, when made at all, *exclusively by preachers* and that by preachers who were themselves highly capable and well educated. Of course, there may be, and probably are, statements made by laymen which never reach our ears, as well as statements by preachers. In these nine years we have never personally known of a layman charging that the fodder was too high. If the paper is "above the average layman," it is strange that more laymen have not expressed themselves to us along this line. Do the preachers know better what the laymen like than the laymen themselves and have they volunteered to speak for the laymen in the case?

From laymen sources in cities, towns, villages and "from the sticks" BAPTIST AND REFLECTOR has received commendations. In these nine years not one of them has ever said that "the fodder is too high." Some of them have not been able to spell or write very well. Some have said that they read every word in the paper from beginning to end. The paper blesses God for every such testimony whether in good English or not. All of them have told of the blessing which the paper has brought them. Pray, why is this, if the paper is "above the average layman"?

To emphasize what we are saying, permit us to call attention to certain things which have come to our attention just recently.

A lady from Washington, D. C., writes, "I cannot afford to miss a single issue."

A layman from Union City writes: "Just a word of appreciation for the BAPTIST AND REFLECTOR. Of all the papers that come to me, yours is the best. . . I have been reading the paper for years and think there is none better."

A layman from New Orleans writes: "I read your editorials every week. They are forceful, yet fraternal. They present the Baptist viewpoint clearly, vigorously, frankly, without rancor or bitterness."

A minister from Nashville writes: "'A sensible man is one whose opinions agree with your own.' You are one of the most sensible men I have ever known. I read your editorials every week. They nearly always meet with my unqualified approval and you say the things I would say myself if I had thought about them and had the opportunity."

At the Big Hatchie Association a layman, a "dirt farmer" in common parlance, a steady, consecrated Christian and a subscriber for many, many years, personally passed his warm commendation upon the paper.

A layman in the eastern part of the state, referring to the criticism on the denominational paper here under discussion, said that if the paper were simplified in the way some seemed to think it should be, it would be too simple to be of much value.

Now these are a few of the recent commendations received. Many others could be given, did space permit. So far as the available evidence indicates, it does not appear that either the average layman or the average preacher thinks that BAPTIST AND REFLECTOR puts "the fodder too high."

Some two or three times, we believe it is, we have known of a preacher's saying that the state paper is "too deeply theological to interest the layman." If so, why are those laymen to whom reference has been made interested in the paper? Also through these years it has been ours to travel repeatedly in every section of the state. We have preached in numerous churches and heard others preach time and again. We have attended all kinds of gatherings among our people. And everywhere, so far as the overwhelming majority are concerned, the people have been warmly responsive to and greatly interested in theological discussion, the presentation of the great doctrines of the Word of God. He who says that people, as a whole, are not interested in doctrinal messages delivered in the right spirit is talking through his hat. If the brother who says that the paper is too theological means that it is too theological for *him*, and for the few who agree with him, let him say that. If he means that *some* feel that the fodder is too high, let him say that. But let him not generalize from isolated cases and say that this is true of the *majority*. The isolated person is not the *average* person.

We are not resentful toward criticism and many a time we have profited by it. But we are contending that, as the evidence in hand indicates it to us, there is no real basis for the charge against the denominational papers to which reference is had in this discussion. It is a charge which is isolated and not general and it is based on impulse rather than on widespread evidence. We ask for an honest analysis of any issue of BAPTIST AND REFLECTOR to be made and see if it is actually "above the average layman." Brother, the average layman as we know him has *fine intelligence and good, hard common sense*. BAPTIST AND REFLECTOR is not "above" him, not on your life! It is "right down his alley," if you please! And this is true of the Baptist state papers generally.

## The Associations

### CONCORD

IN COMPANY WITH E. N. Delzell, Henry C. Rogers and Livingston T. Mays, we attended the second day's session of Concord Association, which was excellently entertained by Pastor Fred Morgan and Mt. View Baptist Church near Lavergne. Woodrow Medlock, moderator; Allen Barrett, vice-president; Luther Vaughter, clerk, and ——— Baird, treasurer, were the officers which had been chosen. The main address of the day was the doctrinal sermon by W. M. Wood, of Murfreesboro, on Matt. 28:18-20, which was particularly well received.

### BIG HATCHIE

Splendidly entertained by Pastor C. L. Bowden and the First Church, Ripley, Big Hatchie Association held its first day's session July 22. Moderator Leonard H. Stephens and Clerk-Treasurer J. H. Turner were in their places. W. C. Creasman, E. K. Wiley and the editor attended. E. C. Cutlip of Henning preached the annual sermon, stressing the abiding presence of Christ. We did not arrive in time to hear all the sermon, but what we heard was earnest and instructive. The second day's session of the body was to be held at the Charleston Baptist Church.

### FAYETTE COUNTY

Friday, July 24, Mr. Wiley and the editor attended the one-day session of Fayette County Association, which was finely entertained by Pastor Winfred Moore and the Williston Baptist Church. Moderator T. N. Hale and Clerk-Treasurer Joseph Martin were in their places. For the annual sermon Pastor Moore preached an excellent message on "The Church." The state workers, including Mrs. A. B. Clark, field worker for West Tennessee, were given an appreciated hearing, even as in the other associations attended. We thank Moderator Hale and Mrs. Carl Donnell of Somerville for courtesies in transportation. We regretted to hear that the wife of Pastor Moore had been quite ill in the Baptist Hospital at Memphis, but we were glad to hear that she was better.

## Union Avenue Baptist Church, Memphis

**U**NION AVENUE BAPTIST CHURCH, Memphis, offers innovations and up-to-the-minute conveniences in the \$175,000 magnificent structure which was opened for the first worship service Sunday, July 5. A circular drive around the building provides entrances at car level for invalids and old persons. Within the auditorium, with its seating capacity for 1,500, a circulating air system and public address arrangement provides comfort both from heat and enables everyone to hear distinctly from any section. Drinking fountains have been installed at convenient places. A baptistry in tile and marble has adjacent tile robing rooms with individual booths. A \$15,000 Skinner pipe organ is being built and will be installed within a few weeks.



—Courtesy Commercial-Appeal.

Commanding the view of passersby is the imposing \$175,000 structure (above), atop the hill at Summitt and Union in which members of Union Avenue Baptist Church worshipped for the first time Sunday, July 5.

Besides the pastor's study there is a suite of four offices. A complete, modernized kitchen is provided with ventilating fan, refrigeration, cooking equipment and ample cabinet space. A dining and social room in the basement provides seating for 500 persons in addition to six large classrooms. After the old church auditorium built in 1905 is demolished, the present Sunday School building, erected in 1918, will be made to harmonize with the new church structure and will have accommodations for the nursery class, beginners, primary, two junior and two intermediate departments, making a complete new educational building.

The church, organized in 1902, now has 2,267 members. Dr. H. P. Hurt was pastor from March, 1918, until April, 1941, when he retired and was made pastor emeritus. It was during World War I and under his ministry that the \$50,000 educational building was erected.

Dr. J. Gilliam Hughes, who became pastor a year ago, came from Kingsport, Tenn. Five guest speakers participated in services nightly during the week in celebration of the completion of the project. These have previously been listed in BAPTIST AND REFLECTOR.



Pastor emeritus of Union Avenue Baptist Church, Dr. H. P. Hurt shared in the opening ceremonies of the new building.



—Courtesy Commercial-Appeal.

Dr. J. G. Hughes, who became pastor of Union Avenue Baptist church a year ago, celebrated his anniversary as he preached in the new auditorium.

## Eastern Regional Brotherhood Meeting A Success

By E. K. WILEY, State Brotherhood Secretary.



**I**NSPIRATIONAL! This word above all others describes the regional Brotherhood meeting held in Clinton, First Baptist Church, all the way from the opening song to the closing words of Dr. Hill's address.

Men from 7 associations and 45 churches came in great groups until the large auditorium was filled, a large number having to find seats in the balcony. Much credit is due Regional President C. M. Walker and Regional Missionary E. C. Sisk for the splendid advertising done in regard to this meeting.

The gracious hospitality of Pastor Host H. L. Smith, and members of his fine church, and the preparation that they had made for our enjoyment in the beautifully decorated auditorium, started off the meeting in a fine spirit of fellowship.

The music was an outstanding feature of the program, the congregational singing being led by Wallace Carrier, the choir director of the host church. The Male Quartet from the Mountain View Baptist Church, Knoxville, rendered some very appropriate numbers.

Using as his subject "The Call of My Church," Dr. John L. Hill, Book Editor, Baptist Sunday School Board, Nashville, brought to this great crowd a challenging message. He emphasized the importance of men making church membership more meaningful, thereby magnifying the church, noting that through an intelligent observation men are able to make an honest evaluation and feel led to dedicate their all to the service of the Master.

Resulting from this meeting a number of requests were made for further information and help in organizing Brotherhoods. The many favorable expressions from those who attended bear testimony that this was truly a significant meeting.

# THE WILLIAM LEN

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## Brief History of Brainerd Baptist Church

AT A MEETING of the Ocoee Association in 1926 the retiring moderator, E. H. Rolston, discussed the needs of the Association and one of the things discussed was a "New Baptist Church in Brainerd."

In 1928 a committee was appointed by the City Mission Board to select a suitable place in the Brainerd Territory for a new church. This committee purchased the present location—two lots facing Brookfield on the corner of Albermarle for the sum of \$2,000.00. The City Mission Board then secured Rev. C. E. Sprague, who had been a successful Evangelist and church builder to make the necessary preparation for organizing a Baptist Church in the Brainerd Section.

The first Sunday in October, 1928, a mass meeting was called at the Brainerd Methodist Church to discuss the matter. October 21st, after a week's meeting at the Methodist Church, the City Mission Board then purchased a tent

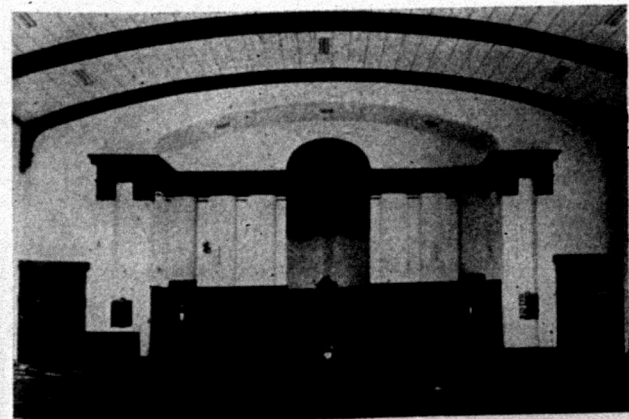
from Rev. W. T. McMahan, for the sum of \$225.00 and was placed on the lots purchased by the City Mission Board. November 4th, 1928, with many of the pastors of the city and associational leaders present, with about 50 or 60 members, they called Rev. C. E. Sprague to be their first pastor.

The new church began at once to make plans for a new building and on April 7, 1929, they moved into the basement of the present building. At the close of the first associational year the church reported 172 members with 155 in attendance in Sunday School.

The State Mission Board helped the church to pay the salary of the pastor during the trying years. In 1930, Bro. Sprague was sick most of the year and passed to his reward November 30, 1930.

Rev. Roy A. Grimsley succeeded Rev. Sprague May 11, 1931, coming to Brainerd from a 7-year pastorate at Judson Memorial Baptist Church in Nashville, remaining at Brainerd until May 1, 1936. He was able to lead the church to be self-supporting even during the depression and see the membership grow from 172 to 332. Also to witness the completion of present foundation on which a two-story structure was soon to be realized.

Rev. J. H. Cothen came to Brainerd church on Mother's Day, 1936, and remained for three months, but on account of throat trouble was forced to leave the church and ministry for a while on doctor's orders.



*New Auditorium, Brainerd Baptist Church*

After the leaving of Bro. Cothen the church was without a regular pastor, using supply pastors for several months and applying all they could raise on the indebtedness of the church. The church then called Rev. B. Frank Collins, who had been pastor at Portland, Tennessee, for six years and he came to the church the last Sunday in June, 1937. The pastor suggested we adopt a program along three distinct lines.

A new building was started around August 1, 1940, and completed May, 1941. Many say it is one of the most beautiful for the money they have ever seen. It is a building that has increased the value of property in this section, a building the members are justly proud to dedicate to The Glory of God and the Service of Humanity. It was dedicated June 28, 1942.

The new auditorium has the new fluorescent lighting system and beautiful walnut-finish pews seating 700 people. The fifteen new Sunday School rooms were made possible through the efforts of classes and members doing much of the work. Some sixty-five days' work was given in the completion of these attractive rooms. We need more room right now and should look forward to the new educational two stories that will be here some day. So we urge the new and former members to link hands and go forward in a great way—for the Lord and His work.

## Marble City Baptist Church, Knoxville

THE CORNERSTONE of the Marble City Baptist Church was laid on the evening of July 4, during a ceremony led by the Rev. C. P. Jones, pastor; Dr. T. C. Wyatt, moderator of Knox County Baptist Association, and the Rev. J. K. Haynes, Baptist pastor.

About three months after Mr. Jones became pastor of the church in 1940, the church began its building program. It paid off the indebtedness on its old building only a short time before launching the new program.

### PAYS IN CASH

Within a few months \$2,000 was raised for the new building. Then the church started buying material for its building—buying it, paying cash, and storing the purchased material. Bricks were bought by the thousands, even stained glass memorial windows were bought and delivered. The other Sunday, the pews for the new building were bought and paid for.

Then a few weeks ago, the actual building was started. Labor is being paid for weekly.

### WILL BE PAID FOR

"When we get through, we expect to have a new church and have it paid for—or almost paid for," Mr. Jones explained.

The new building will be 66 by 38 feet, brick veneer construction, with a full size basement. It will have 15 Sunday school rooms, a kitchen and a furnace room. Its auditorium will seat 300. Courtesy *Knoxville News-Sentinel*.

## Election of Dr. Lee Brings Happiness At B. B. I.

J. WASH WATTS, Dean and Acting President.

DR. R. G. LEE, pastor of the Bellevue Baptist Church of Memphis, Tenn., was elected president of the Baptist Bible Institute on July 22. A full meeting of the board of trustees, with Dr. P. I. Lipsey of Mississippi as president, and members present "from Maryland to New Mexico," elected Dr. Lee prayerfully, unanimously and enthusiastically.

Dr. Lee is a native of South Carolina. He did his college work at Furman University. Graduate work was pursued later at Tulane University in New Orleans and the Chicago University Law School. He has served many prominent churches, including the First Church of New Orleans, La., the Citadel Square Church of Charleston, S. C., the Bellevue Baptist Church of Memphis, Tenn., where he has been for the last fourteen years. He has been a prolific writer. He is known and beloved by all our Baptist people as only a very few among us can be.

This election brings a spontaneous and happy response at the Baptist Bible Institute. We simply beg all our friends to pray with us that the Lord will lay this call upon the heart of Dr. Lee as an expression of his own will.

## The Adroit Deceiver

By J. C. OWEN

THE ATTACK ON PEARL HARBOR, Wake Island, Manila and Hong Kong, coming so nearly at the same time and with such evident thorough preparation, which preparation must have continued for months or even years, reveals unmistakably the fact that Japan had deliberately and intentionally practiced deception. While her hand was extended in smiling professions of friendship her dagger was concealed in her bosom. Everybody knows now that her professedly friendly diplomacy was intended to allay suspicions while she prepared what she hoped would be her deadly stab in the back. But, much as honest people dislike to recognize the fact, it reveals a trait which has characterized the dominant party in Japan from the beginning. The following authentic story simply serves as an illustration of this fact.

As the ship was beginning to clear from her moorings in the harbor of Shanghai in 1907 for her trip to Japan and America, a well-dressed Chinese gentleman came aboard as a First Class passenger. This writer stepped to the side of a friend and said, "That Chinaman is certainly nicely dressed." "Yes," said the friend, "except for the fact that he is a Jap and not a Chinaman." "Do you think I would spend eight years in China and yet not recognize a Chinaman when I see one?" "I would not say that, but that man is a Jap," he said. To settle the matter, I stepped to the side of the gentleman in question, and the following conversation took place: "What is your honorable name?" I said. "My humble name is Fu," he said. "What city had the good fortune to be your birth place?" I said. He named a small suburb of Tokio. "Oh! You were born in Japan?" Laughing heartily, he said, "You take me for a Chinaman? My disguise still works." Three days later, twenty-one big guns on the forts at Kobe boomed his welcome home. From the Mikado's launch a committee consisting of a dozen of the highest officers of the Empire came on board our ship to receive my friend and escort him to the waiting train sent from Tokio to convey him to the capital and the highest honors the country could confer. Dressed in the uniform of a Major General of the Japanese army he waved me a final good-bye as he entered the launch. Who was he and what did this mean?

At the end of 1900, Russia seemed firmly settled in her possession of Manchuria. Let her communications and fortifications be completed and the very life of Japan would be imperiled. Nobody saw this more clearly than did Japan. What could she do? She realized her inability to cope with this great European power on equal terms. What could she do? Resort to a truly traditional Japanese scheme. A conference was called before the Mikado in Tokio. Sixty of the brightest young men in the realm were selected. My friend Fu, a first cousin of the Mikado, was put in charge of them. A speaking knowledge of English and Russian as well as the Canton dialect was required. Into North China and Manchuria they went as South Chinese business men and coolies. The disguise was so perfect that not even the Northern Chinese discovered it. To the highest Russian officials they became cooks, table and stable boys, house servants, engineers, supply men, merchants and general advisers. Not appearing to understand a word of the Russian language, they heard and correctly reported to Tokio all the plans and schemes of the Russians and, furnished from Tokio with ample funds, so that they could under-sell all competitors, soon had a complete corner on all the markets in Manchuria. They mapped "every pig trail" in the three provinces. They assured the Russians that they would not need to double-track the Siberian railroad, as "We can furnish everything you can need in the way of food, clothing, animals, fodder, etc. Besides, the little Japs cannot fight. We know them well."

"When our time came, we lured the Russian navy into our trap and destroyed it; and then chose the time and place of every battle. The exigencies of war accounted for the fact that we were unable to make delivery of beeves and other foods and supplies on time. But the German whiskey, made by us in Japan and for the special delectation of the Russian soldiers, was always delivered on time. Then our signals told our armies where and when to strike. This,"

he laughingly assured me, "accounts for the fact that we won in every engagement."

Espionage is regarded as a proper agent in the time of war. But to practice it regularly and persistently with nations with which they are on friendliest terms seems to be confined to the dominant party in Japan.

The pity and shame for us is that we should be so affiliated with the liquor traffic—the strongest ally the Japs have—as to enable them to perfect their plans against us, and so nearly carry them out at Pearl Harbor.

## Schedule of Associational Meetings for 1942

Date	Association	Church	Location
5.	Bledsoe	Westmoreland	Westmoreland
5.	Mulberry Gap	Chestnut Grove	
6.	Union	Spencer	Spencer
11.	Holston	Kingsport, First	Kingsport
12.	Nolachucky	Alpha	
13.	Chilhowee	Forrest Hill	
19.	Grainger County	Puncheon Camp	
19.	Cumberland Gap	Big Spring Union	
20.	Sequatchie Valley	Daus	Daus
20.	East Tennessee	Pigeon Valley	
21.	Hardeman County	Walnut Grove	Bolivar
SEPTEMBER			
2.	Providence	Pleasant Hill	Lenoir City
3.	McNairy County	West Shiloh	
3.	Big Emory	Middle Creek	Oliver Springs
4.	Tennessee Valley	Smyrna	Evansville
8.	Gibson County	Kenton	Kenton
8.	Dyer County	Gates	Gates
9.	Dyer County	Trimble	Trimble
9.	Crockett County	Cross Roads	Bells, Rt. 2
10.	Cumberland Plateau	Boswells Chapel	Harriman, Rt. 3
10.	Lawrence County	Five Points	
10.	Madison	Pinson	Pinson
11.	Madison	East Laurel	Jackson
12.	Stockton Valley	Fairview	Fentress County
15.	Sevier County	Gatlinburg	Gatlinburg
16.	Midland	Graveston	
16.	Salem	Auburn	Auburntown
17.	McMinn County	Good Springs	near Etowah
17.	William Carey	Prospect	
22.	Campbell County	Caryville	Caryville
23.	Carroll-Benton	Prospect	Hollow Rock
23.	Kilson County	Lebanon	Lebanon
24.	Clinton	Main Street	Lake City
24.	Holston Valley	Valley View	
24.	Maury	Centerville	Centerville
24.	Watauga	Butler	Butler
25.	Beech River	Morris Chapel	Morris Chapel
25.	Hiwassee	Laurel Bluff	Roane County
25.	Indian Creek	Green River	near Waynesboro
30.	New Salem	Riddleton	Riddleton
30.	Stewart County	Mt. Zion	Weavers Store
OCTOBER			
1.	Stone	Dodson Branch	
1.	Duck River	Charity	
2.	Duck River	Union Ridge	Fairfield
2.	Giles County	Minor Hill	Minor Hill
2.	Riverside	Allons Chapel	Allons
3.	Judson	Gum Springs	
6.	Cumberland	Little West Fork	
6.	Enon	Gladice	5 miles east of Difficult
6.	Northern	Maynardsville	Maynardsville
6.	Weakley County	Pleasant Hill	4 miles west of Gleason
8.	Western District	Pt. Pleasant	12 mi. E. of Paris, Hy. 76
8.	Beulah		
9.	Southwestern District	New Cross Roads	Huntingdon
9.	West Union	Bethlehem	near Oneida
13.	Shelby County		Memphis
13.	Ocoee	Rossville Tabernacle	Chattanooga
13.	Knox County	McCalla Avenue	Knoxville
14.	Polk County	Oak Grove	near Benton
15.	New River	Black Creek Cross Rds.	Robbins, Rt. 1
15.	Sweetwater	Tellico Plains	Tellico Plains
20.	Robertson County	Grace	Springfield
22.	Nashville	Union Hill	Union Hill
23.	Wiseman	Siloam	2 miles east of Westmoreland



# A Digest of Religious Thought

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

## America's Most Dangerous Saboteur

Western Recorder

—so spoke President Roosevelt on January 7, 1942. This essential war material is being used up in large quantities in the making of alcoholic liquor that does nobody any good and does everybody harm that uses it. Abraham Lincoln was right when he said, "Liquor might have defenders but no defense." The principal raw materials used by the United States distilleries and breweries in making alcoholic liquor in 1941 were as follows, according to the Alcohol Tax Unit—corn and corn products, 783,989 tons or 31,717,034 bushels (and corn is food, good food); rye, 180,979 tons or 6,463,535 bushels (and rye is food, good food); wheat 41,866 bushels (and wheat is the best of food). Total corn, rye, wheat, 38,076,429 bushels of grain, grain food, good grain food and some of our allies and friends are starving in Greece and Europe and in China and in Asia. Beside that the distilleries used 3,528,000 gallons of molasses and the breweries used 67,766 tons of sugars and syrups. Molasses and sugar and syrup are food, good food, and some of our friends and allies in Greece and Europe and in China and Asia are starving.

Rubber, gasoline, trucks, and cars are essential war materials, too, so essential they are being rationed to our people that they may be conserved for war use and yet the American Liquor Traffic is using up vast quantities of rubber, gas, trucks, and cars in their business which is not only non-essential but positively harmful to our soldiers, our sailors, and war workers. It irks and irritates me terribly to see these big beer and whisky trucks on our streets fully equipped with new rubber tires while some of our honest, God-fearing citizens are having to put their cars up for the duration. In the name of democracy, I ask why should the breweries and distilleries be given priority rights to use essential war materials in this national crisis while the rest of us are rationed?

*(We have a conviction that the appeals to buy bonds and practice war-time economy would meet with a more hearty and ready response if this non-essential, wasteful, destructive liquor business were suspended for even the duration of the War.—C.W.P.)*

## War Aims and Repentance

The Christian Century

The war has exposed our past sins to our view. In its lurid light we see the injustices inherent in the kind of world we had built. In such a world we now see that the nations cannot hope to live at peace. The tragic necessity which compels us to defend the treasures of our national existence with the slaughter of our brothers at the cost of the slaughter of our own sons and the immeasurable despoiling of the goods of civilization, has driven us to repentance. A "new mind" is emerging in us. Our so-called "war aims" are the resolve of our national will that, when we win, we shall be a different kind of people, a new nation, living under new imperatives, assuming hitherto rejected responsibilities, accepting sacrifices and sharing with others the privileges which we have selfishly cherished for ourselves alone.

*(Any repentance that is thorough enough to win God's favor must be more personal and individualistic than our international relations. It must include the turning to sobriety, personal purity and allegiance to God.—C.W.P.)*

## The Church and The Enlisted Man

Baptist Standard

The largest number of men ever enlisted in the armed forces of our country is now being enrolled and trained in our camps. These men represent the flower of American manhood. They come from every section of the nation. They come from all walks of life, from the humblest cottages and from the palatial homes. They come from the streets as day laborers and from the business circles as directors of big businesses. They come from the ranks of capitalist and labor.

Many of these men come from our churches. Some of them are nominal members while others are Sunday School teachers, singers in our choirs, and directors of our young people's organizations. Their going greatly impoverishes our churches. The entire church program is weakened by the loss of this arm of young men. The enlistment of these men creates a new responsibility for the churches from which they have gone. The church cannot neglect them in these crucial days without seriously hurting both themselves and the men. If the churches fail these men now, the men will fail the churches after the war is over. There has never been a greater need for the work and influence of the church than at the present time.

*(Here is a tremendous opportunity and responsibility. The churches in the vicinity of the camps can minister to their needs, and all other churches can follow them to the camps with prayers and friendly, encouraging letters. The churches must not fail them.—C.W.P.)*

## Why Empty Pews In Churches?

The Watchman-Examiner

As a rule, a preacher gets from the audience, in listening and response, as much as he deserves. A live preacher almost invariably has a wide-awake audience. There are a number of reasons to account for the empty pew. One reason is that in many small towns there are four or five churches where one strong, well-equipped church with an able minister could do far more good than four or five starving churches with poorly paid preachers. Another reason for the empty pew is the lack of cordiality in some churches. The unattractiveness of the service is another reason. Some churches have very few men in their congregations because of the moderate way the sermon is delivered and the lack of anything vital and arresting to interest men. I wonder how far our political orators would get if they delivered their orations in the semi-lifeless and uninteresting manner in which many sermons are delivered. Perhaps the worst charge that can be made against the pulpit is that everybody agrees with what the average preacher says. There is nothing arresting, nothing to make a man examine himself or inspire him to be more Christlike—no consciousness that God is in the message speaking through the preacher. Another significant reason for the empty pew is that little or nothing is being done to reach the man in the street. There are millions in our country who with the Psalmist could say, "No man cared for my soul." Christ said, "Go preach the gospel."

*(When one admits the truth of the above statements there still seems to be something lacking. One finds it hard to believe that Christianity had live, efficient preachers for 1900 years and that all the listless preachers belong to the twentieth century. One great cause of the spiritual death of today is the influence of modern humanism on Theology. The teachers and preachers who have, during recent decades denied the Deity of Jesus and the integrity of the Scriptures have destroyed the faith of the masses in religion.—C.W.P.)*

# The Sunday School Lesson

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

LESSON FOR AUGUST 9, 1942

## Abraham's Intercessory Prayer

LESSON TEXT: Genesis 17-18.

PRINTED TEXT: Genesis 18:23-33.

GOLDEN TEXT: "The effectual fervent prayer (ASV, supplication) of a righteous man availeth much." James 5:16b.

THESE two chapters of the lesson text tell of the changes of names, Abram to Abraham and Sarai to Sarah; the institution of circumcision as a sign of the covenant made by God to their descendants; the specific promise of the birth of Isaac; and the plan for the destruction of the wicked cities of Sodom and Gomorrah. Two of the three visitors who came to Abraham's dwelling in the plains of Mamre proceed into the city of Sodom, while the third who is the Lord is engaged by him in this prayer of intercession and supplication. Abraham never appears in a better light than he does here in his intercession. He is a worthy example for us in supplication for others. What is there about his prayer that may be of benefit to us along this particular line? A "pod of p's" may be suggested.

First, his prayer was personal. Although the record does not mention any particular persons, we cannot help but believe that Abraham has in mind Lot and his relatives and immediate friends. This is a natural and logical supposition. Because Abraham is deeply concerned about the fate of the righteous persons that he hopes is dwelling in the city, he prays for persons. Back of such prayer, of course, is his utter unselfishness. Abraham stands as among the very first in the race of whom it is recorded that he prayed for others. But what a long list have followed him in this! It is right that we pray for others. In fact, we may even sin in not doing so. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23). And in our praying for others, we should have in mind certain persons, even mentioning them by name in our public prayers if in doing so we do not in any way give offense.

Second, his prayer was persistent. Abraham kept on pleading with God, in behalf of the doomed city which might contain fifty righteous persons all the way down to a possible number of ten. He does not give up in his intercessory petitions. True prayer often takes a similar pattern. We are reminded of Jacob's night-long struggle (Gen. 32:24-32). Did Jacob learn this element of prayer from his grandfather, Abraham, as he heard of his experiences in prayer? It is altogether likely that he did. Jesus taught along this line: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1, ff.). A dear old soul stood with deep anxiety on her tired and worn face and with tears in her eyes one day in the presence of her pastor, the writer, and asked an interest in his prayers on behalf of her brother for whom she said she had been praying longer than her pastor had been alive. It stirred his heart.

Third, his prayer was prevailing. God heard each time Abraham came with his request. He promised to spare the city if the required number of righteous persons could be found within it. The city was finally destroyed, but only after the last required number of ten could not be found. It can not be said that Abraham's praying was ineffective, for he got all he asked for in his petitions, God's definite promise in each case. Many have heard prayers offered up to God that reminded by their personal and persisting and prevailing characteristics of Job's clinging to the horns of the altar when Solomon

became king (1 Kgs. 2:28). Fortunate, indeed, are we when we have those interceding before God and His throne for us like that!

If we note God's response to Abraham's pleading, we get a glimpse of the other side of the picture. It may encourage us to pray. If we know how God will receive us in our intercession for others, it may help us in our prayer life. For one of the facts that we must ever keep before us is that God hears us when we really pray to Him. He may refuse us what we ask, but in any case He always responds. His refusal is as much a response as is His granting. His response to Abraham suggests another "pod of p's".

First, His response was patient. Six times Abraham was bold enough to suggest His sparing the city, and six times God listened and promised to do so. We come to Him with our requests, many of which must seem foolish in His sight, or at least they seem so to us after we have made them but been denied them. God's wisdom is all comprehensive and so He would be doing us irreparable harm if He gave us many things that we think we want, but His patience is in keeping with His infinite wisdom. Abraham was pleading in behalf of others and at the same time implying God's own goodness in not destroying the city with a certain number of righteous persons within it. The appeal brought a response from God which revealed His patience. If we pray after the same manner, without any selfish motive and at the same time implying God's holiness, we may be sure of His patient response. It is in keeping with this thought that Jesus teaches concerning our praying in His name: "If ye shall ask any thing in my name, I will do it" (Jn. 14:14). Name here means nature. If we pray in Jesus' nature, that is, with the same attitude and motive as He always prayed and had, we are assured of a response.

Second, His response was pitying. Our God is merciful. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). God not only is merciful and pitying towards those who fear Him but He also is anxious concerning those who disobey Him. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" (Ezek. 18:23). The wickedness of Sodom and Gomorrah stirred God's justice but the possible presence of ten righteous persons evoked His love. The prayer of His faithful servant, Abraham, revealed it to the ages that followed. We pray to One whom Jesus taught us to address as Father. Does not this in itself insure for us His great pity and care?

Third, His response was pardoning. It was, at least, potentially so, for God stood ready to pardon and save all who would seek His pardon. The righteousness of even the ten, had they been found, was only relative. In no sense could Abraham have inferred that they were perfect, for they too would need the extension of God's pardoning grace. But for their sake God was willing to spare the whole city. "But where sin abounded, grace did much more abound" (Rom. 5:20b). It was true with Sodom. It is true with the world today. When we consider the abundance of sin at present let us also consider the even greater abundance of God's grace. A prayer of intercession can make it effective.

## Church Societies and Agents

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# --Book Reviews--

CHRIST TRIUMPHANT, by W. M. Seay, Broadman Press, \$1.00.

This is an other book of sermons by the now pastor of the Baptist church at Beaufort, S. C., and like the other one of which we made review, it is a good one. Of the eighteen sermons we take number 5 as an example: "The Drama of a Towel." Reference here is of course to the washing of the disciples' feet. Jesus did not take a crown or a sword or even a cross. "He took a towel to dry feet after their dirt had been washed away. That act has done more to teach humility and the sacrifice of self than all that the sages have ever written." 1. The magnetism of the Saviour's soul. He knew he had come from God and was going back to God before he took the towel. "His highest dignity impelled him to lowliest service." 2. His unchanging purpose is shown. "He took our flesh and assumed this menial office to make men clean. If Jesus Christ is not cleansing us, he is nothing to us at all." "If I wash thee not, thou hast no part with me." 3. The unveiling of the only Spirit in which we can touch our total environment redemptively. "When we bring the mighty motives that have thrilled us on spiritual mountain tops to bear on our casual contacts with men, we do touch them redemptively." Our life is then a song, and has upon it the odor of an altar's incense.—J.R.C.

BEHIND THE OPENED HEDGE, by E. H. Tanis, pastor, Reformed Church, Waupun, Wisconsin. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

The twenty-five meditations in this book were first presented as a series. The response was so favorable that it was decided to put them in book form.

The author follows Job chronologically, from his prosperity in the first part of the book through all his sufferings and losses to the last where we find him happy again with seven sons and three daughters, prosperous, honored, in the midst of loved ones, kept until God called him home.

Satan, with God's permission, dealt grievously with Job. The hedge that Satan said hemmed Job in was opened, but through it all the saint kept his hold upon God, for God held him.

The writer has a compassion for the suffering and afflicted. His conviction is: "One is not always redeemed from trouble, but certainly is strengthened in trouble, when he takes his burdens to the Lord." In this book is a blessing for those who may be walking through dark valleys where there are waters of affliction.

V FOR VICTORY, by Herbert Lockyer, Editor-in-Chief, The Christian Reader's Digest. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

Everybody wants victory! Some may desire it in one realm and others in another. The Christian wants it in the realm of the spirit. Here it may be realized through Christ.

The author has eleven victory messages covering a wide range of subjects: Victory over Satan, Sin, Temptation, Monotony, Tears, Worry, Despair, Loneliness, Dictatorship, War, and Faithless Stewardship.

In this day when men's hearts fail them encouragement is needed, and assurance must be given that victory may be obtained. This book will convince that the objective may be obtained, and will inspire to effort. Distress may mark the way, but "God's day is coming. Perplexed hearts feel that He is a little inactive, but He can afford to wait. He is never before His time, and is never behind." Read these messages and be blessed!



# THE YOUNG SOUTH

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

Dear Boys and Girls:

Have you ever spent the Sabbath in the city and longed for a quiet country spot where the very air was a breath of Sunday, where everything was calm and asleep, compared with the unceasing hum of far-away cities, whose streets are never silent, where the cattle and sheep seem to take more rest than on other days and where the fields are still, where not a sound of labor is heard? I have.

Have you not lived through the Winter and as it awakened from its cold sleep, the Spring. And when Spring went dancing away and sweet Summertime arrived with her hot days, haven't you felt the harness chafe in which you have so willingly worked and wished you could get away from the fret of it all to some place where you could hear the murmur of the ocean or the rustling of the leaves in the woodlands? What dreams we have dreamed and visions have we seen, lying idly in such a place, sheltered from the summer sun and fret of things!

Have you ever seen an old person, weary with life, eagerly awaiting death and the resurrection? I have.

Forasmuch as Sunday follows the other six days and rest follows work and the seasons each other, likewise the resurrection follows death:

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in a twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

55 O death, where is thy sting? Oh grave, where is thy victory?

I Cor. 15.

God made the Sabbath day for our rest; rest makes it possible for us to work. God made the beautiful seasons to follow each other just as He planned our resurrection after death. This He has made possible through His Son.

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." (Jno. 3:16.)

Sunday comes but once a week. How do you use it? Summer comes but once a year. Do you fret through it or do you take that vacation? Death comes once in every life—or the resurrection for those who are saved through Christ. Are you prepared for it?

Your friend,

*Aunt Polly*

Old Hickory, Tenn.

Dear Aunt Polly:

I am a girl eight years old. I am in the fourth grade. I go to Sunday School every Sunday. My Sunday School teacher is Mrs. Cartwright.

Love,

BETTYE PENUD.

Welcome to our page, Bettye. We are glad that you go to Sunday School. The other day we heard of a man who had not missed Sunday School in over 57 years and of how once when he was in the hospital on Sunday how he had his Sunday School teacher come to the hospital and teach him the lesson in order that he could say that he had not missed Sunday School.

R. 6, Trenton, Tenn.

Dear Aunt Polly:

This is the first time I have ever written to you. I am twelve years old. I will be in the seventh grade when school starts. I am a Christian and belong to Salem Baptist Church. Brother Fred Wood is our pastor. I hope my letter is not too long.

Your friend,

JULIA DEAN CARR.

P.S.: I would like to have a lot of pen pals.—J.D.C.

Welcome to you, too, Julia. I have a real good friend named Julia. I hope you will be my friend, too. We hope you get lots of pen pals.

R. 1, Alamo, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I will tell you something about myself. I am sixteen years of age and am a Christian. I am a member of the Alamo Baptist Church here in my home town. Our pastor's name is Rev. Morris Prince. I like him very much. My hobbies are writing and bicycling. I will be in the tenth grade when our school starts this fall. I read the *Young South* page each week and like it. I would like to have some pen pals and I hope my letter isn't too long so that I may see it in the BAPTIST AND REFLECTOR next week.

Your friend,

SARAH ALLIE GREEN.

Sarah Allie, if I could ride a bicycle I'm sure it would be a hobby with me but since I can't, I just write. What sort of writing do you like to do?

R. 6, Trenton, Tenn.

Dear Aunt Polly:

This is my first time to write you. I am a Christian and belong to New Bethlehem Church. I go to Sunday School and church every Sunday. We take the BAPTIST AND REFLECTOR in our home. I read the *Young South* page. I enjoy it very much. I hope my letter isn't too long.

With love,

JOY ELAINE PETTY.

We are glad that you like to read our page, Joy Elaine. We hope you will write to us often.

Brighton, Tenn.

Dear Aunty Polly:

I am a girl eleven years old. I am in the seventh grade. I go to Sunday School every Sunday. My teacher is Miss Evelyn B. Moore. I am a Christian. I hope to see my letter in the BAPTIST AND REFLECTOR. I haven't got room enough to write a poem this time.

Yours forever,

DOROTHY HORN.

P.S.: Please remember me in your prayers.—D.H.

We hope you will write again, Dorothy, and send us a poem.

Route 2, Nashville, Tenn.

Dear Aunt Polly:

I have written you once before, but thought I would write again. I still read the BAPTIST AND REFLECTOR every week. I will pray for Emma Dean and hope she will grow to know Christ soon. I enjoyed reading about "Going to School in Panama" this week.

Your reader,

NANCY CARROLL POTTS.

P.S.: I am going to write to Margaret Ann Davison. I hope to be her pen pal.—N.C.P.

Good for you, Nancy! We like to get letters like yours.

Jackson, Tenn.

Dear Aunt Polly:

This is the second time I have written you. I go to church every Sunday. I have some pen pals. My little sister is playing dolls. I hope I haven't written too long a letter.

Love,

MARGIE WILLIAMS.

P.S.: I want some more pen pals.—M.W.

Have you seen any of your pen pals, Margie?

R. 6, Springfield, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I am a Christian. I go to Hopewell Baptist Church. My pastor is W. L. Baker. I love him. He has done so much for our church. I pray for lost souls. I enjoy your letters, as well as the boys' and girls'. We give you lots of credit for the *Young South* page. I want a pen pal.

Lots of love,

STELLA RUTH MASON.

Thank you, Stella Ruth. We enjoyed your fine letter. Write us another one sometime.

Star Route, Watertown, Tenn.

Dear Aunt Polly:

I am a boy ten years old. I am a Christian and a member of the First Baptist Church at Watertown. Our pastor is Rev. C. E. Wright. I like him very much. My Sunday School teacher is Mrs. Tommy Sue Wright. I enjoy reading the *Young South* page. If my letter is not too long, I would like to see it on the *Young South* page.

Love,

WINSTERED TIDWELL.

You have a good pastor and a good church, Winstered. We are glad that you like our page. You must write to us again.

## You Will Be Glad

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

I Cor. 15:58.

When the years have slipped by and memory runs back over the path you have come, you will be glad that you stopped to speak to every friend you met and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you have been happy when doing the small, every-day things of life; that you served the best you could in earth's lowly round.

You will be glad that men have said all along your way, "I know that I can trust him; he is as true as steel."

You will be glad that there have been some rainy days in your life. Clouds and storms are not the worst things that can happen. If there were no storms the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those he loves.

You will be glad you shut your ears tight against all the evil things that men said about one another and tried the best you could to stay these words winged with poison.

You will be glad that you have brought smiles to men, and not sorrow.

You will be glad that you have met all hard things that have come to you with a hearty handshake, never dodging one of them, but turning them all to the best possible account.—Selected.

# 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

## Other Letters!

Other letters have come in to our office praising Adult Unions. We give them to you.

FIRST, JACKSON

Dear Henry:

A year ago there was one struggling Adult union with a membership of five young women. These ladies came to me and asked that I either let them disband or help them get started in a real program of work. There was only one thing to do and that was to work. We brought this one union up to a membership of twenty-eight, including seven or eight young married couples. Then we took a few of the older ones from that union and started another and at the same time started an adult department. The younger union we named "Victory" and the older one "Volunteer". The Victory union was the first to become standard and we now have a standard department. In the fall we plan to have another adult union.

It is hard to say just what this means to the pastor. It means everything to him—it means a great source from which leaders may be drawn—it means better prayer meeting attendance, church attendance, better stewardship, better everything. It is opening to the adults of this church, of which there is an abundance, avenues for training and service which was never before realized.

Some months ago I baptized a young married man and he enrolled immediately in the Victory union. A few days ago he had an opportunity to accept a better job which would take him away from Jackson. He turned it down saying that he was enjoying his church work far too much to leave now.

Very sincerely yours,  
(Signed) W. MORRIS FORD, Pastor.

FIRST, MURFREESBORO

Dear Brother Henry:

We have two Baptist Adult unions in our church. Their enrollment is forty-one. Their average attendance is thirty-one. They are doing good work, their programs are interesting, well-prepared, and well presented. They insure regular attendance at the Training Union on the part of their children. They make up a large part of the Sunday night congregation. They furnish trained and enthusiastic workers for all departments of the church work. I am very proud of my Baptist Adult Unions.

Sincerely,  
(Signed) L. S. SEDBERRY, Pastor.

BELLEVUE, MEMPHIS

Dear Henry:

I believe in the Adult Union and my reasons are as numerous as roses in a spring garden. I count them over one by one—not as a nun who counts her beads, but as a pastor whose heart is as grateful for the Adult Union as the sailor is for the harbor after a stormy voyage. I give a few of my reasons for gratitude:

1. The encouragement it gives to younger people and the example the union sets for youth to be interested in and busy in church matters for Christ.

2. The emphasis it gives to the value of the Training Union—adding spiritual dignity to the work. When "flaming youth" and little children see "old heads" interested in and working at the job in the Union it cannot fail to influence for good.

3. The help it is to the Sunday night service—enlarging the congregation above what it would

be were the Adult Union not in existence. The Adult Union helps to make less deadly the diseases called "oncitis" and "neveritis". It helps to get others to obey the injunction: "Forsake not the assembling of yourselves together."

4. The help it is in making sure that many of our grown folks know more about the Bible and more about what Baptists believe—thus adding "strength and salt" to the bread the preacher gives.

5. The power it puts in the purse of the church. An adult cannot be a member of an Adult union and hear what is said and learn what is written and then be "childish and picayunish" in money matters.

6. The joy it brings the pastor—causing him to laugh at the shaking of some of Satan's spears. The concern it gives the pastor—bringing him to his knees in prayer. The fellowship it gives the pastor—"the fellowship of kindred minds" so like to that above.

7. The opportunity it utilizes to win the lost and to reach unenlisted Baptists and put the harness on them and to hitch them to the plow in the fields of service.

There are only a few of the reasons why I so greatly appreciate the Adult union. I look at my hand and wonder what I would do if one finger were off. I look at our church and wonder at what our loss would be if we did not have the Adult Union.

Sincerely yours,  
(Signed) ROBERT G. LEE, Pastor,  
Bellevue Baptist Church,  
Memphis, Tenn.

FIRST, ELIZABETHTON

Dear Brother Rogers:

As a pastor, I deeply appreciate the work of the Adult Union in my Training Union Department of the church. These unions give a balance to the entire work of the Training Union and render a service to the Adults of our church that no other organization of the church renders to this particular group. I find that the adults who are enlisted in this phase of the church life are most appreciative of the opportunity presented for their benefit and development in the Training Union.

One of the benefits that has come from the Adult Union work is the large number of leaders who have been furnished for the various departments of our church work from these particular groups. They are a willing group, and they are most efficient in service activities they are asked to perform. Please note that the Baptist Adult Union has been responsible for the progress and increased interest in the Training Union work of our church.

Sincerely your friend,  
(Signed) V. FLOYD STARKE, Pastor.

LA BELLE, MEMPHIS

Dear Mr. Rogers:

For the past six months we have had an average enrollment of 65. I shall let figures talk a moment. We have had 63 out of the 65 enlightened concerning Baptists and their work through Study Courses. An enlightened Baptist is an enlisted Baptist. Then there have been 44 who have read their Bibles daily. Usually one who reads God's word regularly has a life worthy for the public to read daily. Then 65 out of that 65 give to our church budget according to our financial plan. But best of all probably, I know our evening worship services will be well attended because for six months we have had an average of 42 (and their families) attending the

evening worship service. That is not as good as it could be but it is better than it would be if we had no Adult unions.

Some of my neighboring churches do not have church services during summer months and ask us how we are able to carry on. There is but one answer. "Enlist the parents and they will bring the family." Then provide for every child they bring and make the family happy.

Sincerely,

(Signed) D. M. RENICK, Pastor,  
LaBelle Baptist Church.

FIRST, KNOXVILLE

Dear Henry:

The Adult Department of the Training Union of the First Baptist Church contributes definite values to the whole Church program.

First, it provides a source of leadership for other departments of the Training Union as well as other organizations in the church. Training Union members are generally ready to serve wherever and whenever called upon to do so.

Second, the Adults who come to Training Union give added strength and emphasis to the evening preaching service. This is not only true of the adults themselves but their presence also assures the attendance of a great body of younger members.

Third, the Adults reap an abundant harvest in their own spiritual development by attending Training Union. The study of weekly program material, the emphasis upon Daily Bible Reading, and the participation of each member in Training Union activities all contribute to spiritual growth.

Training Union prepares for efficient and joyful service in the church. Adults share as fully in its values as any department of the organization.

Sincerely yours,  
(Signed) R. W. PREVOST, Assistant Pastor,  
First Baptist Church, Knoxville.

SPRINGFIELD

Dear Henry:

In my last three pastorates, I have been blessed with a strong group of capable consecrated Adult Union workers. In each church, the Adult Union led all the other Unions in their weekly percentages. By their lives, their work and their co-operation they have been a fine example for the young people to follow. No other group in the churches has made a larger contribution to the program of the churches in stewardship, Bible Study, Soul-winning, and spirituality. These Unions have been a constant source of assistance and inspiration to their pastor. Most of our new Sunday School teachers, Brotherhood officers and deacons have come from the membership of our Adult Training Unions.

Sincerely yours,  
(Signed) RALPH R. MOORE, Pastor,  
Springfield Baptist Church.

## Unusual Progress at First, Jackson

Miss Katie Mae Sewell, director of Training Union at First Church, Jackson, writes the following:

"For the past eighteen months we have had a group of faithful sponsors and leaders who have stayed by. We have had the minimum to drop out and we are constantly enlisting new workers for enlargement of our organization. We are completely organized by departments with from two to four unions in each department. As you know our pastor is 100 per cent for the Training Union and is always willing to work in any department or union. We are not 'letting up' in our efforts, now even during these summer months—in fact we are doing extra duty, so far our lowest attendance has been 122, as compared to 64 three years ago! The credit goes to our faithful sponsors and leaders and a pastor who believes in the Training Union.

"By the way, you will be glad to know that we are taking 20 to Ridgcrest and that we have two standard unions."



# 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.

## Echoes From the Field

### SUMMER WORKERS:

Back at headquarters, after such a glorious week at Ridgecrest, I am ready to go to the next field of work. I appreciate very much the opportunity of being at the Sunday School Conference this week.

I need blanks for weekly activity reports and also forms for requesting free literature and registering classes. Please send these by return mail. Thank you for your service.

JESSIE FAWVER,  
Watauga Association.

Yesterday, I received the first answer to one of my letters, and last night finished my first Negro Bible School with a good commencement. We had an average attendance of 66. Two of my friends and eight Negro women helped to put it on. The W. M. U. responded in a grand way in financing the school, and the Negroes were even more appreciative than I had expected.

This week has been one of the most enjoyable, yet hardest and fullest that I have ever had. As long as I am loaded down with work, things seem to be going along smoothly, but when I attend the revival services at night, get still, and get to thinking what has and has not been done, I wonder if I will succeed.

ETHELENE HOLT,  
Worker among Negroes.

I am sending two reports together this time. From this time on, I will try to send them weekly. One is for Midway and the other is for New Hope.

I think the Vacation Bible School work is going to be a great success this summer in Gibson County Association.

The Junior and Intermediate girls at New Hope pieced quilt blocks and the ladies are going to finish the quilt and send it to the Orphanage this fall. I thought this was a good idea.

May the Lord continue to bless us in the Vacation Bible School work is my prayer.

LAVERNE LOWRANCE,  
Gibson County Association.

I have so deeply appreciated and been so conscious of the prayers of the entire group of workers who attended the conference, and who have been on the field this summer. It has been a privilege and joy to unite my prayers with them and to feel that we were a united band of workers sent forth to labor in the harvest field of the Master.

MRS. MINNIE BRANSON,  
Grainger County Association.

The results appear small this week; but I hope the seed sown in some of the barren plains will bear fruit later.

I plan to be at Corinth this week for both Vacation Bible School and Sunday School Training Course. The teachers actually begged for night school. So, I did not arrange for elsewhere. It is a large Sunday School. One hundred and ninety-seven today. They want to enlarge, so it seemed wise to help, if I could.

RUBY WAGNER,  
Sweetwater Association.

Enclosed you will find my three reports. I think last week was by far my best week in New River Association. I was at a new church named "New Haven." They had never had a Vacation Bible School before. All of the community co-operated beautifully and I thoroughly enjoyed

my week there. We also had a good class at night.

After our program on the last night, about ten in the congregation, without prompting, rose to their feet and gave a testimony as to what the week of training had meant to them, and their children. They all want a Vacation Bible School next year, and I think we can have even a better one than. The people were all sweet and willingly opened their homes to me.

I am already beginning to regret that I am to work only a few more weeks after this week, and then return to school.

MARIE SPEAR,  
New River Association.

This week has been a good one. We had a good school. The best the church has ever had. We had an excellent attendance.

Has Oral Baptist Church sent in their reports? If not, I can send one in. Mrs. Edd Cates was to send in the report for that school.

I will be at Paw Paw Plains next week in a Vacation Bible School, and if at all possible a Study Course.

MRS. J. A. NEWMAN,  
Providence Association.

I am sending you in another report of Vacation Bible School and Study Course. I had a good school last week. Enrolled children thirteen and fourteen years of age that had never been to church or Sunday School and could not read or write. Had enrollment of 56.

Remember me in your prayers.

ERA LEEPER,  
Beech River Association.

The work in Union is going fine, but have not located many volunteer teachers yet. It is hard to get teachers to help. They are hard to find.

EFFIE LEE SMITH,  
Union and Salem Associations.

We had a good school here at Cedar Ford. Fifty-two enrolled with average attendance of 44. I do not understand why it just adds up to an "E" school. There doesn't seem to be another point we could possibly make.

This is Cedar Ford's first training school in years. I feel like they will have one from now on.

The next week I am supposed to be in Cumberland Gap Association at Cave Springs Baptist Church. I am trying to get schools in Midland for at least the last week in July.

JENELL GREER,  
Northern, Midland and Cumberland Gap Ass'ns.

My services, as a summer worker for the Sunday School Department, will in a measure cease today. Tomorrow, I will start teaching in a country school.

I feel that my time has been well spent, and I have enjoyed the work.

Today, I am returning the two sets of Vacation Bible School books, twelve copies of Outlines of Bible History, and the blackboard.

I have some reports from Miss Stevens and Miss Stafford of Clarkrange. If you do not have their reports, I will send them.

Some schools have been held, but not reported. I shall continue to work for these reports. If I can be of further help, let me know.

Give my best regards to Miss Madge and the other summer workers.

BERYL TUCKER,  
Riverside Association.

This will be the last week I will get to work, as my school begins the 20th. If you have someone else to work longer, you might do so. I am glad Miss Leeper is going to help. I had written her, also talked to Bro. Jennings.

I have thoroughly enjoyed this work, even though I am a beginner and realize my weakness, but I have a broader vision and hope I can do more next time. I regret that school is beginning so early, but it's just that.

CASSIE MAE ARMSTRONG,  
Beech River Association.

Enclosed find money order for 68c. This is amount from Mitchell's Chapel Vacation Bible School offering and to be applied through Co-operative Program.

Things are running along fine in Madison Association, and although the work keeps me very busy, I am enjoying every minute of it. I never dreamed that working in Vacation Bible Schools would afford such development to a young person. I have the growing pains and can almost see myself growing in ability to do the Lord's work and in spiritual strength.

It is good to know as you work that there is full cooperation at Nashville with the Sunday School Department. Thank you for everything.

TOM MEREDITH,  
Madison Association.

The work seems to be going nicely in this East Tennessee Association. We should reach twenty of the thirty churches. Hope to have a good report for this week, as we are having four schools and four planned for next week.

I am planning our Associational-wide Vacation Bible School Rally for Sunday week. Am going to let the children from various Vacation Bible schools have charge of the program. That will give me a chance to put some of my plans before the association. Hope we can reach a large number with training courses this fall. We also want to check goals before our associational meeting the last of August.

I am trying to check on a lot of churches this fall. Have been able to get two churches to curtail class rooms. Two other churches are building class rooms.

Will appreciate your sending me some copies of Outlines of Bible History.

MRS. ROBERT S. HICKEY,  
East Tennessee Association.

Please send me 6 report blanks for training course for Sunday school workers, and about 30 copies, Training Course for Sunday School Workers. Also, send Mrs. R. E. Crow, Bethpage, Tennessee, 12 copies, and Mrs. John Kemper, Greenbrier, Tennessee, 12 copies. They want one for each of their workers in training. I also need some blank cards for ordering free material to organize Extension Department.

The enclosed Vacation Bible School report was done by Volunteer Workers, while I was in Bledsoe Association, and the report was sent to my home. That is the reason for the delay in getting it to your office.

Pray for our work.

RUTH HIGHSMITH,  
Bledsoe and Robertson Associations.

### VACATION BIBLE SCHOOL LEADER:

Sorry this report is late, but just put other things ahead of it. Am sending Mr. Grice copy with yours.

You sure sent us a worker, when you sent Miss Gladys Longley. If she had a good helper, this Association would have some Bible Schools. You sure can depend on her. And, she has worked her way through some difficult places.

Thank you for all your help, and we hope by next year to have more volunteer workers.

MRS. C. W. LAWSON,  
V.B.S. Leader, Polk County.

# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson  
President

MRS. MARGARET BRUCE, Nashville  
Young People's Secretary

MISS MARY NORTHINGTON, Nashville  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville  
Office Secretary

## Evening Services at Ridgcrest Y.W.A. Camp

By MARY ALICE HOWELL, Chattanooga

As God began to draw his ebony curtains upon days of study, fellowship, and worship, our souls bound by an ever-strengthening spirit of kinship, led us once more into His house to seek His face, and, thereby, discover His will. Surely God's face did replace those of our evening speakers who so earnestly presented the need of God's creatures. We saw in their eyes the loving compassion of our Lord for lost people; from their lips we received commissions like those of our Heavenly Father; we witnessed upon their countenance holy smiles of confidence that bespoke faith and trust in their hearers; and truly we discovered God's basic will in each of our lives.

Even as Christ commanded His disciples to begin at Jerusalem—at home, so we began to seek God's will concerning those in our immediate communities. How forcefully did He speak to our conscience-smitten hearts through Dr. Clarence Jordan, who is an authority on Southern racial problems and a dynamic Christian. Deep convictions followed his thoughts which are given here in part. We have rapidly crossed barriers of ocean, mountain, and space; but we have yet to cross racial barriers. Man-made barriers hindering peaceful association with the Negroes in our cities are certainly not in accord with the will of God. He is no "respector of persons," and He is, likewise, no respector of color. Three poignant reasons support our duty toward these children of God: because of what they are, because of what they can be, and because of what the Lord said about them—yes, they, too, were included in the Lord's plan.

Dr. W. Earl Hotalen, Secretary of Alabama Temperance Union, stirred our minds, hearts, and determinations when he pictured the life-defying power of beverage alcohol. Would that mankind everywhere could be awakened from its horrible stupor and could realize the destructive power of this death-dealing instrument. None will deny its evil effect, yet rational citizens and Christians ironically allow it to flow unstinted to those who are now fighting for our political, social, and religious ideals. Never have ideals been upheld by alcoholically blurred eyes, staggering feet, dulled minds, and faint hearts. May we not send our soldiers implements for a glorious victory rather than implements for utter defeat?

Our failure to practice the story of the good Samaritan was emphasized by Dr. Howard Kester, a Christian authority on Southern economic problems. Already we had been shaken from our lethargy toward the Negro race, but little did we think that we were so obviously passing our own white brothers by "on the other side." Why is it that the South is such a famous stronghold of the Democratic party, yet democracy is foreign to our attitude toward and treatment of such a large portion of our neighbors? "God ain't dead yet" were the words of one of these oppressed people who understood what many of us evidently don't grasp: that God is a God of justice, as well as love, and that His justice will be meted just as freely as His love. May we hastily reform our oppression into loving and lifting those who are precious in His sight!

In a less formal way, we were carried to many mission fields one night by all of the missionaries who were our guests at Ridgcrest. Their round-table discussion caused mingled emotions: sorrow because of their being forced to leave those people who so sorely need them now, joy because of

their confidence in the Christians "back home" who would continue to love their new-found Saviour. This scant insight into our mission work was a fitting prelude to Dr. Charles E. Maddy's appeal on the following night. This great leader, the executive secretary of our Foreign Mission Board, recounted scenes he witnessed in recent years on the fields. Needless to say, these scenes were deeply colored and punctuated by present world conditions. After his address and simple appeal for helpers in the fields "already while unto harvest," many of our girls publicly demonstrated willingness to dedicate their lives to His service. Some of them had been led previously to a definite field, but many beautifully expressed their faith in the all-wise One who would direct them as they prepared for work in His kingdom. How impressive were those moments which were marked by voluntary dedications to carry the glad tidings to lost souls.

A rare privilege came to us on two nights when we heard Mr. Charles A. Wells, a journalist who is skillfully capable of interpreting the events of our day in the light of God's word. Not only does he clearly understand the sad condition of our world, but he also enables us to partially visualize it through his chalk drawings. We were made keenly aware of our failure to live Christ before other nations, and we became keenly conscious of Christ as the only hope for peace among all the nations. Our hearts bowed in shame at our neglect of Christ's commands; but then they arose with a new and purposeful vision of our problem and its Christian solution.

One of our night services was directed by Miss Carrie U. Littlejohn, principal of the W. M. U. Training School at Louisville. What a benefit her time with us proved to be! Girls who had given their lives to the service of God found here an answer to their problems of preparation.

The annual candle-lighting service which was held on our last night at Ridgcrest was a glorious climax for the days we had spent together. Surely God looked down with pleasure upon our hearts which were so filled with His love that we yearned to return to our homes in the valley and there relate our mountain-top experiences. Each relation of these experiences and the very thought of them is a benediction to our lives. That night the world seemed so large in its sin and war, but God's message brought so beautifully by Miss Juliette Mather reassured our hearts that "He would be with us unto the end of the earth." So, filled with the vision of world need and armed with the sword of the Spirit, we lighted our tapers and went singing our supreme aim to:

"Publish glad tidings, tidings of peace;  
Tidings of Jesus, redemption and release."

## Splendid Reporting

When the temperature is between 90 and 100 it is hard to round up reports, yet the following superintendents sent in a report from every organization:

	No. Reports
Mrs. J. M. Jennings, New Salem	25
Mrs. H. H. Bryant, Bledsoe	21
Mrs. Howard Ward, Concord	37
Mrs. James Bible, Nolachucky	62
Mrs. E. D. Givan, Salem	22
Mrs. M. W. McPherson, Tenn. Valley	9
Mrs. R. E. Pettigrew, Beech River	15

Recognition should also be given to Mrs. C. G. Carter of Shelby County with 248 reports from

250 organizations. Mrs. Albert Thomas of Western District with 13 out of 14 reports, Mrs. George Watson of Sweetwater with 35 out of 36 reports, Mrs. E. H. McCaleb of Stone with 19 out of 21 reports, Mrs. J. E. Rust of Crockett with 20 out of 22 reports, Mrs. Gaither Landrum of Beulah with 42 out of 44 reports, Mrs. B. D. Bassham of Duck River with 29 out of 31 reports, Cumberland Gap with 16 out of 17 reports. Several others failed in receiving only three, four or five reports.

## House Beautiful

(Tune: America the Beautiful)

(Use this on your program in August when you are studying about the Training School.)

House Beautiful, thy daughters  
Praise thee in every land,  
Where love for Christ has led us  
Obeying His command,  
For thou hast taught us service,  
And love and sacrifice,  
And thou dost make His mission high  
The purpose of our lives.

House Beautiful, we love you,  
We honor and esteem,  
Rejoice because thy windows  
With Christ's light are agleam.  
House Beautiful, forever  
Our hearts with joy shall sing  
For Jesus Christ is living in you,  
Master, Lord and King.

## EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

Brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
DICKEY DRUG COMPANY, BRISTOL, VA.

## Church... Sunday School

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

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A Christian school with the highest academic rating. Small classes. Supervising study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

## TENNESSEE COLLEGE FOR WOMEN

MURFREESBORO, TENNESSEE

The Only Four-Year Woman's College  
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A Liberal Arts College which confers the  
A.B. and B.S. Degrees.  
Founded 1906.

Strong curriculum in liberal arts subjects; commercial sciences, home economics, dramatics, religious education, music (voice, piano, violin), physical and health education. Accelerated four-quarter plan enables student to graduate with three calendar years.

Thirty-sixth Session Begins  
Tuesday, September 15th

For further information, address  
JOHN B. CLARK, B.S., A.M., Ph.D.,  
President



## Promotion of Personal Service

MRS. C. C. Edmonds, Mo.

Let us not be weary in well doing but attack sin, sorrow, selfishness and greed with a renewed energy, knowing that our Master has said "Go" and "Lo, I am with you." We know He has all power in Heaven and in earth and He will keep His promise if we trust Him. There was never a greater need for knowledge of the Master than in this old war-torn world today when morals are so low.

To meet this need, *First* our hearts must be right before we can give the message of love around us. We must draw nearer the Master ourselves. Family Altars and secret devotions are needed in the homes to attune our hearts aright. There are three good devotional books that will help along this line, "The Secret Place," "Open Windows," and "The Upper Room," which are exceptionally fine and the cost is nominal. There is a daily devotional found in the Royal Service that can be used but alas this magazine is not found in all Baptist homes. When we do sincerely turn our hearts and minds to our Saviour then He will prepare our hearts to give the message to those around us and open our eyes to see those who need Him most.

*Second*, before we can DO we must KNOW. This means a Survey. I feel that should be done by Associations. To accomplish this the Personal Service Director will need the assistance of the Associational Superintendent. I think this survey should begin with the study of "The Personal Service Guide" to select the needs mentioned in the book with perhaps other new needs as they arise. I suggest this book because it will be a unifying agent but we can add definite needs. For instance on page 12 of "The Personal Service Guide" the author speaks of creating an atmosphere of righteousness. We have a definite need in our State for prohibition. In the whole United States we have only 13 states that are without any laws controlling liquor sales. This is a place for W. M. U. women to help build for a more righteous community. Yes, Personal Service is primarily soul-winning. It is to lead to a closer fellowship with the Master, and it is to build more Christ-like communities. We take services to people in jail, but why are so many people in jail? Liquor is the answer. So let's get to the real source of the sin and put it out of sight for those who are tempted.

In our survey of my county these are the needs we found. Lost everywhere in city and rural churches; unaligned everywhere in city and country; Negroes—we found 2,500 in our county, located in our city (Springfield) and two small towns. When we studied "The Personal Service Guide" I invited the pastors' wives or W. M. U. presidents of colored churches to come and sit in on our study and to tell us of their needs. They did such a good job that hardly a day passes that some church does not call for information regarding work for Negroes. Later I made arrangements with the Negroes to meet us on a certain afternoon in their church and have them show us their church and tell us of their needs. We took a Personal Service Chairman from each of our churches and visited each of the three colored churches and saw how run-down and dirty they were. The results from this pilgrimage will never be known for since then money has been given and churches have been improved until soon I hope to take this same group to see the improvement.

One of the new projects in Greene County the beginning of this year was services in the jail. We had to let the Pentecostals hold all the services there for several years because of our lack of interest. When we got a new Baptist sheriff, as Personal Service Director I asked for the privilege of having one service a month. This proved so satisfactory that they asked us for more than one a month. The Sheriff's wife and Associational Personal Service Director make all dates so there will be no overlapping as all

denominations are welcome now if they ask for the privilege. We have 85 people there (number varies) and the pastors preach much better in jail than in their pulpits for it is seldom a pastor has a chance to preach to such a large number of lost people.

Mission Sunday Schools should be established in neglected places, perhaps in new additions of large cities or in a school house in a rural section. When making the survey for your county take this into consideration.

In work with our colored people we must overlook differences in white and colored thinking. For instance, we found that colored people like pomp and ceremony. One church bought expensive robes when the plaster was all off the ceiling. They do not have a good financial plan for carrying on their work. I would recommend that financial assistance be given Negro churches when improvements are made but let them do the work under supervision.

We invite our colored women to our Associational Meetings and they appreciate it. They have said that usually we have invited them to come sing when they needed to know more of the plans for carrying on the work. I would like to recommend to Associations that have colored Baptist churches to invite the Pastor's wife or president or both to sit in on your Associational meeting. After all Personal Service is to do the exact things that our missionaries do in foreign fields and the moral level of Christian America was never so low in the history of our nation. So let us remember we are to build a Christian community in each of our Associations. That is Personal Service.

We are not to count the deed as much as to meet the need. In the new plans for 1942 we find "Each Society is urged to conduct its personal service through a committee, reporting only such activities as are directed by that committee, or chairman in case of small society." "No report need be made of individual service" unless requested by the local Society for its own records.

## IN MEMORIAM

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

WHEREAS, God has seen fit in his infinite wisdom to call from our presence Mrs. R. S. Maley, and

WHEREAS, she was faithful in attendance upon all the services of our church, and

WHEREAS, she further showed her love for our church by the financial support she gave to the church, and

WHEREAS, this support went beyond the regular budget of the church in the gift of our organ as a memorial to her deceased husband and in a very substantial gift toward the cost of our Educational Building, and

WHEREAS, she joined the will of her husband in that at her death her home should become the Pastors Home of her church,

BE IT RESOLVED, that we express our sincere thanks to God for her fruitful ministry in our midst;

BE IT FURTHER RESOLVED, that we strive to emulate her gracious example and see that her faith in the value of her church's ministry was not in vain.

BE IT FURTHER RESOLVED, that these resolutions be adopted by the church and struck on the minutes of the church, that the clerk prepare copies of the same and present one to each of her brothers, publish one in the Covington Leader, and one in the BAPTIST AND REFLECTOR.

Signed,

P. L. RAMSEY, Pastor.

H. M. FLEMING, Clerk.

## In Appreciation of "The Little Room"

THROUGH THE PAGES of this helpful, ever-improving paper, I wish to pay tribute to that group of big-hearted people (there is at least one family in every church community) who, like the Shunammite woman, prepares and shares "the little room," the best for the use of God's pilgrims—the pastor, visiting ministers, the S. S., B. T. U., V. B. S., and W. M. U. workers. Even if your Mission Board could pay all expenses without this generous hospitality it would be almost impossible to carry on for few inns are found in the white harvest fields and such service rendered cannot be bought nor substituted.

How I thank God, not only for your care of every bodily need, but for your inspiration as I note your faithfulness to God and your earnestness in keeping God's lighthouse burning in your midst. Not many Elishas will find lodging in your home with his priceless rewards (II Kings 4:8-44). But my prayer is that your life may be enriched because these pilgrims "passed your way."—A SUMMER WORKER.

## The New President of Southwestern Seminary

By JEFF D. RAY

IT GOES WITHOUT SAYING that there is unusual sorrow that, because of broken health, a condition brought about mainly by over-strenuous devotion to denominational activities, Dr. Scarborough should feel impelled to resign the Presidency of the Southwestern Theological Seminary. He goes to the Lower Rio Grande Valley where he will have general oversight of the Seminary's citrus fruit groves. It is confidently expected that being relieved of heavy Seminary responsibilities and having a congenial occupation taking him into the open with a sense of continued service to the Seminary he will make a successful return to normalcy. Certainly the affection and prayers of multiplied thousands will follow him in his new task.

There seems to be among all our people very hearty approval of the choice of Dr. E. D. Head, pastor of the First Baptist Church, Houston, to succeed him. Before his election there was a very general feeling in his favor. Now that he has indicated his acceptance there seems to be a universal sense of satisfaction concerning the future of the Seminary.

Dr. Head was reared in a godly home in Louisiana. He received his college education in Baylor, where he took both A.B. and A.M., and his seminary training in the Southwestern where he took both Th.M. and Th.D. Two years as student assistant and twelve years as full professor he taught Bible in Baylor. He has been pastor of First Church, Houston, ten years and has shown himself a master workman in a very difficult situation. He is a forceful writer, an unusually strong preacher, much in demand in our Baptist encampments, successful in evangelistic work and popular as a speaker on civic programs. He is a man of unusual poise and foresight, thoroughly sound in the faith, and devotedly loyal to every phase of our denominational work. He is 49 years old. His wife is a highly cultured woman. Before their marriage fifteen years ago she was director of young people's work in First Church, Dallas. As one reviews their lives and evaluates their gifts he cannot resist the feeling that along the years God has been preparing them for this vitally important world-girdling task.

# AMONG THE BRETHREN

Paul A. Wieland and the Parran Chapel Baptist Church will have the assistance of L. G. Frey, Office Secretary, Tennessee Executive Board, Nashville, preaching in a revival beginning the first Monday in August.

—B&R—

First Baptist Church, Bolivar, and Paul A. Wieland, pastor, were assisted in a revival by A. M. Vollmer, pastor, First Baptist Church, Dyersburg, in which there were 9 professions of faith and 10 additions to the church.

—B&R—

In a revival in which Pastor C. E. Wright and the First Baptist Church, Watertown, had the assistance of Lloyd T. Householder, pastor, First Baptist Church, Lewisburg, and B. B. Powers, pastor, Mt. Juliet, there were 16 additions to the church. Only one person was converted who did not unite with the church.

—B&R—

The sympathy of the brotherhood will go out to Miss Eura Rich and her loved ones over the sudden death of her father at Franklin, Ky., on July 15. Miss Rich is an employee of the Baptist Book Store. God comfort all the bereaved.

—B&R—

Evangelist Arthur Fox assisted St. Elmo Baptist Church, Chattanooga, and Pastor T. W. Callaway in a recent revival. There were some thirty-five additions.

—B&R—

Chamberlain Avenue Baptist Church, Chattanooga, A. A. McClanahan, Jr., pastor, has recently built a mission which cost \$1,000.00 in cash. A good number of the members of the church contributed their labor. The building is a neat one-room building, substantially built, that seats 150 people. The mission is under the direction of the church, with one of the deacons and a layman leading.

—B&R—

The work of Pastor A. T. Hayes at Little Hope-well and Clinging Ridge churches, near Cleveland, is going forward in a splendid way. Helpful revivals have been held, M. L. Howard assisting, at Clinging Ridge.

—B&R—

Pastor E. B. Arnold and the Pennine Baptist Church, near Spring City, have closed a gracious

revival in which 10 souls were born into the Kingdom. There were 2 baptisms just preceding the meeting. July 28, a special program was observed with dinner on the ground, with C. M. Pickler of the Red Bank Church, Chattanooga, preaching the dedicatory sermon of the church, which was organized last September. Pastor Arnold did the preaching in the meeting. Preceding the meeting, Arthur L. Walker conducted a five-day Vacation Bible School and preached at night.

—B&R—

In a gracious revival in progress at Smyrna Baptist Church, Chapel Hill, in which Pastor D. W. Pickelsimer was assisted by Pastor W. R. Richardson of Columbia, Danny Lynn, eight-year-old daughter of the pastor, who had received Christ in a Vacation Bible School at El Bethel, joined the church.

—B&R—

Pastor Ralph Moore of the First Church, Springfield, and Singer Norris Shiplett of Rome, Ga., assisted Pastor Wm. Bates, Jr., and the Decherd Baptist Church in a recent revival in which there were 5 for baptism, 1 by letter and 2 conversions that did not join.

—B&R—

Oscar Lumpkin of Shelbyville Mills Baptist Church and J. F. Rich recently conducted a revival in an old Methodist Church building in the country, resulting in 14 conversions, 1 rededication and 8 additions to the Shelbyville Mills Church.

—B&R—

The *Commercial Appeal* of July 23 carried the announcement that Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, had been unanimously elected president of the Baptist Bible Institute, New Orleans, by the trustees, succeeding Dr. W. W. Hamilton, who recently resigned as president of the institution after 14 years of service. At this writing BAPTIST AND REFLECTOR has no further data on the matter. While we feel that Dr. Lee would make a wonderful president of the Institute, we would greatly regret his leaving the state.

—B&R—

On Sunday morning, June 28, the First Baptist Church of New Orleans, Dr. J. D. Grey, Pastor, ordained to the full work of the gospel ministry Brother Howard S. Kolb, who has recently

been called to the Springville Baptist Church. Brother Kolb, who was reared in the church, has just completed his first year of study at Union University at Jackson, Tennessee. After his ordination on Sunday morning, he filled the pulpit of the First Baptist Church most acceptably in the evening service.

—B&R—

Prof. E. O. Sellers announces that W. Plunkett Martin, for the past five years director of music and education, Barton Heights Baptist Church, Richmond, Va., has accepted the invitation of the trustees to become Associate Director of Music and Worship at the Baptist Bible Institute, New Orleans, succeeding Prof. E. L. Carnett, who has re-entered the pastorate. Mr. Martin is a native of Virginia and widely known as a singing evangelist, being at one time on the staff of the Home Mission Board evangelists.

—B&R—

It gives me great joy to introduce Dr. Slater A. Murphy, pastor Highland Heights Baptist Church, Memphis. I have known Doctor Murphy for many years. I met him in college and roomed with him one session. I know him to be a consecrated man of God.

Dr. Murphy is an honor graduate of Clarke Memorial College, Mississippi College and a full graduate of the Baptist Bible Institute, Th.B., Th.M., Th.D.

For eleven years he was pastor of Valence Street Baptist Church, New Orleans, during which time the church grew from a very small mission church to a membership of more than seven hundred. Dr. Murphy served several years as Moderator of the New Orleans Baptist Association, and he was very active in Baptist work throughout the state and of the Southern Baptist Convention. He is listed in *Religious Leaders of America*, 1941-1942. New Orleans' loss is Tennessee's gain.

WILLIAM P. DAVIS,  
Chaplain (1st Lt.) Army U. S.  
P. O. Box 449,  
Fort McClellan, Alabama.

—B&R—

The following visited the BAPTIST AND REFLECTOR office this week: Mrs. T. A. Pursell, Clarksville; J. Oscar Lumpkin, Shelbyville, and C. S. Wilson, Jacksonville, N. C.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JULY 19, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria	154	47	Collierville	105	27	Lenoir City: First	257	82
Athens, First	258	70	Columbia: First	238	32	Pleasant Hill	194	28
Bristol, Va. Ave.	173	95	Counce	56	35	Liberty: Salem	94	27
Butler: Cobbs Creek	111	30	Cumberland Gap: First	107	13	Madisonville: First	197	67
Elk River	112	49	Dyersburg: First	360	74	Maryville: First	479	85
Chapel Hill: Smyrna	78	61	Elizabethton: East Side	113	48	Memphis: Bellevue	1550	438
Chattanooga: Calvary	282		First	357	179	Boulevard	498	
Central	268	72	Immanuel	79	54	Central Ave.	422	118
Concord	276	139	Little Mt.	103	44	Highland Hts.	502	155
East Lake	377	75	Siam	216	133	LaBelle	517	122
East Ridge	132	52	Southside	68		Prescott Memorial	296	99
Ooltewah	87	24	Watauga	280		Speedway Terrace	425	
Red Bank	397		Erwin: Calvary	289	112	Temple	1004	262
Rossville Tabernacle	174	65	Ninth St.	214	84	Union Ave.	882	242
Spring Creek	111	50	Fountain City: Central	500	110	Mt. Pleasant: First	62	
S. St. Elmo	103	50	Hampton	70	33	Murfreesboro: Westvue	161	70
St. Elmo	246	74	Hixson: First	112		Westvue-James St. Mission	24	
Summerfield	165	75	Jackson: West	118	98	Neuberts: Valley Grove	213	86
Tabernacle	284	63	Jefferson City: Northside	512		Newport: Second	153	60
White Oak	223	71	Kenton: Macedonia	86		Philadelphia	138	54
Woodland Park	700	191	Kingsport: First	534		Rockwood: First	191	91
Church Hill: Oak Grove	105		Knoxville: Broadway	808	152	Shelbyville: First	140	
Cleveland: Big Springs	257	143	Fifth Ave.	738	111	Shelbyville: Mills	52	35
Cedar Springs	112	63	First	655		Stantonville: West Shiloh	61	25
First	317	60				Walter Hill: Powell's Chapel	81	



BAPTIST AND REFLECTOR inadvertently stated last week that Bro. J. L. Robertson of Bardana, Ky., assisted J. H. Smothers at Boyds Creek, when it should have been J. H. Smothers, Bethel Baptist Church, Townsend, Tenn. BAPTIST AND REFLECTOR is glad to make this correction.

—B&R—

The William Chapel Baptist Church, Robertson County Association, Hugh Widick pastor, has just closed a one-week revival. There were 13 additions. W. L. Baker, pastor of Hopewell Baptist Church, Springfield, did the preaching.

—B&R—

President Lawrence T. Lowrey, Blue Mountain College, announces that Dr. W. T. Lowrey, who was president of Blue Mountain for 27 years, has presented the college with his library of about one thousand volumes. Dr. Lowrey, now retired, and Mrs. Lowrey, are living with their daughter, Miss Sara Lowrey, Waco, Texas.

—B&R—

We are glad to report that Mrs. Winfred Moore, wife of Pastor Winfred Moore of Wiliston, who has been quite ill in the Baptist Hospital at Memphis, was improving at the last report.

WITH THE CHURCHES: Bristol—Va. Ave., Pastor Wright received for baptism 2. Chattanooga—Calvary, Pastor McMahan received by letter 2, for baptism 3; East Lake, Pastor Crantford received by letter 3, for baptism 1; Red Bank, Pastor Pickler received by letter 1; Spring Creek, Pastor Tallant baptized 5; St. Elmo, Pastor Callaway received by letter 14, for baptism 20; White Oak, Pastor Horlitz received by letter 1, for baptism 5; Woodland Park, Pastor Williams welcomed by letter 1, for baptism 9, baptized 6. Counce—Bethel, Pastor Tallant received 4 additions by letter. Dyersburg—First, Pastor Vollmer welcomed for baptism 8, by letter 2, baptized 8. Elizabethton—First, Pastor Starke received by letter 4. Jefferson City—Northside, Pastor Hincy received by letter 3. Kingsport—First, Pastor Cobb welcomed for baptism 4, by letter 3, baptized 11. Knoxville—Broadway, Pastor Pollard received by letter 1; Fifth Ave., Pastor Wood received by profession of faith 3. Madisonville—First, Pastor Grogan welcomed for baptism 2, by profession 1, by letter 1. Memphis—Bellevue, Pastor Lee welcomed by letter 12, for baptism 6, baptized 9; Boulevard, Pastor Arbuckle received for baptism 8, baptized 10; LaBelle, Pastor Renick received for baptism 2, by letter 2; Speedway Terrace, Pastor Harris received by letter 1, for baptism 1, baptized 2; Temple, Pastor Boston received by letter 6, for baptism 1, baptized 1; Union Ave., Pastor Hughes received by letter 3, by statement 1. Philadelphia—Pastor Dunn received by letter 1.

### Patriotic Sunday School

Pleasant Hill Sunday school perhaps leads all Sunday schools in the Union Association in displaying loyalty to their government by purchasing Defense Bonds. With its accumulated contributions after expenses of the Sunday school have been met primary intentions were to construct an additional Sunday school room to the church. It was suggested by their superintendent, J. E. Green, to purchase Defense Bonds and cash out after victory is won and build then. Rather than to build now and risk Hitler's bombs. This met the approval of the Sunday school. Three twenty-five dollar bonds were purchased. The church plans to buy bonds in the near future. The church has recently had the house wired for electric service. This progressive Sunday school is located three miles south of Sparta. It is an evergreen Sunday school, has an enrollment of 112 and is doing a great work. I hope to see this in the BAPTIST AND REFLECTOR next week.

A. D. KERR, S. S. Supt.,  
Union Association.

### Briefs Concerning the Brethren

#### Called and Accepted

W. H. Colson, Deming, N. M. ✓  
E. Douglas Carver, First Baptist Church, Pampa, Tex. ✓  
E. T. Miller, Lamar Avenue Church, Wichita Falls, Tex. ✓  
W. A. Wiggins, Port, Okla. ✓  
Orval See, Oklahoma Avenue Baptist Church, Shawnee, Okla. ✓

#### Resigned

H. D. Bruce, First Baptist Church, Midland, Tex. ✓  
W. H. Colson, Eunice, N. M. ✓  
R. D. Hill, Roy, N. M. ✓  
B. H. Waugh, First Baptist Church, Social Circle, Ga. ✓  
J. F. Gardiner, Faith Baptist Church, Tiger, Ariz. ✓  
E. Douglas Carver, University Church, Abilene, Tex. ✓  
E. T. Miller, First Church, Corsicana, Tex. ✓  
J. V. Tinnin, First Church, Opelousas, La. ✓  
N. T. Smith, First Church, Calvin, La. ✓

#### Ordained

William O. Beazley, First Baptist Church, Stanton, Va. ✓  
H. B. Land, Jr., and A. L. St. Clair, First Baptist Church, Martinsville, Va. ✓  
John T. Wallace, Jr., Ross Avenue Baptist Church, Dallas, Tex. ✓

### Jefferson County Association Has Over 100% Vacation Bible Schools

Jefferson County Association employed Rev. Gay Harris as Associational Field Worker and he began work on May 15 last. Since that time a Vacation Bible School has been held in each of our twenty-five churches of the Association and two in mission churches. Over thirty conversions have resulted in this work, and our churches are happy.

Bro. Harris is employed for full time during the summer months and for part time, as he attends Carson-Newman College through the school year. He is a gifted young man and is winning favor among our churches.

GLENMORE GARRETT, Clerk.

### A Good Letter From Bluff City

"Dear Dr. Taylor:

"I am sending you a news item for BAPTIST AND REFLECTOR. The Bluff City Baptist Church dedicated their new house of worship on Sunday, July 12th, with Dr. J. Emerson Hicks of Bristol preaching the sermon.

"A bountiful dinner was served at noon in the lovely basement.

Dr. Wm. R. Rigell of Johnson City spoke at 2 p. m.

"The new building which replaces the one destroyed by fire in 1935, has been erected on the 'pay as you go' plan and has never had a debt. During the building program the church gave more to the Cooperative Program than at any other period.

"Truly the Lord has been good to us, whereof we are glad. Baptized three on June 28th and received one by letter. I have been with this church for fourteen years. Thanks for one of the finest papers in the South.

"Your brother in Christ,

"S. O. PINKERTON."

July 21, 1942.

### Tennessee College for Women Adopts Accelerated Program

With the opening, September 14, of Tennessee College for Women in Murfreesboro, the institution goes on a four-quarter or year-around program. With this accelerated schedule it will be possible for the average student to complete the requirements for the A.B. or B.S. degree within three calendar years. This means three regular sessions of nine months and three summer quarters. Students who have attended other institutions one or more quarters may transfer their credits to Tennessee College for Women and be graduated within the minimum time. The college will shape its curriculum for the summer quarter according to the maximum needs of its constituency. The college wishes to do everything possible to facilitate the war program and to graduate students within a minimum period of time.

It is contemplated that a few new courses will be inaugurated next fall, particularly physics and world geography. Afternoon and evening classes will be made available for outside students in such subjects as history, geography, and world geography.

Do You Know Music  
from the Bible viewpoint?

## MUSIC AND THE SCRIPTURES

By I. E. REYNOLDS

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## Evangelism and Stabilizing of Gains Stressed at Sunday School Conference at Ridgecrest

By C. E. DRYANT, JR.

SOUTHERN BAPTIST SUNDAY SCHOOL teachers and officers who came 2,000 strong from all convention states to their annual summer conference at Ridgecrest heard reports of gratifying gains, saw a seven-point task outlined by Dr. T. L. Holcomb and engaged themselves earnestly in learning how they may best promote the Kingdom of God through their teaching ministry.

The week's daily program, under direction of Dr. Holcomb and Dr. P. E. Borroughs of the Sunday School Board, was characterized by a morning of departmental conferences, a noonday worship hour in which Dr. J. Clyde Turner of Greensboro, N. C., preached on Bible doctrines, and the evening worship service featuring various speakers on the Sunday School challenge.

It was announced that there now are 23,512 Baptist Sunday Schools in the South and that 6,354 of them have been organized since 1938. In many cases the organization of a Sunday school in a churchless community developed into the founding of a church. There were 7,077 Vacation Bible Schools reported in 1941, compared with 1,044 in 1935.

The program of gains is expected to be accentuated even faster with the progress of the "Four Year Program" launched last year. The four-year plan aims "to reach every church with all that there is that is good for a church." Major means of promotion is through the South's 915 associations—875 of which have been organized with 11,000 voluntary officers. Associational meetings between November 1, 1941, and April 17, 1942, reached 888 of the associations, 8,440 churches, 4,885 pastors and 4,730 associational officers. These contacts make possible the spread of the latest knowledge of methods and equipment to the Sunday School units.

The seven-point task outlined by Dr. Holcomb is:

- "1. To keep evangelism as the primary purpose of all our work.
- "2. To complete successfully the Four Year Program.
- "3. To stabilize our splendid gains in Sunday School and Training Union by getting the churches to include training courses in their calendars during the months when special emphasis is given teaching and training.
- "4. To establish a Sunday School in every un-churches community. Many thousands of new schools should be organized at once.
- "5. To encourage our churches to provide adequate facilities for their teaching and training ministry. Perhaps 10,000 rural churches should immediately enlarge and beautify their property.
- "6. To make our book stores greater spiritual and cultural centers for our entire constituency.
- "7. To keep pace with the rapid growth of the Southern Baptist territory. The South is facing a new day in industrial development."

### A Nation's Prayer

Give us FAITH, Our Father,  
Help us to see the right;  
Hold our hearts, this we ask,  
That we falter not, day or night.

Give us COURAGE, Oh Lord,  
In Thee is all our might;  
Strengthen us, from day to day,  
To serve our Nation in this fight.

Give us VICTORY, Oh God,  
Just when it suits Thee best;  
And we'll give Thee all the praise,  
When at night we lie down to rest.

Ruric Nevel Sampson.

Elizabethton, Tenn.,  
April, 1942.

## Just for Fun

Gathered Here and There

### OF ALL PLACES!

Tour Guide (in Boston): "On your right you see a tablet marking the spot where Paul Revere stood waiting for the signal to be hung in the Old North Church."

Sightseer: "Oh, dear, what a shame! Why did they have to pick a church to hang him in?"—*Jack-o'-Lantern.*

A well-known attorney was always lecturing his office boy, whether he needed it or not. One day he chanced to hear the following conversation between the boy and the one employed next door.

"How much does your chief pay you?" asked the latter.

"I get \$1,500 a year. Five dollars a week in cash and the rest in legal advice!"

"When I was your age, my boy, I thought nothing of a ten mile work."

Boy: "I don't think much of it, either."

### FR'INSTANCE

Professor: "Who can tell me one of the effects of heat?"

Student: "Heat causes bodies to expand, while cold makes them contract."

Professor: "Good. Can you give me an example?"

Student: "Yes, sir. In summer when it is hot the days are long; in winter, when it is cold, they are short."—*Pathfinder.*

Examiner (to applicant for a driver's license): "And what is the white line in the middle of the road for?"

Applicant: "For bicycle riders."

"Well, Jones, how are you? How you have changed!"

"But my name isn't Jones, sir."

"What! Is your name changed, too?"

"Waiter, this butter is so strong it could walk over and insult the coffee."

"And the coffee is so weak that it couldn't resist it."

Two small boys at the Salvation Army dinner put their grimy hands side by side on the tablecloth.

"Mine's dirtier'n yours!" exclaimed one, triumphantly.

"Huh!" said the other, disdainfully, "you're two years older'n me."

### Knox County to Erect Building At Carson-Newman College

By C. J. JACKSON

THE KNOX COUNTY Baptist Association as a unit has joined the Carson-Newman College Enlargement Campaign. It has definitely committed itself to the task of raising funds with which to erect a combined Home Economics, Cafeteria and Dormitory building.

This building will meet the greatest immediate need at the College. It will give added efficiency in the dining department. It will make possible a strictly up-to-date course in Home Economics. And of equal importance this new building with the third floor devoted to bedrooms, and because of space released in other buildings, will make it possible to accommodate fifty extra girls at the College.

In recent years scores of fine young women have been turned away each fall because of lack

of space. Even now all available space in the Homes for girls has been engaged for the fall opening, but fortunately President Warren has been able to rent two large residences near the campus, thereby making it possible to take twenty-five extra girls. Students living in these buildings are under the same careful supervision as those living in the homes owned by the College, and they have their meals in the College dining halls.

In the Knox County Campaign, Dr. T. C. Wyatt, pastor of McCalla Avenue Baptist Church of Knoxville, is General Chairman and Dr. F. F. Brown, pastor of the First Baptist Church, is Co-Chairman. Dr. Ramsey Pollard of Broadway Church is serving as Chairman of Publicity and the Speakers' Bureau. These leaders have organized a Special Gifts Committee, composed of sixty outstanding laymen and the pastors of the various churches.

Mr. Henry D. Blanc, the veteran Chairman of the Board of Trustees of the College, is serving as Chairman of the Special Gifts Committee. Mr. Blanc's recent gifts of \$12,000 bring his total gifts to the College well past the \$100,000 mark. Serving with Mr. Blanc as Co-Chairman is John W. Coulter, an outstanding business man of the younger generation in Knoxville. Fortunately for the College, Mr. Coulter is also a member of its Board of Trustees.

Many of the churches will put on an every-member canvass for the College on July 26. The determination on the part of the leaders who are back of this effort indeed is most encouraging, and complete success is confidently expected.

### Resolutions of Appreciation

WHEREAS, Mr. and Mrs. L. C. Alexander came at the call of our church to lead the music and Training Union, to be church secretary and assistant to the pastor; and,

Whereas, They have served this church efficiently and acceptably for nearly five years; and,

Whereas, They have been called to a larger field of service, the Union Avenue Baptist Church of Memphis, Tennessee, and have tendered their resignation, which has been accepted by the church;

Therefore, Be It Resolved:

First, That we express our appreciation for their fine spirit and for the able manner in which they have conducted their work;

Second, That we commend them to the Union Avenue Baptist Church and the pastor, Dr. J. G. Hughes; and,

Third, That a copy of these resolutions be recorded in our minutes and that copies be sent to Mr. and Mrs. Alexander, Dr. J. G. Hughes, Gastonia Daily Gazette, Biblical Recorder and BAPTIST AND REFLECTOR.

Signed by the Committee,

M. O. THORNBURG,  
Chairman Music Com.,  
A. E. CULP,  
Chm. Training U. Com.,  
B. A. BOWERS,  
Pastor.

Done by order of the Church, July 8, 1942.

B. A. BOWERS, Moderator.  
A. G. WALLIS, Clerk.

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