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The Unpillowed Head

(A Short, Short Sermon)

By JAMES RICHMOND WRIGHT
1320 Merrill Street, Trenton, Missouri

TEXT: Luke 9:58. *"The Son of man hath not where to lay his head."*

BY THE SHORES of the Galilee, the sandaled feet of the Nazarene crunched the sand on the road, going up to Capernaum.

At times the multitudes thronged him, in a gesture to accept him by popular acclaim. At other times, like the Samaritan scoffers, they rejected him, and threatened violence.

A stranger who had heard his words, and tried to forget them, stepped out from the shadows and surrendered, saying, "I will follow thee whithersoever thou goest."

The Master replied, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

The stranger paused, to survey the head which adorned the shoulders of the careworn traveler—THE UNPILLOWED HEAD, consigned to the strangest destiny this world can ever know.

That head was beautiful, and perfect; from the chisel of the divine sculptor—the one and only perfect head earth shall ever see. Not only beautiful and perfect in shape, and poise, but divine in nature.

The next time the stranger saw that head, it was thorn-crowned, and drooped in agony from shoulders that were fastened to a cross. The head decreed to be unpillowed in life, now exhibits the grim spectacle of being unpillowed in death.

Wouldn't you like to have been the stranger who met the Nazarene, by the shores of the Galilee?

You think you would have said to him, "Master, come home with me. There's a pleasant, quiet room; a couch for your weary body; and a pillow on which to lay your head."

Then go today; stand at Calvary, and watch his thorn-crowned head, unpillowed, bow in death. Then remember your risen Lord, who redeemed a world by sacrifice; included you, and that the cause for which he died has the same need now, as then, of a service of love. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do you know of an UNPILLOWED HEAD?

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Baptist and Reflector

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EDITORIAL

When Does A Church Have A Right To Live?

MERELY TO HAVE A CHURCH ORGANIZATION, an orthodox name and stated meetings does not justify the existence of a church. Simply to get stirred emotionally and feel good, as appropriate as feeling good may be in itself, and yet make no impression upon its day and generation beyond this, does not justify a church's existence. Merely to enlarge its own membership is not enough. To be like this makes a church an end in itself, and not even refined selfishness gives a church the right to live!

A church is a religious home for the saved people belonging to it. It is a place of worship, communion and fellowship. "Where two or three are gathered in my name, there am I in the midst of them." It is a place where saints are to be fed and developed. But merely to serve as a religious home does not exhaust the responsibility of a church nor does it alone justify its existence.

A church is a place of training. In the church is to take place "the perfecting of the saints." Not only is a church to make disciples, but also to teach them to observe all that the Lord has commanded, doctrinal, spiritual and practical (Matt. 28:19, 20). But people are to be taught and trained for something—that they may practice what Jesus has commanded, which brings in service.

A church justifies its existence in part by upholding the truth. A church is "the pillar and ground of the truth" (1 Tim. 3:15). Like Paul, it is commissioned for "the defence and confirmation of the gospel." If a church does not believe and receive and proclaim and defend God's revealed truth, let it quit claiming to be a loyal New Testament church. But this attitude toward the truth is to be maintained in order that the truth may be translated into terms of service in the name of Christ and bring forth fruit to His glory.

A church justifies its existence when it "sounds out the word of the Lord . . . in every place," locally as far as it can and co-operatively the rest of the way, even "unto the uttermost part of the earth" (1 Thess. 1:8; Acts 1:8). Not until a church is missionary in passion and program does it fully justify its existence. As a brother in an association said, "The church which is not missionary is just waiting for the hearse to come along and haul it off." And it ought not to complain when the hearse comes. Many a church has had its candlestick removed because of disobedience to the Lord's commission. Why not? "Why cumbereth it the ground?" Let it give way to a church which will do the Lord's work.

Does your church have a justifiable lease on life?

How A Presbyterian Church Paid Debts

SOME YEARS AGO a small, deeply gripping book was written by Mr. C. B. Keenleyside, entitled "A Day of Good Tidings." It dealt with the missionary passion and program.

Mr. Keenleyside told an absorbing story concerning the First Presbyterian Church of Wichita, Kansas. It was a time of great financial stress. Sound, established business houses were tottering or falling, banks were failing and the church was practically bankrupt.

On his knees, the pastor, Rev. C. E. Bradt, came to the conclusion that their salvation as a church depended upon their taking seriously the Lord's commanded missionary enterprise. So he made the astonishing proposal that this bankrupt church undertake the support of a foreign missionary. More astonishing still, the church agreed.

The result? The church came to the end of the year with all bills paid, a nice balance in the treasury and a large and hitherto increasing floating debt paid in full. The church kept on increasing its mission gifts and adding missionaries to the list, as well as native workers, doing its part for both Home and Foreign Missions. Its own finances kept up and in a few years its membership doubled or more than doubled, as we recall, the church all the time being a center of spiritual influence and power.

That was a Presbyterian church. Will not the Lord also bless a Baptist church which takes its missionary duty and privilege seriously? We knew a church which in a time of strain reduced its mission allocation and had a harder time meeting local expenses than ever before, even as it had been warned. *The church that puts missions first and itself second has a far easier time meeting its obligations than when proceeding the reverse of this.*

"Them that honour me I will honour." "Give, and it shall be given you."

The "Broad" Man Is Thin

TILL WE ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (mature) man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" Eph. 4:13-15. The truth referred to is God's truth revealed in His Word.

The Christian is to be "steadfast in the faith." Many a man, especially when his intellectual pride is pampered or his natural emotions are stirred, will fall in with or approve or excuse "every wind of doctrine" which claims to be religious. Some members of Baptist churches will hear a message rotten with heresy and will say, "Now isn't that fine!" Sometimes they even fall out with their pastor or the minister who exposes the heresy and will line up with the heretic against him. Many are the professors of religion who pride themselves on their doctrinal "broadness," as if it were a mark of superior spirituality.

But the fact is that God's Word gives them a very unflattering classification. Instead of complimenting their alleged spiritual excellency it says that in stature and development and procedure they are simply "children"! They are immature and childish, not strong and robust in their spiritual life. Easily to approve or be carried about by winds of doctrine is a mark of spiritual inferiority.

Every Christian should be broad in his sympathies and love and helpfulness and service. But in doctrine he is to be narrow—just as narrow as the Book. Paul indicates that the doctrinally "broad" man is a very thin man. The broader one is here the thinner he is.

The Safety of Soldiers

OTHER THINGS BEING EQUAL, the normal, average span of human life, Biblically considered, is "threescore years and ten." In some cases this may be extended "by reason of strength" (Psalm 90:10). But sometimes various conditions may prevent the reaching of this Biblical span, much less going beyond it.

BAPTIST AND REFLECTOR does not see in the general trend of scripture teaching any promise of life to sinners except such length of life as gives them sufficient opportunity of salvation to leave them without an excuse if they reject it. Only God knows when this point is reached. Sinners may live longer than this, but there is no guarantee of it. Therefore, may sinners repent and be saved and be safe for eternity whatever may come!

But the saved man has a spiritual "fight" to wage, a "faith" to keep, a "course" to finish (2 Tim. 4:7). If the Christian exercises due care for his health, does not needlessly run into danger and is fundamentally faithful to the Lord, we are persuaded that the Lord will providentially see to it that the Christian will not die until his divinely entrusted work on earth is completed.

On the other hand, however, a life which might otherwise be longer may be shortened in certain ways. The sinner can shorten his days by intensified wickedness and "die before thy time" (Ecc. 7:17). The saved man can shorten his days by unrepented of disobedience, as in the case of some of the Corinthians, concerning whose sacrilege at the Lord's Supper Paul said, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:30). Paul said many of them had died "for this cause." Therefore, it was not for another cause. The guarantee that one shall remain on this earth until his entrusted task is finished applies only to the man who is fundamentally true and faithful to the Lord and His cause.

This has a bearing on the safety of soldiers. We mean, of course, soldiers who are Christians. So far as we have been able to discover, there is no message of comfort to the sinner unless he repents. But the Christian young man who is called into the service of the country and is true to his God and does not needlessly run into danger but acts in obedience to orders, will not die until his life's work, under God, is finished. The faithful Paul could not be killed until his entrusted work was completed. However, this is not a justification of or a call to foolhardiness. It is a call to Christian faithfulness, leaving the issues of life in the hands of God.

We believe that we are warranted in making the following statement: The soldier who is true to God will not die sooner as a soldier than he would as a civilian. Unless his entrusted life's work is finished before then, the soldier will come home alive from the war. If his life's work had been finished, he would have died at home. Of course, all this presupposes that the soldier is borne up on the wings of prayer. Where are the Christian parent and the Christian friend who do not bear the names of their soldiers upward on the wings of prayer?

What a call to the sinner to be saved! What a call to the Christian to be faithful to God!

A Method of Investment in Spiritual Welfare

WILLIAM C. SUMMAR is Post Chaplain with the Army Air forces Advanced Flying School, Napier Field, Dothan, Ala. In a recent letter he says, among other things, the following:

Let me express my appreciation for the thirty copies of the BAPTIST AND REFLECTOR that you are sending to my office each week. Our men are reading them with much interest, and they are making favorable comments relative to the contents. This is a good investment for Baptists to make in the spiritual welfare of our men. A thing that is encouraging to me is that our Baptist agencies are responding to the requests that I have been making for our literature. All of it is favorable to compare with any other denomination. This is such an opportunity to get the Gospel to men in print and a face to face presentation of it.

Note what Chaplain Summar says about the reaction of the men in the service who are reading BAPTIST AND REFLECTOR. Note what he says about making an investment in spiritual welfare by furnishing literature to men in the service. Those brave

men who have left their homes for the preservation of our country deserve the very best that Baptists and others can do for them. They *deserve* more. God bless all of them!

Perhaps some of our people have forgotten the announcement which has been repeatedly made through the columns of the paper. BAPTIST AND REFLECTOR can be sent *individually* to any soldier in the service, who can be reached by mail, for 75c a year. The Executive Board will pay the other 75 cents. In other cases, the \$1.50 rate is not offered except in clubs of ten or more names sent in in one group. If any individual or church that wants to send the paper individually to one or more men in the service, instead of letting them depend upon reading room copies, will send in the names and addresses and 75 cents remittance for each, the State Board will pay the other 75 cents and the papers will be sent to the designated men.

Not long since, a layman, A. C. Stone, 1900 Foster Ave., Memphis, Tenn., wrote as follows:

When my Postman delivered my BAPTIST AND REFLECTOR last Friday, he asked me to give him my BAPTIST AND REFLECTORS when I had finished with them. I told him they were too valuable to me, as I keep them for future reference, but that I would be glad to give a year's subscription. He said he would be very grateful, as he is a Deacon in Bethlehem Church (col.) and Superintendent of his Sunday School and he liked to keep informed as to the Baptist work in the state.

I am enclosing my personal check for \$2.00, asking you to send this brother in Christ the BAPTIST AND REFLECTOR for one year. His address is: Deacon B. H. Holman, 767 Alaska Street, Memphis, Tenn.

Here is a brother, a layman, who finds BAPTIST AND REFLECTOR personally helpful and so valuable that he files the paper for future reference. And then, he does a fine thing and makes an investment in spiritual welfare by providing a year's subscription to the paper for a Negro deacon and Sunday School superintendent, that the latter may "keep informed as to Baptist affairs in the state." BAPTIST AND REFLECTOR does keep its readers informed concerning such affairs in the state.

BAPTIST AND REFLECTOR ministers to the spiritual welfare of its readers. Are there others who will make an investment in spiritual welfare by sending the paper to somebody else? From these testimonies and reactions it would seem that the "fodder" is just about right for the average reader. You might confer a lasting favor by sending the paper to a friend or to friends.

Maplewood Revival

THE EDITOR had the joy of being with Pastor A. W. Porter and the Maplewood Baptist Church, Paris, in a series of revival services beginning September 13. While the visible results were small, the Lord blessed the Christians in the meeting, and it is believed that from the seed sown there will be larger results in the future.

We have never had a happier fellowship than we had with Bro. Porter and his people. The responsiveness shown toward our messages shall never be forgotten. Neither shall the numerous courtesies shown us. Since in a later issue we expect to carry a write-up concerning the church, we shall say no more here than that Bro. Porter is leading in a fine way and the church is following his leadership in a fine way.

Our home at night was with Superintendent H. V. Hastings and Mrs. Hastings, and a real home it was. They and their daughters, Nodgie Marie, Betty Joy and Barbara Ann, showed both the pastor and the editor numerous courtesies. Bro. Hastings directed the music during the meeting, a special feature of which was the "Girls' Harmony Four," whose pictures will be carried later in BAPTIST AND REFLECTOR.

In recognition of other courtesies, the editor would not only mention the pastor, but also Bro. Eddie Mathis for courtesies in transportation and Bro. Dee Ford for publicity concerning the meeting.

Maplewood Baptist Church, with something over 100 members, and its pastor, won a warm place in our heart.

WHERE STATE MISSION FUNDS BRING VICTORIES

By JOHN D. FREEMAN, *Executive Secretary*

The key word in our State Mission campaign this Fall is "VICTORY." It would be impossible to present all the reports from the field. Scores of them have come in with evidence of pleasing successes which have followed the labors of the missionaries during the past eleven months.

A BAND OF WORKERS

One of the finest groups of workers that have gone afield this year is that shown herewith. The picture was made during a busy



Volunteers, directed by regular missionary, make things come to pass in the ripe fields of our state. These are (left to right) Joe Wells, Regional Missionary; Anna Ruth Laten; (standing) Janette Lewis, Dorothy Baldwin, Lucille Aylesworth.

day of Vacation Bible School work when the weather was warm, but the workers happy. Brother Wells is missionary in the South Central Region and it was through him that the heavy program was planned. Misses Lewis and Aylesworth are in our state serving Baptists of New York State who were interested enough in neglected Grundy County to send them there about three years ago. Miss Anna Ruth Laten of Fayetteville is one of the splendid group of volunteers. Miss Baldwin worked much last year and practically all the Summer this year, serving as secretary and general helper in the vacation schools. It is upon such regular workers as Brother Wells that State Missions must depend for planning and directing our general work.

RECEIVING THE LITTLE ONES

The Vacation Bible School has jumped into first rank as an agency for reaching masses of young people with Bible lessons which they otherwise would never hear. The pictures given herewith are selected as representative of the scores which have come to the state office.



Green River V. B. S. Pastor M. H. Willingham in front, kneeling. Miss Aylesworth, left end rear, and Miss Lewis, extreme right.

At Green River (Indian Creek Association) a school was held with fine results. The attendance was regular, the interest fine and the cry of the children at the close of the school was, "Let's go on another week!"

Splendid work has been done in Negro schools. At Shelbyville, Fayetteville, Clinton and many other places fine schools for Negroes were conducted.



Junior boys and girls in Shelbyville Negro V. B. S. From among such boys and girls as these will come the Negro leaders of their generation. Whether they shall be radicals or good citizens will be determined by the training they now have. State Missions must furnish much of it, Miss Lewis (rear) led this large group.

At the close of every vacation school the teachers provide, if possible, for a period of fun and play during which refreshments of some kind are served. At Mulberry the lovely lawn of one of the Baptists was the scene of the picnic. Part of the school is shown in the picture.



After the vacation school work has been done, the children are given a period of recreation during which they are taught how to have plenty of fun in a Christian way. The whole Vacation School program is carried out to teach the Book and how to apply it through various activities.

OTHER FRUITS OF STATE MISSIONS

What State Missions is doing may be seen in numerous churches of the state. A striking example of Enville Church, Beech River Association. Until something like a year ago the church had been inactive for about three years. Missionary James Shirley visited the community, contacted one of the leading Baptist families and secured an invitation to preach for the church. He then led them to secure a pastor and supplied their pulpit two or three other Sundays until Harry Harp of Union University was called. During the first three months of his ministry their dilapidated building was repaired, Study courses for Sunday school and Training Union workers were conducted and these were soon followed by a revival which resulted in 15 additions. The God's Acre plan was adopted and contributions multiplied.

Another example may be seen at Rock Hill in the same association. This church, under the direction of the Regional Missionary, set to the task of developing their resources. David Cooper was called as pastor, a Produce Budget was adopted, and work began. Within a year the building had been repaired and decorated, the grounds were landscaped, the largest contributions to missions in their history were reported, BAPTIST AND REFLECTOR was going to every home, a Brotherhood was functioning, a complete Training Union organized and work was well along to having a standard Sunday school. God's Acres helped to make the finances so large.

In Madison County a community was found that needed a Baptist church. Work was begun under the direction of a state missionary. A revival meeting and V.B.S. were conducted. On August 20 of this year Bible Grove church was organized and J. D. Alton of Jackson was called as pastor. A revival resulted in 30 additions for baptism. The picture above shows the congregation at worship in the open spaces, since they had no house to worship in at the time. Time alone will reveal the good that will come from this one work of State Missions, for



Bible Grove Baptist congregation, Madison County. This group is now striving to erect a meeting house. They occupy a strategic location. 1,175 other communities in the state are waiting help from churches or State Missions so they can have churches.

it alone can reveal what is being done by helping the parents give their children a chance to know the Lord and to be led to accept and learn of Him.

October 25th is the day when your interest in the great program of State Missions can be measured in money. Remember the date and take a large special offering to your Sunday school that day marked "Special for State Missions."

Home Life A Handicap In Mountain Mission

By MINNIE BERRY
Missionary in the Mountains

MY MAMMY AND DADDY cusses, and that is why we do." I looked up startled at the little eight-year-old girl who had spoken. She had been sitting quietly nearby while I talked with an older boy about his need for Christ. She was a sweet looking child, had a bright mind, but the expression on her face was unusually sad for one so young.

That afternoon I went with her to her home and obtained her mother's permission for her to attend our Bible School the following week, but toward the end of the week illness prevented her coming. How I wish it were possible to shield her from the profanity that she constantly hears and the sin which is ever before her.

This is but an example of many homes in the mountains where children have no Christian influence or teaching. Often their young lives are poisoned by their environment.

Sometimes the parents even forbid their children's attendance at Bible School. Yesterday as I called the roll of junior and intermediate girls at Bible School, a junior girl living near one who was absent said, "She's quit."

"Why," I asked.

"Her Daddy scolds her Mammy when she lets her come."

An older girl who had confessed Christ publicly was asked, "Will your parents object to your joining the church?"

Rather timidly she replied, "I do not know." However, one could see the shrinking and the seeming fear as the matter was discussed with her. Immediately after her conversion, she mentioned the lost members in her family.

Often, however, young people find Christ in spite of the problems of their home life.

Recently a thirteen-year-old girl who had been fine and faithful in our Bible School asked me, "Did you say that if I would trust Jesus, He would save me?"

When I answered, she came forward, making her profession with a radiant face. In her home the father, a foreigner, is a heavy drinker, and her mother anything but a good influence.

Showing Appreciation By Advancing

(The following article was forwarded to the editor while he was out of the office on the field. Hence, it appears later than it would have appeared otherwise.)

THROUGHOUT THE STATE of Tennessee expressions of deep regret concerning the going from us of our faithful secretary, John D. Freeman, are being heard. His ministry in our midst has been long and so faithful, so efficient and so winning, that we look upon him not only as a leader, but as a brother beloved and as a counsellor most wise. As he goes to take up his new duties as editor of the Western Recorder we shall follow him with our prayers and with the keenest brotherly concern.

A suggestion in this connection has come from some of the brethren which I wish to pass on to other interested persons and churches over the state. It is that since Dr. Freeman has been so keenly interested in State Missions throughout his term of office, and since his efforts have been so largely successful in developing our Baptist cause in sections where the work had been neglected, and since under his administration State Missions as such have reached their highest point of attainment, we could in no other way show a finer appreciation of what he has meant to Tennessee Baptists than to gather in, before he leaves us November 1st, the largest State Mission offering that has ever been turned in by Tennessee Baptists. September and October are State Mission months and throughout the state our people will be taking their fall offerings for this cause. None of us would suggest that this offering be swelled simply for Dr. Freeman's sake; not even he would want that, but while we honor the Lord with a great ingathering of funds for His cause in Tennessee, we could also indicate to our retiring secretary our appreciation of his leadership and our particular gratitude for his deep interest and successful efforts in developing the Lord's work in the needy and out-of-the-way places.

So, without any desire to appear officious, but with deep anxiety for the Lord's cause, and with profound appreciation for Dr. Freeman's devoted leadership, let me urge upon my fellow Tennessee Baptists that we make this fall's State Mission offering the largest in the history of our state work and thus help greatly to forward the Lord's work in a most needy time and also show to our beloved, retiring secretary that we are not unmindful of his glorious leadership.

J. G. HUGHES, President
Tennessee Baptist Convention.

First Baptist Church Celebrates Anniversary

THE FIRST BAPTIST CHURCH of Elizabethton, Tennessee, celebrated its one hundredth anniversary on Sunday, not long since, with special services at both the morning and evening worship hour. Rev. V. Floyd Starke, pastor for the past three years, preached in the morning worship service on "Our Church Home," a timely, forceful and uplifting message. Judge W. R. Allen, who has made an exhaustive study of the history of the church, gave a short historical review of the church at this service also, and at the conclusion of the worship hour, a special Centennial Love Offering to be applied on the church debt, was taken. Over eight hundred and fifty dollars were given in this love offering, and a total of over twelve hundred and fifty dollars came in during the day for regular and special offerings.



V. FLOYD STARKE

In his historical review, Judge Allen pointed out the following interesting facts: The First Baptist Church of Elizabethton was organized in 1842, with Rev. J. H. Hyder as pastor, and L. F. Hyder as clerk. For some years the congregation was without adequate building in which to worship. J. T. Kincannon, one of the leading preachers and educators of the Baptist denomination, had charge of the work in the Elizabethton church under the auspices of the Home Mission Board for many years. In 1901, C. B. Waller, a young preacher and former school teacher, was called to the pastorate. He was a brilliant, progressive and hard-working young man, and did a wonderful work as pastor. Through the years since the church has been served by many able and consecrated men as pastors. We can here refer to only a few: J. K.

Haynes, under whose leadership the church prospered, and the members were drawn to a greater consecration; J. H. Sharpe, a pastor of power and ability; Richards N. Owen, deeply and wholeheartedly consecrated to the work; Chesley L. Bowden, who took up the work and carried it on in a very satisfactory manner; and the present pastor, V. Floyd Starke, who has the love, respect and backing not only of the church membership, but of the entire community itself. During the pastorate of Richard N. Owen, the new building was erected at a cost of \$125,000. The beautiful auditorium has a seating capacity of one thousand, and the educational plant is large and commodious. The Sunday school enrollment is around 900, and the church membership now stands at 1457. In April of this year the church called Edmond D. Keith as Director of Music and Education.

The special evening service of the Centennial Celebration was built around the theme of Victory, with both messages and music. Under the leadership of Dr. Edmond D. Keith, the newly organized music department of the church was presented, introducing the six choirs, with their directors and accompanists, including the Melody Choir for children six to eight years old, directed by Mrs. Roy Isaacs; the Junior Girls' Choir, directed by Miss Margie Whisner; the Junior Boys' Choir, directed by Mrs. W. B. Lloyd; the Intermediate Choir, directed by Miss Eloise Parker, and the Youth Choir and Adult Choir, directed by Mr. Keith. Accompanists for these choirs include: Mrs. J. L. Chambers, Mrs. Graydon Rion, Miss Jimmy Whisner, Mrs. V. Floyd Starke, Mrs. W. W. Evans, and Miss Christine Williams. Each choir was presented in a number on the theme of "Victory," followed by a message from Rev. Starke on the same subject. This was indeed a day of Victory—looking back over the hundred years of blessing and growth—and looking forward to the promising future.



EDMOND D. KEITH

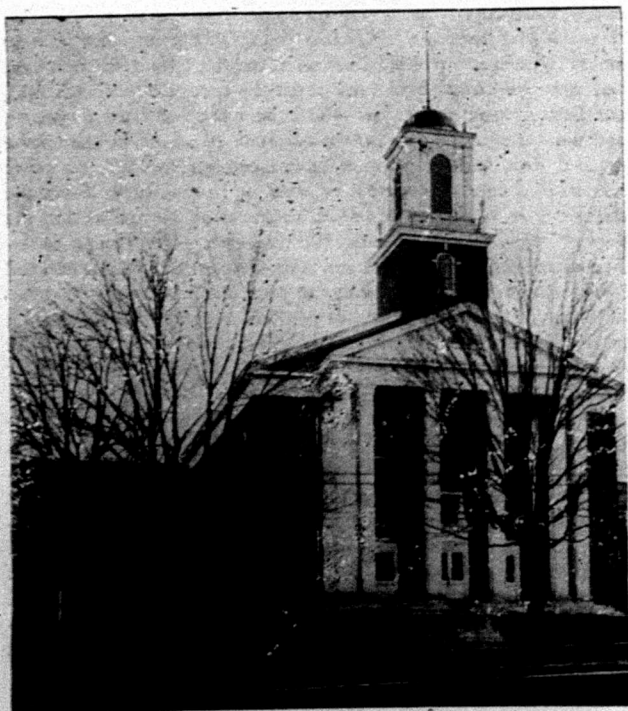
"America's Most Dangerous Saboteur"

DEAR BROTHER TAYLOR: Let me thank you for the reprint on the editorial page of the BAPTIST AND REFLECTOR of September 10, entitled, "An Enemy Hath Done This!" Such a scene as portrayed in that article is being enacted all over America. The following incident came to my attention recently. I was on a train and noticed two boys in uniform go down the aisle. They were stopped by a civilian. I could not hear the words that passed but I did observe the thing that followed. The two boys went away but soon returned with two paper drinking cups. Then the civilian acting as the host, a liquor party was held in the aisle of that train. I maintain that such was a traitorous act on the part of that civilian. Furthermore, it is my deepest conviction that a law should be enacted making it an act of treason against the United States for any man or woman to give or sell alcoholic beverages in any form to any man or woman in the services of our nation. Truly, liquor is "America's most dangerous saboteur."

The Christian forces of America have a great task before them. May God give us the courage and the conviction that something must be done and done at once before it is too late.

Yours for a great crusade for righteousness,

E. C. MASDEN, Pastor
White Pine Baptist Church,
White Pine, Tennessee.



First Baptist Church, Elizabethton.

A Digest of Religious Thought

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

Religious Freedom Defended

Editorial

The Watchman-Examiner

The sect known as Jehovah's Witnesses, with whose doctrines we have not the slightest sympathy, has unconsciously been rendering a great contribution to the cause of religious freedom. In some communities it is such an obnoxious sect that the authorities have done their best to stamp it out. Not the least of these have been due to Roman Catholic influences against which the Witnesses seem to have deep prejudices. In some places, the Witnesses have been imprisoned or fined and publicly mocked. Nevertheless, they persist. Every effort is being made to stamp them out by judicial decision. The Supreme Court's five-to-four decision, discussed in *The Watchman-Examiner* of July 2, 1942, concerned the Jehovah's Witnesses, and that decision was one of the most revolutionary in the history of our country. The lower courts are displaying far more judicial wisdom than the Supreme Court, for by a recent decision the Louisiana Supreme Court hearing the case of Amos Teague, an ordained minister of Jehovah's Witnesses, who had been fined by the City of Shreveport for "soliciting orders for the sale of goods," decided that this man was not an itinerant merchant and should not be treated as such. The Court said: "To hold otherwise, we would be compelled to attribute to the City Council of Shreveport the intention of declaring that the visitation into homes (without previous invitation) by priests and ministers of all religious denominations, accompanied by the sale of Biblical literature, constituted a nuisance and a misdemeanor. This we will not do."

(The recent persecutions of this fanatical sect have grown out of their unpatriotic attitude toward the flag and the government of the United States rather than objections to their erroneous religious belief. Before the out-break of the war they were as active as they are today and little attention was given them. If they are to be dealt with let it be as slackers or shirkers, but let there be no aspect of religious persecution in dealing with them.—C.W.P.)

Norwegian Church Wins Its Freedom

Editorial

The Christian Century

Even Quisling must have gagged at the speech which his German masters made him deliver to announce his surrender on the church issue in Norway. "People who organize illegal church movements," he declared, "are too unimportant for us to take measures against them. We will let them do as they please." Was ever a puppet left with fewer shreds of self-respect? But orders from Hitler are not to be disobeyed. It has become important to Berlin to have as little internal trouble as possible in the regions where an invasion may be launched. So Quisling was forced to swallow his pride and admit defeat. The Norwegian Church has preserved its liberty. Quisling's surrender involves the most striking victory won by any church—or any other body, for that matter—in Nazi-occupied territory. It proves again that the Christian church is the only institution on the Continent capable of standing up to totalitarian pretensions. The revelation of the church's courage and integrity has proved a shocking discovery for many of Europe's "intellectuals." They had written it off as decadent decades ago, and it had become a matter of habit among them to scoff at the idea that any moral vigor might remain in religion. The calm heroism with which Norway's bishops and pastors have maintained the freedom of their church has written one of the brightest pages in modern Christian history.

What Interest Does God Have In This War?

Editorial

Biblical Recorder

Civilization is in a sad plight. Progress and culture stand face to face with destruction and barbarity. We had hoped for world peace. Instead we see the nations of both hemispheres locked in titanic struggle, threatening the annihilation of one another. We said when Jehovah invaded China in 1932, and again in 1937, "This is not our war." When Germany began its startling course of annexation of the territory of one nation after another, although we were disturbed, we still contended that it was none of our business. What if Jews were hounded from place to place, deprived of property and rights—what if men, women, and children were crowded into concentration camps—what if millions of freedom-loving people became the slaves of an aggressor nation—still we pursued our policy of aloofness, thinking we could escape the juggernaut that moved with accelerated pace. Now we find ourselves in the midst of a war we sought not, but supposed we were avoiding. For more than a half-year we have been engaged in a conflict whose early engagements have been marked by defeat and embarrassment and we still hopefully look for the turning of the tide. In view of this awful state of world affairs there arises a question, "What interest does God have in this war?" He is not outside of it. For one to take that position would be to make God assume the attitude of many citizens of the United States by declaring, "This is not my war." On the contrary, God is in the midst of his world, and is vitally interested in all that transpires here.

(It is not something to be proud of when an outlaw nation like Japan forces war on the defenseless Chinese for a strong nation like the United States of America to say: "This is not my War." It is the duty of the strong to protect the weak and the righteous man to defend the right. Millions of Americans now see that their compromises to stay out of the war were justified. There is a point beyond which efforts at peace spring from selfishness.—C.W.P.)

Prohibition and The War

Editorial

The Watchman-Examiner

An argument has arisen over the question of prohibition and war. A candidate for the North Carolina Legislature has informed the Woman's Christian Temperance Union in North Carolina that he feels that wartime is no time to bring up the prohibition issue and that attempts to do so are too much like the dictator's policy of "divide and rule." The W. C. T. U. in North Carolina is seeking to outlaw liquor stores in the state and has quizzed all candidates for the 1943 session of the Legislature. We have before stated that the agitation for prohibition will not get anywhere until it is implemented politically. Frank K. Sims, Jr., former judge of the Charlotte Records' Court, North Carolina, is the candidate who raised the most recent argument. That he is unfit for office is evident. Judge Sims would urge that there be a moratorium on the works of Christian endeavorers for the duration of the war, but he has no suggestion to make concerning those who work for the devil.

(Instead of a moratorium on "Christian endeavorers" why not have a moratorium on cheap politics and meddling politicians for the duration of the war and the period of reconstruction?—C.W.P.)

Deaderick Avenue Baptist Church Celebrates Fiftieth Anniversary

DEADERICK AVENUE BAPTIST CHURCH celebrated the Fiftieth Anniversary of its organization, on September 13, 1942. An all day program was arranged which included as guest speakers,



JAMES A. PARK

Rev. H. T. Stephens, of Newport News, Va., a former pastor of the church, and Dr. John D. Freeman, of Nashville, Tennessee.

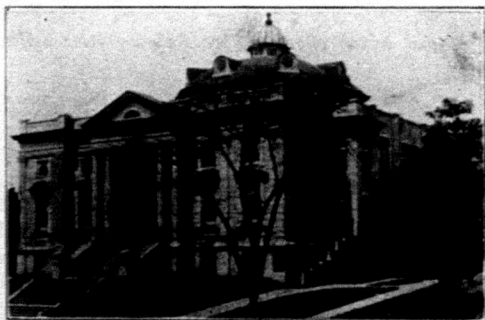
The church was organized in 1892, and was known as the "Centennial" Church until 1905, it was changed to "Deaderick Avenue Baptist Church."

During the early years of its existence, it was necessary for the Home Mission Board to aid in the paying of the pastor's salary.

The church has had twelve pastors, all of whom have been unique in their leadership; capable, outstanding men in their chosen field of ministerial labors; active in denominational work, and have contributed in no mean way toward the success of the 50 years of church achievements.

During the past two years, under the leadership of Rev. James A. Park, there have been marked improvements in practically every phase of church activities. The Sunday School, Training Union, Missionary Program, Brotherhood, etc., have been stimulated to greater efforts and are looking forward to greater achievements in the days ahead.

The interior of the church building has been redecorated, and repairs have been made on the building amounting to approximately \$3,000.00, which has all been paid. Over \$4,000.00, plus



Deaderick Avenue Baptist Church, Knoxville.

the interest has been paid on the church debt. A sound system with complete equipment has been installed. There have been 133 additions to the church with only 37 withdrawals, making a net gain of 93 members.

The Spiritual uplifting of the people of God, the desire to give God sacrificial service, and offerings commensurate with our ability to give, the longing to win souls to Christ by witnessing faithfully for him, are the spiritual values that cannot be measured, but are blessings brought by our leaders that will send us to the source of power—the power that the church so much needs in these trying days.

Onward Christian Soldiers

By FIRST LIEUT. JOHN R. SHIPLEY

(Delivered before the General Assembly of the Training Union of Oakwood Baptist Church, Knoxville. The speaker is a deacon in that church. C. R. Ausmus is pastor.)

I AM AN OFFICER in the Army of the United States. After serving a year with our Armed Forces, I can see and feel a great need for the preaching and teaching of God's Word to our soldiers. Our denomination, as well as the Protestant denominations, is not doing as much for the salvation of our soldiers as it could do. The Catholic Church has special services for their men in the Service. These men have been excused from training for a short period of time to attend these services. Why do the Baptists not take the same interest in the men who have gone from our homes and communities to give their utmost for their country? Today is not only a time to pray but also a time to work. The study of war does not encourage men to love God. Are we as Baptists going to sit idly by and allow our men to go to battle unprepared to meet their God? Missionaries are needed in the camps of our country today as badly as they were ever needed in foreign countries.

We call ourselves a Christian nation, but being less than 50 per cent Christian, we certainly cannot delude our minds with the thought that our nation is actually a Christian nation. This, then, gives the Baptist people another front on which to fight the present war. To help make our nation truly a Christian nation, it is our duty to spread the gospel to those who do not know Christ.

Due to the fact that our nation is less than 50 per cent Christian, the morality of our country is gradually on the decline. This can readily be seen by everyone since more and more places of amusement are being opened on the Sabbath Day. One of the big problems that must be contended with around our camps is the availability of whiskey to our soldiers. Nearly all of our camps are located within a few miles of a city or town. Soldiers may visit these towns and purchase enough whiskey to make them drunk. Fully 80 per cent of the trouble that is had in the Military Service today with the men not following orders or being absent without leave is because they did not have full use of their faculties, which were deadened by drink. Recently while visiting a small town near the Post where I am located, I observed one soldier, who was very definitely under the influence of intoxicating liquor, down on his knees on the sidewalk, picking up cigarettes that had been thrown to him by civilians crowded around him enjoying the spectacle he made. This is only one of many cases of drunkenness which I have seen and come in personal contact with. These civilians should have been helping the soldier instead of making fun of him.

Unless America awakens to the dangers of sin and humbles herself before the Cross of Jesus Christ, she will find herself purged by the wrath of God. This need not necessarily be so if we awaken now and do our part to carry the word of God as far as possible. With a Christian Army and God to lead us, we need not fear any enemy that we shall have to face, because as long as we stay humbly at the feet of God we shall never be defeated. Is your son in the Armed Forces today? Is he a Christian? What will you do to be certain that he hears about Christ?

Teacher-Missionary Studies At University of Chicago

JOHAN L. TILLEY, teacher-missionary at Shaw University, has had the privilege of participating in the University of Chicago Workshop on Human Development which is available to only a limited number of persons.

He prepared and presented a study of the religious education program of Shaw University which is to be reflected against the modern concepts of religious programs on college campuses and designed to be suggestive of what can be done at other Negro colleges.

IN GOOD FAITH

The Positive Use of Freedom

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

THERE IS AN EMPHASIS in the story of the Pilgrims which this day's events makes important, and that emphasis is on the positive use of freedom. The Pilgrims separated from the Church of England—hence their name, Separatists, by which they were first known—not because they did not want to worship God, but solely because they did not want to worship Him in the Church of England's way. They were not, however, permitted by James I to worship in the first church which they built, and the right to freedom of conscience was later denied them even in their homes. It was still the positive use of freedom which they were seeking, and at considerable cost to themselves, when they forsook England entirely and set forth, in successive stages, for Holland first, and America afterwards.

It is this *positive* use of freedom, this deep desire in the soul to use freedom for some good and constructive purpose that many of us forget and neglect today. But, people who truly believe in freedom know that there is one choice which they have voluntarily denied to themselves. It is the choice of *neglecting* freedom and its constructive use.

Our forefathers knew this. The Pilgrims knew it. They built churches for the use of the men who were free in America *to worship*, and schools for men who were free *to learn*. They adopted the Constitution whose purpose was to guarantee the rights of free men to use their freedom, and established a government as the instrument of the people's will to protect and perfect the freedom which had been so dearly won. All of this was freedom in action—freedom for a good purpose. It was the *positive* use of freedom.

Totalitarian and dictatorial systems of government haven't a chance of success against freedom like that. They have every chance of success, however, against that false kind of freedom which is regarded only as an excuse for shirking responsibility, neglecting justice, and living for personally selfish ends.

Even in America today the slave society of totalitarianism is bidding for support against the free society of our forefathers, and Christians, who in the first place sought freedom in America, can now render an immeasurable service to their fellow countrymen by setting an example for them in the positive use of it. How shall freedom to worship God be used by those who truly believe in it? *Positively*, of course! Christians should show the way. We must be known as a worshipping people. How shall freedom of speech, of press, and assembly be used? *Positively*, of course—to enlighten the mind, to initiate reform, and to plead for the persecuted and oppressed. There isn't much about this way of living which is easy. But there is so much about it which is important for our times that it is impossible to see how any Christian would neglect it.

Small Things

By VIDA J. WILLIAMSON

A FINE YOUNG MAN was brought back from camp, dead from an accident in the "school of war." He was an only son. The mother was dead, and father and son had been very close to each other. The father's closest friend, filled with uneasiness about the effect of this tragedy, went first of the neighbors to console the father.

After a few conventional words, the father took his friend by the arm: "Come with me—I want you to see him," he said. He led his friend into the room where the body of his son lay, and the two of them looked upon the spectacle of that magnificent young frame, stilled by death.

The friend was, himself, too moved to speak. But the father spoke—in a low, quiet tone:

"You see, it is like this," he said. "I used to have a degree of wealth—a home—my wife, and this fine son. Then the panic of 1929 struck me, and I saw all we had slipping away—little by little, everything was going. But I had friends. My credit was good. I was certain some of them would help me stem the tide.

"I took my boy with me—just seventeen then—and we started the rounds. But it was no good. Help was denied at every place. We went back home. I was bitter clear through. My son and I sat down to dinner—just the two of us. We had always said "grace" at the table; but this day I just couldn't say it. I just reached for the victuals and started taking out.

"My boy looked at me—but I kept on until he said: 'Just a minute, Dad. We've lost all we've got maybe—but we're not going to ditch God.' Then he dropped his head and asked the blessing himself.

"Now I've lost him—but—well, you see how it is; I couldn't ditch God now."
—Carroll County Democrat.

(EDITOR'S NOTE: While the writer of the above has the column heading, "Small Things," the story told is a big one—a very big one.)

Migrant Mexicans Keep Contact With Missionary

A DOZEN families from the Mexican mission church in Waco have been spending the summer and the early fall in the wheat fields of the North, according to Rev. A. N. Porter, Home Board missionary.

Some families, he reports, are in Minnesota, others in Michigan, and still others in Ohio.

Recently the missionary received a letter from a family in Mississippi asking for Spanish Sunday School literature. They went to Mississippi a year ago to pick cotton and have remained there because they found work.

"Our people are scattered," the missionary adds, "but they let us know where they are."

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—Southern Baptist Brotherhood Quarterly

The Sunday School Lesson

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

LESSON FOR OCTOBER 11, 1942

Loyalty to Christ

LESSON TEXT AND PRINTED TEXT: Mark 2:14-17; John 6:66-69; Philippians 3:7-11.

GOLDEN TEXT: "But what things were gain to me, those I counted loss for Christ." Philippians 3:7.

TO MANY who note the topic assigned for this lesson there will immediately come to mind the words of the well-known song:

"From over hill and plain there comes the signal strain,
Tis loyalty, loyalty, loyalty to Christ;
Its music rolls along, the hills take up the song,
Of loyalty, loyalty, yes, loyalty to Christ."

For after we have exercised personal faith in Christ as our Saviour there should follow whole-hearted loyalty to Him as the Lord of our daily lives. Three phases of such daily living upon our part are suggested by the three Scriptural passages chosen for this lesson. Three familiar persons of the New Testament illustrate these three phases, namely, Matthew, Peter and Paul. We see them in this particular connection, each respectively in terms of their business life, their witnessing, and their thinking. Let us observe, then, Matthew as one who was loyal to Christ in business; Simon Peter as one who was loyal to Christ in personal testimony and witnessing; and Paul as one who was loyal to Christ in processes and arrangement of thinking, in finding and setting forth a philosophy of life both sweet as well as satisfying. Each one of these men was more than here indicated, to be sure, but we may narrow our discussion to the limits indicated in this study.

I. MATTHEW'S RESPONSE TO CHRIST'S CALL SUGGESTS LOYALTY TO HIM IN BUSINESS (Mark 2:14-17).

Jesus passed by Matthew's place of business, called to him, and he responded by following Him from that time on to the end of his life. It was a notable day in the experience of this man of business, Matthew the son of Alphaeus. He must have been extremely unhappy in his business, that of gathering taxes, for it was an occupation that brought upon him the disfavor of his own people. But when the Master called to him, and he responded, his life became glad and meaningful.

There may have been a day when some business men said the teachings and practices of Jesus had no place in good business, but that day is past and forever gone. The more enlightened of successful business men of the present are deliberately saying that the principles of Jesus are not only sound in an ethical and religious sense but that they are actually sound and practical from the standpoint of good business. Honesty and integrity, for instance, are not only good words within the church but they are also good within the marts of trade. The Golden Rule is not only for proclamation from the pulpit but also for practice in industry and commerce. More and more men who know little about theology are coming to see that the teachings of our Lord are practicable and profitable in the market-place, in the factory, and in the room of meeting of the directors of a corporation. This is a healthy sign and represents what the Lord said about the nature of His teachings being like the leaven hidden in the meal. When business everywhere is thoroughly permeated with the principles of Jesus' teachings it will be found on a sound and just basis, labor and capital will enjoy peace and harmony, and those who work

hardest will have the fullest returns. Business needs the religion of Jesus Christ.

II. PETER'S SURRENDER TO CHRIST'S LEADERSHIP INDICATES LOYALTY TO HIM IN TESTIMONY AND WITNESSING (Jn. 6:66-69).

It was a critical hour with Simon Peter when he saw so many of Jesus' fair-weather followers turn away from Him, but he refused to go away with them for he had surrendered completely to Christ's leadership and saw the futility of turning to some other one. "Thou hast the words of eternal life," he said to Jesus. Simon Peter stands out in his loyalty to Jesus in terms of personal witnessing and testimony, expressed in his marvelous preaching. All of us may not be called to preach, and some of us who are called feel our limitations, but all can and all should be loyal to Him in witness and testimony.

The essential genius of the spreading power of Christianity lies right here, i. e., the fidelity of those who name Christ's name to this fundamental activity. To attempt to place that part of witnessing and testimony which we can do for ourselves upon some one else is to open the door to ecclesiasticism with all of its attendant evils. Baptists dare not go in that direction. To be zealous in personal witness and testimony to Christ is to keep alive the main thing in His cause as well as to enjoy the blessings that He has promised us as His obedient servants. Any church that has a large percentage of its members actively engaged in soul-winning is apt to be warm spiritually and attractive to those without. Any church that neglects this all-important activity is liable to suffer from faction and strife, to say nothing of cold formality and lifeless spirituality. It is of little use to speak of our loyalty to Christ unless we are loyal to Him in this fundamental work of personal witnessing. The testimony of our lips should be a natural and normal expression of our daily lives in such a manner that others will gladly see the Lord Jesus Christ in and through us.

III. PAUL'S YIELDING TO CHRIST'S LORDSHIP INVOLVES LOYALTY TO HIM IN OUR THINKING AND CONSTRUCTION OF A PHILOSOPHY OF LIFE (Ph. 3:7-11).

He reveals to us in this passage something of what it had cost for him to yield and follow Jesus as his Lord. But there is no hint of regret upon Paul's part. On the contrary, he rejoices that in so yielding he had found the key to successful living. Paul was able not only to construct a satisfying philosophy of life for himself but to lay the pattern for the same for others also. It was his deepest longing to be found in Him. Upon this basis Paul stands out as a thinker.

Any person can construct a philosophy of life that will stand any and every test of life when Jesus Christ is placed at the center. This is true for a number of reasons. First, the center of gravity is thus placed where it rightfully belongs. Since Jesus is the maker and keeper of all things, when we place Him at the center of our thinking we are able to relate properly everything else. "And he is before all things, and by him all things consist" (Col. 1:17). Second, the mysterious factors and elements of life are robbed of their fear when we place them in such a system. Some things we can establish as facts but many others we cannot comprehend or even begin to understand. For instance, the problem of human suffering must be approached through Christ or we are driven either to despair or disgust. But when we come to view it in the light of Christ and His own sufferings we may not be able to comprehend it but we will be able

both to endure it and make of it a means of lifting us up towards God. Third, complete and absolute success is guaranteed when a life is lived with Jesus at the center. We must be careful, however, that we measure this success by His standards rather than by those of the world. And in this manner thinking ceases to be a mere academic procedure and comes to be clothed with flesh and blood, something vital. Paul showed the world how such a process might be accomplished in his own life.

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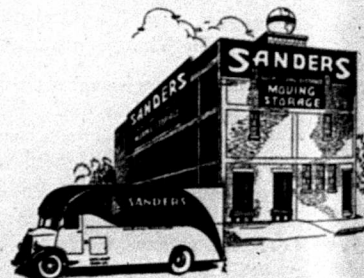
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BAPTIST AND REFLECTOR

THE YOUNG SOUTH

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

Dear Boys and Girls:

David Grayson said:

"You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones or stumbling blocks, if you have thought more in terms of 'thyself' than 'myself,' or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiworks of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friends or foe. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

We read in the Bible that the "harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control." These virtues are achieved only after long years of practice. If day by day we diligently practice we will be richer day by day and year by year.

Your friend,

Aunt Polly

P.S.: Our crossword puzzle and answer for September were printed incorrectly so I am printing the September puzzle and October puzzle this week. Answers for both puzzles will be published next week.

Route 3, Monterey, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl eleven years old. I am in the sixth grade. I go to Sunday School every Sunday. Bro. J. W. Phillips, my grandfather, is our pastor. My father and both grandfathers are preachers. I hope my letter isn't too long. I would like to see my letter printed on the *Young South* page.

Lots of love,

LORETTA PHILLIPS.

You really belong to a preacher family, don't you, Loretta? Welcome to our page.

505 Fifth Ave., East, Springfield, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl thirteen years of age. I belong to the First Baptist Church. Our pastor there is Rev. Ralph R. Moore. My Sunday School teacher is Mrs. Will Burr. I have been sick for some time. I hope I will be able to attend church and Sunday School before long. I hope my letter isn't too long. I would like to have some pen pals.

A friend,

SARA ELIZABETH PITT.

P.S.: I hope this letter find you O. K.—S.E.P.

We hope you get some pen pals, Sara. Write to us again.

THE FIRST DAY OF SCHOOL

Teddy felt rather small as he started down the street. There were several other boys and girls hurrying the same way but all of them were much larger than Teddy. They had been to school before and Teddy had not.

"I don't know which room I ought to go to," Teddy thought. "I don't know who my teacher will be. I don't think I like going to school." He felt lonely and a little bit scared.

Mother had said that she would take him to school on the first day. Then just when they were ready to start Mr. Bailey had come over from the house next door to say that Mrs. Bailey was ill and to ask if Mother would dress the baby and give him his breakfast. Of course, Mother had to go. The Bailey baby needed her and Teddy was six years old. He was big enough to go to school alone the first day.

"Look for Cousin Ellen on the school ground. She will show you where to go," Mother told Teddy.

Teddy knew the way to the big school quite well. He had been there to the May Day festival with Mother and Aunt Alice. He had visited Cousin Ellen's room once on visitors' day. But he had never gone to school alone.

The blocks seemed very long. The school building looked so big when it came in sight. The crowd of boys and girls on the school ground were noisy—and did not seem interested in a small boy who was there for the first time.

Teddy stood alone under the big maple tree in the middle of the school-yard and wished he could find Cousin Ellen. Cousin Ellen had been going to school for two years. She knew all about school and she could tell Teddy where to go.

Teddy looked and looked at the boys and girls playing tag and racing back and forth, yelling at each other. But he could not see Cousin Ellen among them.

Alphabet of Life

George Francis gives this as his idea of an alphabet of life:

- A—Act promptly.
- B—Be courteous.
- C—Cut out worry.
- D—Deal squarely.
- E—Eat what is wholesome.
- F—Forgive and forget.
- G—Get religion.
- H—Hope always.
- I—Imitate the best.
- J—Judge generously.
- K—Knock no one.
- L—Love somebody.
- M—Make friends.
- N—Never despair.
- O—Owe nobody.
- P—Play occasionally.
- Q—Quote your mother.
- R—Read good books.
- S—Save something.
- T—Touch no liquor.
- U—Use discretion.
- V—Vote independently.
- W—Watch yourself.
- X—X-ray yourself.
- Y—Yield to superiors.
- Z—Zealously live.

A lump rose up in Teddy's throat. He blinked hard. He felt very much alone. He almost wanted to cry.

Where was Cousin Ellen? Teddy looked and looked some more.

As he looked he saw a very little girl in a blue dress. She was all alone, too. She seemed to be quite unhappy. She was looking around as if she did not know where to go or what to do.

She caught sight of Teddy under the maple tree and came toward him. She was blinking as if she were trying hard not to cry.

"Suddenly Teddy forgot about feeling all alone. He felt so sorry for the little girl who did not know where to go or what to do.

"Is this the first time you've come to school?" he asked. He smiled at the very little girl.

She nodded. Then she smiled back. "Where do I go?" she asked Teddy. "I don't know where the first-grade room is."

"I don't either," Teddy told her. "But we can find out."

He felt ever so much bigger than the very little girl. He wanted to help her. He took her hand in his and led her away from the maple tree.

"We'll ask one of the big boys. He will know where we ought to go," he said.

He touched the arm of a big boy who was standing near the school steps and asked him.

"Come on. I'll show you where the first-grade room is," the big boy said kindly.

He led the way up the steps and along the hall and right to the door of a room almost full of boys and girls just Teddy's size.

"There you are," the big boy said.

Teddy said, "Thank you." Then he led the very little girl into the first grade room with him.

It was a big, pleasant room with potted flowers in the windows and a bowl of goldfish and a teacher who smiled at Teddy and the very little girl. Suddenly Teddy did not feel afraid or lonely at all. He knew he was going to like school very much.

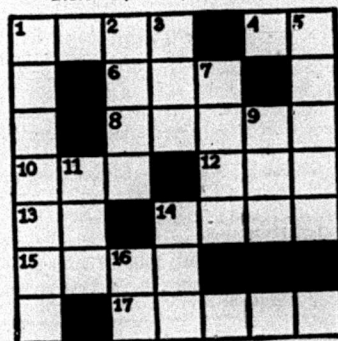
He looked at the very little girl. She was smiling and liking school, too. Teddy was happy. He was glad he had helped her find the right room.

"How silly we both were," he thought. "There's nothing to be afraid of. Starting to school is fun!"

—Eleanor Hammond in *Story World*.

WORDS OF JESUS—SEPTEMBER PUZZLE

Bible Reference, Matt. 19:18



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ACROSS

- 1 Pronoun
- 4 God of the Sun (Egypt)
- 6 Past
- 8 Must
- 10 A word of negation
- 12 It may be green or black
- 13 Degree
- 14 Drifts of sand
- 15 Paradise
- 17 Take without right

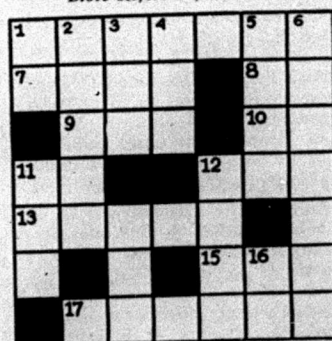
NO. 9

DOWN

- 1 It follows lightning
- 2 Kiln
- 3 Expression of disgust
- 5 Communion table
- 7 Grain
- 9 Grass land
- 11 Unique
- 14 A lake and a province
- 16 Certain kind of time (abbr.)

WORDS OF JESUS—OCTOBER PUZZLE

Bible Reference, Matt. 5:9



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ACROSS

- 1 Consecrated
- 7 Rachel's older sister
- 8 Wild animal named from his cry
- 9 Exist
- 10 Credit
- 11 Similar to
- 12 A demonstrative word
- 13 Concord
- 15 Little children
- 17 Manufacturers

NO. 10

DOWN

- 1 Black
- 2 Let
- 3 The auricle
- 4 Pronoun
- 5 Everyone, separately
- 6 Guides
- 11 Ready
- 12 Wig
- 14 Cloth made from camel's hair
- 16 Mate of "either"

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

Week at Carson-Newman

Recently the annual Study Course for Carson-Newman College was held under the direction of Miss Roxie Jacobs, Mr. Henry C. Rogers and Dr. James T. Warren. Each day one of the class periods was given over to the teaching of Christian Leadership and Living Abundantly. Over three hundred and fifty were enrolled in these courses.

In the afternoon a course was offered on B.S.U. Methods under the leadership of the B.S.U. President, Mr. Shields Webb. At night the school was held at the church and Methods were presented. A step forward was realized in the departmentizing of the Training Union. Mr. Charles Walker is the director. Mrs. S. W. Eubank was made Junior Department Director, Mr. Adrian Blanc, Intermediate Department Director and Mr. Bernard Deakins, Young People's Department Director.

Shelby County

The Shelby County associational-wide Group Schools were held the week of September 14-18 under the direction of the Associational Director, Mr. James Leonard. Over fifteen hundred were enrolled in the classes. The schools were held at the following places with the following teachers:

GROUP I—TEMPLE CHURCH—

Training Union Manual—Mr. Clay Patton
Adult Manual—Rev. Paul Kirkland.
Pilgrim's Progress—Mr. E. S. Tucker.
Young People's Administration—Rev. J. G. Lott.

Intermediate Manual—Miss Becky Thompson.
Junior Manual—Mrs. L. S. Stevens.
Jr.-Int. Leaders Manual—Miss Virginia Owen.

GROUP III—BELLEVUE CHURCH—

What We Believe—Dr. R. G. Lee.
Adult Manual—Mr. Robert L. Pearl.
The Growing Christian—Dr. D. A. Ellis.
Young People's Administration—Miss Marjorie Burgess.

Intermediate Manual—Mrs. Nina Bledsoe.
Meaning of Church Membership—Mrs. Pauline Nichols.

Junior Manual—Miss Florence Busby.

SCHOOL—SPEEDWAY TERRACE—

Building a Christian Home—Rev. Hayward Highfill.

Adult Manual—Mr. R. G. Stewart.
Pilgrim's Progress—Mr. Henry C. Rogers.
Witnessing for Christ—Mr. E. L. Mason.
Intermediate Manual—Mrs. H. M. Scobey.
Junior Manual—Miss Grace Haire.
Living for Jesus—Mrs. H. L. Williams.

GROUP IV—LABELLE CHURCH—

Training Union Manual—Rev. D. M. Rennick.
Adult Manual—Rev. L. B. Kenley.
Building a Christian Home—Rev. R. O. Arbuckle.

Young People's Administration—Rev. R. E. Harlan.

Planning a Life—Rev. R. B. Patterson.
Jr.-Int. Leaders—Mrs. Harold Bube.
Intermediate Manual—Rev. P. O. Davidson,
Mrs. Ruth Hobson.

Junior Manual—Miss Margaret Stewart and
Mr. R. W. Hood.

GROUP V—HIGHLAND HEIGHTS CHURCH—

Adult Manual—Rev. S. A. Murphy.
Young People's Administration—Mr. Paul Myers.

Intermediate Manual—Mrs. Henry C. Rogers.
Junior Manual—Rev. Melvin Moses.

SCHOOL AT RALEIGH—

Our Lord and Ours—Rev. D. D. Smothers.
Young People's Administration—Rev. James Shirley.

Intermediate Manual—Rev. W. F. Carlton.
Junior Manual—Miss Helen Thomas.

SCHOOL AT COLLIERVILLE CHURCH—

Plan of Salvation—Rev. Taylor Stanfill.
Training in Church Membership—Rev. H. J. Rushing.

Witnessing for Christ—Miss Eugenia Derryberry.

Living for Jesus—Rev. Calvin Meacham.

SCHOOL AT UNION AVENUE—

Adult Manual—Mr. G. E. Basden.
Young People's Administration—Rev. Brooks Ramsey.

Training Union Manual—Mr. Andrew Caldwell.

Plan of Salvation—Rev. James Riley.
Jr.-Int. Leaders Manual—Miss Roxie Jacobs.
Intermediate Manual—Miss Frances Barbour.
Junior Manual—Rev. Malcolm Burke.

A central class for Story Hour workers was conducted at Bellevue Church by Mrs. Emmett Golden.

Remember!

The State year has now closed and the quarter is over. Now is the time to send in your quarterly report. Be sure to mail this in before October 10, 1942.

Replacement Program

Many of the churches are trying the Replacement Program and reporting a wonderful success. Try it and see if it doesn't work wonders in your church.

Next Week!

In next week's issue of the BAPTIST AND REFLECTOR we will run the Study Course awards for September. Be on the look-out for this interesting news.

Hartsville Progresses

The lovely, progressive church in Hartsville, Tennessee, under the capable leadership of Rev. Ralph Below since May of this year with the help of Mrs. Below (Caroline Cross) is continuing to go forward in a most satisfactory way. During the week of September 1st a departmental Training Union Study Course was held. The Methods books were used entirely. New unions for all ages have recently been organized and are functioning favorably. Much interest was manifest during the week in proper Methods for Training Union and in the preparation for the Revival that began on September 6th with the pastor preaching and the song service being led by Rev. Primitivo Delgado. Rev. and Mrs. Below and Roxie Jacobs taught the different classes.

An Excerpt From a Letter

Recently Rev. Spencer F. Beard in writing about other things said this in his letter:
"From experience I know that the pastor's right hand helper is a good, live-working Training Union. I am striving to get all my churches to have a full-graded Training Union."

Additional Testimonies from Carson-Newman

JAMES COX

"The Training Union has afforded me the opportunity of becoming better acquainted with the doctrines of our faith and the work of Southern Baptists. Also, it has helped to train me that I might be able to assume a position of leadership in church activities."

DEAN WALLACE

"The Training Union has helped me to get along with people of my own age. It has taught me to be more cooperative and to do the best I can when called upon."

ROBERT CREECH

"One of the most beneficial organizations that I have ever been connected with is the Baptist Training Union. It gives each individual an opportunity to develop his spiritual and social life. We stand up and show the world that we know Christ."

ORA MYERS

"The Training Union has meant much to me in bringing me closer to the church and helping me to live a more Abundant life."

EDNA PEARL MARTIN

"The Training Union has meant a closer connection between my social and religious life. It has shown me what is expected of Christian Youth."

FRED SLIGER

"It was through the Training Union influence that I realized and sought God's will for my life."

MILDRED OGLE

"To me, as a Baptist, the Training Union means much more than just another Sunday service. Training Union is an organization within itself and yet it magnifies the work and promotes all other organizations. In this organization we are enabled to give, to study, to pray and to live more abundantly for Christ."

EMMALEE WINEGAR

"The Baptist Training Union has meant a great deal to me. I realize better the responsibility each one has in the Lord's work."

MARY GENEVA MALONE

"The Training Union has taught me the responsibility of church membership."

ANDERSON McCULLY

"The Training Union has given me a broader understanding of what the Baptist denomination stands for."

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SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

1,126 Members in Two Weeks

By HAROLD E. INGRAHAM

It all happened in the Nashville, Tennessee, Association during the Southwide Sunday School Clinic and Rural Training Conference which was held August 30 through September 13. The reports came in on the last Sunday afternoon when some 500 representatives from 42 churches gathered to tell and to hear what had happened among them during the days of the Clinic. When they had finished their reports it was found that 1,126 new members had actually been enrolled in these Sunday schools in two weeks. And surely what happened in Nashville could happen in any association in the South, proportionately.

Really, the big work actually started on Sunday afternoon, August 30, when 1,974 census takers went afield and brought in the names of more than 25,000 prospects for these schools. These prospects were all carefully checked and listed by age groups and assigned for visitation, and on Sunday, September 6, a thousand or more people went visiting, urging them to come to church and Sunday school. It was glorious work!

Then during the evenings of September 7-11, individual church training schools were held in 47 churches, with 175 classes being taught. The actual enrolment in all of these classes reached the grand total of 3,289, and the average attendance per night was 2,260. Requests for awards are still coming in and will total right at 1,500.

Where did we get all the workers and teachers for all of this work? Well, that was the real Clinic feature. Upon individual invitation and acceptance, 160 specially selected workers from Virginia to California came to Nashville for the two weeks. Along with them some 30 Nashville workers took the complete Clinic work. It was the first time, in the words of Dr. T. L. Holcomb, executive secretary of the Sunday School Board, that "any concentrated Southwide promotional effort had included representatives from ocean to ocean." About 50 of them were active pastors, 25 were associational Sunday school superintendents, around 25 were educational directors. There were a good number of state, district, and associational missionaries, some seminary students, full time church secretaries, and other special workers.

They slept out at the Graduate Dormitory of the George W. Peabody College for Teachers and everybody involved is grateful to this institution and to President S. C. Garrison for this courtesy and contribution. They had a mighty good place to stay. They ate at the B. & W. Cafeteria, the most popular eating place in town, as the guests of the Clinic. They studied four hours each morning in the chapel of the Sunday School Board Administration Building, and they studied seriously and enthusiastically all phases of Sunday school organization and administration. They found out that Sunday school work is a whole. It is not a matter of rural and urban, but of department Sunday schools and class Sunday schools. It is not a question of geography, but of vision and spirit and leadership. The same methods will build a Sunday school anywhere that there are people.

Then they worked out in the churches, taking census, tabulating results, enlisting officers and teachers, studying and adjusting equipment, teaching training classes, visiting and leading others to visit the numberless prospects. They added

more than 150 new classes to these Sunday schools, enlisted more than 400 new workers as officers and teachers and visitors, they started 18 Extension departments and 13 Cradle Roll departments. It was glorious work and they had such a fine spirit, they were so grateful for the opportunity to study and work, and they were grateful to those who made the opportunity possible—the Nashville churches, the Nashville Association, under the leadership of J. N. Barnette, the associational Sunday school superintendent, the Tennessee State Mission Board, through Jesse Daniel, superintendent of the Sunday school department, and the Sunday School Board through its Department of Sunday School Administration, Harold E. Ingraham, secretary and general director of the Clinic. All of the other departments of the Sunday School Board co-operated most helpfully in every way.

Every day these Clinic workers sang "Onward Christian Soldiers" and prayed together for God's power in all of this work. On Sunday afternoon when 1,126 new members were announced, they sang, "Praise God From Whom All Blessings Flow," and determined in their hearts to go out to their various places of work throughout the Southland to reach more people for Bible study and for Christ. Perhaps 165 workers cannot be brought into every association, but an association-wide enlargement campaign can be put on and proportionately hundreds and thousands of new members can be added to the Sunday schools everywhere.

Tennessee Representatives

SOUTHWIDE SUNDAY SCHOOL CLINIC

August 30—September 13, 1942

Mrs. Wendell Arnett, 1607 Linden, Nashville, First.

Miss Mary Sue Barnette, 3318 Fairmont Drive, Nashville, Belmont Heights.

Mrs. W. O. Benson, 1108 Stratton, Nashville, Edgefield.

Sibley Burnett, 161 8th Ave., N., Nashville, Belmont Heights.

Mrs. Sibley Burnett, 1101 Gale Lane, Nashville, Belmont Heights.

J. D. Brooks, Elizabethton, First.

Miss Alice Butler, Rt. 4, Jackson, Madison.

Mrs. A. B. Clark, 161 Campbell, Jackson, W. Jackson.

Miss Elizabeth Cullen, 1305 Peabody, Memphis, Union Ave.

Jesse Daniel, 149 Sixth Ave., N., Nashville, Belmont Heights.

Mrs. Jesse Daniel, 1010 Graybar Lane, Nashville, Belmont Heights.

Howard C. Day, 1901 Adelia, Nashville, First.

Miss Doris DeVault, Elizabethton, Crescent Hill.

Miss Alma Ervin, 161 8th Ave., N., Nashville, First.

Miss Frances Ewton, 161 8th Ave., N., Nashville, Grace.

Miss Gela Ferrell Everett, Mt. Juliet.

Miss Jessie Fawver, Route 4, Knoxville, Mt. Carmel.

Mrs. L. G. Frey, 2703 Woodlawn, Nashville, Woodmont.

Dale O. Galloway, Chilhowee Drive, Holston Hills, Knoxville, Deadrick Ave.

Dr. Homer L. Grice, 2311 Highland Ave., Nashville, First.

Dr. Allen West, Woodmont Blvd., Nashville, Woodmont.

Miss Margaret Harris, Waynesboro.

Rev. Lucius W. Hart, Mt. Pleasant, First.

Miss Mary K. Holman, Route 2, Springfield, Lebanon.

Edmond D. Keith, Elizabethton, First.

Rev. J. L. Land, Route 1, Decatur, Rogers Creek.

Rev. R. E. Lee, Route 2, Harding Road, Nashville, Harpeth Heights.

Miss Madge McDonald, 149 Sixth Ave., N., Nashville, First.

Miss Christine McFarlin, Nolensville, Concord.

Miss Lucile McKinney, Rural Hall, N. C., Bethel, now Good Will Center, Nashville, Sevier Association.

Rev. Edwin H. Oldham, Union City, Crescent Hill.

Mrs. J. E. Rhea, Route 2, Whitesburg, Russellville.

Rev. James T. Shirley, Jackson, W. Jackson.

Miss Zella Sipe, 1411 Acklen Ave., Nashville, Belmont Heights.

Joe Sims, Lawrenceburg, First.

Mrs. Eugene B. Vester, 1410 McKennie Ave., Nashville, Eastland.

Mrs. Keith C. Von Hagen, 3527 Richland Ave., Nashville, Belmont Heights.

Mrs. J. I. Waller, 1300 Ashwood, Nashville, Belmont Heights.

Mrs. Vernon Webster, Route 4, Nashville, Harsh Chapel.

Rev. Joe L. Wells, Fayetteville, Hohenwald.

Mrs. L. T. Wells, Green Hills Drive, Nashville, Belmont Heights.

Will Christian Religion Be Advanced or Retarded During the Present Emergency?

In a recent letter from Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, he makes this statement: "Brother Daniel, all of us believe that science will be greatly advanced during the present world emergency. The serious question for us is: Will the Christian religion be advanced or retarded?" We cannot advance without study and training. Won't you take advantage of the special offer made by the Sunday School Board? Here it is:

In view of the supreme importance of teaching and in order to encourage training in our churches during these difficult times, Dr. Holcomb announces that the Sunday School Board will, during the remainder of 1942, give to class teachers a copy of the book which they plan to teach. This applies both to Sunday School and Training Union courses.

Dr. Holcomb suggests that those who order books for classes request their Baptist Book Store to include in the order a free copy for the teacher.

A cloth bound copy, instead of the paper edition, will be given the teacher when ten or more books of the same title are purchased for class use.

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

"Thy Kingdom Come" in Tennessee

WE MEET together in a season of prayer for our mission work in the State of Tennessee realizing as never before that our dependence is on God. World conditions have brought many to their knees who never before acknowledged our Master as Lord. Reports from Bataan disclose that as the bombardment increased in intensity, words of prayer fell from the lips of our fellow-countrymen, who had not uttered a prayer since childhood. "There were no atheists in the fox-holes of Bataan." Surely as Christian women battling against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, we must realize that there can be no substitute for prayer. What do we here without God? My soul, wait thou only upon God, for my expectation is from him. Jesus said, "Without me ye can do nothing," and Paul, the greatest Christian of all time, testified, "I can do all things through Christ who strengtheneth me." In no undertaking by Christians can there be a substitute for prayer.

Today as we consider our State Mission work, the advancement of Christ's kingdom here in Tennessee, let us look unto Jesus, our perfect example, that we may truly follow him. In the model prayer which he gave us—a prayer which most of us pray every day—we find these words, "Thy will be done on earth as it is in heaven." "Thy will"—how often our prayers are confined to selfish petitions. How often we are more interested in not "Thy will" but mine. Let us remember that the supreme prayer of Jesus Christ was that uttered in the Garden of Gethsemane when he prayed, "My Father, if it be possible let this cup pass away from me: nevertheless, not as I will but as thou wilt." (Matt. 26:39.) The heart of all true prayer is unreserved submission to the will of God. His will is always right and safe and best. Why should we hesitate to pray without stint or reserve that his will may be done? Are we willing and ready to conform to his will wherever it may lead and whatever may be the cost? Blessed is that trusting life that can offer this prayer which makes God's will supreme.

As we consider the words, "Thy will be done on earth as it is in heaven," we find that our prayer carries not only the thought of submission—thy will, not mine, be done. Our prayer means not only our acquiescence, our quiet submission, our passive consent. The prayer continues with the words, "be done." That means to bring to accomplishment, to perform, to complete, to finish. It means to exert or employ oneself, to strive or work vigorously that God's will may be done.

What is God's will? Instead of the word "will" we might substitute "purpose" or "plan." May thy purpose be done, or may thy plan be carried out. Jesus declared his purpose when he said, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering sight of the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And to us he gave the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

If his will is to be accomplished there is something to be done, something for us to do. Surely then we who would sincerely pray this prayer, we who will today pray that God's will may be

done in Tennessee, must know that this prayer means more, much more, than that we are willing that God's will be done in Tennessee. We must do his will in Tennessee. We must each one realize that his will is to be done on earth—in Tennessee—in our home city or our home community—in our own homes, and in our own hearts and lives. Jesus said, "It is not my will that any one should perish." We can truthfully say that it is not our desire that anyone rich or poor, white or black, Jew or Gentile, should live in Tennessee without a personal knowledge of our Saviour and Lord. But if we say we want everyone in Tennessee to know Jesus as Lord and have abundant life, and we do nothing about it, how sincere is our prayer really? Our State Mission program enables us to try to do what we believe is the will of God in Tennessee. The measure of its success or failure depends upon the participation of you and me and all our fellow Baptists as we seek to do God's will and carry out his command, "Go ye into all the world and preach the gospel to every creature."

Christ has no hands but our hands

To do his work today

He has no feet, but our feet

To lead men in his way—

He has no tongue but our tongues

To tell men how he died—

He has no help but our help

To bring them to his side."

May we earnestly pray that God's will may be done in us and for us and through us as we seek to do his will in Tennessee.

—Adapted—Janice Singleton.

Good News from China

DR. CHAS. MADDRY
ARRIVAL OF FIRST REPATRIATES

The arrival of the Gripsholm on August 25th is no longer news. However, we do want to mention how wonderful it was to see the ship come safely into harbor and to welcome our forty missionaries. On the whole, they were found to be in fairly good physical condition. We are most thankful for their safe return.

CONCERNING THOSE NOW IN CHINA

Just a brief word about the 38 missionaries left in occupied China—

Shantung—Dr. and Mrs. W. B. Glass and Miss Florence Lide left their station at Hwanghsien along with the other three missionaries who have arrived in the United States. When they reached Chefoo they were advised that there was not room on the first ship. When the first group left China, the Glasses and Miss Lide were living at Temple Hill in Chefoo.

Deaver Lawton, Miss Lois Glass and Miss Doris Knight were still in Laichowfu and confined to their compound. The Chinese were very kind to them and were able to bring them gifts at night. There was some talk of taking them to Tsingtao to be with other Americans, but there has been no confirmation of this report.

Rev. and Mrs. Frank Connely were offered repatriation on the first ship, but elected to remain in Tsiningchow. They are not confined to their compound now, as they were at the outbreak of war, and are at liberty in the city.

Our three missionaries in Pingtu—Dr. A. W. Yocum, Miss Pearl Caldwell and Rev. R. A. Jacob—were considered to be in the best situation of those in Shantung and were well treated. They, too, were given considerable freedom and were not kept in their command.

Honan—Miss Attie Bostick is our only missionary in Honan Province and, at the time of the departure of these missionaries, she was living in her own home in Kweichow.

Shanghai—One of the repatriates on the Gripsholm has given us a good summary of the situation in Shanghai which we take the liberty of quoting: "Of course you want to know first thing about their safety and their supplies of food and money. I think the International Settlement in Shanghai is perhaps as safe a place as you could be in the Orient. The Japanese have completely occupied it, of course, and they are anxious to have it as peaceful as possible. It gives them 'face' to have Shanghai as nearly normal as can be. Food supplies are still obtainable. Our missionaries have necessities, but not many 'frills.' They have cut down their menus, as would be expected in a war-torn country, but they still have a fairly balanced and adequate diet. Through the Swiss Consulate and the International Red Cross, American citizens are allowed to draw an adequate amount of Chinese currency each month for their maintenance.

"All of our missionaries in Shanghai are going right along with mission work. Much of it is very different from ordinary peace-time work but they are so grateful to be able to serve the Chinese people and witness to them of the power and love of God during these distressing times... "All of them are thin from walking and bicycle riding due to confiscation of cars and gasoline shortage."

All of these reports are more than two months old and it is probable that many or all of our missionaries have been brought to Shanghai for repatriation. There was a plan to concentrate all Americans in Shanghai and Peking and it is likely that our Shantung missionaries would be brought to Shanghai.

The Importance of the Divisional Meetings

At this time we are asking the question, "Is it worthwhile to go to that meeting?" All of us are saving our tires. We are patriotic, and it is the time for us to major on worthwhile meetings.

Our divisional W. M. U. meetings give us our one opportunity of meeting with our group to plan for the new year's work.

In 1943 there will be many new plans and these are to be presented and discussed by the state workers. The new book "IF TWO AGREE" will be presented for it is the book that will be taught before the World Wide Week of Prayer.

At each meeting there will be a missionary. Mrs. Roy Starmer of Rumania will be in all the meetings. Miss Ruth Ford of China will be in West Tennessee and Miss Ruth Walden of Africa will be in the South Central meeting in Pulaski. Miss Walden is attending school at Peabody, so she cannot be away except for the one day. We wish she could be with us in every meeting. We are happy to see her looking so well.

At each place there will be conferences for society officers. There will be a time set apart for the young people, either in the afternoon or evening.

Is your Church adequately protected against damage by Fire and Windstorm?

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Japan's Bleeding of Conquered Peoples

Great Menace to America Presented in Japan's Unusual Ability to Squeeze Funds and Materials from Every Source

WHERE DOES JAPAN secure money for carrying on this war?" we are sometimes asked. An American banker in the city of Harbin, Manchuria (Manchukuo), said to me as far back as four years ago: "Japan's gold reserves will soon be exhausted. Her war with China is going to bankrupt her. She would never be so foolish as to attempt a war with the United States because her resources are at so low an ebb."

This man, as many others, lost sight of two things:

1. While Japan forbade her people and those living in occupied areas from sending money abroad for purchases, other nations, including America in particular, continued to buy from Japan anything she wanted to sell. As far back as three years before the break with Japan, the writer tried for four months to obtain permission to send from Manchuria money to a missionary in America for the purchase of a rebuilt typewriter to be brought by him to Manchuria for use in our North Manchuria Mission. A dozen trips were made to the Manchukuo (Japanese) bank for the permit. I was finally told that residents of Manchuria could purchase goods only from Japan.

The Japanese government closed the "Open Door" as soon as she took Manchuria by refusing permission for money to be sent anywhere except to Japan. Goods cannot be bought without money, so it was not long until all foreign goods, except Japanese, disappeared from Korea, from Manchuria and other occupied parts of China.

It was then that our Government should have taken action against Japan, for she violated her treaties in not only taking Manchuria, but also in shutting off our trade with Manchuria and other areas in the Far East. But as long as the Japanese government continued to make purchases from us America seemed satisfied. However, her purchases were military supplies, later to be used against us. Missionaries and others plead with our Government and the American people not to sell this scrap iron, gasoline, oil and numerous other war materials to Japan. Our selfishness and shortsightedness have now been rewarded in a realization that we were sowing to the wind.

So while Japan was not allowing people in territories occupied by her to purchase from us, we were all the while buying from her millions of dollars worth of raw silk, silks, cereals and anything else she wanted to sell us. Much of what she sold us was stolen from people she had subjugated. Those purchases continued right on up to the very last. In this way Japan was able to build up and continue a credit in this country such as made it possible for her to purchase war supplies with the cash (credit) which we made possible by the purchases from her. But, on the other hand, her people and the subjugated people were not allowed to send any money to America for purchases here. Japan used all this in a remarkable way to her advantage and against us.

2. The second means by which Japan has been able to carry on so well has been by the bleeding of all people under her control.

(1) A well-known American statesman acquainted with affairs in the Far East was right when he stated that the condition of people ruled by Japan is always worsened. One needs only to become acquainted with the plight of the Koreans and the Formosans to understand the truth of this statement. Not only have the resources of these countries been taken by the Japanese government, but her people have exploited the civilians cleverly and thoroughly.

(2) Manchuria was regarded as "China's Promised Land," because not only had more than thirty million Chinese already gone there, but millions of others were to have gone. These three Eastern Provinces, which Japan has now made into eleven, constitute the most fertile, richest, undeveloped area in the Far East. Much of the country is underlaid with coal and iron. There is much gold and other minerals. Great forests are found there, such as exist nowhere else in the eastern world. Japan has taken over all these resources, and is developing them rapidly to her advantage. Everything in Manchuria that brings in money is now in the hands of the Japanese government or the civilians who have moved in since the occupation. They enjoy more freedom in Manchuria than Japan, while the Manchurians, deprived of all firearms, are at the mercy of their conquerors. These exploit them to the limit.

(3) We may be sure that Japan and the Japanese are taking from other acquired areas of China every bit of the wealth and resources of the country.

(4) The valuable resources of Indo-China and the Netherlands East Indies will immediately be used and developed in such a way as will increase vastly the wealth and power of Japan.

(5) No other people would stoop to such unscrupulous, ruthless, cruel methods as used by Japan and the Japanese. For years she systematically encouraged civil wars and other upheavals in China, fostered banditry in Manchuria, and encouraged her nationals in the nefarious narcotic traffic carried on so successfully by them under protection of the Japanese government.

(6) The Japanese have a genius for such things. They are exceedingly clever along these lines, having a form of nationalism and selfishness not found among any other people. During our residence in Manchuria we saw many evidences of this, and were made to marvel, but shudder, because of their great cleverness and ability along these lines.

(7) The immediate robbery and ruination of the wealthy is enough to bring to tears and great indignation all who have a sense of justice. Every citizen of the allied countries should read "Secret Agent of Japan" by Vasper. Here one sees how thoroughly the Russians of Manchuria were mistreated, robbed, and ruined. We know personally much that is given in this book.

Now that Japan possesses practically all the richest portions of the Far East, she needs no credits of any kind elsewhere. She has such an innate ability to exploit, bleed and use her ac-

quired resources as causes many of us to shudder because of the coming menace to America and the rest of the world unless she is defeated before able to use all this against us.

CHARLES A. LEONARD, SR.,
Missionary to Manchuria and
the Hawaiian Islands.

803 Fifth Avenue, Greensboro, N. C.

IN MEMORIAM

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

MRS. J. L. CLARK

Are we as grateful or as expressive as we should be for the many great blessings which the Lord wills for us?

Woodland Baptist Church has been singularly blessed in having had among her members for more than a half century Mr. and Mrs. J. L. Clark, whose lives were strikingly parallel in their living a life of service to the church and in their going so close to each other. God knew they could not be separated long.

Mrs. J. L. Clark died July 21, 1942, only a few weeks after Mr. Clark, after having lived an active, alert and cheerful life of more than three score and ten years. As a young woman she professed her faith in Christ and affiliated with Medon Baptist Church; after her marriage she moved her membership to Woodland Baptist Church.

She seemed to have a unique gift of knowing just what to do for those who were suffering, and many a one has been made comfortable by her; for to her deeds were far more effective than words.

Everyone knew her as a lover of the finer and better things of life. To her "a thing of beauty is a joy forever. Its loveliness increases, it will never pass into nothingness."

So we as a church in whose memory this life will live as one of beauty and one well spent, express to her family our gratefulness for her and our sincere appreciation for having had a life such as Aunt Pat's for eighty-one years. This is surely one of the ever-present evidences that God is good.

MRS. H. D. HUDSON,
NINA CURLIN.

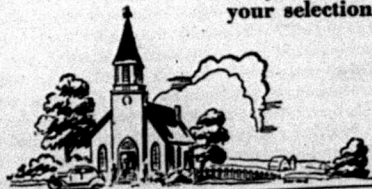
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Everyone Must Have a Share

By MRS. WALTER LIPPMAN, *Director,*
Volunteer Nurse's Aide Corps,
American National Red Cross

TODAY WOMEN OF AMERICA are playing an active and prominent part in the national war effort. On the assembly lines of factories and munitions plants, in the fields and in the air, they are doing their share to win this war. No less important are the women who, though they are unable to devote all of their time, willingly give up their leisure hours to a job which must be done. Such are the women of the Volunteer Nurse's Aide Corps of the American Red Cross.

In July, 1941, there were but 364 Nurse's Aides in the country. Now there are more than 35,000 working in eight States, Puerto Rico and Hawaii. They are a cross section of American womanhood. Housewives, business and professional women, government workers, debutantes, college girls, singers, artists, models, mothers, daughters and even grandmothers, are rallying to the call for 100,000 Nurse's Aides this year. None of us know how long this war will last, but the sooner each conscientiously does her share, the stronger we shall be as a nation.

The urgent need for more trained volunteers in hospitals and health agencies prompted the American Red Cross appeal, launched in September, for more Volunteer Nurse's Aides. The men at the front need medical care, and with our army steadily on the increase, more and more nurses are daily leaving civilian ranks to join their 14,000 sisters already in the armed forces. They cannot be replaced for some time as it takes three years to train a nurse. But civilians continue to suffer, perhaps even more than before the war, because people are working harder and longer hours. We cannot afford to neglect civilian health as every precious man hour is needed.

This is a job for women to do. Hospitals and community health agencies in some instances have had to close down rooms and wards, due to inadequate personnel. At a time when hospitals are more crowded than ever before, this situation is indeed critical. Something must be done, and it is up to the women to accept this challenge.

Women from 18 to 50 in good health and with a high school education or its equivalent may enroll as Volunteer Nurse's Aides. An 24 hour intensive training course given through Red Cross chapters consists of 35 hours of class-room work, and 45 hours of supervised practice on the wards. The Aides, wearing the soft blue jumper apron uniform with the joint OCD-Red Cross insignia on the left sleeve, receive their caps and pins at graduation and agree to serve a minimum of 150 hours per year. There is no pay, no personal glory, but they find their work most absorbing, and the gratitude of the patients, and the inner satisfaction of doing a good job more than repay them for their efforts.

Their duties are varied. They make beds, give baths, serve food trays, take temperature, pulse and respiration, make ether beds, and help wheel patients to X-ray and operating rooms. They work in hospitals, prenatal and industrial clinics, accident wards, blood donor centers and with public health nurses in their community. They do not replace nurses, but each has a capable pair of hands and an intelligent head which can take many of the routine hospital duties off the nurse's shoulders, releasing her for the more technical work for which she has been trained.

To take the 80 hour training course, many Aides have had some problems to solve. Some had cooperative neighbors to take care of their children while they attended classes. Others bicycled, or walked long distances to their classes

or trained in the evening after work, but "where there is a will, there is always a way. Many of our volunteers are from among the mothers and wives of men in the service. They feel that they, too, want to do their part in this war.

Nurse's Aides have proven that they can "take it" in disasters. During recent floods, when hospitals were crowded with victims, the Aides worked day and night without complaint, earning the admiration of hospital authorities. They have cared for victims of torpedoings off our Eastern shores, men rendered unrecognizable by thick layers of oil covering them from head to foot. Many have signed up with Emergency Medical Field Units, to care for civilian wounded in case of air raids and some are on call 24 hours a day for emergency duty. They are a real part of our national war effort.

I urge all you women who sincerely want to render a patriotic service to your country, to enroll as a Volunteer Nurse's Aide without delay. Your community needs you now, before it is too late. Join the ranks of those performing the noblest of all services, the relief of human suffering.

Filling the Gaps

LAST WEEK, the subject discussed in our Brotherhood meeting was 'The Gaps Must Be Filled,' which was prepared for the Brotherhood Quarterly by W. B. Southerlin, Superintendent of Brookland-Cayce Schools, West Columbia, South Carolina. We were impressed by this timely subject and the writer's splendid treatment.

"We were made to realize that, within the next twelve months, every young man in this church, between 18 and 35 years of age, who is physically fit, will be in some branch of the service.

"These gaps must be filled or the church will suffer irreparably; and there are none to fill them except the older men who are left at home.

"In this crisis in the life of our church, we offer ourselves to fill any place left vacant which, in the opinion of our church, we are capable of filling.

"We take this declaration without reservation of any sort, and in the determination that the work of the church shall not be impaired during the absence of our splendid young men."

All the other men of the church will be given an opportunity to sign this resolution.

—Taken from the church paper of
the First Baptist Church of Memphis,
R. J. Bateman, Pastor.

--Book Reviews--

WHEN TROUBLE COMES, by H. C. Chiles, Bible Truth Centre, Barboursville, Ky. 50 cents.

This is a good book of four chapters by the pastor of the Baptist church of Barboursville, paper bound, 67 pages, filled with concentrated as well as consecrated thinking, and really has in it much more than many larger volumes. In the chapter on Discouragement the author says: "Satan is the source of discouragement. It is his most effective tool with which to thwart the plans of Christ. We must triumph over it. If we do not it will triumph over us. No one who is in the perpetual gloom of a shadowed heart can be happy and successful." In the chapter on How to Bear Sorrow he says: "Somehow death ripens acquaintance. You may think that such is not the case. If not, why does a mother seem to cherish most the child which was taken, no matter how many remain? Why does a mother seem nearer and dearer to her children after her death? It is due in part to the fact that her character is seen in a new light. Death endears our departed to us." The reviewer likes the author's book as well as his name.—J.R.C.

Just for Fun

Gathered Here and There

Having an unusually heavy crop of hair because he had been on a country vacation and hadn't bothered to get a haircut, a man went immediately to his barber when he returned to the city.

"Haircut?" the barber asked.

"Not now," said the man. "I just dropped in for an estimate."

The American banquet has been described by a popular after-dinner speaker as "an affair where a speaker first eats a lot of food he doesn't want and then proceeds to talk about something he doesn't understand to a lot of people who don't want to hear him."

"How did you lose your hair?"

"Worry."

"What did you worry about?"

"About losing my hair."

Uncle Jack asked little Celia if she didn't want him to play with her.

"Oh, no," she said, "we're playing Indian, and you're no use, 'cause you're already scalped."

With a grinding of brakes the officer pulled up his motor car and shouted to a little boy playing in the field: "I say, sonny, have you seen an airplane come down anywhere near here?"

"No, sir!" replied the boy, trying to hide his slingshot. "I've only been shooting at a bottle."

An American in dear old London was bragging about his automobile. He ended his eulogy by declaring, "It runs so smoothly that you can't feel it, so quietly you can't hear it, has such perfect ignition you can't smell it, and as for speed—boy you can't see it."

"But, my word, old dear," interrupted the Briton, anxiously, "how do you know the bally thing's there?"

"Mother goes to the Methodist Church," said a little girl to the new neighbor.

"And isn't your father of the same denomination, dear?"

"I don't know zackly what daddy is, he don't go to church with mother. Uncle Robert said daddy must be a Seven Day Absentist."

Artist: "That, sir, is a cow grazing."

Visitor: "Where is the grass?"

Artist: "The cow has eaten it."

Visitor: "But where is the cow?"

Artist: "You don't suppose she'd be fool enough to stay there after she'd eaten all the grass, do you?"

Airman (after landing in a tree): "I was trying to make a new record."

Farmer: "You did. You're the first man to climb down that tree before climbing up it."

"Why does an Indian wear a feather headdress?"

"To keep his wig wam."

Mrs. Askett: "A dollar doesn't go very far nowadays, does it?"

Mrs. Tellett: "Indeed it does—it goes so far it never comes back."—Ex.

"I never knew until I got a car," said the bishop, "that profanity was so prevalent."

"Do you hear much of it on the road?"

"Why," replied the bishop, "nearly everybody I bump into swears dreadfully."

Interracial Hypertension

GORDON B. HANCOCK
Virginia Union University
Richmond, Virginia

HYPERTENSION is a fancy name for high blood pressure, just as delinquency is a fancy name for old-fashioned devilment, or prevarication is a fancy name for old-fashioned lying. Medical authorities tell us that hypertension is not a disease but a symptom; even so, unless it is properly treated and relieved, it results disastrously by and by.

There can be no doubt that there is today in race relations a hypertension which, unless treated with the greatest care, will have disastrous consequences. In spite of the preachments of religion and the promises of education, the fact remains that we are definitely entering a dangerous phase of the inter-racial conflict. In proof whereof we offer the all-too-frequent riotous outbreaks here and there about the country. These outbreaks must be construed as symptomatic of an undercurrent of interracial bitterness that demands the most serious thinking and careful planning, if unhappy results are to be averted.

I.

In this situation the better class whites and Negroes have one of the mightiest challenges of this generation, and the future of both races is indissolubly bound up with the way this challenge is met. If serious trouble is to be avoided, both whites and Negroes must face the ugly fact that race relations are in a state of hypertension and rupture; that unless matters are speedily taken in hand and shaped according to some constructive plan, we shall probably lose many important gains in race relations that have been won through many years, through sweat and tears.

Riots and rioting are not going to settle the color question in this country; and those misguided whites and Negroes who precipitate these riots are not only endangering the country we are fighting to save, but they are "giving comfort to the enemy" who seeks today to place upon the neck of our nation the yoke of slavery and humiliation. Just as no great moral issue has ever been settled upon the battlefield, so no victory in race relations can be gained by outbreaks of rioting. However resentful Negroes may feel concerning the indignities and injustices they have suffered, it is just as well that we face the stubborn and ugly fact that these things cannot be corrected by riots.

II.

This article is inspired by a speech which a prominent Negro made within recent weeks before an audience of Negroes numbering nearly a thousand. This man stood for almost an hour and made one of the ablest speeches I have ever heard. But from beginning to end his speech was one continuous rehearsal of the wrongs and injustices which the Negro has suffered in this country. He built up one of the strongest cases against the white man I have ever heard. All the while he was casting himself in the role of hero by recounting the woes of his stricken race.

That large audience was deeply moved and the occasion was enveloped in a pail of resentment and bitterness that is bound to do damage sometime, somehow, somewhere. The speaker did not seem to know that when only one side of a question is presented to the exclusion of the other side, the speech becomes propaganda. That the Negroes of this country have suffered many things because of such one-sided presentation did not seem to concern him. Here was a Negro who was the victim of a cruel propaganda turning propagandist himself. He called himself "fighting fire with fire," patently forgetting that such fights and fightings never end in victory, but call for more and more fighting.

III.

This speaker said not a word about the improved and improving race relations mirrored in a hundred ways, if we compare what the Negro has and enjoys today with what he had and enjoyed two generations ago. He spoke not a word about the growing spirit of justice and fair play in the heart of the New South, evinced by the growing willingness to admit the Negro to full citizenship. Within recent weeks prominent white citizens of South Carolina petitioned the officials of that state to allow Negroes to vote in the Democratic primary. This easily constitutes one of the finest gestures in race relations that has been made since 1876.

Our great speaker said not a word about the decline in lynchings, due to the South's moral awakening led by Southern men and women of the white race who fought—and fight now—against dreadful odds to improve a tragic situation. No mention was made of the most significant fact that the South that sent its Tillmans, Tom Watsons, Hoke Smiths, Cole Bleases, Heflins and Vardamans to Congress has one by one recalled them. It has come about that wherever a Negro-phobe politician arises he is bitterly opposed by the better elements of the white South.

IV.

Our speaker made no mention of the fast-revising policies of the press wherein the voice of justice for Negroes is becoming louder and more insistent; and he overlooked the larger fact that if the South had been a "total loss" and the nation totally recanted to its high trust, the Negroes could never have made the progress about which we speak so often and with such unbounded pride. Strangely enough, the Negro's business and educational capitol are in the South, at Durham and Atlanta respectively; and what is more, the South is becoming more and more a haven for the educated Negro from the North, for here as nowhere else can he find a field for his moral and intellectual energies.

The hypertension herein set forth is engendered by prejudiced portrayals such as our Negro orator made with such effectiveness. When we get a white orator with the same line, fanning the furies of the white audience, we know we are heading for trouble. Just as whites are getting nowhere by cultivating hatred for Negroes, so Negroes are not getting anywhere by cultivating hatred against the whites.

V.

The story goes that in Detroit one of the defense factories was making a hurry call for twenty-five men to do a highly expert job on an assembly line. Twenty-four whites arrived for the job, and when told that a Negro had been employed, they sat down in protest. When the Negro arrived and found the men sitting he asked, "Why are these men sitting down instead of working on this hurry job?" The foreman replied, "They do not want to work with you and are sitting in protest against you." "Well," said the Negro, "I'll be going, for this is no time to be sitting down in the face of our national emergency. The completion of the job is more important than my personal feelings."

When the Negro had gone but a little way he heard someone calling to him to return. The foreman said, "These men say your heart is right and they don't mind working with you," and so the Negro went on the job and everybody was satisfied. The orator showed how hypertension is caused; the Negro workman showed how it is cured. There is something in this Negro workman's mien that savors of almightiness; while what he did may not be popular, it is sufficiently powerful to destroy race prejudice root and branch. There could be no greater challenge to the Negroes today than the two courses epitomized by these two Negroes, one a workman and the other a "race leader."

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AMONG THE BRETHREN

A committee appointed by the General Council of the Northern Baptist Convention, requested the Executive Committee of the Southern Baptist Convention to appoint a similar committee to confer with them concerning certain matters. The request was received in the office of the Executive Committee after the annual meeting of the Committee had been held. A copy of the letter from Judge E. J. Millington accompanied by a letter from C. W. Daniel, President of the Executive Committee, was sent to all members of the Committee. Enclosed was a ballot asking the members to vote either in favor or not in favor of appointing a committee to confer with the committee of the General Council of the Northern Baptist Convention. The votes of more than a majority of the members were in favor of appointing the committee. The committee, consisting of C. W. Daniel, Louie D. Newton, Walter P. Binns and Austin Crouch will meet with the committee from the Northern Baptist Convention September 23, 1942, in St. Louis, Missouri. The committee will make a report of matters discussed to the Executive Committee at its semi-annual meeting December 16, 1942.

—B&R—

Miss Margaret A. Miller, since 1937 instructor in Mathematics at Tennessee College for Women, has been assigned by the government to a teaching position in the Army Air Corps radio code school at Scott Field, Belleville, Ill. She began her teaching there Aug. 13.

—B&R—

State Missionary Merrill Aldridge led in the organization of the third Baptist Church in Grundy County on August 30. About 25 members were admitted into the new church, which has been named the Air View Baptist Church. Five ministers and several deacons were present and took part in the organization services. A \$1,200 building has already been erected and partially completed. The people in Community wished to build their meeting house before organizing a church. They have been meeting for worship in the new building since the third Sunday in July.

Church officers elected are: N. C. Rymer and Gene Hampton, trustees; D. L. Albritton, clerk and treasurer; and Henry Miller, Gene Hampton and D. L. Albritton, deacons. Dr. John D. Freeman will be present the first Sunday in October for the ordination of the deacons.

Merrill Aldridge is pastor of this church. The

members of the church, all of whom are farmers, are using the God's Acre Plan. The building will be free of debt by the first Sunday in October.

—B&R—

A Tennessee College Auxiliary has been organized at Murfreesboro by local friends of the college. Mothers of students and alumnae, alumnae, members of the Woman's Missionary Society of the First Baptist church of Murfreesboro, and other interested persons are members. The group proposes to meet monthly at the college and to affiliate itself with the forward movements instituted by and for the college. As an initial project, the organization is redecorating the college dining room.

—B&R—

The twenty-fifth annual session of the Baptist Bible Institute, New Orleans, La., opened September 1, a week earlier than has been the custom in former years. A slightly smaller number of unmarried students enrolled, this being due to war conditions. The opening address was delivered by Dr. H. Leo Eddleman. Two new teachers assumed their duties: Professor W. Plunkett Martin recently of Richmond, Virginia, as associate director of Church Music and Worship. Miss Ruby Daniel, of the Baptist Foreign Mission Board, recently directress of the Girls' School at Budapest, Hungary, as teacher of Missions and English.

—B&R—

State Secretary W. H. Knight of Louisiana is preaching in a revival at Baptist Tabernacle, Paducah, Kentucky, this week. H. B. Woodward is the pastor.

—B&R—

Sunday, Sept. 13, the people of Taylor's Chapel Baptist Church spread a picnic lunch together at the home of Mr. Felix Watson, one of the early workers of this church, who was 94 years old. The pastor conducted an afternoon service on the lawn. A great number of people attended and measureless inspiration was gathered.

—B&R—

Pastor Mark Harris, pastor Speedway Terrace Baptist Church, Memphis, is back in his pulpit after an absence of six weeks, due to illness.

—B&R—

Fred A. Fairchild has accepted the call to the pastorate of Sale Creek Baptist Church in Tennessee Valley Association. Previously he has pastored three different churches in Big Emory Association where he is well known as a successful pastor and evangelist.

J. G. Hughes, Union Avenue Baptist Church, Memphis, is doing the preaching in a revival at First Baptist Church, Cleveland, Wm. A. Keel, pastor.

—B&R—

Pastor Joe Canzoneri and the Lebanon Junction Baptist Church, Kentucky, recently had a revival in which J. R. Kyzar, Grandview Baptist Church, Nashville, did the preaching. There were 25 additions. Bro. Kyzar will do the preaching in a revival beginning Oct. 5 with Floyd Huckaba and the Richland Baptist Church, Nashville.

—B&R—

Recently the Union Hill Baptist Church, Goodlettsville, C. Homer Robinson, pastor, experienced a revival in which S. T. Skeggs of Paducah, Ky., did the preaching.

—B&R—

J. Oscar Lumpkin, Shelbyville, was married to Miss Lorene Holland, Scott's Hill, on Saturday, Sept. 26, at the Calvary Baptist Church, Jackson, Tenn. Bro. Lumpkin is pastor of the Shelbyville Mills Baptist Church. The Lord's grace go with the happy couple.

—B&R—

After having services for five weeks in the Junior High School auditorium members of the First Baptist Church, Etowah, R. W. Selman, pastor, in large attendance worshipped in their newly remodeled and redecorated auditorium Sunday, Sept. 15th. The auditorium was remodeled and redecorated at a cost of approximately \$5,000.00 and seats about 850 persons.

—B&R—

J. O. Jones and the Rock Springs Baptist Church, Watauga Association, recently had a revival in which James M. Gregg, Butler Baptist Church, did the preaching. There were 15 additions for baptism, 3 by letter and 12 reclaimed. An unusual thing about the revival was that two of the converts were Negroes who lived in the community and who did not have a church of their own to attend. The Rock Springs Church received them into the fellowship of their church until they can get a church of their own or move to another place where they can unite with a church of their own race.

—B&R—

Recently A. L. Bishop, Toone, assisted C. F. Farnsworth and the Maple Springs Baptist Church, Madison Association, in a revival in which there were 24 conversions and 27 additions.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR SEPTEMBER 20, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	207	95	Collierville, Collierville	126	47	Liberty, Salem	67	20
Alexandria	104	39	Columbia, First	304	49	Madisonville, First	189	79
Athens, First	325	87	Courtee Center Hill	69		Maryville, First	522	142
Bells, Midway	77	82	Elizabethton: East Side	137	66	Memphis: Bellevue	1710	431
Bristol, Virginia Ave.	205	100	First	432	73	Boulevard	450	119
Butler, Butler	145	82	Grace Tabernacle	91	156	Central Ave.	445	128
Chapel Hill, Smyrna	67	49	Immanuel	95	63	Highland Heights	585	198
Chattanooga: Apison	94	58	Little Mountain	292	74	Labelle	520	174
Birchwood	95	49	Siam	209	175	Prescott Memorial	344	143
Brainerd	353	135	Southside	74	112	Temple Baptist	1003	305
Calvary	298		Watauga	233		Union Ave.	835	223
Chamberlain	279	103	Erwin: Calvary	256	116	Murfreesboro: First	389	135
Concord	267	107	Cheston Mission	222		Powells Chapel	56	28
Eastdale	271	85	Ninth Street	82	56	Taylor's Chapel	26	
East Lake	348	89	Grand Junction	105	105	Walnut Mission	299	115
Hixson First	102		Guys, Gravel Hill	86	46	Nashville: Ingleswood	156	110
Morris Hill	204	115	Hampton, Hampton	359	230	Neuberts: New Hopewell	171	68
Ooltewah	82		Jackson: West Jackson	97	45	Old Hickory: First	576	315
Red Bank	485	153	Jefferson City: North Side	537	109	Philadelphia	142	59
South St. Elmo	115	51	Kingsport: First	206	102	Rutherford: China Grave	98	
Rossville Tabernacle	255	67	Glenwood	910	154	Shelbyville: First	143	
Tabernacle	668	190	Knoxville: Broadway	848		Shelbyville Mills	44	21
Woodland Park	267	142	Fifth	298		Walter Hill: Powell's Chapel	96	
Cleveland: Big Springs	369	97	Lenoir City: First	200	111	Watutown: First	186	
First			Pleasant Hill					

A. L. Bishop and the Toone Baptist Church were assisted in a revival recently by S. R. Woodson, Humboldt. There were 50 conversions and 55 additions, 43 by baptism and 12 by letter.

—B&R—

A. A. Carlton and the Armona Baptist Church, Chilhowee Association, were assisted recently in a revival by H. C. Angel, Alcoa. Following the revival ground was broken for the construction of a pastorium.

—B&R—

Chaplain Virgil A. Rose, Camp Crowder, Mo., conducted a revival at the Allens Baptist Church, near Brownsville, recently. There were 16 additions, 5 by letter and 11 by baptism. Chaplain Rose served the church for more than a year as pastor, resigning to enter the armed forces. Prior to Chaplain Rose's assignment at Camp Crowder he was sent to Harvard University, Cambridge, Mass., for a brief period of training. In the chaplain school there were 38 Baptist chaplains, 25 were Southern Baptists. The Baptists had the largest representation of any single denomination. There were 175 chaplains in the school.

—B&R—

Bethel Baptist Church, Spring City, and Pastor Arthur Walker were assisted in a revival meeting by John J. Buell, pastor of the Sunshine Baptist Church, Harlan, Ky. There were 13 additions by baptism, 8 by letter, and 1 renewal.

—B&R—

Salem Baptist Church, Dayton, Grady Roddy, pastor, was assisted recently in a revival by Arthur Walker and Hugh F. Ensminger, pastor, First Church, Dayton. There were 5 professions of faith.

—B&R—

Pastor W. S. Bates, Jr., and the Estill Springs Baptist Church, recently closed a revival in which W. E. Richardson, pastor First Baptist Church, Columbia, did the preaching. There were 3 additions for baptism and 4 by letter.

—B&R—

Lyn Claybrook, Dresden, did the preaching in a tent revival at Latham, held under the auspices of the Weekly County Association. R. J. Cooper was in charge of the services. There have been 10 conversions and 9 additions reported.

—B&R—

New officers appointed for the new Cumberland Plateau Association Sept. 10th were: Moderator, H. W. Summer; Ass't. Moderator, Lee Ward; Clerk and Treas., J. W. Stringfield; Ass't. Clerk and Treas., Kelmner L. Taylor.

—B&R—

A. H. Hicks, First Baptist Church, McKenzie, writes: "The McKenzie Baptist Church is buying War Bonds out of our surplus and also by special collections. To date we have bought one \$500.00 bond and three \$100.00 bonds. The purpose in investing this money is for a building program in the future. This program will be continued throughout the war."

—B&R—

F. R. Sherrill, formerly of Etowah, has been called as pastor of South Cleveland Baptist Church and has moved on the field.

—B&R—

In a revival at Macedonia Church, Beulah Association, in which Pastor Marvin D. Miller was assisted by Russell Duffer of Monette, Ark., there were 22 additions, 20 by baptism. The church voted an increase in the pastor's salary. Mt. Pelia, where Bro. Miller is pastor, has gone to half time and increased the pastor's salary. It will be of interest to the brotherhood to know that on September 15 Pastor Miller was married to Miss Helen Kendall, daughter of Mr. and Mrs. Elmer Kendall of Troy.

—B&R—

L. D. Eppinette, pastor of the First Church, Union City, recently assisted Pastor L. C. Bowers

and the Hornbeak Church in a revival resulting in 9 additions, 2 for baptism, with others probably to follow. The work at Union City is moving on in a splendid way.

—B&R—

Twelve conversions and 12 additions to the Alva Baptist Church, Southside, Tenn., resulted in a revival in which Noel Smith did the preaching, with Rev. and Mrs. T. A. Pursell in charge of the music. Mr. Carl Grady of Clarksville also rendered special music.

—B&R—

In special services opening the new building of the Marble City Baptist Church, Knoxville, C. P. Jones, pastor, messages in addition to that of the pastor during the week were delivered by F. F. Brown, Ramsey Pollard, T. C. Wyatt, J. K. Haynes and Charles E. Wauford.

—B&R—

THE ACID TEST of man's Sunday religion is his Monday behavior.—*Bulletin First Baptist Church, Chattanooga.*

—B&R—

A revival in Beaver Dam Baptist Church in Knox County, in which Pastor E. Warren Rust was assisted by J. Earl Stallings, evangelist, and Lauren J. Springer in charge of the music, resulted in 31 professions, 24 additions upon profession of faith, 6 by letter and 1 rededication.

—B&R—

Cedar Hill Baptist Church in Southwestern District Association has replaced its log building with a beautiful modern building, with three educational rooms in the basement, and when completed three collapsible rooms in the auditorium and all paid for except about \$220.00, which will be paid within thirty days. The pastor, Woodard Bartholomew, has been with them 12 years and held 12 revivals with them, holding the last one recently, in which there were 20 additions, 12 by baptism. There was old-time shouting.

—B&R—

Pfc. Creed M. Hughes, writing to have his address changed, says of BAPTIST AND REFLECTOR: "It is food to the human soul and enlightening and brightening the pathway to Glory to all who read it."

—B&R—

John T. Courtney writes to have his address changed to Judson Hall, Louisville, Ky., where he is enrolled in the Southern Baptist Theological Seminary.

—B&R—

At the last word, the subscription list of the Baptist Standard (Texas) stood at 65,193 and was expected to reach 66,000 soon. Congratulations!

—B&R—

The last association year the First Church of Shreveport, La., M. E. Dodd, pastor, received 431 new members, 107 of them by baptism. Total receipts were \$111,935.07, of which \$28,423.57 was contributed to missionary, educational and benevolent causes.

—B&R—

NO MORE PRIOR SERVICE CREDITS, BUT—

Retirement benefits for older men did not fade away when the deadline for prior service credits was passed. Just how much your retirement income will now be depends, of course, upon the individual factors involved in your particular case. Of one thing, however, you can be assured: It will be more if you do join the Ministers Retirement Plan than if you don't. It will be more if you join now than if you delay longer.

Write me for application blanks and further information.

JOHN D. FREEMAN,
Executive Secretary-Treasurer,
149 Sixth Avenue, North,
Nashville, Tennessee.

Supt. Alfred Carpenter of the Camp Work Department of the Home Mission Board reports that to date nearly 5,000 Southern Baptist ministers have made applications to enter the armed forces of the nation as chaplains. From these about 700 have qualified and received appointments, thus meeting our quota except for the navy. There is great need of many Baptist chaplains for the navy, and others can find service with the land and air forces.

The Work Goes On at Philadelphia

PHILADELPHIA BAPTIST CHURCH is a rural church near Waynesboro, Tenn.

Percy Ray, Home Board missionary, has held two revivals there, and the people were inspired to go forward by this and by other labors.

The splendid new building of the church is shown by the picture below.



Philadelphia Baptist Church

Miss Margaret Harris, Vacation Bible School worker for the summer, held a fine Vacation Bible School there with 65 enrolled.

Word has come to BAPTIST AND REFLECTOR that the church has called Rev. L. H. Gassaway as pastor. He was formerly a pastor in Tennessee, but left to take a course in the Southwestern Seminary at Fort Worth.

A country church can move forward. Many of them are doing so gloriously. Philadelphia is one of them.



Vacation Bible School
Philadelphia Baptist Church

Mrs. H. D. Carter, clerk, writes: "A wonderful revival was recently conducted at New Hope Baptist Church, Hendersonville, by the pastor, Rev. W. W. Miles. At the close of the meeting there were 25 additions to the church by baptism and 10 additions by letter."

"The church recently went from half-time to a full-time church and a building program is under way for additional Sunday school rooms."

—B&R—

Visitors in the BAPTIST and REFLECTOR office last week were: J. Oscar Lumpkin, Shelbyville; Mrs. Robert R. Huddleston and son Robert, Jr., Murfreesboro; Mr. and Mrs. Bryan Frey, Baltimore, Md.; Ralph R. Moore, Springfield; Geo. J. Burnett, Memphis; and S. F. Beard, Petersburg.

—B&R—

Owing to the decrease in earnings by the Foundation which was established some years ago by Mr. J. H. Anderson of Knoxville, the August check from that church for Co-operative Program causes was only about half the amount sent during August of 1941. Thus do the exigencies of war bring hurt to special funds and magnify the dire need for our churches to put the Co-operative Program in their budgets for an ever-enlarging portion of their total receipts.

—B&R—

WHEN IS THE MINISTERIAL STUDENT ELIGIBLE?

The ministerial student, whether in college or seminary, is eligible to participate—with his church and state board—in the Ministers Retirement Plan the very first day he becomes pastor of a church. This church may be a quarter-time or half-time, but the young minister will safeguard his own future retirement fund by starting his participation in the Plan immediately. He will thereby have his service record complete—and avoid any deductions which would be caused by postponing this important step.

To serve the ministerial students who will accept their first pastorates within the next few months will be a privilege. Write me for application blanks and further information.

JOHN D. FREEMAN,
Executive Secretary-Treasurer,
149 Sixth Avenue, North,
Nashville, Tennessee.

A GOODLY RECORD

One of the best records made by a church in our state during the past nine years is that of First Church, Cookeville. Organized several years ago as a state mission venture and led by Brother Sam Edwards during its first, difficult years, it slowly grew. Then came a change in pastors, and the church called Harold Stephens, then a student in Cumberland University, Lebanon, near his home. It ceased to ask aid from State Missions, launched a program of its own and on its own. Now, upon the retirement of Brother Stephens to enter the Southern Seminary, the church is a strong body with fairly adequate building and owns three pieces of mission property in which active missions are being conducted. The new building on Stevens Street is a lovely brick veneered structure with full ground floor (basement) and auditorium. On a recent Sunday there were present in the missions 250 pupils. In addition to the regular mission work, the church has aided in the work among the Negroes and its members have done much work in nearby rural churches. State Missions is now reaping rich returns from investments made on that field years ago.

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Briefs Concerning the Brethren

Called and Accepted

F. R. Sherrill, South Cleveland, Cleveland, W. A. Loudermilk, Flint Grove Church, Gastonia, N. C.
H. W. Long, West End Baptist Church, Newberry, S. C.

J. H. Wright, First Church, Holliday, Texas.
Walter J. Johnson, First Baptist Church, Philadelphia, Miss.

A. L. Gillespie, First Baptist Church, Owenton, Ky.

Horace Lee Janes, First Baptist Church, Elk City, Okla.

Loren J. Belt, First Baptist Church, Buffalo, Okla.

Resigned

W. A. Loudermilk, East Side Church, Liberty, S. C.

J. L. White, New Pisgah Church, North Spartanburg Association, S. C.

H. W. Long, Emmanuel Baptist Church, Greenville, S. C.

Claud Ammerman, First Baptist Church, Sarasota, Fla.

Married

J. Oscar Lumpkin, Shelbyville, Tenn., to Lorene Holland, Scott's Hill, Tenn.

Ordained

Joe Morman Youngblood, Angus Youngblood, Port Neches, Texas.

—B&R—

WITH THE CHURCHES: Butler—Butler, Pastor Gregg baptized 1. Chattanooga—Brainerd, Pastor Collins received by letter 6; Concord, Pastor Frazier welcomed by letter 1, for baptism 6, baptized 10; Eastdale, Pastor Denny received by letter 2; East Lake, Pastor Cranford received by letter 1; Morris Hill, Pastor Catlett welcomed by letter 5, for baptism 2, baptized 1; Woodland Park, Pastor Williams welcomed by letter 5, for baptism 2, baptized 1. Cleveland—Big Spring, Pastor Melton baptized 1. Columbia—First, Pastor Richardson welcomed by letter 3, accepted on promise 2, baptized 2. Counce—Center Hill, Pastor Tallant received by baptism 16, by statement 2. Elizabethton—East Side, Pastor Boyd received by letter 4, for baptism 2. Erwin—Calvary, Pastor Hopkins received by letter 2; Ninth Street, Pastor Hopkins received for baptism 15, baptized 12. Jefferson City—Pastor Hincy received by confession 1. Johnson City—Unaka Ave., Pastor Bowers received by letter 2, baptized 1. Kingsport—Glenwood, Pastor Blalock received by statement 1, for baptism 1. Knoxville—Broadway, Pastor Pollard welcomed by confession 1, by letter 5, baptized 2. Memphis—Boulevard, Pastor Arbuckle received for baptism 3, baptized 3; Central Ave., Pastor Turner welcomed by letter 4, for baptism 2, baptized 5; LaBelle, Pastor Renick received by letter 3; Temple, Pastor Boston received by letter 3, for baptism 1; Union Ave., Pastor Hughes received by letter 1. Murfreesboro—First, Pastor Sedberry received by letter 8, baptized 1. Newport—Second, Pastor Lowe received by letter 1.

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The Uniform Lessons this November deal with the Christian home.

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