

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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For what GOD has given America . . .

Let us be truly Thankful

THERE IS A PRAYER we would utter now—as Thanksgiving comes again to America. A prayer we live and feel and know—but cannot find the countless words—the million tongues and voice to repeat.

It comes from the centuries that have molded this nation—and made her great and strong. It comes from the canyons of towering cities . . . from the echoing quiet of countless village streets . . . from the roaring tumult of industry . . . and a fisherman hauling his nets.

It is the heart of a nation—giving humble thanks. For blessings we cannot measure. For gifts we cannot appraise. It is a people—saying in one reverent voice: "Thank God I live in America."

It is a people aware, as never before, of the greatness of their nation. The wealth of her resources. The riches in her lands. The strength and courage and unity of her people. A people giving thanks for a nation built from a wilderness to limitless power. To stand firm against those who would plunder and steal and enslave. And thanking a beneficent God for His gifts.

In a world, long suffering from the barbarism and cruelty of war—we have lived in a land of peaceful sky and earth. There has been no ceaseless horror in the heavens above us. No endless devastation to lay our lands and homes in waste. No despot rules that our children shall starve and die.

We are free. Free, in a world of prejudice and intolerance. Free to live and speak and act and work and worship as we choose. Free to elect our own leaders. Free to live by the laws of our own making. Free to decide our own destinies. For this we give thanks—and pray that God may guide us in the exercise of this freedom—that others of the earth, now slaves, may share it. That in the end—they may again be free.

America gives thanks, for the men who saw with clear, unflinching eyes, the nation to be. Who fought as we fight in the cause of freedom and humanity and brotherhood. And for those who now fight—knowing that history has given few men the privilege of fighting for so great a cause.

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This, then, is the greatness of America. And in our prayer of thanks—there would be the voices of all who share this nation's glory. All who now work and save and fight as one—that no power, however great, may ever be allowed to assault or plunder this freedom that is our lives.

—THE SATURDAY EVENING POST.

Baptist and Reflector

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WE DO NOT USE UNSIGNED COMMUNICATIONS

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EDITORIAL

Dead and Don't Know It

A LITTLE BOY who smelled the asafetida which his father had eaten to kill the scent of whisky screamed to his mother, "Pa's dead and don't know it!"

Spiritually speaking, there are multitudes of people who are dead and do not know it.

Every unregenerate person is "dead in trespasses and sins" (Eph. 2:1) and does not know it until convicted of sin by the Holy Spirit.

The professed unregenerate religionist, "having the form of godliness, but denying the power thereof," is dead and does not know it.

Christ told the church at Sardis, "thou livest and art dead." It existed, but it was dead. A church must do more than merely exist. It must *live and be alive*.

"Millions now living are already dead."

God's Prophetic Word Is True

GOD'S PROPHETIC WORD is true like all other portions of the inspired Word. "Thy word is truth."

But oftentimes equally good and great men disagree on certain interpretations of prophecy. The fact of this disagreement would seem to indicate that the meaning of the prophetic points on which the disagreement exists has not yet been fully revealed. If so, why do not these honored brethren come to be of one mind relative to this meaning?

It is absurd to charge, as has sometimes been done, that a brother who accepts the Bible as inspired yet rejects or questions a certain prophetic interpretation does not believe the Word of God. That is as absurd as to charge a brother with not believing in the second coming of Christ because he does not believe certain things which some brother says are to attend that coming.

Distinguish between prophecy and the *human interpretation* thereof. The former is infallible. That cannot be said of the latter. Disagreeing with a human interpretation is not the same as disbelieving divine revelation.

Our New Contributing Editor

SAMUEL PIERCE WHITE, who succeeds Dr. C. W. Pope as Contributing Editor of the BAPTIST AND REFLECTOR, was born at Lost Mountain, East Tennessee. He was educated at Flea Ridge Grammar School, Fall Branch High School and Carson Newman College.

He taught school five years before entering the ministry. Four of these years he was Principal of High Schools.

He was ordained to preach the gospel by the Fall Branch Baptist Church, Fall Branch, Tennessee, in 1904.

His first pastoral field was Erwin, Butler, and Bluff City. After six months he surrendered the Butler church to become pastor of Flag Pond Baptist Church in connection with Erwin and Bluff City, there being only one Baptist church at Bluff City at that time. While

in school at Carson Newman he was pastor of the Lonsdale Baptist Church for twenty months. He served as Associational Missionary of the Holston Association for a part of a year, giving up this work to become Missionary pastor of the church at Franklin, Tennessee. From Franklin, he went to Cleveland, Tennessee, for over six years. There the Inman Street Baptist Church and the First Baptist Church united. He was out of a pastorate at Cleveland for five minutes after the union was effected, but was called as pastor of the newly formed church by the next motion made by the church. From Cleveland, he went to the First Baptist Church at Shelbyville, Tenn. From Shelbyville, he went to Knoxville, Tennessee, succeeding Rev. Claude E. Sprague at Deaderick Avenue Baptist Church.

Bro. White has written quite a bit. He has had poems published by the Literary Guild, Harbinger House, and several papers. He is the author of a pamphlet, "The Place of Christian Education in The Life of The State." This was an Alumal Address delivered at Carson-Newman College. He has written some editorials for the *Shelbyville Gazette*, and *The Knoxville Times* when it was published in Knoxville.

All his Christian ministry has been in Tennessee as pastor and evangelist. He has been called to Georgia, Arkansas and Alabama, but has been led to stay in Tennessee, where his people settled in 1785.

BAPTIST AND REFLECTOR welcomes him to his service as Contributing Editor in behalf of its increasing family of readers.

Greenhill Baptist Church

THE EDITOR was brought under obligation by the courtesies shown him upon the occasion of his visit to Greenhill Baptist Church Sunday morning, November 8. Vern Powers, son of the pastor at Mt. Juliet, is the undershepherd and is doing a splendid work. He is a student in Cumberland University at Lebanon. The church is on the full-time basis and uses the Church Home Plan of subscriptions to BAPTIST AND REFLECTOR. We appreciated the kind attention given our message and also the fine dinner in the home of Mr. and Mrs. Jack Hays. Our thanks are expressed to Pastor Powers and Mrs. Powers and his people for their courtesies and also to his parents, Pastor B. B. Powers and Mrs. Powers of Mt. Juliet, for their courtesies. The Lord bless all of them.



SAMUEL PIERCE WHITE

Not "Newfangled" After All!

ALLEN HILL AUTRY, in *Grapeshot and Canister*, page 47, quotes from J. Davis, in his *History of the Welsh Baptists*, page 85, how the messengers of the churches in South Wales proposed "to revive the ancient order of things; that is, to encourage and support the missionary enterprise," and how this proposal was put into effect.

"Let our brethren in the new world, look and stare at this, especially our anti-missionary brethren. Be it known unto them, that in the year 1653, in the Welsh Association held at Abergavenny, county of Monmouth, South Wales, collections were made, when the Welsh church subscribed to raise a fund for missionary purposes. Their plan was for the messengers of every church to mention a certain sum, and bind themselves to bring that sum with them to the next association. For instance, Swansea, 5 lbs.; Llantrisant, 2 lbs.; Carmathen, 2 lbs. 10s. No one was compelled to give anything, neither was any messenger ever blamed for making such engagements, but was cheerfully assisted by his brethren to fulfill them. This is only a specimen of the commencement of the missionary cause in this region. The next year we find that the churches had more than doubled that sum."

The messengers of the churches dedicated themselves to the proposition of "reviving the ancient order of things" by "encouraging and supporting the missionary cause."

Giving effect to this, they voluntarily made pledges to this cause a year in advance, binding themselves to pay the same the following year. Their fellow church members approved what they did and "cheerfully assisted" them in keeping the pledges.

This is the principle in what is called the Every Member Canvass, when the members of churches voluntarily promise certain sums a year in advance to the budget in which are included all the causes fostered by the churches.

This is the same principle as is set forth in II Cor. 8:10, 11. A fund for the relief of the poor saints at Jerusalem was being raised among the churches. The Corinthian Church had "begun to be forward (to will) a year ago." How could it be known that they would help in the matter unless they expressed it? Evidently they had agreed or promised to contribute to the cause "a year ago." And Paul urged them, "now therefore perform the doing of it"—carry out what you said you would do.

The messengers of the churches in the Welsh Association made their year-in-advance pledges in 1653—nearly 300 years ago! The action of the Corinthian Church was nearly 2,000 years ago! The names, "Canvass" and "pledges to the budget," are new; the principle is old. Canvassing for and making pledges to the cause of Christ are not "newfangled" after all!

"I Never Make A Pledge"

By J. WHITCOMB BROUGHER

TOO BAD!—That the man who never makes a pledge cannot have a telephone in his house for the telephone company will not put the phone in unless he agrees to pay his bill. The same is true with the electric lights, water, groceries, and everything in our home. He cannot be a married man for he would need to make vows to get married. He cannot own property for he will need to make a pledge to pay taxes; he cannot be a citizen of the United States for he will need to pledge his support to the government.

Really he does believe in making pledges except when it comes to the Lord's work and this is the easiest excuse he can offer or think up on short notice. Make your pledge at the proper time to the church budget and then pay it in full. It will do you good spiritually and bring honor to your Lord. No pledge, as a rule, means no pay. Be honest with yourself and with God.—*Columbus Avenue Baptist.*

Who Is "Gog of The Land of Magog"?

EZEKIEL'S PROPHECY, chapters 38, 39, deals with "Gog" of "the land of Magog," with his actions, allies, antagonists and destiny. Many see in this a description of Russia in the latter days. But expositors disagree on one or more particulars as to the identity of the peoples and territories set forth in these chapters.

Scofield says: "That the primary reference is to the northern (European) powers, headed by Russia, all agree." (Reference Bible.) He means "northern" in respect to Palestine. Bauman agrees that Russia is meant, but says that there is "a number of writers and would-be writers on Bible prophecy who do not 'agree' that 'Gog' in Ezekiel's prophecy is a name to be applied to Russia" (Russian Events in the Light of Bible Prophecy, p. 23). He disagrees with Scofield's statement that "all agree." Which is correct?

Graves holds that "Gog" means "some future autocrat of all the Russias" (Seven Dispensations, p. 370). He says that "Gog and Magog" in Ezekiel and "Gog and Magog" in the Book of Revelation do not refer to the same parties and event. But Carroll says that Ezekiel and John "prophetically refer to the same event" (Interpretation of the English Bible, on Revelation, p. 287). So also Carroll holds that "Gog and Magog" are in Central Asia instead of being a European Power as held by others. If he is thinking of Siberia, a part of the old Russian Empire and now a part of the Soviet Republics, that is in Northern Asia, not Central Asia, and is not one of the northern European powers.

In Ezekiel, "Gomer" is an ally of "Gog." Graves says, "Gomer is France" (Seven Dispensations, p. 445). Bauman says, "The Gomer of Ezekiel's prophecy is none other than modern Germany" (Russian Events in the Light of Bible Prophecy, p. 37). But Rimmer says, "Gomer is a Balkan region and people" (The Coming War and the Rise of Russia, p. 61). Which of these honored brethren is right?

"Tarshish" is an antagonist of "Gog" in Ezekiel's prophecy. Graves holds that this means England (Seven Dispensations, p. 370). Bauman holds the same (Russian Events in the Light of Bible Prophecy, p. 150). But Rimmer says: "What country, then, fits all the demands of our problem? Just one, and that is Spain" (The Coming League and the Roam Dream, p. 31). What shall be done when great and good men disagree on such matters?

These things are not written in a critical spirit. We write to reemphasize what we have often said before: **KEEP YOUR PROPHETIC FEET ON THE GROUND!** In view of disagreements among honored brethren, it becomes those of us who do not have their ability to walk studiously, prayerfully and carefully. Do not be too quick to accept a prophetic interpretation as necessarily true. The brother might be wrong.

We do not speak, of course, of those prophecies whose meaning is unmistakably and provably clear. "All agree" on these, if they have devoted adequate attention to them at all and if they accept God's Word as true. But such disagreements as we have mentioned would seem to indicate that there are some prophecies whose meaning has not yet been made unmistakably and provably clear.

Who, then, is "Gog of the land of Magog"? The editor does not know. He regrets his ignorance. But he confesses it and waits for further light.

Extension Class Begins Second Year

The extension class for Negro ministers at Falls Church, Virginia, has begun its second year of service under Teacher-missionary J. Oscar Lee of Virginia Union University. The class is organized this year as a ministers' workshop. Each member will bring to the group some problem he is facing in his church. During the course these problems will be worked on, using as the basis available literature and bringing in speakers who have had special experience in dealing with such problems.—Home Mission Board.

Brotherhood News

By E. K. WILEY, Secretary

NORTH WESTERN REGION



A REAL TREAT was enjoyed by the large crowd who attended the Regional Brotherhood Meeting of the North Western Region which met recently at Martin, First Baptist Church, Rev. Ira Cole, pastor. Of the eight associations which make up this region, six were represented at this meeting; thirty-three churches were represented. Dr. John L. Hill, Nashville, brought the main address of the afternoon, and Knox Lambert of Martin brought a special message in song. Brother Lambert also led the congregational singing.

President Bruce Holmes of Trezevant and Secretary C. V. Cooper of Hollow Rock were both re-elected to serve for another year.

A significant result of this meeting is the fact that so large a number requested help in organizing Brotherhoods in their local churches as well as literature and information on Brotherhood work.

NORTH EASTERN REGION

Pastor O. D. Fleming and his good members at First Baptist Church, Morristown, were the gracious hosts of the Regional Brotherhood meeting of the North Eastern Region which met Sunday afternoon, November 1. Thirteen churches from five associations were represented.

Rev. M. K. Cobble, pastor, Grace Tabernacle Baptist Church, Elizabethton, who was the speaker of the afternoon, brought an inspirational message on "Our Men Meeting Emergencies."

J. Frank Seiler of Elizabethton and D. W. Black of Kingsport were both re-elected to serve for the coming year as regional president and secretary respectively. Three pastor advisers were elected also, namely: V. Floyd Starke, pastor, First Baptist Church, Elizabethton; L. B. Cobb, pastor, First Baptist Church, Kingsport; and O. D. Fleming, pastor, First Baptist Church, Morristown.

FIVE DAYS IN CHILHOWEE ASSOCIATION

Arrangements having been made by the associational missionary, Rev. C. D. Martin, it was my privilege to visit a number of churches with our circulation manager of BAPTIST AND REFLECTOR, E. N. Delzell. A number of pastors stated that they were getting ready to organize their men into the Brotherhood movement. The Brotherhoods already organized have been active in helping to place the BAPTIST AND REFLECTOR in the budget of their respective churches; the Evangelistic Committees have been leading in holding outside services; Stewardship Committees have been engaged in the work of helping the pastors and missionary in enlisting more members to participate in our Co-operative Program; and the Worship Committees have been and are working to bring more people into the worship services and the midweek prayer meetings. Nowhere in Tennessee have we seen more evidence of practical Christianity than in Chilhowee Association.

STATE CONVENTION

Remember the State Convention which will meet at First Baptist Church, Jackson, Tennessee, November 17, 18 and 19. The Brotherhood Hour will come on the closing night, Thursday night, November 19 at 7:30 p. m. Dr. James T. Warren, President of Carson-Newman College, will be the main speaker. The complete program has already been published in last week's BAPTIST AND REFLECTOR.

Who Will Make The Peace?

By W. O. CARVER, Managing Editor,
Review and Expositor.

If there is to be a peace it must be made by the conscience and the wisdom of all the peoples speaking through actual representatives of the people—not through imperialists, benevolent or demonic. It is on this account that the prophets of God must cry aloud, must persuade, must challenge, must declare the judgment and the mercy of our God.—*Review and Expositor.*

"A Friend To Tennessee College"

By MRS. C. D. CREASMAN, President,
Tennessee Baptist Woman's 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 of 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 girls' 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. meeting 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.

Distributing Tracts Brings Blessings

By GEORGE TODD LEWIS,
Missionary to Mexicans.

Preceding a recent revival in Uvalde, Texas, a member of the Woman's Missionary Society distributed among her neighbors the tract *El Cojito Tomas*, a very evangelistic story-tract in Spanish.

At one house as soon as the people saw the tract in her hand, they exclaimed, "Why, it is the little book Brother Lewis left here. We liked it very much, but a friend from the mines begged for it and we let her take it home with her."

WHAT IS WRONG WITH DEMOCRACY?

By S. M. CARTER, Jefferson City, Tenn.

IT IS HARD TO SAY, yet our church records show how we failed in the practice of democracy. Where shall we place the blame for our breakdown in the practice of democracy? At the feet of the churches.

We mention the chief causes of the breakdown:

1. The churches grew tired of the slow, dull, and tiresome way of carrying on the business sessions.
2. The loss of time in what many of the members called "trifles."
3. The free-for-all method in electing pastors, deacons, appointing committees and attending to other matters in church affairs.
4. In the changing times, in business, in travel, in attractions, education, and trained workers, many churches held on to their old customs.
5. A new demand arose for efficiency in conducting the business sessions and a more satisfactory way to save the fellowship of the church and time.

We will not discuss each point separately but give you a bird's-eye view that you may see the eggs in the nest.

The old democracy of yesterday is gone and many of our pastors and members better take their harp from the willow of the past and join with the mighty hosts of Baptists and go forward.

The essence in church government has not changed but a marked change has come in the practice of democracy. The chief trouble arose in the annual call of pastors. This was a big Saturday with the village and country churches and Wednesday night with our town and city churches.

Many preachers would resort to trickery and cheap politics to get their name before the church, and oftentimes certain preachers would seek the pastorate through certain members and then the preacher and his friends would resort to wire-pulling and drum up members who would vote according to their instructions. Different names would be put in nomination and perhaps no preacher receive the majority vote but received a vote or two more than any other preacher. As a result of the method used in calling the pastor the fellowship of the church was greatly affected and the church adjourned with a confused mind and a discouraged spirit. In later years most of our churches are acting according to democracy and the membership is more united on the man they call. A pastor can resign when he thinks best and a church can call when they choose, but annual calls are unwise and the church that does it, stays in hot water most of the time.

A pastor can know when his work is done in a church and the church can know the same thing.

The Holy Spirit should lead in the matter and democracy can be preserved by the church.

The selection of deacons has not disturbed the peace of the church very much but some of the men after being ordained as deacons have greatly disturbed the peace of the church. The churches do not insist on the qualifications for deacons and then their duties are not made clear before their ordination as should be. The office of deacons is scriptural but it is almost a silent office in most of our churches, yet now and then a deacon will usurp authority and disturb our democracy. The church has authority over their pastor and deacons and they are but servants of the church and should be loved and honored for their work's sake.

The matter of church discipline disturbed and caused more divisions in our churches in earlier days than anything else.

Committees, personalities and their blood kin, led the church to the extreme in discipline so that in later years our churches have not been able to use church discipline and the churches are crowded with much undesirable material. Democracy has lost its place in our churches on discipline or almost. Later, in the rush of the modern life the members demanded shorter and more definite business sessions and said the pastor and deacons should get together before-

hand and talk over matters and make more definite recommendations to the church.

This would not only save time but talking at random, making motions that nobody had thought about and knew no reason why the motion should pass.

It seemed wise in the new day to change the method of approach and the time of meeting. Saturday business sessions have passed. Wednesday night sessions affects the prayer meeting. We are still without a satisfactory date for our business sessions.

There is no change in democracy but the change is in our interpretation and practice of democracy. The church is the final authority. Don't be discouraged, democracy is still living in our Baptist churches and is a doctrine that is dear to the Baptist heart.

Jewish Boy Learns Scripture

The little Jewish boy, for the first time could not answer roll call with a Scripture verse. Each morning he had given a new verse, while most of the other children quoted the same verse each morning. But this morning he did not answer.

"Why do you not have your verse this morning?" the puzzled teacher asked.

"They haven't put it up yet," the boy replied.

"What do you mean?" The teacher was even more puzzled.

The little Jewish fellow explained that he had been memorizing each morning the Scripture posted on the bulletin board at the Baptist church, and the verse had not "been put up yet" when he passed on the way to school.—Home Mission Board.



The Four Horsemen ride again

WAR HAS ONCE AGAIN loosed the Four Horsemen of the Apocalypse upon the world... fire, famine, sword, and pestilence.

In the last war, the most deadly of these was pestilence. And today, in Europe and Asia, there is already a wartime rise in

Tuberculosis... the dread TB that kills more people between 15 and 45 than any other disease.

You can help prevent a wartime rise of TB in our country—by buying Christmas Seals today... and using them every day from now to Christmas. They fight Tuberculosis.



BUY CHRISTMAS SEALS
The National, State and Local Tuberculosis Associations in the United States.

Seventy-fifth Anniversary First Baptist Church DYERSBURG, TENNESSEE

SEVENTY-FIVE YEARS of exalting Moral and Christian Ideals. Seventy-five years of opposition to every foe of Righteousness. Seventy-five years of progressive militant Christianity. Seventy-five



A. M. VOLLMER

years of evangelization "at Home and Abroad." This summarizes the history of the First Baptist Church of Dyersburg, Tenn., as set forth in the beginning of its bulletin for November 15, on which date the church will begin a week's celebration of its Seventy-fifth Anniversary.

In addition to the pastor, special speakers for the week will be the following: Dr. Morris Ford, pastor of the First Baptist Church, Jackson; Miss Ruth Ford of China; Mrs. Stanley Armstrong, Memphis, teacher of one of the largest women's classes in the South and director of Training Unions in Bellevue Baptist Church, Memphis; Dr.

John L. Hill, Nashville, Book Editor of the Baptist Sunday School Board and radio teacher of the Fidelis Class in the First Baptist Church, Nashville, Tenn.; Dr. Hershey Davis, professor of Greek and the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Ga.

A. M. Vollmer is pastor of the Dyersburg Church, Carrie Belle Wilson is Secretary, Mrs. Tom Watkins is Organist and Mrs. Ernest felts is Director of Music.

A summary of the history of the church was written by Mrs. Fannie Stutts, and is as follows:

1. The church was organized July 2nd, 1867.
2. In 1879 the first church building was dedicated. This was a large frame building located on what is now St. John Avenue, near the M. E. Magee home.
3. In October 1879 the first Sunday School was organized.
4. While worshipping in the first building a church bell was bought in Cincinnati and was brought by way of St. Louis where it was shipped down the Mississippi River on the well known boat, "The Alf Stevens," then up the Forked Deer River to Dyersburg. When the brick church was built, the bell was removed and placed in this building, where it was used until the present church building was erected. Though not in use now because no provision was made for it in the new building, it is still in possession of the church. The church paid \$200.00 for it.

"The old Church Bell for many years,
Pealed its call on Sabbath air,
Reminding folk of God's Great Love,
Beckoning them to praise and prayer."

5. In 1890 it was decided to sell the church lot and building and purchase a lot closer to the business section. The Parr lot, located on what is now the corner of Church and Masonic streets, was purchased. It was not until 1900 that the church was finished, members worshipping in the basement for several years.
6. In 1902 a brick parsonage was built on the lot south of the church at a cost of \$2,000.00.
7. In 1906 the Woman's Missionary Society was organized.
8. Feeling the need of a more adequate building a lot was bought in 1919 on what is now the corner of Church and Masonic streets, then known as the old Walker home.

The new building in which we now worship was completed at a cost of \$100,00.00. The first service was held on Sunday, September 29th, 1929, the late F. J. Harrell, pastor at that time, preaching the morning sermon and E. L. Atwood, his predecessor, preaching the evening sermon.

10. The church has been the recipient of many lovely gifts. The Misses Ruth, Naomi and Emma Harwood furnished the W. M. S. room, in memory of their mother, Mrs. Fannie Harwood, for many years president of the W. M. S.

Mr. J. C. Doyle furnished the "Virginia Doyle Class Room" in memory of his daughters, Virginia.

Mr. and Mrs. C. E. Burns gave the painting for the Baptistry in memory of their little daughter, Jane.

In 1934, Dr. and Mrs. W. Q. Maer presented the church with a new Communion Service.

Mr. and Mrs. W. B. Maxey gave the church the beautiful neon sign for the front of the church building. This was lighted and dedicated in June, 1938. They also gave \$500.00 toward the redecoration of the interior of the church and three pulpit chairs.

On December 25th, 1938, the new Organtron and Chimes were dedicated, the chimes being a gift of Mr. and Mrs. T. S. Hoover.

Mrs. Ralph Rice presented the church with a Communion Table in memory of her mother, Mrs. J. H. Estes.

11. Through the efforts of the present pastor, Dr. A. M. Vollmer, pictures of all the former pastors were secured and now hang in the office of the church.
12. The membership as of November 1, 1942, is 1,103.

Pastors who have served the church are as follows: Joseph H. Borum, 1867-1884; J. N. Hall, 1885-1888; S. K. Tigrett, 1888-1889; W. W. Carter, 1889—; J. N. Hall, 1889-1890; S. O. Mitchell, 1891-1892; J. S. Edmons, 1893-1894; R. L. Bowman, 1894-1895; B. F. Whitten, 1895-1901; D. A. Ellis, 1901-1902; Geo. H. Crutcher, 1901-1908; C. D. Wood, Jr., 1908-1910; U. A. Ransom, 1911-1914; M. D. Austin, 1914-1917; E. L. Atwood, 1917-1921; F. J. Harrell, 1921-1931; W. Q. Maer, 1931-1934; A. M. Vollmer, 1934—.

During the nearly eight years of Dr. Vollmer's pastorate 816 new members have been received into the fellowship and over \$125,000 paid into the treasury of the church for all causes fostered by the church.



FIRST BAPTIST CHURCH, DYERSBURG, TENNESSEE

The oldest living member of the church from the standpoint of membership is Mrs. Linnie Williams, 69 years. The oldest living member from the standpoint of age is Mrs. Alice Boyd, 88 years old.

BAPTIST AND REFLECTOR and Tennessee Baptists send congratulations to the pastor and his people.

"There Was A Time When The Church Was One"

By W. C. TAYLOR, Rio de Janeiro, Brazil.

YES, WE HAVE READ about that time. It was the dark ages. There were no Bibles except those chained in monasteries. That explains it. Men were universally unwashed, Coulton tells us, citing the words of monks as to the universal dirt and filth in which men wallowed and scratched. Dean Inge, in his monumental study of ethics, tells us that sexual promiscuity was practically universal in those "good old days". The "Gloomy Dean" thinks that syphilis was brought to Europe from its colonies, instead of *vice versa*, as most historians have told us, so that it was only after what he considers *modern* consequences of too promiscuous sexualism that Europe began to be careful. Santa Theresa and a lot of other holy testimony tell us very plainly what was the state of morals when "the church was one." Just about as moral as Hollywood.

And we had the same ecclesiastical show on this side of the deep waters. There was a time in South America when "the church was one." Illiteracy was pretty nearly one hundred per cent. There were no printing presses allowed on Atlantic shores, south of the equator. There was no liberty but for Jesuits and the Holy Inquisition, till burly pioneers put the Jesuits in their places and begat their "natural" offspring by the hundreds. Proud prelates said: "Leave our Indian slaves alone. If you want slaves get them in Africa." And so the importation of slaves kept on till twenty-five years after Lincoln's martyrdom.

Maybe someone thinks that the apostolic age was such a time. But they can't pull the wool over *your* eyes for you own a New Testament. It uses the word CHURCH in the plural thirty-three times. How can any self-respecting soul say "the church was one" when we read on the pages of the Scriptures the word CHURCHES? Somebody is busy making propaganda. Watch 'em!

Song Serves As Soul-Winner

By HELEN LLOYD,

Missionary to Indians in Oklahoma.

ONE Sunday afternoon an Indian boy, limited in English, but richly blessed with a lovely tenor voice, sat patiently studying with me the meaningful words of Smith's song, "Have I Grieved Thy Holy Spirit?". He was to sing it as a solo for the evening service.

"Lord, I come in deep contrition, yielding all I have to thee.

Making now a full surrender, Thine forever would I be."

"These are words that nobody except a Christian can sing with power," I explained.

The boy said nothing. Turning to him, I asked, "Are you a Christian?"

"No," he replied, a stricken expression on his face.

"Would you like to be one?"

"Yes."

After a few more words, we knelt by the piano bench, and in prayer the boy gave his heart and his voice to Christ.

Thank God for men who write power-filled songs!

We Prayed—God Gave The Increase

By RANS HILL,

Missionary in Kentucky Mountains.

OUR prayers have been answered! For many months we have prayed for the salvation of a mother of five children who has been so faithful in attendance at the service held at Brushy Fork church that she recently received a gift from the Sunday school. During the past year she has not missed a single Sunday even though often she and her children had to wade through water over their shoe tops to get there.

President Abraham Lincoln's Proclamation of Thanksgiving

Issued October 3, 1863

THE YEAR that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggressions, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theater of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the Union.

Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of

the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that if they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow-citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the almighty hand to heal the wounds of the nation, and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquility, and union.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

ABRAHAM LINCOLN.

By the President: WILLIAM H. SEWARD, Secretary of State.

—Courtesy *The Religious Digest*.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

City Mission Work Extended To Louisville

THE APPOINTMENT of Rev. J. Perry Carter as superintendent of city missions in Louisville, Kentucky, make a total of six cities into which the Home Mission Board has extended its city mission program.

The new Louisville superintendent who has been pastor of Carlisle Avenue Baptist Church for a number of years and is the moderator of the Long Run Baptist Association was appointed by the Home Mission Board, November 5, upon the recommendation of a city mission committee in Louisville.

The Board now has work under way in five cities and has approved the appointment of a superintendent of city missions in a sixth, work now being done in Houston, Atlanta, Washington, Birmingham and Louisville, and approval having been given to the opening of work in San Antonio.

Approval of work done by Chaplain J. Wm. Mason in an alien camp was given by the Board in an appropriation for use in purchasing incidentals for his work. Chaplain Mason is one of four Baptist ministers assigned as chaplains to alien camps, Dr. Alfred Carpenter, superintendent of camp work reported to the Board in its recent meeting.

According to Dr. Carpenter, ninety Baptist ministers were endorsed last month for chaplaincy appointments and the War and Navy Departments made in the same period sixty-four appointments from those endorsements. There are now over five hundred Baptist preachers serving as chaplains, Dr. Carpenter said.

Payment of \$55,000 on the Board's debts reduced obligations to \$220,000, Dr. J. B. Lawrence, executive secretary-treasurer of the Board reported. He said that at least \$55,000 more would be paid before the end of the year. Receipts in October totaled \$51,476.97, an increase of \$14,798.58 or 40 per cent over the total of \$36,678.39 received in the same month last year. In ten months the Board has received \$688,597.74, compared with \$571,508.03 for the same period last year, an increase of \$117,089.71 or 20 per cent.

Prayer Prospers Indian Work

By F. C. FRAZIER,

Missionary to Indians in Arizona.

OUR Indian missions in Arizona is on a more encouraging basis than ever before.

The formation of prayer groups by the members at Sacaton has already brought results. Each Sunday before the preaching service the members go apart and spend a few minutes in earnest prayer. The congregations are growing, interest in the work of the church is increasing, numbers have rededicated their lives.

All of our people are really on the mountain top. They are looking forward to and expecting great results in the future.

The congregation at Casa Blanca has just about doubled in the past month and a very fine spirit of fellowship is evidenced. The conversion of a talented, well-educated woman at Lehi gives great hope of establishing permanent work there because of her leadership ability.

The church at Sells will present their petitionary letter to the Convention for membership. Plans are going forward for the construction of their church building.

Rev. Jose Gonzales has been appointed by the Home Mission Board for work among the Mexicans, to be located at Alice, Texas.

Chinese Soldier Prays For Church

By G. L. STANLEY,

Missionary to Chinese in San Antonio.

A SHORT TIME AGO a young Chinese Christian who was converted in the mission conducted by the First Baptist Church of Houston moved from that city to San Antonio. He had been baptized by Dr. E. D. Head, then pastor at Houston. Thomas Yip truly had found the Lord to be precious to his soul and he enjoyed attending the church services. When he moved to San Antonio, he immediately placed his letter in the Chinese Baptist Church. Every Sunday that he possibly could be, he was in the Sunday School class and in the church service giving painstaking heed to the Word of God.

Uncle Sam has called for Thomas' services and last Sunday Thomas boarded the train for New Orleans, where he will visit his family for a short time before going into the Army.

Usually when one leaves for such service, it is the preacher's prerogative to say, "God bless you. We will be praying for you," but Thomas came with these gracious Christian words upon his lips, "God bless you. I will be praying for you."

Certainly such a spirit and such an interest should inspire us who remain at home to "keep the church fires burning."



A young Chinese who is a product of Home Missions.

New Negro Church Dedicated

THE recent dedication of a new Negro Baptist church at Camp Hill, Alabama, is a demonstration of what is possible in church improvement in rural districts when there is leadership and encouragement such as developed by the Home Mission Board's teacher-missionaries.

"The beautiful five thousand dollar brick structure," writes Rev. Chas. W. Kelly, teacher-missionary, "represents not only untiring efforts and sacrifices of our group but also the fine cooperative spirit and effort of our white friends."

The pews for the church were built by the white N. Y. A. boys of the Auburn Polytechnic School, according to Brother Kelly.

A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Without Apology

The Baptist Times of London
in W-E

We remember reading in the religious press was one on "The Arrested Progress of the Church." That was about thirty years ago. "Arrested progress!" Those words do not apply to the Christian church on the mission field, for the story there has been one of great advance. But they have a melancholy truth as applied to religion here at home.

The Scriptures were subjected to literary and historical criticism which showed a tendency to swing too far; and finally, in the present century, enthusiasts in the younger science of psychology began to dismiss God as a mere projection and reduce the experience of religion to something merely pathological.

And it is not surprising that the church has been busy digging trenches, strengthening fortifications, holding on as tenaciously as might be to what remained after successive onslaughts.

But there has been enough of this. . . These are the words which must now express our demeanor as advocates of the truth of the gospel. It must now be "Onward, Christian soldiers."

There are solid reasons why those of us who call themselves Christians should have done with negative apologies and become, at long last, aggressive and militant advocates of a conquering truth. Here are two to be going on with. And there are others.

Let others do the apologizing—as they need to do; those who have scoffed at chapel-going and prayer meetings and Sunday Schools. It is for their sakes, as well for for our own, that the modern church must be in vigorous action on the field.

(God is our defense—"our shield and buckler." We are learning now that the best defense for the Christian is an undaunted offense. The great commission supplies the authority and the spiritual Presence is guaranteed by Jesus Himself. "This is the victory that overcometh the world, even our faith."—S.P.W.)

What Does A Chaplain Do?

Watchman-Examiner

I am receiving blessings untold in my contact with officers and enlisted men, which will mean a great deal to me in my future work as a minister of our Lord. . . My program consists of regular worship services, Bible Schools, devotional services, round-table discussions, personal interviews with soldiers, counseling in disciplinary cases, hospital visits, guard-house visits, and orientation lectures on health and moral questions. It is my privilege to provide sound literature in reading rooms and service clubs, and also to assist in arranging activities at the U. S. O. in the interest of sound recreation for enlisted men."

(The information given by this letter will come as an inspiration to many parents who are wondering about the religious opportunities and the recreational features provided their sons in the army. Baptists can well spare many of their most promising young preachers to this necessary work at a time like this.—S.P.W.)

It is unnatural for Christians after the New Testament pattern to be continually on the defensive. . .

Yet, what has happened within our recollection? The church as we have known it has been on the defensive. Among the first articles

Preachers' Texts In War Times

Watchman-Examiner

We have heard several preachers remark that they find it difficult to find suitable texts from which to preach in these upset times. We can hardly see why. Certainly much of the pre-war type of preaching will not do now. Preachers can no longer discuss pacifism or perorate academically regarding war. We are living in the midst of a realism which challenges our powers of adjustment. There has come to us a collection of texts chosen by Protestant preachers in Holland. It shows that Dutch preachers search carefully for texts that fit the times.

(Now if we want to be sensational and provoke unbaked remarks, we might try this one: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand" (Deut. 28:49). It will be easy to read into the text things that are not there and to leave out of it the dreadful warning that the Lord intended. But we would suggest that in this church dispensation it would be far better to preach "The Old Rugged Cross" to a lost world, and do it in the beauty of holiness and the spirit of Christ, knowing that it is "the goodness of God that leadeth to repentance." Just this Fall a sensational preacher left, with his company of workers, one of our good communities, and on the very next Wednesday night only three came to prayermeeting. Recently a fine preacher said, "I despise theology, but I love religion." Now that statement will roar in an empty cistern if you have the right pitch of voice but it has this disadvantage, you must help the speaker out after the utterance for it is as clear as black molasses.—S.P.W.)

Liquor Drinking Increasing

Home Missions

ing at an alarming rate both among civilians and soldiers. In many places military authorities are now placing military police on trains that carry heavy soldier travel. Drinking in dining cars, in club cars and in coaches is a common practice. This has grown to such an extent that many of our railroads are absolutely prohibiting drinking on the trains and we hope it is only a short time until all of them will prohibit drinking and that none of them will sell liquor. Recently representatives of hotel associations, tavern keepers, brewers and distillers met with the Indiana Alcoholic Beverage Commission and military authorities to discuss measures for controlling liquor-selling places frequented by soldiers.

(When railroad's grow soft on drinking we might turn to the files of the Tennessee Baptist of August 11th, 1855, and get a graphic picture of consequences: "It is the railroad to ruin from all the departments of human affairs—surveyed by avarice, chartered by County Courts, freighted with drunkards, with grog-shops for depots, rum-sellers for engineers, bartenders for conductors, and landlords for stockholders—fired up with alcohol, and boiling with delirium—the groans of the dying are the thunders of the train, and the shrieks of the women and the children are the whistles of the engine. By the help of God we will reverse the steam, put out the fire, annul the charter, and save the freight."—S.P.W.)

The Sunday School Lesson

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

LESSON FOR NOVEMBER 29, 1942

The Mission of the Church

LESSON TEXT AND PRINTED TEXT: Matthew 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; 1 John 1:3.

GOLDEN TEXT: "As my Father hath sent me, even so send I you." John 20:21b.

These seven passages of Scripture indicate the seven-fold mission, or purpose, of the church. It will be noted that five of the passages are taken from the Acts, and that the first of the seven is taken from one of the two specific references to the church made by Jesus while upon the earth (the other being found in Matt. 16:18). The Golden Text, when received and followed by the church, always vitalizes its mission and purpose. What is this seven-fold mission of the church, as suggested by these seven passages of God's Word?

1. To guide the conduct of its members (Mt. 18:15-17). If such guidance must finally take the form of church discipline that results in expulsion of a member, the church must not fail to do its duty. The inspired Paul has a clear and positive word along this line in 2 Thessalonians 3:6. That our Lord, in the passage found in Matthew, does not necessarily limit such sin or trespass to those between members of the church is suggested by the marginal note of the American Standard Version that says that some ancient authorities omit "against these." Just here lies one of the most serious lapses among many churches in this country, the matter of discipline. Churches in pagan lands dare not follow those in this country with regard to this matter. Many in our own land are wondering how much longer we dare disobey and disregard our Lord's commands concerning it, for it is past time for us to add another "e" to church activity and practice, i. e., evangelization of the lost, enlistment of the saved, and elimination of the stubbornly disobedient member of the church. Ponder this: the influence upon the morals of the surrounding community caused by winking or ignoring of the church towards its loose-living and disobedient members. Let the church exhaust every effort to win back such members, but having done so without success then let it follow Jesus' commands.

2. To channel the activity of the followers of the Lord Jesus (Acts 1:8). Can we do as much good as Christians outside of the church as we can inside of it? Certainly not. Those who imagine that they can have mis-read their Bibles or they have exaggerated ideas of their own ability, or both. For this would be like saying that a single soldier could do as much outside of the army as he could inside of it, and such a statement is absurd upon its face. Many independent, so-called, Christian workers and evangelists overlook their unbounded debt to the churches for whatever successes they may have. To boast of their independence of the churches is to reveal their abysmal ignorance as well as to betray their crass egotism. All Christian activity should find itself flowing through the channels of the churches.

3. To indoctrinate its members in the teachings of the Bible (Acts 2:42). The church has but one book, the Bible. Its members are to know more and more about its teachings. Our aim is not that members of Baptist churches shall become better Baptists, as such, but rather that they shall know and understand and follow more closely the teachings of God's Word; for in this way they shall surely become better Baptists. We are to have no doctrines of the church except they are at the same time the doctrines of the Bible. For this reason we, as Baptists, have

been suspicious of "confessions of faith," or documents compiled that show more evidence of some one's interpretations than they do of the Bible itself. Let the church be busy always in the matter of teaching God's Word to its members. When the Holy Spirit interprets that Word to the individual's heart and life, there will result unity of understanding and purpose in the life of the church as a whole.

4. To provide for the physical needs of its unfortunate members (Acts 6:1-4). Benevolence must become beneficence. Our well-wishing must become well-doing. The future historian for the churches may note how the churches failed in all too many instances in this regard during the years through which we are now passing. Hundreds and thousands of church members have looked to governmental agencies, to the community chest organizations, and elsewhere, rather than to their own churches. But it was not the case during New Testament days. Each church looked after its own needy ones. Incidentally, these verses record the birth of the deaconship. The first deacons were chosen to look after the needy and to quiet the murmuring. Happy the church that has deacons busy today at this two-fold task. Happy the deacons that do these. For in this manner the pastors can give themselves "continually to prayer, and to the ministry of the word," as did the Twelve in other days.

5. To relieve the distress of others (Acts 11:27-30). It is not a selfish attitude to minister first to the distress of fellow-Christians, and first to fellow-church members. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Ga. 6:10). Our beneficence is to be extended towards others who are not members of our own particular church. It was so in the case before us in this passage, with the two churches of Jerusalem and Antioch. It was a worthy example of genuine Christian fraternity. It did much to cement the bonds between the two churches, or the more than two involved as the case might have been. A similar case, and upon a much larger scale, was when Southern Baptists recently assisted British Baptists in their missionary work. It was a fine example of a fine spirit.

6. To extend, in a co-operative manner, the kingdom of our Lord (Acts 13:1-3). This brings our attention to the Golden Text. In it we find one of both the tenderest and the most compelling words of Jesus. The Father sent Jesus. Jesus sends us. When a church links its mission as closely with Jesus as Jesus linked His mission with the Father, the Kingdom will be extended. The little word, as, in this text carries with it far-reaching connotation. The members of a church are to work together in the extension of the Kingdom. The different churches are to work together in such extension. It is surprising, at first glance, how much the Lord told us to do that can only be done co-operatively. If churches are true to Him they can and they will co-operate in the ongoing of Christ's kingdom.

7. To cultivate fellowship among followers of Jesus (1 Jn. 1:3). Note how the inspired John ties together fellowship between Christians and their fellowship with the Son and the Father. A New Testament church ought by all means provide an atmosphere conducive to fellowship in Christ. It is made up of persons with similar experiences, identical goals, and common doctrines. Upon the basis of even these three elements it should be easy to cultivate and promote a spiritual fraternalism. Person with similar experiences quite naturally incline together. If they have been taught the same great and funda-

mental teachings, their blending will be more complete. The urge to association is as deep in this realm as in any other. Physicists say that nature abhors a vacuum. Christian experience says that the human heart abhors loneliness. The Lord knew that and so He provided for association of kindred spirits. He gave to His disciples the church, the haven of hallowed hearts while living on earth.

-- Book Reviews --

THE ROMANCE OF EVANGELISM, by Roland O. Leavell. Fleming H. Revell Company, New York. Price: \$1.00.

This is a great book, well written, thoughtful, challenging. It calls to repentance as a prerequisite to evangelism. Not only do we need to repent, we must repent. Churches and members of churches must repent. "American Christians must turn back to God."

The conviction of the reviewer is that no soul won can read these messages and not desire to become a soul winner. The chapter "Evangelism by Example" is excellent, having in the first paragraph this significant statement: "People are guided to heaven by footprints as well as by signboards." The victorious life of a Christian interprets Christ to the world. By analogy he studies how people judge Christians as they might nationalities of foreigners—by what they wear, eat, the language they speak, by their faces, and by associates.

Dr. Leavell exalts the churches, "for they are the only organizations that are divinely ordained to evangelize the world."—T. C. Meador.

VITAL PROBLEMS IN CHRISTIAN LIVING, by J. M. Price. The Broadman Press, Nashville, Tennessee. Price: Cloth 60 cents, paper 40 cents.

This book is chock-full of good, sound principles. It deals with fundamentals and is a fine commentary on Christian living. Dr. Price interprets the proper attitude towards one's church, shows the hindrances and helps to physical health, presents the things involved in mental soundness, names the things to be denied when growing in moral purity, points out what to consider in vocational choice, makes vital the matter of educational development and preparation, discusses choosing a companion and home building, and concludes with a presentation of the different avenues of social obligations.

Certainly it will be studied with profit by a great many of our young people. Seal for Course II, the Christian Life, in the Baptist Young People's Union Study Course is awarded for the completion of this book.—T. C. Meador.

LEAVES OF HEALING, by Archer Wallace. Harper and Brothers, publishers, New York and London. Price: \$1.50.

Using twenty-four different subjects the author has written an appealing book of religious meditations. It is an excellent work for this hour, and will strengthen faith and bolster courage. The disappointed may read and become conquerors; the dreamer may fulfil his own dreams; the loyal may be challenged by the example of the Sunday school teacher who missed his class only once in fifty-one years; those unknown will be encouraged to carry on, for many fine things are done every day and yet go unheralded; others will be urged to carry on though the tasks seem impossible of completion in their lifetime.

The brief prayer at the close of each message, and the many illustrations throughout the book, will be quite helpful.—T. C. Meador.

THE YOUNG SOUTH

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

Dear Boys and Girls:

It is always a pleasure to have you stop by the office. Several days back Wallace McGill and his friend, Winston Randolph, from Springfield, stopped by to see me. I want to tell them how happy they made me. I hope they will come again.

I know that you have been hearing a lot about victory gardens and war savings stamps and bonds. Well—"Victory gardens and war savings bonds bring this newest story of the Three Baers thoroughly up-to-date. Iona, Iva, and Teddy Baer, thirteen-year-old triplets, raise their own fruits and vegetables, which they then sell in their roadside stand. They make new friends when a carpenter and his two sons, Jake and John, begin work on a new building across the street. John, 15, is nicknamed "Little Bit" because of his small stature, and the Triplets add him to their prayer list when they discover that he has some bad habits and that he has no knowledge of spiritual things.

"A big storm puts the Triplets out of business by destroying their roadside stand, but they get their chance to do something really worth while by helping with the harvesting on their grandfather's distant farm, where help is short because of the war. Their prayers for Little Bit are answered when the latter, injured, calls for the Three Baers, who by then were spending part of the summer at their grandfather's farm. A hurried trip back by airplane adds another thrill to the exciting things that had already happened, even though they were all so worried about whether Little Bit would live or not.

"The Three Baers' daily visits to Little Bit start them on their new career, when patients all over the hospital ask that they sing and recite Scripture for them."

You can get a copy of this book from Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., for 50 cents. I am pleased to know that you are buying some of these books that I have been telling you about.

I cannot close without telling you that at this Thanksgiving time—among other things—I am very thankful for all of you.

Your friend,

Aunt Polly

Nashville, Tennessee.

Dear Aunt Polly:

There are three little girls in our Sunday School; Altho' quite young, they know the rule—To scatter happiness, to do what they can, Little Ellen, Janet, and Ann.

Little Ellen so fair and shy,
Little Janet so elfin and spry,
And Little Ann who doesn't say much,
But I know He meant these when He said,
"Of such—"

I've tried to tell you about these three,
How sweet they are, but do come and see!
They'll make you want to do what you can,
Little Ellen, Janet, and Ann.

Dedicated to Ellen, daughter of Mr. and Mrs. Chas. McGlon; Janet, daughter of Dr. and Mrs. G. Allen West; Ann, daughter of Mr. and Mrs. J. H. Matthews.

Sincerely,

MRS. F. W. HUDSON.
Woodmont Baptist Church.

Thank you, Mrs. F. W. Hudson. I hope you will bring these three little girls by to see me.

THURSDAY, NOVEMBER 19, 1942

Dear Aunt Polly:

This is the second time I have written you. I am a fourteen-year-old girl and I go to Junior High School. I belong to the Grace Baptist Church, where Mr. Truman Woods is the pastor. I am a Christian and I try to live right day by day, so that other people may walk in my footsteps. I am glad I have started reading the *Young South* page. I hope I will see this letter on the *Young South* page.

A true friend,

EDNA SEAL.

Welcome again, Edna. We are glad that you read our page, too.

THANKSGIVING THOUGHTS

By KATHLEEN BARKER

WHILE the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." On that promise of the orderly return of the seasons and of day and night, made in the eighth chapter of the book of Genesis, we base our whole scheme of living.

Seedtime and harvest for 1942 have passed, and we now are approaching our annual Feast of Harvest—Thanksgiving Day.

Always at this season the tired earth seems to rest. Gone is spring with a new pulsing life. Rich laden summer, too, is passed and the harvest has been gathered. The earth has again made her cycle of seasons and yielded her fruits, grains, and foodstuffs. Now she rests in peace for the task begun in the spring is complete with the end of fall. Always at this time of year the earth is in the hushed quiet when growth has stopped for a season to await for "God to walk abroad over the earth and take account of the year's yield."

Not to nature long does there come the routine of seasons, for in Ecclesiastes we are told, "To everything there is a season." This is an all inclusive statement. Certainly, if to nature there comes seedtime, growing time, harvest time, then in our own lives we, too, have the same cycle—a time for planting, a period for growth, the season for harvest.

At this Thanksgiving season might we, too, pause and be quiet and see the results of the season of 1942 in our lives. Have we a Thanksgiving offering to bring—of our own growth and development?

In a world upside down and in uncertainty, with old ways breaking down and new ways uncharted, have we grown in character and in faith that give to our living perspective, certainty, and assurance? Have we a harvest of these unchanging principles—a harvest of love to combat hate, mercy to combat cruelty, justice to combat injustice, faith to combat opposing doctrines of force, greed and disbelief, reverence to combat contempt of the spiritual? Have we moral and spiritual fruits, drawn from our knowledge and love of God, that will enable us to combat any invasion of evil?

For the lasting harvest is not of fields, vineyard or orchard; but in the eternal fruits of human character.

So let us, too, pause and be still this Harvest Feast Day, and wait for God to take account of our year's yield of spiritual values.

May our harvest prayer be, "Lord, as you pass in blessing over your wide earth, bless this my heart that is your garden, too."

—Carroll City Democrat 1941.

Morristown, Tenn.

OUR BOYS

Where are the boys once on our streets?
With laughing eyes, ruddy face and noisy feet;
Our fondest hopes, our treasured dream,
They face the flaming sword, the cannon's scream.
'Tis but right that war should take
Our precious sons for freedom's sake.
Can democracy survive in shame?
For advanced in war we sin the same
If we turn not back to honor God's name
Our precious sons will have died in vain.

Our boys' rooms are vacant today.
Each treasured object laid away;
On a bloody front they trudge by
Facing the cannons, we know some must die;
They trusted their spirits into God's hands;
They have given all for this fair land.
If we can't find time to turn to God and pray,
Have we backed the boys we sent away?

—LULA SHAW
Ridgely, Tenn.

Thank you, Lula.

805 Lawrence, Old Hickory, Tenn.

Dear Aunt Polly:

I have written to you one time, but I am writing again. I am in the fourth grade now. I have enjoyed your story, "Big School, Little School," very much, and I liked your letter very much, too. I am listening to the radio now. We are hoping to have 539 tonight.

Love,
MARY EVELYN KIRKLAND.

Welcome, again, Mary Evelyn.

Adamsville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl thirteen years old and am in the tenth grade. I am a Christian and belong to the Good Hope Baptist Church. Our pastor is Rev. W. P. Littlefield, and my Sunday School teacher is Miss Ruby Ashe. My desire is to help others. I hope my letter isn't too long.

Sincerely yours,

GEARLDINE CLARK.

P.S.: I would like to have some pen pals.—G.C.

We hope you get a lot of pen pals, Gearldine.

Mercer, Tenn.

Dear Aunt Polly:

I am a Christian girl, sixteen years of age. I really enjoy reading the *Young South* page, especially the interesting stories you write and the nice letters. I think anyone would enjoy a nice paper like the BAPTIST AND RE-ELECTOR. I agree with Edna Seal, it is really nice for young people. I go to the Mercer Baptist Church, and to Sunday School regularly. I'm also the Group Captain of our B. T. U. I think all our Mercer Baptist people are grand and I have really enjoyed going to this church for the last three years. Bro. Bishop is our pastor and he is really a grand man, and Mrs. Bishop is loved by all of us. I would like very much to have some pen pals.

Sincerely,

MARIE ARENDALL.

Welcome, Marie. We hope you get some pen pals, too.

WHEN I THINK OF GOD

I AM GLAD FOR MY EARS*

I LIKE to hear—
the snapping crackle of fire on the hearth;
the rustle of dry leaves beneath my feet;
the beat of breaking waves along the beach.

I like to hear—
the wind that stirs the branches of the trees;
the rain that dashes 'gainst the window-pane;
the sleepy calls of birds at twilight.

I like to hear—
my mother singing as she works,
the baby laughing and splashing in his bath,
my father's whistle, when he calls me home
from play.

I like to hear—
the organ music in our church,
when it's so soft you hardly hear it,
and when it fills the whole big church
with waves of lovely sounds,
And when it peals like bells, far off and clear.

Can you make a poem about the things you like to hear?

PRAYER VERSES FROM THE BIBLE

"Make me to hear joy and gladness."—

Ps. 51:8.

"Thou hast put gladness in my heart."—

Ps. 4:7.

*One of a series prepared by Florence M. Taylor.

—Story World.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

DOYLE BAIRD
Convention President

Study Course Awards for Tennessee OCTOBER, 1942

Beech River—		
Lexington	19	19
Big Emory—		
Rockwood	1	
South Harriman	72	73
Carroll—		
McKenzie	31	31
Chilhowee—		
Prospect	29	29
Clinton—		
First	1	1
Duck River—		
Magnus Memorial	1	
Smyrna	1	2
Gibson—		
Milan	13	13
Holston—		
Antioch	48	
Baileton	4	
Bluff City, 1st	13	
Jonesboro, 1st	5	
Calvary	45	
Beulah	14	129
Holston Valley—		
Surgoinsville	2	2
Jefferson—		
White Pine	5	5
Knox —		
Arlington	34	
Central-Bearden	92	
Bell Ave.	54	
Broadway	83	
Deaderick Ave.	44	
Elm St.	47	
Eureka	24	
Fountain City, 1st	67	
Fifth Avenue	113	
Central, F. C.	72	
Gallaher Memo.	34	
Gillespie Ave.	26	
Immanuel	57	
John Sevier	106	
1st, Knoxville	70	
Lincoln Park	58	
Lonsdale	12	
Lyon's Creek	31	
Mascot	42	
McCalla Ave.	26	
Mountain View	15	
Mt. Carmel	52	
Mt. Harmony	44	
North	28	
Oakwood	71	
Riverdale	39	
Riverview	7	
Rocky Hill	30	
Sevier Heights	49	
Sharon	46	
Smithwood	36	
South	106	
West Fourth Ave.	12	
Thorn Hill	63	
Ebenezer	77	1767
Madison—		
Jackson, 1st	46	
Poplar Heights	29	75
Maury—		
Mt. Pleasant	9	9
McMinn—		
North, Athens	33	
Wildwood	25	58

McNairy—		
West Shiloh	7	7
Nashville—		
Belmont Heights	36	
Dickson	1	
Eastland	1	
First	7	
Madison	1	
North End	9	55
New River—		
Huntsville	17	
Mt. View	7	
Mt. Pleasant	6	30
Nolachucky—		
Fairview	31	
Morristown, 1st	55	86
Ocoee—		
Calvary	8	
Cleveland, 1st	17	
East Ridge	1	
Michigan Ave.	1	
Northside	4	
Red Bank	8	
White Oak	39	
Woodland Heights	8	86
Robertson—		
Springfield, 1st	15	
Eastland Heights	1	
Llewellyn	27	43
Shelby—		
Bartlett	19	
Bellevue	44	
Colliersville	17	
Galilee	11	
Highland Heights	11	
LaBelle	4	
Longview Heights	2	
Mallory Heights	2	
McLean Blvd.	1	
Memphis, 1st	5	
Raleigh	23	
Seventh St.	8	
Speedway Terrace	1	
Temple	1	
Millington	6	155
Stewart—		
Dover	36	36
Sweetwater—		
Madisonville, 1st	1	1
Watauga—		
Calvary	11	
Elizabethton, 1st	13	
Southside	9	
Harmony	7	40
Wilson—		
Lebanon, 1st	38	38
West Union—		
Pine Grove	17	17

Shop Springs Holds Course

During the week of November 1st at the Shop Springs Baptist church a course in "Pilgrim's Progress" was presented by Henry C. Rogers, State Training Union Director.

While maneuvers were going on on the outside of the church, the membership of the church was experiencing the joys and heartaches of the pilgrims as they journeyed from the City of Destruction to the Celestial City. Truly this was an inspiring week.

Standard Organizations for Tennessee

Quarter ending October 1, 1942

JUNIOR

Church	Association	Union
First, Jefferson City	Jefferson Association	Junior Comrades
Lincoln Park	Knox County Association	Lambdin
Lincoln Park		Steadfast
New Hope	Nashville Association	Junior
Fairview	Nolachucky Association	Junior
Russellville		Junior
Ridgedale	Ocoee Association	Cheerful Helpers
Ridgedale		Steadfast
Big Spring		Busy Bees
Big Spring		Guiding Star
Brainerd		Shining Lights
Alton Park		Junior
1st, Sevierville	Sevier Association	Junior
Union Avenue	Shelby Association	Builders
Union Avenue		Lillian Hurt
1st, Elizabethton	Watauga Association	Best Yet

INTERMEDIATE

First, Maryville	Chilhowee Association	Intermediate III
First, Newport	East Tennessee Association	Dottie Allen
Chinquepin Grove	Holston Association	Intermediate
First, Jefferson City	Jefferson County Association	I. X. L.
First, Jefferson City		Working Teens
Lincoln Park	Knox County Association	Templeton
Lincoln Park		Hodgson
Riverview		Intermediate No. 1
Bethel	Nolachucky Association	Gene Roberts
Fairview		Intermediate
Russellville		Eddleman
Rossville B. Tabernacle	Ocoee Association	Loyal Workers
Woodland Park		16 Yr. Intermediates
Big Spring		Winners
Alton Park		Intermediate
Chamebrlain Ave.		Volunteer
First, Elizabethton	Watauga Association	14 and 16 Yr. Int.
Alexandria	Wilson Association	Intermediate

YOUNG PEOPLE

Rankin	East Tennessee Association	Young People
Salem	Gibson County Association	Young People
Chinquepin Grove	Holston Association	Young People
First, Jefferson City	Jefferson County Association	C. W. Pope
Tenn. Home	Nashville Association	Willing Workers
Russellville	Nolachucky Association	Greenwell
Big Spring	Ocoee Association	Christian Builders
Tabernacle		Young People

ADULT

First, Murfreesboro	Concord Association	Friendship
Chinquepin Grove	Holston Association	Adult

(To be continued)

VACATION BIBLE SCHOOLS REPORTED

(continued from last week)

For September and October

Church	Principal	Enrollment	Average Attendance	Conversions	Grade
WRENCE ASSOCIATION—C. L. Hammond, V. B. S. Leader; Margaret Harris, Summer Worker.					
Leoma	Charles Kraus	40	32	—	D
Mar. Hill	Charles Kraus	33	19	—	E
O. K. Baptist	Charles Kraus	18	12	—	E
Beech Grove	Charles Kraus	28	21	—	E
Oak Grove	Charles Kraus	22	12	—	E
Mt. Horeb	Charles Kraus	38	21	—	E
Lawrenceburg (col)	Ethelene Holt	77	67	—	—
ADISON ASSOCIATION—Tom Meredith and Harry Harp, Summer Workers.					
Pinson	J. T. Ford	37	27	—	—
Westover	Leonard Sanderson	100	77	—	E
Unity	Harry Harp	52	52	—	E
Wards Grove	Mrs. J. H. Williams	34	21	—	—
Cotton Grove	J. T. Ford	40	35	2	—
LAURY ASSOCIATION—Mrs. C. K. Dodson, V. B. S. Leader and Summer Worker.					
First, Columbia	Christine Young	109	84	—	A
Mt. Lebanon (col)	Ethelene Holt	40	35	—	—
McMINN ASSOCIATION—Mrs. Clyde Nichols, V. B. S. Leader; Iva Lois Patrick, Summer Worker.					
New Hope	Mrs. Paul Payne	22	—	—	—
Union Grove No. 2	Miss Neva Haun	25	21	—	—
East Athens	J. R. Land	55	46	—	—
Union, McMinn	Eva Lois Patrick	20	18	—	—
NASHVILLE ASSOCIATION—Sibley C. Burnette, V. B. S. Leader; Mrs. V. R. Webster, Summer Worker.					
Una	Harold Gregory	60	52	10	—
Ivy-Chapel	Wayne Dehoney	48	44	1	—
Ewing	Mrs. Ferris Martin	35	30	1	D
Harpet Heights	R. E. Lee	66	62	—	—
Edgefield	Mrs. L. P. Bryan	148	96	—	—
NOLACHUCKY ASSOCIATION—Roy R. Newman, Summer Worker.					
First, Morristown	Pauline Wisecarver	165	129	—	—
Warrensburg (col)	Pauline Wisecarver	14	14	—	—
OCCEE ASSOCIATION—Mrs. C. W. McCool, V. B. S. Leader.					
Big Springs	Mrs. Raymond Allen	206	149	—	D
Eastdale	R. R. Denny	94	78	—	—
Spring Creek	Nellie Tallent	50	39	—	—
Rossville Tabernacle	J. B. Tallent	93	75	7	—
Mt. Carmel	Mrs. Sue Smith	42	40	—	—
Friendship	Mrs. Sue Smith	58	49	7	—
Central	Ralph Norton	61	43	—	—
Maple Grove	H. C. Burns	51	49	4	—
South St. Elmo	H. C. Burns	76	60	—	—
Northside	Mrs. J. K. Allen	175	155	—	—
East Ridge	Mrs. A. T. Johnson	62	46	—	—
Pilgrim Rest	Ruth Amos	23	8	10	—
Woodland Park Miss'n	Mrs. E. J. Lowrey	62	52	—	—
Shady Grove	Ruth Amos	30	8	—	—
McCarty Mission	Christine Turner	47	35	—	—
Mountain View	Mrs. G. L. Floyd	30	40	5	—
Phillippi	Mrs. D. Ray	37	33	—	—
Clingan Ridge	Mrs. Branam McCoy	45	42	—	—
PROVIDENCE ASSOCIATION—Frances Harvey, V. B. S. Leader; Mrs. J. A. Newman, Summer Worker.					
New Providence	Mrs. Ted Teagale	37	33	—	—
West Broadway	Iris Guider	22	19	—	—
Jones Chapel	Iris Guider	19	14	—	—
Bell Avenue	Iris Guider	24	15	—	—
Stockton Valley	Iris Guider	28	19	—	—
RIVERSIDE ASSOCIATION—Beryl Tucker, V. B. S. Leader and Summer Worker.					
Etter	Dan Lawler	45	36	—	E
ROBERTSON ASSOCIATION—Dr. T. C. Meador, V. B. S. Leader; Ruth Highsmith, Summer Worker.					
Eastland Heights	Lee Noble Hunt	68	53	16	CC
White House	Sophie Watson	27	21	—	E
SEVIER ASSOCIATION—Lucile McKinney, Summer Worker.					
Zion Grove	—	46	43	9	E
Pigeon Forge	Buna Smelcer	61	51	—	—
SHELBY ASSOCIATION—Malcolm Younger, V. B. S. Leader; Malcolm Burk, Summer Worker.					
Seventh Street	Hayward Highfill	175	158	—	—
Fisherville	Helen Thomas	63	54	—	—
Oakville	Helen Thomas	68	48	—	—
STONE ASSOCIATION—Lola Belle Brown, V. B. S. Leader; Jewel Jones, Summer Worker.					
Granville	Jewel Jones	23	20	—	—
New Hope (col)	Jewel Jones	19	19	—	—
SWEETWATER ASSOCIATION—Geo. G. Watson, V. B. S. Leader; Ruby Wagner, Summer Worker.					
First, Madisonville	W. M. Grogan	172	141	21	AA
UNION ASSOCIATION—Effie Lee Smith, Summer Worker.					
Laurel Creek	W. M. Kerr	25	14	—	—
WATAUGA ASSOCIATION—James M. Gregg, V. B. S. Leader; Jessie Fawver, Summer Worker.					
Greenwood Mission	Jessie Fawver	47	34	—	E
Big Springs	Gordon Greenwell	37	31	2	—
Stone Mountain	Gertrude Hale	37	—	—	E
State Line	Jessie Fawver	29	25	8	—
Phillippi (col)	Bertie Summerlin	88	68	5	—
Providence (col)	M. K. Cobble	29	28	—	—
WILLIAM CAREY ASSOCIATION—Howard McGee, V. B. S. Leader; Mrs. Percy Carver, Summer Worker.					
Ardmore	Mrs. Clark	59	45	—	—
Cash Point	Mrs. Leo Smith	114	104	—	—

WILSON ASSOCIATION—Macey Penuel, V. B. S. Leader; Helen T. Sharp, Summer Worker.			
Gladeville	Paul Hall	63	58
Mt. Olivet	Paul Hall	51	44
Totals	Schools	101	5,998
Previous Totals	Schools	750	46,466
Grand Totals	Schools	851	52,464

Up to November 10, 1942

Church	Principal	Enrollment	Average Attendance	Conversions	Grade
BEECH RIVER ASSOCIATION—Rev. Walter Warmath, V. B. S. Leader; Cassie Mae Armstrong and Era Leeper, Summer Workers.					
New Pleasant Ridge	Era Leeper	16	11	—	E
DUCK RIVER ASSOCIATION—W. S. Bates, V. B. S. Leader; Mrs. Roberta Franklin, Summer Worker.					
Hurricane Grove	Rev. James Harney	40	28	—	—
HARDEMAN ASSOCIATION—Mrs. James Black, V. B. S. Leader; James R. Rees, Summer Worker.					
Saulsbury	Howard Sorensen	54	42	—	—
OCCEE ASSOCIATION—Mrs. C. W. McCool, V. B. S. Leader.					
Hughes Avenue	Mrs. H. T. Faulkner	90	75	—	—
Alton Park	Mrs. Helen Muse	110	87	—	—
RIVERSIDE ASSOCIATION—Miss Beryl Tucker, V. B. S. Leader and Summer Worker.					
Moodyville	Dan Lawler	72	56	—	E
SWEETWATER ASSOCIATION—Rev. Geo. G. Watson, V. B. S. Leader; Ruby Wagner, Summer Worker.					
Rocky Springs	Rev. Roy Creasman	54	43	—	—
WILSON ASSOCIATION—Macey Penuel, V. B. S. Leader; Helen T. Sharp, Summer Worker.					
Lebanon	Mrs. Leon Hardy	118	90	3	C
Totals	Schools	8	554	432	3
Previous Totals	Schools	851	52,464	39,653	1,429
Grand Totals	Schools	859	53,018	40,085	1,432

Vacation Bible School Work

The Vacation Bible School work continues to edge its way into the hearts and thinking of Tennessee Baptist leaders. It is a joy to say that 874 schools have been reported for 1942 (some reports have been sent in since the above statistical table. They will be reported at a later date.). Our goal for this year is 1,000. Other schools were conducted, but they cannot be counted in the total until a definite report has been sent to the department. (Have you reported your school?)

When boys and girls have been won to the Vacation Bible School through its workers and program, it is usually easy to win the lost ones to Christ. That is what happened in many schools in the state during this year. According to the reports sent in, there were 1,451 led to accept Christ as a direct result of the Vacation Bible School.

Thanksgiving Prayer

By SYBIL LEONARD ARMES

(Used by permission of Broadman Press)

Lord, we have seen the fullness of the land,
And we are humbly grateful.
Abundant harvests gleaned, the cattled hills
And luscious fruits, mellowed by summer sun,
Bespeak the generous love that daily spills
From Thy Great Heart. And one by one
We voice our gratitude.
Yet, sweeter far, than first fruits of the land,
Has been the knowledge of Thy loving Hand
Upholding us. Paths perilous and dark
Were brightly lit, and fears grown stark
Abated.

Keep us, O Lord, above the blood-scarred plane
Of greed and bitterness and lust,
And in Thy presence let our spirits gain
A nobler love, a deeper trust,
That all the groaning weary world may see
The Light, the only Light, that makes men free.

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 NORTINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Christmas Gifts—Hers and Ours

JULIETTE MATHER

Scene I.

Reader: For fifty-three years Woman's Missionary Union has gathered in a Christmas offering which the Foreign Mission Board has distributed. Until 1926 this gift was for China, then it reached out to all the world. Since 1918 this has been fittingly known as the Lottie Moon Christmas Offering. Lottie Moon's service in China is linked with Christmas in beautiful ways because after bringing her sister home sick, Lottie Moon returned to Tengchow for Christmas of 1877, she entered Pingtu early in December, she suggested the offering at Christmas time, and she died on Christmas Eve after forty years of heroic witnessing, carrying the glad tidings of great joy.

Lottie Moon did not accept Christ as her Savior until she was attending boarding school, but when she yielded to His Spirit, she gave herself in complete surrender; her life evidenced her faith. She was the most scholarly of all the graduates of her school, Albemarle Female Institute at Charlottesville, Virginia. She was the particular star among the first five young women of the south to receive the degree of Master of Arts. As the War between the States closed she realized that there was need for women to pioneer as school teachers, and her trained and cultured powers of mind and soul answered this challenge to a hard task. At first she was tutor for a family in Alabama, then teacher in a school for girls at Danville, Kentucky, where she was also assistant to the pastor, the first of all such pastors' assistants among Baptists in the South. Then in 1870 Miss Moon with a Presbyterian friend, Miss Safford, undertook the management of a new school for girls at Cartersville, Georgia. The school quickly became a success and was growing in influence, until in February of 1873 the pastor, Dr. Headden, preached a sermon upon the text, "Lift up your eyes and look upon the fields, for they are white already unto harvest." Lottie Moon looked and heard with definiteness the call to service in China. We see her, ready to go.

(Curtain—or Lottie Moon and Miss Safford enter, sit down and begin talking. Chairs, table or desk, like sitting room of 1870.)

Miss Moon: I am assured in my heart that I did make the right decision and no persuasion can change me now.

Miss Safford: And I also am certain in my heart of hearts. The objection of our friends will not overpower me.

Knock is heard. (Miss Moon admits Dr. Headden; the customary good evenings are spoken.)

Dr. Headden: The trustees are very anxious about the future of the school and have asked me to suggest that you, Miss Moon and Miss Safford, reconsider your announced resignations, if you will.

Miss Safford: This was no sudden decision for me and I cannot change now. I must go to China and I have already communicated with my Presbyterian Board of Foreign Missions. Perhaps Lottie can be persuaded to remain.

Miss Moon (Rising): No, I cannot stay. For years the thought has been in my heart. Perhaps it was born when my mother read aloud to us *The Lives of the Three Mrs. Judsons*; I do not know. Ever since the night I went to scoff at the sermon and back to my room to pray, I have wanted to give my life to carrying the Gospel to the heathen. It was in my mind when I gave the answer "No" to my most persistent suitor.

When my younger sister Edmonia went to China two years ago, I longed to accompany her; now I cannot delay longer in going.

Knocking. (Enter one woman, or more. Natural greeting of each other.)

Mrs. Smith: Do I interrupt a conference? No doubt I have come for the opposite reason for which Dr. Headden is here. I come to plead with you against carrying out this strange idea of burying yourself in China. I feel you must have acted upon impulse at the close of Dr. Headden's impassioned sermon. Have you come to your senses? And may I tell the trustees and all your Cartersville friends that you will stay?

(If other women have accompanied Mrs. Smith, she will say "we" instead of "I," and they will nod agreeing, airily.)

Miss Moon: I was just saying to Dr. Headden that my words to him at the close of his sermon are still true. I said, "I have long known God wanted me in China and now I am ready to go." I shall not change my mind. A letter has recently come from my sister in China showing again that the need for schools is far more desperate in China than here. May I read to you all from her letter? (Rises and takes it from desk or table)

"I believe you will yet come to China. True, you are doing a noble work at home, but are there not some who could fill your place? I know of no one who could fill your place here. In the first place, not everyone is willing to come to China. In the next place, their having the proper qualifications is doubtful. Laborers are so needed here. Only last Saturday I declined three invitations to go visiting where I might have told the Gospel to many, for lack of time and strength. The poor hear us gladly. The rich sometimes turn us out of their doors, but there is plenty of hard work to be done among the poor. The Richmond ladies want me to have a female boarding school. I can't carry it on alone. They wrote that they thought they could raise the money this summer to build me a home. So you see the school is not far in the future. I don't dread teaching the school, but to have all the responsibility on me and to be keeping house alone I would dread. But after all, it is not for my sake I want you to come, but for the sake of the Chinese. I would not persuade you against what you think right. How many years did you engage to stay in Cartersville? Would not the trustees release you if you insist? Seems to me if they are Christian men they would give you up gladly to come to China!"

You see, I am needed in China; I shall go.

Curtain (or all exit. Miss Moon and Miss Safford leading.)

Reader: And go she did, for the trustees did prove that they were sympathetic and all matters were satisfactorily arranged, and the women of Cartersville formed a missionary society that summer of 1873 "to aid as far as possible in the maintenance of Miss Lottie Moon who has gone from this church as a missionary to China." They were proud that she had gone and rejoiced to pray for her in her growing work as the years passed. She did both educational and evangelistic work, spending herself teaching and preaching the Gospel in the villages, returning weary and worn to her home in Tengchow, the house at the Little Cross Roads which she transformed into a bit of Virginia in the midst of China. We see her there on an evening in 1887. Ten years she has lived in the midst of heathendom without any rest. She is packing to go home, home to America.

SCENE II.

(If curtain is available, put up some silk tapestry on the wall, or make a simulated Chinese scroll of long red paper with black marks like Chinese writing, and shifting furniture about, you will change the first room to this one in China. Have Lottie Moon in room with two or three large suitcases standing open, and clothes spread out on chairs. She busies herself packing, humming *Home Sweet Home* until Chinese women enter. If there is no curtain, let Miss Moon enter carrying things to pack, followed by two or three Chinese women bringing the suitcases and clothes.)

First Chinese Woman: But Moo La Dee, who will teach us now that you go away?

Second Chinese Woman: We shall forget what you have told us about God.

Miss Moon: But you will remember all you can. You can tell each other the stories I have told you. And the other missionaries will come sometimes to visit you.

Third Chinese Woman: We shall do our best but it will be hard without you.

Miss Moon: But you know I must go. It has been ten years that I have been here in China. I must rest. My throat is troubling me more and more, and—(noise outside) but go see who is at the gate; someone has come. (Exit one woman. Packing continues.)

(Enter Chinese woman with two Chinese men following.)
Chinese Woman: These have come from Sah Ling village to see you, Moo La Dee.

(Lottie Moon faces them all, shakes hands in Chinese fashion by holding hands together in front of chest while bowing from waist.)

Lottie Moon: You are welcome; but Sah Ling village is far away. One hundred fifty miles is long to walk. Why have you come?

First Chinese Man: We have waited long weeks now for your return to us and we came to meet you.

Second Man: We thought we would meet you along the way and return with you; but we have come on here before finding you. Come back with us and preach again the Gospel of Christ in Sah Ling village.

Miss Moon: But I am packing to go to America, and you urge me to stay! How can I stay? (Slowly) How can I go? (Pause, head bowed as in prayer.) I will stay. Let me write the letter now. Put away the things.

Sits at desk or table and writes. Chinese take things out, then return to stand in the background with arms outstretched in pleading. Reader allows time for this before beginning to read.)

Reader: So Lottie Moon stayed. The letter she wrote and the articles which followed were so urgent that the first Christmas offering was gathered in 1888 by the newly organized Woman's Missionary Union, after conference with the secretary of the Foreign Mission Board. Across the years her message still rings in our hearts.

(Let another reader, who is hidden out of sight, pick up reading, to suggest Lottie Moon's voice across the years.)

Hidden Reader: I have decided to try to hold on. There is no one to send to Pingtu. We do so long for new missionaries, but we realize that the Board can act only as the churches provide the means. I will go back to Pingtu for the winter. I have sacrificed more in health and comfort for that region than in any other. I always leave Pingtu with regret and go back to it with joy. Perhaps you will accuse me of having "Pingtu on the brain!" I certainly have it on my heart!

Why should we not learn from the noble Methodist women and do something that will prove we are really in earnest in claiming to be the followers of Him who "though He was rich, for our sake became poor"? Let us institute a week of prayer, and offering, not only for the Foreign Mission Board and its work but for both Boards of the Convention. Could we not set apart the week before Christmas for this purpose?

Need it be said why the week before Christmas is suggested? Is it not the festive season, when families and friends exchange gifts in memory of the Gift laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from both abounding riches and scant poverty to send forth the good tidings of great joy into all the earth?

I wonder how many of us really believe that "it is more blessed to give than to receive"! How many are there, alas! who imagine that because "Jesus paid it all," they need pay nothing, forgetting that the prime object of their salvation was that they should follow in the footsteps of Jesus Christ in bringing back a lost world to God, and so aid in bringing the answer to the

petition our Lord taught his disciples, "Thy Kingdom, come!"

I should be most heartily glad of ten women for the Pingtu region! No one who has not seen can imagine the wide field opened there for women's work. I would I had a thousand lives that I might give them to the women of China!

First Reader: But she had only one life, so must plead for southern Baptists to send the others—one, half promised, two must come—Oh, for ten women!

Hidden Reader: I am very desirous to go home next year. I think my health requires it. Still, I am not willing to go until Pingtu is provided for. When once that is done, I can go home happy and with a clear conscience. But I cannot leave those eager people without the certainty that there will be someone to carry on the work.

First Reader: That first Christmas offering sent three new missionaries out to China, for the women and young people of the newly organized Woman's Missionary Union rallied at the call of Christ through the lonely missionary who in faraway Pingtu had given her all for Him. Now as Christmas season comes we rejoice in the opportunity of giving as we think of what the Foreign Mission Board has accomplished with the gifts of \$5,096,889.72 which it has received through the years.

Scene III.

(Individuals or groups enter in turn with placards, speaking in unison within the group.)

Schools: We represent the schools, which did not have to be closed because the Lottie Moon Christmas Offering came to the rescue and kept them open. There are kindergartens where little children learn of Jesus; and middle schools and colleges which have sent out Christian young men and young women. In the lands where young people are fighting and dying many are Christians who would not have heard of Christ but for the schools which this offering has maintained.

Churches: We are the churches built or repaired because of these gifts. People came in and heard the Gospel, who would not have entered the poor halls were erected to replace. Many of us are bombed now; but the people who learned of Christ there and who still live are more steadfast Christians because their church life was more vital with good buildings.

Homes: We are the homes for missionaries. Toiling in the midst of desperate need, homes for missionaries must be quiet and clean, attractive places where souls and minds can relax and be refreshed. Conveniences and comforts are scarce at best, but the Foreign Board has been able to build many homes for missionaries because of this offering.

Publishing Houses: We are the Bibles and tracts, the denominational papers and books, which have gone where missionaries could not go, which are developing a stalwart Baptist membership because your gifts provided printing presses and publishing houses.

W. M. U. Work: We speak for the Woman's Missionary Union activities developing in other lands among women and young people because small gifts have supplied literature and institutes and missionaries who could help native women and young people take their place in church life.

Margaret Fund: We stand for the Margaret Fund which helps educate the sons and daughters of our missionaries. They are all so grateful for this relief which comes in the expensive college years which must be spent so far away from their parents.

Missionaries: And we are the missionaries returned to waiting fields of service, sent out newly appointed, supported through the years by the Lottie Moon Christmas Offering. Without this the Foreign Mission Board would have been helpless to answer the cries of lost humanity. One hundred twenty-five of your missionaries are

supported by this offering today. Thank God for the Lottie Moon Christmas Offering.

Enter Foreign People (speaking in chorus, those out of sight joining in with those in front of group and in sight of audience): Yes, we thank God for the Lottie Moon Christmas Offering!

(Then separate individuals, or groups according to space and number used, speak.)

First: We speak for those of South America who heard the Gospel through all of these and the other sources supported by the Lottie Moon Christmas Offering. We say thank you for South America!

Second: We salute you for those of Africa who heard the Gospel because of the Lottie Moon Christmas Offering. We salute you for your gifts.

Third: Out of Europe's agony we say thank you, for some carry the hope of eternal salvation in their hearts because of this offering.

Fourth: From Japan, weeping, we cry our thanks to you that through the Lottie Moon Christmas Offering some hearts can beat loyally for Christ.

Fifth: Broken China, wounded, bows in gratitude for the peace in hearts of those who heard the Gospel through the Lottie Moon Christmas Offering. Your gifts live on in China now.

Sixth: And Palestine, the land of the birthplace of Christmas, hears again the Gospel because of this wonderful offering. We thank God there, also.

(Let all people with placards representing causes and the nations, sing the Doxology as they move in order, quietly, from the center stage to the choir space. This may be directly behind or to the side of the stage. In either case, let the placards be held so as to be seen by the audience throughout the closing scene. Continue music until all are in place and Reader can begin again.)

Reader: Yes, around the world, hearts thank God for the Lottie Moon Christmas Offerings of the past years. But what of today? What of Christmas in 1942? Lottie Moon made her gift of self complete; what of our gifts? Shall this be truly Christmas for Christ? What about your plans for this Christmas?

Scene IV.

(If curtain is used, draw it as once showing mother and father and small daughter about seven or eight years of age seated on platform, as if in home. If there is no curtain, let them enter, father picking up paper, mother with some knitting and child with doll.)

Mother: And have you ordered the tree and the holly wreath, father?

Father: Yes, I think I have finished all my Christmas planning. This is a strange Christmas with so much suffering and sorrow, death and destruction. How can anyone really say "Merry Christmas"?

Mother: Without the true Christmas spirit we cannot have a merry Christmas at any time.

Child: At Sunbeam Band we had about Christmas and we are going to take an offering!

Father: How's that? Take an offering!

Child: Yes, Daddy, the Lottie Moon Christmas Offering for foreign missions.

Mother: You remember, I always give something.

Child: But this year we want to give a good big offering for Jesus.

Myrtle (Young Woman's Auxiliary Daughter enters to overhear archdial remark): Indeed we do want to give a big offering. The southwide goal is \$230,000 and the Foreign Mission Board needs far more than that in these days of emergency. I've been wondering—now don't say "no"—but I really have wondered if we could do as is suggested and make this a Christmas for Christ—that is, give in the Christmas Offering as much as we spend for any one person's gift, or as much as we spend for all our gifts. Could we? I was talking to Richard, and I believe he'd like to. The twins' R.A. Chapter and Junior Girls' Auxiliaries haven't met yet, but they will enter into that thought, too; I feel sure they will. Could we?

(Father puts down paper in midst of Myrtle's remark. Mother knits on silently.)

Child: That's what our Sunbeam leader said, "Christmas for Christ." Like we were taking

presents to Him the way the wise men did. We played it in Sunbeam Band, it was nice taking presents as to the Baby Jesus. (Looking around) We could do it—yes, we could do it right now! Daddy, you be Joseph, will you?

(Father starts to refuse, but Myrtle catches up idea and he submits.)

Myrtle: Lovely! Here, Dad, I'll put this table scarf on you for a head dress (suits action to words); your house robe is fine. And Mother, that blue shawl opened out will make a good Madonna veil.

Child: And my doll can be the Baby Jesus, see (places in Mother's arms).

Myrtle: The magazine rack could be a manger if you empty it and put that brown rug over it.

(Acts as she speaks, with child helping, puts doll in rack out of sight. Mother and Father move to position beside manger customarily seen in Nativity pictures.)

Child: But what will I be?

Myrtle: First call the boys and Henrietta; we need wise men and shepherd. Well, here they come, you won't need to call.

(Enter three others, Richard, an older Intermediate R.A.; a Junior R.A., Henry; and Junior G.A., Henrietta.)

Richard: What's cooking?

Henry: Looks like Christmas!

Henrietta: We are going to bring gifts like the wise men! Isn't that it?

Myrtle: Yes, I hope so. Richard, you get your robe and be a wise man, and you, Henry, be a wise man, too. And Henrietta, you can be a shepherd.

(Exit and return quickly as possible, putting on robes, pick up cane for crook, and vases for wise men's gifts. Myrtle continues talking while they go and return to take their places.)

And I'll be an angel with this curtain.

(Puts long net curtain around her shoulders, picks up with ends of fingers and thumb and lifts hands to straight up position, net forming filmy wings around her.)

Child: But that doesn't tell what I'll be!

Myrtle: You'll be the people of today bringing their gifts to the Lottie Moon Christmas Offering, making "Christmas for Christ." See, now everybody's fixed.

(Be sure shepherd and wise men are kneeling and standing beside manger.)

Chorus—As with Gladness, Men of Old (First three verses)

(Child takes up decorative box or flower bowl, puts offering envelope in it, walks from farthest point on platform to bring her gift during singing.)

Reader: When every home thinks of Christmas for Christ and becomes a Bethlehem where there is room for Christ, others will join in bringing their gifts to Christ, and all shall hear the glad tidings of great joy, "Unto you is born a Savior which is Christ the Lord."

(If offering is to be received, let plates be passed without delay. If no offering is to be taken in this way, let pastor step forward and pronounce benediction.)

WOMAN'S MISSIONARY UNION, S.B.C.

1111 Comer Building, Birmingham, Ala.

God a Good Collector

There is more truth than poetry in the following lines:

"If God gets his and I get mine,
Then everything will be just fine;
"But if I get mine and keep his, too,
Then what do you think the Lord will do?
I think he will collect—don't you?"

—Baptist Bulletin Service.

Baptists often boast of their independence, and I would not restrain them, within proper limitations. Yet, they are just as free to co-operate with each other as they are to work independently. Since we can accomplish so much more and get far better results by co-operation, why not follow that policy? Since Baptists cannot be coerced by any man or group of men, let's be constrained by the love of Christ to co-operate in doing the biggest job possible in the shortest time possible for the glory of our King.

—Baptist Bulletin Service.

"Who Is The Author of The Bible?"

J. J. COWSERT,
Caixa 352, Rio de Janeiro

You know who is and I know who is, but the Brazilian custom officers could not answer that question. There is a new Brazilian law which prohibits national authors from printing their books in the Portuguese language in foreign countries and shipping them back into Brazil without paying heavy duties. Therefore, it was necessary to prove to the custom officers in Rio de Janeiro that the Bible was not written by a Brazilian, in order to receive a shipment from the States without paying heavy duties.

The protective tariff is as just for the printer as it is for the manufacturer. Brazil is just seeking to protect her printers when the Customs Officials ask the question, "Who is the author of the Bible?"

Certainly the time is not far off when there will be a prohibitive tariff on all imported books written in Portuguese. The South Brazil Mission has been seeing this for some time and has been trying to shift the plans of its work here accordingly. One of these emergency shifts was the organization of the BIBLE PRESS with the view of printing its own Bibles. This is not only a movement of self-defense, but one that seems justified on manifold grounds which the far-seeing women of the W.M.U. of the South were quick to see, and to which they have already responded with a liberal and greatly appreciated contribution.

Some of the reasons which we thoroughly believe to recommend this organization already extensively under way are the following:

1. At present there are no Bibles being printed in Brazil, so far as we know, except Rhoden's New Testament by a Catholic priest, and which we cannot recommend.

2. The Baptist constituency in Brazil is equal to at least that of all other evangelicals together, and the ever increasing demand for the best type of Bibles cannot now be supplied by the foreign Bible Houses.

3. There has recently been an official revision in the spelling of the Portuguese language in Brazil and it is necessary that Bible printers comply with this new orthography as soon as possible. The old spelling is already out of date by the Brazilian law. This change will require a complete new set-up of type, wherever it is done.

4. Here in Brazil, because of the difference in the price of labor, we can do the work much cheaper than in the States (we have already made a study of prices), we can do just as good work, and transportation charges would be avoided.

5. If Baptists do not avail themselves of this opportunity, some commercial house will. In that way Bibles will be sold at a higher price to our people and we will have lost a great opportunity.

6. We already have the equipment for the printing of the Bible without further outlay of capital, except for the set-up, the paper, and the labor for the printing.

7. We need a new type of Bible in Brazil with teachers' helps, short concordance, dictionary, maps, etc.

We have about two thirds of the New Testament already set up, including mats for the plates, for a special revised edition and are pushing on with the rest as fast as possible. The first of three yearly instalments for its publication has already been received as a generous gift from the Baptist women of the Southland. We are working toward the realization of one of the greatest ideals for our mission work in Brazil.

5,000 CHRISTIAN WORKERS WANTED

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

George W. Noble, The Christian Co.
Dept. 9HX, Pontiac Bldg., Chicago, Ill.

World Emergency Relief Fund

Statement of Receipts and Disbursements
January 1, 1942 to November 1, 1942

CHARLES E. MADDRY

RECEIPTS

Total receipts from States	\$423,636.82
Special unpaid items received prior to 1942 for relief in Europe added to above fund	13.25
Special unpaid items received prior to 1942 for a student in Japan redesignated by the donor for China relief	15.00

TOTAL AMOUNT TO ACCOUNT FOR \$423,665.07

DISBURSEMENTS

Expenses incident to promoting Relief Campaign	\$ 6,617.50
Cable charges, cost of cabling relief funds and cost of special Bulletins concerning Missionaries in China	1,466.52
Purchase of Bibles and Testaments as follows:	
Latin America	\$7,000.00
Japanese	31.40
Russian prisoners and the Balkan States	8,730.34
Hawaiian Relief	15,761.74
Philippine Relief (part of 400.00 cabled to Rev. Earl Parker)	2,309.81
Refugee Children in England and France	246.56
Relief of Protestant Pastors in Europe	6,085.80
Christian Refugee Aid in Geneva	1,000.00
Greek Relief (Through International Missionary Council)	1,000.00
Relief of Greek and other children in Switzerland	2,500.00
Relief work in Spain (Through Friends Service Committee)	2,000.00
Relief work in Russia (Through Baptist World Alliance)	1,000.00
Orphaned Missions Fund (Through International Missionary Council)	500.00
Traveling expenses of Dr. Charles A. Leonard to China to serve as administrator of Relief Funds	1,000.00
	1,200.00

TOTAL DISBURSEMENTS \$117,272.93
BALANCE ON HAND AT NOVEMBER 1, 1942 \$306,392.14

NOTE: Aside from the above payments we have cabled to Dr. Robert E. Beddoe \$15,000.00 from the 1941 China Relief Fund and paid \$1,200.00 from the same fund for the Herman C. E. Liu Memorial Orphanage.

The above statement does not include gifts of more than \$15,000.00 which were sent direct to Dr. Louie D. Newton, Atlanta, Georgia, for the purchase of Bibles for Russian prisoners in Germany.

A Wonderful Month!

OCTOBER, though once called by a mooping and melancholy poet a month of woe, was a most BLESSED month of FOUR Sundays in our church where God's hand is so constantly upon us for good. The facts below, as the figures indicate, will bring you into agreement with this statement.

Fact No. 1—103 people united with our church; 21 for baptism upon confession of faith and 82 by letter and otherwise. Still, as in years gone by, we have baptism every Sunday the pastor is in the city.

Fact No. 2—\$11,000.00 was given into the treasury of our church for use in the name of Christ.

Fact No. 3—Our average Sunday School attendance was 1901.

Fact No. 4—An average attendance of 514 in our Baptist Training Union, with a lovely spirit manifested.

Fact No. 5—In the Circle meetings of the Woman's Missionary Society, there were 348 in attendance, with 258 present at the business and program meeting at the church.

Fact No. 6—A most excellent service in an every-member visitation in which many of our members participated in visiting many other members.

Fact No. 7—The burning of the Mortgage on our church building, in a most beautiful celebration—testifying that our church debt of \$240,000.00 was paid in full without any reduction in the rate of interest.

Fact No. 8—Many meetings of many classes and organizations, with a most wonderfully cordial spirit of fellowship and joy.

Fact No. 9—An interested number of people at our mid-week Prayer-Praise-and-Fellowship service—acknowledging our need of fellowship, our need to pray, our opportunity to thank God for his goodness to us.

Let this be said of us: "They were all together with one accord in one place."

—Bulletin-Bellevue Baptist Church, Memphis, Tenn.

WANTED AT ONCE—Competent person to serve as organist, choir director, and young people's worker of the West End Baptist Church, Suffolk, Virginia. Must be qualified. References required. Must be Baptist. Starting salary \$1800 per annum. Salary increases upon continued satisfaction. Address, R. E. Stewart, Jr., 112 Linden Avenue, Suffolk, Virginia.

Now Many Wear

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END OF THE WORLD

By ELMER A. WRIGHT

Is the end near? What say Science, History, Prophecy? Is Antichrist Here? Is Heathendom Gaining? Are Animals Immortal? Great Religious and World Relationships. Armageddon and the Second Coming. A book that should interest you. 25c postpaid.

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Just for Fun

Gathered Here and There

"Dearest Annabelle," wrote Oswald, who was hopelessly in love. "I could swim the mighty ocean for one glance from your dear eyes. I would walk through a wall of flame for one touch of your little hands. I would leap the wildest stream for a word from your lovely lips. As always, your Oswald."

"P.S.—I'll be over Saturday night if it doesn't rain."

A little girl went to visit her grandmother. While she was there, her grandmother had some sewing to be done, and the little girl noticed the queer way her grandmother had of measuring cloth. She would put it by her nose and then stretch it out to her arm's length. So one day she found a piece of cloth and brought it up to her grandmother and said: "Smell this, gramma, and see how long it is."—Ex.

GOOD FRIENDS

One of the Princeton neighbors of Professor Einstein had an eight-year-old daughter who visited the famous mathematician every afternoon. After several weeks of these daily visits the girl's mother went to Einstein and apologized.

"Not at all," he replied, "I enjoy her visits and we get along well."

The woman was amazed. "What can you and my little daughter possibly have in common?"

"Well, you see, I love the kind of jelly beans she brings me, and she loves the way I do her arithmetic."—*New York Post*.

"With a single stroke of a brush," said the school teacher, taking his class around the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can my mother," said a small boy.

Mistress: "You say you worked for the Van Twillers. Can you prove that?"

New Maid: "Well, mum; I can show you some spoons and things with their initials on them."

A gentleman was walking down the street with his little boy at his side when the youngster cried out, "Oh, Pa! There goes an editor."

"Hush, hush," said the father. "Don't make sport of the poor man. The Lord only knows what you may come to yourself some day."

Rich Man: "There's no sense in teaching the boy to count over 100. He can hire accountants to do his bookkeeping."

Tutor: "Yes, sir, but he'll want to play his own game of golf, won't he?"

A patient complained to the doctor that his hair was coming out. "Won't you give me something to keep it in?" he begged.

"Take this," the doctor said kindly, and he handed the patient a pill box.

"I started out on the theory that the world had an opening for me."

"And you found it?"

"Well, rather. I'm in the hole now."

Pilcher: "Does your wife pick your suits?"

Peebles: "Nothing but the pockets."

"And now," said the teacher, "will anyone give me an example of indirect tax, please?"

"The dog tax," announced the pupil.

"Why do you term that an indirect tax?"

"Because the dog doesn't pay it."

Has Radical Temperance Opinion Prevented or Promoted Real Temperance Reform?

RIGHT HONORABLE WINSTON CHURCHILL

(Addressing the annual meeting of the United Kingdom Alliance in 1908, Mr. Churchill made the statement reproduced herewith. At that time the British Liberal Party, of which Mr. Churchill was a leading member, was engaged in a struggle against vested interests represented in the British liquor traffic. This tribute to the value of the services and to the record of such a temperance organization as the United Kingdom Alliance is likewise a tribute to similar groups not only in Britain, but in all other countries of the world.)

I HAVE HEARD IT SAID often—you must have heard it said—that extreme Temperance opinion has stood in the way of moderate Temperance reform. When such statements are made you are entitled to reply that there would be no moderate Temperance opinions without extreme Temperance opinion. But for the vehement impulse which is caused by the revulsion of large numbers of people in our country from the horrors attendant upon the consumption of alcohol, it never would have been possible to keep alive the Temperance movement for all these years in Britain. The Temperance movement itself would have become lifeless, for it is only through the sacred fire which was nourished and cherished by those who are called extreme that public opinion has been conquered, that public men have been abashed before Temperance opinion, and the great mass of the democracy of our country have been successfully guided into a direction of abstemiousness and restraint. And, I think, when we look outside, when we contemplate the millions of people in crowds in our big cities, when we see how much thoughtlessness there is, how much apathy, how much levity, how much carelessness, it is a wonderful thing that a comparatively small minority of people, pressing forward their cause over long periods of time, have been able to convince the great and overwhelming majority of public opinion, and have rendered it impossible for Governments of either party to exclude the Temperance cause.

—*The Voice*.

First Rookie: "I hear you had a wrestling match with the first sergeant. What happened?"

Second Rookie: "Well, I decides to surprise him, so I jumps at him and grabs his wrist like this, and jerks his neck like that, and twists his arm like this, and before he knows what hit him—I'm flat on my back."

A Child's Conviction

FAITH (real name not used) is a sweet little Christian girl of 19 (a Baptist). She never had a chance to attend school and can't read or write. But she loves her Lord and is true blue to her Saviour.

When she told me this incident she didn't realize she had done something very few church members would do. Even old people who should be examples to our young people. Some who read this will say it was because she was uneducated that she didn't understand and couldn't enjoy such things. No, that isn't the reason. She loves God and knew that we no place for a Christian to be. In God's word we read, Shun all appearance of evil. But it seems to me that the biggest majority of Christians today just open the door and invite evil in. Here is her story:

I went to Copperhill last Saturday with grandma and Aunt Dolly and the boys. They all began to plan to attend the picture show. I never said nothing. When time came to start, one said, come on, Faith, let's go. I said, no, I'm not going. It's not right. One of the boys said, "You just as well go to a picture show as to stay at home and talk about some body." I told him, "I don't talk about people nor go to shows either." They wanted to know what I was going to do then. I said I'd just fool around in town til they came out of the show. About that time Aunt Nance came along (an old friend of grandma's). When I told her I wouldn't go to the show she invited me to go to church with her. There was a revival in a church across the river. So I went to the meetin' while they went to the movie. I stayed til they came after me.

After she told me this I marveled. I just wondered how many Christians in our land today would take a stand (even against their grandma) and choose to "fool around town and window shop" as she explained, than to enjoy sin for a season and attend a movie. I felt like hugging her and I told her I was so proud she stood for her convictions and for the Lord.

MRS. J. E. STILES,
Pres. Zion Hill W.M.U.,
Turdetown, Tenn.

P. O. Ducktown, Tenn., Box 26.

Corporal: "That new recruit used to be a bookkeeper."

Sergeant: "How do you know?"

Corporal: "Every time he stands at ease he tries to put his rifle behind his ear."

BROTHER PASTOR

Are you making use of the
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The religious drama is a powerful means of impressing spiritual truth and knowledge. Dramatics are becoming a more important part of the educational program of our churches. Realizing this, The Broadman Press is happy to announce the publication of

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Only \$1.25 at Your Baptist Book Store
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AMONG THE BRETHREN

At the last count, according to the United States War Department, more than 52,758 church services were held by chaplains for the United States Army troops throughout the world during July with a total attendance of 2,667,793.

—B&R—

Evangelistic Singer Carlyle Brooks, Box 696, Atlanta, Ga., is in his 17th evangelistic campaign this year with the Maplewood Baptist Church, St. Louis, Mo.

—B&R—

Enon and Gates Baptist churches in Dyer County Association and South Fork in Crockett County Association have formed a field and called R. L. Newman as pastor and he will move on the field. R. J. Williams, retired under the Ministers Retirement Plan, ably supplied the Gates Church for several months.

—B&R—

Well-written and very appropriate resolutions were adopted by the First Baptist Church of Bolivar in high commendation of Paul A. Wieland and Mrs. Wieland in connection with his resignation as pastor after eight years' service to go as pastor of the First Baptist Church of Trenton, where he is now serving.

—B&R—

In the first year of the pastorate of L. B. Cobb, the First Baptist Church of Kingsport received 269 additions, 122 of them by baptism, with \$32,380.00 being contributed to all purposes. The 1943 budget is \$36,000.00, of which \$14,000.00 is allocated to the retirement of the church debt.

—B&R—

Rev. Lee Roberson of Fairfield, Ala., will assume his duties about the middle of November as pastor of the Highland Park Baptist Church, Chattanooga. Tennesseans welcome him to the state.

—B&R—

We understand that the pastorate of C. O. Simpson of the Lebanon Baptist Church, Barren Plains, started off with bright prospects. He was formerly pastor of the First Baptist Church of Trenton, leaving that work a few months ago under the Ministers Retirement Plan.

—B&R—

Millard A. Jenkins has entered upon his twenty-eighth year as pastor of the First Baptist Church, Abilene, Texas. Members received 9,954; baptisms 2,278, present membership, 3,903, and total contributions of \$1,317,407.77 are some statistics covering this period.

DO NOT FORGET. The Executive Secretary of our convention and its Executive Board is now Dr. C. W. Pope. Former Secretary Freeman left Nov. 2nd for his new duties with *Western Recorder*, 205 East Chestnut St., Louisville, Ky., where he can be reached by mail. Send your mail that is intended for the Executive Secretary to Dr. Pope. Make all checks and money orders payable to "Treasurer, Executive Board." **DO NOT MAKE THEM PAYABLE TO JOHN D. FREEMAN, TREASURER.**

Pastor C. N. Barclay and New Bethel Baptist Church near Shelbyville were recently assisted in a gracious revival by C. M. Pickler of Red Bank Baptist Church, Chattanooga, his third engagement there. There were 18 additions by baptism, 3 of them from another denomination, and 2 professions who have not yet joined the church.

—B&R—

From the newsy bulletin received, it appears that the work of Pastor P. O. Davidson with the Galilee Baptist Church, Memphis, is moving along in a splendid way. He recently did his own preaching in a good revival there. Emphasis is being placed upon a new church building.

—B&R—

"People who PRAY much usually PAY much and BRAY little."—*Bulletin First Church*, Dickson, H. L. Carter, pastor.

—B&R—

Harold Gregory, Nashville Association Missionary in the North Central Region, recently assisted Pastor V. R. Webster and Harsh Chapel Baptist Church, Nashville, in which 3 adult men and 2 women came for baptism and 1 came by letter.

—B&R—

The Concord Baptist Church in William Carey Association, S. F. Beard, pastor, has installed and dedicated an electric plant. The work there financially and otherwise is moving along in an excellent way.

—B&R—

At the time Dr. E. D. Head was inaugurated in October as president of the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, it was revealed that Mr. William Fleming, Fort Worth oil man, had given \$50,000 to the endowment fund conditioned on a like amount being raised by others by January 1, 1943. Since

then more than \$57,000 has been raised in meeting the condition of the gift.

—B&R—

I. C. Frazier leaves the pastorate of the Concord Baptist Church, Chattanooga, November 25, to enter the army as a chaplain.

—B&R—

In the list of churches using the Church Home Plan of subscriptions to BAPTIST and REFLECTOR, as published in our issue of November 5, Erin was listed as being in Cumberland Plateau Association when it should have been Cumberland Association.

—B&R—

Pastor Winfred Moore and deacons from the Gravel Hill Baptist Church and West Corinth and Chewalla Baptist churches assisted Pastor C. H. Barrett and the Olive Hill Baptist Church in McNairy County in ordaining some deacons November 8. A beautiful service was had.

—B&R—

Sunday, November 9, Taylor's Chapel Baptist Church, Concord Association, Wendell Price, pastor, had a very impressive service when a service flag was unveiled and thoughts were turned to our young men throughout the world as the pastor preached on "In Search of a Man."

—B&R—

Lofton Hudson, former pastor of the First Church, Portland, began his work as pastor of Northside Baptist Church, Chattanooga, Sunday, November 15. He will remain in Nashville until he gets his doctor's degree in Peabody next spring, going to Northside weekends.

—B&R—

Two hundred fifty-two students, or 49 per cent of the total enrollment, in the Southern Baptist Theological Seminary hold regular pastorates where they minister on weekends after their study in the Seminary classes on weekdays. These churches are located in ten states, Alabama, Georgia, Illinois, Indiana, Kentucky, Mississippi, North Carolina, Ohio, South Carolina and Tennessee.

Religious activity reports by 488 of the Seminary's 512 students reveal that 292 taught Sunday School classes and 234 participated in training union programs during October. One hundred sixteen participated in institutional and mission work, and 56 engaged in weekly street preaching services, in Louisville. A total of 782 did other types of church work, such as study courses, revival meetings and music leadership.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR NOVEMBER 8, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Aloca, Calvary	239	109	Cumberland Gap	75	11	Walnut Mission	37	
Alexandria	110	45	Daisy	120	36	Westvue	155	87
Athens, First	328		Dyersburg, First	331	96	James St. Mission	14	
Bella, Midway	56	52	Elizabeth: East Side	140	101	Memphis: Bellevue	1513	450
Buffalo Grove	40		Grace Tabernacle	85	35	Central Avenue	399	133
Chattanooga: Alton Park	181	14	Erwin: Calvary	328	159	Highland Heights	639	222
Candis Creek	105		Ninth Street	190	69	LaBelle	509	205
Clifton Hill	428	96	Goodlettsville, Union Hill	157	71	Seventh Street	341	101
Concord	264	121	Hampton, First	42		Speedway Terrace	436	141
Eastdale	229	97	Harriman, Walnut Hill	160	64	Speedway Mission	44	
East Lake	358	49	Jefferson City, North Side	90	28	Shirley Park Mission	30	
East Ridge	147		Kingsport: First	579	105	Sylvan Heights Mission	71	75
Morris Hill	196	103	Igenwood	220	111	Temple	1062	265
Red Bank	494	156	Knottville: Broadway	954	319	Union Ave.	821	229
Ridgedale	439	175	Fifth Avenue	811	276	Nashville: Bordeaux	105	
Rossville, Tabernacle	185	69	Fifth Ave. Mission	62	47	Lockeland	426	173
Spring Creek	127	71	First	1033		Park Avenue	366	
St. Elmo	71	41	Lonsdale	325	89	Radnor	187	51
Tabernacle	272	55	Lenoir City: First	251		Newport	156	45
Woodland Heights	199		Pleasant Hill	162	122	Old Hickory	582	541
Woodland Park	700	225	Liberty	85	39	Philadelphia	127	54
Cleveland: Big Spring	269	142	Madison	209		Shelbyville: First	158	
First	343	125	Maryville, First	522	161	Shelbyville Mills	61	22
Collierville	104	32	Murfreesboro: First	373	138	Stantonville, West Shiloh	32	43
Counce, Bethel	72		Powell's Chapel	63		Trenton, First	335	
Cumberland City	48	48	Taylor's Chapel	98	64	Walter Hill, Powell Chapel	106	
						Watertown, First	184	45

visitors in the BAPTIST AND REFLECTOR of last week were: Lloyd T. Householder, Lewisburg; C. E. Wright, Watertown; Keidell, Clarksville; F. L. Perkins, Mt. Vernon, Mo.; E. W. Tidwell, Bon Aqua; L. H. Cher, Knoxville; R. C. Hughes, Knoxville, Tennessee.

WITH THE CHURCHES: *Alcoa*—Pastor Drin welcomed by letter 2, by baptism 6, baptized 45. *Carthage*—Pastor Deuser received by letter 2, baptized 5. *Chattanooga*—Alton Park, Pastor Smith baptized 14; Candis Creek, Pastor Stansel received by letter 1; Clifton Hill, Pastor Frazier received by letter 1; Morris Hill, Pastor Caslett welcomed by letter 3, for baptism baptized 7; Spring Creek, Pastor Tallant received by letter 1; Woodland Park, Pastor Wilms received by letter 1, for baptism 1. *Cleveland*—First, Pastor Keel received by letter 1. *Day*—Pastor Tarpley received by letter 5. *Elizabethton*—East Side, Pastor Boyd welcomed by consecration 2, by letter 3, for baptism 5; Grace abernacle, Pastor Cobble received by letter 1. *Irwin*—Calvary, Pastor Hopkins welcomed by letter 5, for baptism 26, baptized 34. *Goodlettsville*—Union Hill, Pastor Robinson received by baptism 1. *Kingsport*—First, Pastor Cobb received by letter 2, for baptism 2. *Knoxville*—onsdale, Pastor Thorton received by letter 2. *Madison*—Madison Church received by letter 2. *Memphis*—Bellevue, Pastor Lee received by letter 5, by baptism 3; Seventh Street, Pastor Highfill received by letter 3, baptized 3; Temple, Pastor Boston received by letter 2; Speedway Terrace, Pastor Harris received by letter 2, by baptism 1; Union Hill, Pastor Hughes received by letter 4, for baptism 1. *Nashville*—Bordeaux, Pastor Butler received by letter 2; Grace, Pastor Ewton received for baptism 1; Lockeland, Pastor Gilliam baptized 2; Park Avenue, Pastor Clark received for baptism 2, baptized 1. *Old Hickory*—Pastor Kirkland baptized 3. *Shelbyville*—Shelbyville Mills, Pastor Lumpkin received by letter 2, baptized 6.

Briefs Concerning the Brethren

Called and Accepted

J. T. Sanders, Graniteville Church, Graniteville, South Carolina.
L. C. Coates, Big Cane Church, Morrow, Louisiana.
F. W. Childers, New Zion Church, Krotz Springs, Louisiana.
Luther R. Christie, Baptist Church, Valdosta, Georgia.
Ray Smith, Main Street Baptist Church, Luray, Virginia.
W. O. Vaught, Jr., University Baptist Church, Abilene, Texas.
Robert Thomasson, Cedar Canyon Church, Cedar Canyon, Oklahoma.
T. R. Brown, First Church, Chester, Illinois.

Resigned

R. J. Brown, Northside Church, Lafayette, Louisiana.
Dana Terry, Winnsboro Church, Winnsboro, Louisiana.
Richard J. Sweetman, Swartz Church, Swartz, Louisiana.
Ray Smith, First Baptist Church, Brooksville, Florida.
R. J. West, Kennett, Missouri.

Ordained

Hermon Adams, Liberty Baptist Church, Folsomdale, Kentucky.

Deaths

C. C. Archer, Vicksburg, Mississippi.
W. C. Clay, Louise, Mississippi.
J. W. Michaels, Fort Smith, Arkansas.
M. M. Gurley, Okmulgee, Oklahoma.

Read the Top of Column 1, Page 2

BAPTIST AND REFLECTOR asks its friends kindly to read the masthead of the paper at the top of column one on page two and observe the following:

1. That all resolutions which are not of an obituary nature are published at the rate of 1 cent a word for all words. Only obituaries and obituary resolutions are published the first 200 words free and all over that at 1 cent a word each. When sending in such material, please send payment or tell us to whom to send the bill.
2. That the paper cannot assume the cost of having cuts or engravings made of pictures intended for the paper except, of course, such cuts as it has made on its own initiative. When sending pictures for the paper, kindly tell us to whom to send the bill for the cost thereof. Cuts become the property of those who pay for them. The cost of having cuts made in the run of a year is too great for the paper to assume.

Thank you very much, friends, for observing these things.

New Deadlines

BECAUSE OF THE INCREASE in our subscription list and, therefore, the greater length of time required for the printers to run the papers off the press to reach the subscribers in time, it has been necessary to set new deadlines for the reception of material intended for a given issue of the paper. The following are the new deadlines:

1. Monday instead of Tuesday for material of a general nature.
2. Wednesday instead of Thursday for Sunday School and Training Union attendance and news notes.
3. Material for a given issue must reach the office not later than these deadlines in the week preceding the week when the issue is to be published to give time for typesetting and proof reading.

Send in all material with the greatest possible promptness. Except emergency matters, material received after the deadlines cannot be used in the following issue of the paper. Please co-operate with BAPTIST AND REFLECTOR in these things.

Boys Creek, Tenn.

I HAVE SOME GOOD NEWS that I am eager for BAPTIST AND REFLECTOR to carry to the homes of my friends.

About two and a half years ago Boyd's Creek Baptist Church, Chilhowee Association, called me as pastor. At that time they were paying a very small salary but promised to try a little more since I refused to take it at such a small salary. The treasury was drained, the attendance low and they had never had a D. V. B. S., neither were they giving to the cooperative program. The second year they doubled my salary, built a beautiful five-room parsonage, have a D. V. B. S., every year and are observing all special days with a quarterly contribution to cooperative program.

Now the good news is, the church voted, enthusiastically, to begin the first of 1943 with a full-time program.

This is a real challenge to us. We desire the prayers of our friends that nothing short of our best will be given this church.

Sincerely yours,

J. H. SMOTHERS, Pastor.

Salvation

God thought it—
Christ bought it—
The Bible taught it—
The mind caught it—
The soul sought it—
The Spirit wrought it—
The devil fought it—
But I've got it, by the grace of God.—Dr. Andrew Jackson.
—Baptist Bulletin Service.

A Worthwhile Appeal

THIS IS THE LIKENESS of Elizabeth Smith, 14, daughter of Mr. and Mrs. O. F. Smith of Fayetteville, Tennessee, Route 6. Such aid as any of our readers



ELIZABETH SMITH

may be able to help get her into a sanatorium. The attention of BAPTIST AND REFLECTOR was first called to the case by Bro. Bishop Harraison of Lebanon, Tennessee, Route 5, after his interest in the family led him to make a visit to the home. He was deeply affected by the situation, quite properly so.

BAPTIST AND REFLECTOR is personally unacquainted with the family, but we are told the members of the family are loyal members of Concord Baptist Church in William Carey Association, except that Elizabeth is not a member, not having yet made a profession of faith unless she has done it recently. Pray that she may be saved. The pastor of the church, Stanley F. Beard, and the clerk, Oscar Phagen, in response to an inquiry by the editor, vouch for the loyalty of these people.

The mother contracted tuberculosis from exposure while helping to make a living. James, the oldest son, and Elizabeth contracted the disease. There are two other sons, Jack, who is grown, and the youngest, who is in the second or third grade in school. Bro. Beard says that in the year he has been visiting the home regularly the three patients have been in bed all the time. The father has to do the housework and wait on the sick, there being no help available. The neighbors help, of course, all they can in various ways.

Those interested in the case feel that the disease may be arrested or cured in Elizabeth's case with proper hospitalization. Jack is still affected by an automobile wreck which he experienced and so far as the disease is concerned it appears that he can be cared for at home. BAPTIST AND REFLECTOR is told that the case of the mother is not considered responsive to medical aid. The neighbors have raised about \$90.00 to put Elizabeth in a sanatorium and are willing to do more as far as they are able. The good suggestion has been made by Mr. Harraison, who is not a member at Concord Church, that others would probably be glad to contribute something to supplement that raised by the neighbors.

We suggested that the church appoint a party to receive such contributions. The church appointed Mr. Clarence Lewter, Fayetteville, Tennessee, Route 6. Send all contributions for this purpose to him. It is a worthy appeal.

Grumblers Not Givers

"The calendar of one of our prominent churches tells of a man who leaving the church said: 'It's give, give, give, in this church.' It so happened that the knowledge of this statement came to the finance committee of the church and the committee found upon investigation, that there was no record of any contribution being received by that church from this man who felt that too much was being said about money! It is generally that way. The man who whines about too many offerings or about too much emphasis on giving is generally the man who gives nothing."

Grumblers are not givers, and givers are not grumblers.—Watchman-Examiner.

—Baptist Bulletin Service.

A Way to Lengthened Life and Service

By THOMAS J. WATTS, D.D.

WHEN THE CARNEGIE FUND for pensioning teachers was established many years ago the life expectancies of member teachers were much less than now. Within a few years after this Fund was established it became evident to its managers that the protection afforded member teachers had served to *actually increase the length of their lives!* This was just as might have been expected. Once the fear of a penniless old age is removed from the minds of men in any calling, whether they be teachers, preachers, or industrial workers, the resultant peace of mind and buoyant hope engendered within them makes very positively for a *longer life*. Not nearly so many died within the time which the mortality tables indicated as probable. The requirements upon the Fund for old age annuities therefore were very much greater than had been anticipated, so that financial reenforcement became necessary, and in time the entire plan had to be revamped.

If, therefore, the ministers of the Southern Baptist Convention would do that which would tend to lengthen their lives, let them promptly avail themselves of the benefits of the Ministers Retirement Plan, which the State Conventions are operating through the Relief and Annuity Board. For the great majority of our ministers this plan offers the one and only method by which they can secure for themselves freedom from dread of poverty in old age and likewise deliverance from anxiety for the future of their families. The benefits of the Ministers Retirement Plan are to be realized both in the present and the future. In the present there is *removal of dread*—in the future there is *certain support*.

Surely all the churches now being served by faithful pastors should be happy to cooperate in a plan which promises them peace of mind, greatly increased efficiency and lengthened lives. To cooperating churches there is promised immediate returns in better pastoral service and a big future return in freedom from a consciousness of neglected duty toward their erstwhile spiritual helpers. Surely few churches will be smugly complacent while their former pastors suffer dire want or spend their last days often as burdensome guests in homes not their own.

Not only is there promise that the ministers who benefit by the Ministers Retirement Plan will live longer, they will also serve longer. The "deadly dead line" in the ministry will be largely wiped out by this plan. Certainly the reaching of the "dead line" before the minister is really incapacitated for service should become a thing of the past. Churches, we believe, will gladly utilize the services of men sixty-five and beyond when they are assured that the calling of such men will not impose a burden upon them in event of a breakdown which they may not feel themselves able to assume.

Let no church suppose that the minister alone will be benefited by this plan. In reality both the preacher and his church will be recipients. The minister gets his support from the church—the church gets the life of the minister. Which of the two makes the greater contribution? "The idea of a pension for the retired minister is not to make him a gift in order that he can have an easier life—rather it is to pay him the promised part due him from the church in obligation to him for putting in his life for a mere support. The busy minister has little or no opportunity of accumulating material substance for use during his years of retirement. *The retired minister is the church's graduated leader, not its pauper dependent.*"

Whatever else you neglect, do not neglect the church! In a chaotic and troubled world it is an answer to our greatest need. Its gospel is the world's salvation, and in its fellowship we shall find our peace.—*Alfred Grant Walton.*

IN GOOD FAITH

Two Letters

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

HOW IMPORTANT IT IS for Christians to prevent the State from ever laying its hands on the Church has had confirmation in many ages past. But this age is not without evidence to show how baleful can be the influence of the State when it is permitted to interfere with the people's religious faith and practice. For whatever causes, the clear fact before us is that the National Socialist State of Germany has claimed jurisdiction over the total life of its people, over their private as well as their social life. And this has had its predetermined effect on the religious life of the individual in Germany.

In a broadcast from Vatican City to Poland on September 11, two letters were read, one from Hans Rundt, a member of Hitler's Storm Troops; the other from Henri Grevy, a French engineer. Both men were Roman Catholics—but with a difference.

The Nazi Storm Trooper wrote: "I want my son brought up in the society of good Germans and to be taught the only true faith, faith in a great and powerful Germany. Whether he believes in God or not does not matter to me." This man grew up in a country which demanded recognition of the supremacy of the State—even above God.

The French engineer wrote to his children, "The only things worthwhile in life are the love of God and affection between members of a family. Practice also morality; other things are less important. The most important thing for each family is its religious faith and the mutual faith of its members. Listen to your mother and try to make her life easy. Love each other, for you will find no better friends outside your family circle. To love your family is to love your country also and to maintain the best in the

civilization it represents. Do not consider my death in vain. May God keep you!" This man lived in a country where the State did not undertake to dictate the religious faith of the people.

No further comment on these letters is necessary. They speak for themselves, and they speak to us in America. They are telling us that freedom is safe only when men are free to love and obey God as the supreme authority in the affairs of men. They are warning us that where the State is permitted to deny the authority of God, the religion of man is perverted. They are repeating to us the experience of the ages—that you cannot mix the State and the Church, that the State is subject to God as all other things in this world are, that it exists to protect the people in the exercise of their God-given rights, whether they be Christians or Jews, Roman Catholics or Protestants. The State is so regarded in America. So long as it is, our freedom is secure.

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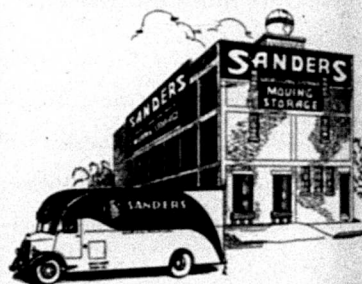
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