

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOU

TENNESSEE BAPTIST CONVENTION

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"A Father's Farewell to His Son"

By W. HENSON PURCELL,
Managing Editor of the *Daily American*.

(Written to his son, William H. Purcell, Jr., and published in the *Daily American*, West Frankfort, Illinois. Republished by consent of the author by F. F. Brown, pastor First Baptist Church, Knoxville, Tennessee, and addressed by the pastor and congregation to their men in uniform.)

WELL, BILL, your number is up. You are going to the army. There is a job of serious, nasty, uncivilized business to be taken care of and you have been assigned a part in it.

The task is unpleasant, repulsive. The assignment is different to anything that you had planned. Yet, it is a privilege as well as a responsibility. For only Americans—the pick of the nation's manhood—are eligible to march with Uncle Sam's armed citizenry and participate in this grim game of war.

There is, now, but one thing to do. Make the most of it. Be a soldier in every sense of the word.

I told you, as a little curly-headed boy, when you started to school, that I wanted you to endeavor always to be the best in your classes. I had no idea that you would achieve that distinction. I had not been that calibre of student before you. But that kind of aiming never has a bad effect on the score.

Then, when you grew up and started thinking of your first job, I told you that, even though you were employed at nothing more important than ditch-digging, I wanted you to try to be the best ditch-digger on the job. I had no idea that you would achieve such top-rank standing in your chosen vocation. I had not. But ambition and the will to get ahead never kept anybody down.

Now, as you go with millions of other sons from millions of other American homes, I want you to put all that you have into this business of soldiering. It matters not whether you ever wear bars or stars if you are man enough to be a good soldier. And being a good soldier means more than drilling and marching and fighting—and dying.

It means living—in a man's world—as a man should live.

There is an inclination on the part of too many men, once they are in the army—away from the influences of home and family and reputation—to cut loose, go the gaits. There is in the army, as in civilian life, every type of manhood and every social strata. Every man is on his own. The choice is yours.

Men, like water, ultimately seek their own level—in the army as elsewhere. Don't lower your standards, Bill.

Then, there is the matter of soldiering. The fellows who have difficulty with army life are those who refuse to adjust themselves to the rigid discipline that, although stern and harsh, is as necessary as are guns and tanks and planes. The "yes, sir" men are those who get along in the army.

To attempt to buck the game is folly. The army is bigger than any man in it. Failure to become a working part of it is the worst mistake any soldier can make. Army life is not easy. To cultivate a mental feeling of resentment and self pity can only make it more difficult. That is true of any station in life.

So, I hope, Bill, that you will be able to accept your lot in this grim business as just another chapter in life's exacting school of experience and endeavor to get out of it something worth while; something that will help in the years ahead.

You can always find that something if you search for it. Never cease searching.

I am saying these things to you—not because you are different to the millions of other young men who have gone and are going out to engage in this world contest in death—but because you are of my own flesh and blood.

Because, man though you are, you will ever be that little boy of mine.

The uniform that will shortly be issued to you stands for the high and noble principles upon which this nation was founded and has since existed—principles that, to much of the rest of the world, are unknown. It stands for freedom among men and nations; the right to live and the will to let live. It stands for humanity, civilization, Christianity.

It has never gone to war except in defense of the principles for which it stands. It has never gone on a rampage of conquest or oppression. That uniform, Bill, is the hope of Old Glory and 130 million Americans. It is the hope of civilization. Wear it with pride.

I remember well that day, almost 24 years ago, when, while sitting in a lecture period at Camp Gordon, I was handed a telegram that announced that you had made me a father. I was the soldier, then. You were the war baby.

I remember the day, four months later, when I gazed for the first time upon your face. I remember every day of your life since that time. I shall watch—and pray—every anxious day for your safe return.

When you have a son of your own some day, as I hope you shall, you will know what I mean. I hope your going to the army will be more successful in freeing your sons from the scourge of war than was mine for you.

There are two things that I want to give you, Bill, as you go to join other fathers' sons in this business of killing, from which God alone knows whether you will return.

Both went with me to the army 25 years ago.

One is a khaki-covered textbook on military methods and soldiery. Peruse its pages and endeavor to master the art of being a good soldier. It may not bring you promotions and high honors for there are in the army, after all, more mere men than anything else. But it will bring to you the satisfaction of doing well whatever you do. It will help you to learn more quickly what is expected of a good soldier.

(continued on page 6)

Baptist and Reflector

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EDITORIAL

The "Sweet" Words of A "Broad" Man

AN INTERDENOMINATIONAL meeting was in progress. "Love" and "peace" and "unity" and "Christian consideration" were emphasized and were supposed to prevail.

A prominent man was speaking. He was later chosen to head an organization there launched. In the course of his address, he spoke of those "so narrow between the eyes that a mosquito would gouge out their eyes if he moved his feet, those people who can't see anything but baptism."

We wondered what people he had in mind. Did he mean the "Church of Christ" people as they call themselves? Well, we think they are dead wrong in making baptism conditional to salvation, but not even they can be charged with not being able to "see anything but baptism." Certainly Baptists see many, many things besides baptism. A mosquito couldn't gouge out their eyes!

But here is the thing toward which we are driving. Were not the words of this "broad" man so "sweet"! Did they not have a marvelous degree of "Christian consideration"! All of this from a "broad" man!

At a chautauqua a noted judge was speaking. He pleaded for "tolerance" and "broadness" and "unity" and "love." It was a forceful address. Then he said: "If I lived in a town which had a preacher who would not co-operate with other churches, I would be one of a number of men to run that preacher out of town!" He did not qualify the term "co-operation," as would have been just. A Baptist minister, for instance, can, and does, gladly co-operate with other churches in all matters which do not stultify his convictions of Bible truth. But he cannot conscientiously co-operate in everything. Who expects him to?

But again we call attention to the "tolerant" words of this "broad" man. Weren't they "sweet"!

The longer we live the more convinced we become that at bottom the emphasized "broad" man is narrower than the "narrow" man and the "narrow" man is broader than the "broad" man. Of course, we use these terms on the assumption that the reader will give them a logical and just interpretation. We are not thinking of people who may live on the "lunatic fringe" in either the "broad" or the "narrow" camp.

But It Did Come Again!

BAPTIST AND REFLECTOR remembers distinctly how certain men said prior to World War I that mankind was becoming too well educated and too civilized to resort again to war. One man spent two years preparing a lecture on "World Peace." Then the war came and spoiled the conclusion of wishful doctrinaires and kept this man from delivering his lecture.

Then after the war ended or the Armistice was signed, idealists with their heads in the clouds said this was the end of wars. One preacher wrote of an imaginary vision he had of the Unknown Soldier in Arlington Cemetery and of an imaginary dialogue he had with the soldier. He had the Unknown Soldier to say, "It shall not be again!" And now a "global war" is raging, the worst war in all history! The doctrinaires are not saying much now about the "inherent good" in human nature. Apart from regeneration human nature is very, very ugly! Sin is a stark and hideous reality!

Well, if these men had read and believed their Bibles, they would never have made such rosy predictions. They would not have expected permanent peace on the bases of human wisdom which they proposed. God's Word nowhere holds out the prospect of permanent peace except by way of the Savior by way of the atoning cross and the empty tomb and the regenerating Spirit and the throne occupied by the Prince of Peace and made triumphant by almighty power over the whole earth. But most of the men who have been writing so engagingly about "peace" consistently deny or ignore the revealed Biblical bases of peace.

The bases of peace proposed for the "post-war world" by the majority of religionists today are grounded in human wisdom instead of God's wisdom revealed in His Word and will no more insure that war will not come again than the proposals which have been made by them heretofore. If men really want peace, let them get right with God in conformity to the Word of God!

"There is no peace, saith my God, to the wicked."

A Board In An Anti-Board Body

SOME CHURCHES and associations class themselves as "Gospel Missioners," or "Landmarkers," or as believing in "Direct Missions." As such, they are against "conventions" and "boards"—against the organized method of denominational work.

These bodies have a perfect right to this position, their convictions running that way. We respect people's convictions, though we may object to some applications which they may make to those convictions. Our contention is that people are entitled to follow either plan of mission work, but that they ought so to follow it as to produce mission results, not spend their time lambasting those who are accomplishing results. And our contention is that the organized method of work instead of being unscriptural, as some charge, is well supported by scripture.

But we were once amused by an inconsistency which we saw. We read the minutes of an anti-board association. And we saw listed in the minutes the names of men selected by the body who constituted the "Executive Board" of the association. The anti-board body had a board in it—an executive board! Presumably that board functioned in certain particulars. If not, there was no need for its appointment. If it did function, then did not the churches and the messengers of the churches co-operate in certain matters through or by means of this board?

This is exactly the principle of the organized work. If the Baptists in a district association co-operate through a board, do not the Baptists of the state as a whole in the various associations have the right to co-operate through a board in matters of wider concern than those pertaining simply to the district association? So in organized circles in Tennessee, we have our Executive Board through which Baptists co-operate in matters of denominational concern. Thus they follow on a wider scale the same principle which the anti-board association referred to followed on a smaller scale.

A "Committee" and A "Board"

IN THE SENSE here under consideration, Webster defines a "committee" as follows: "A body of persons appointed or elected to consider, investigate, or take action upon, and usually to report concerning, some matter or business." He defines a "board" as follows: "A number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust."

A committee is "A body of persons appointed or elected." A board is "A number of persons appointed or elected." Neither is self-appointed. In this respect a committee and a board are exactly alike.

The purpose of a committee is "to consider, investigate, or take action upon, and usually to report concerning" matters coming before it. The purpose of a board is "to sit in council for the management or direction" of matters coming before it. That the consideration and investigation and "take action upon" of a committee are logically of the same essence as the "management or direction" of a board is evident to the unprejudiced mind. The phrasing is different, but the essence is the same. In passing, it might be noted that boards also "report concerning" their activities even as committees do.

The objects coming before a committee are those described by the phrase, "some matter or business." The objects coming before a board are described by the phrase, "some public or private business or trust." Anyone can see that the same essence is here set forth under different statements.

Therefore, while there may be surface or technical or formal differences between committees and boards, in essence they are the same. "Things equal to the same thing are equal to each other." If when some body appointed a "committee" it should say that it appoints a "board" instead, it would do no violence to the logic of the definitions in the case.

An "Association" and A "Convention"

FROM THE VIEWPOINT of the organized sense of the term, Webster defines an "association" as follows: "Union of persons in a company or society for some particular purpose"; or, phrased differently, "A body of persons united in the interest of a common purpose." He defines a "convention" as follows: "A body or assembly of persons met for some common purpose."

An association is a "Union of persons in a company or society." A convention is "A body or assembly of persons." An association is a "Union of persons in a company or society for some particular purpose." A convention is "A body or assembly of persons met for some common purpose." Therefore, aside from technical or formal or surface differences, "association" and "convention" are the same. In fulness or in essence, "Things equal to the same thing are equal to each other."

Our district religious meetings with messengers from the churches we call "district associations." They could be called "district conventions" without doing violence to the logic of definition. The "Kentucky-Tennessee Association" among the Landmark brethren could just as appropriately be called the "Kentucky-Tennessee Convention." Among those who follow the organized method of mission work in the state, the annual general meeting in November is called the "Tennessee Baptist Convention." But in Kentucky, our neighboring state, the same kind of meeting is called the "General Association of Kentucky Baptists." There are two different names, but the bodies are of the same kind.

Branching out into southwide connections, there is an annual meeting of messengers of co-operating churches called the "Southern Baptist Convention." But this gathering could just as fittingly be called the "Southern Baptist Association." We hardly think it is justifiable for some man to gag at a thing under one name and swallow the same thing under another name.

Army, Navy and Marine Corps

By MARVIN PUGH

Co. K, 8th Inf., Camp Gordon, Augusta, Ga.

A message for us all, wherever we are,—
Let us make this a place of prayer,
Or a place of better thinking;
How did we live at home—
Could not we do it here?
How are we going to accomplish the situation?
By cooperation, truthful, honest to ourselves
And our fellowman,
By maintaining every effort to reach
The highest standards of living, and seeking
Something in our lives that will do when—
We are on the battle front.
If we should ask, What might this be?
Let us think of CHRIST OUR SAVIOR!

The Associations

THROUGH THE COURTESY of Mr. C. C. Templeton of Martin, the editor was carried in company with Mr. W. W. Jones of Martin to the first day's session on October 6 of WEAKLEY COUNTY ASSOCIATION, meeting with Pleasant Hill Baptist Church near Gleason, Cayce Pentecost, pastor. The hostess church served an abundant and delicious dinner. J. A. Wilkerson, moderator, Lyn Claybrook, assistant moderator, K. L. Moore, clerk-treasurer, and A. W. Porter, assistant, were the officers chosen. K. L. Moore preached the annual sermon on Rom. 12:1, "Living for Jesus," a very splendid message. The chief topic of discussion was associational missions. Rev. G. T. Mayo of Dresden courteously furnished the editor conveyance to Dresden to catch the bus, where we had a pleasant season of fellowship with him and Mrs. Mayo in their home. Then to the home of Mr. and Mrs. M. I. Glover of Woodland Mills, parents of the editor's wife.

Mr. C. F. Fowler of Woodland Mills has our thanks for carrying us on October 8 to the first day's session of BEULAH ASSOCIATION, meeting at Mt. Pelia Baptist Church, Marvin D. Miller, pastor. This church also served an abundant and delicious dinner. The officers elected were: Ira C. Cole, moderator; W. W. Jones, assistant moderator; V. A. Richardson, clerk; L. C. Bowers, treasurer. The annual sermon was preached by W. R. Hill on "The Doctrine of Salvation." It was a masterful message. Bro. Creasman, Miss Northington and the editor were given a good hearing. Beulah had a fine spirit. That body is moving on.

For two nights on this trip we lodged in the Gibbs Hotel at Martin. As we have previously said, this is a fine place to stay. Also these two nights we heard our own pastor, R. Kelly White, preach in a revival with Pastor Ira C. Cole and the First Baptist Church, with Mr. William Hall Preston leading the singing. Both men "rang the bell," as the saying is. The presence of the Lord was sensed in the services. A good revival was in progress.

October 9, in company with Miss Northington and Bro. Creasman and in the car of the latter, we attended the second day's session of WESTERN DISTRICT ASSOCIATION at Pt. Pleasant Baptist Church out from Paris, A. W. Porter, pastor. An unusually large attendance for the second day was on hand and one never finds better food than was abundantly served by the hostess church. H. D. Lankford, moderator, Ross Rogers, clerk, and Guy Crawford, treasurer, were the officers which had been elected. The state workers were given a good hearing. Mr. Wiley and Mr. Delzell also visited the association. Franklin Paschal preached the missionary sermon. It was a real good one. He is a young man of great promise. A member of the debating team of Union University, he has a particularly effective delivery. So far this year we have not attended an association whose spirit excelled that of Western District.

THEY LAUGH AT GOD . . . THESE MODERNISTS

By REV. WILLIAM POTTER,
First Baptist Church, McLain, Mississippi

FOR FIFTEEN YEARS I have been trying to ascertain, to my own satisfaction, the "who, what, when, where and why" of this infiltration of liberal doctrine into many of the pulpits of our churches, which we label MODERNISM.

Certain Seminary professors attempt to inculcate in the minds of their young students the logic of "higher criticism," i. e., tearing something apart by asking questions in an attempt to arrive at a conclusion which would justify the criticism in the first place, or as we say in the vernacular, "what makes the noise in the drum?"

If our "modernist" circles mean they are "modern" because they believe in ALL OF GOD'S WORD AS IT IS WRITTEN, then I'll put in with them because, praise God, the Living Word is just as up-to-date today as when it was first written. . . BUT . . . they don't!

I.

Why don't we stop all this fol-de-rol of self-imposed innocence on our part and let loose a blast as to what "modernism" so tenaciously clings to and what it really is in all of its damning heresy. Anyone with a Bible, a dictionary and some common sense can soon find out "what it's all about". It's time that the God-fearing preachers and church members of this nation stopped "looking the other way" at this evil which is, daily, making inroads upon our organized churches in the cloak of liberalistic interpretation of the Scripture. God didn't mean for the Scriptures to be interpreted in any other way than which it is stated in the Bible . . . and mark this . . . and write it on your heart . . . GOD MEANT WHAT HE SAID. Let's get down to BARE, FUNDAMENTAL FACTS and tear from these hypocrites the cloak of respectability and let the white light of God's truth bare their beliefs to the world. Too long have we looked upon this "ism" and said, "Oh! well, they can't harm me" and let it go at that . . . and we have let it go so far that today our churches are seriously threatened unless we put an end once and for all to this infamy and blaspheming of the Scriptures.

We read, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this book." (Rev. 22:18, 19.) THAT IS GOD'S WORD!

Look, now, at what the dictionary has to say about "modernists": Webster's Encyclopedic Dictionary defines a "modernist: one who admires what is modern". What then is "modern"? The dictionary says, "A person of modern times; OPPOSED TO ANCIENT". Well, then, what is "modernism"? Let's look and see: "MODERNISM: a tendency in churches towards rationalistic interpretation of doctrine." Might as well look at the rest of these words and then add up the total. "MODERNIZE: to cause to CONFORM to modern ideas." "MODERNIZATION: what is produced by modernizing." (All these definitions from Webster's Encyclopedic Dictionary.)

There, my friends, are the facts. But shall we look further and see what other facts we might find from other sources?

II.

Webster's New Standard Dictionary (World Publishing Company, 1942) adds this indictment to the modernistic "trend" . . . "MODERNIST: an advocate of Modernism (a system which is endeavoring to reconcile the teachings of the Church with the discoveries and progress of modern science, ignores some of the fundamentals and interprets the Scriptures to suit the views expressed);

a Protestant divine (clergy) who discards literal interpretation of the Scriptures: opposed to fundamentalist."

In the definition of "modernism" we noted that it was "a tendency in churches toward rationalistic interpretation of doctrine." What does the word "rationalize", then, imply? To the dictionary again and we see that it is "to explain or justify" and "to devise logical or creditable motives for actions performed because of irrational, censorable or unrecognized motives." And, "rationalism: a system or doctrine which, rejecting revelation, MAKES REASON THE SOLE GUIDE in the interpretation of the Scripture."

If, then, these definitions be true and those who are labeled "modernists" are guilty of this indictment we should refresh our minds of "what" they consider as unnecessary in their liberal interpretation of the Scripture. Your opinion, your guess is as good as mine in this matter. However, we understand that this group do not recognize the necessity of the Blood Atonement in the forgiveness of sins. Fact of the matter, they even tolerate the "social sins". They will have you disbelieve the Diety of Jesus Christ and tell you that he was a "higher type of human". They "take away" from the Book and may God have mercy on their souls for daring to literally laugh in the face of God when He has warned them of such actions.

Of course, we might add right here, that if there is any particular part of God's Word you do not believe, that you are just as bad off as they are . . . in God's sight, for Paul tells us that "all scripture is given by inspiration of God" and that means from Genesis 1:1 to Revelation 22:21 with every word, verse, chapter, book and punctuation mark in between these two . . . beginning and end.

If, then, a "modernist" is a conformist to "modern idea" then he has not hearkened unto God's admonition, "and be not conformed to this world; but be ye transformed by the renewing of your mind, that we may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:1.)

If, then, a "modernist" is "opposed to fundamentalists" who is defined as, "a Protestant divine (clergy) who accepts the literal interpretation of the Scriptures" we have little doubt in our mind as to what the modernist heresy preaches. And . . . it certainly isn't THE BLOOD . . . THE BOOK . . . THE BLESSED HOPE.

What is left, after this, if such be true, that can possibly interest anyone seeking the forgiveness of their sins and the benefits of Salvation?

III.

Southern Baptists in general . . . and Southern Baptist preachers in particular . . . in the name of the Christ we serve . . . let's have no dealings with that person or group of persons upon whom has fallen the slightest taint of this so-called "modernism". If we, as individuals and as ministers "set apart to that high and Holy calling" dare preach anything save "Christ and Him Crucified" we are dangerously near the borderline of this 20th Century heresy. Let's preach Jesus . . . JESUS . . . JESUS . . . morning and evening; Sunday School and Baptist Training Union; mid-week prayer service; Woman's Missionary Union and Men's Brotherhood, and yes, even in the deacon's meeting.

If America is the hope of democracy . . . then JESUS CHRIST IS THE HOPE OF AMERICA . . . and the "modernists" don't have this Hope, because they don't preach Jesus Christ as the Saviour of the world. They are laughing in God's face, now . . . but, for their apostasy, they shall not see "Him face to face" as will those who so earnestly wait his "coming again" to claim His saints.

If you must be a conformist . . . CONFORM TO GOD'S WORD and "seek ye first the Kingdom of God".

MAKING MEN OUT OF BOYS

A STATE MISSION WORK WORTH DOING

By JOHN D. FREEMAN

THE WORLD OF TOMORROW will be made by the boys of today. This is a trite statement, yet it should command the attention of every thinker in all the land. If we want to have a better land, safer government and a higher degree of civilization, we must make of our boys better and more capable men than their fathers are. There need be no grave concern about the womanhood of tomorrow if we can provide for it the right kind of men.

Tennessee Baptists are doing one of their best pieces of work when they provide for their boys through organized work in the churches and through special programs and activities for them outside the churches. One outside program that is well worth while is that of the Boys' Camps being fostered by the W. M. U. and aided from state mission funds. The following brief account of Camp Unakoi of Holston Association will illustrate this fact.



Roll Call and Flag Raising at Camp Unakoi. Happy boys, fresh for the day and eager for the sounding of the breakfast bell.

BOYS WILL BE BOYS!

The picture given herewith shows the large group of boys who composed Camp Unakoi during the 1942 meet. They are shown as they gathered on the playground in the early morning after raising the flag and going through some setting up exercises. They are grouped according to ages, and each such group is under the immediate supervision of an adult counsellor. The days of camp are broken up into periods for recreation, devotions, study classes,

meals, rest and play. Each evening the day is closed with a camp-fire service during which a special speaker brings devotional and evangelistic messages. The writer had the privilege of giving these messages during Camp Unakoi and 24 unsaved boys (all there were in the group) made professions of faith, two announced their surrender to a call to be foreign missionaries and four to be preachers.

In no other kind of group is there a finer approach to the hearts and souls of boys than such a camp. Boys will be boys, so why not help them be the right kind of boys by giving more money to aid State Missions with such camps?

HARD BUT HAPPY WORKERS

"This is about the most strenuous work I have ever done," remarked one of the counsellors during the camp. To provide outlets for the abounding energy and ever-present mischief of 120 boys so as to maintain order and carry out a program, is no easy task. It demands continuous study, watchfulness and application on the part of any man who would be a counsellor. Furthermore, to provide wholesome meals on a very small budget and to arrange quarters for sleeping so many lads give "headaches" to other camp workers. At Camp Unakoi the problems were made more perplexing because of lack of room in tents and cabins to house the unexpected crowd. However, under the direction of the then Missionary J. C. Blalock and with the aid of Mesdames Sam Larimer or Erwin, C. D. Cox of Kingsport, and others, things were made pleasant and the general spirit of the camp was one of thanks for their services.



Faithful workers who Made the camp go. They are: Kneeling left to right, W. G. Rutledge, Cowan; Robert Hodges, Johnson City; Fred M. Dowell, Jr., Monterey; J. C. Blalock, Kingsport; Kenneth Cobble, Elizabethton. Standing: John D. Freeman, Nashville; Mrs. Sam Larimer, Erwin; Mrs. Neill Beasley, Johnson City; Mrs. C. B. Fox, Kingsport; Missionary Wilson Feilder, Nashville.

State Missions furnished W. G. Rutledge of Cowan and Fred Dowell of Monterey as special counsellors. Kenneth Cobble of Elizabethton rendered effective service, as did Robert L. Hodges, Jr., and Rev. Russell Case of Johnson City, and Lawrence Trivett of Kingsport. Mrs. L. E. Faulk and Mrs. Neill Beasley of Johnson City also aided, serving as "grocery delivery boys" and in other ways. James Griffith and wife (Negroes) of Kingsport were the capable cooks and did a good job of providing food for so many hungry mouths.

As a result of the camp every unsaved boy was reached with the Gospel appeal and responded by making a profession of faith in Christ and of his determination to unite with a church and work for the Lord. Back to churches and Sunday schools went enthusiastic boys to make easier the work of pastors in seeking to win and enlist the boys with their churches. Surely we cannot do a better work than to provide such camps for boys and thereby teach them to know the difference between wholesome, helpful fun and wasteful, wicked sport. *Your State Mission offering October 25th will provide them.*



Directed recreation provides plenty of fun and exercise for the lads and at the same time teaches them how to co-operate in the games, thus developing the spirit from which Democracy in church or state draws its life.

PROGRAM OF THE TENNESSEE BAPTIST CONVENTION

FIRST BAPTIST CHURCH, JACKSON, TENNESSEE

November 17 - 19, 1942

TUESDAY AFTERNOON, NOVEMBER 17

- 1:30—"We Praise Thee, O God"
Prayer R. E. Guy
1:45—Greetings by host pastor W. Morris Ford
2:00—"Behold What The Lord Hath Wrought" J. C. Hughes
2:30—Organization of the Convention:
Adoption of Program
Enrollment of Messengers
Appointment of Committees
Introduction of Visitors
Miscellaneous Business
3:00—Hymn
Prayer L. S. Sedberry
3:15—Convention Sermon C. O. Simpson
"To The Uttermost"—Hebrews 7:25.
4:00—Adjourn

TUESDAY EVENING, NOVEMBER 17

- 7:00—Hymn
Prayer Frank W. Wood
Special Music
7:15—Tennessee Missions and Missionaries.
Meet our Missionaries
7:30—"Regional Missionary Possibilities" Joe Wells
"Opportunities in East Tennessee" Doris DeVault
Special Music Girls' Quartet
"Taking The Gospel To Them" C. D. Martin
"We Are Building For God" John Brown
Special Music Girls' Quartet
Among Our Soldiers. Mrs. B. E. Cockrum and Noel Smith
9:15—Chaplain
9:25—Adjourn

WEDNESDAY MORNING, NOVEMBER 18

- 9:15—Hymn
Prayer William M. Grogan
Special Music
9:30—Benevolences in Tennessee
Orphanage W. C. Creasman
Hospitals D. M. Rennick
Retirement S. P. DeVault
10:30—The New Emphasis on Adults in Sunday School E. P. Alldredge
10:45—College Hour
11:45—Special Music
Prayer O. J. Murphy
12:00—Address C. W. Pope
12:45—Adjourn

WEDNESDAY AFTERNOON, NOVEMBER 18

- 1:45—Hymn
Prayer E. L. Williams
Special Music
2:00—Business, Announcements, etc.
2:05—Report of Executive Board R. Kelly White
Address John D. Freeman
2:45—Introduction of new pastors C. W. Pope
3:00—W. M. U. Hour
4:00—Adjourn

WEDNESDAY EVENING, NOVEMBER 18

- 7:00—Hymn
Prayer Loyd T. Householder
Special Music
7:15—Training and Student Union Hour
8:15—Sunday School Hour
9:15—Adjourn

THURSDAY MORNING, NOVEMBER 19

- 9:15—Hymn
Prayer Harold Stevens
9:45—Home Missions Alfred Carpenter
10:20—Special Music
10:30—Foreign Mission George W. Sadler
11:15—Seminary—Southwestern Seminary
11:30—"Debt Free in '43. Count on Me" J. E. Dillard
12:00—Adjourn

THURSDAY AFTERNOON, NOVEMBER 19

- 1:45—Hymn
Prayer D. A. Ellis
Special Music
2:00—"In Memoriam" A. A. McClannahan
2:15—"Temperance and Social Service" W. Morris Ford
2:45—Resolutions, Business
Place and Preacher
3:00—Sermon R. J. Bateman
"Standing At The Crossroads"—John 6:16
4:00—Adjourn

THURSDAY EVENING, NOVEMBER 19

- 7:00—Hymn
Prayer Robert Lee
7:15—Special Music
7:30—Brotherhood Hour E. K. Wiley
9:00—Adjourn

H. B. CROSS,
GUARD GREEN,
P. L. RAMSEY,
JAMES A. IVEY,
MARK HARRIS,
DAWSON KING,
Committee.

"A Father's Farewell to His Soldier Son"

(continued from page 1)

The other, also khaki-covered, is a Bible. Don't feel that to take it is being sissy. There will no doubt be times when just to hold it in your hand will bring a mysterious comfort. I confess that I read it but little while I was in uniform. Yet there were times when its nearness—the knowledge that it had stood the test of all time and countless other wars—seemed to sort of satisfy my longing for you and Mom—lull my homesickness for all the peaceful ways of life that had been disrupted by war.

Take them, Bill, and use them. Make the most of the army and come back a better man than when you left. There is, you know, a personal as well as a national victory to be won.

It seems a bit silly, doesn't it, to send you away with a gun in one hand and a Bible in the other? The gun to kill. The Bible: "Thou Shalt Not." There is no explanation except that the gun appears for the present to be necessary to our national security. The Bible has ever been our hope of eternal security.

Learn to use the gun, Bill, but rely, finally upon the Bible.

And may the Good Lord—although I confess it is a big assignment—watch over and keep you, and those who go with you as the guardians of American freedom, until the day—and may He speed the day—when we shall thank God for peace and a safe homecoming.

So long, Bill.

BAPTIST WORK IN THE CAMP CAMPBELL AREA

By NOEL SMITH, Director

CAMP CAMPBELL, comprised of 102,000 acres, straddles the Tennessee-Kentucky line between Clarksville and Hopkinsville. Being closer to Clarksville, and Clarksville being closer to Nashville than Hopkinsville, Clarksville is the camp's headquarters. The construction of the camp, done without any serious labor trouble, was begun in the summer of 1941 and was practically completed in July of this year. However, the camp is being constantly enlarged. The camp was named for William Bowen Campbell, a native of Sumner County, Tennessee. He fought in the battle of King's Mountain, in the Creek and Seminole wars, and was commissioned a brigadier-general of volunteers by Lincoln in 1862. He died near Lebanon, Tennessee, in 1867 and was buried in Lebanon's Cedar Grove cemetery.

The camp is for the training of armored divisions. The 12th Armored Division is in training there now; when it has been trained, others will follow in its place. When the camp proper and the armored division have reached their full strength, it is estimated there will be between 50 and 80 thousand officers and men at the camp.

It is commonly said that Camp Campbell when finally completed will be the largest military camp in the world and that it will be a permanent camp. But obviously nobody, especially in these times, can speak with authority on that.

Last June the executive committee of the Cumberland Association had a conference with Dr. John D. Freeman concerning a full-time worker for the camp area. As a result of that conference, I was requested to take the work. I began it July 1.

The splendid personal and ministerial qualities possessed and manifested by the preachers of the Cumberland Association made it possible to immediately begin the work without so much as two hour's hesitation or confusion.

All agreed that geography and psychology made the First Baptist Church the headquarters of this work. Following the agreement, Dr. Richard N. Owen, pastor of the church, and his congregation, made available all the facilities of the church.

It was also unanimously agreed that the Baptist program for the camp would be distinctly a Christian program. We informed the USO that we would not sponsor dances or Sunday amusements, or anything else inconsistent with the Christian Faith. We never have. We never expect to.

To the present time ten definite things have been done:

1. The Baptist worker was the first at the camp, even arriving before a single chaplain had arrived. When the chaplains (there are 17 there now), and even other officers, arrived he was there to meet them. Placing all the facilities of our organization at the disposal of these men, we gave them, and are now giving them, every form and kind of assistance.

2. A service men's room has been opened in the First Baptist Church. It is equipped with radio, victrola, writing desks, paper and ink, metropolitan papers and leading magazines. Refreshments are served every day and night of the week. We are now working to build a first-class library in connection with the service room.

3. Soldiers attending our Baptist churches on Sundays are taken to the homes of the members for dinner. Some warm friendships are resulting from this.

4. At the First Church following Dr. Owen's sermon every Sunday night, a Fellowship Hour for Service Men is conducted. This Hour has proved successful beyond our expectations, and the number of men remaining for it is increasing every week.

5. On Sundays at the First Church the visiting soldiers register, noting the names and addresses of their nearest of kin. The first thing Monday morning Dr. Owen goes to work on these cards. He

writes a card to each of the men's families, telling them about the soldier's presence at church the previous Sunday. Answers to these cards are received from all parts of the country every week.

6. The Sunday School Board, with its usual generosity, furnishes us free enormous quantities of literature for the camp. They gave us 3,000 copies of last quarter's "Open Windows," which were distributed among the Protestant chaplains. This publication is one of the most popular pieces of literature that comes to the camp, regardless of denomination. At least that is what the chaplains have told me.

7. We are working to get a group of Christian soldiers in as many barracks as we can to work with their unsaved comrades and give their testimony daily for Christ. Every Friday night this group comes to the First Church for Bible study, reports, exchange of ideas, and so forth. As is true in churches, it isn't easy to get men and women to do personal work. But we have started it among these soldiers, and we intend to keep working at it.

8. Beginning one week after this is written, which will be October 17, the pastors of the Cumberland Association will meet at the First Church every Saturday afternoon for an intercessory prayer meeting. Services the following day will definitely be remembered, the officers and men at the camp, the county and city and state and national officials, the lost sons of Jacob in our community and our own personal and public needs.

9. Our churches give entertainments through the weeks for soldiers. No distinction is made between Baptists and others: with us, and it applies to all our work, a soldier is a soldier.

10. In addition to the camp work proper I have conducted four series of evangelistic meetings and one Daily Vacation Bible School in this Association. More than 30, many of them adults, were baptized in our churches, not mentioning those united by letter, and others having been saved who were already members of a church. The work is being followed up with weekly Bible classes and expository lectures. Nearly every night of the week I either teach a Bible class or lecture in one of our churches. This work is done without expense to the pastors or the churches, and is done as a part of the camp work. This weekly Bible study is adding members to the churches, money to their coffers and is creating an atmosphere warm with reverence and bright with hope. Why wait until the third Sunday in August to have a soul from hell? Why sit around wasting time when we could be out teaching and lecturing on the Bible? Why allow the Communists and crackpots to have all the zeal? Why expect a harvest without seed having been first sown in cultivated soil? And why not expect to reap more than was sown? Why expect solid Christian character on a diet of theological cotton candy and egg kisses? These are bad days for shallow, superficial church programs. We had better stop teaching and preaching and writing about the Bible, and begin to teach and preach the Bible.

Finally, let no one suppose from what has appeared here that we are turning the world upside down. Where we have one soldier in our churches the beer dives and dance halls, sanctioned and licensed and encouraged by civilians before anybody here knew about the coming of a military camp, have 50. The majority of soldiers, like the majority of civilians, love the way that is broad—and the broader it is the better they like it.

But we don't waste our energies in foolish worry about all that. What we are banking on is God's blessings on work faithfully and thoroughly done. When we make this attempt, and we are making it, we believe that God through the genius of His omnipotence will cause streams of gold to flow from mites, will make a cross the symbol of all that is gentle and noble and good, will lay the ruined columns of the Greek temples at the bruised feet of the Apostle Paul.

The Sunday School Lesson

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

LESSON FOR NOVEMBER 1, 1942

The Christian View of Marriage

LESSON TEXT: Genesis 1:27-28; 2:18-24; Jeremiah 29:4-6; Matthew 19:3-6; John 2:1-11.

PRINTED TEXT: Genesis 2:18-24; Matthew 19:3-6; John 2:1-5.

GOLDEN TEXT: "Marriage is honorable (ASV let marriage be had in honor) in all." Hebrews 14:4a.

THIS is the first of four lessons on the family. Since marriage is the first step in establishing a family our attention is called to it as the first study in the series. If the world as a whole could be brought to the Christian view of marriage, the topic assigned for our consideration, marriage would become all that God intended for it to be and there could arise no serious problems connected with its institution and consummation. For it is when parties to a marriage adopt and hold to the Christian view that heartaches and disappointments are displaced with joys and satisfactions. Out of marriage, with the Christian view prevailing, come homes that are havens because they bring down to earth the characteristics of the realm of heaven. Where the Christian view is never allowed to prevail the so-called homes that come from marriage are liable to become foretastes of even hell itself. In the light of these three passages of the printed text, what can be suggested concerning the Christian view of marriage?

I. IT SEES MARRIAGE AS NORMAL AND DESIRABLE. (Gen. 2:18-24.)

First, because by this means the race may be perpetuated. It was evidently God's purpose, originally, that the earth should be populated. To this end He gave commandment to the first couple, Adam and Eve. Later, after He had destroyed the earth by the Flood and all but destroyed the human race as well, He gave a similar commandment to Noah (Gen. 9:1-7). Marriage was instituted by the Lord in the very beginning and thus is of divine origin. Society sees that marriage is desirable for the perpetuation of the race and has long since placed its stamp of approval upon it, for from it children will come as its future citizens.

Second, because by this means the best interests of the persons involved may be realized. "It is not good that the man should be alone," is God's own judgment and pronouncement. It was true in the long ago, and it is yet true. Man needs a help meet. It takes the two, man and woman, to bear the burdens of life, to share the joys and sorrows, to comfort and sustain each other. The man needs the tender insight and sympathy of the woman, and the woman needs the courageous foresight and protection of the man; the natural endowments that are peculiar to each are to be bestowed and mutually benefited. From the years of a happy marriage both the lives of the husband and the wife are to be deeply enriched, the former acquiring something of the tenderness of the latter and the latter something of the strength of the former. It is on this basis that we sometimes observe an elderly couple actually becoming similar in habits, in preferences, and often even in appearance; their personalities experience an observable blending and fusing. Bachelors and maidens, who are so by choice, bring upon themselves the disfavor of society as well as the erection of an inferiority complex that ultimately creates serious maladjustments because in the fundamental nature of one's makeup. "It is not good that the man should be alone." The realization of the best interests of the persons involved in marriage can always be when the Christian view obtains.

II. IT SEES DIVORCE AS PERMISSIBLE FOR ONE CAUSE ONLY. (Matt. 19:3-6.)

The essential and basic factor in the marriage relationship lies in the two contracting parties cleaving to one another and becoming "no more two, but one flesh". This was so stated in the original command concerning marriage in the Garden of Eden. It was re-stated when Jesus answered the question of the Pharisees, as found in the text of the lesson. The thing that makes marriage solemn and binding is this high and sacred promise so to do both in the presence of God and other witnesses. When two people make and then keep such a promise it becomes a contract recognized first in heaven and then sanctioned on earth by the civil authorities. Marriage as a divine institution receives human approval. This matter of cleaving, as the fundamental element in marriage, needs to be kept central in all of our thoughts about it.

When is divorce permissible? The answer is indicated in the preceding paragraph, i.e., when the relationship is severed by failure of either party to cleave to the other or when one or both of the parties breaks the tie agreed upon and solemnly promised. Adultery is the only Scriptural cause for divorce, although a couple may live apart because of unbearable conditions such as drunkenness or mistreatment or abuse. The guilty party of a divorce can never be Scripturally married again so long as the other party is alive. Some think that the innocent party may do so. This seems to be in keeping with all of Jesus' teachings on the matter as well as in line with His sympathy and understanding of all other human relationships. There is a sense in which adultery in marriage destroys the fleshly tie as effectively as physical death would, and if this is true the same general attitude towards re-marriage might prevail.

III. IT SEES RELIGION AS A POWERFUL AID. (Jn. 2:1-5.)

How grateful we are that Jesus attended a wedding! By this we know that marriage, when entered into in the light of His teachings, enjoys His blessings. There are at least two divine institutions in the world, the home and the church. God the Father established the one, God the Son established the other, and the Son honored the one that the Father established by being present at the founding of a new home. If Jesus is present today when new homes are being set up they are apt to be happy and successful more than they would be otherwise.

This is not to suggest that marriage is a sacrament of the church, as some would have us believe, but it is to insist that marriage is a sacred as well as a secular transaction, that it should receive the assistance of the church as well as the state. The state can issue the license while the church through its pastor or minister can hear the vows of life-long fidelity, with their "until death do us part". After the marriage ceremony the new home can and should continue to benefit from the ministries of the church. A boyhood recollection of a marriage that finally ended with divorce, where husband and wife rarely attended church services and where the prediction was made that divorce might likely result from such glaring neglect, stands out in the writer's memory. The church does no more lasting and beneficial work than when it fortifies the home with Christian teachings and ideals. The home makes no mistake in looking to the church for such teachings and ideals. Let the Christian religion live in our homes.

Bolivar's Loss and Trenton's Gain

By BERT HODGE

A RED LETTER period ends for the Bolivar Baptist Church at the end of the present fiscal year on November 1st, marking the close of an eight year pastorate of Rev. Paul A. Wieland who recently resigned to take up the work as pastor of the First Baptist Church at Trenton.

Rev. Wieland's resignation as pastor of the local church met with universal regret but members were happy to know that he was in such demand elsewhere and he leaves Bolivar with the prayers and good wishes of the membership which he has served so long and so well.

Figures on the local work during Rev. Wieland's eight year ministry reflect, in a measure, something of the splendid work that has been done by Bolivar Baptists during that period of time.

In 1935 when Rev. Wieland began his work as pastor of the local church total expenditures of the church for the year amounted to \$3,596.04. Of this total the sum of \$544.71 was given to missions.

Interest in church affairs immediately picked up after that and the next year saw the membership double its mission program with a corresponding rise in other activities. This increase gathered momentum throughout the years, total expenditures for the current year, 1942, amounting to \$10,220.15 of which amount the sum of \$2,485.39 was given to missions or almost five times as much as was given in 1935.

Improvements on the church plant were also in keeping with the increase of other activities and today the membership boasts one of the best buildings with modern improvements that can be found in any section of the state.

This hearty response in the matter of finances naturally indicates a lively interest in Missionary Societies, Sunday School, Training Union, and other church work.

During the eight year period there have been 135 additions by baptism, 225 new members by letter, and attendance at regular church services has steadily increased throughout the years.

The Sunday School, one of the best organized in the entire state, has kept up a standard of excellence for the past five years. W. W. Cox, local insurance man, Superintendent of the Sunday School for the past 21 years, states that this department of the church has done more effective work in recent years than in any corresponding period of time during his superintendency.

Training Unions and Missionary societies have also kept in step with the general progress of the church during Rev. Wieland's pastorate.

Mrs. Wieland, a lovely character who has endeared herself to the people of Bolivar and particularly to the membership of the church, has been a telling force in the fine work that has been done by the church during the time her husband has been pastor.

A recent reception for the pastor, Mrs. Wieland and their two little girls, held in the home of Mr. and Mrs. George Ragon, was largely attended, at which time they were the recipients of presents and much in the form of good wishes for their future happiness and success.

A powerful and attractive preacher, Bro. Wieland, according to opinions you hear from all sides, has done his most effective work from the pulpit. He is looked upon here as one of the ablest preachers ever to deliver a sermon from the local pulpit. His earnestness in the pulpit has served to inspire the membership and it is said by leaders of the church that this is the key to the telling work which has been done during his stay here.

The Wielands left Bolivar for Trenton on October 15th, Bolivar's loss being Trenton's gain.

THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Dear Boys and Girls:

I could find no better words than these by Greenville Kleiser on the "Qualities of Youth." So I give them to you as they appeared in *The Watchword*.

"The freshness and vigor of your youth can be maintained. To a large degree, they can be retained physically, by wise living and serenity of mind; mentally, they need never be lost until the faculties themselves become dim. They are maintained by a widely cultivated mind, which finds a constant succession of new interests; by refusing to become 'hidebound' in one's opinions; by perpetually trying to understand new points of view; by storing the mind with treasures of thought or beauty which are a continual source of refreshment and enrichment.

"The other qualities of youth have a similar development with the years. The resilience of youth becomes courage; the gaiety of youth becomes serenity and joy; the adventurousness of youth becomes enterprise. One feature of youth must never be lost: that is—innocence. This must be your constant companion throughout life, so that you may fulfill the injunction to 'keep yourself unspotted from the world.'

"The world needs today, as probably never before, men of strong, heroic character, willing to assume great responsibility for the general welfare. Men of this type arise every little while, but we need many more of them to combat evil and subversive influences now at work in America.

"As Vernon L. Smith, Editor of the *Palm Beach Sun*, eloquently reminds us:

"We can see lovely trees and flowers, and be greeted by green grass and singing birds, the merry voices of little children—all designed to make glad the hearts of men and women.

"A true friend is like the shadow of a great rock in a weary land. The tender grace of a fine day brings with it beauty and gladness and uplifts the soul. Moonlight shimmering in silvery silences on the face of waters; heaven's stars captured in rippling hammocks woven by breaths of air; a setting sun painting on the western skies God's golden colors so flushed and rich that they run down to yellow hayfield and forecast and blaze the cabin's glass—revelations of beauty of God's glory—the perfume of the flower, the richness of the lily, the tenderness of a good mother, the spring of hope, the peace that passeth understanding, the privilege of knowing God—all in such preponderance as to make it a glad world after all."

"The essence of happy living is unselfish service. The world needs men who are willing to subordinate self in the fervent desire to contribute their share to the betterment of mankind."

Aren't you going to write and tell me about your school work this year? Come on with a long, newsy letter.

Your friend,

Aunt Polly

OUR THREE MARTYRED PRESIDENTS

By NORMAN C. SCHLICHTER

I try never to forget our three martyred Presidents and their devotion to God and His Word.

They all learned the great passages of the Bible in their early youth. Indeed almost the whole world knows that the Bible was Lincoln's chief textbook as a boy and as a young man.

Garfield and McKinley had godly mothers who taught them the Bible at home.

I like to call up the picture time and again of Garfield on the farm at Orange, Ohio, reciting many of the Psalms to his mother. And McKinley must have done this too, in his simple home at Niles, Ohio, to his Scotch mother, whose name was Nancy Allison.

The wonderful use which Garfield made of the Psalms at the time of Lincoln's assassination on that terrible night of April 14, 1865, should be known to every American.

That might have been one of the darkest nights in American history had it not been for the solemn actions and courageous words of a number of our country's leaders. It fell to Garfield to play the greatest of these roles in restoring our people to calmness and sanity on that occasion.

Crowds gathered in our big cities, and enemies of Lincoln were hunted out. Vengeance came near being in the saddle in many places. The tragic thought, "Our leader is gone; our cause is lost," swept like wildfire over the land when the news of what had happened in Washington had got abroad.

There were riots and bloodshed in the streets of New York. A group gathered together bent on destroying the World Building where a newspaper which bitterly fought Lincoln's policies was published.

James A. Garfield, who not long before had been elected to Congress, and who was widely known, happened to be in the city. He was asked to come to a public assembly and say something that might help to restore order and public calm. Taking the platform, and raising his hand for silence he spoke the memorable words which were so badly needed by our entire population then:

"Fellow Citizens: 'Clouds and darkness are round about him. His pavilion is dark waters and thick clouds of sky. Justice and judgment are the establishment of his throne. Mercy and truth shall go before his face.' Fellow citizens, God reigns, and the Government at Washington still lives."

As soon as these words went over the wires to all parts of our great land their reassuring effect was immediate, and Garfield had rendered a service to his country that can never be estimated at its true worth.

Had his mother heard him that night I am sure she would have kept saying in her heart, if not audibly to her friends, "Did you hear him quote the Psalms? I taught him those words first."

One of the most beautiful and impressive uses which William McKinley made of God's Word was to read it by the hour to his invalid wife in the White House.

And how this Word sustained him in his last hours! A short time before he died he asked that his pillows be raised a little, "so that I can look out at the green grass, the green trees and the flowers. How beautiful God has made them!" he said. In his last hour as our nation's President he said, "It is His way; His will, not ours, be done."

Our country lost heavily at the martyrdom of each of these men who so earnestly sought in all their public actions the guidance and blessing of the God they had all learned to revere and love when but mere lads.

Let us all remember Lincoln's words of farewell to his neighbors at Springfield just before

he left for Washington to take up his duties as President: "Today I leave you. I go to assume a task more difficult than that which devolved upon George Washington. Unless the great God who inspired him shall be with me and inspire me, I must fail."

This opening sentence expressed the spirit which everyone called by his fellow countrymen under our election system to public service in this Christian land, be it small or great, should possess.

We should be grateful all the time, that our Presidents generally have risen to their high honor from homes that were predominantly Christian.—*The Watchword*.

R. 6, Trenton, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am a little girl eight years old. I go to Salem Baptist Church. Brother Fred Wood is my pastor. My Sunday School teacher's name is Mrs. Pearl Kinsey. I like her very much. I would like to have some pen pals.

Love,

HELEN MARIE BURROW.

Welcome to our page, Helen Marie. We hope you will get lots of pen pals.

R. 5, Murfreesboro, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am thirteen years old. I am a Christian. I was baptized at the age of ten. I try to do right. I go to Sunday School and church when I have a chance. I am in the fifth grade. My Sunday School teacher is Mrs. Anna Benson. Our pastor is Brother Price. I pray for my brothers and sisters. Also pray for the soldier boys who are facing death for our country.

Your friend,

CARRIE NIPPER.

P.S.: I hope my letter isn't too long.—C.N.

Thank you for such a nice letter, Carrie. Your letter is an inspiration to us. We hope you will write again.

Mercer, Tenn.

Dear Aunt Polly:

This is the first time I have ever written you, but was glad to get to. I am fifteen years of age and a member of the G. A. I am a Christian and go to Sunday School and church every Sunday. I am the prayer and Social Chairman of our G. A. All of our members are very close friends. I hope to see my letter printed.

Love,

LOUISE LEWIS.

Mercer, Tenn.

Dear Aunt Polly:

Our G. A. wanted to each write to you at this G. A. meeting this afternoon. I am the president of our G. A. and my mother is the leader. We enjoy working with all the G. A.s. I am sixteen years of age and my birthday is November 16th. All of our members are Christians except one. We would like to see our letters printed on the *Young South* page. Pray for our G. A. that we may be better workers.

Lots of love,

MARIE ARENDALL.

P.S.: I am sending you a poem.—M.A.

G. A.'s OF MERCER
By MARIE ARENDALL

Pray for sinners day by day
We G. A.'s of Mercer want to do
All within our heart and mind,
And be Americans true—
Not slackers and left behind;
We'll fight for our Red, White and Blue,
And Victory will come in a short time.

We want to work, sing and pray
And help win souls to Christ,
Pray for sinners day by day
And work like little mice;
We're going to do what we say,
And be G. A.'s of Christ.

Mercer, Tenn.

Dear Aunt Polly:

This is the third time I have written you. I am a Christian and belong to the G. A. I am eleven years old and my birthday is October 23rd. I am the secretary of our G. A. and enjoy working with the members. I will close and let others write. I hope to see my letter printed.

Love,

GERTRUDE ARENDALL.

Mercer, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am twelve years of age. My birthday is June 12. I am a member of the Sunday School, but I am not a Christian.

Love,

BESSIE HARRIS.

A great big welcome to this G. A. Group. Bessie, we hope you will soon become a Christian.



DR. M. T. RANKIN
Speaker

State Baptist Student Convention

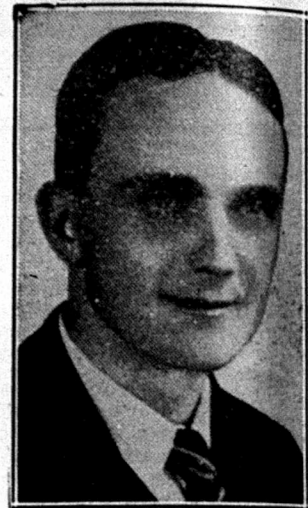
MEETS IN NASHVILLE

on

October 30, 31 - November 1

The IMMANUEL Baptist Church, with Dr. Merrill D. Moore as pastor, will be host to the annual Baptist Student Convention.

Mr. John Huffman of Union University is President of this Convention and will preside over the sessions.



DR. LEO EDDLEMAN
Speaker

SOME HIGHLIGHTS OF THE PROGRAM

FRIDAY NIGHT

7:40—"God Our Father"..... Dr. Crouch
8:00—"Greatest Need of Students Today"..... Mr. Rogers

SATURDAY MORNING

9:15—"Jesus Our Saviour"..... Dr. Crouch
9:35—"Christian and War"..... Rev. Cross
9:45—"Christian and Other Races"..... Dr. J. O. Williams
11:30—"Baptist Students and State Missions"..... Dr. Freeman
11:50—"From Minimum to Maximum Christianity".....
..... Dr. Leo Eddleman

SATURDAY AFTERNOON

2:15—"Christ Our Lord"..... Dr. Crouch

SATURDAY NIGHT

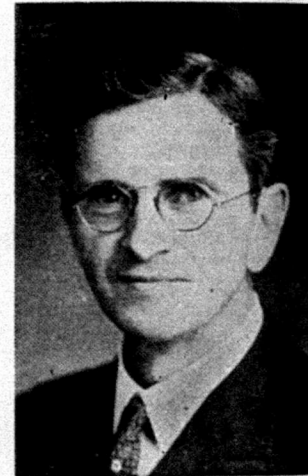
7:30—"The Holy Spirit Our Guide"..... Dr. Crouch
8:30—"Missions Today and Tomorrow"..... Dr. Rankin

SUNDAY MORNING

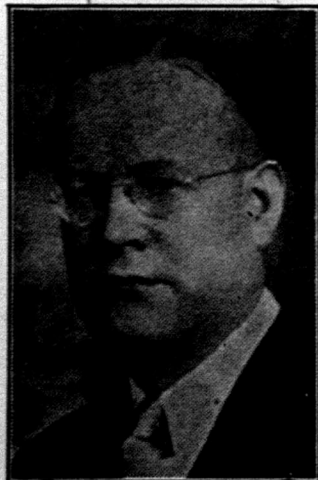
11:00—"If I Be Lifted Up"..... Dr. Rankin



DR. J. O. WILLIAMS
Speaker



DR. JOHN D. FREEMAN
Speaker



REV. H. B. CROSS
Speaker



DR. AUSTIN CROUCH
Devotional Leader



MR. HENRY C. ROGERS
State Student Secretary

BAPTIST AND REFLECTOR

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

Strengthening the Churches Through State Missions

"Christ loved the church and gave himself for it."

STATE MISSION DAY, OCTOBER 25, 1942

It is important that the order established by our Lord for the extension of his kingdom be kept before our people—"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Beginning in Jerusalem (right round us), we are to go into Judea (our state), then into Samaria (countries adjoining ours), and into all the world. State Mission Day is one of the established special days in our Baptist calendar provided for the purpose of presenting to our people the vital need of winning and holding the state for Christ, and in order to secure the additional offerings upon which the enlargement of state mission work is so dependent. The following is offered for your help in making October 25 a really great day in your church.

DEAR SUPERINTENDENT:

State Mission Day has come to mean a great deal to our Sunday schools and churches, as well as to our state and our entire denomination. This important event is scheduled for October 25 (1942) this year. Your committee earnestly hopes that you and your fellow workers will magnify State Mission Day, and seek to greatly increase attendance as well as give strong emphasis to our vital state mission work on this occasion.

You have been sent copies of the special program which has been prepared for State Mission Day. Also a poster and other items which you will find helpful and interesting. We are confident that the wise use of this material will result in a generous offering for our all-important state mission work. Additional copies of the program may be secured by obtaining *The Sunday School Builder* or *The Teacher*, for October, or *The Quarterly Review* (fourth quarter). These may be ordered from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee, at ten cents a copy. Extra copies of the program folder will not otherwise be available.

HELPFUL SUGGESTIONS

Seek to impress your officers and teachers with the importance of State Mission Day.

At an early date call together your Workers' Council (pastor, officers and teachers) and select from this group a committee to be responsible for preparing and presenting the program on October 25.

Confer with your pastor, and if feasible, ask him to preach on State Missions on some convenient Sunday preceding State Mission Day.

Where possible have the program presented before the entire school during the opening period, Sunday, October 25. Where it is best to do so, the program may be presented by departments. An effective presentation of the program arouses interest and stimulates the offering.

Magnify the day. Strive for a record attendance on Sunday, October 25. Set attendance goals for departments and classes. Magnify the day, and keep it before the entire church during the month.

Emphasize the offering. Adopt a challenging goal by adding a generous amount to your gift last year. Write this goal on the large colored

poster and place this poster in a prominent place in the church building where the people will be sure to see it. Set a definite sum as the goal for the offering for each department and class.

Free offering envelopes will be mailed you on request. Order early. Let the teachers in giving out the envelopes explain the purpose of the offering and urge each pupil to have part in it.

Send the offering promptly to John D. Freeman, Secretary-Treasurer, 149 Sixth Avenue, North, Nashville, Tenn., marking it "Special for State Missions." Be sure to give the name of your church and association when sending these funds.

—Committee on Denominational Calendar.

DR. HOLCOMB EMPHASIZES STATE MISSIONS

Dear Brother Superintendent:

This letter is enclosed with materials for the observance of State Mission Day in Sunday School, October 25, 1942, or on whatever Sunday in October best suits your church.

The program, "Strengthening the Churches Through State Missions," has been prepared with the view of more fully informing our people about how state missions seeks to strengthen every church for its local work, and for its part in the great world program of Christ. Your state secretary has approved all plans.

The program is printed in *The Teacher* and *The Sunday School Builder* for October, and in *The Quarterly Review* (fourth quarter). Extra programs may be secured by ordering these periodicals from the Sunday School Board at ten cents a copy.

Our churches cannot live and prosper unless they are devoted to the task assigned them by their Lord, and the first of these is to see that the lost at home are won and that churches continue to grow in knowledge and strength. Never have our churches come to a greater hour of challenge and opportunity.

Remembering that "Christ loved the church and gave himself for it," may our efforts through earnest prayer and faithful work for State Mission Day give valuable information and yield large returns for the Master's cause.

Sincerely yours,

T. L. HOLCOMB, Executive Sec'y.,
Baptist Sunday School Board.

—Taken from State Mission Program material.

Sunday School Training Awards—August, 1942

Church and Teacher	Awards
BEECH RIVER:	
Friendship, Era Leeper	11
Bible Hill, Era Leeper	7
Bunches Chapel, Era Leeper	15
BIG EMORY:	
Big Emory, Martha Humpston	7
CARROLL:	
Atwood, Clarice Thomason	6
CLINTON:	
New Hope, Frances Harvey	16
EAST TENNESSEE:	
Union, Mrs. R. S. Hickey	13
Cave-Hill, Mrs. R. S. Hickey	16
New Prospect, Lucile McKinney	18
Denton, Lucile McKinney	10

HOLSTON:

Harmony, Elora Bagwell	6
River Bend, Elora Bagwell	14
Oak Grove, Elora Bagwell	13
Summersville, Elora Bagwell	8
Shady Grove, C. W. Hilemon	3

INDIAN CREEK:

Liberty, Margaret Harris	18
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JEFFERSON:

Mountain View, Gay Harris	17
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KNOX COUNTY:

First Fountain City, H. H. Cox	6
Broadway, Miss Ora L. Dowell	8

MADISON:

Parkburg, Harry E. Harp	5
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MCINNIS:

Canasauga, Iva Lois Patrick	7
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MCNAIRY:

Adam's Chapel, James R. Rees	10
Butler's Chapel, James R. Rees	4

NASHVILLE:

Judson Memorial, Elizabeth Denmark	
Meadow	3

NEW SALEM:

South Carthage, George Anna Ford	5
Tanglwood, George Anna Ford	6
Mt. Pleasant, George Anna Ford	2

NOLACHUCKY:

Montvue, Lela Maud Dean	5
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OCOEE:

Oak Grove, Fred Pinegar	26
Blue Springs, J. C. Williamson	6
First Cleveland, William A. Keel	1
Ridgedale, James A. Ivey	19
Brainerd, Mrs. A. L. Dickerson	5
First Cleveland, Miss Ester Myres	1
First Cleveland, Dr. J. M. Hooks	1
First Cleveland, Mrs. Polly Thomas	11
First Cleveland, Miss Clara Lane	1
First Cleveland, Dr. E. L. Holms	1
First Cleveland, Mr. Jerry M. Lowe	3

POLK COUNTY:

Chestnut, Gladys H. Langley	16
Coletown, Gladys H. Langley	12

PROVIDENCE:

Union Chapel, Mrs. J. A. Newman	20
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ROBERTSON:

Grace, Ruth Highsmith	6
Grace Mission, Ruth Highsmith	4
Mt. Carmel, Ruth Highsmith	2

SEVIER COUNTY:

New Salem, Lucile McKinney	17
Rocky Grove, Lucile McKinney	12
Bethel, Lucile McKinney	15

SHELBY:

First, Memphis, Elizabeth G. Cullen	1
Union Avenue, Elizabeth G. Cullen	1
Cordova, C. H. Parish	25
Boulevard, Roy O. Arbuckle	3
Union Avenue, J. G. Hughes	62

STONE:

Caney Fork, Miss Jewel Jones	5
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SWEETWATER:

Shoal Creek, Ruby Wagner	3
Altoona, Ruby Wagner	0
Corinth, Ruby Wagner	1

WATAUGA:

Sugar Grove, Jessie Fawver	3
Bethel, Gertrude Hale	12
Dividing Ridge, Jessie Fawver	6
Zion, Martha Allen	6
Hampton, Mrs. Robert Smalling	4
Butler, James M. Gregg	17

WILLIAM CAREY:

Freedom, Mrs. Percy Carver	12
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WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

God of All Nations

God of all nations,
We pray for all the peoples of the earth,
For those who are consumed in mutual hatred
and bitterness,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray Thee for all those who bear rule and
responsibility,
For child races and dying races,
For outcast tribes, the backward and downtrodden,
For the ignorant, wretched, and the enslaved,
We beseech Thee, teach mankind to live together
in peace,
No man exploiting the weak, no man hating the
strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual op-
pression and contempt,
Pure of heart and hand, despising none, defraud-
ing none,
Giving to all men in all dealings of life
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste.
—Selected.

PLAYS TO PRESENT

Church Night of Stewardship

"AS HE IS ABLE"—An average church family awakes to the Bible teaching on tithing in a fast moving and natural conversation. (2 adults, 2 girls, 1 boy; 20 minutes), 10c.

A TALE OF TWO TITHES—After a lively dormitory scene, college roommates separate to assume jobs. One has decided to tithe—the other refuses to tithe. . . . Tableau of the Paid Tithe and the Unpaid Tithe. . . . Reunion of the girls fifty years later. (Pageant-play; 4 young women for speaking parts, 12 for tableau; 40 minutes), 12c.

"FIRST THEY GAVE THEIR OWN SELVES"—John and Frances, anxious to get the most out of life, are led by their pastor to seek to put the most into life. (3 speaking parts; young people from graded W. M. U.), 10c.

RESPECTABLE ROBBERS—Discussion of a robbery by "respectable" boys in the community, and a house full of young people working on stewardship assignments, brings realization of stewardship truth to Mrs. Loveless, a neighbor. (2 women, 2 boys, 7 girls; about 30 minutes), 10c.

STEWARDSHIP ETCHINGS—Presents six tried episodes from the Bible, depicting several phases of stewardship. (Pageant—mixed cast of about 25; 30 minutes), 5c.

"OIL FOR THE LAMPS OF GOD"—The keeper of a lighthouse gives away that with which he is only entrusted; disaster ensues. (8 adults or young people; 25 minutes), 10c.

WHEN THE OWNER COMETH—Mr. Cooper's bitter experience with an unfaithful tenant who failed to distinguish between possession and ownership, causes him to reread the tither's pledge card. (1 woman, 2 men, 2 girls, 1 boy; 30 minutes), 10c.

Send your order and remittance to W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Alabama.

"A Friend to Tennessee College"

By MRS. C. D. CREASMAN, President,
Tennessee Baptist Woman Missionary Union.

I have been invited to become a "Friend of Tennessee College." I am happy to be so classified, for I have long considered myself a friend of this splendid school. By every test I am her friend, for I rejoice in all her successes; I love her and want to see her prosper.

I am a friend to Tennessee College, first, because she is a CHRISTIAN COLLEGE. Never has Christianity been more needed in the world, and there is no agency that can do more for the spread of Christianity than a truly Christian college. This Tennessee College has been and is today, for she was founded on Christian ideals, developed on Christian policies and rejoices in every opportunity of Christian service.

I am a friend of Tennessee College because it is a Baptist College. What the world needs today is those principles of liberty and consideration of the individual which are distinctive Baptist doctrines, and a school which strengthens students in the Baptist faith and prepares them for Baptist service makes a valuable contribution not only to the Baptist denomination but to the welfare of the whole world. This I believe Tennessee College is doing.

I am a friend of Tennessee College because it is a WOMAN'S COLLEGE. Many parents prefer sending their girls to a girl's college rather than to a co-educational institution. To such parents Tennessee College offers the very best in curriculum, in social contacts, in delightful dormitory life, in Christian atmosphere and in all those cultural advantages desired for the development of a well-rounded Christian woman.

I am a friend of Tennessee College because it is a TENNESSEE COLLEGE. Tennessee is my birth state, and to me the best state in the Union, and I see no reason why any Tennessee girl should go to any other state for her college education. I rejoice because right in the center of Tennessee is this splendid Baptist college for women, and I want to see it become so strong and so well known that many women from other states will come to Tennessee for their education.

I could give other reasons why I am a friend of Tennessee College, but this is enough to convince anyone who reads this that I am really a friend of the institution. I mean to prove it, too. I am going to do all I can to help Tennessee College live up to her high cultural and spiritual traditions and to go on to a still more glorious future.

At the annual meeting of the Executive Board of Tennessee Woman's Missionary Union plans were made for the Tennessee W. M. U. to enter a campaign of friendly helpfulness toward Tennessee College. As the first step, every missionary society in the state is requested to bring to the associational W. M. U. meetings in January either a five dollar book of war savings stamps or a twenty-five dollar defense bond to be applied on the Tennessee College endowment fund. Then, a committee was appointed to formulate other plans for a definite continuing campaign on behalf of Tennessee College. This is the one and only Baptist Woman's College in Tennessee and the Baptist women are going to get behind it and make it go. I am one of those Baptist women and I pledge my friendliness and cooperation.

Suggestions for Third Vice-Presidents or Stewardship Chairmen for the Stewardship Training of the Young People

STUDY. Be sure that you thoroughly understand the plans. Keep in mind that this is a definite emphasis on stewardship of possessions.

THINK through the opportunities in your organization. Talk over the plans with your young people and encourage them to offer suggestions as to the best way to pursue the work. Let the activity express their interest.

ENLIST all of your members in this training. The new plans afford opportunity for a variety of activity which will appeal. Patiently strive to lead every member into active participation in some phase of the work.

WORK for results. Haphazard planning and failure to carry each project through to the finish will accomplish little. Encourage the best work, whether it be the copying and memorizing of Scripture, the making of scrapbooks and posters, or the writing of stories, poems, essays, dialogues or pageants. Above all, remember that you are seeking to lead your young people to be faithful stewards themselves. The new Tither's Pledge cards will help you. Order all you need free from State Headquarters, 149 Sixth Avenue, North, Nashville.

ARRANGE for needed materials to be made available for the young people. See that books, leaflets and articles on stewardship are at hand for their use. Ask the W. M. S. young people's director and stewardship chairman to help with this.

REMEMBER that you must be a tither and a faithful steward yourself before you can sincerely lead your members to accept this pattern in Christian living. If you are not a tither, do not be content to turn lightly aside from the issue. Face it frankly with God and His open Book. Accept His plan for your own life and then you will find joy in showing your young people His way.

DO not become discouraged. There will be times when you will feel that you are making little progress. Don't stop! Remember that each life entrusted to your care is an individual opportunity. You are working with Him.

SEE that your members are reading the stewardship stories and articles in *World Crusades* and *The Window of Y. W. A.* See that the quarterly stewardship programs are used. These are not to take the place of the regular monthly missionary program. Your organization will do better work if it meets more than once a month. Don't be content with a mere minimum!

HAVE the Annual Church Night without fail. Let this be a climax to the work of the year. Even now begin planning with your pastor, young people's director and stewardship chairman. Let the young people look forward to this service and plan earnestly toward the presentation of stewardship to the entire church.

INFORM your Associational Young People's Leader of your progress. Help her to keep the associational honor roll for Juniors by reporting when 75 per cent have memorized the answers to the questions on tithing. Let her know of the things you are doing in the other organizations. Inform the state Young People's Secretary also. She is most interested in what you are doing.

PRAY earnestly, plan carefully, present attractively. Accept this as a God-given opportunity to have a part in training a generation of stewards, and thus render one of your largest services to the extension of His Kingdom. Catch the challenge and invest your best!

—Adapted.

A Short-Long Story

By LOUIE D. NEWTON,
S. B. C. Chairman Increased Circulation
State Baptist Papers

IT WAS in 1921. I was Editor of *The Christian Index*. One of our oldest district Associations was in session. I was appealing to fathers and mothers to give their children an opportunity to read their State Baptist Paper. I recounted what *The Christian Index* had meant to Dr. F. C. McConnell and Dr. George W. Truett when they were boys on the farm—what it might mean to the sons and daughters of today as it opened windows of inspiration under the leading of the Holy Spirit.

At the noon hour I was receiving renewals and new subscriptions. A farmer, in overalls, leaned against a tree near the well in the churchyard, listening to the testimonies of the fathers who were giving me their renewals—what the paper meant to their children.

I turned and asked him if he had the paper in his home. He shook his head. I knew he was interested. I asked him if he would like to have the paper. He quickly answered that he would love to have it for his two little boys, but said he was a share-cropper, and he didn't have the two dollars.

We had finished eating, and it was almost time to go back into the meeting house for the afternoon session. This father motioned to me, and we walked off by a nearby wagon. He put his broganed right foot on the tongue of the wagon, and said:

"I want that paper, but I just ain't got the money. But I've been thinking about them shoats. Reckin you could send me the paper a year for a shoat?"

"Sure," I answered, and we agreed that I would take him in my model-T by his house at the close of the afternoon session. We tied the shoat and put her in the back of the runabout, and I gave him a receipt for a year's subscription.

Today those two boys from that share-cropper's home are serving full-time churches in the Southern Baptist Convention. I sold the shoat in that county-seat town that afternoon for two dollars. I later attended the ordination of that father as one of the deacons in his country church. He is now in heaven.

Training for Definite Missionary Work

By MARY A. STRAIN, Registrar,
Tennessee College.

TENNESSEE COLLEGE for Women, property of the Tennessee State Baptist Convention, trains many of its daughters for definite missionary work. A glance at the school rolls for the past ten years shows two foreign missionaries, two wives of associational missionaries, two former faculty members now enrolled in mission training school, one alumna enrolled in graduate study under the direction of Dr. Maddry of the Foreign Mission Board, and seven girls in the present student body who are missionary volunteers.

Miss Lorene Tilford, Chattanooga, who graduated from Tennessee College for Women in 1933 subsequently completed the course at the Missionary Training School in Louisville and went out to China, where she worked in a girls' school until war conditions forced her to return to the United States. Miss Kate Ellen Gruver, Nashville, graduate with the class of 1936, saw active missionary service in Palestine, after having graduated from the Missionary Training School. She, too, is now in the United States because of war conditions.

Miss Kathleen Deakins, Chattanooga, class of 1939, now Mrs. Merrill Aldridge of Tracy City, and Miss Louise Thomas, Florence, S. C., now Mrs. Charles Kraus of Leoma, are splendid and full time assistants to their husbands, who are

associational missionaries. Mrs. Aldridge is a graduate of the Training School at Louisville. Mrs. Kraus is a registered nurse, trained at the Baptist hospital of South Carolina, and has had a year's work at the Baptist Bible Institute at New Orleans. Mrs. Kraus, who has not completed her degree, plans to return to Murfreesboro and graduate in June, 1943.

Two former faculty members are now in training for active missionary work. Miss Edith Long, Girard, Ill., teacher of French from September, 1939, to June, 1942, is at the Baptist Bible Institute, in training for home missionary work among the French-speaking people of Louisiana. Miss Edith Stokely, Newport, student secretary for the past two school years, is now in the Missionary Training School at Louisville.

Miss Billie Kuykendall, Nashville, class of 1942, who had two years at Baptist Bible Institute before taking her college degree, has passed the physical examinations required by the Foreign Mission Board, and in accordance with the advice of Dr. Maddry of the Board, is now working on her master's degree at Peabody College.

Seven members of the present student body are missionary volunteers; they are Pauline Rogers, Walhalla, S. C.; Evelyn Zumbro, Murfreesboro; Mae Jones, Ashland, Ky.; Mary Frances Hayes, Bells; Louise Choate, Greenbrier; Evelyn Link, St. Louis; and Effie Lee Smith, Monterey. Mae Jones and Pauline Rogers have each had two years at Baptist Bible Institute.

The St. Clair Mission of Murfreesboro was opened in response to the desire of Tennessee College girls for a field in which to do practical mission work.

Religion at the Hospital

By LOUIS J. BRISTOW, Superintendent.

STUDENTS IN THE SCHOOL of Nursing of the Southern Baptist Hospital, New Orleans, are active Christians. The Y. W. A. is standard, and the B. S. U. has attained "first magnitude." Besides 113 Baptist students enrolled in the B. S. U., there are 23 Methodists, 8 Presbyterians, 3 Episcopalians, 2 members of the Church of Christ, and one each Catholic, Christian, and Evangelical. Membership is, of course, voluntary. Regular weekly meetings of all religious organizations are held, and chapel services are held every morning before the nurses go on duty for the day. Mrs. W. J. Williams is the full-time religious and social secretary of the campus.

Besides religious student organizations, there is a literary and dramatic club, and a photographers club. Special group breakfasts, dinners and suppers are given; hikes and other outdoor activities are carried on.

New Orleans.

These Things I Like

By JOHN C. SLEMP

I like the simple things of earth:
A daisy on the lawn,
A violet by the garden gate,
A breath of air at dawn.

I like the lovely things of earth:
A rainbow in the skies,
A row of purple irises,
A pair of shining eyes.

I like the solid things of earth:
A firm and rugged tree,
A mammoth boulder on the hill,
A mighty ship at sea.

I like the lasting things of earth:
A faith that conquers strife,
A love that brothers humankind,
A strong and worthy life.

—Bulletin, First Baptist Church,
Kingsport, Tenn.

Just for Fun

Gathered Here and There

He approached the judge with all kinds of politeness.

"Your lordship, I'd like to get out of jury duty," he said.

"For what reason?" asked the judge.

"I can only hear with one ear," was the excuse offered.

The judge smiled. "It's all right," he said. "We hear only one side of the case at a time."

Johnny: "Phew! It's awful hot for spring."

Julia: "You ought to be thankful it's no worse. S'pose we lived in Arkansas. Wouldn't that be awful?"

Johnny: "Arkansas? Why?"

Julia: "You'd better study your geography lesson. The geography says Arkansas is famous for its hot springs."

She: "My father takes things apart to see why they don't go."

He: "So what?"

She: "So you'd better go."

Boss: "No, son, I'm afraid I can't hire you. We can't use much help just now."

Boy (determined to please): "That's all right, sir. I wouldn't be so much help."

A doctor has got off a good one, which will appeal to everyone worried about highway crossing. He says:

"A foot on the brake is worth two in the grave."

VICIOUS CIRCLE

"What's the matter, my boy?"

"Well, Mr. MacTavish promised me 15 cents an hour for cutting his grass and now he's charging me 15 cents an hour for the use of his lawnmower."

Dad: "My boy, always remember that whatever you attempt, there is only one way to learn and that is to begin at the bottom. There are no exceptions to that rule."

Son: "None at all, Dad?"

Dad: "No, Son."

Son: "Then how about swimming?"

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

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SOUTHERN DESK CO. HICKORY N. C.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

AMONG THE BRETHREN

After a successful pastorate with the First Church, Crossville, Homer A. Cate has resigned that work. Three years ago the membership was 255 and now it is 320. The amount raised then was \$1,800 a year, last associational year it was \$5,492.

—B&R—

Thirty-one additions, more than \$4,700 raised for all purposes and more than \$500 for missions and benevolences, \$1,800 paid on the church debt and BAPTIST AND REFLECTOR going into nearly 100 homes constitute the statistical record for the past associational year of the First Church, Dresden, Lyn Claybrook, pastor. It was the best year in their history.

—B&R—

Pastor Hayward Highfill, of the Seventh Street Baptist Church, Memphis, writes: "Our people received their first copy of the BAPTIST AND REFLECTOR the first of the week. Many of them have come expressing their gratitude to the church for sending it to them. As Pastor, I am confident this will encourage and enlist many of our people."

—B&R—

Pastor Boyd Lecroy and Hohenwald Baptists have been in a great revival in which at the last report there had been 12 additions, with 10 of them for baptism, and still other services to follow.

—B&R—

After a twelve-day meeting with Pastor Oley C. Kidd and the First Baptist Church, Tullahoma, with Edwin Deusner, pastor at Carthage, leading the singing, Dr. Alfred Carpenter, Superintendent of Camp Work for Southern Baptists, says: "What the State Mission dollar is helping to accomplish here is a revelation. I wish that every Baptist in Tennessee might see what this Church is doing. It would challenge them to a greater endeavor. I am hoping that the State Mission offering on October 25, part of the proceeds of which will go to augment the Church's work here for the men at Camp Forrest, will be overwhelmingly large."

—B&R—

BAPTIST AND REFLECTOR regrets that a program of the East Tennessee Baptist Pastors Conference, which met at Carson-Newman College October 19, was not received in time for publication in last week's issue of the paper.

—B&R—

L. B. Cobb, pastor of the First Church, Kingsport, is doing the preaching in a revival at the First Church, Kilgore, Texas.

Pastor W. C. Horltdt, of White Oak Baptist Church, Chattanooga, is leaving for the Chaplain's School, Cambridge, Mass., October 28.

—B&R—

Boulevard Baptist Church, Memphis, Roy O. Arbuckle, pastor, received 194 additions during the past associational year, 95 of them by baptism, and raised \$19,497.19 for all purposes.

—B&R—

E. L. Williams of Chattanooga is doing the preaching in a revival with Pastor J. C. Blalock and the Glenwood Baptist Church, Kingsport.

—B&R—

At the weekly prayer meetings, Pastor E. C. Masden is leading his people at White Pine in the study of "Baptists and Their Distinctive Doctrines," and the study is proving very profitable. There ought to be a more widespread study of and preaching on the doctrines of the faith.

—B&R—

Center Hill Baptist Church, Counce, Tenn., Francis R. Tallant, pastor, has experienced a gracious revival in which the pastor did the preaching. There were 16 professions, all of whom joined for baptism, and 2 additions by statement.

In view of the increase in our subscription list and, therefore, the greater length of time required for our printers to run the papers off the presses and for them to be mailed out, it is necessary for the material for a given issue of the paper to be assembled a day earlier than formerly. This means that material, whether news or otherwise, must reach us a day earlier. The deadline for news items and for Sunday School and Training Union attendances is now Wednesday of the week preceding the week of publication. The bulk of the other material for the paper has been assembled on Tuesday of the week preceding the week of publication. Now it must be assembled on Monday. The moral, applicable at all times, is send in your material so as to reach us as early in the week as possible. Material received after the deadline will be too late for publication in the following week's issue.

Chaplain Earl C. Whitsitt of the Second Army Headquarters, Memphis, has been supplying for the Central Avenue Baptist Church after Guy H. Turner closed his work to enter the Chaplain's School at Harvard University.

During the past associational year, Bellevue Baptist Church, Memphis, Robert G. Lee, pastor, had 721 additions, 205 of them by baptism, the membership now being 6,008, and made contributions totaling \$105,745.00 for all purposes. The church has paid the last of its building debt, paying the full 6 per cent interest as agreed upon when the bonds were issued and bought.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office this week were: C. H. Franks, Springfield, Mo.; Paul Kirkland, Old Hickory; Hampton C. Hopkins, Erwin; Clinton S. Wright, Antioch; Mrs. W. G. Rutledge, Cowan; Richard N. Owen, Clarksville; A. L. Todd, Murfreesboro.

We respectfully request our friends to look in the masthead of the BAPTIST AND REFLECTOR at the top of column one, page two, and note the following as published each week the paper comes out: "OBITUARY AND OBITUARY RESOLUTIONS—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words." Hence, all resolutions which are not obituary in nature, relating to the death of some individual, are published at the rate of 1 cent for each word in the resolutions. Only obituary resolutions have the first 200 words published free. We ask, therefore, that our friends in sending in resolutions be governed by these considerations which have been approved by BAPTIST AND REFLECTOR committee and either send payment with the resolutions or tell us to whom to send the statement.

WITH THE CHURCHES: Chattanooga, Alton Park, Pastor Smith received for baptism 3, baptized 3; Calvary, Pastor McMahan received by letter 1; Chamberlain Avenue, Pastor McLanahan received by letter 2; Clifton Hill, Pastor Stansel welcomed by letter 6, for baptism 4, baptized 1; Concord, Pastor Frazier received by letter 1; Eastdale, Pastor Denny received by letter 2, for baptism 2; East Lake, Pastor Crawford received by letter 3, for baptism 1; Red Bank, Pastor Pickler received by letter 3, for baptism 1; Ridgedale, Pastor Ivey welcomed by letter 28, for baptism 28, baptized 14; Rossville Tabernacle, Pastor Tallant received by letter 3; White Oak, Pastor Harltdt received by letter 1. Cleveland, Clinging Ridge, Pastor Hayes received for baptism 3. Columbia, First, Pastor Richardson received for baptism 2, on promise of letter 2. Elizabethton,

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR OCTOBER 11, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alexandria	149	42	White Oak	225	92	Broadway	1049	279
Athens, First	326	101	Cleveland: Caudis Creek	127	103	Fifth Avenue	965	230
Bella, Midway	76	71	Clinging Ridge	62	30	First	1010	90
Bristol, Virginia Ave.	217	101	First	365	118	Lenoir City: First	295	120
Chapel Hill	50	45	Columbia, First	358	64	Pleasant Hill	175	170
Chattanooga: Alton Park	201	59	Cumberland Gap	121	18	Maryville, First	571	148
Apison	85	59	Elizabethton: First	500	182	Memphis: Boulevard	555	182
Calvary	239	103	Grace Tabernacle	79	35	LaBelle	580	182
Chamberlain Ave.	296	103	Immanuel	138	99	Prescott Memorial	423	114
Clifton Hill	439	53	Little Mountain	65	27	Seventh Temple	1253	305
Clio Ave.	115	53	Siam	212	103	Union Ave.	948	243
Concord	283	132	Watauga	278	72	Murfreesboro: Taylor's Chapel	66	60
Eastdale	235	89	Erwin: Calvary	257	62	Westvue	157	75
East Lake	400	101	Ninth Street	195	62	Nashville, Inglewood	341	110
Oak Grove	187	103	Hampton	69	58	Newport, Second	175	61
Red Bank	542	164	Harriman, Walnut Hill	171	59	Old Hickory, First	632	239
Ridgedale	506	211	Hixson	111	40	Rockwood, First	179	98
Rossville Tabernacle	222	73	Jefferson City, Buffalo Grove	40	103	Soddy, Oak Street	220	103
St. Elmo	233	52	Kingsport: First	642	137	Watertown, First	220	
South St. Elmo	105	34	Glenwood	214	177			
Tabernacle	287	79	Knoxville: Bell Avenue	632				

Grace Tabernacle, Pastor Coble received by letter 3. *Kingsport*, First, Pastor Cobb received by letter 2, for baptism 6; Glenwood, Pastor Cobb received by letter 3. *Knoxville*, Bell Avenue, Pastor Allen received by letter 7; Broadway, Pastor Pollard received by letter 7, for baptism 1; Fifth Avenue, Pastor Wood received by letter 4, baptized 1. *Memphis*, LaBelle, Pastor Renick received by letter 3, for baptism 6; Temple, Pastor Boston welcomed by letter 2, for baptism 3, baptized 4; Union Avenue, Pastor Hughes welcomed by letter 2, by statement 2, baptized 1. *Nashville*, Inglewood, Pastor Beckett received by letter 6. *Old Hickory*, Pastor Kirkland received by letter 5, for baptism 14. *Rockwood*, First, Pastor Ford received for baptism 1, baptized 4.

Briefs Concerning the Brethren

Called and Accepted

George Vouga, Temple Church, Chicago, Ill.
Frederick Harrold, Thomastown Church, Akron, Pa.
Lewis D. Haines, First Church, Eustis, Fla.
James Middleton, First Church, Atlanta, Ga.
Dr. Stewart Long, First Church, Boca Grande, Fla.
Leonard White, Jr., Salem Church, Salem, Mo.
Idris W. Jones, Lafayette Avenue Church, Buffalo, N. Y.

Resigned

Frank McDonald, Calvary Church, Clifton, N. J.
George Vouga, First Church, Philadelphia, Pa.
Frederick Harrold, Sunbury, Pa.
Lewis D. Haines, Holopaw, Fla.
James Middleton, First Church, San Angelo, Tex.
Dr. W. A. Alexander, First Church, Florence, S. C.
Leonard White, Jr., Covington Church, Covington, La.
Dr. Garth Koch, First Church, Oneonta, N. Y.
Idris W. Jones, First Church, Columbia, Pa.
Pat Hill, Dade City, Fla.
Edward Rawls, Tampa, Fla.

Deaths

Dr. E. V. Lamb, Pastor of the Lansdowne Church, East St. Louis, Ill.

A Gracious Revival

From October 4th to October 11th, the First Baptist Church at Martin, Tenn., held a revival which resulted in forty-four additions to the church, twenty-five of which were by baptism. Quite a large number of Christians rededicated their lives to the Lord's service. Dr. R. Kelley White, pastor of Belmont Heights Baptist Church, Nashville, Tenn., delivered strong gospel sermons, the climax of which was the powerful sermon on "The Cross of Christ." His power in the pulpit is his quiet, practical, plain presentation of Christ as Saviour for all, and Helper under all conditions. Mr. William Hall Preston, of the Sunday School Board, had charge of the music and work with the young people and juniors. His fine work with the choirs and his attractive appeal to the youth added great help to Dr. White's gospel messages. With the pastor, Dr. Ira C. Cole, this team of three was demonstrated to be a force in the Kingdom work that will be felt through all time and eternity.

—Reported by the Church Clerk.

(Tune: "Have Thine Own Way, Lord")

Bridle my tongue, Lord; just for today.
Hold o'er my temper masterful sway.
Overcome temptations, help me, I pray;
Or to escape them, show me the way.

—Contributed by Hon. John J. DuLaney,
Ashdown, Ark.

Resolutions of Appreciation

The First Baptist Church of Crossville, Tennessee, at their regular business meeting Wednesday, October 7, adopted the following resolution:

Whereas, Homer A. Cate served as Pastor of this church for three years, during which time, largely through his untiring efforts, the following was accomplished: (1) Membership increased from 255 to 320 (54 of whom came by baptism); (2) A new modern stone church building, valued at \$30,000.00, was erected and the total present indebtedness remains at only \$6,500; (3) Annual contributions increased from \$1,800 yearly to \$5,492 (associational year ending August 31, 1942); (4) Contributions to missions increased from \$10 to \$54 monthly; and

Whereas, In view of the above accomplishments and Bro. Cate's record of service, it was with deep regret that the church accepted his resignation, which is to become effective November 8; now, therefore, be it

Resolved, That the entire membership wishes for Bro. Cate God-speed and success in his future service for the Master; that the First Baptist Church of Crossville feels that our loss will be some other field's gain; and that a copy of this resolution be retained in the church record, one copy mailed to the BAPTIST AND REFLECTOR, and one copy be presented to Bro. Cate.

Adopted this 7th day of October, 1942.

(Signed) J. G. DEDRICH, Moderator.
MRS. D. L. HOLMAN,
Church Clerk.

Miss Gruver to Study at Harvard

Miss Kate Ellen Gruver, a Southern Baptist Missionary, forced by war conditions temporarily to give up her work in Palestine, left Nashville Thursday for a year of study at Cambridge, Mass. Registering through Radcliffe College, Miss Gruver will take courses in Arabic and Hebrew at Harvard College. She graduated from Tennessee College for Women in 1936, and later received her master's degree at the Woman's Missionary Union Training School. While in Palestine, she was stationed at Nazareth.

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Fellowship Meeting at Erin

Dear Dr. Taylor:

Erin Baptists enjoyed a most wonderful meeting Friday night. The meeting was held in view of the fact that we have been so abundantly blessed this year. It is harvest season and our hearts were glad.

An elaborate supper was served in the basement of our church, under the direction of three committee women: Mrs. C. W. Mitchum, Mrs. L. G. Satterwhite and Mrs. Garner Harris.

Our Sunday school Superintendent, Brother George Miles, brought us a splendid address on fellowship, just before the supper was served, while we were gathered around the table. After supper, back in the auditorium, our deacon, Brother L. G. Satterwhite, led us in a splendid devotional. Special music was presented under the direction of Mrs. L. G. Satterwhite and Mrs. N. E. Christianson.

The subject "Faithful Christians" was discussed by Mrs. Laura Cleghern, and "What My Church Has Meant to Me," by Mrs. Levi Hart. After this, Dr. L. E. Martin, D.D., of Hopkinsville, Kentucky, was presented as guest speaker of the evening. Dr. Martin brought a most inspiring message on the subject, "The Presence of God".

The sponsoring of this fellowship meeting brought more than seventy-five per cent of our membership together. It has proved the most helpful thing we have sponsored and the greatest blessing we have had since I have been pastor of the Erin Church.

Believe me to be

Your brother in the Gospel,

W. A. BROOME, Pastor,
Erin Baptist Church.

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you, 'no man hath
to stand before you unto this

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V.

Therefore, it is the part of wisdom for pastors and churches to get as many of their members as possible to take and read their state Baptist paper. Why not present the matter to them? Generally speaking, "Ask the people, they'll subscribe!"

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Would you not like to know how **Baptist and Reflector** can be had for \$1.50 a year instead of the regular \$2.00 a year? Or better still, would you not like to know how it can be secured under the CHURCH HOME PLAN for 10 cents a month for each subscription—\$1.20 a year—and at the same time have more people reading it? Last year 45 churches used this plan; now 205 are using it. "There's a reason!" The paper is worth more than anybody ever pays for it, even at \$2.00 a year!

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The seventh and last consideration rests with you. Write for information about our subscription plans and prices, including the CHURCH HOME PLAN. Add this seventh thing now! Write today!

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