

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

TENNESSEE BAPTIST CONVENTION

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"His Going A Bit Easier"

By F. F. BROWN, Pastor First Baptist Church,
Knoxville, Tennessee.

(The Relief and Annuity Board of the Southern Baptist Convention is doing a magnificently constructive work in making it possible for pastors and other Christian workers to be protected from economic want when age or illness comes upon them. Their work has great significance, too, in that it is bringing better understanding, larger appreciation and richer fellowship between churches and their pastors. This little story is written and distributed with the sincere hope that it may contribute to this objective.)

SOME YEARS AGO my telephone rang and a friend asked, "Did you know that Dr _____ is in the hospital here seriously ill?" I had not known it but went immediately to see him, thinking as I drove of how this good man had come from a distant state four years before to accept the pastorate of that church in a nearby Kentucky town. I thought of his fine qualities both as preacher and pastor, and breathed a prayer that God would restore him to his family, his church and his life of rich usefulness.

Reaching the hospital I was admitted to his room, and in a brief talk with him learned that he felt the end was near. Leaving the sick man, I met his physician in the corridor and he told me that there was no hope for the recovery of my friend—that it was a question of only a few hours. In the waiting room I found a group from his church who had come to surround him and his family with every attention that love could prompt.

Among them was the Chairman of the Board of Deacons, one of the greatest Christian men it has been my privilege to know. After greeting me he went on into the room where his pastor lingered in the "Valley of the Shadow." Later I was given the gist of a message he carried to that dying man.

Sitting by the bedside of his pastor the good man said: "The physicians have told us that you are desperately ill. We have prayed that God might restore you and allow you to come back to our church for other years of service—but, as you know, it seems to be His will to take you to be with Him. Before I left home, the Deacons had a special meeting and unanimously voted for me to bring you this message: 'Tell our pastor that we love him. Tell him that we thought it might make his going a bit easier if he knew that our church is going to care for his family. We will provide a home and see that they do not want for anything. We will educate the children, and see them placed in life.'"

His message finished, the Deacon slipped out of the room. The pastor closed his tired eyes and in a very short time God kissed him into perpetual health and took him to the Father's Home. Most faithfully has that church kept her promise. A home was provided for the widow and children. They were made comfortable in every way—the children were educated and have taken their places in life as honorable, upright, useful Christian men and women.

The little story needs no comment. I write it with the prayer that it may be used of God to bring churches and pastors into closer, richer relationship.—Relief and Annuity Board, Southern Baptist Convention.

Baptist and Reflector

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EDITORIAL

Near Service Necessary To Far Service

UNLESS THE SERVICE of the Lord is carried on in the local churches the service of the Lord will not be carried out in the state at large. Unless the service of the Lord is carried out in the state, that service will not be carried out in fields beyond the state.

It is deeply to be regretted for any members of our churches to be moved strongly by the romance of missionary service in distant fields and be moved little, if at all, by missionary service in their own state.

Yet all who are carrying on for the Lord in distant fields admit and urge that State Missions and related service are the source of supplies for service in distant lands. The latter would not be and could not be except for the former.

Baptists, if they are to be true to the Book, must be interested, deeply interested, in Home and Foreign Missions. But they must be equally interested in State Missions, the base of supplies for the others. It is true that "The candle that shines farthest shines brightest at home." But only the candle that *does* shine brightest at home *will or can* shine the farthest.

Communications have already been sent out by the Executive Board and also published in BAPTIST AND REFLECTOR calling attention to the W. M. U. Day of Prayer for State Missions on September 23 and the State Mission Day in the Sunday Schools on October 25 and urging our people to make generous offerings to this cause on those days. These are Co-operative Program offerings.

Those who know about the needs of State Missions and the victories which have been and are being won on the field, and especially those who have traveled over the state and have seen these things first-hand, will respond to these appeals which are being sent out.

The State Mission field is "white already unto harvest." Rally to the support of the workers whom the Lord has already sent out and the others whom He may yet send out.

The Secret of Success

A MINISTER, walking along the highway, observed a man breaking stones. The man was kneeling so that he might work more effectually. In passing by and greeting him, the minister said, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, pastor," he said, "you do not work on your knees."—*Baptist New Mexican*.

An Enemy Hath Done This!

By ROY L. SMITH,
Editor of *The Christian Advocate*.

HE WAS AN AMERICAN boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure, infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been absolutely helpless to raise a finger.

On the window ledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk the poison which had rendered him helpless.

On that bottle was a United States Government Internal Revenue stamp!

His own government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison, and they had sold it to the boy in uniform!

Had an Italian, German, or Japanese administered some potent drug to that boy, leaving him in that condition, it would probably have started a riot on that train, and the "enemy alien" would have been fortunate to escape with his life.

Had some "fifth columnist" been responsible for his unmaning, the police force, the F. B. I., and all the mighty power of the government would have fallen upon the offender and dealt with him summarily.

But it is probable that some civilian, with a flag hanging in his window, licensed by the state and municipality in which he did business, sold the boy the stuff. That same civilian, in all probability, took a part of the profit from the sale and invested in defense bonds, and called himself a good citizen.

We found a newspaper with a flaming editorial against "enemy aliens," publishing a huge advertisement of the stuff the bottle contained—lending its good white space to the dubious business of persuading the boy to buy.

We know a churchman who voted to repeal a law which would have prohibited the sale!

We know a church woman who served the same poison, slightly diluted, upon her dinner table, and who invited a group of young people from the church to drink it and thus cultivate an appetite for it.

We know a preacher who, fully aware of the terrible devastation wrought among the youth of his community by the same stuff, never so much as raised his voice in protest.

We know an army officer—the commander of a great camp—who did everything in his power to protect his boys from the vendors of the poison, and was finally compelled to take drastic measures to guard them against the civilians they were supposed to defend.

A whole nation has sinned against that boy, administering the poison and leaving him helpless and debauched in that Pullman seat.

Surely, an enemy hath done this!

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(Reproduced in BAPTIST AND REFLECTOR from *The Voice* of the Board of Temperance of the Methodist Church.)

THERE ARE RELIGIONISTS who scorn the idea of any mysterious element in religious experience. They make merry with the idea of a miraculous experience of grace.

But, according to Paul, "Christ in you, the hope of glory," is "the riches of the glory of this *mystery*" (Col. 1:27). Regeneration establishes this relationship to Christ. Hence, regeneration and the experience of grace in connection with it and in it has mystery in it.

Saving faith is faith in "God which raiseth the dead" (Rom. 4:17). One exercise of God's power is the bodily resurrection. If one does not accept the fact of this miracle, he does not exercise saving faith. Faith lays hold of the miraculous.

But regeneration is a miracle equal to the miracle of bodily resurrection. When one is born again he is "quicken" — made alive (Eph. 2:1). He is "risen with Christ" (Col. 3:1). And faith, at which point regeneration takes place (1 John 5:1), is exercised "according to his mighty power which he wrought in Christ when he raised him from the dead" (Eph. 1:19, 20). A saving experience of grace, then, has *miracle* in it.

To be sure, in an experience of grace there may not be now, and is not, such a spectacular outward display from heaven as obtained in the case of Paul on the Damascus road. But there is as great a miracle which takes place *inwardly* in the believer as took place in him. If, then, one has not had a miraculous experience of grace, he has not yet been saved.

It is laughable, were it not so tragic, for a man who knows nothing about such because he has never experienced it to try to analyze and visualize regeneration on a chart while poking fun at "heartfelt religion."

Salvation By Belief of The Truth

SALVATION is "through sanctification (setting apart) of the Spirit, and belief of the truth" (II Thess. 2:13). One does not trust Christ until he has "heard the word of truth, the gospel of your salvation" (Eph. 1:13). And God regenerates men "with the word of truth" as one of the means (James 1:18).

Therefore, no matter what one's claim and profession may be, no matter what public step he may take, no matter how much he may pray after a fashion, no matter how sincere he and his friends may be and no matter how much he may be emotionally stirred, one is not saved until he savingly accepts, spiritually discerns, the Gospel of the grace of God.

It follows, then, that in revivals and elsewhere that the salvation of souls is sought the Gospel must be preached—not what the human reason and imagination may call the Gospel, but the actual revealed Gospel of grace. If a man sets forth his own homiletic moralizings, his own illustrative deliverances, his own humorous wisecracks, his own emotional appeals but does not set forth the revealed Gospel of grace buttressed by the Word of God and then men are saved, it is not because of his carrying on but because of the truth which someone else has proclaimed. Or if he does happen to preach some of the truth of the Gospel, they are saved because of it. When souls are saved under auspices unfriendly to or subversive of the Gospel of grace, they are saved in spite of, not because of, such auspices.

No evangelistic technique should be used or pressure employed in a meeting which logically tends to or actually does obscure the Gospel of grace. The procedure should be such as keeps the Gospel in the clear and keeps men face to face with it. The evangelistic notion that "any method is justifiable if it produces results" is a dangerous notion. No unbiblical method can produce Biblical results. The disregard of this fact is largely responsible for those unconverted people which are found in the churches mixed in with those who have actually had an experience of grace.

IT HAS BEEN WELL said that some people do not think at all. They only rearrange their prejudices.

A Baptist ought to be as orthodox on giving as he is on baptism, for both are Bible doctrines.

Some people and churches are so slow in doing the Lord's work that a turtle would *ubiz* by them if he passed them.

If some men devoted no more attention to their secular affairs than they devote to their religion, they would go bankrupt on short order.

A man does not have to work to be saved (Eph. 2:8, 9). But a saved man *will* work, some at least. If, then, a professed Christian does not work, it shows that he has never been saved.

A good tree may bear some very knotty fruit and fruit with rotten specks in it. But cut out the knots and the specks and one finds some good fruit. However, it is certain that if one has been saved not *all* of his fruit will have knots and rotten specks in it.

Those men in the churches who turn the Lord's work over to the blessed women and go complacently about their daily affairs may well ponder whether the Lord will not turn heaven over to these blessed women while the worthless men remain outside.

We heard a Methodist in a sermon say that all some people will want when they get to heaven will be about eighteen inches of space to sit down on. But it is not the "sit-downers" who have been saved and are on the way to heaven, but the *overcomers*.

Union Hill Homecoming

FOR SEVERAL YEARS now, Union Hill Baptist Church near Goodlettsville, C. H. Robinson, pastor, has held an annual homecoming service. Sunday, August 30, was the day this year. In company with Herman F. Burns, Sr., of Nashville, the editor attended and preached at the eleven o'clock hour. An abundant and delicious dinner was served by the church at noon. In the afternoon, Associational Missionary Harold F. Gregory preached. At the evening hour, Dan Lawler of Moodyville, who had been ordained to the ministry a few years ago by the church, was to preach. On Monday night their revival was to begin, with Thurman F. Skaggs, of Paducah, Ky., preaching. We wish we could give the names of all who by speaking or in singing had a part on the program of the day, but sufficient data is not in hand. Suffice it to say that the people were most cordial and attentive throughout the day. A fine spirit prevails in the church. Pastor Robinson is leading in a sound, constructive and efficient way. A substantial offering was made toward paying the remaining indebtedness on the furnishings of their splendid new auditorium and they were expecting to remove the indebtedness at a very early date. Our thanks are expressed to Mrs. Annie Evans of Goodlettsville and Bro. Harold Gregory and Mrs. Gregory for courtesies in transportation.

Possibilities

LONGFELLOW COULD TAKE a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

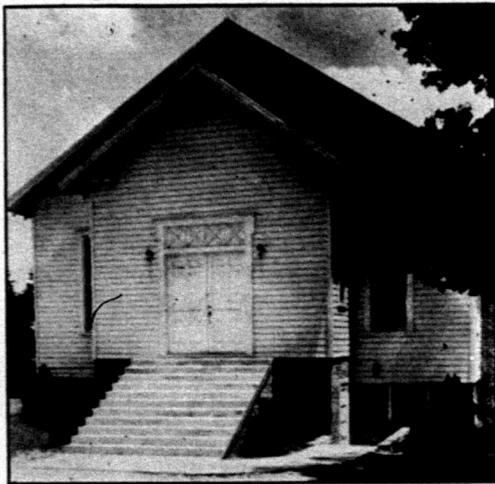
An artist can take a fifty-cent piece of canvas, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put his Spirit in it, and make it a blessing to humanity—that is salvation.—*Baptist New Mexican*.

The Gardendale Baptist Church, Gardendale, Ala.

By MRS. J. O. HONEYCUTT,
(Superintendent of Intermediate Department.)

REV. G. C. MORRIS, pastor of Gardendale Baptist Church, Birmingham Association, and his people are to be heartily congratulated upon the fine work done during his pastorate of almost two years. The fellowship of the congregation has been fine. The people are very cooperative and responsive to the leadership of their pastor. There has been growth and prosperity—soul prosperity—and there have been 121 additions to the membership of the church. Thirty of these coming in during the month of August in the regular Sunday services. There have been additions every Sunday for the past two months. (Let us pray this may continue until every lost soul in the boundaries of the church has been reached.)



Gardendale Baptist Church

The Building Committee has pressed forward in a great way and with a fine spirit in the remodeling of the church. The walls, floors, pews, and everything in general on the inside of the church, have been refinished. The outside front of the building has also been remodeled, thus giving it an entirely new appearance. Shrubbery has been added, helping to beautify the church and grounds. A Butane Gas heating plant has been installed, which heats comfortably the auditorium, assembly rooms, and every Sunday School room in the Sunday School Department. About \$3,000.00 have been spent on the building recently, and the church is free from debt. A church library has been added and many books have been donated by the pastor and other members of the church.

The church is running a bus each Sunday for the convenience of persons who could not otherwise come to Sunday School and the morning services. At this time we are getting ready for our Vacation Bible School, and are expecting gratifying results. God certainly has blessed our little church in a great way, and to Him we give all the glory. May God continue His blessings on Gardendale and all churches of the entire land.

Baptist Organizations Cooperate

Four girls who graduated in May from the high school at the Baptist State Orphanage at Franklin will enter Tennessee College for Women at Murfreesboro on September 14, one of the four being maintained in college by a scholarship granted her by the Woman's Missionary Union of the state. The girls are Miss Lotta Belle Burchfield, holder of the scholarship; Miss Mary Elizabeth Smith; and twin sisters, Misses Dorothy Ruth and Evelyn Clair Perdue.

Radio Committee Plans For Layman's Day Program In October

By REV. JOHN DANIEL BROWN,
Chairman of Layman's Day Broadcast, and Member of
Central Radio Committee.

LAST YEAR THE RADIO COMMITTEE and the Brotherhood of the South collaborated in giving the people of the Southland an interesting Laymen's Day programme. Gratifying reports were received from all the states.

The Central Radio Committee elected the writer Layman's Day Chairman. I have made a trip to Memphis, Tennessee, to confer with Secretary Cooke concerning the program for this year. We did it this way in Louisiana last year: The State Brotherhood Secretary, cooperating with the State Radio Chairman, contacted all the radio stations within the state and secured a thirty-minute program. At least one station in all the cities, where there are radios, responded and gave time. An outstanding layman was selected to bring the message. The program called for a layman reading the scriptures, another leading in prayer, still another presiding, etc. A few stations refused to let anyone broadcast except the ministers. Two thirty-minute broadcasts were given in one city. So Louisiana was 100 per cent in getting a program out of every city. Some of the things stressed in these broadcasts were: emphasis on church attendance, the importance of participation in all the activities of the church, the Cooperative Program and other denominational causes.

Many of the states attempted to put on a program something like that of Louisiana's, but not all succeeded quite as well. This year we hope to have a fifteen or thirty minute program out of every city where there is a radio station. Where it is practical, laymen should be used on the program. Our men have a definite message and they do get through and touch the hearts of a certain group that we ministers do not always reach. It's a good chance to sell the brethren on Brotherhood work also. Wide publicity should be given to plans in order to secure the largest possible attendance of laymen, etc.

I am mailing out forms to all Brotherhood and Radio Chairmen within the Southern Baptist territory. These should be filled out and a report made to the writer of this article at the close of the Layman's Day. This will facilitate the activities of the radio committee. It will make it easy for Secretary Lawson Cooke to make his report to the Southern Baptist Convention next year.

In closing, let me say: This is a new day. Everywhere messages are being blasted forth and not all this propaganda is true. But we have a message of life. Let's tell it by radio!

A Call For More Chaplains

By ALFRED CARPENTER,
(Home Mission Board of the Southern Baptist Convention,
Department of Camp Work, Atlanta, Georgia.)

WITH THE NAVY'S rapid expansion, large groups of men are without chaplains—literally tens of thousands. The need of spiritual leadership is of deep concern to those responsible. Southern Baptist preachers are not responding proportionately to the Navy chaplaincy. On April 1 we were requested to supply 25 chaplains. This request is one-half met. Another call comes for an additional 25.

The people called Baptists have no ecclesiastical authority to appoint pastors to the chaplaincy. We must depend upon the volunteers from among our approximate 24,000 preachers. "We trust the Lord and tell the people." Men are needed within the ages of 22-44, fearlessly faithful Gospel preachers, possessing both college and seminary degrees, pastors willing to make any personal sacrifice necessary to meet the spiritual need of our men in the Navy.

The increased development of land bases, air units and other new phases afford a broad and challenging field of service in the Navy chaplaincy.

"Wars Are A Necessity," Says Jesus

By RUSSELL BRADLEY JONES, Pastor,
Central Baptist Church, Chattanooga, Tenn.

SPEAKING OF WARS and rumors of wars, Jesus declared, "Such things must needs be" (Mark 13:7).

His statement astounds the twentieth-century mind, schooled to outlaw war and expect its obliteration. But there it is; the original Greek of the New Testament report clearly indicates that war in the thought of the Christ was a necessity.

This, of course, does not mean that a God of Love is not offended and grieved by the wars of men. Nor does it suggest that Christians become warmongers. It only means that the Wise Sovereign has allowed war to occupy a place and a purpose in this Dispensation.

I.

For one thing, God allows war because He willed to make justice effective.

When Israel sinned, God used enemy armies to punish His sinning people (Isa. 1:19-20; Jer. 25:3-12). And when other nations had corrupted themselves beyond repentance, God used Israel's armies to destroy them (Num. 33:50-56; Joshua 1:1-9).

The punishment of a nation's sins cannot wait until a future judgment. Nations are not immortal like individuals. If divine justice is to be effective, nations must feel the sting of punishment while they still possess national being.

It may be little short of treason to suggest it now, but are not the nations today getting just punishment for forgetting God?

II.

Further, God allows war because He chose to make man free.

At the beginning of the Old Testament Dispensation strife made an early entrance by God's permission. (Read Genesis 3:15.) Likewise, at the beginning of the New Testament Dispensation, Christ allowed strife to enter. (Read Matt. 10:16-22.)

The wisdom of this divine toleration is seen when the nature of the two periods is understood. The first was the Dispensation of Preparation, where both Good and Evil were allowed to prepare for a final test. The second is the Dispensation of Probation, in which men must have a real choice. If God had ruled evil out, with war and wickedness, man would have no choice, man would be a slave. And God emphatically did not make man to be a slave. He even gave him the freedom to choose slavery.

When free man chooses God and Truth and Heaven and the Spiritual, man rises to the heights of a Noah, or an Abram, or a Moses, or a Paul. Earth becomes an Opportunity instead of a Destiny. Heaven becomes a Home instead of a Prison. Hell becomes a Choice instead of a Necessity.

III.

Again, God allows war because He determined to make sin despicable.

Why has God allowed sin the freedom that it has had? Answer: NOW is sin's demonstration time, that men may see its true nature as they choose between it and righteousness.

War is undoubtedly sin's most complete demonstration of its own contemptible nature. In war, as nowhere else, the imbecility and wickedness of sin, the inability of unregenerated man to make a just world, the havoc of selfishness, and the cost of evil are seen. In war, as nowhere else, man can discern a reasonably accurate facsimile of hell and the devil. And there is nothing that generation after generation needs more than to see sin's true nature before the opportunity to flee from its consequences is closed.

IV.

Finally, God allows war because He wanted to make Heaven attractive.

The more contented man becomes with earth and things, the less Heaven appeals to him. The rich young ruler illustrates this,

as does the fact that the most spiritually powerful churches are not usually located on Wealthy Avenue.

Lasting peace, with universal prosperity, the thing for which we are all crying now, would be a curse to man! It will never happen until Jesus comes. It is God's kindness to see that we never become satisfied with anything less than Heaven.

Far be it from any sane man to glorify war, but can we not see that God's way has become a little more attractive to some few as the result of the present world-wide conflict? Look at the greater evangelistic results in China. See Russia's new toleration of religion. Study Martin Niemoeller's tragic demonstration of faith in an unfriendly world. Remember the story of the praying soldier and his superior in Bataan: "There are no atheists in shell-holes."

If, when earthly peace is destroyed, eternal peace is found by many; if, when political liberty is lost, spiritual freedom is gained by some; if, when material homes are bombed, an eternal home becomes more attractive; is there not a disguised blessing in the disaster?

Are we to conclude, then, from this totally inadequate treatment of the subject, that this earth, in the present Dispensation, is always to be characterized by wars and rumors of wars?

YES, most emphatically. It is in the scheme of things. Jesus said so.

Then, where is there hope?

In the spiritual. In the eternal. In Christ. In His salvation and coming and kingdom. And nowhere else!

Convalescing

Miss Ruth Kersey of Ogbomoso, Nigeria, returned to this country in August because of illness. Following a successful operation Miss Kersey is now convalescing at the home of her sister, Mrs. Mabel Collins, 2321 Floyd Avenue, Richmond, Virginia.—Foreign Mission Board.

The Southern Baptist Theological Seminary

takes pleasure in announcing

the formal inauguration of

Dr. Ellis A. Fuller as President

and

Dr. Sydner L. Stealey as Teacher of Church History

in Norton Hall Assembly Room

at 10 a. m.

and at Walnut Street Baptist Church

at 8 p. m.

Thursday, October 15, 1942

Louisville, Kentucky

The Annual Associational Meetings

By J. N. BARNETTE

THANK GOD for the 915 Baptist associations in this emergency, for the 915 associational moderators who occupy places of amazing possibilities in a day of such dire needs, for the 11,500 volunteer associational Sunday school officers positionized to extend and strengthen the Bible teaching and the Bible study in the 25,603 churches in a day when people are confused, for the 11,100 volunteer Training Union associational officers set to the task of helping every church have a practical, week-by-week training program, and for the thousands of Woman's Missionary Union associational officers promoting the study and support of missions.

Surely, the 915 associations, with their small areas, with thousands of volunteer workers, and with the confidence and cooperation of all the churches, should gladden the hearts of Southern Baptists. Leaders everywhere should plan to make regular and effective use of these associations which make possible the voluntary cooperation of every Baptist church in every phase of Baptist work. Now, more than at any time in a quarter of a century, Baptists need the associations.

Is it not true that the attitude manifested and the plans made in the annual associational meetings this fall will largely reflect our faith in God, show to the world our devotion to the cause of Christ, and determine whether the coming year shall be one of progress or one of decline?

The 915 associations led by the 915 moderators in the annual associational meetings this fall can set the pace, shape the plans, and guide in the selection of right leaders that will largely guarantee a year of great achievement in every phase of Baptist work.

Opportunities and needs beyond the imagination are evidently in the immediate future. The present war has shown the wisdom, yea, the essentiality of adequate preparation for emergencies. Surely wisdom demands that the next year and the next shall be days, weeks, and months of preparation for whatever lies ahead for the churches and denominational agencies.

Any expansion achieved and any improvement noted in Baptist life will be the result of better work in the churches. Therefore, the purpose of the association is to provide opportunities for cooperation of the churches, periods of fellowship for the representatives from the churches, meetings for conference, study, and planning by the workers in the churches, information that will disturb and interest leaders of the churches, and plans that will be accepted and that will produce results in the churches.

Conditions may vary and approaches may of necessity have to be different in associations. However, there are some primal needs that are common in every association.

First, leaders, officers, and teachers with an unshakable faith in God, with a burning conviction that the message of Christ is the supreme need of individuals, and that the program of Christ is the supreme business of churches, are needed in every church today. An association, by planning frequent associational meetings and definite associational training schools, either central or group, can help to develop such workers and leaders in the churches.

Second, workers who are better prepared for their assigned tasks are needed in every church. An association has a major opportunity here. Let the associational moderator, in conference with the other associational officers, outline and recommend the maximum number of association-wide training efforts for the next year. Let the courses of study, the objectives, and the teachers for these training efforts be selected with care. Let these association-wide training efforts be publicized, promoted, and held.

Third, larger plans and programs are possible in the churches. Let it be urged in the associations this fall that the churches increase their budgets now. Let the suggestion be made that churches start and push a building fund while prices are good. Plan for an association-wide simultaneous Sunday school or Training Union enlargement campaign.

Fourth, an adequate program of evangelism is needed. In every association there is room for more Sunday schools. New Sunday schools provide additional evangelistic opportunities. Regular soul-winning efforts and more revival meetings in the churches, backed up by a program of Bible teaching and training and supported by a program of Sunday school enlargement and visitation that will reach the lost, will be resultful in any church.

Fifth, regular associational meetings are needed today more than during the immediate past. Because of problems and difficulties, people need more encouragement now. Because of increasing needs, people need more help now. Because retrenchment in plans, meetings, and efforts will have a discouraging, deadening influence in the churches, the need is for more meetings, greater efforts, and intensified zeal now.

In the annual associational meetings this fall, may plans be made that will assure great advancement in the churches and greater opportunities for all denominational agencies for the months ahead.

Provided For While Preparing

By GAINES S. DOBBINS

THE AIM OF AN ARMED FORCE of ten million men is rapidly being realized. It is said that for each man who is trained, armed, and sent across to fight, the services of forty civilians will be needed in his support. To send untrained men into this terrible warfare, or to fail to support them after they have put on uniform, would be unthinkable.

During the week of September 15 there will be gathered at The Southern Baptist Theological Seminary, Louisville, Kentucky, about 500 men seeking training as "soldiers of Jesus Christ." These are men whom God himself has called into this high service, and who have yielded their lives in absolute committal to the Christian ministry. They stand ready to go anywhere Christ commands, and they count not their lives as dear unto themselves. Many will be called to serve as pastors, others as missionaries, teachers, denominational servants, chaplains. The majority are just out of college and must get their further training now or never.

No one for a moment would expect the soldiers of the Nation to go to camp, buy their own equipment and pay all their own expenses while being prepared for the defense of the Nation. Should not these men who have dedicated themselves to "the defense of the gospel" be given a small amount of help that they may get ready for their incomparably important service? It has been found from long experience that if a student can be assured his table board he can then somehow manage. It is right to give our soldier boys the best, but it is also right to see that these "soldiers of the cross" have something to eat while they are preparing to give the Bread of Life to a spiritually starved world.

There are men in this list of 500 who will be enrolling for their training in the Seminary who must have financial aid to bridge the gap between their slender incomes and the absolutely necessary expenses of food, shelter, books. It would be tragic for these men to be turned away, or to have to drop out during the session for lack of a few dollars. Write to Dr. Ellis A. Fuller, President, 2825 Lexington Road, Louisville, Kentucky, for particulars concerning one or more of these needy and worthy men.

Southern Baptist Repatriates

THE forty Southern Baptist Missionaries who returned to this country on the S. S. *Gripsholm* were greeted, not only by a host of eager relatives and friends, but also by countless telegrams, letters and cards and other expressions of welcome. These were a source of much joy to them, and being unable to acknowledge such an avalanche of greetings, they wish to express, through the columns of this paper, their sincere appreciation of all the messages of welcome. Believing that their release from the Orient and their safe passage home were the direct answer to prayer they are deeply grateful to all whose prayers ascended in their behalf.

A Digest of Religious Thought

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

The Army Goes To Town

Editorial

The Christian Advocate

Colonel O. M. Baldinger, the United States Army officer in charge of the Lockbourne airbase near Columbus, Ohio, where glider pilots are being trained, is neither a dry nor a prohibitionist. He is an old-line, keen-eyed military man to whom

has been assigned the responsibility of training young Americans for the most dangerous trade lads have ever embarked upon. He knows what he is talking about for he has been in the air service ever since the first war and has a body covered with scars. Civil authorities in Columbus have allowed the vice element to take over in the town, with the result that medical reports reaching Colonel Baldinger showed that the area had "the worst record for venereal disease in the entire Fifth Service Command." Immediately, with typical Army impartiality, the commanding officer took action. He notified the Authorities that unless the situation was cleaned up and the area made safe for his young men, he would invoke the May Act and do the job himself.

In San Francisco a meeting was held in which city officials, police, health authorities, judges, Federal officials, and military authorities met and outlined a vigorous program aimed at the elimination of commercialized vice. "We need action immediately," said Commander Benton V. D. Scott. Said Colonel Raycroft, representing the Army, "The Army will not condone supervised prostitution. We know prostitutes are the source of disease. By order of the War Department, unit commanders are held personally responsible for the health of their men. Unless it is controlled, we will have to take the matter into our own hands."

(It is a shameful commentary on our civil life when Army officers must take the initiative to clean up our cities and make them morally-fit places for training our soldiers. All honor to such officers while we hang our heads in shame.—C.W.P.)

The President and Rome

The Watchman-Examiner

It is apparent that pressure is being put on the President of the United States to establish permanent diplomatic relations between the Holy See and the United States. The National Catholic Welfare Conference News Service, official Cath-

olic news agency in this country, has through its representatives put to the President a question, at one of his regular press conferences, as to whether he expected to have a permanent representative at the Vatican. The President said he could not tell. He brushed the matter aside by saying that it was a question of transportation. We believe it to be far more than that. The Catholic agency's posing the question, under the circumstances, amounts to pressure. The appointment of a diplomatic representative at the Vatican from the United States is a move with which they are supremely concerned. It seems to us at this moment tragic that Protestantism does not seem to have in this country a strong, united voice regarding this issue. Let us not forget that while Protestants are confused and divided the hierarchy relentlessly pursues its objective.

(The matter of transportation should be the least thing involved in the appointment of a permanent presidential representative to the Vatican. For greater than transportation is the fundamental principle of separation of church and state.—C.W.P.)

God Takes Sides

Editorial

The Christian Advocate

declare that it is a just and holy war? That God is concerned for its outcome? Further, that God is on *our* side?"

My queries in turn are: "What, then, is your position? Do you think God is indifferent to this struggle? That he is a neutral or an isolationist? Or worse still, merely a spectator?" My own faith is that God is not indifferent to what is going on in the world today. "Look out upon the nations and see and be utterly amazed! For a deed is being done in these days that you would not believe, were it not told you." (Habakkuk 1:5.) In respect to these things God is not an amiable bystander. Our God is a consuming fire. The day of his judgments in the earth are not past. When they are in the earth the people may learn righteousness. History is an ethical process. Whatsoever a man, or a nation, sows, that shall he, or it, also reap. God is certainly at work in history today as yesterday. The things that matter most are not at the mercy of the things that matter least. I recall Lincoln's word with complete assent: "In the present Civil War it is quite possible that God's purpose is something different from the purpose of either party." But that he has purposes I make no doubt, nor do I doubt he is on the side of those purposes. Let us seek to discover them as fully as we may and work together with him.

(The God of Right is forever on the side of Right, whether it be in the case of a race of slaves in Egypt, the Christians of the First Century, or the present day conflict. Determine where Right is and there will be found the God of Righteousness.—C.W.P.)

Christians Should Vote

Editorial

The Watchman-Examiner

with a political party and take the trouble to vote. He told the assembly: "Since the church is dedicated to the well-being of the people, it has a distinct responsibility in instilling responsibility in the people. Not the least of these is responsibility in government." Certainly, we need more politicians with a sense of Christian obligation. The last ten years has not seen very many of this type. In former generations, the Christian hosts in America have sent to their legislatures and to Congress many outstanding Christian men. Why should it not be done again? But how will it be done if Christians do not take an interest in politics? And how can Christian men be elected to office unless their Christian brothers and sisters will vote? Do we not need a revival of the church militant? Have we not made a great mistake in turning over to the irreligious political reformer all the ideals that rightfully belong in the Christian camp?

(The ballot is not only a Christian citizen's privilege, but also a patriotic duty. Since the ballots of good men and women elect good officers, who make and enforce good laws, which provide a good atmosphere for the development of the Kingdom of God on earth, voting becomes a moral and patriotic duty which the Christian citizen cannot shirk.—C.W.P.)

When I told some of my friends that I proposed to deal with the theme, "God Takes Sides," they lifted their eyebrows, saying in effect: "Are you going to put God into this war? Are you going to ask us to present arms? Will you

When I told some of my friends that I proposed to deal with the theme, "God Takes Sides," they lifted their eyebrows, saying in effect: "Are you going to put God into this war? Are you going to ask us to present arms? Will you

The Sunday School Lesson

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

LESSON FOR SEPTEMBER 20, 1942

Judah: An Example of Self-Sacrifice

LESSON TEXT: Genesis 42-44.

PRINTED TEXT: Genesis 44:18-34.

GOLDEN TEXT: "Hereby perceive (know, ASV) we the love of God (love, ASV) because he laid down his life for us; and we ought to lay down our lives for the brethren." I John 3:16.

Continuing from last Sunday's lesson, we see in this lesson that Joseph is still the chief character in this the second part of the serial. But Judah's attitude and conduct in Joseph's presence occupy our main interest. It will be recalled that the seven years of famine have become serious until Jacob and his family back in Canaan beginning to feel the privations finally send down into Egypt for food, where Joseph is now prime-minister and is as yet unknown to those of the family who made the journey. The requested grain is sent back but not until Simeon is kept as a sort of hostage with the promise that Benjamin will be brought back on their next trip, as proof that they were not spies as had been charged. The famine becomes even more serious until Jacob finally yields, with much sorrow and misgiving, for Benjamin to go back with the brothers to Egypt. Judah agrees to stand for his safety, and in doing so appears in his best light. Joseph tests thoroughly his brother's sincerity and in doing so they unconsciously fulfill the dream that Joseph had had many years previous to this, in bowing before him. When Joseph's cup was found in Benjamin's sack, as the troubled and perplexed group made their way back to Hebron, all return to Joseph's presence in Egypt where Judah made his moving plea and offer of himself as hostage, as seen in the printed text. It is a touching scene that breaks down Joseph's assumed sternness and causes him to reveal to them his true identity. Judah, as an example of self-sacrifice, teaches us several lessons. What are some of them?

First, that self-sacrifice is the law of life. We see it operating on every hand, visible and noticeable even in plant life. Jesus called attention to it when He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (Jn. 12:34). We would do well to pause long enough beside the dying and rotting seed that new plant life may emerge to learn this simple but profound lesson that God would teach us through nature and her marvelous laboratory. We see the same law in operation in animal life, although the lesson is not quite so obvious there as it is in the realm of plants. But when we come to the highest realm of animal life, the human, once again the lesson is plain, as any physician will testify after attending the birth of an infant. The mother must go into the realm of death in order to bring back her little one. There is no other way than this. Upon the purely physical basis, the law of life is self-sacrifice. It seems rather inaccurate to speak of self-sacrifice as a law of life when in reality it is THE law of life.

Second, that self-sacrifice is God's highest manifestation of Himself to the human race. Men discover more about God when they know and even partially understand what took place on Calvary than anywhere and everywhere else. This is true because of the observation made above, namely, that self-sacrifice is the law of life. We stand in awe of God's justice while affirming it with all of our being. We are melted in our hearts in the presence of His love. When we see the

two coming together at the Cross we prostrate ourselves in worship and yield our lives to Him. The Lord must have had this in mind when He said, "And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32). Nothing but Jesus' unexampled love carried Him to the sufferings and death on the Cross. Nothing but the Father's justice, meted to Christ as the representative and substitute of the race, made it necessary for Him to go there. When we see God as One of self-sacrifice, with all that this implies in the divine economy, we see Him in terms of human understanding and approach. When we perceive, by means of the Spirit's illumination, that "Christ died for our sins according to the scriptures" we have a revelation of God that is not only entirely satisfactory but also completely saving.

Third, that self-sacrifice is the pattern for Christian service. Look again at the Golden Text to be convinced of this teaching. Link together in quotation and thought and application the two three-sixteens, the one from John's gospel and the one from John's first letter. We quote very frequently the former, and think of it correctly as the Little Gospel, since it in reality contains the whole gospel. But we should grasp the latter as the complement of the former, and see in it the pattern for ourselves in the matter of service as a follower of Jesus. If we follow this pattern we may be assured of the following of our brethren, for in doing so all selfishness is eliminated and all pride and vain-glory are kept out. Jesus' following has multiplied across the centuries because of this. If we follow this pattern we may be certain that we are following Jesus Christ, for He is our supreme example in this. Whenever and wherever we deviate to that extent we go astray in Christian life and service. It is both useless and misleading for us to talk about self-sacrifice unless we are manifesting it in our lives, for we do not deceive God and it is very doubtful if we deceive those about us. We may be clever or talented but unless we are consecrated our services for Him will be lacking. The Lord's servants who occupy prominent places and enjoy the praise and popularity of the people and receive an abundance of the good things of the earth must find it difficult to live and speak of the life of self-sacrifice. Far too many of us want the Cross as an ornament on our person or within our church buildings without making it a principle in our service and ministry. Far too many of us are not willing to give up a pleasure or a comfort or a questionable practice in order that our service may be more effective, and so the cause of Christianity must suffer. The teachings of the two church ordinances in this regard are clear and convincing, and should permeate our thoughts and actions.

And so Judah appears in his best light when he offers to give himself in behalf of his brother, Benjamin. It was positive proof to Joseph that he was a better man than he had been years before this. In making this offer he seemed to represent the feeling and attitude of all of the other brothers. Joseph was convinced of their penitence and trustworthiness.



DR. CLAUDE U. BROACH

DR. CLAUDE U. BROACH of Athens, Georgia, became on September 1 an associate in the Department of Student Work of the Sunday School Board, according to an announcement by Dr. Frank H. Leavell, secretary of the Department.

Dr. Broach is a graduate of the University of Georgia and of the Southern Baptist Theological Seminary, where he received his master of theology degree in 1936 and his doctorate in May of this year.

He served under President Sampey as Fellow in the Department of Old Testament Hebrew, 1936-39, and majored in Greek New Testament under Dr. Davis. Claude was a member of the famous seminary quartet.

During student days, Broach was pastor of the Hillsboro Baptist Church, Versailles, Kentucky. In November, 1939, he was called to the pastorate of the Covington (Virginia) Baptist Church, which he resigned to accept the position with the Sunday School Board.

Mrs. Broach is the daughter of Dr. and Mrs. Thomas B. Sellers of New Orleans. Katharine and Claude were members of the Leavell-Brownell party to Palestine in 1937. They were married October 1, 1938. They have a two-year-old daughter, Katharine Terry Broach.

"Blessed by many great friendships," Dr. Broach lists especially Dr. J. C. Wilkinson, his college pastor at Athens, Georgia; Student Secretary D. B. Nicholson of Georgia; and Professor Inman Johnson of the Seminary.

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WHEN I THINK OF GOD

GOD'S CARE OF THE BIRDS

(One of a series. Prepared by MABEL NIEDERMEYER.)

"How would you like to go on a family bird hike this afternoon?" Daddy asked one Saturday morning. "Mother, can you get the house in order by noon? Maybe we could take a picnic lunch and leave as soon as I come home from work."

"With the help of Jane and Ted, we can be ready," Mother said.

We began with the cleaning just as soon as breakfast was over. By noon the rooms were all cleaned and the lunch was packed. We were waiting on the porch when Daddy came home.

We ate our lunch first when we got to the woods. Then we began our hike in search of birds. Daddy knew just where to look. We found several new nests. Ted named eighteen birds in all. I learned to know several new ones.

We talked about how each one builds its nest and feeds its young, and about the insects and berries that they eat. We talked about God's care for all the creatures he has made.

"I wonder," I said, "if the birds know that God cares for them?"

No one answered right away. Then Mother said, "We cannot know, but many of them sing sweetly as if they were trying to say 'thank you' to their Creator."

A PRAYER OF THANKS FOR BIRDS

I thank you, God, for the birds. I am glad for their beautiful colors and for their songs. As we think of your care for them, help us to remember how you care for us, too.

A BIBLE VERSE TO REMEMBER

"Behold the fowls of the air . . . your heavenly Father feedeth them."—Matt. 6:26.—*Story World*.

SWINGING

By GRACE NOLL CROWELL

I like to swing in our big rope swing
That hangs from a limb on our cotton-wood tree.
When I go up high the funniest thing
Always seems to happen to me:
My-back gets tingly and my toes
Tuck in tight and tingle, too;
It makes me laugh and my-breathing goes
Gasp and funny, and oh, the view
Over the world is the loveliest thing!
When up and up and up I fly
I can see so far from our big rope swing—
I can see the earth, I can see the sky,
I feel like the wind, I feel like a bird,
I feel like a little wild honey bee. . . .
I wish I had one beautiful word
To tell what swinging does to me.

—*Story World*.

Answer to Last Week's Puzzle

T	H	O	U	R	A
H	A	G	O	L	
U	S	H	A	L	T
N	O	T	T	E	A
D	D	O	S	A	R
E	D	E	N		
R	S	T	E	A	L

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NO. 9

Dear Boys and Girls:

Have you ever gone through experiences with a feeling that you were all alone?

According to Indian custom, a little boy, for his development in courage, was required to spend a night alone deep in the forest.

At twilight his father carried him into the woods and left him. Darkness settled quickly, and with it mounting fears gripped the little fellow.

Every noise, real or imagined, he knew was that of a ferocious monster, creeping upon him in the heavy darkness. Piercing eyes, he felt, were gleaming at him, and throaty growls of hungry beasts he heard incessantly in the underbrush.

Weary minutes dragged into hours, but they brought no relief from the fears of the frightened youngster. Even in the darkness, though, he fought back the tears, for he was determined to be a brave Indian. He must prove his courage by this night of testing.

Finally the morning came.

With the coming of the light, scarcely more than an arm's length away he saw his father, who all night long, unknown to the boy, had been by his son's side.

This story was taken from *Southern Baptist Home Missions Magazine*. It was printed recently in *The Evangel* and this verse of scripture accompanied it:

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103:13.

Watch for our page next week.

Your friend,

Aunt Polly

LANTERNS FOR HAPPINESS

By WINIFRED GRAFTON

Betty and Clarke were both disappointed, but, of course, they were far too polite to say so. They had waited so eagerly for the picture that Uncle Tom said he was bringing them from China. And now that they had it, unrolled in front of them—well, it certainly was a queer-looking thing!

Uncle Tom was watching their faces with twinkling eyes. He knew just exactly what they were thinking.

"Let me tell you a story, a perhaps-it-might-have-been-this-way story," suggested Uncle Tom. "A story about this picture."

Betty and Clarke looked up eagerly. If there was a story to the picture, maybe it was worth liking after all.

"Long years ago," began Uncle Tom, "there lived in one of the far provinces of China, an artist of great renown. He was famous near and far for his beautiful pictures done on silk—pictures painted in the soft colors and formal fashion of Chinese paintings of his day. The artist's name I do not know, but we shall call him Ling Shui.

"Ling Shui, I do not know how, heard one day about our Lord Jesus. He heard the whole, wonderful story of his life, and thought about it day after day as he painted his pictures."

Uncle Tom paused. "It is hard to tell when and how a person become a Christian in his heart, but that is just what happened to Ling Shui. He became a Christian, a follower of our Lord Jesus.

"And one day, after that, he began to think about painting a picture. Like hundreds of thousands of other artists of all times and all countries, he had the idea of painting a picture of the first Christmas.

"Ling Shui," went on Uncle Tom, "had never seen a picture of any part of the story of Jesus.

So he planned his picture in the Chinese fashion. In the background he put mountains, just exactly like those around his own little village. Joseph and Mary, he thought, as they came traveling to Bethlehem must have had a hard journey among the craggy hills.

"He chose to paint the moment when the shepherds came, and that meant that Mary and Joseph and the newborn Child were in the stable. Ling Shui considered. Behind the inn in his own village, on a little crag, stood the pagoda with its wind-bells sounding sweetly in the breeze. Under the side of the crag was a rough stable. Perhaps that was the way it was in Bethlehem.

"So," said Uncle Tom, "as you see here, in the picture, he painted the rocky hills, towering into the sky, and a near-by crag with a pagoda on it, and under an overhanging cliff, the stable.

"Then he painted Mary and Joseph."

"Oh, oh," said Betty. "I didn't think of that. But she's Chinese! And so is he!"

"Why not?" smiled Uncle Tom. "Remember that Ling Shui had never seen anyone but Chinese people in all his life. So he painted his Chinese Madonna as the most beautiful and lovely Chinese mother he could think of. And look at Joseph. His face is wise and strong and full of wisdom."

"I like Joseph," decided Clarke.

"Then something interesting happened," said Uncle Tom. "There are no sheep in that part of China, but there are lots of goats. So instead of shepherds, Ling Shui put goat-herds into his picture, bringing a little, soft kid to be at the Baby's feet."

They all looked at the sweet Chinese baby lying in the manger and the Chinese goat-herds, kneeling to one side, with their goats beside them.

"It was just then," said Uncle Tom, "that Ling Shui's small granddaughter came dancing into the courtyard. She loved the picture and watched while her grandfather painted, slowly and carefully. She chattered on and on as she watched.

"It was a day of great happiness, honorable Grandfather, was it not?" she asked.

"Ling Shui agreed. 'Great happiness!' he said.

"Then why do they not have lanterns?" she asked, "like we children do, in the Feast of Lanterns when we are all so happy?"

"Ling Shui stroked his very small beard. 'That is an idea,' he said. 'A good idea!' And he smiled to himself.

"Then with skillful fingers he made new brush strokes, and there, clustering around that rough, rocky stable, were Chinese-faced angels. And every angel, every single one, carried a gay Chinese lantern on a bamboo pole."

Betty and Clarke gazed again at their picture. There were the Chinese angels with the gay lanterns.

"Lanterns for happiness," said Uncle Tom softly. "How do you like your picture now?"

"I love it," said Betty.

"I like it very, very much," said Clarke, who secretly wanted very much to be an artist. "Uncle Tom, do all the people of other countries paint the Christmas pictures as if Bethlehem were in their land?"

"Not all," answered Uncle Tom, "but many do. Because it helps their people to see what the Christmas story ought to be for every person in every land. A story of the happiness that can come into every heart that welcomes the Christ child and his message of peace and love and happiness."

They all looked quietly at the lovely old picture. "Lanterns of Happiness," said Betty softly, "that's the name I'm going to give our picture."

—*Juniors*.

BAPTIST TRAINING UNION

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Convention President

Eastern Regional Training Union Convention

Over 400 delegates from nine associations enjoyed the hospitality of Kingston Baptist Church, Rev. G. S. Jarman, pastor host, when their convention met on August 25th. Due to the absence of Mr. Glenn Hill who is in the service of our Country, Mr. Doyle Baird, State President, presided over the sessions of the meeting.

A unique feature of the meeting was the girls' ensemble of the Kingston church who rendered special music at each session of the Convention.

Dr. J. B. Hipps brought the missionary address and thrilled the packed auditorium as he told of his missionary victories. Dr. Norris Gilliam brought the message on "Victory Through Church Loyalty" and challenged the group as he used the church covenant for the basis of his remarks. The devotionals were led by Mr. Ed Glover and Miss Marjorie Burgess.

The practical side of the Convention was presented through Methods by Rev. Hobart Ford, Mr. James Williams, Mrs. R. L. Mason, Rev. H. J. Beasley, Mr. Theodore Chitwood, Mr. John Burchfield, Mr. Hobart Ford, Miss Doris DeVault, Mrs. Theodora Chitwood and Mr. Ernest Hale, Mr. Doyle Baird, Miss Roxie Jacobs and Mr. Henry C. Rogers.

The following goals were adopted:

- 103 New Unions
- 33 New Story Hours
- 103 Standard Unions
- 36 New Training Unions
- 19 Standard Training Unions
- 6,755 Awards

The following were elected officers:

Rev. O. J. Murphy, LaFollette, Pastor-Advisor;
Mr. Stanley Dalton, Harriman, President; Mrs. Loy West, Oneida, Jr.-Int. Leader.

Southeastern Regional Training Union Convention

Approximately 300 delegates from the associations that comprise the South Eastern Region met with the Athens Baptist church on August 27th for their annual Regional Training Union Convention. The Pastor, Rev. Charles Bond and Training Union Director, Miss Margery Ledford, had made adequate preparation for the entertainment of this Convention. "Victory Through Christ" was emphasized in the inspirational addresses given by Rev. James Catlett of the Mars Hill Baptist church, Dr. A. T. Allen of the Bell Avenue Baptist church and Dr. J. B. Hipps of the University of Shanghai.

The excellent song service was under the direction of Mr. Frank McKinney of Etowah and Miss Maud Foster of Sweetwater. The timely devotionals led by Rev. S. E. Swann of Ducktown, Rev. J. R. Hodges of Sweetwater and Mr. E. L. Willson of Athens were challenging and inspired the delegates to greater heights of usefulness.

The outstanding achievement of this Convention was the messages brought on Victorious Victories which emphasized the following: "Enlisting New Members," "Family Altars," "Mid-Week Prayer Service," "Enlisting in Other Services of the Church," "Promoting a Mission Project" and "Taking an Inventory of our Training Union." These topics were adequately discussed by Rev. E. B. Arnold, Rev. Ray E. Doss, Rev. W. M. Grogan, Miss Ota Ka King, Rev. Merrill Aldridge and Mr. O. O. Mixon, respectively.

The conferences were led by Rev. James Horton, Miss Elsie Maye Thomas, Miss Ava Acuff, Mr. Henry C. Rogers, Miss Roxie Jacobs and Mr. Doyle Baird.

Officers elected for this region to serve for the next year were:

Rev. W. M. Grogan, Madisonville, Pastor-Advisor; Mr. Sherman Robinson of Highland Park, Chattanooga, President; Miss Elsie Maye Thomas, Etowah, Jr.-Int. Leader.

Northeastern Regional Training Union Convention

Around 300 delegates assembled at the beautifully redecorated building of the First Baptist church, Newport, which had made adequate preparation for the entertainment of this Convention. Beautiful flowers and attractive decorations bedecked the Educational Building and the church to welcome the delegates from throughout this Region. In the absence of Mr. Ed Glover, President of the Region, Mr. Doyle Baird presided over the sessions of the Convention.

The music of this meeting was perhaps one of the highlights under the superb direction of Mr. Harry Wester and Mr. Robert Renfro of Erwin. They were assisted by a Trio and an Orchestra from First Baptist Church, Newport.

The following appeared on the Convention program: Rev. Leslie Baumgartner, Miss Alberta Dean, Rev. Haven C. Lowe, Rev. Willis Allen, Miss Margie Whisner, Rev. C. B. Cabbage, Miss Jodie Brown, Mr. Lawrence Trivette, Miss Fannie Spurgeon, Mrs. O. L. Lowrie, Rev. L. B. Cobb, Rev. J. Earl Stallings, Dr. J. B. Hipps, Mr. Doyle Baird, Miss Roxie Jacobs and Mr. Henry C. Rogers.

Throughout the sessions of this timely and helpful meeting the key-note, "Victory Through Christ," which was beautifully featured in the auditorium on canvas, portrayed the spirit of the Convention. Dr. J. P. Allen, pastor-host and Miss Anna Williams, Training Union Director, were assisted by a large committee who served as gracious hosts and hostesses.

The officers for this region who will serve next year are:

Rev. J. L. Trent, Kingsport, Pastor-Advisor; Rev. Leslie Baumgartner, Roan Mountain, President; Miss Fannie Spurgeon, White Pine, Jr.-Int. Leader.

A Unique Secretary's Report

This Sunday evening ere the sun went down, Twenty-six Training Union members were to be found, Assembled at the church exactly at seven—no eight.

Isn't it wonderful that only two were late.

How many enrolled?—thirty-three is the number. Of these, seven stayed away, I suppose to slumber. With nineteen on the program, you'd think it takes time

Of course, seventeen studied the lesson and we got along fine.

One phase of the Training Union is to Teach. There are twenty-four to hear the pastor preach. Our lesson tonight has not been in vain, Twenty-four contribute and count it a gain.

We love our Bible—I should say we do, There were twenty-five reading daily the whole week through.

The Standard requires a Study Course each year; There are twenty-three who checked the record there.

One new member we had tonight, Two visitors who said our program was all right, And now if you promise you won't be afraid I'll tell you that 88 was our grade.

VELDA DAVIS,
General Secretary,
Witt Baptist Church.

Replacement Program!

We are now inaugurating a Replacement program in our Training Union—especially in the Adult department. The idea was born in the heart of one of our Soldier boys. We submit below excerpts from a letter he wrote to his mother:

In the State of Oregon,
February 1, 1942.

Dearest Mother:

Today is Sunday and naturally my mind wanders back home to you and to my church. I have been away now in service for my country for two and one-half months. I am enjoying my training very much.

Mother, I miss my Training Union so very, very much. No one ever received more pleasure from their Training Union than I did and especially the last two years when I served as Associate General Secretary. I have been thinking lots about my church relationship. I know, Mother, you have never belonged to the Training Union and that you have not been so active in our church but I am wondering if you would not take my place while I am away? It would mean so much to me to know you were filling the gap made by me.

Your loving son,

HARRY.

When the mother received this letter she went immediately to her church that Sunday night and united with an Adult Union and has been 100% each Sunday night since.

This was mentioned to a pastor in our state and the following Sunday he used the morning worship hour calling for Adults to replace the 68 young men who had gone out in service from the church. That Sunday night three new Adult Unions were organized—a remarkable record!

Why not try this in your church? It will bring forth wonderful results.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S
OLD RELIABLE EYE WASH

Brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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ASSOCIATIONAL DEPARTMENT CLINIC PROGRAM

Knox Association-Wide Department Sunday School Clinic
Under Direction of
Baptist State Sunday School Department
and
Baptist Sunday School Board
First Baptist Church
Knoxville, Tennessee
September 13-18, 1942

INTRODUCTORY MEETING

Sunday, 2:30 P. M., September 13
J. G. Price and Jesse Daniel, Presiding

- 2:30 P. M. Song Service and Prayer
- 2:40 P. M. Recognition of Church Groups, Church Goals Indicated, Delivery of Attendance Pledge Cards to Dean by General Superintendents
- 3:00 P. M. Presentation of Faculty—Brief Statements from Each
Announcements of Textbooks, Meeting Places of the Three Divisions and Classes—Schedule for Week
- 3:30 P. M. Address by Dr. T. L. Holcomb, Executive Secretary, Baptist Sunday School Board, Nashville, Tennessee
- 4:00 P. M. Adjourn with Prayer

DAILY SCHEDULE

MONDAY

- 7:00 P. M. Assemble in Auditorium with all Divisions. Address, Harold E. Ingraham, Nashville
- 7:45 P. M. to 9:15 P. M. Classes as follows:
 - Cradle Roll Department, Miss Marie C. Leatherwood, Nashville
 - Beginner Sunday School Work, Miss Pauline Hargis, Nashville
 - Guiding the Little Child, Mrs. Keith Von Hagen, Nashville
 - Primary Sunday School Work, Miss Allene Bryan, Nashville
 - Guiding the Primary Child, Miss Elizabeth Cullen, Memphis
 - Junior Sunday School Work, Mrs. Jesse Daniel, Nashville
 - Guiding Junior Boys and Girls, Miss Blanche Linthicum, Nashville
 - Intermediate Sunday School Work, Miss Mary Virginia Lee, Nashville
 - The Art of Teaching Intermediates, Miss Annie Ward Byrd, Nashville
 - The Extension Department of the Sunday School, Herman L. King, Nashville
 - The Young People's Department of the Sunday School, A. V. Washburn, Nashville
 - Teaching Young People in Sunday School, Jesse Daniel, Nashville
 - The Adult Department of the Sunday School, Wm. P. Phillips, Nashville
 - Teaching Adults in the Sunday School, W. A. Harrell, Nashville



PASTOR-HOST F. F. BROWN

TUESDAY

- 7:00 P. M. Classes as above
- 8:30 P. M. Assembly of all Young People, Adult, and Extension Workers
Special Feature—Mr. Wm. P. Phillips, Presiding
- 9:15 P. M. Adjourn

WEDNESDAY

- 7:00 P. M. Classes as above
- 8:30 P. M. Assembly of all Elementary Workers
Special Feature—Miss Blanche Linthicum, Presiding

THURSDAY

- 7:00 P. M. Classes as above
- 8:30 P. M. Assembly of all Intermediate Workers
Special Feature—Miss Mary Virginia Lee, Presiding
- 9:15 P. M. Adjourn

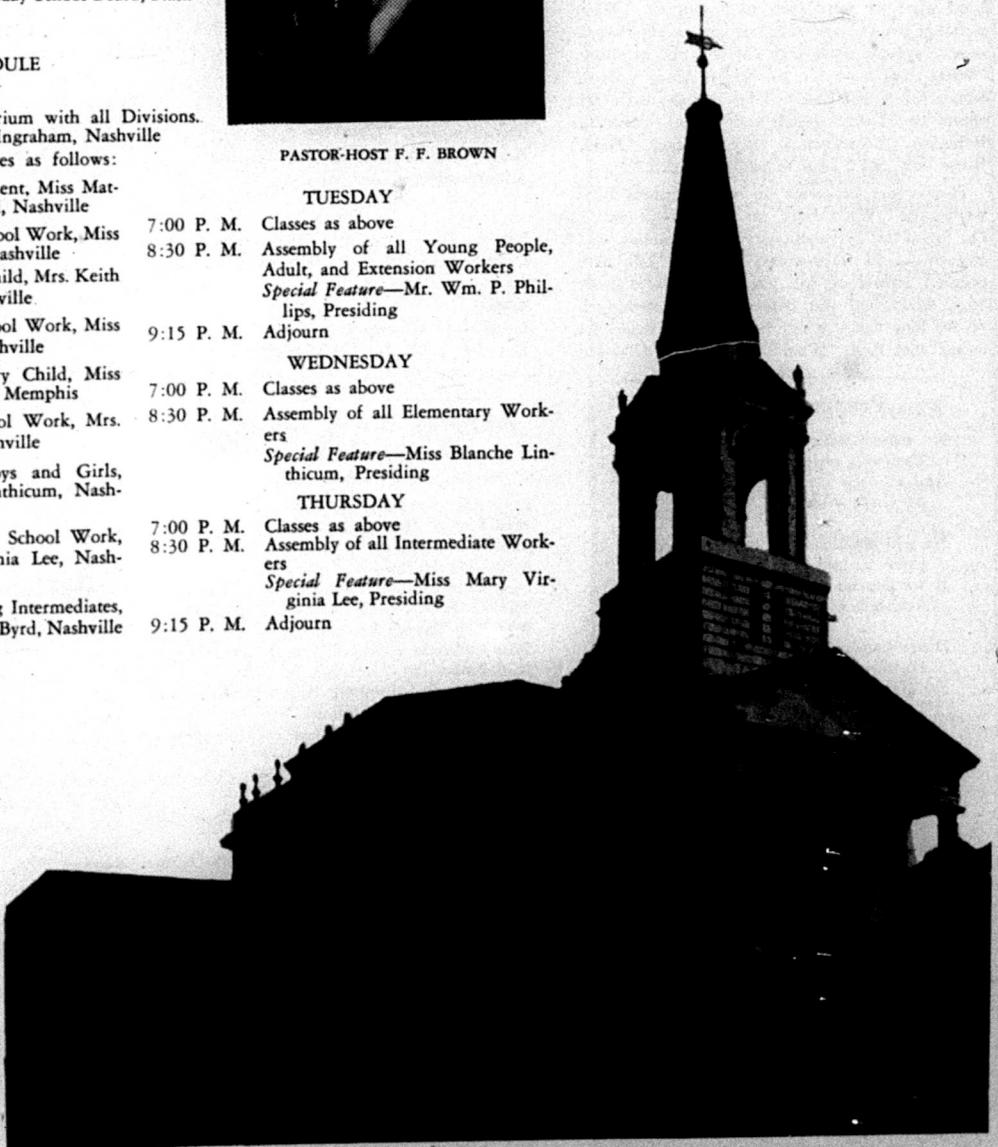
FRIDAY

- 7:00 P. M. Classes as above.
- 8:30 P. M. Assembly with all Divisions in Auditorium for Concluding Period
- 9:15 P. M. Final Adjournment

PASTORS' AND GENERAL SUPERINTENDENTS' EVENINGS

- 8:30-9:15 P. M. Tuesday. Special Guests of Young People's - Adult - Extension Division
- 8:30-9:15 P. M. Wednesday. Special Guests of Elementary Division
- 8:30-9:15 P. M. Thursday. Special Guests of Intermediate Division
Pastors, Superintendents and other General Officers are urged to enroll in a class of their choice for the week.

Every church in Knox County Association is urged to take part in this great week's work.
First Baptist Church, Knoxville.
Pastor Host, F. F. Brown.



First Baptist Church, Knoxville, Tenn.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREAMAN, Donehon
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Realizing My Responsibility in My State

Read Acts 22:6-10a

Saul was a sinner. As he journeyed on the Damascus Road, bent on serving his master, the devil, he suddenly saw Jesus. Jesus cleansed his heart in a twinkling. He was no longer Saul the sinner. He was Paul the preacher. The first question in Paul's heart after his redemption was "What shall I do, Lord?" He wanted to do something for the wonderful Christ, who had given him salvation. The Psalmist had the same burning desire when he exclaimed: "What shall I render unto the Lord for all His benefits toward me?" (Psalm 116:12.)

How differently you and I respond to the goodness of God. We start our days by telling the Lord what we want Him to do for us. What a change would come over our community if each woman present began each day with the question: "What shall I do for you today, Lord?" How wonderful if our first waking thought each day would be "Today—God's and Mine. Yesterday is buried. Tomorrow is only a dream. Today is the only day I have to serve the Lord."

How many programs on state missions have we heard? What have we done about them? Dr. Plainfield, our missionary to the Italians, said recently in an impassioned address: "Oh, dear people. How long will you be content to listen only; when will you begin to do something?" As we look again at our beloved state today, let us ask with Paul, "What shall I do, Lord?"—Ex.

Prayer and Power

No answer comes to those who pray,
Then idly stand
And wait for stones to roll away
At God's command.

He will not break the binding cords
Upon us laid,
If we depend on pleading words,
—And will not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;

But, he who prayeth and is strong
In faith and deed
And toileth earnestly, ere long
He will succeed.

Could we not say truly—Home Missions, Foreign Missions and State Missions are successive beats of the heart of God? Could anyone say that God is more interested in foreign missions than He is in state missions? No. He wants all men everywhere to come to Him.

There was a time when I felt that I must give a much larger offering to foreign missions than to state missions. But a few years ago the realization came that my state mission offering must match my foreign mission offering. Why? Because while W. M. U. members all over the Southland are giving to foreign missions, only those in Tennessee will be giving to state missions. I want Tennessee brought to Christ.

—Adapted.

Program for Quarterly Meeting September-October 1942

"LET US PRAY"

Hymn. Sweet Hour of Prayer.
Devotional. God Wants Us to Pray. Heb. 4:14-16.

Silent Prayer.
Talk. The Place of Prayer in the W. M. U. (Emphasize Seasons of Prayer, Prayer Calendar, books on Prayer.)

Remember the one on the prayer calendar.
Reports from State Mission Season of Prayer.
Talk. Our Army Camps. A Call to Prayer for Prohibition. (See BAPTIST AND REFLECTOR, page 1, July 23.)

Prayer for the boys in the camps.
Hymn. 'Tis the Blessed Hour of Prayer.
Talk. Community Missions, a call to prayer. (Speak of the needs in your association, what should be done. Ask your associational missionary to speak.)

Prayer for the lost in the community.
Offering for associational expenses.
Special music. "Did You Think to Pray?"
Announcement of Divisional Meeting.
Address. Prayer and Missions.

AFTERNOON

Hymn. Oh For a Closer Walk With God.
Devotional. Why We Should Pray. Matt. 7:7-12.

Prayer.
Election of associational officers.
Plan for a W. M. U. Methods Clinic.
Consecration Service. "Lord, teach us to pray."

Tennessee B.W.C. Registration —1942

RIDGECREST, N. C.

Miss Effie Kennedy, So. Knoxville.
Miss Cephie Harriss, Memphis, Union Ave.
Miss Sara Mae Penney, Erwin.
Miss Ona Mullins, Morristown.
Miss Faye Hutton, Central, Fountain City.
Mrs. C. B. Ross, Chattanooga, Ridgedale.
Mrs. B. J. Barclay, Chattanooga, Highland Park.
Miss Charlotte Tedder, Nashville, First Baptist.
Miss Emma Lea, Memphis, Bellevue.
Miss Mary Northington, Nashville, Immanuel.
Mrs. S. F. Miller, Clinton.
Mrs. Clyde Walker, Central Baptist, Johnson City.

Miss Florence M. Busby, Memphis, First Baptist.

Miss Laura D. Powers, Oakhurst Drive and Wingate Road, Knoxville, First.

Mrs. Fred Human, Woodfield Place, Knoxville, 5th Ave.

Mrs. Lillie Mae Starmer, Knoxville, Oakwood Baptist.

Miss Eva B. Baker, 1419 Stratton Ave., Nashville, Lockeland.

Mrs. Charles R. Ausmus, Knoxville, Oakwood.

Mrs. C. B. Fox, Kingsport.

Miss Elizabeth Lea, Memphis, Bellevue.

Mrs. Marie Lowry, Knoxville, First.

Miss Ruth Sullenberger, 910 Davenport Rd., Knoxville, So. Knoxville.

Miss Nan Northington, Clarksville, First.

Miss Marcella Adams, So. Knoxville.

Mrs. J. L. Downing, Harrison Chilhowee Baptist Academy, Seymour, Chilhowee.

This Is My Father's State

This is my Father's state, and to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's state, I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's state, the birds their carols
raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's state, He shines in all that's
fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's state, O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's state, why should my heart
be sad?
The Lord is King—let the heavens ring!
God reigns: let the earth be glad.

—Ex.

Mrs. Mosely Writes From Cuba

TEMPLO BAUTISTA, HAVANA, CUBA,
August 26, 1942.

Dear Miss Northington and the
Middle Tenn. G. A.'s who helped:

What a pleasant surprise was mine to receive your letter with its check for my work! I am so pleased that "Dear Margaret" is on her job, doing just what we intended that she should do: arouse interest in the Cuban work.

I began a letter to you some time ago, but a nice little spell of "Flu" interrupted my activities for a week or two. I am all right again now, and enjoying being busy.

The other day in just one ward of the city hospital, I found Cubans, of course,—but also a Syrian from Beirut who said he was a Christian and had a Bible. There was one Chinaman, and such a nice looking Rumanian, (an appendix case) who claimed to be a Jewish refugee. His mother was with him, and seemed to appreciate a friendly visit. She could not speak English or Spanish, but the boy spoke English very well. I gave them some of Dr. Gartenhaus' literature. I went to that ward to visit an old man who is not a Christian, but his son is one of our seminary students, and the only Christian in his family. The old man seemed pleased at my attention, and was glad to have something to read. And then he almost turned missionary himself, passing on his tracts and papers, after he had read them, to the other patients. His son was delighted to see the interest his father was taking. When the old man got well, he came to see us to say good-bye, and to thank us for our attentions to him. Also, he asked if I could give him another New Testament, because he had given his to another patient in the hospital who was so eager to have one of his own, and the old man thought maybe I could give him another one. And I could, just because you and other thoughtful young people sometimes send me money for my work. And there is always a special hole waiting for what is sent.

We have so many encouraging things. One day last week I went to see a Mexican lady who is very friendly with me because I lived in Mexico before I became a Cuban. Her husband is a Spaniard. They are not Roman Catholic, and I am afraid they are not Christians, though I hope they will be before long. They come to our services sometimes, and she likes the Bible. When I was leaving, she asked if I would do something for her, because, she said, "you have more contact with the sick and needy than I do, and I want you to use this money for me." Then

she gave me \$10,—and she a woman who is not yet a Christian! Her husband was present, and seemed glad to give it. Immediately I thought of Celia, and the hard time she and her widowed mother were having. Celia is a dear young Christian, a member of my S. S. class and active in every church work. She has a lovely contralto voice, and sings in the Temple choir, but lots of times she has not decent clothes to wear. I told the Mexican lady about Celia, and asked if she would mind if I used some of the money for her. She was delighted. And when I told Celia about la senora Mexicana, and gave her \$5 for a new frock, her eyes filled up, and I was afraid I was going to have a weeper on my hands,—but I did not. I do not know which was greater, Celia's joy, or her surprise. Now she can go with a group of girls on some of our evangelistic campaigns, and help sing the gospel while the preachers preach it.

Some of your money will go for "seed-corn for the sower"—and some of it may help another Celia, or be used for car-fare for some of our young Christians who are glad to help in our missions, but cannot afford to pay the fare, and many of the missions are far out. Or it may buy medicine or milk for a sick baby, or—there are a thousand ways to use it. And oh, I do have the best time spending other people's money, and I thank you so much for your interest and your help.

With love for each of you,

Sincerely,

EDNA O. MOSELEY.

Saloon Well Named "Bar"

"A bar to Heaven, a door to hell,
Whoever named it, named it well.
A bar to manhood, a bar to wealth,
A door to want and broken health,
A bar to honor, pride and fame,
A door to sin and grief and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and broken hearts.
A bar to heaven, a door to hell,
Whoever named it, named it well."

—Baptist Evangel.

Committee Appointed to Nominate Dr. Freeman's Successor

AT THE REQUEST of Dr. John D. Freeman, the Administrative Committee of the Baptist State Executive Board met in Nashville, Tennessee, September 1, 1942. Dr. Freeman offered his resignation as Executive Secretary. He stated that under the leadership of the Holy Spirit he had been led to accept the place of editor with the *Western Recorder*. The members of the Administrative Committee expressed their appreciation of Dr. Freeman and of the great work he has done in Tennessee, and accepted his resignation with sincere regret. A committee composed of L. S. Sedberry, chairman, C. O. Simpson, and A. F. Mahan was appointed to draw up suitable resolutions.

A committee composed of F. F. Brown, First Baptist Church, Knoxville, chairman; C. W. Pope, Jefferson City; J. G. Hughes, Union Ave. Baptist Church, Memphis; D. A. Ellis, 790 N. McLean, Memphis; L. S. Ewton, Grace Baptist Church, Nashville; F. N. Smith, Clarksville; and R. Kelly White, Belmont Heights Baptist Church, Nashville, was elected to nominate an Executive Secretary-Treasurer to the Executive Board. As soon as this committee is ready to make a report, a meeting of the Board will be called.

Our Baptist work in the State of Tennessee is in fine shape. Dr. Freeman and his co-laborers

have led us in a great way. We are exceedingly anxious to find God's man, who will lead us on. If you have any suggestions, please feel free to write to any member of the Nominating Committee.

R. KELLY WHITE, Pres.
Baptist State Executive Board.

Just for Fun

Gathered Here and There

"Have you tried counting sheep to put yourself to sleep?"

"Oh, my, yes! But it does no good. The sheep merely remind me of the price of meat."

COLOR SCHEME

And behold it came to pass that a green fellow read in black and white that things looked dark. The news made him blue, for behold, he was yellow.

Employer: "Know anything about cars?"
Applicant: "Been mixed up with them a bit."
Employer: "Mechanic?"
Applicant: "No, pedestrian."—Ex.

"See my new purse? It just matches my shoes."

"What's in it?"

"Nothing."

"Then you're wrong. It matches your hat!"

Amateur Gardener's Wife: "It looks like it is going to rain."

A. G.: "I hope not. I want to water the flowers this afternoon."

"These dictionaries make me tired!"

"Why so?"

"When I looked for 'sea otter,' it said, 'look under water.'"

The favorite aunt was expected, but a telegram came, stating, "Missed train. Starting same time tomorrow."

The family took the telegram over and then burst out laughing. When the rest looked at her she said, "If she starts at the same time tomorrow, she'll miss the train again."

A recent post card from a truthful vacationist: "Having a wonderful time; wish I could afford it."

Betty was looking very discontented when her friend Joan encountered her in the morning.

"What's the matter?" the latter asked.

"You know I was going out with an editor last night?" snapped Betty. "Well, never again!"

"Why?" inquired Joan.

"At dinner he put a blue pencil through half my order."—Exchange.

WOULD SURPRISE EVERYONE

"Your methods of cultivation are hopelessly out of date," said the AAA crop adviser to the old farmer. "Why I'd be astonished if you got even 10 pounds of apples from that tree."

"So would I," replied the farmer, "it's a peach tree."

"What are you doing in the pantry, Willie?"

"Fighting temptation, mother."

UP IN THE AIR

The Negro went up for a ride in an airplane. When he came down he said to the pilot: "Tank you, gov'nor, for dem two rides."

"Two rides?" said the aviator. "You've only had one!"

"No," said the Negro, "two. My first and my last."

The Lady: "Did you notice that pile of wood in the yard?"

Tramp: "Yes'm, I seen it."

Lady: "You should mind your grammar. You mean you saw it."

Tramp: "No'm. You saw me see it, but you ain't seen me saw it."

FIVE

HEADLINERS!

You will not want to miss even one of these new Broadman Press titles—books of unusual merit and distinction:

THE PASTOR'S HELP-MATE

By Douglas Scarborough
McDaniel

A favorite Southern Baptist author speaks honestly and graciously to pastors' wives—and all wives.\$1.00

THE ART OF BUILDING WORSHIP SERVICES

By Thomas Bruce McDormand
An experienced pastor and counselor writes pointedly and reverently of people's hunger for beauty and for a worship experience, and how that hunger may be fed.\$1.50

HE SPOKE TO THE AGES

By Oscar R. Mangum

Pointed, prodding, and timely, these forthright and memorable messages show that Jesus spoke to this present time.\$1.00

MUSIC AND THE SCRIPTURES

By I. E. Reynolds

A scholarly yet engaging study of the biblical background of music.60 cents

MESSAGES ON PRAYER

By B. H. Carroll

A book of lasting meaning to all who would deepen and strengthen their prayer life.\$1.50

Get Them All
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127 Ninth Avenue, North
Nashville, Tenn.

AMONG THE BRETHREN

Four new Sunday School classes, two Junior Unions, two Young People's Unions and eighty-eight people reached for the Lord, including additions, professions and baptisms, are the visible results of the seven months' work of W. A. Broome on the field at Erin.

In the list of Co-operative Program contributions furnished by the Executive Board and published recently in Baptist and Reflector, one church was omitted. For the period November 1-July 31, the First Church, Paris, gave \$4,213.29 undesignated and \$2,408.87 designated.

Garrison Baptist Church, where Pastor H. F. Ensminger of Dayton preaches on the first and third Sunday afternoons, in addition to full-time work at Dayton, recently held a revival with Bro. Ensminger preaching, in which there were 23 additions, 21 by baptism, one by letter and 1 by statement.

J. R. Hamlin of Henry assisted Pastor M. I. Crocker and Immanuel Church, Cumberland Association, in a meeting resulting in 2 professions, 4 baptisms and a spiritual uplift to the church.

James T. Shirley, faithful missionary in the Southeastern Region of the state, has resigned this work to become pastor of Poplar Heights Baptist Church near Jackson.

The brotherhood will be glad to know that Pastor A. F. Mahan, of Central Baptist Church, Fountain City, is back in the harness again following a month's illness.

The 22 additions which Pastor Lyn Claybrook and the Dresden Church had up to August 16 not only joined the church, but are also entering actively into the work of the church.

Through a "hitch" in bringing out the paper last week, there were some of the Sunday School and Training Union attendances which did not get to be published. In this connection, we point out again that Thursday is the deadline for receiving such attendances in the office in order to be published in the following issue. Please send your attendances as early in the week as possible.

Ten additions resulted in the meeting with Pastor J. Bruce Ousley and Mt. Carmel Baptist Church in Robertson County in which R. Lofton

Hudson did the preaching. Bro. Ousley has done and is doing a remarkably fine work.

The report comes that the best revival in several years was recently held at Bradford, Wade Carver, pastor, in which the preaching was done by Ira C. Cole of Martin. Thirteen people were received into the church upon profession of faith.

Pastor W. T. McMahan of Calvary Church, Chattanooga, recently assisted Pastor L. S. Chambers and the Cumberland Homesteads Church in a revival. More than 20 were received for baptism, with 10 or 12 by letter and statement.

Woman's Missionary Society of Calvary Baptist Church, Alexandria, La., Charles R. Shirar, pastor, has designated \$427.00 to be used for the creation of a Memorial Pew Fund in honor of the late Dr. A. J. Barton, who organized the church February 6, 1921.

Pastor D. W. Picklesimer and El Bethel Church, Shelbyville, were assisted in a recent revival by F. M. Dowell, Jr., of Monterey, resulting in 16 additions, 7 of them by baptism. Two of those baptized were beyond 60 years of age.

Pastor Paul Kirkland of Old Hickory assisted Pastor Wayne Dehoney and Powell's Chapel Church, Concord Association, in a revival resulting in 10 conversions and 10 baptisms.

Reported to be the greatest meeting in years, there were 24 additions, 20 of them by baptism, in the revival at Alexandria, in which Pastor Wayne Tarpley did the preaching, with Bud Edwards leading the singing.

Rossville Tabernacle, Chattanooga, and Pastor J. B. Tallant had the assistance of Francis R. Tallant of West Shiloh in a revival resulting in 20 conversions and 16 additions.

Duck River Association, F. M. Jackson, moderator, will meet October 1 with Charity Baptist Church, Moore County, and the second day with New Hope Church, Bedford County.

Now that the election is over, the following can be said without being construed as having a political motive: Dr. John L. Hill said not long since to the editor that it had been told him by friends from Washington that Congressman J. Percy Priest is a deacon in the First Church, Washington, D. C., never misses a service if it can be avoided, not even prayer meeting, is a

prime favorite with the young people and is considered an outstanding Christian in public life. "Honor to whom honor."

C. O. Simpson of Trenton assisted Pastor Vernon Sisco and Trezevant Baptist Church in a recent revival in which the spiritual tides ran high. There were 33 approved for baptism. In one service there were 27 conversions and 22 additions.

A church with 35 members was recently organized at Mounds in Lauderdale County. W. Hardy Hughes is the teacher and pastor. Missionary Waldo Nevil of Gainsboro did the preaching.

Members of the First Church, Shelbyville, expressed their love and appreciation for their former pastor, Rev. B. E. Dunn, and Mrs. Dunn at a housewarming at the new home of Bro. and Mrs. Dunn. Miscellaneous gifts were presented and A. C. Walker, representing the group, presented Mrs. Dunn with a \$100.00 check in appreciation of her service as former organist.

Forty Southern Baptist missionaries, for whom "prayer was wont to be made" throughout the Southland, have arrived safely in America. Among them was Dr. M. T. Rankin, Foreign Mission Board Secretary for the Orient, who, with others, had been imprisoned for several months by the Japanese in China.

Miss Ruth Walden, greatly beloved in Tennessee and elsewhere, has arrived in this country on furlough from her missionary work in Africa and writes for her paper to be changed to 2586 Ruffin Bay, Norfolk, Va.

Having renewed his subscription for the 49th time, S. M. McCarter of Jefferson City, says, "Count me a subscriber for life." He has been preaching the Gospel for 56 years.

O. F. Huckaba of North Edgefield Baptist Church, Nashville, assisted Pastor T. W. Carl and Prospect Baptist Church, Hollow Rock, in a revival in which there were 22 baptisms and 11 additions by letter.

The work at Coletown under Polk County Missionary C. P. Holland is going forward in a fine way. The new pastor's home will be dedicated soon and the church plans on adding four new Sunday School rooms to its building.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR AUGUST 30, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, First	217	75	St. Elmo	237	55	Knoxville, Broadway	870	193
Athens, First		75	South St. Elmo	89	46	Fifth Ave.	798	187
Alexandria	134	43	Tabernacle	265		First	686	
Bells, Midway	64	101	Woodland Park	731	192	Liberty, Salem	81	33
Butler, Elk River	108	58	Chapel Hill, Smyrna	75		Maryville, First	502	112
Bufler	138	76	Columbia, First	290	20	Memphis, Bellevue	1737	
Bolivar, First		114	Counce, Bethel	81	36	Central	589	126
Chattanooga: Apison	98	49	Elizabethton, East Side	135	56	Boulevard	483	114
Big Spring, Cleveland	253	160	Erwin, Calvary	206	178	LaBelle	514	146
Brainerd	305	114	Chestoa Mission	78	121	Prescott Memorial	374	120
Calvary	297		Ninth Street	218		Temple	1122	275
Central	262	88	Fountain City, Central	604		Union Avenue	905	225
Concord	287	116	Grand Junction	91	53	Murfreesboro: Powell's Chapel	65	32
Daisy	108	46	Guys, Gravel Hill	160	148	Taylor's Chapel	168	75
East Ridge	150	73	Hampton	68	40	Westview	168	35
Hixson, First	116	45	Jefferson City, First	552	327	James St. Mission	20	
Oak Grove	152	82	North Side	91	40	Neubert	196	117
Ridgedale	482	172	Kingsport, First	532	327	New Hopewell	147	85
Rossville Tabernacle	191	50	Litz Manor Mission	44		Old Hickory, First	616	263
Spring Creek	102	49				Shelbyville Mills	51	15
						Rockwood	200	102

We kindly ask our friends when reporting Vacation Bible School work to send the report direct to Mr. Daniel's department, 149, Sixth Avenue, North, instead of sending it direct to Baptist and Reflector.

—B&R—

Pastor L. P. Fleming and the Charleston Baptist Church were recently assisted in a revival by H. A. Turner of Rector, Ark., the pastor leading the singing. There were 15 baptisms, 2 by letter and 2 by statement.

—B&R—

In the tent meeting held by Pastor Chesley L. Bowden and the First Church, Ripley, in which the preaching was done by C. C. Morris of Ada, Okla., there were 80 professions and rededications and 75 additions. Ira C. Prosser directed the music.

—B&R—

Word comes that Pastor George Westmoreland of Chinquepin Grove Baptist Church, Holston Association, with Russell Cass leading the singing, held a revival in the Gospel Tent, Johnson City, in which there were over 100 professions.

—B&R—

Oran O. Bishop and Valley Grove Baptist Church, Neubert, were assisted in a revival by Harold C. Angel of the First Church, Alcoa, which brought a fine uplift to the church. Five were converted the following Sunday and a young lady dedicated her life as a missionary.

—B&R—

Rev. Harvey T. Whaley of First Church, Pine Bluff, Ark., has accepted the call of St. Charles Avenue Church, New Orleans, and assumed his duties with them.

—B&R—

Mr. L. F. Strange of Guthrie, Ky., has recently sent the Tennessee Baptist Foundation some War Bonds which are to be held until maturity and then converted into a permanent investment, the income from which is to be paid to the Tennessee Baptist Orphans' Home. Thus we have the beginning of what should be a great movement, namely: Baptists turning over to their Foundation "Baptist Bonds" to be held for future needs. Mr. Strange gives these bonds as a memorial to his mother.

This being vacation time and part of the office force being away on vacation and part attending associations, it may be that some changes in address requested by correspondents and the entrance of some names of subscribers on our list will be done later than would otherwise be. Be patient and in due time all these will be looked after.

Baptists of Tiptonville are going forward in a fine way under the leadership of Pastor Warren H. Clapp. Their new building is rapidly taking shape, their Sunday school has gone above the 100 mark in attendance, a goodly number of adult men have joined the church since the first of the year, and they are now making plans to put on a full-time program next year. Again State Missions proves its worth.

—B&R—

State Secretary-Editor H. A. Zimmerman and Mrs. Zimmerman of Phoenix, Arizona, announce the marriage of their daughter, Dorothy Earle, to Mr. William Meredith Higgins, on August 23. Congratulations to the happy couple.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: J. C. Pitt, C. H. Warren, Lebanon; H. C. Adkins, Springfield; Fred Tarpley, Adairsville, Ky.; C. E. Wright, Watertown, Tenn.; A. F. Mahan, Fountain City; C. O. Simpson, Trenton; R. E. Guy, Jackson; Ira C. Cole, Martin; James T. Shirley, Jackson; H. L. Carter, Dickson; J. R. Land, Decatur; P. L. Ramsey, Covington.

Briefs Concerning the Brethren

Called and Accepted

Harvey T. Whaley, St. Charles Ave., N. Orleans.

Resigned

W. A. Hamlett, First Church, Fla.

Ordained

Orville H. Roberts, Immanuel Church, Ark.

WITH THE CHURCHES: *Butler*—Butler Church, Pastor Gregg received 2 for baptism and baptized 3. *Chattanooga*—Big Spring, Pastor Milton welcomed by letter 2; Brainerd, Pastor Collins welcomed by letter 2; Central, Pastor Jones welcomed by letter 3; Chamberlain Avenue, Pastor McClanahan received by letter 1, for baptism 1; East Ridge, Pastor Preston received by letter 1, for baptism 3 and baptized 5; Ridgedale, Pastor Ivey welcomed by letter 2; St. Elmo, Pastor Callaway baptized 4; Tabernacle, Pastor Norton received for baptism 1; Oak Grove, Pastor Donahoo received for baptism 1, baptized 2. *Jefferson City*—First, Pastor Pope welcomed by letter 15. *Kingsport*—First, Pastor Cobb welcomed by letter 5. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 3. *Memphis*—Bellevue, Pastor Lee received for baptism 8, baptized 8; Boulevard, Pastor Arbuckle received for baptism 4; Central Avenue, Pastor Turner welcomed by letter 3; Labelle, Pastor Renick received 1; Temple, Pastor Boston welcomed by letter 2; Union Avenue, Pastor Hughes welcomed by letter 3. *Neubert*—Pastor Bishop baptized 6. *Old Hickory*—First, Pastor Kirkland received by letter 1, by baptism 1, and baptized 1.

--Book Reviews--

TREASURES OF BIBLE TRUTH, by William H. Schweinfurth. Published by The Bible Institute Colportage Ass'n., 843-845 North Wells St., Chicago, Ill. Price 20 cents.

This book is number 186 in the Moody Colportage Library. It has 124 pages. In it the author gives one hundred outlines of various Bible themes. These outlines are reasonably full, logical, clear and cover the subjects well. They are made especially interesting and helpful by a suitable quotation of scripture being given to support each main point in every outline.

Ministers lacking time for proper preparation can easily and profitably use most of these outlines without alterations. This little book furnishes an abundance of material for any Christian worker. Many of the outlines are worth more than the price of the book. We recommend the volume as a worthwhile investment.—C. O. Simpson.

THIS BUSINESS OF BEING CONVERTED, by Ralph G. Turnbull, M.A., B.D., F.Ph.S., F.R.G.S. Published by Fleming H. Revell Company, 158 Fifth Ave., New York. Price \$1.50.

The essential character of this volume is suggested in the title. The title of the book is the subject of the first of a series of fifteen addresses, all closely related.

This book has certainly come into existence for a time like this. The author presents "This Business of Being Converted" as a serious and necessary matter. He deals with sin as a fatal poison, destructive of character, life and soul, creating a depraved nature that regeneration alone can change, and bringing the soul under a condemnation that the shed blood of Christ alone will lift.

The book is an indictment of formal religion and the social gospel and a call to return to the old and efficient ways. The author says, "This age is characterized by a cultured paganism, rather than convinced piety. Traditional beliefs and moral codes have been challenged and many of our fellows are no longer certain of the basic Christian Faith. The present hour is opportune

to point out that the world is bankrupt in its lack of moral control because men have lost this one vital essential for life. Dethroning the divine world has exalted a humanitarianism and secularism devoid of spiritual power."

The book is ably written and its presentation of the way of salvation and related subjects is sound, clear and forceful. It will be a helpful volume in the library of any preacher, Christian or religious worker.—C. O. Simpson.

THE CRUCIFIERS—THEN AND NOW, by Talmage C. Johnson. Broadman Press. \$1.

This book contains 13 sermons by the pastor of the First Baptist church of Kinston, N. C. The author gives a fine delineation of the character, motives, and ideals of those who had to do with the crucifixion of Christ and also of the consequences that followed what they did. He makes quite pointed application to those who are doing the same things now. Take number 10 on "Thieves and Hatred." Nothing so depicts the dualism of human nature as does the cross. There, human nature descended to the depths of Satan and ascended to the heights of God. Strangely enough man can be damned by the crucifixion or redeemed by it. At the cross every man chooses which way his soul shall go. "To hate our fellow men, any of our fellow men, is death; to love is life. Hatred cannot permanently destroy, nor for long hurt its object. But it can and does destroy its subject." These are fine sermons of the mental, philosophic type, and are full of good thinking which will appeal to the reader as being both true and deep.—J.R.C.

CHRISTIAN MISSIONS IN TODAY'S WORLD, by W. O. Carver. Broadman Press. \$1.50.

No doubt most all the former students of the author would join heartily in saying that anything he would write on the subject of missions would be well worth reading. That is certainly true of this book. It is the work of one who both thinks and feels deeply on this subject. Referring to present conditions he says: "The unspeakable chaos of frustration, confusion, tragedy, and all the horrors of scientific technology employed in stupendous destruction reveals the deep need of divine redemption and witnesses to the failure of the Christian gospel to establish the way of life to which it calls. The root of the world's distress and disaster today is not that men fight but that they are fighters. . . . All the forces of human society have contributed to make the world a physical and social neighborhood, but they have not made men neighbors. . . . World community brings forward immediately the problem of a world religion. The universal gospel always comes to provincial man. Christianity cannot be adapted to men as they are. Its business is to make them different. It must orient them toward God in Christ and so create conditions for membership in the universal community."—J.R.C.

GABRIEL AND THE ANGELS, by Theresa Townsend. The John C. Winston Company.

In this book the author shows that she not only knows young people, but that she is also acquainted, to some extent at least, with the requirements placed upon a minister's son and that are not placed upon other children. A widowed minister and his son, Gabriel, whose name has always been a burden to him, prove themselves entirely capable of holding the reader's attention through a novel of moderate length.

Although the leading character is a boy fourteen years of age, the book has much appeal to older people. Indeed, grownups who have a sympathetic understanding of young people and those who are capable of appreciating Gabriel's station in life may find the book even more interesting than do the young people themselves. This is a book to be highly recommended for light, recreational reading.—J. G. Hughes.

Will We Take Care of Tennessee Next Year?

What Will Baptists Do About the Gigantic Task Before Them?

At this season of the year we have, for many glorious years, made plans for raising extra funds with which to carry on special missionary work in our state. The Fall STATE MISSION OFFERING is a vital part of our entire Co-operative Program plan of laboring together.

I. WHAT THE SPECIAL OFFERING DOES

1. It enables the Executive Board to put afield, especially during the Summer months, special workers who, without the special offering, could not be used.
2. It makes possible a balanced budget in the State Mission Department; for it both increases the income and at the same time enables the Executive Secretary and the leaders of the State Mission departments (Sunday School, Brotherhood, Training Union, Student Union) so to plan their Summer work that the expense will be kept well within the income. Through the Co-operative Program funds are available for the regular employees. If, during November and December, a definite sum of money comes in from the special State Mission offering, then the Executive Board, at its December meeting, knows how many extra workers to authorize for the coming year, and the departmental heads can plan accordingly.

II. WHY A GREAT ONE THIS YEAR?

1. Because we shall have in the state during 1943 no less than 200,000 people in addition to our normal population, men in uniforms, families of some of them, construction workers and their families and camp followers.
2. Because there are more than one and one-fourth million lost among the native sons of the state, and the number increases each year.
3. Because, without the extra funds from the special offerings, we will have to curtail state mission work in a hurtful manner.
4. Because there will be no other Camp Work Offering until next June. Without increased aid from State Missions the camp work in 1943 will have to be cut just when it will be most needed.
5. Because our people are earning more money now perhaps than ever before and they should have a great challenge to give more liberally.

Tens of thousands of them have given not one cent to missions this year!

Other thousands have not given nearly as much as the tithe.

Even the tithers need to make offerings!

God's cause in Tennessee demands it!

III. THE DATES FOR OFFERINGS

SEPTEMBER 23 . . . The Day of Prayer for State Missions in the W. M. U.

OCTOBER 25 State Mission Day in the Sunday Schools of the State.

**BEGIN NOW TO PLAN FOR THEM! BEGIN NOW TO SAVE FOR THEM!
BEGIN NOW TO PRAY FOR THEM!**

JOHN D. FREEMAN, Executive Secretary

149 Sixth Ave., N.

Nashville

Tennessee