

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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"WON'T YOU PRAY FOR US?"

Plea of Young Marine Headed for the South Pacific Battle Area

ALL SERVICE MEN need your prayers as we go to serve our God and our country to victory," is the message sent home by J. T. Midyett, a Mason Hall, Tennessee, boy, on the eve of his departure for the South Pacific battle area.

Young Midyett is in the Fleet Marine Medical Division. He enlisted in February, 1942, and received his training at San Diego, California. His last letter home was written to his parents, Mr. and Mrs. Monroe R. Midyett, of Mason Hall, October 19th, just before sailing for overseas service. He is a nephew of John W. Midyett and Miss Trudie Midyett of Kenton, Tennessee.

His letter asking for prayers for all the boys follows:

"Dearest Mother and Dad:

"The day I have been waiting for has now come. By the time you get this I will be aboard a transport on the high seas. Will let you know as soon as we reach our destination—then I will write again.

"I'm in the 4th Replacement Battalion, Fleet Marine Force. Have now had five-weeks school and training since I have been transferred from U. S. Naval Hospital, U. S. Navy, to Aid Corpsman in the Marines. Here's a poem I will always carry in my heart:

*No shell or bomb can on me burst
Except my God permit it first;
Then let my heart be kept in peace;
His watchful care will never cease.*

*No bomb above, nor mine below
Need cause my heart one pang of woe;
The Lord of hosts encircles me;
He is the Lord of earth and sea.*

"I want your constant prayer that I will always keep the faith, no matter how weary the time may come. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. No height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38-39.

"The Navigators, a Christian organization for service men, has meant so much to me since I have been in the service. To hear these Christian boys tell of their experiences in faith and the wonderful work that is being done through Bible classes they have established on homelands, foreign fields, and on almost every ship that sails the seas, has showed me how little I have been serving Jesus Christ, who gave His life for me and saved me years ago.

"I have just now begun His service after all these years, and what a wonderful place He has placed me in to work for Him. Since I have been in the service, He has given me the satisfaction of His leadership. Your prayers will help me to retain it.

"But God does not comfort us to make us comfortable, but to make us comforters."—II Cor. 1:3-4.

"I will make it my personal business to find out just what my God will have me do and having found out, I will do what He bids, cost whatever it may. By His provision I may be sure if God sends me on stony paths He will provide me with stone shoes. My prayer for all Christians: 'Let these not be dark days for us but days of rejoicing in our Saviour. *If I die I will be with Jesus; If I live Jesus will be with me.* For to me to live is Christ and to die is gain.'—Phil. 1:21.

"All service men need your prayers as we go to serve our God, and our country, to victory. Won't you pray for us? I know you will. I have written most all my friends telling them what Christ has meant to me since I have been in the service, and asking them for their prayers for the service now, especially for the Christians that Christ may use them to win these boys to Christ before it is too late for them.

"I wish this plea were in every newspaper in the country. Those at home can do so much through prayer.

"Sincerely,

"SON."

(J. T. MIDYETT.)

—Tri-City Reporter, Dyer, Tenn.

(Courtesy, Rev. W. A. Farmer, Kenton, Tenn.)

Baptist and Reflector

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EDITORIAL

Do Not Generalize From Isolated Instances

A COMMON FAILING on the part of some is to take an individual instance of some fault or failing or sin, or a few such instances, and to conclude that such is characteristic of society as a whole.

Because *some* young people go wrong, that does not justify the general conclusion, "The young people are going to the devil." Some are not *all*.

If a preacher here or there goes wrong, that does not justify the conclusion, "The preachers are hypocrites." *Some* are not *all*.

For *some* Christians to act like Christians ought not does not warrant the conclusion that church members in general "live like the devil." The word "one" or the word "some" is not the same as the word "all."

Likewise, if some particular Baptist preacher or some particular Baptist denominational agency does or should go wrong, that does not justify the general conclusion: "The Southern Baptist Convention is like that." Brother, "one" or "some" does not mean "all."

Let Them Use The Name If Entitled To It

SOMETIMES ONE HEARS it said that a Baptist church should not call itself a "Missionary Baptist Church" and that "Baptist Church" is sufficient.

In most cases no doubt this is true. There may be circumstances, however, under which the differentiating name "Missionary Baptist Church" may be very much in point.

Several religious groups with conflicting beliefs appropriate the name "Baptist." Under this honored name, misappropriated, there is often a lot of heresy and other foolishness found. The public is entitled to know which is which. More than once the editor has seen a time when a differentiating name was valuable in determining upon a place of worship.

But if a church wears this honored name, let it live up to the implications thereof. Let it be sound in the faith. Let it be missionary in spirit and practice. Otherwise its name proclaims a pretense. On the other hand, if a church does not have "Missionary" in its formal name, let it spell out the name anyway in its service.

Let a church call itself "Missionary Baptist," if it is entitled to it and wants to. It would not seem to be improper for a church which so desires to state what is implied in its name.

The Contention of The Future

ONE OF THE BEST summarizing statements concerning the nature of the point of religious disagreement and contention in the future which we have heard was made, not by a preacher, but by a layman, Dr. T. B. Maston, of the faculty of the Southwestern Seminary at Fort Worth, in an address at the recent Tennessee Baptist Convention. The statement was this, "The contention of the future will not be on doctrine, but on ecclesiology." That is, the major contention of the future will have to do with the meaning and mission of the church.

Dr. Maston did not mean that there would not be doctrinal disagreements in the days ahead. He knew there would be. But the major tendency of the future will be to pay less attention to doctrine and more to the church. The major attitude on doctrine will be, "It doesn't matter." But when it comes to the prevailing and popular conception of the church versus the New Testament conception, that will be another thing.

Among responsible religious leaders and movements there are already clear indications of this. There is a definite maneuvered movement toward organic union and the "ecumenical church" with its overhead organization and with the denominations in it forming "branches" thereof. The denominations are being increasingly presented as being one big "Church." There is the idea of the territorial "church," as "the Church of America," etc.

Over against these worldly-wise notions of the church stands the New Testament conception of a church as a congregation of baptized believers voluntarily associated and covenanted together, such bodies being governmentally independent of each other, but co-operatively bound together by brotherly love in the bonds of Christ. The clash between these concepts will be the major contest of the future, in Dr. Maston's estimation. We think he is right.

Woe be to any Baptists who leave the simple New Testament conception of the church and are fooled into lining up with the worldly-wise concepts! When they do it they will lose their distinctive character and wane in their spiritual influence and power. Moreover, their message will be progressively watered down. But, come what may, there will be those who will stand for the New Testament conception to the end of the way. May their tribe increase!

We Stand Corrected

WE JUST DIDN'T THINK far enough.

We have had the conviction that with tires becoming scarcer and gasoline on the point of being rationed, our people would find it increasingly difficult to attend denominational and church meetings.

Therefore, because the mail will go through—

We firmly believe that *The Word and Way* ought to be in every home, supplied through the budgets of the churches. In this way our people will be held together and our work will go on in spite of war-time privations.

We shouldn't have stopped there.

A good friend points out that, in all probability, if *The Word and Way* comes into all the homes, it will keep the fires of interest burning so that—

Tires or no tires—

Rubber or no rubber—

The people will find a way to continue to come to church. And, coming to church, they will get the blessing they need, and be the blessing to their fellows they should be in these stressful times.

So we urge you again to take up in your church the matter of sending *The Word and Way* to all contributing families.

The Word and Way will pay its way.—JOSEPH E. BROWN,
Editor, *Word and Way*.

(The same applies to BAPTIST AND REFLECTOR.—EDITOR.)

Questions Answered

FROM OBION, TENNESSEE, Bro. G. W. Lowe writes, in part, as follows:

"Is there any scriptural authority for calling for a motion and second in receiving members in a Baptist church?"

"Should a church reject any one asking for membership on statement when the letter has been lost and the party has been living in the community since the letter was obtained where membership was and working in the church he desires to join? The Board of Deacons and some of the other members contend that this party will have to go to the church that issued the letter and have it renewed. It has been about 18 years since this letter was granted.

"I think they are wrong. Pendleton says there are three ways to join a church: By Baptism, by letter and by statement. To require this party to go back to the other church and ask for another letter under the conditions existing I think is wrong.

"The party in question is an upright Christian gentleman and highly esteemed by the people of all faiths."

BAPTIST AND REFLECTOR answers according to its best judgment.

I. AS TO THE MOTION AND SECOND IN RECEIVING MEMBERS

Voting is a means of discovering the will of a democratic body. A Baptist church is a body of this kind. Voting may be done by casting lots, as was done in various connections in Bible days, or by secret ballot, or by a show of hands, or by saying "Aye." Sometimes also a matter may be decided by common consent, which has the force of a vote. In all these cases, the principle is the same—ascertainment of the will of the body.

The casting of lots by the early church in selecting Matthias (Acts 1:26) for the apostleship was one way of voting. Peter's question, "Can any one forbid water, that these should not be baptized. . . ." (Acts 10:47), evidently had in view the discovering of the will of the fellow members and representatives of the church accompanying Peter touching the reception of the Gentile converts into the Christian fellowship. It would seem that the matter was settled by common consent.

In Acts 14:23 is found the expression, "when they had ordained them elders (pastors) in every church." As to the meaning of this, we quote the *Critical and Explanatory Commentary*, by Jamieson, Fausset and Brown:

"When they had ordained them elders—*lit.*, 'chosen by show of hands.' But as that would imply that this was done by the apostles' own hands, many render the word, as in our version, 'ordained.' Still, there is no evidence in the New Testament that the word had then lost its proper meaning, as this is beyond doubt its meaning in II Corinthians 8:19, and as there is indisputable evidence that the concurrence of the people was required in all elections to sacred office in the earliest ages of the Church, it is perhaps better to understand the words to mean, 'when they had made choice of elders,' *i.e.*, superintended such choice on the part of the disciples."

Here is clear evidence of voting in the early churches in the selection of pastors (the meaning of "elders" in that day), voting by a show of hands. The principle would have been the same had another method of voting been followed.

In II Cor. 8:19, we read of a certain brother "chosen of the churches" for the service indicated in the context. Evidently all designated "messengers of the churches" in the context had been similarly chosen. How could they have been messengers of the democratic churches unless the churches had approved them for that purpose? The word "chosen" here is the same word as in Acts 14:23, having the meaning, "chosen by show of hands." And, mark you, this was done by the churches, not by some "official board."

Urging discipline upon the Corinthian church, Paul said, "Put away from among yourselves that wicked person" (I Cor. 5:13).

The church ("yourselves"), not the preacher or an official board, was told to do this. How could the democratic body ascertain its collective will and put it into effect except by some form of voting or its equivalent?

If a church has the scriptural right to exclude members, does that not argue a similar right in the reception of members? How can a democratic body act in the case without ascertaining its collective will? This requires voting or its equivalent. Some understand "receive ye" in Rom. 14:1 to refer to the reception of members. Others understand it to mean "receive into cordial Christian fellowship." If so, this can easily include the other.

Since in the instances referred to the method whereby the democratic churches ascertained the will of their members and put that will into effect was by voting, the logical conclusion is that this was also the method followed in the reception of members. A motion and second is but a means of setting in motion the process of voting. Therefore, we hold that there is scriptural authority for such. The name thereof is not found in scripture, but the thing or the principle thereof is.

II. AS TO REQUIRING THE PARTY REFERRED TO BY THE QUESTIONER TO GO TO THE CHURCH WHERE HE FORMERLY BELONGED AND, AFTER EIGHTEEN YEARS, HAVE HIS LETTER RENEWED.

Since our questioner did not, and rightly so, name the party in mind, we can answer according to our best judgment without being construed as acting for personal reasons. Why has this party, who lost his letter, let the matter "rock along" for eighteen years without doing something about it?

Evidently the church where the party belonged is still existent and is accessible, for the other church asks the party to have it renew a letter. If it is thus existent and accessible, then why should not the party ask it for a renewed letter? If it will not grant the letter, the other church would likely not want to receive the party. If it will grant the letter, the letter ought to be secured. In this way, not only is the first church in the case honored, but also the principle of cooperation with the desire of the other church is observed. If the second church asks the party to have his letter renewed, it must have some good reason for it. Why should the party object to falling in line? Properly speaking, membership is granted by statement only when a church has so far gone down that it can no longer grant a letter. Such is not the situation in this case, and there appears to be no need for asking an exception to be made.

Bro. Lowe says of the party in mind that he is "an upright Christian gentleman and highly esteemed by people of all faiths." Surely a church would not decline to renew the letter of a man like that upon suitable request by him to that end.

Macedonia Baptist Church

FOR THE COURTEOUS and responsive attention by the congregations the editor expresses his thanks to the Macedonia Baptist Church, near Kenton, where he preached Sunday morning and afternoon, November 22. Marvin D. Miller is the pastor, serving half time there and half time at Mt. Pelia in Beulah Association. His work is moving forward in a fine way. In addition to his pastoral work he teaches the eighth grade in the school at Rutherford, where he and his wife and his father and mother live.

Dinner and the fellowship in the home of Mr. and Mrs. Earl Bryant were most enjoyable, as also the supper and the fellowship in the home of the pastor. The courtesies of Bro. Miller and his loved ones and his church will linger long in our memory.

Quarrels would not last long if the fault was only on one side.—Rovhefoucauld, *The Baptist Evangel*.

A man of the hour is one who makes every minute count.—*The Baptist Evangel*.

TO THE UTTERMOST

By C. O. SIMPSON, Springfield, Tennessee

(Annual Sermon before the Tennessee Baptist Convention, Jackson, Tennessee, Tuesday afternoon, November 17, 1942.)
[Condensed by The Editor]

TEXT: *Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*—Heb. 7:25.

We should often consider afresh the character and greatness of God. We should never tire of meditation on the wonders of his plan or the miraculous works of his hand. One word gives us the measurement of what God is and what God does. That word is "uttermost". The word is found few times in the Bible. It, of course, means extreme.



REV. C. O. SIMPSON

God is an extremist. His work extends to the limit in everything. There is nothing to add to what God has done and nowhere to go beyond the bounds of his habitation. His work of creation discloses a universe limitless and beyond the comprehension of the human mind. As more powerful telescopes are made, astronomers use them to discover new planets and when they find them, they realize that there are still other worlds beyond.

God being an extremist must deal with extremists. Satan is an extremist to the extent of his ability. He is God's extreme enemy and would break God's entire plan and defeat his will in every particular if he could. He has attempted to dethrone God and to destroy the virtue, purpose, power and life of his Son. He stirs the depravity in men until there is no crime too low and vile for them to commit.

Man's necessity demands nothing short of the uttermost and God's glory will admit of nothing short of the uttermost. The extreme is essential to meet the extreme.

I. MAN'S CONDEMNATION WAS TO THE UTTERMOST

His original sin was extreme. It was a violation of the law of the SOVEREIGN God and the only law there was to break. It was defiance to the authority of the God of heaven and open rebellion against him. His sin was to the limit.

The penalty of man's transgression was extreme. The penalty was death and death was separation from God. The penalty not only passed upon Adam but on the entire human race of which he was the federal head, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men." The penalty left man alienated from God, headed for hell, with no power or possibility to extricate himself from such hopeless fate.

Then man having gone to the uttermost in sin and condemnation, God was compelled to go to the uttermost if man should ever be saved. As sin had reigned unto death, grace must reign through righteousness unto eternal life by Jesus Christ.

II. GOD LOVED TO THE UTTERMOST

He loved his own. He loved his only begotten Son as no parent ever loved a son. He loved him to the very last degree possible to love. God's love is not a comparative love.

God loved his enemies. Sin and depravity made all men his enemies.

God loved his worst enemies. Enemies who would disdain and break his laws, mock his word, kill his servants, and murder his Son. God loved them enough to offer them free salvation and make them his children at the greatest cost possible for God himself to pay.

III. GOD GAVE TO THE UTTERMOST

Lost man's extremity moved God to his extremity. If man was to ever be saved and reconciled to God it had to be by substitution. A ransom must be found. God alone could provide a sufficient substitute or find the ransom. Such substitute could not be purchased. He must be given. So God SO loved the world that he gave.

He gave the greatest gift of heaven and earth. The gift nearest to the heart of God and the greatest he could make.

God gave his only, begotten Son. Gave him to die that his blood might be shed to pay the price of redemption. Gave him to be humiliated to the uttermost. To be bound in Gethsemane, led as a vile criminal into the Jewish court, there to be smitten by thugs, spit upon and unjustly condemned to death, taken before the Roman Governor to be scourged, ridiculed and eventually crucified between thieves on the cross of a murderer.

Gave him to suffer to the uttermost. To have spikes driven through his hand and feet and into a cross upon which he was suspended for six hours, hanging on those cruel nails as they tore his tender flesh. His suffering was to the death. Others have suffered cruel executions but none ever suffered as Jesus did. None of us can ever comprehend the pathos in the words of Jesus when he cried, "My God, my God, why hast thou forsaken me?"

"None of the ransomed ever knew,
How deep were the waters crossed,
Nor how dark was the night
The Lord passed through,
E'er He found His sheep
That was lost."

God gives salvation to the uttermost. He gave the Savior that gave the blood that cleanseth from all sin. God said, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Past, present and future sins are covered by the atoning blood of Christ. He saves to the uttermost.

IV. GOD REQUIRES TO THE UTTERMOST

He requires repentance to the uttermost. The consistency of God's plan demands that the stubborn will of rebellious men be broken down and surrendered unconditionally. Jesus made the positive and irrevocable statement, "Except ye repent, ye shall ALL likewise perish." Repentance is complete or not at all.

God requires faith in Christ to the uttermost. The divine faith is, "Believe on the Lord Jesus Christ and thou shalt be saved—" "He that believeth not shall be damned." Jesus said, "I am THE way, THE truth, and THE life; no man cometh unto the Father but by me."

"I must needs go home by the way of the cross,
There is no other way but this;
I shall ne'er get sight of the gates of light
If the way of the cross I miss."

No faith that does not accept and trust Christ as complete Savior, meets God's requirement. All half-gods and half-saviors must go. Nicodemus must perceive more than that Jesus is a teacher come from God. Justification comes not in whole or in part through the example of Jesus or the achievement of men, but wholly through the shed-blood of Christ. Paul says, "Making peace"

the blood of the cross" and "Much more then being justified by his blood." In Christ, God's child can shout and sing:

"Now freed from guilt, I walk at large,
My Savior's blood my full discharge;
Wholly absolved by Christ I am,
From sin's tremendous curse and blame."

"My hope is built on nothing less
Than Jesus' blood and righteousness,
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

"On Christ the solid Rock I stand,
All other ground is sinking sand."

"The blood, the blood is all my plea,
Hallelujah! it cleanseth me."

Faith in Christ is no faith. God's requirement is faith in the uttermost.

WHY GOD SAVES TO THE UTTERMOST

Therefore he is able also to save them to the uttermost that come unto God by him."

He paid the believer's sin-debt to the uttermost.

Otherwise justification would be impossible. The believer must stand before God justified—just as if he had never sinned. He never stand that way until his sin-debt is paid in full—not marked off—but SATISFIED. Jesus brought provision on God's part through his shed blood and reconciliation—part through faith in his blood.

"Jesus paid it all—
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Atonement made by Christ was to the uttermost. The atonement made by the Levitical High Priest was an imperfect atonement. It was only typical and prophetic of the true atonement Jesus our High Priest made. The Levitical High Priest entered the holiest place yearly with the blood of animals which could take away sins. Jesus entered the holiest of all—a tabernacle made with hands, even heaven itself, carrying his own blood. He could take away sins and once for all made atonement for all of believers to the uttermost. "Neither by the blood of calves but by his own blood he entered in once into the sanctuary, having obtained ETERNAL redemption for us."

The life Christ gives is to the uttermost. It is eternal life. It has no beginning nor ending. It is the life of Christ. Jesus said, "He that will not come unto me that ye might have life." He said, "He that heareth my words and believeth on him that sent me, he shall have everlasting life and shall not come into condemnation; but he shall be in me and I in him, and he shall live with me forever and ever." Then he says of his sheep, "I give them eternal life and they shall never perish."

The only way for apostasy to be true is for these statements to be false.

The life Christ gives is endless. Hear him say, "And whosoever believeth in me shall never die, believest thou this?" He said, "I forbid that his children should ever insult him by placing a limit on the life Christ gives or by concluding their prayers with the insinuating phrase, 'And finally save us in heaven'."

The resurrection Christ effected is to the uttermost. He has redeemed our souls and will redeem our bodies. One is as sure as the other.

Christ's future preparation for us is to the uttermost. He has prepared a place for us that we may be with him. Our bodies shall go to him at death. Our bodies shall be gathered to him when he returns. He shall send forth his angels and they shall gather his elect from the uttermost part of earth to the uttermost part of heaven. He has prepared that we shall reign with him in

his millennial glory. He says, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." He has prepared at the end of this reign to turn his kingdom over to the Father.

Then shall come the final and utmost provision for God's own—their everlasting abode. John saw it and said, "I saw a new heaven and a new earth, and the holy city new Jerusalem, coming down from God out of heaven."

Surely a new heaven, a sinless, painless earth and a city of pure gold is preparation to the uttermost. The extent of the Lord's forgiveness is to the uttermost. Hear him say to the wretched, adulterous woman in Simon's house, "Woman thy faith hath saved thee" and to the thief on the cross, "Today shalt thou be with me in Paradise." There are none too bad. His invitation is, "Whosoever will let him come."

VI. THE CHRISTIAN'S RESPONSIBILITY IS TO THE UTTERMOST

The Lord placed on Christians the greatest responsibility on earth and in heaven. He did this when he gave the Great Commission to his church. We are to be witnesses unto him unto the uttermost part of the earth. Our field is all the world. Our message is the gospel of redemption. Our responsibility is to preach it to every creature and continue until Jesus comes. Be instant in season and out of season, when there are wars and when there are none.

May the poem of Joaquin Miller on "Columbus" inspire us to do it.

"SAIL ON"

Behind him lay the gray Azores,
Behind the gates of Hercules;
Before him, not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone,
Brave Admiral, speak; what shall I say?"
"Why say, 'Sail on! sail on! sail on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why you shall say at break of day,
'Sail on! sail on! sail on! sail on!'"

They sailed and sailed as winds might blow,
Until at last the blanched mate said,
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, speak and say—"
He said: "Sail on! sail on! sail on!"

They sailed; they sailed. Then spake the mate:
"This mad sea shows his teeth to-night;
He curls his lips, he lies in wait,
With lifted teeth as if to bite!
Brave Admiral, say but one good word;
What shall we do when hope is gone?"
The words leapt as a leaping sword:
"Sail on! sail on! sail on! sail on!"

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a star-lit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world! He gave the world
Its grandest lesson: "On and on!"

A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Stalin War Aims

Christian Century

Since the outbreak of the war, no head of state has spoken with the candor used by Joseph Stalin . . . during the celebration of the 25th anniversary of the October revolution. . . . After identifying these aims with those of the "Anglo-Soviet-American coalition," he defined their "program of action" as follows: "Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in maintaining their material welfare, restoration of democratic liberties and the destruction of the Hitlerite regime." . . . Thus Mr. Stalin's first definition of Soviet aims comes at a moment when it assumes the importance of a major victory in itself. By adding to the Atlantic Charter a provision for racial equality and another providing for mutual aid after the war he has not detracted from, but increased, the importance of his pronouncement.

(A dog, even if he were mad, deserves consideration when he keeps a vicious wolf from our children's throats. Many of us have been prejudiced against "Iron Joe" by facts in his history, by vivid press reports and by unscrupulous votaries of communism within our own country. Stalin can now help, and it may or may not be implied in his statement, in the spread of religious liberty throughout the entire world. He can begin in Russia; and when victory comes to the United Nations, he can be of great assistance in seeing to it throughout the Balkans and Germany. "This is a consummation devoutly to be wished." Again, racial equality before the law is a democratic principle: racial equality in character is both an obtainment and attainment. It cannot and will not obliterate racial distinctiveness.)

Punitive Treatment of International Foes

Watchman-Examiner

There is far from any unanimity among the ethical leaders of the allied countries concerning what must be done toward the international marauders and murderers who have let loose this war upon the world. There are some who want us to stop everything in the line of vengeance and to bestow upon the enemy sympathetic condolence, giving them by peaceable means what they could not obtain by force of arms. In this belief there is an idealism which holds the conviction that if we appeal to the good in human nature through the instrument of kindness and generosity we shall win a good will and a cooperation which no military victory may secure.

On the other hand there are those who look upon the world as one great corporate body having judicial responsibilities to carry out and penalties to enforce against violators of international law. Among these is the Archbishop of Canterbury, the Primate of Great Britain, who states that "It is not possible to treat a nation through the many generations of its life as a single moral agent." At the same time, there is a "peculiar strong trend of self-assertiveness and aggressiveness" in Germany, under Prussian leadership, and the Archbishop urged that some provision be made to make certain that "this tradition does not lead Germany into another assault on Europe." He affirms that there must be a short-term and a long-term attitude towards the settlement arrived at. He emphasized that "there ought to be a certain expression of moral

condemnation of recent German policies as cannot fail to bring home to the German people the moral judgment of the world concerning them." The long-view he urges requires that "we must look forward to renewed fellowship. Christians and civilized men generally cannot be content to treat one great member of the family of nations as quite distinct from all others." There must be "the one real hope of fellowship deep enough and strong enough to resist tendencies toward division."

(The Church and State are on different planes. You cannot unite them without dragging the church down to where the state lives. If the church, if it ever can lift the state up to the spiritual realm of the church, to live, must occupy—Then The Millennium Is ON. We must not be deceived, for the real basis of a world fellowship is dependent upon the fatherhood of God. The children of the devil will not be in on that fellowship. The brotherhood of man is dependent upon Jesus as the elder brother and all those who deny his Sonship as God's only begotten can never be in on that brotherhood unless they are converted and become as little children. "Ye must be born again." "We know whom we have believed." With this much cleared, let us look at the "punitive treatment." The state is an instrument as Egypt was under God for human good and the preservation of spiritual values. The state is set for the preservation of the individual's rights. The state is set for the preservation of the family's rights. The church is set for the preservation of the altar of worship. To meet this end it must restrain wrong.)

(Hitler will be in the hands of the state, the instrument of God, when the war is over. Let us waste no sympathy on him—rather sympathize with the millions whose sons and daughters, whose homes and property, have been dunned to death under this terrible regime.)

Opposition to The Sabbath

Western Recorder

agencies for the promotion of social, moral and spiritual good.

Opposition to the Sabbath is the devil's surest method of undermining evangelical Christianity, for without the Sunday worship, teaching and training, no church can long expect to hold its members and develop them into powerful agencies for the promotion of social, moral and spiritual good. *(The Lord's Day is a bulwark of Christianity. The Lord's Day is the LORD'S Day. No man or group of men have any right to decimate it and distribute it around to secular agencies. The old enemies of Christianity are The World, The Flesh and The Devil. The world and the flesh have gone ahead of the devil now. The apostle said, "Resist the devil and he will flee from you," but resist the world and it will make effort to destroy you, and the flesh is always striving for the upper hand. The Sabbath was a memorial to a completed creation. God rested from His labors on the first Sabbath,—the seventh day. Men were to rest, for six days was enough for man to work if it was enough for God to work. The Lord's Day is a memorial to completed redemption, for upon the first day of the week Jesus rose from the grave triumphantly. The gates of hell were then closed to the believer and the gates of heaven were as surely opened to him. Every Lord's Day is a reminder of A LIVING LORD and should give encouragement to every soldier of the cross. He died according to the scripture and He arose according to the same scripture. The desecration of the Lord's Day began with those who would not believe this. And the most pitiable thing we have to encounter today is a segment of professing Christians who are willing to be duped by the world into contending for a desecrated and commercialized Lord's Day.)*

MAKE A CHRISTMAS INVESTMENT

IN THESE
AND
MORE THAN
200 OTHERS



"Visit the Fatherless"



"Helper of the Fatherless"



SPECIAL
CHRISTMAS
OFFERING
DECEMBER 20th

TENNESSEE BAPTIST ORPHANS' HOME

W. C. GREASMAN, Superintendent
NASHVILLE, TENNESSEE

Superintendent's Report

(Annual Report to the Board of Managers of the Tennessee Baptist Orphans' Home.)

DEAR BRETHREN: In submitting this report, I wish to join you in humble thanksgiving to our Heavenly Father for His watchcare over the Home, and in renewed acknowledgment to our dependence upon His grace and goodness. I wish also to express my appreciation for the fine cooperation of the Executive Committee, and for the time and energy so liberally given by the President of the Board. The counsel and help of these brethren has been valuable.

I. THE CHILDREN

One year ago, there were 209 children in the Home. During the year, 48 have been admitted, while 36 have gone out. We now have 221 children. All of the children going out have been satisfactorily placed, either with relatives, attending college, or have secured positions.

We have installed a new record system which will give a more complete record of each child's stay in the Home, and will enable the Home to keep better contacts after they leave.

The health of the children has been generally good, due largely to the hospital and its program of preventive treatments, and to the efficient and willing services of our volunteer staff.

The school is doing good work, although over-crowded in some grades for the number of teachers we have. We have added a considerable amount of equipment and materials this year, including manual training machinery.

A Boy Scout troop has been organized, and is proving of much worth.

Religious work has been emphasized with a series of evangelistic services, the establishment of a mid-week prayer service, and the organization of a W. M. S. We have had 42 professions of faith and 35 baptisms.

II. IMPROVEMENTS AND EQUIPMENT

While we have not been able to do all that we had hoped in the way of improving our buildings, we are glad to report the following:

The Eastman Building has been completely re-decorated and shower baths added.

The kitchen has been re-conditioned, with a new floor and floor covering, new ceiling, new cabinets, other repairs and paint.

A new truck and automobile have been purchased. A chlorinator has been installed on our water system. A team and some farm implements have been bought. Considerable equipment and furniture has been added to some of the buildings.

III. THE FARM

While the farm has produced fairly well, we believe that more food and feed crops should be raised, and crops for next year are being planned with that in mind. We are beginning the breeding of beef cattle, looking to providing most of our own meat. We are already raising a sufficient number of hogs.

IV. FINANCES

While the audit gives a detailed picture of the financial condition of the Home, we wish to point out a few items in that connection. Receipts reported cover only eleven months, while expenditures are for twelve months, plus some obligations carried over from last year.

Receipts for the eleven months total \$62,092.84 against \$52,031.82 for the previous twelve months. Disbursements amounted to \$57,819.27 against \$54,973.16 for the previous year.

Included in the disbursements this year is the amount of \$6,563.49 paid on old obligations, and \$1,529.89 paid on the school building, making a total of \$8,093.35, which should not be regarded as normal operating cost.

You will also notice that the new insurance schedule has more than doubled the premium payments over the previous year.

We closed the General Account October 31 with no current liabilities, and a balance of \$4,278.57.

V. RECOMMENDATIONS

1. That it shall be the approved purpose of the Management, while avoiding radical theories and experiments, to constantly seek to improve the organization, morale and spirit of the Home; and that in this connection the Superintendent be permitted to visit other institutions of like character for the purpose of observation.

2. That needed repairs and improvements be made as funds and conditions permit, with approval of the Executive Committee.

3. That it be the policy of the Home to operate, as during the past year, on a cash basis, barring emergencies which might necessitate borrowing, or otherwise incurring debt.

Faithfully yours,

W. C. CREASMAN, Superintendent.

A Good Letter From Erin

DEAR DR. TAYLOR: We all feel we are doing our best or at least nearly so, and some no doubt are doing more than others. I think this applies to civic, social and spiritual life. Personally, I think it might be well if we would all pause long enough to take an honest, fair inventory of self. If we could see ourselves as others see us, if we could see our work, even our every effort, as others do, if we could visualize the result as it is visualized by others, and not least by any means, if we could see our life and works as does the all-seeing eye of God, no doubt some of us as Christians and as Baptist people would assume a different attitude.

With all the destitute places of our State of Tennessee, and a million lost souls, surely it is a challenge to us and should move us to a greater service.

I have been greatly impressed with the zeal, courage, and determination of some preachers, and greatly humiliated by the attitude of others. Indeed, I have seen a few who apparently thought they were doing God a favor when they served him; this applies also to some professed Christians. But thanks to our God we have many faithful ones at the job. When I see myself as compared with the great men and women of God in our land, I am driven to my knees.

The pastor that has impressed me much, in many ways, is Rev. I. R. Hicks, pastor of the Cumberland City Baptist Church, Cumberland City, Tennessee. My association with him has been the means of my knowledge of his work.

Brother Hicks is in school—school! Yes. But not college. He is a man of twenty-three years, is married and has one baby. He was called into the ministry as an uneducated man, even as was Simon Peter; feeling the great need of an education, he entered High School at Cumberland City High School to finish his education at the age of twenty-three, with a wife and a baby to support. He has the courage.

For his work in the ministry, he is pastoring seven (7) churches, besides going to school five days each week. He is an untiring lad of twenty-three. However, he is white-headed and will not turn gray. If his churches would do their duty for God, they could help him a great deal more in a financial way, which would help relieve the burden he is under in preaching, going to school and supporting his family.

May we, as pastors and churches do our bit in these dark, fateful, eventful days. I am led to write this letter after prayer for guidance for myself. It is with the hope that if there should be those Baptist preachers and members in the State who are lax and not reading their State Papers, giving to missions, attending the church service, not supporting their pastor, and not doing the will of God in its entirety, may they so do. At least they have the admonition from one who loves the Lord even as they.

Believe me to be

Your humble brother in our Lord,

W. A. BROOME,

Houston County Missionary,

P. O. Box 592,

Erin, Tennessee.

Philippians 4:13.

TO PREACHERS AND TEACHERS
Calling Your Attention to the Fact That You Can
Help Some Young Ladies and the Baptist Memorial Hospital

WANTED

**75 Students Nurses at the Baptist Memorial
Hospital Class of February 1, 1943**

The Largest Baptist Hospital in the World

We have over 500 nurses, including students, nurse aides, staff and private duty, all the time. The Nursing School graduated 81 last June and will graduate about the same number each year.

**One of the Largest Nurses Training Schools
in the Country**

No greater service can be given to your God, Country, Home, or Self. Your services are always in demand.

Applicants must be between 18 and 35 and single, have a high school diploma, good health and character.

Only \$40.00 admission, and that will be spent on uniforms, etc.

Time is short for you to get your credits, credentials, etc., for entrance into the February class.

Write at once to Miss Myrtle Archer, care Baptist Memorial Hospital, Memphis, Tennessee.

The Sunday School Lesson

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

LESSON FOR DECEMBER 13, 1942

The Value of the Church to the Social Order

LESSON TEXT: Matthew 5:13-16; Mark 12:13-17; Luke 6:27-28; Acts 8:4-8; Romans 13:1-10; 1 Peter 2:13-17.

PRINTED TEXT: Matthew 5:13-16; Mark 12:13-17; 1 Peter 2:13-17.

GOLDEN TEXT: "Ye are the salt of the earth:—Ye are the light of the world." Matthew 5:13-14.

By the church we mean a group of baptized believers in Christ who have voluntarily joined themselves together to carry out His commands. By the social order we mean the civic group, or groups, in which we move while living on the earth; usually referred to as society, the community, or the state. It is believed by a great many, and this belief is shared by the writer, that the church is valuable to the social order and that this value is to be seen in its contributions to the same. In what respects, the notes that follow seek to indicate.

I. IT ELEVATES THE MORAL LIFE (Mat. 5:13-16).

"Ye are the salt of the earth." First, by preserving it from decay. Because the unregenerated part of society is "dead in trespasses and sins" it falls rapidly and inevitably into decay and disintegration. It needs a preserving agent, something that will arrest such decay. It is in this direction that Jesus points this word found in the text, for salt has been used for countless ages as an antiseptic and preservative. If salt is to be effective it must touch and thoroughly permeate the tissues, dissolving and trickling into every opening. If Christianity is to preserve the social order Christians must touch and influence for righteousness all of those about them, people must be brought to Christ for salvation and then Jesus' teachings must be made a part of their lives. By this means the moral life of society will be elevated and sweetened. History illustrates this truth.

"Ye are the light of the world." Second, by dispelling its darkness. Jesus said He was the Light of the world, but He also says His followers are the same. This is a high and challenging designation. Where light shines men can see their way and are no longer afraid. Where light shines the clouds disappear and the deadly germs are destroyed. And so with the message of the Lord and the Gospel, for they drive away the fearful enemies of the spirit and destroy the works of the Devil. If Jesus is enthroned in the hearts of a people that group becomes an enlightened and courageous one. If the teachings of Jesus are allowed to have full sway in the social order, ignorance gives way to sound learning, disease to health, evil-doing to righteousness. The time will surely come when once again society as a whole will see that its greatest benefactor is a group of followers of the Lord Jesus, that its best servant is a New Testament Church, that its most valuable asset is the Gospel.

II. IT DIFFERENTIATES THE OBLIGATIONS OF ITS MEMBERS (Mark 12:13-17).

"Render to Caesar the things that are Caesar's, and to God the things that are God's," said Jesus. Was there ever a clearer utterance along this line? The people marvelled then, and we marvel now. There are two sets of obligations and, if God and the things of God come first, there can be no conflict or clash in the discharge of these obligations. We do well to think of these two realms, whence spring the two sets of obligations, not as adjacent but as one resting upon

the other or such as the atmosphere lying above and resting upon the surface of the earth. Man lives in the two realms, the material and the spiritual, just as his feet touch the ground and his head is in the air.

First, we owe certain things to God. We owe Him our love and devotion, made evident by surrender to and trust in His Son as our Saviour. We owe Him our worship and our service, as illustrated in our attendance at the services of the church. We owe Him our loyalty to His Word, the Bible, which is to be hidden in our hearts in order that it may be unfolded in our conduct. We owe Him our obedience in the execution of His great plan or scheme of acquainting the whole world concerning salvation to be found only in Christ. These are to come first in the performance of our duties as members of the two realms.

Second, we owe certain things to the state. We owe it our whole-hearted loyalty and support; we are to be genuinely patriotic, willing if needs be to spill our blood in its defense, anxious to be true to its highest ideals and constructively critical of the deeds and attitudes of its leaders. We owe it the best that we can give in Christian citizenship, with the desire to be always found on the right side of every moral issue and unafraid to exercise our entire influence for righteousness. Christians are to be law-abiding and at the same time always agitating in a Christ-like manner for higher standards of human conduct. One of the most potent ministries of the church is to keep some such ideas and ideals before the social order in which it finds itself, for in so doing it shall save itself as well as others in the midst of a world liable to error in thought and practice concerning the differentiation of obligation in these two realms. A rampant totalitarianism must not be allowed to obliterate the distinction existing between the things of Caesar and the things of God. A military set-up and a widespread state of physical destitution make such obliteration easy and attractive for those who have the attitude of dictators, both in the field of politics and in that of religion. The churches must be alert to the danger involved and neutralize it by the teachings of Christ.

III. IT STRENGTHENS THE LOYALTIES OF ITS PEOPLE (1 Pet. 2:13-17).

"Submit yourselves to every ordinance of man for the Lord's sake," writes the inspired Apostle Peter. There is a sturdiness of loyalty and devotion of a people for the government of their own choosing when that people know and follow the teachings of the Bible, as some historian has noted when speaking of how the reading of the Bible influenced the Anglo-Saxons in this regard across the centuries early in their history. Englishmen and Americans have loved and died for their country with a passionate attachment in the days of the past, as well as in those of the present. To what extent has this been due to the work and influence of the churches, who for scores of years have been permitted to operate without interference or hindrance in these lands?

"As free, and not using your liberty for a cloak of maliciousness," Peter further admonishes. Free people ought to be good people, but if they are not their freedom always stands in constant peril. It takes character to win a war, just as it takes character to maintain a just peace. Moral laxity has no place either in a military camp or in a chamber of law-makers. Liberty and lawlessness, whether civil or moral, never exist together long at a time. The church places the social order under obligation when it weaves into its fabric the principles of its great founder and leader, the Lord Jesus Christ.

Church Makes Fine Progress

In the Maryville paper last spring the following was published:

"The Dotson Memorial Baptist Church of Maryville has issued the following statement:

"We are glad to report the wonderful movement forward and the progress we have made on our building project in the past eight months. We have finished the auditorium and class rooms.

"Our leader and pastor, Rev. C. B. Peoples, of Clinton, has led us on in a wonderful way and we feel that he has done a wonderful work and will continue to do so. Mr. Peoples has had 20 years experience in the ministry and we feel that he knows his work. "We cordially invited the public to come to our church and see what we have done.

"Homer Fann Deacon, Chmn.-Treas.
"Marie Simpson, Church Clerk."

BAPTIST AND REFLECTOR has been lately informed that the church has paid all debts and is in its new building, only two years old. Fine success is attending the pastorate of Rev. C. B. Peoples, and the church wishes to show that it is missionary in spirit. On October 25 the new building was dedicated. The church is moving on. Congratulations to the church and pastor.

Resolution of Appreciation

The First Baptist Church of Cookeville, Tennessee, at their regular business meeting Wednesday evening, November 4, 1942, adopted the following resolution:

WHEREAS, Rev. J. Harold Stephens, who has served as Pastor of the First Baptist Church of Cookeville, Tennessee, for eight years, has resigned to continue his training at the Southern Baptist Theological Seminary, and

WHEREAS, he has worked with such untiring effort and loyal devotion to the cause of Christ in Cookeville and the surrounding area, and

WHEREAS, the following record has been made during his pastorate, seventeen months of which was spent as a student in Cumberland University and the Southern Baptist Theological Seminary:

The membership of the church increased from 490 to 812; the offerings increased from \$2,864.64 to \$7,082.09 for all causes during the past year; all indebtedness has been paid on the church; gifts to missions increased from \$337.30 to \$1,466; approximately \$2,000 has been spent on the improvement of the church building, and two missions have been established, having a value of about \$8,000. The total enrollment for the past year in Sunday School was 868, and in Training Union 150. During this period as Pastor Bro. Stephens has done extensive work in revivals among our needy rural fields; has served as Moderator of Stone Association, and as a member of the Executive Board of the Tennessee Baptist Convention, serving in this capacity to plead the cause of State Missions in the Upper Cumberland Pastors' Conference; and as Pastor-Adviser for the North Central Region of the State in Training Union work.

WHEREAS, this church is deeply grateful to Bro. Stephens for the glorious work which he has done, and the way in which he has helped to extend the cause of Christ in the entire Upper Cumberland section, now therefore, be it

RESOLVED, that although we regret to lose him as our Pastor, we rejoice that he is having the opportunity to receive the training that will better fit him to carry out the Great Commission, this being as we sincerely believe his sole purpose in life; that we wish for him and his beloved family every success in any field of work which he may enter; and that a copy of this resolution be retained in the church record, a copy mailed to the BAPTIST AND REFLECTOR, a copy to The Putnam County Herald, and a copy presented to Bro. Stephens.

(Signed)

REX VAUGHN, Moderator
A. B. WRIGHT, Church Clerk.

BAPTIST AND REFLECTOR

THE YOUNG SOUTH

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

Dear Boys and Girls:

We have printed our last crossword puzzle—the answer to it appears today. Please write and tell me if you would like to continue having one of these each month in the new year.

Letters are coming in daily and we are so glad to receive them. Let's have some more.

Your friend,

Aunt Polly

1106 Dodson St., Old Hickory, Tenn.

Dear Aunt Polly:
I am a boy five years old. I have been going to Sunday School every since I was five weeks old. I like to listen to my mother read the *Young South* page to me. I have three sisters. I will be glad when Christmas comes. I am going to get a wagon. I hope my letter is not too long.

Yours truly,

TROY MORRIS.

Welcome, Troy. We are glad that you like our page. We hope you will get your wagon for Christmas.

Bells, Tenn.

Dear Aunt Polly:
This is the first time I have written you. I am not a Christian. I am a little girl eight years old. I am in the third grade. I go to Cross Road Baptist Church every Sunday. I like to read the BAPTIST AND REFLECTOR.

Your friend,

ANNIE MAI BUFORD.

Welcome to you, too, Annie Mai. We hope you can soon write to us and tell us that you are a Christian.

Madisonville, Tenn.

Dear Aunt Polly:
I am a girl eleven years old. I am in the sixth grade. I go to church at Madisonville First Baptist Church. Our pastor is W. M. Grogan. I like him and his wife very much. I go to Sunday School and B. T. U. My mother is in the Junior No. 1. I am in Junior No. 2. My pastor's wife is my leader. I want some pen pals. I am praying for the lost.

Yours truly,

BETTY JOYCE JENKINS.

P.S.: I am a Christian.—B.J.J.

Betty Joyce, please add Annie Mai Buford to your prayer list.

Lexington, Tenn.

Dear Aunt Polly:
I have written you one time, but I am writing again. I enjoy reading the *Young South* page. I like to read the stories. I go to Rock Hill Church, near Lexington, Tennessee. Our pastor is Rev. David Cooper. I like to go to Sunday School and church. My Sunday School teacher's name is Mrs. George Wallace, and I like her.

Yours truly,

MELBA DEERE.

Welcome again, Melba.

Centerville, Tenn.

Dear Aunt Polly:
I am ten years old. I am so happy I am a Christian. I was converted last year under Bro. and Mrs. Mason's work here. We had our first Vacation Bible School then. Last Christmas, God felt best for Brother Mason to go to another field. I was so grieved to give him and his good family up. This fall, Brother Preston Ramsey held a revival here and I was baptized. Brother Carter is our pastor. Mrs. Bradford is my lovable, inspiring Sunday School teacher. I am president of my Sunday School class and secretary and treasurer of G. A. I do love our church. I pray daily for lost souls and peace for our country. I enjoy reading BAPTIST AND REFLECTOR.

Love,
BECKY JO MCCLANAHAN.

Thank you, Becky Jo, for your nice letter. Won't you add the names of those (who write us) who are lost to your prayer list? We have letters on our page this week from two, Annie Mai and Dolletta Buford.

Bells, Tenn.

Dear Aunt Polly:
I have not written you before. I am not a Christian, but I go to Cross Road Baptist Church every Sunday. I am in the sixth grade. I am eleven years old. My school teacher is Miss Mildred Montgomery. My Sunday School teacher is Miss Via. My sister says the prayer every meal.

Your friend,
DOLLETTA BUFORD.

Dolletta, we will be praying that you will soon become a Christian, too.

1106 Dodson, Old Hickory, Tenn.

Dear Aunt Polly:
This is the first time I have written to you. I am nine years old. I am in the third grade. I have a brother five years old and two more sisters. I go to church every Sunday I can. My Sunday School teacher's name is Mrs. Moore. I like her very much. I like to read the *Young South* page. I go to Du Pont School. I guess I had better close.

With love,

DEAN MORRIS.

Welcome to you from Old Hickory. We are glad that you like our page.

Jamestown, Tenn.

Dear Aunt Polly:
I have enjoyed reading the *Young South* page. Anyone, I think, would enjoy reading the BAPTIST AND REFLECTOR, especially the nice things it has in it. I am twelve years old and in the seventh grade. I am a Christian and a member of the First Baptist Church, Jamestown, Tenn. I am treasurer in our Sunday School class and secretary in B. Y. P. U. Bro. A. D. Nichols is pastor of our church. Our church really is a fine church. I would like very much to have some pen pals.

Love,

FREEDA WRIGHT.

P.S.: I would like to see my letter on the *Young South* page.—F.W.

Well, here it is, Freeda. How do you like your letter in print? Write to us again. We're glad that you like our paper.

708 Lawrence St., Old Hickory, Tenn.

Dear Aunt Polly:
I am fifteen years of age and a sophomore of Du Pont High School. I am a Christian and belong to the First Baptist Church here. Bro. Paul Kirkland is our wonderful pastor. My parents have just begun taking the BAPTIST AND REFLECTOR and I enjoy it very much. I am third group captain of my class in B. T. U. and I get some interesting ideas for improving my programs on Sunday night. I can thank my church and my pastor for the finding of this wonderful paper for me.

Love,

MARY ELIZABETH DENTON.

We are glad that your church has made it possible for you to have our good paper, too, Mary Elizabeth. We hope you will continue to use it.

1106 Dodson St., Old Hickory, Tenn.

Dear Aunt Polly:
This is the second time I have written you. I sure do enjoy reading the letters you write. I am a girl eleven years old. I am glad my mother takes the BAPTIST AND REFLECTOR. I have been getting my lessons. I am a Christian girl. It is a warm day today. I hope my letter is not too long.

Love,

RUTH MORRIS.

Welcome again, Ruth.

Box 117, Centerville, Tenn.

Dear Aunt Polly:
This is the first time I have written you. I am a girl fourteen years old. I am a Christian. I go to the Cross Roads Baptist Church. Our pastor is Bro. Boyd LeCroy. I would like to have some pen pals. We take the BAPTIST AND REFLECTOR. I would like to see my letter in the BAPTIST AND REFLECTOR.

Your friend in Christ,

MARY KATHERINE BATES.

P.S.: I hope my letter isn't too long.—M.K.B.

You have a fine pastor, Mary Katherine. We hope you will get some pen pals.

Route 2, Chapel Hill, Tenn.

Dear Aunt Polly:
I am thirteen years old and live in the country. I go to Sunday School every Sunday. Mrs. Lillian Sheridan is my Sunday School teacher. I think that she makes a fine teacher. I am an Intermediate. It has been three years since I wrote you. Every month I look forward to the *Sentinels and Upwards*. I also look forward to the BAPTIST AND REFLECTOR. I always like the story pages best. I am in the eighth grade and enjoy going to school. I go to Rover School. Miss Hendley is my teacher.

Your friend,

NANCY JANE JARRELL.

We are glad that you like our page, Nancy Jane.

Brighton, Tenn.

Dear Aunt Polly:
I have now my first pen pal. Her name is Marian Hodges, 2317 Brick Church Road, Nashville. She is a pretty good pal, as far as I know now. She is a Christian and I am too, and we both love to go to church. I thought I would send these two poems at the same time, "Before I Sleep" and "After I Awake." I have some more poems I am working on and will send them as soon as I am through with them.

Yours until Jesus comes,

AILEEN SIMONTON.

P.S.: I will be looking for this on the *Young South* page and am wanting more pen pals.—A.S.

You are an ol' faithful now, Aileen. How good it is to hear from you girls—and boys—often!

BEWARE OF ONE NAMED NEGLECT!

I never was guilty of wrong action. But on my account lives have been lost, trains have been wrecked, ships have gone down at sea, cities have been burned, battles have been lost, and governments have failed.

I never struck a blow nor spoke an unkind word, but because of me homes have been broken up, friends have grown cold, the laughter of children has ceased, wives have shed bitter tears, brothers and sisters have forgotten, and fathers and mothers have gone broken-hearted to their graves.

I have intended no evil, but because of me, talent and genius have come to naught, courtesy and kindness have failed, and the promise of success and happiness has yielded sorrow and disaster.

I have no color except black, no sound but just my silence, no cause for being myself, no progeny except grief and disaster. You may not on the instant call me by name, but surely you are personally acquainted with me.

I AM NEGLECT.

In addition to all of the above things, I confess that I am causing you to refrain from activity in the most important thing in your life, the salvation of your precious soul!

The Lord Jesus Christ finished the work necessary for your salvation on Calvary's Cross. Judgment was poured out upon Him. His precious Blood was shed for many, for the remission of sins. He has been raised from among the dead and is now seated on the right hand of the throne of the Majesty in the Heavens.

You have heard the Gospel message over and over again. Even now the Saviour's invitation: "Come unto me," is ringing in your ears. You never intend to be eternally lost. You expect to be saved some day, and you entertain thoughts of being with and like the Saviour for all eternity.

But I am holding you back. I am preventing you from definitely deciding to receive the Lord Jesus Christ as your personal Saviour. If I continue to do so until the Messenger of Death calls you, it will be forever too late for you to be saved—you will perish.

It remains to be seen whether or not you are going to break the hold which I have upon you. After hearing my honest confession, and listening to my faithful warning, are you going to remain negligent? There is one way by which I may be overcome; that is by immediate, definite action. The power and opportunity are yours. Act now!

"How shall we escape, if we NEGLECT so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."—Heb. 2:3.

—Evangel.

ANSWER TO LAST WEEK'S PUZZLE



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NO. 12

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

APPROVED WORKMEN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

SUNDAY SCHOOL DEPARTMENT

Report from November 1, 1941, to October 31, 1942

Your Sunday School Superintendent is making his report of work and accomplishments with the deep consciousness that many people have made it possible. We are indeed grateful to the many pastors, superintendents, teachers, associational officers, and hundreds of other interested volunteer workers who have given of their time and service, whenever and wherever possible during the year.

The Sunday School Board, as in the past, has supported our program financially and with their co-operation helped in so many ways. Dr. Holcomb is always sympathetic in all of his dealings with us, and never fails to give his support to all worthy programs that are put on in our state. Every leader of the several departments of the Board have stood ready to serve us when at all possible.

The forces at Baptist State Headquarters, again this year, have been good to encourage and boost the work all over the state. The heads of the departments have co-operated with us in a fine way, and in many cases led their workers to conduct Vacation Bible schools, teach a Sunday school training course, and to promote all phases of Sunday school work.

The pastoral, associational, and general missionaries have given freely of their time and service to the work of this department.

The Executive Board has been very kind to us and the members personally have given their time and effort to the work on the field. Especially do we express our deep appreciation to our beloved Executive Secretary, Dr. John D. Freeman, for his interest, his counsel, and his words of encouragement concerning the work. It has been a real joy to work by his side during the years he served as our very efficient leader. We join his many friends in Tennessee in wishing him many happy years of service in his newly chosen field.

The State Sunday School force, including part-time, summer and approved workers are due much of the credit for the accomplishments for the year. A fuller account of their work will be seen further over in this report.

Miss Janie Lannom and Miss Ada Williams saw fit to change their names during the early part of the year, and to take up a new work in housekeeping. Miss Lannom, who served the department for four years as office secretary, was married on January 17 to Mr. Eugene Scandlyn, a business man of Harriman, Tennessee. Since then Mr. Scandlyn has been called into Uncle Sam's service. At this time he is in an officers' training camp in Florida. Mrs. Scandlyn is privileged to be with him, at this time.

Miss Williams, who served as Elementary worker for three years, was married on January 29 to Rev. W. G. Rutledge, pastor of the Cowan Baptist church. They are now living in Cowan, Tennessee.

These two workers did some very fine work in Tennessee, and their many friends have missed them. We shall ever be grateful to God for these two fine workers, who made great contributions to the work in the state.

Miss Madge McDonald came to this department as office secretary on February 1. Miss McDonald has been untiring in her efforts. She is very dependable and efficient, a hard worker and a result getter. She is ever watchful to see that what we need on the field is gotten out, and that our work is not hampered by delays or errors. She is happiest when she is serving the people in Tennessee.

Over all we believe the Holy Spirit has been guiding, and we sincerely believe we are working with the Heavenly Father in spreading the good tidings of the Kingdom. We give thanks to Him for this year's record.

The work done by this department has been largely that of promoting programs which will build bigger and better Sunday school classes, departments, schools, and associations. So please observe the following:

STATISTICS

Churches visited	765
Associations contacted	64
Miles traveled	50,625
Addresses delivered, including teaching periods	3,232
Tracts distributed	18,335
Cards and letters sent	31,657
Weeks on Field Volunteer workers	445
Weeks on Field Paid workers	316
Number of churches having Sunday school training schools	676
Number of training awards	16,572
Diploma Books since October 1, 1934	38,512
Other books since October 1, 1934	41,816
Grand total since October 1, 1934	80,328
Diploma holders since October 1, 1934	2,480
Red Seal holders since October 1, 1934	1,072
Blue Seal holders since October 1, 1934	475
Gold Seal holders since October 1, 1934	248
Post graduate diploma holders	82
Number of churches having S. S. training school or V. B. S. or both	919
Sunday school associational meetings attended	127

Number of associational V. B. S. training conferences	4
V. B. S. reported in Tennessee	864
Number of churches giving to missions through the V. B. S.	697
Number of volunteer workers used in V. B. S.	6,940
Number of conversions in V. B. S.	1,436
Number A Class School	32
Number B Class School	54
Number C Class School	85
Number D Class School	65
Number E Class School	161
Number of Negro schools	40
Number of Mission schools	60
Special Associational S. S. Conferences held	64
Number of churches represented at these conferences	526
Number of people attending the conferences	3,025
Attended Sunday School Assembly at Ridgecrest	
Attended Approved Workers' conferences	
Conducted three days' conference with summer workers	
Conducted three days' conference with associational V. B. S. Leaders	

PROMOTIONAL METHODS USED

1. SPECIAL ASSOCIATIONAL MEETINGS

The week of March 16 was given over exclusively to sixty-four special associational meetings with a team composed of two workers for each association. In the majority of cases these teams spent the entire day with a group of associational officers, pastors, superintendents, and other interested Sunday school workers, committing them to a challenging program based on the sixteen points in "The Platform of Progress."

Goals for 1942 were set in the special meetings by the associations as listed here: Churches having training schools 1,141; training awards 19,649; Standard Sunday schools 251; Sunday school enrolment gain 24,414; new Sunday schools 180; Vacation Bible schools 1,249; Church libraries 227. These goals set by the associations themselves furnished an open opportunity for us. This department has managed through letters and conferences with the associational officers to help them date and plan whatever associational effort seemed best to reach these goals.

In the sixty-four associational meetings held there were 3,025 present with 526 churches represented. The majority of these 3,025 people have been working to help reach every one of these goals. One and a half months of the year remain. Every one of these goals can be reached. Our work and our privilege is to encourage and assist the associational officers in the actual accomplishment of these tasks outlined. Someone has said in evaluating the plan, "We have now hit upon the plan that will produce more results than anything we have ever undertaken in the past. The plan calls for every district association to have a leader for every age group in our Sunday school organizations, someone who will earnestly and prayerfully and perseveringly promote Bible teaching in all the churches of his or her district association month by month and year by year. Certainly this is a major achievement in state missions, one that is brimful of the richest opportunities and heaviest responsibilities. This plan has brought the Sunday school departments of our State Mission Boards in the closest contact with the district associations throughout the South. We doubt that a more fruitful state mission project has been launched recently among Southern Baptists, and there is every evidence of a larger accomplishment in our Sunday school work."

2. ASSOCIATIONAL-WIDE TRAINING EFFORTS

During the year a number of the associational leaders have seen fit to place special emphasis on training. It is a joy to call your attention to the record made by the twelve associations holding the highest record. Their record and leaders are as follows:

Association	Assoc. Supt.	Supt. of Training	Awards reached	Churches reached
Concord	S. A. Maples	Woodrow Medlock	176	9
Maury	Lucius Hart	John D. Wagster	178	8
Clinton	J. D. Stair	Floyd T. Buckner	186	8
Robertson	W. P. Davis	Ralph Moore	299	12
Gibson	N. D. Guy	J. B. Barr	304	23
Madison	James Shirley	Leonard Sanderson	325	22
Knox	J. G. Price	V. S. Phillips	785	41
Holston	Joe Strother	Mrs. E. H. Dinkle	872	45
Watauga	J. D. Brooks	James Boyd	1024	38
Shelby	E. S. Tucker	O. L. Ledbetter	1863	44
Ocoee	J. C. Williamson	Wilbur McDaniel	2026	73
Nashville	J. N. Barnette	N. R. Drummond	4443	49

The eight following associations ranking next highest in training awards were ably assisted by our summer workers: Sevier, Polk, Providence, Stone, Sweetwater, Indian Creek, Jefferson, and William Carey.

(To be continued next week)

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

Mr. Rogers Resigns



MR. HENRY C. ROGERS

Standard Organizations for Tennessee State Training Union and Student Union Report

Quarter ending October 1, 1942
(Continued from November 19 issue)

(Continued from last week)

Knox County Association	
Church	Union
Lincoln Park	Omega
Lincoln Park	Loyalty
Lincoln Park	Builders
McMinn Association	
Englewood	Adult
Nolachucky Association	
Russellville	Anderson
Montvue	Adult
Ocoee Association	
Oak Grove	Kingdom Builders
Ridgedale	David Livingston
Alton Park	Adult
Central	Ella Louise Landress
Calvary	B. A. U. No. 1
First, Chattanooga	Challenger
Big Spring	Willing Workers
Big Spring	Smuel Melton
Woodland Park	Victory
Brainerd	Crusaders
East Lake	Willing Workers
Robertson Association	
Springfield	Adult
Shelby Association	
Speedway Terrace	Loyalty
Watauga Association	
Hampton	Adult
1st, Elizabethton	Faithful Band
Roan Mountain	Adult
Ocoee Association	
Tabernacle	Loyal Workers
Madison Association	
Henderson	"A" Adult
Nashville Association	
New Hope	"Master's Band"
Shelby Association	
LaBelle	Fellowship

TRAINING UNIONS

Holston Association
Chinquepin Grove
Knox Association
Lincoln Park
Nolachucky Association
Russellville
Ocoee Association
Big Spring
Alton Park
Brainerd
Watauga Association
Hampton

JUNIOR DEPARTMENTS

Knox County Association
Lincoln Park
Ocoee Association
Ridgedale
Jefferson County Association
First, Jefferson City

ADULT DEPARTMENTS

Knox County Association
Lincoln Park

North Eastern Region—First Baptist Church, Newport—August 28: Pastor-Adviser, Rev. J. L. Trent; President, Rev. Leslie Baumgartner; Junior-Intermediate Leader, Miss Fannie Spurgeon.

TRAIL OF SCHOLARSHIP

For the seventh consecutive year the Training Union has aided through the Hudgins Memorial Fund some worthy pastors who desire to attend one of our Preacher's schools.

TRAIL OF PROGRESS

Tennessee has second place in the South in the new organizations perfected during the past year, reporting 593 new unions organized.

TRAIL OF ENLARGEMENT

During the past year two of our largest associations held a Baptist Training Union Enlargement Revival and the results are telling. In the Ocoee association during the week of March 15th, there were 22,250 visits made in interest of Training Union Work, 66 conversions, 91 new organizations and 278 new workers enlisted. In the Knox County association during the week of October 11th there were 26,319 visits; 24 conversions; 103 new unions and 351 new workers enlisted.

TRAIL OF ASSOCIATIONAL-WIDE SOUL-WINNING COURSE

During the week of June 28th the Holston Valley association held a simultaneous Study Course featuring the book "The Plan of Salvation." More than 1,700 people were reached in the week's work. Every church in the association cooperated with five Mission stations entering. The cost to our state was only \$11.00—for 48 local workers gave of their time and talent.

TRAIL OF ASSOCIATIONAL ONE-DAY MEETINGS

Last April special one-day Associational Rally Meetings were promoted in our state. The people reached numbered 6,617 including 305 pastors, 550 churches and 396 associational officers. This was a far-reaching movement.

TRAIL OF STANDARDIZATION

For the fourth consecutive year Tennessee has led the South in Standard work. The following churches reported Standard Training Unions: Rockwood in Big Emory association; Gallatin in Bledsoe association; Chinquepin Grove in Holston association; First, Jefferson City in Jefferson County association; Lincoln Park in Knox County; Henderson, Madison and Westover in Madison association; Hermitage and New Hope in Nashville association; Russellville in Nolachucky association; Alton Park, Big Spring, Brainerd, Oak Grove, Tabernacle in Ocoee association; Mt. Carmel in Robertson County; Hampton in Watauga association; and Central Church, Martin, in Weakley County association.

There are only nine standard departments in the South and four of these are in Tennessee. They are: Adult department, Lincoln Park, Knoxville; Junior Department of Lincoln Park, Knoxville; Junior Department of Belmont Heights, Nashville, and Intermediate Department of Lockeland, Nashville.

(To be continued)

A PERSONAL WORD

Feeling in my heart that the Lord has called me to a new place of service, I am resigning my work as State Student Union and Training Union Director to become effective on the first day of January, 1943. I leave to go to the Training Union department of the Baptist Sunday School Board as Southwide Intermediate leader.

The Lord has been so good to me as I have served with you for the last ninety-four months. Never has any state secretary had more whole-hearted co-operation from pastors and church leaders than I have had, and I am grateful. Because of your help, we have been able to see the work grow during these nearly eight years together. These figures speak for themselves, and I assure you that I shall always appreciate you for your part in these achievements.

1935—6 B.S.U.'s in Tennessee
1942—18 B.S.U.'s in Tennessee
1935—1 First Magnitude B.S.U. in Tennessee
1942—4 First Magnitude B.S.U.'s in Tennessee

1935—We had:
409 churches with Training Union work
0 Story Hours
305 Junior Unions
303 Intermediate Unions
416 Young People's Unions
151 Adult Unions
23 associations organized for Training Union work.

1942—We have:
1,130 churches with Training Union work
533 Story Hours
1,009 Junior Unions
929 Intermediate Unions
1,032 Young People's Unions
843 Adult Unions
62 associations organized for Training Union work.

On March 18, 1935, I came to Tennessee as your State Training Union and Student Union Secretary and as I look back on this time, happy memories fill my heart. You have been unfailingly thoughtful and kind, and I leave with a prayer of gratitude in my heart for Tennessee Baptist and what they meant to me. I covet your prayers as I strive to lead out in the field of Intermediate work, and assure you of my willingness to serve you at any time.

"The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee," is my prayer.

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

Missionary Institutes

The W. M. U. is planning to hold an institute in every Associational W. M. U. that is organized. To reach so many quarterly meetings we have planned to start in December.

Miss Wilma Bucy, Atlanta, field secretary of the Home Mission Board, will be the guest speaker in the following meetings:

- Dec. 8—Cumberland Association, Clarksville, First.
- Dec. 9—Western District, Paris, First.
- Dec. 10—Weakley Co., Martin, Central.
- Dec. 11—Beulah, Union City.
- Dec. 12—Dyer Co., Dyersburg, First.



MISS WILMA BUCY
Speaker for Institutes

Miss Bucy will speak at 11:30 each day and will conduct a conference for society officers. Miss Bucy is the author of "The New Why and How of W. M. U." She will be accompanied by Miss Margaret Bruce who will present the 1943 plans and will conduct the conference for Young People's Counselors. Divisional leaders will also assist in leading conferences.

Meetings are not being multiplied, for the institutes are being combined with the regular quarterly meetings.

In East Tennessee Miss Kathleen Manley of Africa will be the inspirational speaker each day. Miss Northington will bring the plans and lead the conference for society officers. The Divisional vice-president and Young People's leaders will lead the conference for associational officers and young people's counselors. These meetings are also combined with the regular quarterly meeting.

The following is the schedule:

- Dec. 8—Sequatchie Valley, Whitwell.
- Dec. 9—Polk Co., Ducktown.
- Dec. 10—Tennessee Valley, Dayton.
- Dec. 11—Big Emory, Harriman, Trenton St.
- Dec. 12—Riverside, Byrdstown.

See that your members attend your associational meetings. Give "priority" in the cars to officers, but all come for the program will be worthwhile.



MISS KATHLEEN MANLEY
Speaker for Institutes

W.M.U. Report

Given to State Convention, Jackson

"I saw a man who stood at the gate of the year, 'Give me light that I may tread safely into the unknown' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a known way.' This quotation from 'God Knows' expresses our conviction during the past year.

Provisionally, it seemed to us, we had chosen as our watchword "Oh send out Thy light and Thy truth." Psalm 43:3. "Send into my heart the light that I may act as one who has the light."

The first act after the State Convention meeting last year was the preparation and the observance of the World Season of Prayer so the light could be taken to the dark places of the earth. The book studied in November by many thousands was "These Things Remain."

That fateful December 8 came at the close of our Week of Prayer. We wondered what it would mean to our gifts for foreign missions. It must have made all of us realize that darkness was everywhere, and that never was our mission work more important and the darkness could not put out the light, so our gifts have gone to \$449,162.48 for the Lottie Moon offering. Of this amount Tennessee gave \$26,961.93.

January was the time of the divisional clinics. The state chairmen, Mrs. J. J. Hurt, Mrs. George Hollis, Mrs. Lloyd T. Householder accompanied the president, secretary and young people's secretary and taught methods. We touched every section of the state and we learned "what to do in '42."

Mrs. William McMurry, our efficient mission study chairman moved to West Virginia and we were most fortunate in securing Mrs. Lloyd T. Householder as her successor. Last year we reported 1729 mission study classes and 18,407 awards. Schools of missions are proving increasingly popular. February is the ideal time for the pastor to promote such a school in his church

when all the members may study a graded series of mission study books. The new series are on Cuba and South America. We commend them to you and urge you to enlist the deacons, the laymen, women, young people and the children in the study of missions.

"The aims of a mission study class are: To know of the people of the world and their spiritual needs.

"To care that people everywhere do not know Christ.

"To pray for our missionaries.

"To give through the Cooperative Program and our offerings—

"To go if the Lord calls to some special field."

Plan definitely this year for a group of trained, well-equipped and willing teachers of missions.

The Week of Prayer for Home Missions with the Annie Armstrong offering in March is the time when we center our thoughts on our own country. Our own Miss Willie Jean Stewart prepared the book "Fellow Helpers to the Truth" that was studied by the women all over the South and has prepared our hearts for the time of prayer. The offering of the South was \$215,565.00. Of this amount Tennessee gave \$18,214.71.

We point with pride to our W. M. U. Training School in Louisville, Ky., with its new building. The property is valued at \$400,000.00, and although the building is only a year old, there is no indebtedness. Last year we had eleven girls from Tennessee in the Training School, this year we have seven representing us there. Each pastor is urged to seek out the brightest and best young women who are truly consecrated and who have a college education and tell them of the advantage of further study in the Training School. We maintain five loan scholarships.

The W. M. U. supports the Margaret Fund, assisting sons and daughters of our missionaries in securing a college education. In our state we have Franklin Fowler of Argentina, who graduates as a medical student at Vanderbilt University in February. Enid Lowe of China is also at Vanderbilt. In Carson-Newman there are Margaret McGavock of Chile, Phyllis Lowe and Henry Anderson of China and Albert Craighead of Rumania. In Union University we have Louise Freeman, of Argentina. Free tuition is given these students by our Baptist colleges for which we are most grateful.

We have an endowed scholarship at Tennessee College which is awarded to a girl from the Baptist Orphanage. Last year Evelyn Howell graduated with honor, Lottie Bucrfield has the scholarship this year.

State Mission Day is observed in September with an intensive study of the state and its needs, earnest prayer and a love offering. It is too early yet to report on our gifts for '42, but in '41 we gave \$12,653.38 in this special gift for State Missions.

Throughout the year we stress the Cooperative Program. Each member, from the oldest woman to the youngest Sunbeam, is urged to give every Sunday through the Cooperative Program.

Month by month through the BAPTIST AND REFLECTOR, our W. M. U. magazines, *Royal Service*, *The Window of Y. W. A.* and *World Comrades*, we learn of the value of the Cooperative Program and what is being accomplished through this gift. We come gladly with our tithes and offerings as "laborers together" helping to send out the light and the truth to all the world.

Last year we reported 12,136 tithers. Our goal is to have at least a ten per cent net increase in this number this year. We have learned that "tithing is NOT a scheme for raising money. It is God's plan for saving women's souls from the deadly sin of covetousness."

(To be continued)

BAPTIST AND REFLECTOR

Mechanical Devices Sense and Record Railway Track Surface Conditions

SPERRY PRODUCTS, INC.
Hoboken, N. J.—Chicago, Ill.

A LERT RAILROAD FANS may have noticed an unusual car, on the rear of a Nashville, Chattanooga & St. Louis passenger train which passed through this locality recently, though the more casual observer probably would not have noticed the outward features which suggest it is unique: a third truck under the car, and the lettering "Chesapeake & Ohio, Roadway Inspection RI-1" on the side of the car.

A glance at the inside of the car would surprise any first observer for he would never have seen any other car just like it. At the observation end, tiers of seats permit a clear view of the roadway for some twenty guests; intricate recording mechanism and convenient office quarters for the operators have also been built into this unique car which is so carefully equipped that there is even one 110-volt motor generator available for operating calculating machines, motion picture machines, etc.

The third truck, which would have puzzled the knowing observer, is a floating truck free to move vertically or horizontally or to tilt, and it is depended upon, not to carry any of the weight of the car, but to measure minutely track surface conditions, and to operate delicate recording mechanisms, at whatever rate of speed, and in whichever direction, the train is traveling.

The basic unit of the recording mechanism is a table carrying a 24-inch wide paper tape which moves continuously across the table while the car is in motion, at a speed that is in direct ratio to the speed of the car. The table is equipped with 8 pens and their actuating mechanisms to record the degree of track curvature, track cross level, variations in surface elevation, low joints on each rail, distance, time, and landmarks. In this way a permanent record of track surface conditions at a given time is acquired; prints can be made from the record and Track Supervisors, with such a record in their hands, are in a better position to plan the routine work in their districts or to check up on improvements in roadway maintenance from time to time.

This Roadway Inspection Car does not replace maintenance of way personnel, but it gives them valuable assistance. It was built by the Chesapeake & Ohio in 1938, and it is fitted with a special gyroscope which provides a fixed baseline for measuring track irregularities, and a recorder truck, which were designed and constructed by Sperry Products, Inc., who have been granted license by the Chesapeake & Ohio to rent the car to other railroads when it is not on periodic duty for its owner. The N. C. & St. L. rents the car for a periodic examination of its track surface, and an experienced Sperry crew takes charge of the actual mechanical inspection.

A panel containing five bull's-eyes, two red, two amber, and one clear, is visible from the observation seats. By electrical contacts connected to the recording pen holders, the amber light is made to flash when a rail joint more than one-quarter inch low is encountered. Both the red and amber lights flash when a joint more than one-half inch low is passed over. Separate lights show indications for the two rails. The clear light flashes for variations of more than one-half inch in surface. Simultaneously, different toned bells ring to provide an audible indication when various types of surface indications are present.

The N. C. & St. L. Railroad is one of the few who now employ this new equipment periodically to give their track personnel the time-saving assistance of scientifically accurate surface measurements.

The Tennessee College Campaign

By JOHN B. CLARK, President
Tennessee College for Women

EVERY CITIZEN of Tennessee and particularly every Baptist in the state should know that the Trustees of Tennessee College for Women have launched a "\$45,000 by 1945" campaign for the liquidation of indebtedness and for increasing our endowment. Considering the magnitude of financial campaigns launched by many of the other colleges, \$45,000 is a mere drop in a bucket. Our goal should probably be at least \$100,000 rather than \$45,000.

The friends of the institution are gratified with the early prospects of the campaign. During the initial week, which has been devoted almost entirely to members of the First Baptist Church of Murfreesboro, pledges have been received in the amount of approximately \$7,000. The second step in the campaign is just getting under way, namely, the solicitation of gifts from the citizens of the city of Murfreesboro and Rutherford County. The plan makes it possible for payments to be made in three installments, namely, by January, 1943, by January, 1944, and by January, 1945. Many cash gifts have already been received.

The Baptist pastors of Middle Tennessee in their quarterly conference at Tennessee College on October 26, voted to support the campaign and pledged their cooperation in its success. It was voted that the several churches of Tennessee, and most particularly of Middle Tennessee, should be given specific financial quotas as an annual contribution to the program of Tennessee College for Women.

Tennessee College belongs to the Baptists of Tennessee. It is state-wide in its scope and every member of the denomination should have a keen and abiding interest in its welfare. It

requires much money to maintain a college amid high prices and keen competition for students.

The Baptist cause in Middle Tennessee needs to be more influential and powerful than it is today. The denomination cannot grow without adequate and trained leadership. Where, except from the colleges, can such leadership come? With proper support, Tennessee College for Women could soon exert a far more powerful religious and educational influence than it has been able to exert in the past.

The three chief needs of Tennessee College are students, money and confidence. Given the undoubted confidence of the Baptists of Tennessee, it should be only a short time until money and students would be available. It is gratifying to know that the alumnae, the Woman's Missionary Union and many churches have manifested a renewed enthusiasm in behalf of the college. One fine step is being taken by some of the churches by including Tennessee College for Women in their budget. They are placing Tennessee College for Women on their church envelopes, thus making it possible for any person to contribute weekly to the institution. Every nickel is worthwhile and is appreciated. There is a fine opportunity for friends of Christian education to assist us not only by urging girls to attend T. C. W. but also by direct money gifts and by including Tennessee College in wills and insurance policies.

The college debt is smaller today than it has been within a decade and we believe it will be completely liquidated within a few months. A college is not only a Christian and an educational institution, but it is also a financial institution and must be operated with economy and efficiency.

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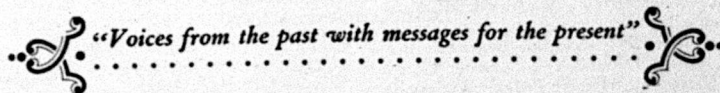
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 Benlab Association—Martin First, Mt. Pelia, New Concord, Troy, Union City.
 Big Emory Association—Bethlehem, Cardiff, Crossville, Cumberland Homestead, Eureka, Haileys Grove, Liberty, Pine Orchard, Trenton St., Walnut Hill, Wartburg, Whites Creek.
 Big Hatchie Association—Ashport, Brighton, Harmony, Walnut Grove.
 Bledsoe Association—Mitchellville, Portland.
 Campbell County Association—Morley.
 Carrol-Benton Association—Atwood, Camden, Trezevant.
 Chilhowee Association—Armona, Cedar Grove, Maryville First, Grandview, Kagleys Chapel, Mt. Lebanon, Mt. Zion, New Hopewell, Piney Grove, Pleasant Grove, Prospect, Stock Creek.
 Clinton Association—Clinton First, Fork Mt.
 Concord Association—Florence, Holly Grove, Patterson, Smyrna, Taylor's Chapel, Westvue.
 Crockett Association—Alamo, Bells, Cross Roads.
 Cumberland Association—Clarksville Second, Cumberland City, Erin, Immanuel, Little Hope, New Providence.
 Cumberland Plateau—Boswell Chapel.
 Duck River Association—Cowan, El Bethel, Huntland, Lewisburg, Magness Memorial, Maxwell, Smyrna, Union Ridge.
 Dyer Association—Gates, Spring Hill.
 East Tennessee Association—Newport, Second.
 Fayette County Association—Williston.
 Gibson County Association—Antioch, Center, Dyer, Gibson, Humboldt, Kenton, Lane View (T), Milan, Salem.
 Giles County Association—New Hope.
 Grainger County Association—Rutledge.
 Hardean County Association—Bolivar, Grand Junction, Middleburg, Saulsbury, Beech Grove, Whiteville.
 Holston Association—Baileyton, Blountville, Greeneville Second, Holston Valley, New Lebanon, Oak Dale, Tabernacle.
 Indian Creek Association—Savannah.
 Judson Association—Oak Grove, Sylvia.
 Jefferson City Association—North Side.
 Knox County Association—Arlington, Central Fountain City, Knoxville First, First Fountain City, Grove City, Meridian.
 McMinn County Association—Athens East, Athens First, Calvary, Center Point, Cog Hill, Englewood, Mt. Pisgah, McMahan Calvary, Rogers Creek, Walnut Grove.
 McNary Association—Bethel, Chewalla.
 Madison County Association—Ararat, Beech Grove, Cotton Grove, East Laurel, Liberty Grove, Madison, Maple Springs, Mercer, North Jackson, Oakfield, Parkview, Pinson, Poplar Heights, Royal Street, West Jackson, Westover.
 Maury County Association—Centerville, Columbia First, Columbia Second, Hohenwald, Mt. Pleasant, Santa Fe, Wrigley.
 Nashville Association—Antioch, Berryville, Bordeaux, Ewing, Freeland, Goodlettsville, Grandview, Green Hill, Harpeth Heights, Inglewood, Ivy Chapel, Lockeland, New Hope, Old Hickory, Rosedale, Tennessee Home, Third, Una, Union Hill, Woodmont.
 New River Association—Mt. Pleasant, Mt. View, New Haven.
 New Salem Association—Brush Creek, Hickman, Lancaster, Nash Grove, New Home.
 Nolachucky Association—Catherine Nenny, Cedar Creek, Montvue.
 Ocoee Association—Avondale, Calvary, Chamberlain Ave., Cleveland First, Cross Road, Daisy, Oak Grove, Ridgedale, Soddy Oak St., Whiteside.
 Polk County Association—Coletown, Conasauga River, Zion Hill.
 Providence Association—Union Stockton Valley.
 Riverside Association—Allons, Fredonia, Jamestown First, Livingston, Manson, Moodyville.
 Robertson County Association—Cedar Hill, Hopewell, Orinda, Springfield, White House.

Salem Association—Burt, Salem.
 Sevier County Association—Alder Branch, Mt. View.
 Shelby County Association—Bartlett, Collierville, Eads, Seventh, Temple.
 Stone Association—Cookeville, Johnson.
 Sweetwater Association—Madisonville First, Philadelphia, Poplar Bluff, Prospect.
 Tennessee Valley Association—Dayton.
 Union Association—Doyle, Gum Spring, Spencer.
 Watauga Association—Elizabethton East Side, Elizabethton First, Roan Mt., South Side.
 Weakley County Association—Central Dresden, Gleason, Greenfield.
 Western District Association—Bethlehem, New Hope.
 Wm. Carey Association—Concord, Elkton, Flintville, New Grove, Pleasant Grove.
 Wilson County Association—Alexandria, Cedar Grove, Hurricane, Mt. Juliet, Shop Springs, Watertown First.
 Total 234

IN MEMORIAM

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

DR. J. H. FREY

ON THE AFTERNOON OF Nov. 4, 1942, God called to rest Dr. J. H. Frey, faithful Deacon of Little Hope Baptist Church, Clarksville, Tenn.

All who came in contact with the Doctor, as he was affectionately known by his many friends, could feel the power and influence of his great Christian character. He served this and adjoining counties well in the capacity of a Doctor and he never refused to visit the sick when they called for him whether they were rich or poor. He was also very devoted to his family. He will be greatly missed in this and surrounding communities as a doctor and as a loyal member of Little Hope Baptist Church. We bow submissively to God's will, realizing that our loss is Heaven's gain.

Being a man of strong convictions, at all times he stood firm for the right. Strength of character and honesty of purpose distinguished him as a man among men.

Prayer services were held at the home, Friday afternoon, Nov. 6th at 2:00 p. m. conducted by Rev. T. A. Pursell, pastor of Little Hope Church, after which the remains were conveyed to the church, where a large crowd attended the funeral service, conducted by Rev. T. A. Pursell, Rev. Noel Smith and Rev. W. H. Vaughan. Burial followed in the Church cemetery.

His home-going caused deep sadness among his many friends in this section of the State, as well as the members of this Church.

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 A. J. HALL,
 OTIS GRANT, Committee.

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-- Book Reviews --

WHY I BELIEVE, by Will R. Johnson, Zondervan Publishing House, \$1.

This is a book of real good sermons by the pastor of the First Presbyterian Church of Galveston, Texas. The truths he talks about so well are matters which all true hearts desire to have made more real to them. In a plain, powerful and pointed way the author "reasons together" with his auditors and readers on why he believes in Immortality, God, the Bible, the Deity of Jesus, the Atonement, the Resurrection, Hell and Heaven, Prayer and Bible Study and in the Power of the Church.

In the chapter on Why I Believe in Jesus he says: "At an infidel club in London, Bradlaugh, noted infidel lecturer, delivered a scathing attack on Christianity. Then he asked if any one had a word to say. A gas fitter arose and said: 'I've been a member of this club for five years. Six months ago I lost my job. I was ill and my wife was ill also. No one of you came near me. A man and his wife came and provided for us. That man was a city missionary whom I had driven from my door with threats. When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. I asked him and he said it was for the love of Christ.'" —J.R.C.

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A Message From the Annuity Board

By THOMAS J. WATTS, Executive Secretary

THE RELIEF AND ANNUITY Board has entered upon the TWENTY-FIFTH YEAR of its life and work and is planning to celebrate its silver anniversary next May when the Southern Baptist Convention meets in Memphis.

During the twenty-four years which ended with the last meeting of the Southern Baptist Convention at San Antonio the Board has made a great record of service and growth. It has prospered in a financial way to a remarkable degree. Its assets grew from a little over \$100,000 at the end of its first year of operation to approximately five and a half million dollars by the end of 1941. Its income during the year 1941 was \$1,147,678.84, while its expenditures in Relief and Annuity benefits amounted to more than one-half million dollars.

The Board is serving through its Relief Department and its several annuity plans more than 10,000 ministers, missionaries, denominational workers and widows of ministers. Two thousand five hundred of these are already receiving benefits from the Board and the other 7,500 persons are due to receive benefits in the years ahead.

A host of our Southern Baptist pastors, together with their churches are participating in the Ministers Retirement Plan. The number of preachers participating in this plan is rapidly approaching the 7,500 mark, and the number of churches cooperating is already 9,549.

Through other annuity plans of the Board, such as the (old) Annuity Fund, the Foreign Mission Board Pension Plan, the plan for the Home Mission Board and the State Boards, together with the plans for the various agencies and institutions of the Southern Baptist Convention, the employees are being protected against the vicissitudes of old age and permanent illness.

UNENLISTED PASTORS

We still have in the Southern Baptist Convention and in every state thereof scores and even hundreds of pastors who have not been awake to their privilege and duty in connection with the Ministers Retirement Plan through which plan they have been urged to aid in making provision for their old age or disability.

It is not probable that the churches would fail to cooperate in the Ministers Retirement Plan if the matter were clearly presented to them. Some of our noble pastors have hesitated to do this lest they be understood to be making an attempt to secure something the equivalent of an increase in salary. In reality this hesitancy need not be, for the churches do not contribute anything that goes to the credit of any particular pastor, but rather the church contributions go into the State Reserve Fund out of which the members of the plan receive a part of their benefits when they retire because of old age after 65 or because of disability before 65. Many pastors will pass to their Heavenly reward without having retired in either of these ways and in such cases the money paid in by them will be returned to their widows or to their families or estates with interest thereon. Any pastor can present this matter of cooperation in the Ministers Retirement Plan to his church without a semblance of selfishness. He would ask his church to do it for the sake of the entire ministry participating in the plan, for the sake of the entire denomination and for the progress of the Kingdom of God on earth. A pastor is seeking first the Kingdom of God and his righteousness when he seeks to enlist his church or churches in this Kingdom enterprise of Southern Baptists which is intended to prevent old age dependency on the part of the ministers.

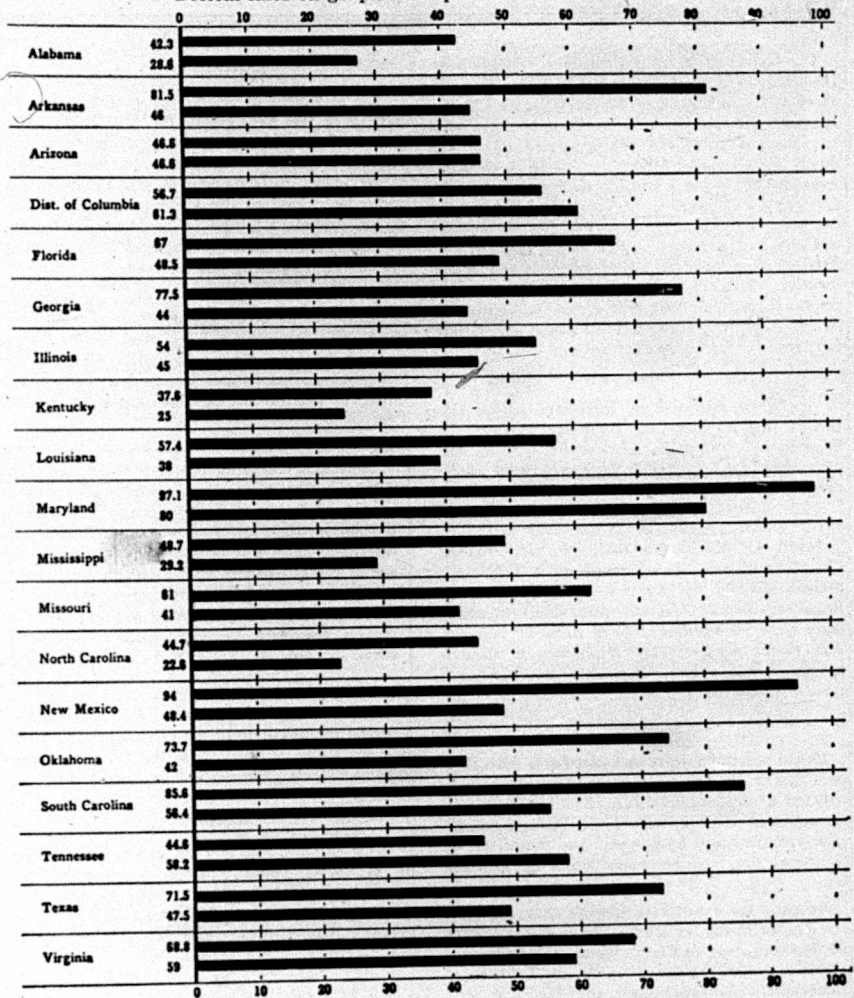
A WORD TO THE YOUNG PASTOR

Young men will grow old if they live long enough and it is remarkably true that very, very many of them do live to be old. Ministers who make no provision for their old age usually suffer want. If a young pastor says, "I can wait a

Progress of the Ministers Retirement Plan

Legend: Top lines on graph show per cent of pastors enlisted.

Bottom lines on graph show per cent of churches enlisted.



38.2% of all the 24,998 churches enlisted (9,549 churches participating).

60.0% of all the 11,732 pastors enlisted (7,039 certificates of membership issued).

Dues are being paid on an amount equivalent to 70% of all the salaries paid by the 24,998 churches in the Southern Baptist Convention.

NOTE: The greatest reason why the percentage of pastors enlisted is greater than the number of cooperating churches is that there are so many more churches than active pastors.

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts
Walter R. Alexander

206 Baptist Building,

Executive Secretary
Associate Secretary
Dallas, Texas

while and come in later," let him be reminded that he can do this, but not without cost to himself, *even great cost*. Drawing old age pensions is like going to mill with corn. One can carry back home meal in proportion to the amount of corn put into the hopper. If pensions are paid to men in their old age, preachers, churches and the denomination must supply the grist which produce the pensions. The Relief and Annuity

Board takes these contributions of preachers, churches and the Convention and adds much interest to them, but it cannot create money. Without the contributions there can be no real pensions.

Preachers who have to depend upon the Relief Department of the Board for help in their old age can bear testimony to the inadequacy of the help received from this source.

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AMONG THE BRETHREN

Dr. Frank Tripp, originator of the Baptist Hundred Thousand Club and now on leave of absence from the First Baptist Church, Montgomery, Ala., has enlisted in the Air Corps and is personnel director at the base hospital at the Army Air Center at Nashville, according to word from the A. A. F. Classification Center.

—B&R—

Dr. L. L. Carpenter is now at the helm of the *Biblical Recorder* (N. C.) as editor and business manager, succeeding Dr. John C. Slemph, who resigned last year to accept a position with the American Bible Society. We welcome Editor Carpenter to the editorial fraternity.

—B&R—

"Forty-five thousand by forty-five" is the slogan of the Trustees of Tennessee College for Women in a campaign to raise \$45,000 for the college by Jan. 1, 1945. It is a worthy enterprise.

—B&R—

Pastor C. Y. Dossey and the First Baptist Church of Salem, Ill., were assisted in a gracious revival recently by Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, in which there were 52 additions, 32 of them by baptism. The pastor writes: "The First Baptist Church has never had a more acceptable preacher for a revival in all its 105 years of existence."

—B&R—

Organized three years ago, the Forty Five Baptist Church in Fayette County Association constructed a building in 1941 and dedicated it in the summer of 1942, with T. N. Hale of Somerville preaching the sermon and the pastor, H. T. Burchette praying the prayer, and is growing fast.

Recently the Forty Five Church ordained Gordon Tacker to the ministry. The ordaining council was composed of H. T. Burchette, moderator, who also prayed the ordaining prayer; T. N. Hale, Somerville, who questioned the candidate and preached the sermon; and Roswell Davis, Moscow, who presented the Bible and delivered the charge.

—B&R—

W. Douglas Hudgins, son of the late W. D. Hudgins and former pastor for several years of the Broadway Baptist Church, Fort Worth, Texas, began his work as pastor of the First Church, Houston, Nov. 15. Prior to his going the budget was over-subscribed \$66,000.

CORRECTION

The statement of allocations to state causes on page 3 of last week's BAPTIST AND REFLECTOR was inadvertently taken over bodily from last year's statement. Since there are certain changes to be made the statement is not altogether accurate as related to the present convention year. A full statement cannot be made until after the Executive Board meeting December 8. Following that a full statement will be made.

—B&R—

Glenwood Church, Kingsport, J. C. Blalock, pastor, has organized a Royal Ambassador Chapter with 24 boys, elected Miss Allie Chandler as full-time missionary and launched a Victory Offering to pay off the indebtedness by the New Year.

How about sending BAPTIST AND REFLECTOR as a Christmas present to a loved one or a friend? It will be a constant reminder throughout the year of your kindness. A nice Christmas card will be sent with the first issue of the gift papers calling attention to your thoughtfulness. Individual subscription rate \$2.00 a year. To soldiers in the service, 75 cents a year with the State Board paying the other 75 cents.

John L. Curtis of Louisville, Ky., has recently accepted the pastorate of the First Baptist Church, Pulaski, Tenn., succeeding R. A. Johns, who has gone to Florida. Tennesseans welcome him to the state.

—B&R—

With 46 enrolled and an average attendance of 31, West Shiloh Church, Stantonville, has completed a Training Union Study Course, with the pastor, Francis R. Tallant, teaching Young People's Administration and Mrs. Tallant teaching the Intermediate Manual.

—B&R—

Mrs. F. M. Groves writes that on a recent Saturday evening Pastor Luther Joe Thompson showed a moving picture in technicolor of the Southern Baptist Theological Seminary in the Mitchellville Baptist Church.

—B&R—

At the meeting of the Southern Baptist Theological Seminary alumni at the recent State Convention at Jackson, the Committee on Nominations, J. C. McCoy, O. J. Murphy and R. N. Owen, presented the following officers of the

Tennessee Alumni Association: President, L. S. Sedberry; vice-president, Bernard Scates; secretary-treasurer, V. Floyd Starke; Contact Men for the Seminary: West Tennessee, W. Morris Ford; Middle Tennessee, R. Kelly White; East Tennessee, Albert S. Hale.

—B&R—

BLUE MOUNTAIN, Miss., November 23—President Lawrence T. Lowrey announced last week at the Mississippi Baptist Convention that \$76,000 in cash, war savings bonds, and stamps had been obtained toward the "Mother" Berry Memorial in the Blue Mountain College endowment campaign in the first five weeks of solicitation. Messengers at the convention pledged to obtain an additional \$9,100, bringing the total to \$85,100.

Mississippi Baptists, to whom Blue Mountain College belongs, are working to finish the first \$100,000 this month.—Frank E. Skilton.

—B&R—

WITH THE CHURCHES: *Calvary*—Pastor Drinnen received by letter 1. *Bristol*—Virginia Avenue, Pastor Wright baptized 7. *Chattanooga*—Brainerd, Pastor Collins received by letter 3, baptized 4; Clifton Hill, Pastor Stansel received for baptism 2, baptized 2; Clio Avenue, Pastor Goolsby received by letter 2, for baptism 2; Concord, Pastor Frazier welcomed by letter 3, for baptism 8, baptized 6; Eastdale, Pastor Denny welcomed by letter 6, for baptism 1, baptized 2; Falling Water, Pastor McDowell received by letter 2; Highland Park, Pastor Roberson received by letter 5, for baptism 1; Lookout Valley, Pastor Gregg baptized 2; St. Elmo, Pastor Callaway received for baptism 1; Woodland Park, Pastor Williams welcomed by letter 2, for baptism 10, baptized 6. *Cleveland*—Clinging Ridge, Pastor Hayes received by letter 1; First, Pastor Keel received by letter 11, by faith 1. *Columbia*—First, Pastor Richardson received by letter 1, for baptism 1. *Daisy*—Pastor Tarpley received by letter 1. *Hixson*—First, Pastor Harris received by letter 1. *Kingsport*—Glenwood, Pastor Blalock received by letter 1. *Knoxville*—Fifth, Pastor Wood received by letter 5; baptized 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 7, for baptism m1, baptized 5; Highland Heights, Pastor Cole received by letter 3, for baptism 4; LaBelle, Pastor Renick received by letter 3; Temple, Pastor Boston received by letter 3; Union Avenue, Pastor Hughes received by letter 3. *Nashville*—Lockeland, Pastor Gilliam received by letter 1. *Newport*—Second, Pastor Lowe received for baptism 10, under watchcare 2. *Watertown*—First, Pastor Wright received for baptism 1.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR NOVEMBER 29, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	210	98	Cleveland: Clinging Ridge	60	30	First	1042	83
First	225	89	First	379	91	Lonsdale	84	57
Athens, First	316	85	Columbia, First	302	43	Lexington, Rock Hill	608	133
Bells, Midway	58	46	Corryton, Fairview	124	67	Maryville: First	108	135
Bristol, Virginia Ave.	167	100	Cumberland Gap, First	109	11	Prospect	1362	528
Chapel Hill, Smyrna	45	38	Daisy	118	38	Memphis: Bellevue	541	215
Chattanooga: Brainerd	366	123	Elizabethton, East Side	125	56	Highland Heights	436	175
Clifton Hill	441	79	Erwin: Calvary	312	122	LaBelle	313	95
Clio Ave.	119	47	Cheston Mission	74		Prescott Memorial	904	259
Concord	256	141	Ninth Street	74		Temple	684	189
Eastdale	251	107	Fountain City, Central	619	203	Union Avenue	401	118
East Ridge	135	52	Guys, Gravel Hill	63	47	Murfreesboro: First	28	
Falling Water	105	57	Grand Junction	83	54	Walnut Mission		
Highland Park	596		Hampton, First	80	59	Powell's Chapel	65	93
Lookout Valley	153	57	Harriman, Walnut Hill	211	69	Taylor's Chapel	174	104
Oak Grove	174	95	Hermitage, Bakers Grove	66	34	Westview	27	
Red Bank	492	136	Hixson, First	125	59	James Street Mission	415	163
Ridgedale	257	48	Kingsport, First	221	103	Nashville, Lockeland	181	36
St. Elmo	297	60	Glenwood	816	226	Newport, Second	217	108
Tabernacle	658	251	Knoxville: Fifth	75	51	Rockwood, First	93	
Woodland Park			Fifth Ave. Mission			Waller Hill, Powell's Chapel	186	40
						Watertown, First		

Baptists Will Open Service Center Here

From *The Commercial Appeal, Jackson, Tennessee, Bureau*

Jackson, Tenn., Nov. 18—A service center for soldiers, sailors and Marines, provided by the 49 Baptist Churches in Shelby County, will be opened in the Old Liberty Bank Building in Memphis, the Rev. Mark Harris, moderator of the Shelby County Baptist Association, disclosed in Jackson Wednesday night.

The center is expected to begin operation within the next month, is at 78 Madison Avenue.

CARE FOR SPIRITUAL NEEDS

"The service men's quarters is being opened in a special effort on the part of Shelby County Baptists to care for the moral and spiritual needs of our boys in the armed forces," the Rev. Mr. Harris asserted.

The site will be reconditioned and opened immediately with special equipment providing various means of entertainment.

"This center will be opened each day and evening so that any member of the armed forces may avail himself of the service offered, such as reading, writing, games and a homelike atmosphere," the Rev. Mr. Harris said.

OPEN EVERY DAY

"The Shelby Baptist Churches will furnish consecrated and efficient leadership to give direction to all activities of this center," he explained.

The center will be backed wholly by the Baptists of the county, staffed by the women of the churches and open seven days a week.

The McKinley Musical Messenger

DEAR DR. TAYLOR:—Here are some of the high spots of our 1942 year's evangelistic work for the REFLECTOR when you have space for it:

In each of our twelve campaigns we urged that every one bring a Bible to every service and read at least one chapter, or as many more, each day and report that night. As a result over 10,400 Bibles were brought and some 67,800 chapters were read from the Bible. Twelve people read their Bibles through for us in less than two weeks, making a total of forty-eight who have done the same in our campaigns in the last four and one-half years. One aged brother, Mr. Frank Foster, of Baltimore, Md., has read his Bible through twenty-one times in the past twenty-one months. A young school teacher, Mr. Wm. Cannon of Kuttawa, Ky., read his Bible through twice during two weeks in his town. First time in four days and next time in 15 hours and 30 minutes. Some days he walked ten miles to his school, and was accepted for military service while the revival was going on and is now in camp.

We lived in our trailer and spent some five months with our son at Biloxi, Miss., and San Antonio, Texas, where he was in training. He is now in overseas service.

Six of the pastors we assisted were young men we knew before they entered the ministry and feel we had some humble part in encouraging each of them for the ministry. Rev. Kenneth Combs, now an army chaplain, was saved in one of our revivals at seven years of age. Rev. Carl Talbert of Martinsburg, W. Va., was saved in one of our campaigns in Meridian, Miss., at fifteen years of age. His eight year old son was our first convert in his revival at Martinsburg. Our campaigns were held in Kentucky, West Virginia, South Carolina, Pennsylvania, Delaware, New Jersey, New York and Texas.

We are resting at our home near Morristown until after the holidays.

Blessings on the REFLECTOR always,

Yours in His glad service,

H. EVAN MCKINLEY.

AN EXPLANATION

Sometimes mail is delayed these days because of congestion in transportation. But BAPTIST AND REFLECTOR is late this week because some very important material was not received in time. We regret this delay.

Briefs Concerning the Brethren

Called and Accepted

Urban R. Pattillo, Manning Baptist Church, Manning, S. C.

C. O. Estes, First Church, Eagle Lake, Texas.

W. Douglas Hudgins, First Church, Houston, Texas.

W. O. Vaught, University Baptist Church, Abilene, Texas.

Martin Smith, Linn Baptist Church, Sunflower, Miss.

C. A. Erdman, Moline, Oklahoma.

Ben Bland, First Church, Bowlegs, Oklahoma.

Wm. H. Clark, First Church, Cherokee, Oklahoma.

J. J. Autrey, Maramec Church, Maramec, Oklahoma.

Resigned

C. O. Estes, First Church, Ironton, Missouri.

W. Douglas Hudgins, Broadway Church, Fort Worth, Texas.

Blake M. Franklin, Columbia City, Indiana.

W. O. Vaught, Bethany Church, Kansas City, Missouri.

C. C. Ellis, Kingshighway Church, St. Charles, Missouri.

Ben Bland, First Church, Lexington, Oklahoma.

Ordained

E. M. Anderson, First Church, Shafter, California.

O. E. Burton, Coconut Grove, Fla.

Edwin William Guber, Lakeview, Illinois.

Gordon Tacker, Somerville, Tenn.

Deaths

George Gilbert Craft, Wayne, Pa.

F. W. Lockwood, Dorchester, Mass.

T. F. McCrea, Ventura, California.

College Y.W.A. Prepares for Mission Offering

By MARGARET STRAIN

IN PREPARATION for the Lottie Moon Christmas offering, the Young Women's Auxiliary at Tennessee College for Women studied Dr. W. O. Carver's "If Two Agree," taught by Miss Margaret Bruce, Nov. 18-20.

In addition to the study of this book, some of the Morning Watch and Vesper periods are being used to present the different causes which the 1942 Lottie Moon offering will foster. Plans are also being made for a twenty-four hour chain of prayer, and the presentation of the special WEEK OF PRAYER program in a candle light service.

DEAR DR. TAYLOR: Am enclosing a copy of the program of Dedication of our Post Chapel. It was a very fine day and we are happy to be in our chapel.

Also, I am sending under separate cover, a copy of the official bulletin for Brookley Field. You will not that it has a picture of the chapel as its cover page. We think that is quite an honor.

Our work is coming along fine and we are happy here in the service. The BAPTIST AND REFLECTOR is always received with joy and appreciation.

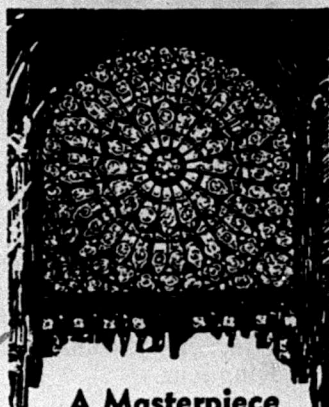
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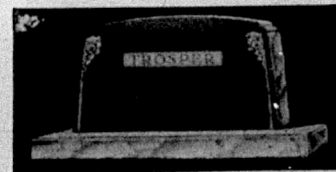
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.



Write for FREE descriptive literature.

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Now More Than Ever Our People Need It!

Transportation is becoming more and more crowded and complicated. No doubt the situation will grow worse.

If civilian travel is not rationed in days to come, as has been rumored, it will be subordinated to and limited by military necessity. Men and munitions and supplies for the war must take the priority.

There is a distinct possibility that your state workers will not get to visit and have fellowship with you in the churches and associations as much as in the past. Your workers are going greatly to miss this contact, if and when it comes to such. They enjoy coming and conferring with you concerning things pertaining to the Kingdom.

But whatever military necessities and limitations may come, Tennessee Baptists need to keep informed about their work and keep in vital touch with the great, throbbing, vital movements of their denominational life.

Because of congestion the mails may sometimes be unavoidably delayed. But in due time the mails will go through. Baptist and Reflector placed in the mails will reach the subscriber. **And Baptist and Reflector will keep its readers informed.**

NOW, MORE THAN EVER, TENNESSEE BAPTISTS NEED TO HAVE BAPTIST AND REFLECTOR, THEIR OWN PAPER, COMING INTO THEIR HOMES!

Select below the plan better suited to your circumstances and come on the increasing list of Baptist and Reflector subscribers.

1. Subscribe **individually** at \$2.00 a year.
2. In a club of **ten or more names in one group**, subscribe at \$1.50 a year.
3. Under the **Church Home or Budget Plan**, subscribe for 10 cents a month (\$1.20 a year), provided not less than 50% of the resident homes in the church are enlisted.

At the close of the Convention year in 1941, there were 45 churches in the state using the Church Home Plan, or Budget Plan. At the close of the Convention year, October 31, 1942, there were 222 churches on the list. Since then 12 more have come in, making a total at the last count of 234. They are coming in every week. **Surely there must be a reason! Read the list elsewhere in this issue. What about coming on the list?**

Subscribe for and read your state paper and find out why more and more people are taking it and reading it.

If you want fuller information on any point, feel perfectly free to write. Your inquiry will be cheerfully answered.

Under all subscription plans the papers are mailed out of Nashville to the subscribers individually, not sent in a bundle to the church.

The days are speeding by. The best time to act is now. "Reading Baptists are leading Baptists!"

BAPTIST AND REFLECTOR

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