

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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## THE MASTER'S TOUCH

*"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Romans 8:28.*

ONE DAY, driving along the highway, I noticed gleams of white from the distant hills. On inquiring, I learned that those hills were of solid marble. When we reached the summit and looked down into that vast cavern of marble walls, we saw men working on different ledges, all up its steep sides. Some were drilling holes, some operating machinery which sawed and cut off huge blocks of marble. Then the sharp teeth of a large crane would lift these blocks out and up and place them on an open box-car, which would convey them to another place, quite some distance from their hill, or home.

Here a different group of men worked over their drilled and grained surfaces—chipping, smoothing and shaping until those plain, square blocks were smooth, rounded, useful columns whose strength and shining loveliness made them sought after by those building churches and beautiful buildings, all over the world. Some of the blocks were carved, by sculptors, into statues of such faultless and delicate beauty that the hearts of many who saw them were touched and stirred—and some into headstones whose dignity and simplicity of design made them worthy to be chosen.

As I watched the broken pieces of marble falling and gazed at the scarred, grained, uprooted block, I thought how like that marble the Christian's life.

For years we live in one place satisfied and contented with those we love and then we are called according to His purpose. To make our lives useful and worthwhile, in His service, He sometimes has to cut us entirely loose from one loved one after another until we are left alone and far from home. How can we bear such sorrow, such loneliness, we cry? Then, blinded with tears and pain, God's child reaches for Him.

How tenderly He shows us that just as the marble had to be cut and broken that it might be made into the perfect beauty of the delicately carved statue or the usefulness of those strong, graceful pillars which support and beautify many of His Houses of Worship, so it is sometimes necessary to cause us pain, to enable Him to bring out the full beauty of individual natures—their strength of character—their tenderness and sympathy for others which only suffering and submission to His will makes possible.

What a comfort to know that all things work together for good to them that love God; how wonderful that we can pray for and be given the courage which can carry us smiling through pain!

MRS. G. COKE KIMBROUGH, SR.  
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# Baptist and Reflector

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## EDITORIAL

### The Religion of The Golden Rule

WHAT IS CALLED the Golden Rule is found in Matt. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Many a man says, "My religion is the Golden Rule." This is a popular statement. It is widely accepted as a fine definition.

Captain Eddie Rickenbacker is reported to have told newspapermen, "I have my own religion—the Golden Rule." Several testimonies from the lips of this famous aviator appear to indicate that he has really had an experience of grace. But it seems that sometimes there are men who are saved, but whose *statement* of their religion is not adequate.

There are those who accept without question the revealed facts which make up the Gospel of grace and there are those who reject or water-down these facts. Yet there are men in both camps who say their religion is the Golden Rule. There is a serious misapprehension somewhere. No man need claim that he is a Christian in the true sense, is really saved, if in his heart he denies or waters-down the revealed facts in the Gospel of grace. These facts are the very bases of New Testament Christianity.

"Ye must be born again" (John 3:3) applies to all men everywhere. Regeneration does not take place without the heart acceptance of "the word of truth, the gospel of your salvation" (James 1:18; Eph. 1:13). The man who rejects the Gospel of grace in his heart is not saved, no matter what his claim may be. Regeneration must take place in a man before he can even begin to observe the Golden Rule in the true sense.

If by saying that his religion is the Golden Rule a man means that he has been saved by grace and the love of Christ in his heart constrains him to follow the Golden Rule in life as the *fruitage* of the other, then he ought to make this clear. If he means that, irrespective of the atonement basis, he is trying to be saved by keeping the Golden Rule, then he has not yet reached the starting point of true religion. One cannot substitute trust in a perfect rule for personal trust in the *Perfect Person*—Jesus as Savior and Lord.

### Polish and Preaching

IN PAUL'S DAY there were some who were carried away with rhetoric, profound statements of human wisdom, oratory and handsome appearance in the preacher. He who could measure up to these things was a good preacher, even though he might set forth very little Bible truth.

Paul suffered by comparison in the minds of such people. "His letters, say they, are weighty and powerful, but his bodily presence and his speech are contemptible" (II Cor. 10:10). But how his unadorned style he did set forth the Word of God! He was therefore, a great preacher, no matter what his detractors said. The proclamation of great truth is great preaching, though the world may not think so. The test of a preacher is not natural polish but spiritual, Bible preaching.

Personal polish and finished utterance are great things when they are combined with humility and heart power and sound teaching. In this combination they are greatly to be desired. But those who are carried away with polish and sleekness and are bored under a plain Gospel sermon need to revise their standard of value.

When God's Word is unfolded in humility and spiritual power, fluent and finished delivery is, of course, to be preferred. But let not sound be confused with substance. A message which unfolds great truth is great, though spoken through the "stammering lips" through which God said in Isaiah He would speak to certain people. The unadorned "cornfield preacher" who declares the Word of God is greater than the "dapper dandy" who does not.

### Ranting Is Not Revealing

AN OLD COLORED MAN is reported to have described a certain man as the most powerful preacher he had ever heard, because, he said, "You kin heah him a mile." A powerful preacher. But physical noise is not spiritual power.

A few men have been classed by some as "able in prayer" when they prayed at the top of their voices, uttered their words so rapidly and indistinctly that they could not be intelligently followed and were panting for breath when they had finished. Is not real ability in prayer that which gets the ear of God? Jumbling words is not necessary to do this, and God is not hard of hearing.

It is superficial people who interpret the value of preaching in terms of teaching or praying in terms of loud sound instead of Biblical sense. The hero in a certain novel "mounted his horse and rode off in all directions," the author said. Some men do that in the religious realm. With their thoughts unorganized, they rant and rave, saying most anything that comes to mind, making a great noise. When they finish, no clear conception of God's truth is left at all. The only thing remembered is their verbal and physical contortions.

Not a word is here said against earnestness and speaking loud enough to be heard, certainly not. But *spiritual* earnestness has sense and system in it. A mere verbal shower is not spiritual power. The value of a preacher or teacher is not to be measured by the noise he makes, but by the truth of God's Word which he unfolds. Ranting is not spiritual revealing.

A shrewd preacher said that he had noticed that it was no thunder which split the oak, but lightning. Therefore he resolved to thunder less and lighten more.

### Noted Physician's Opinion

The only glory in life is to leave the world better for having been in it. Intoxicating drinks do not help us do that. When I made up my mind that I would be as *perfect a citizen* as I could be, the first thing I did was to swear off the use of all alcoholic liquors.—SIR WINFRED GRENFELL, M.D., *New Campaigner*, London.—*The Voice*.

ERE IS AN EMOTIONAL element in Christianity. True religion is "heartfelt." Nothing is to be said against emotion, but against the misconstruction and misapplication of it.

Do you say, "I like to hear a man preach or teach who makes you cry"? It depends on *how* a speaker makes you cry as to whether there is any spiritual value in it or not. Do you weep over the death of a dog or the death of some human being? Do you remain tearless under the account of the death of Jesus on the cross? Does a touching human story stir your emotion? Does the impact of God's truth does not? If so, there is a serious flaw in your emotionalism somewhere. Tears must go deeper than to flow under the recital of human events while a man remains under Calvary.

There are those who estimate the value of preaching or teaching by whether it makes them cry or not without taking into account that which causes them to cry. The great preacher or teacher is not he who hands out God's Word the most, but who makes them use their handkerchiefs the most. To be sure, God's Word may often move one to tears. One wishes that more such tears were shed today. But we have seen people shed copious tears under the preaching of incidents who were tearless and greatly bored under the preaching of God. He who tests preaching or teaching by simply the emotional standard must be classed as very superficial. Some of the most heretics and sorriest Christians have been great weepers.

The supreme test of a man is, *Does he set forth the Word of God*. And sometimes what Christians need is not more emotion but more *motion*—motion in the service of Christ.

### The Family of Buteo

THE TERM *Buteo* is the scientific family name of the buzzard. There are several types in the family. The common buzzard of the United States flies around looking for carrion and swoops down when he finds it. He passes by the beautiful and lights on things.

A few preachers and a few others are like that. They go here and there and view the pastors and churches and the denomination's work. They habitually pass by the evidently good things usually found in these areas with little or no praise at all. But they find, or allegedly find, a financial error, or an organizational mistake, or a social mis-step, or a moral lapse, they swoop down on it and spread the stench widely. They may call it their "painful discovery" but the evidence appears to indicate that they could more accurately use the word "delightful," so prejudiced are they against the set-up which does not give them the chief seat. The spirit of understanding and compassion and forgiveness toward the penitent brother appears alien to them—unless he bows under their wings. They thrive on carrion.

There is no reference here to the necessary Biblical exposure of the spirit and compassion of Christ. This has to be done sometimes. The reference is to the habitual, prejudiced dealing with the unsavory things, real or alleged, in the pastors and churches of the denomination. The buzzard-like characteristic in a man is shown when he stays on the lookout for things with a stench which he avidly parade before the public for personal advantage and, in doing, can take a "dig" at something which does not assign the prominence to which he thinks his talents entitle him. Many people seem to delight in dabbling in and scattering that which is—*if it is outside their own ranks.*

Whether be silent or speak words that are better than silence.—*Logan.*

SHALLOW INDEED is that conception which estimates the value of preaching and teaching or other religious matters by whether they are amusing or not or whether they are combined with amusement or not. The character and value of spiritual things cannot be measured by the funny bone. Yet some seem to think so. The main thing with them is to be entertained or amused. Whether a man sets forth God's truth or not matters little with them.

There is a legitimate wit and humor. It is valuable in its place. But to interpret religion in terms of fun instead of in terms of revealed fact is another matter. He who must be tickled before he will be loyal is not loyal at all in the true sense. He who values preaching and teaching by the standard of "funology" does not know the first principles of spiritual value. The test of a man is not "Is he funny?", but "Does he declare God's Word?"

Those churches or organizations whose main stock in trade is "stunts" or amusement or tomfoolery ought to get on a more serious plane and put fun in a secondary place for appropriate and conservative use. Otherwise they cheapen sacred things and leave the impression that religion is the administration of laughing gas. But, "It pleased God by the foolishness of preaching to save them that believe," not the preaching of foolishness.

The great question concerning any man is not "Is he diverting?", but "Does he deliver the Word of God?"

### Red Bank Baptist Church

SEVERAL YEARS AGO the editor was with the Red Bank Baptist Church, Chattanooga, one Sunday. Sunday, January 3, he visited the church again. Many evidences of progress were noted, among them the splendid educational building. The cordial attention of the congregations to our messages was much appreciated, as also the dinner in the home of the retiring pastor, C. M. Pickler, with Mrs. Pickler and the girls and Bro. Pickler's mother. Also our thanks are expressed to Mr. Joe Smith for courtesies in transportation and other courtesies. An understandable note of sadness was in the church because Bro. Pickler had resigned to become pastor of Boulevard Church, Memphis. He was at Boulevard the day we were at Red Bank. He was to preach his closing sermon at the latter place the third Sunday in January. Red Bank greatly regrets to give up him and his fine family. The Lord guide the church in the choice of his successor. It is a great church.

### Cedar Hill Baptist Church

SUNDAY, January 10, the editor was with Pastor J. B. Tallant and the Cedar Hill Baptist Church, Rossville, Tenn.-Ga. To say that he enjoyed the visit would be putting it mildly. There were four additions by letter at the morning service and a nice club of subscriptions was completed at the evening service. Under the direction of Sam Keith, with Miss Davonia Sage at the piano, the singing was spirited and inspiring. Misses Mary Elizabeth Henderson, Dolores Baker and Laura Jane Tallant excellently sang a trio at the morning hour. Among other splendid results under Bro. Tallant's pastorate is a fine, substantial church building with which we were very much impressed. Our stay in the home of Pastor and Mrs. Tallant and their daughters, Rosa Jo and Laura Jane, as the recipient of their gracious courtesies was pleasant in every respect. They have a son who is a captain in the Service and two sons in the ministry, one a pastor in Kentucky, the other a pastor in Tennessee. To Pastor Tallant and to Brethren Roy Earwood and Clarence Mowery we also express our appreciation for their kindness in the matter of transportation. This was the editor's first visit to Cedar Hill, and he hopes that he can visit there again some time.

## An Unusual Experience

By W. A. BOWEN, Bandera, Texas

ON A RECENT Monday morning, the writer drove to a city some fifty miles distant on a business mission. After his return that night, he had a feeling he should return to the city again the next morning. Not anxious to make the trip, he decided to postpone it until the following Friday, and wrote a letter to that effect. The impression that he should go the next morning returned, and he so decided. Then, he changed his mind and decided in favor of Friday, whereupon the impression that he should go the next morning, returned, so the letter was destroyed, and he went.

Arriving in the city, he went immediately to the office of the man he had come to see, only to find it would be an hour before the man could be seen. He decided to go to a store, a few blocks away, for some needed equipment. On the way, he had a definite impression to turn aside, some three blocks, to a store where he had neither acquaintance, interest, nor business. Soon, without knowing why he had come, he found himself in this store, wondering what he was doing there and why he had come.

Presently, a soldier, standing nearby, approached and, apologizing for addressing a stranger, mentioned the name of a man, dead for many, many years, and asked if I knew the name, at what time the man lived, and did I know the name of any books he had written. Fortunately, the writer was able to furnish the desired information, whereupon the soldier looked at me rather wistfully and said, "I wonder if I may talk with you. I am in trouble and need help." Assured that we should be glad to talk with him, he said: "I am stationed at the nearby camp. My home is in Tennessee. I am a graduate of the University of that state. For a long time I have been running from God. I left home and joined the Army, thinking I might hide from God, but I cannot. Can you help me?"

From what he told us, we had a feeling that the pleading prayers of a godly father and mother, back in a Tennessee home, were reaching across miles of space, by way of the Throne of Grace, laying hold of the heart of a soldier-son in Texas, and were drawing him back to God. After an hour's earnest conversation, we parted on the sidewalk. His eyes were bright. His face was radiant. Joy and victory were in his voice as he clasped my hand and said: "Good-bye, and God bless you, sir. It is all right now."

Strange that we felt impelled to return to the city that day; that we had to wait an hour to see the man with whom we had business; that we felt impelled to go to a store we had not thought of visiting; that a soldier, in trouble, was there at the time; that he sought the help of one who, by past experience as a soldier, knew a soldier's heart. But that day, in a store of a city far from the soldier's home, the prayers of a mother and father were graciously answered as a soldier-son set his face toward the Light.

Did we say "An Unusual Experience"? Rather, should it not be a most "usual" one, at least in principle? Across the years, the writer recalls a number of experiences of a similar nature. Doubtless every preacher can do the same. God pity the man who cannot.

Up to December 20, Southern Baptists have contributed well over \$440,000.00 for relief work during the year 1942. Also an additional \$15,000.00 has been given, through Dr. Louie D. Newton of Atlanta, for providing Bibles for destitute Russians, thus ministering to the spiritual needs of people with the Bread of Life, along with their physical necessities. It is encouraging to realize with what fortitude our people are facing the fact that we shall have to keep our hearts atune to a hungry world as the terrible war continues to make thousands homeless and helpless.

## The Baptist Rescue Mission Celebrates

"It is strange that man should see sublime inspiration in the ruins of an old church and see none in the ruins of a man."—Chesterton.

THE BAPTIST RESCUE MISSION, including the Woman's Emergency Home, operated by the Home Mission Board in New Orleans, will begin its seventeenth year of service to needy humanity on February 11. During these sixteen years, the Mission has had at least one service per day, with not one single night passing without a service being held.

Thousands of poor and disillusioned men and women have been aided. They have come from all parts of the United States and from many foreign countries. All of them have had a chance to hear the kindly word, a bit of encouragement. The Gospel of Jesus has been preached to them as they came needing help so desperately. Many men who have been helped by the Mission are now leading successful and happy lives. Death or even worse might have come to them had we not aided them.

Thinking back over the year, the records reveal the following:

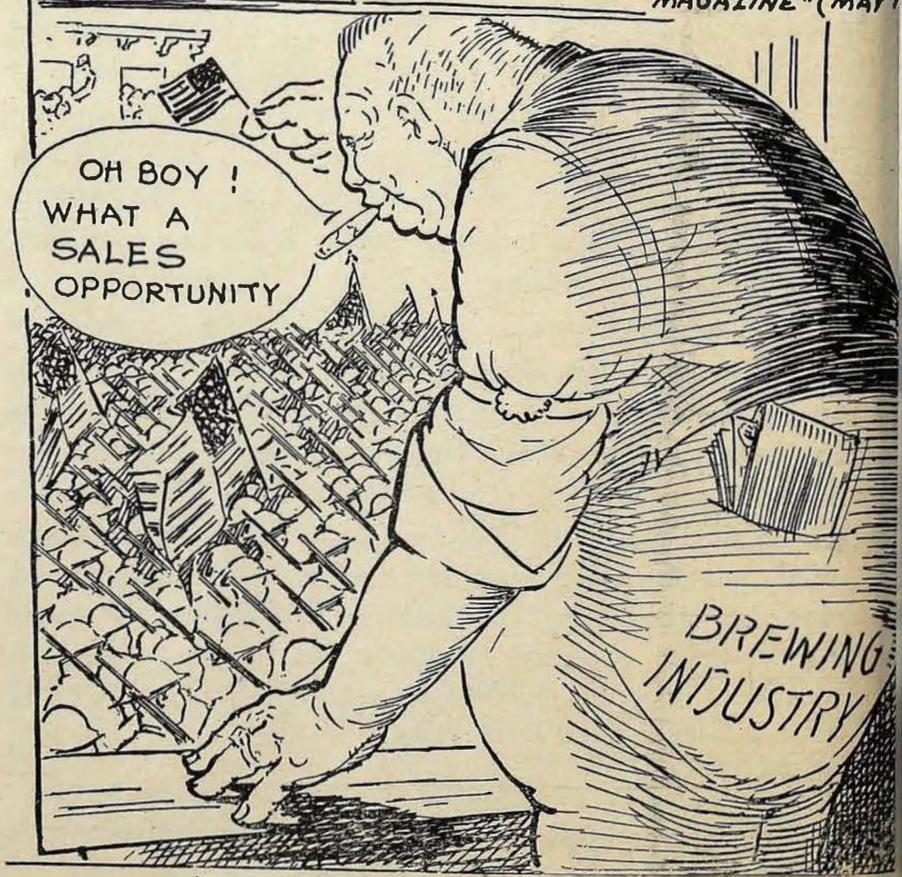
- 5,840 consecutive nightly services.
- 447,656 beds furnished to men and women.
- 459,367 men and women attended services.
- 331,777 meals were served.
- 375,035 men ate in the soup line.
- 189,371 different persons were aided.
- 597 maternity cases were handled.
- 11,284 men were sent out on employment.

Only with God's tender blessings and the help generously given by Southern Baptists has this report been made possible. Pray for us that we might help these men and women who come as wrecks of humanity.

CLOVIS A. BRANTLEY, Supt.,  
Baptist Rescue Mission,  
740 Esplanade Avenue,  
New Orleans, Louisiana.

## "IT'S HARD TO BELIEVE"

"THE OPPORTUNITY PRESENTED TO THE BREWING INDUSTRY IS SO OBVIOUS THAT IT IS SUPERFLUOUS TO GO INTO IT IN DETAIL... HERE IS A CHANCE FOR BREWERS TO CULTIVATE A TASTE FOR BEER IN MILLIONS OF YOUNG MEN WHO WILL EVENTUALLY CONSTITUTE THE LARGEST BEER-CONSUMING SECTION OF OUR POPULATION" — "BREWERS' DIGEST" (MAY 1942)



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO

# How Seven Russian War Prisoners Went Singing Into Heaven

DURING THE FINNISH-RUSSIAN Soviet war, four years ago, many were the casualties on both sides, and many war prisoners also captured by both the armies.

Practically all the Russian war prisoners captured by the Finnish were Communists and godless unbelievers. The Bible to them was an unknown book. They had been taught in the Soviet schools that there is no God, and of the life of prayer they knew nothing. Only a few of them had Christian parents, who in their infancy had tried to teach them some Christian hymns, and verses from the Bible. But as these young men had grown up, gone through Soviet godless schools, and finally had been drafted into the army, the last traces of any Christian influence had left them.

The Commander-in-Chief of the Finnish Army was the well-known Finnish patriot, Field Marshal Mannerheim, a former officer of the Czar's army. Under his leadership many men of ability and distinction had been called into the Finnish army. Among them was a prominent civil engineer by the name of Nordenberg.

The following is the personal testimony of officer Nordenberg of the Finnish army, as translated by Major Clara Becker, of the translation army into the English language.

## SEVEN MEN WENT SINGING INTO HEAVEN

One of the strangest experiences in my life is connected with

I offered my services to the Government and was appointed officer in General Mannerheim's army. It was a terrible time. The town was besieged. It had been taken by the Red Army and they took it. A number of Red prisoners were under my guard. Some of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles.

The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others wept for their wives and children who were far away. At dawn all were all to die.

We had the victory, that was true enough; but the value of it seemed to diminish as the night advanced. I began to wonder whether there did not rest a curse on arms whichever side used them.

Then something happened: one of the men doomed to death began to sing! 'He is mad!' was everybody's first thought. But I noticed this man, Koskinen, had not raved and cursed like the others. Quietly he had sat on his bench, a picture of utter despair. Nobody said anything to him—each was carrying his burden in his own way and Koskinen sang, rather waveringly at first, then his voice grew stronger and became natural and free. All the prisoners turned and looked at the singer, who now seemed to be in his element:

Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'ershaded,  
Sweetly my soul shall rest,  
Hark, 'tis the voice of angels,  
Borne in a song to me  
Over the field of glory,  
Over the jasper sea.

Over and over again Koskinen sang that verse and when he finished everyone was quiet for a few minutes until a wild-looking individual broke out with 'Where did you get that, you fool? Are you trying to make us religious?'

Koskinen looked at his comrades and his eyes filled with tears. He asked quietly: 'Comrades, will you listen to me for a minute? You asked me where I got this song; it was from The Salvation Army. I heard it there three weeks ago. At first I also

laughed at this song, but it got me. It is cowardly to hide your beliefs; the God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it has happened. I lay awake last night and suddenly I felt that I had to find the Savior and to hide in Him. Then I prayed—like the thief on the Cross—that Christ would forgive me and cleanse my sinful soul, and make me ready to stand before Him whom I should meet soon.

"It was a strange night," continued Koskinen. "There were times when everything seemed to shine around me. Verses from the Bible and from the Song Book came to my mind. They brought a message of the crucified Savior, of the Home He has prepared for us. I thanked Him, accepted it, and since then this verse has been sounding inside me. It was God's answer to my prayer. I could no longer keep it to myself! Within a few hours I shall be with the Lord, saved by His grace."

Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldiers were listening to what this Red revolutionary had to say.

"You are right, Koskinen," said one of his comrades at last. "If only I knew that there is mercy for me, too! But these hands of mine have shed blood and I have reviled God and trampled on all that is holy. Now I realize that there is a Hell and that it is the proper place for me."

"He sank to the ground with despair depicted on his face. 'Pray for me, Koskinen,' he groaned. 'Tomorrow I shall die and my soul will be in the hands of the devil!'

"And there those two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened Heaven to both, and we who listened to it forgot our hatred. It melted in the light from Heaven, for here two men who were soon to die sought reconciliation with God. A door leading into the invisible stood ajar and we were entranced by the sight.

"Let me tell you shortly that by the time it was four o'clock all Koskinen's comrades had followed his example and began to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, others talked of spiritual things.

"The night had almost gone and day was dawning. No one had had a moment's sleep. 'Sing the song once more for us, Koskinen,' said one of them. And you should have heard them sing! Not only that song but verses and choruses long forgotten came forth from their memories as buds in the sunshine. The soldiers on guard united their voices with them.

"The town clock struck six. How I wished I could have begged for grace for these men, but I knew that was impossible.

"Between two rows of soldiers they marched out to execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to die with uncovered faces—and with hands raised to Heaven they sang with might and main:

Safe in the arm of Jesus,  
Safe on His gentle breast.

"When the last lines had died out the lieutenant gave the word 'Fire!' and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer.

"What had happened in the hearts of the others I do not know; but so far as I was concerned I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I, too, could be His. 'The Lord looketh from Heaven; He beholdeth all the sons of men.'" (Psalm 33:13.)

Jesus said: "I am the resurrection and the life; he that believeth in Me, though he were to die, yet shall he live" (John 11:25, R. V.)—*The Midnight Call.*

# HOME MISSION BOARD

*Trust The Lord And Tell The People*

J. B. LAWRENCE, Executive Secretary-Treasurer

JANUARY, 1943

JOE W. BURTON, Secretary of Education

## Mission Spirit Marks Leader In Board's Educational Work

INTO THE Board's program for church schools of missions has been injected the flaming spirit of missions through the appointment of Rev. Lewis W. Martin as field secretary in charge of this phase of work.

Brother Martin assumed his new responsibilities January 1 after eight years on the mountain mission field prior to which time he had spent five years as pastor in the same section.

The new field secretary's genuine missionary spirit, his long experience as a missionary, and his excellent training in Georgetown College and Southern Seminary qualify him in an unusual way to direct a program aimed at developing missionary zeal and activity in the churches.

He has accepted his new appointment after reaching the definite conclusion that it was the Lord's will for him. A number of insistent invitations to go elsewhere had been fruitless in persuading him to leave the mountain field.

Even now he states he is loath to leave the work and people to which he has given eight years and he is doing so only because of the evident leadership of the Lord.

"I believe God is leading," he said. "I see in this service an opportunity to be a missionary in every field and to start back at the local church which is the fountainhead of all missionary endeavor.

There is a timely importance to the work which he will do in directing the study of Home Missions in the churches, especially in church schools of missions.

"Because of the implication of war-time conditions," Brother Martin explains, "and anticipating the demands of world need as the war continues and infinitely more when the peace is won, Southern Baptists should project a continuous missionary training program and establish in every church a policy for the impartation of missionary information and doctrines."

In his work of enlisting churches to include annual schools of missions in their schedules, Brother Martin says that he will aim at five goals to be accomplished:

1. More diligent personal soul-winning.
2. Definite local church missions.

### Mission Church's Per Capita Gifts Over Fifteen Dollars

Gifts averaging \$15.77 for each of the forty-eight members of the Zarzamora Baptist Church in San Antonio, Texas, are reported by Home Board Missionary Joshua Grijalva for the year which has just closed.

"Our budget was strictly missionary," writes the pastor. "Nothing was set aside for a church fund." Before the end of the year the gifts had already surpassed the budget, he says.

"Pray with us," Brother Grijalva concludes, "that our battle cry of '100 souls and \$1,000 for Jesus Christ and His work' will be realized in the coming year."



REV. W. L. MARTIN,  
*new director of church schools of missions for the Home Mission Board.*

3. Intelligent, definite, constant missionary praying.
4. Sacrificial giving.
5. Dedication and consecration of young people to God's world-wide missionary enterprise.

Brother Martin was graduated from Georgetown College in 1923 with the A. B. degree. Five years later he received the Th. M. degree from Southern Seminary.

## Two New Books Published By Home Mission Board

TWO NEW BOOKS, one a study of Home Mission activity and the other an outline of a new enlarged program of Home Missions needed in view of world conditions, have just been brought from the press by the Home Mission Board.

The first is the W. M. U. of Prayer study book, *They Need Not Go Away*, edited by Miss Louise Smith, chairman of the W. M. U. Committee on the Week of Prayer for Home Missions.

Five authors working independently, each basing her presentation on a careful survey of the phase of work assigned to her, have written the five chapters of this little ninety-six page book which is already in use throughout the South. The book is on sale at Baptist Book Stores at twenty-five cents.

The second new book is Dr. Lawrence's analysis of our contemporary, war-torn civilization and his statement of the program of missions needed

### Gift for Missions Comes From Soldiers Overseas

From soldiers fighting the nation's battles the other side of the world the Home Mission Board of the Southern Baptist Convention received an offering for its work, Dr. J. B. Lawrence, executive secretary-treasurer announced.

The check came through the mail to the Atlanta headquarters of the Baptist agency in a letter from Chaplain B. Frank Cochran, former pastor at Chickamauga, Georgia.

"I hope God will bless this gift of our infantry to the needs of our work at home," Chaplain Cochran said in his letter. "It is a gift of many soldiers."

The draft was on the United States Treasury made out to Chaplain Cochran in exchange for cash which soldiers had given. It was for an amount of \$317.75.

### Missionary Speaks in Russian Orthodox Church

By H. J. MIKHALCHUK  
*Missionary to Foreigners*

Recently our Russian Orthodox people had a special political meeting in their church which I attended. The speaker was a man popular among them, but because of bad weather the train was delayed. He sent a message saying he would arrive two hours late.

As I sat with the large waiting crowd, I prayed to the Lord and asked Him what to do in the meantime. Finally, little by little, I acquainted myself with many of the men. Some of them already knew me and soon the conversation started concerning the Bible and the Baptist belief. I had a glorious time giving them the gospel message right there in their church until the speaker arrived.

today, under the title *Home Missions in the New World*.

In his book Dr. Lawrence interprets the world conditions which are affecting tremendously the Home Mission task. He delineates with prophetic sweep of his pen world conditions of spiritual import and outlines the nature of the Home Mission program needed to meet the world shaking movements of the day.

Now that the Board's debts are to be fully paid this year, Dr. Lawrence's new book is a timely and encouraging suggestion that the agency will be able to meet the new conditions of the world aggressively and with great vigor.

Chapter titles are suggestive of the content of the volume. They are: "The World We Face," "The Background For Our Task," "Mobilization for a New World Order," "Re-Thinking Home Missions" and "Traveling Towards Tomorrow."

This volume is on sale at Baptist Book Stores at forty cents.

# A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

## The Peace

(Same Editorial.)

Alabama Baptist

Much is being said about winning the war and losing the peace. That is a catch sentence which may easily muddle the thinking of men. There are those who say that the first World War was won but the peace was lost, which is not the whole

truth. The winning of that war prevented German "Kultur" which was based upon the philosophy of Nietzsche and his school of thought, from overrunning the world at that time. Had not that been won by the Allies, all that is best in our civilization would have then been doomed. Meantime, it is true that the fullest fruits of the peace were lost and this largely because the isolationists prevented the United States from taking a worthy part among the nations which won the war.

While the war is being won the Allied Nations should agree that they will stick together after the war is over as well as now when the war is being fought. \* \* \* Let all those nations which are going to win this war—the British Empire, the United States, Russia and China, firmly resolve now that they are going to remain united after the war is won and that unless they do that the peace will be lost. And should the others fail to remain in the coalition, Britain and America must at least stick together and they should have an air force and surface fleet sufficient to wholly control all the seven seas. This force should exist not to harm any people or nation, but merely to maintain order under law and to forever protect the small nations against national gangsters.

*(Was not the World War peace a peace by force? Did President Wilson take American statesmen into consideration or did he call for a partisan Congress to the end that his opinions might prevail? Did the voting power and units give America equal strength in the League of Nations with Britain? If not, why not? Are we to be asked to do all the "sticking" and Britain to get all the "together"? (Woodrow Wilson was probably the most intellectual President we have ever had.) Now if peace is approaching again between the United Nations and our own nation should hold tenaciously to principles of fairness and justice toward each other. If we cannot do that then we cannot administer "a peace with justice" to all the earth. We must be bigger than a party to meet the demands of a crushed world now. We must take out of our program a world of evil if we are to give the world an experience of good. Our responsibility should enlarge our hearts until they would become bigger than the nefarious spoils system that is so dear to politicians.*

**(WE CANNOT WIN THIS WAR UNLESS WE WIN THE PEACE, for this time it is a part of the war.**

*(If we are to have economic peace we must have a simplified monetary system—throughout the world.*

*(If we are to have political peace we must have a democratic concept for the world. And we do not mean a mother-hubbard without a human entity in it—a mother-hubbard we call democracy.*

*(If we are to have religious peace we must have religious liberty and we do not mean mechanized Christianity. We do not mean tolerance, either.*

*(If we are to have universal peace we must have a universal selfless peace-maker. There is only One. He changes hearts.*

*(If we are to have cultural peace, we must learn one language and the confusion of tongues will give way to unity of expression. Unconfused tongues; righteousness and justice will give unity again. The United Nations can and MUST win the peace. We must avoid all known mistakes.—S.P.W.)*

## To The Kingdom of God

(Same Editorial.)

Alabama Baptist

Finally, all thoughtful men must see that such matters affect in one way or in another the cause of religion and the progress of the Kingdom of God. Christianity, which if genuine, is the life of Christ and His teaching transmitted to and imbibed by His followers, can never be contained in an air-tight compartment, but must be related to every cause of both right and wrong in the world.

*(We have left out the paragraphs on "Isolationism" and the "New Deal" for obvious reasons. Isolationism is being applied to some who do not deserve it and "New Deal" is a term weaker than the cause it purports to represent. This is no card game we are in now. All our Baptists do not understand the game of cards anyway.*

*(Every great movement today is either for or against the establishment of the Kingdom of God upon the earth. The plea for a righteous and just peace is in accord with God's purpose on earth. It indicates an understanding of Biblical principles by Christians. The accomplishment of a just peace is the biggest task the political and religious forces of earth have ever contemplated together. It has a wider horizon; it holds a more beneficent possibility than was ever dreamed of by man for all mankind. It is impossible without the gospel of Jesus Christ. The opportunity now is so overwhelming that it brings us down to the dust of humility. It is so tied up with the Kingdom of God as to demand the assertion of every ounce of our Christianity without any befogging of issue or any camouflaging of our Christ in order to pussyfoot our way to the saving of ourselves.—S.P.W.)*

## Things Considered First In 1943

Alabama Baptist

It will be agreed that the first things during 1943 to claim the attention of the people of this nation is to go as far toward winning the war as possible. It is not hard to believe that the morale of the German people and the Germany army will crack-up during 1943. But if it does not at that time, it certainly will do so before 1944 expires. \* \* \*

The case, however, is different with the Japanese. They are never going to surrender and they are never going to oust their little emperor-god. This means that not only Singapore, Malaya, Burma, Indo-China, the Dutch Indies and the Philippine Islands will have to be retaken, but the Japanese mainland, including Tokyo, will have to be annihilated as when one pours boiling water over a yellow-jacket's nest. And, to use the language of the street, there is a plenty of "hot stuff" coming to them. One shudders to think of it, but it is hard to forget Pearl Harbor.

*(This is an enveloping global war of nations between Axis and United Nations. It is for political-moral concepts. It affects in some way every person on our globe. It is "for better or for worse." Since it has been thrust upon us we are determined, by the help of the Almighty, to make it for better. The German leaders made the mistake of thinking that there was no limit to their might.*

*("The case, however, is different with the Japanese." Yes, it is different with the Japanese, but we have our psychology wrong about the Japanese. Their own psychology is wrong about themselves. They have deceived themselves and this will be revealed to them as the war progresses. It is a long way from the tail of a snake to the head where the life resides. We are just now cutting the tail little by little. When we smash the head, the tail will soon lose its power to wiggle. The head must come off and then the poison will become harmless.—S.P.W.)*

# RELIGIOUS LIBERTY OR CATHOLIC MONOPOLY?

By LOUIE D. NEWTON  
Pastor Druid Hills Church, Atlanta.

DR. EVERETT GILL'S interesting article on his recent visit to South America, published in practically all of our Baptist State papers, closes with this sentence: "Like all Latin lands, it (Venezuela) needs the great Liberator of men's souls—our Saviour, Who died for man's spiritual freedom."

This statement from the Regional Secretary for Latin America of our Foreign Mission Board touches, in one sentence, upon a subject on which I have been doing some particular study since the outbreak of World War Two, recognizing, as every student of the current world scene must recognize, the adroit and determined movements of the Roman Catholic hierarchy in its obvious effort to tighten its grip on Latin America and establish there, perhaps, its new base of world conquest; and in the meantime stifle all evangelical mission work.

## FROM ONE OF OUR MISSIONARIES

Added to all the evidence in a rapidly growing file on this vital subject is a letter, received in Atlanta on December 2, 1942, from one of our very alert Southern Baptist missionaries in Brazil, dated May 20, 1942, in which he says:

"We (referring to his wife) read your page in *The Christian Index* regularly and are especially thankful for your clear understanding of the spirit and purpose of the Catholic Church, and your timely warnings concerning its serious threats to democracy and religious liberty.

"I am enclosing a translation of a letter which reveals something of the plans and purposes of the Catholic clergy in Brazil. A definite effort is being made to stamp out evangelical mission work under the pretense of aiding the Good Neighbor Policy, when as a matter of fact those who are most strongly opposed to this wise Policy are the priests, because they realize that it is breaking down prejudices which they have built up with great pains to keep the people from investigating the teachings of Jesus Christ with open minds and hearts. . . ."

I quote the letter referred to by our missionary, which was published in the newspaper *O Diario*, Belo Horizonte, as first-hand evidence of the effort which the Catholics are waging against religious liberty in Brazil and all Latin America, and their obvious purpose to maintain their strangle hold through Catholic monopoly. Our Ambassador, by the way, is Jefferson Caffery, himself a Roman Catholic.

## LETTER TO AMERICAN AMBASSADOR

"To the Ambassador of the United States of North America,  
"Most Excellent Sir:

"At the historic moment when the ties of a perfect solidarity between the Brazilian Republic and the noble North American Nations are being drawn closer, desiring that nothing should cause a discord in this magnanimous spirit of cooperation, as a Brazilian Catholic and as Metropolitan Archbishop of Belo Horizonte, representing the thinking of the Catholics of the archdiocese, in full agreement with the sentiments of the immense Catholic population of the entire country, I take the liberty to present the following, for Your Excellency's consideration.

"Brazil, a profoundly Catholic country, has her glorious traditions moulded in the life and in the activities of the Catholic Church, as His Excellency, Dr. Getulio Vargas, the honorable President of the Republic, had occasion to show, in his address to the Brazilian episcopate, delivered in the Itamarati, on July 17, 1939. Among us Brazilians, therefore, the Protestant propaganda carried on by North American missionaries awakens antipathy and distrust toward the U. S. of N. America.

"It is of inestimable advantage that His Excellency, Chancelor Sumner Welles, be aware of this situation, that he may take the proper measures with His Excellency, the President of the United States of North America.

"Soliciting Your Excellency's careful and intelligent intervention in this subject of such vast reverberation and of benevolent consequences for a better comprehension between Brazilians and North Americans, with assurance of high esteem and marked consideration, I am

Respectfully,  
(Signed)

DON ANTONIO DES SANTOS CABRAL,  
Archbishop of Belo Horizonte,  
Belo Horizonte, January 30, 1942."

## NCWC DEPRECATES PROTESTANT MISSIONS

Link the above letter of Cabral with a statement issued by one hundred archbishops and bishops of the hierarchy of the Roman Catholic Church in America, following the recent meeting of the National Catholic Welfare Conference in Washington, under date of November 14, 1942, with particular reference to Protestant missions in Latin America:

"We send our cordial greetings to our brother bishops of Latin America. . . . Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the people of these countries and by American Catholics. These efforts prove a disturbing factor in our international relations. . . . We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue. . . . We ask that Tuesday, December 8 . . . be set aside as a special day of prayerful supplication. . . . Let us all unite in praying for a victory and for peace acceptable unto God."

## A GLANCE AT MEXICO

Interesting recent incidents in Mexico should not be overlooked by any who are studying the situation in Latin America. In October, Mnsgr. Luis M. Martinez, archbishop of Mexico, issued a statement which I quote:

"The church can help the government to solve some problems. . . . The state has money and power. The church holds more power, and the two together can unite in service for the good of the fatherland. . . ."

Coming as it did after many years of tension and subterranean opposition to the government, this statement has caused enormous commotion in Mexico. The President of Mexico answered the statement, and I quote a sentence or two from the President:

"I see with satisfaction that the clergy respects our constitutional norms. . . . It is evident that they do not want to go beyond their own function."

## A SIGNIFICANT HEADLINE

Some weeks ago, I called attention to a speech by Bishop John Mark Gannon, reported in *The Catholic Register*. The headline ran like this: "Holy Father Is Only Light Left in Old World—Civilization Dying in Europe Will Rise Again in Americas." At the end of the speech, I quote a sentence or two from the speech:

"One by one the lights of Europe have gone out. There remain but one true voice, but one light in the Old World—the voice of the Holy Father, the unquenchable light of the Holy See. If other peoples have set aside faith in God and morality and have substituted faith in politics and the state, and paid the penalty, we in the Americas must publicly renew our faith in the Eucharist Presence of Jesus Christ, in the supreme authority of the Holy Father

and in the unshakable hope that all the beautiful treasures of the Catholic religion and Catholic civilization in Europe will be reborn again in the New World. . . ."

ERSKINE AND WHITE

One of the shrewdest things the Catholics have done in this effort to effect complete monopoly of Latin America was in getting John Erskine and John W. White, nominal members of Protestant churches in the United States, to write articles for *The Catholic Digest* in July and August, 1942, in which they deplored Protestant missionary activities in Latin America as endangering the Good Neighbor Policy.

Erskine, undoubtedly a better authority on Helen of Troy than he is on Christian missions, viewed with alarm Protestant mission work in Latin America as "pure destruction" since Protestant missionaries "attempt to win converts from one branch of Christianity to another. Instead of making friends, we give offense."

He struggles on with his amusing thesis, declaring: "The countries there are tolerant to all religions, quite as tolerant as the United States." Why then should he be excited over Protestant missionary work in "tolerant countries"? He is greatly pleased that Roman Catholics have freedom of action in the United States even though Protestants outnumber Catholics. Why should Protestants be forbidden to work in Latin America, even if Catholics outnumber Protestants?

White's article was of the same pattern. It was a shrewd trick, I repeat, to make it appear that Protestants in this country deplore missionary work on the part of non-Catholics in Latin America; but will the trick work? Not if we expose it.

#### THE OTHER SIDE OF THE ARGUMENT

The other side of the argument—what the people in Latin America think of Catholicism, and what they think of Protestantism, or evangelical missionary work—is entirely too long a story for this article. But there is a story there to tell—a story which will stand up on its own legs.

Let me refer you, in passing, to an article in the October-November issue of *The Protestant*, published at 521 Fifth Avenue, New York City, by Dr. W. S. Rycroft, executive secretary of the Committee on Cooperation in Latin America, a man who has lived for seventeen years in Latin America and holds a doctorate from the oldest university on the continent, that of San Marcos, Lima. Let me further refer you to the issues of *The Christian Century*, July 29 and September 2, 1942. And I could go on giving reference to articles that one may read for himself on this engaging and vitally important matter, including what our own Dr. W. C. Taylor has written on the subject. I am hoping that Dr. Gill will give us more articles on Latin America, and that he will open up the whole business of Catholic opposition to evangelical mission work for our people.

Latin America should be our second great objective in our Foreign Mission program. China has become the first great objective, and the story thrills our hearts. The present moment calls for our next great move in Latin America. Shall we stand idly and supinely by and allow the Catholics to frighten us away when our missionaries who have already accomplished such a glorious record of work there urge us to reinforce our program in this hour of unprecedented opportunity? God forbid. If the Good Neighbor Policy is to be the great success which it deserves to be, evangelical Christian missions must lead the way. Listen again to Dr. Gill:

"Like all Latin lands, it (Venezuela) needs the great Liberator of man's souls—our Saviour, Who died for man's spiritual freedom."

Selah.

The reason some people get so little out of a sermon is because they bring so little to it.

## Baptist World Alliance Sunday, February 7th

*A Call to The Baptists of The World*

DEAR BROTHERS AND SISTERS:

We call upon the members of all the churches of our communion in every part of the earth to observe the first Lord's Day of February next as *Baptist World Alliance Day*, and to use to the full its opportunities of united praise and prayer.

We hold firmly to the conviction that these who are disciples of the Lord Jesus Christ are inseparably and forever linked with one another. Even when sundered by distance and without means of inter-communication, they are still able "by faith to meet around one common mercy-seat."

Let no one say that *Thanksgiving and praise* have no place at such a time as this. By the grace of God the work of evangelization continues with unabated energy in mission fields covering vast areas of the world. Missionaries cut off from their home bases have been succored and sustained by their brethren of other lands. In many a country unprecedented need has been met by unprecedented and self-forgetting liberality. Losses and sorrows have evoked unique manifestations of Christian sympathy, not merely in word but in deed. Where the scourges of war and oppression have fallen on communities still young in the faith, wonders of grace appear in the fidelity, courage, and patience with which the converts glorify their Saviour and Lord.

Our World Alliance Sunday must be a day of *intercession*. In many regions members of our faith and order must needs drain a bitter cup, either for the sake of the Name or as sharers in the calamities that have befallen their nation. Deeply and sincerely shall we enter into the fellowship of their sufferings and offer heartfelt prayer on their behalf to Him who in all their affliction to Himself afflicted.

We urge with special concern that on February 7th next there shall be specific intercession for our brethren in the U. S. S. R. For many years we have known little of them and of their conditions; now the curtain is drawn aside, and we are informed that there are millions of Baptists involved in the heavy trials of their countrymen, and still witnessing and working for Christ. As members of our World Alliance they will have their part in our day of worship, and the knowledge that they participate with us will stir the hearts and minds of their brethren everywhere. We shall offer fervent petition with them and for them, and for all followers of Christ in the Soviet Republic, that the strength and joy of the Holy Spirit may be theirs, that their labor for the Kingdom of God may be prospered exceedingly, that the blessings of a just peace may ere long be granted to them and to the whole world, and that the myriads of mighty Russia shall enjoy freedom and find fullness of life in fellowship with the Lord Jesus Christ.

Finally, we plead that all praise and intercession shall be offered in the mood of *penitence*. In such a message as this we do not enter upon political issues involved in the present calamitous struggle. We recognize that the judgments of God are abroad in the earth, that no nation or church is faultless in His sight, that our own acts and omissions have had something to do with the evils that have come upon us; and that it behooves us to draw near to God with sincere searching of heart and true humility. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. . . . And let us know, let us follow on to know the Lord: His going forth is sure as the morning; and He will come to us as the rain, as the latter rain that watereth the earth."

In the name of the Baptist World Alliance, we greet our brethren of all lands, and pray that we all may be filled "unto all the fullness of God."

J. H. RUSHBROOKE, *President*.

GEORGE W. TRUETT, *Past-President*.

WALTER O. LEWIS, *General Secretary*.

CLIFTON D. GRAY,

LOUIE D. NEWTON, *Associate Secretaries*.

## BACK-BREAKING DEBTS

### The Story Briefly Told

#### What We Tried To Do

AT THE CLOSE of World War I, Southern Baptists determined to enlarge greatly their missionary, educational, and benevolent work at home and abroad. A careful survey of needs was made; it was found that approximately \$75,000,000 would be required.

It was decided to appeal to our people to see if they would provide this money within a period of five years. A campaign of information was followed by the taking of subscriptions. To the surprise and delight of all, \$92,000,000 was subscribed, \$17,000,000 more than was asked.

#### What We Failed To Do

We failed to collect some of the subscriptions. Hard times came and many of our people could not pay. Those who led us in this enlarged work paid their subscriptions, they tried to get the rest of us to pay ours. Collections fell rapidly. Every effort was made to curtail expenses but they couldn't be cut as fast as collections fell off.

The five-year period was extended, but still we fell far short of our goal. We collected only about \$58,000,000; this was \$17,000,000 less than was asked and \$34,000,000 less than was subscribed. Do you wonder we found our South-wide boards and institutions \$6,500,000 in debt? The wonder is that it wasn't several times as much.

#### What We Did Do

Don't think the whole thing was a failure. In many ways it was a great success. We launched the largest program Southern Baptists had ever attempted. We bought property, erected or enlarged and equipped buildings. We opened mission stations. We made large payments upon this property and would have paid out in full and on time had it not been for the hard times that came.

In the dark hour when it seemed we were hopeless the Baptist Hundred Thousand Club was born. An effort was made to secure 100,000 members who would give \$1.00 a month "over and above" what they were giving through their churches. This extra dollar was to be paid upon the principal of the debt; the agencies were asked to take care of interest out of regular receipts; our Sunday School Board agreed to take care of the expenses of the Club so that 100 cents out of every Club dollar would be (and still is) applied on the principal of the denominational debts.

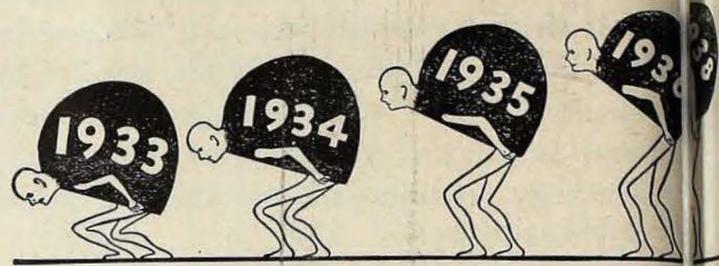
We never got the full 100,000 memberships but we did get enough to save our reputation, our property, and our work; enough to strengthen our morale and re-establish our credit. Enough money has come through this Club to pay the salaries of 2,375 foreign missionaries for a whole year. Then the boards sold property where possible and applied the proceeds on the debt; and, where possible, payments were made out of current funds, so that now the old debt has been reduced from \$6,500,000 to less than \$1,200,000. Today we have \$26,000,000 in financial assets, that is twenty-two dollars in assets for every dollar we owe. Southern Baptists are not broke.

### Debts on Southern Baptist Convention Agencies As of January 1, 1943

(Approximately)

Foreign Mission Board	\$ 60,000.00
Home Mission Board	165,000.00
Southern Baptist Theological Seminary	180,000.00
Southwestern Baptist Theological Seminary	171,000.00
Baptist Bible Institute	73,000.00
Baptist Hospital, New Orleans	150,000.00
Southern Baptist Convention Notes	335,000.00
<b>Total</b>	<b>\$1,134,000.00</b>

# TEN YEARS OF B



DEBT WAS  
\$6,500,000

LET'S

*Southern Baptists Ought*

ME

If we have 100,000

DEBTLESS

DENOMINATION DAY

COUNT

FEBRUARY 14, 1943

And who can estimate the spiritual results obtained; the saved, lives blessed, orphans cared for, sick people healed, etc. It is as necessary and honorable to help pay for work already done as to subscribe for work to be done.

#### What We Still Need To Do

Southern Baptists have made a great record; they enjoy an enviable reputation; they are paying their debt 100 cents on the dollar. They are not asking any bank or bond holder to knock off a dollar. Their credit is A-1 plus.

But we need to finish paying this old debt and we need to do it now while we can. We have the money now, we have the courage now, we have the urgency now. We must get our debt and get ready for a mid-war and post-war world program.

We can do it this year if we can get the full 100,000 memberships in the Baptist Hundred Thousand Club or the equivalent thereof. We have half of them, we can get the others if we do our best. January and February are the special months to get them. February 14, or nearest convenient Sunday, should be observed Debtless Denomination Day.

NOTE: Confucius says a picture is worth 10,000 words.

The above drawing is an effort to visualize the debt-situation of Southern Baptists from the time the Baptist Hundred Thousand Club started to the present day.

Our denomination has been greatly hindered in its work by this big debt, but thanks to God and all who have helped the burden has slowly but surely been lightened until now we are in sight of debt-freedom.

How happy we shall be when the last dollar is paid. Every agency, institution and member ought to rejoice in the privilege of helping hasten the day.

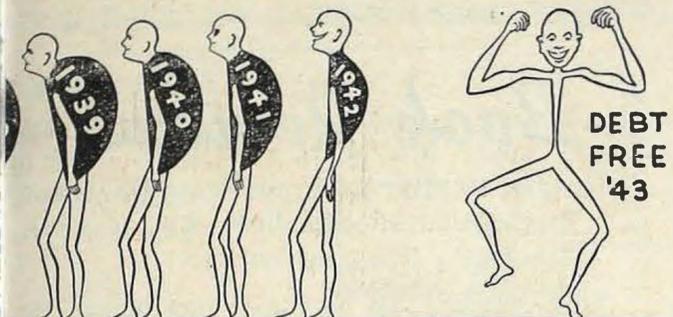
If we can have 100,000 memberships in the Baptist Hundred Thousand Club, or the equivalent thereof, we shall surely be

### COUNT ON ME

Our Convention should be debt-free in 1943. Let every layman lead the way.—Pat M. Neff, President, Southern Baptist Convention

We are for the Hundred Thousand Club one hundred per cent.—C. E. Maddry, Secretary, Foreign Mission Board.

# BREAKING DEBT



DEBT ABOUT  
\$1,200,000

Can be, Will be, Debt-Free

100,000 Club Memberships (\$1.00 A MONTH)

OUR CHURCH GOAL IS \_\_\_\_\_

The Hundred Thousand Club has been like a fairy godmother to the Foreign Mission Board. We will be free from debt in 1943. —Howard Jenkins, President, Foreign Mission Board.

Due to this Club the Home Mission Board has been able to successfully refinance its obligations, and will liquidate its debt in 1943. —J. B. Lawrence, Secretary, Home Mission Board.

You can count on me and all of us here.—Joe W. Burton, Secretary of Education, Home Mission Board.

A greater and more glorious day is ahead for Baptists. We are on the edge of the greatest day we have ever had. So let us get out of debt so we can do something on that day.—T. L. Holcomb, Secretary, Sunday School Board.

By wide and willing cooperation we can pay our debts without a sacrifice. Let's do it.—Ellis A. Fuller, President, Southern Baptist Theological Seminary.

Let individuals, classes, even our own organized life now give themselves wholly that we may realize the great release, a debtless denomination in 1943.—E. D. Head, President, Southwestern Baptist Theological Seminary.

Freedom from debt will mean freedom for action. We must be debt-free in 1943.—J. Wash Watts, Dean and Acting President, Baptist Bible Institute.

It thrills one to feel our beloved denomination may be free of debt by the end of 1943. The thought cheers one almost to tears.—Louis J. Bristow, Superintendent, Southern Baptist Hospital.

Nothing could happen that would more greatly further the work of the Southern Baptist Convention than for the debts to be paid by the end of 1943. The Hundred Thousand Club is a master method for the accomplishment of this end.—T. J. Watts, Secretary, Relief and Annuity Board.

I do not believe it will be at all impossible to clear up our denominational indebtedness by the end of the year. The Brotherhood is headed in that direction.—Lawson H. Cooke, Secretary, Baptist Brotherhood.

The W. M. U. Calendar of Prayer is using February 14 for Prayer in behalf of the clearance of debts.—Kathleen Mallory, Executive Secretary, W. M. U.

## LET'S END IT

To raise \$1,200,000 for debt is a big job, but it can be done. How?

1. By all our agencies continuing to operate economically and applying every possible dollar on their debts.
2. By all our denominational workers, state and South-wide, men and women helping with voice and pen and purse.
3. By all our pastors informing, inspiring, and leading their churches by planning, praying, preaching, and pleading for 100% cooperation.
4. By all our churches adopting worthy Club goals (suggest one Club member for every twenty-five church members), appointing Club committees, enrolling Club members, and taking cash offerings (each \$12.00 counts one Club membership paid-up for a year).
5. By all Sunday schools helping churches reach their goals by putting on special programs in assemblies or departments on Debtless Denomination Day, and by making cash offerings to apply on debts.
6. By all training unions studying prayerfully and practically the lesson for February 21 and trying to get one or more Club memberships in each group.
7. By all Brotherhoods studying and discussing the statements from the beneficiaries of the 100,000 Club as given in the excellent *Brotherhood Quarterly* for February 14.
8. By all Woman's Missionary Societies and the organizations in them seeking to increase the number of Centennial and 100,000 Club memberships.
9. By all Baptist Student Unions posting the poster "Ten Years of Back-breaking Debt" in the room where they meet and pray, and reading the article on Debt-Free in '43 in the February *Baptist Student* and then discussing them in one of their meetings, preferably about February 14.

### AND YOU CAN HELP

1. Perhaps you can make a large love gift.
  2. Maybe you would like to take a Memorial membership (\$100 cash) in the Hundred Thousand Club and join with 95 others who have done this beautiful thing in memory of their loved ones and friends.
  3. You certainly could take a membership in the Hundred Thousand Club (\$1.00 a month) and help us reach our goal of 100,000.
  4. Everybody ought to be glad to make a cash contribution. \$12.00 is the equivalent of a Hundred Thousand Club membership paid for a year in advance. \$1.00 pays for one month.
- Won't there be glee when we are free? Yes, sir-ree—count on me.

### SIGN BELOW

Debt-Free in '43—Count on Me

I AM FOR A DEBTLESS DENOMINATION IN 1943

Enroll me as checked below:

Member 100,000 Club, \$1.00 a month till debt is paid.

Multiple Membership in 100,000 Club, \$..... a month.

Memorial Membership, \$100 for.....

Cash contribution, \$.....; cash herewith, \$.....; balance, (when).....

Credit this to the organization checked below:

Church                       W. M. U.                       B. T. U.

Sunday School                       Brotherhood

My Name .....

Address .....

Name of Church.....

Association .....

Sign, detach, and hand card to pastor or treasurer, who will report to the State Secretary, Chas. W. Pope, 149 Sixth Ave., North, Nashville, Tennessee.

ARE YOU FOR A DEBTLESS DENOMINATION IN 1943?

# The Sunday School Lesson

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

LESSON FOR JANUARY 31, 1943

## Jesus the Bread of Life

LESSON TEXT: John 6.

PRINTED TEXT: John 6:8-14, 30-35.

GOLDEN TEXT: "And Jesus said unto them, I am the bread of life." John 6:35a.

Between the events of this lesson and those of the preceding lesson there must have been several months, perhaps almost a year. John is not primarily concerned with chronology, and so he passes over long periods in the life of Jesus with such an expression as used at the beginning of this chapter, "after these things"; he hastens to the spiritual lessons always. The feeding of the Five Thousand has been called the Fourth Miracle in Jesus' ministry; the other ones being called the healing of the impotent man at the pool, the healing of the nobleman's child at Capernaum, and the turning of the water into wine at Cana. In each of these miracles the chief purpose of John is to show the spiritual implications. We do well to center our attention upon the same both in our study and in our presentation of this lesson.

### I. JESUS PROVIDES NATURAL BREAD (vss. 8-14).

First, in wise and careful forethought for the multitude's welfare. "Now notice what a lovely glimpse we get there into the quick-rising sympathy of the Saviour with all forms of human necessity. He had gone away to snatch a brief moment of rest. The rest is denied Him; the hurrying crowds come pressing with their vulgar curiosity—for it was nothing better—after Him. No movement of impatience crosses His mind; no reluctance as He turns away from the vanishing prospect of a quiet afternoon with His friends. He looks upon them, and the first thought is a quick, instinctive movement of a divine and yet most human sympathy. The question arises in His mind of how He was to provide for them; they were not hungry yet; they had not thought where their bread was to come from. But He cared for the careless, and His heart was prophetic of their necessities, and quick to determine what He should do to supply them. So it is ever. Before we call, He answers" (Expositions of Holy Scriptures, Maclaren, John, pp. 253, 254). This, too, is in keeping with Jesus' word: "Give us this day, our daily bread."

Second, in orderly arrangement for distribution and plenteous feeding and sensible conservation of fragments. See the Master in all three of these aspects. A crowd of five thousand must have an orderly arrangement or some would go away hungry even though the food was abundant. Since God always works orderly, Jesus caused the multitude to arrange itself so that the distribution of the food would take care of all who were present. Then taking into His hands the lad's lunch of loaves and fishes, after giving of thanks, He distributed to the disciples and through them to the great throng of people. It was a marvelous sight to observe the continuous multiplying of the food as it passed through His hands. Try to imagine, for instance, the wonder and amazement particularly upon the face of the lad who had given his lunch; for we can hardly suppose he for a moment lost sight of his lunch after he had turned it over into the hands of others. All the people were fed and fed adequately, so much so that twelve baskets were filled with the broken pieces remaining. Jesus is no waster, and so He directs that the fragments shall be collected and conserved. The multitude was impressed with this great miracle and immediately thought of Jesus as the promised prophet. They were ready to proclaim Jesus as king, making Him the political Messiah. This

He refused to entertain, for He would be more than a provider of natural bread.

### II. JESUS PROVIDES SUPERNATURAL BREAD (vss. 30-35).

First, in His words of eternal life. Note Simon Peter's comment at the end of this chapter: "thou hast the words of eternal life" (Jn. 6:68b). Never a man spake like Jesus. Other men's words may be filled with wisdom but His words have eternal life. That is why we should know and accept and treasure them. In the long ago it was written: "that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Dt. 8:3b). When men try to live apart from the words of the Lord they not only fail to live in the highest and fullest sense but they may fail to find enough bread to sustain their natural life. Witness, at the present time, the dire prospect of a whole earth with insufficient bread because a large part of its people has neither known nor accepted His words. When the race feeds upon God's Word it will become nourished not only in body but also in spirit. It will make the tragic mistake all over again if it seeks only the natural and leaves off the supernatural. Let the so-called planners for the future keep this basic truth before them.

Second, in His own person. "I am that bread of life," He solemnly and deliberately declared several times during His life upon the earth. It was a stupendous statement, and yet one which we as His followers would altogether expect Him to make. It is in thorough accord with all that we know about Him both in our own experience and in our acquaintance with Him in the Scriptures. If he had not made such a statement we would have been disappointed. "I AM," said Jesus in many comparisons. Study them all. "I am the water of life." "I am the light of the world." "I am the Good Shepherd." "I am the way, the truth and the life." These and others remind us of the greatness of Jesus. "I AM," said Jesus. This calls to mind the name given to Moses at the burning bush: "I AM THAT I AM" (Ex. 3:14). God is ever-present, self-existent, timeless, and eternal. Jesus, His only begotten Son, is the same. Hear Him as He says, "Verily, verily, I say unto you, Before Abraham was, I am" (Jn. 8:58).

Natural or physical bread has been called "the staff of life." What bread is to the body, Jesus is to the spirit. This means that there can be no spiritual life apart from Him. He is absolutely necessary and indispensable. "No man cometh unto the Father, but by me," is His unequivocal pronouncement (Jn. 14:6b). There are not several sources of spiritual life, there is only one. "No man can come to me, except the Father which hath sent me draw him" (Jn. 6:44a). Jesus is God's appointed means by whom and through whom men may live in the spirit.

After we have been given eternal life upon the basis of our faith in Him as our Saviour, our supernatural life is to be nourished in Him. He not only gives but also sustains such life. "In Him we live and move and have our being" (Acts 17:28). "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (Jn. 6:56). That Jesus is not talking here of the natural or of anything pertaining to the natural, and hence this verse can have no reference to sacramentalism, is clearly indicated in the succeeding verse: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jn. 6:63). This is one reason why Christians must not neglect Bible study and prayer and church

attendance and personal service. If we fail to engage in the activities that engaged Jesus while here we fail to feed our spirits and thus they hunger and we become weak and undernourished. If He is central and supreme for us, we shall not neglect them.

## -- Book Reviews --

SOUTHERN BAPTIST BROTHERHOOD QUARTERLY, Baptist Brotherhood of the South, Memphis, Tennessee. Ten cents a copy.

This Quarterly has developed into one of the finest pieces of Southern Baptist literature. It no longer is just a medium for preparing Brotherhood programs, but it is rather a valuable and instructive volume of denominational information which affords much inspirational reading. The current issue is especially attractive.

There are full-page spreads dealing with such vital matters as the debt-paying campaign, book-a-month, putting the men into the worship service, the state papers, and the need of the church for the men. The editor of the quarterly is Mr. Lawson H. Cooke, who is also general secretary of the Baptist Brotherhood of the South. He has in this issue a challenging editorial in which he suggests as the most important task for the Brotherhoods in 1943 the effort to "put men into the worship services of your church."

The program topics for the quarter include such attractive titles as Stars and Stripes, Life of an Aviation Cadet, Baptist Fundamentals, The Indian Baptists of Oklahoma, and "I Was In Prison and . . ." The last named title is the subject of a program consisting of the personal story of one who had the sad experience of imprisonment and who tells how he longed for and missed the helpful fellowship of those who could have come to him in the time of his need. This story is turned into a most effective program for men who would be helpful to the downcast.

Some churches are having this quarterly mailed in large numbers to the men of the church regardless of whether they are members of a brotherhood or not. This addition to the reading material of the homes is proving to be a good investment.—J. G. Hughes.

STORIES OF OUR NATIONAL SONGS, by William J. Hart, M.A., D.D. W. A. Wilde Company. Price, \$1.00.

Dr. Hart is an outstanding authority on hymnology. For years he has been collecting the stories and information that appears in this volume. The book is filled with interesting data concerning our four national songs, namely: The Star Spangled Banner, America, America The Beautiful, The Battle Hymn of the Republic. The book is interesting reading and will increase the appreciation of our national songs which have inspired our armies of the past and will inspire many Americans today.—Preston L. Ramsey.

IT CAN HAPPEN BETWEEN SUNDAYS, by Eugene Dinsmore Dolloff, Philadelphia. The Judson Press, 111 pp. \$1.

This Baptist author and preacher doubled the membership of his church in two years, which gives weight to what he here says about how to have a successful Wednesday night service—which is what can "happen between Sundays." This is really an excellent handbook on that important but generally hit-or-miss service. Dr. Dolloff tells in a detailed way how he manages to have one of the most successful Wednesday night services in the whole country. It is a lot of highly practical information for a dollar.—Noel Smith.

# THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Boys and Girls:

There are so many letters waiting to be published that I think I'll just say hello again! I promise—I'll write a long letter next week.

Your Friend,

*Aunt Polly*

Route 4, Box 22, Union City, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I like the *Young South* page. I am ten years old and a Christian. I go to the First Baptist Church of Union City. I am also a member of the G. A.'s. Our pastor is Bro. D. Eppinette. My Sunday School teacher is Mrs. West Adams. I am in the fifth grade at school and I'd like to see my letter in print if it isn't too long.

Yours truly,  
DOROTHY ARNS.

Welcome, Dorothy. You have a fine church and pastor. We hope you will write to us often.

Route 1, Oakfield, Tenn.

Dear Aunt Polly:  
I take BAPTIST AND REFLECTOR and Regina and I take the stories and letters together. She wanted to write a letter. I hope you can read it. We enjoy the children's letters very much. She is my granddaughter, seven years old. Pray for her that she may become a Christian in life; that I may be worthy to help lead her to Christ. I led my other granddaughter to Christ this summer. I have only one boy and two girls. They came to Christ early. Pray for us that we may get our Sunday school rooms. We have the lumber already. Bro. George Crawford is our pastor. We have a good Sunday school and Training Union. Our church came in second in Madison County. May the Father's blessing rest upon you and your work.

Yours in Christ,  
MRS. VIRGINIA NOWELL.

P.S.: We wish you a Happy New Year.

Thank you so very much, Mrs. Nowell. Your letter made us very happy. Write to us again.

Route 1, Oakfield, Tenn.

Dear Aunt Polly:  
I will write you a few lines to let you know I am a girl seven years old. I am in the second grade at school. I go to Oakfield Baptist Church to Sunday school and preaching service and Story Hour and Sunday Class with Mrs. Myrtle Barrett my Sunday School teacher and Mrs. Dorothy Osborne our Sunbeam leader. Bro. George Crawford is our pastor. We are planning Sunday School rooms and hope to get them soon. Pray for us. I hope to see this in print.

Your little friend,  
MARY REGINA GRAY.

P.S.: My Grandmother met you at the Convention. This is my first letter. Love.—M.R.G.

We are so glad that you wrote, Regina. You and your grandmother must write again.

Ridgely, Tenn.

Dear Aunt Polly:  
I wish to thank you for your picture and Christmas story. Or that is to say you sent me two of each. I got one to a dear old Baptist friend who was highly pleased to receive them. I'd like to say I'm not so young in years. Yet, I'm a very young writer. That is the reason I sent my poems to the children's page. Then I was so very uneducated. I only attended school five years in my life. In regard to my salvation, I'm sending you this poem as a pen picture of my faith in Christ:

I sinned a thousand times more black than Judas' crime,  
In repentance acknowledged I had sinned against his love sublime,  
Would Christ refuse his grace—lose his Kingly peace?  
Christ was tempted too much while here below man's temptations not to know;  
The price He paid to redeem man too great to refuse  
One repentant soul His grace.

He died for demons instead of man to save,  
The worst of demons Christ's power could save.  
For those who have sinned little or those who sinned great,  
Is blest on the Tree for all who will believe;  
I'll all been pure and righteous except me,  
I would have left his glory-circled Throne,  
To Earth and died for me—me alone.

Lots of love,  
LULA SHAW HIGHT.

Thank you, Lula Shaw. We are sorry that you got two Christmas letters, but we are glad that you passed it on.

Route 3, Box 33, Harriman, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I am twelve years of age. I go to Boswell Chapel Baptist Church. I am a Christian. I would like to have one pen pal.

Yours truly,  
LORENE DUNCAN.

P.S.: My pastor is Rev. Lee Ward. My Sunday School teacher is Sister Dora Cooper.—L.D.

We hope you get a pen pal, Lorene. A great big welcome to our page.

Athens, Tenn.

Dear Aunt Polly:

I enjoyed reading your letter and appreciated it and the nice picture. I love reading your letters in the BAPTIST AND REFLECTOR. I am twelve years old and in the seventh grade. I am a Christian and a member of the North Athens Baptist Church. I attend Training Union and Sunday School. My Sunday School teacher is Mrs. Walker. I guess I had better close.

Your friend,

FRANCES STARR.

P.S.: I would like to have so pen pals.—F.S.

Thank you, Frances. We hope you will write to us many times this year.

407 Watkins St., Chattanooga, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I go to Ridgedale Baptist Church. Bro. James A. Ivey is our pastor. I am saved. I was saved November 2, 1941. I am ten years old. I am in the fifth grade. My teacher's name is Mrs. Martin. My Sunday School teacher is Mrs. Head. We take the BAPTIST AND REFLECTOR. I enjoy reading the *Young South*.

With love,

ALMA JO MCKINNEY.

We are glad that you like our page, Alma Jo. You have a fine church and pastor. Welcome, and write again.

Route 3, Elizabethton, Tenn.

Dear Aunt Polly:

My playmate got your letter this morning. She let me see it and your picture. You are a very pretty woman. I had a nice Christmas. I got a lot of things. I am ten years old. I have a sister five years old. I am a Christian. I am in the Junior Class. Mrs. Black is my Sunday School teacher. Mr. Black is our pastor. Miss Carter is my B. Y. P. U. teacher. I am in the fifth grade. I have two teachers. One of them is Mrs. Cooper and the other is Miss Hampton. I am a Christian girl. Everyone in my family is a Christian except my five-year-old sister. There are five in our family. The principal of our school is Mr. Baumgartner. He is a Baptist preacher. I will have to close. Good-bye. May God bless you till I write again.

LOIS ANN MOSER.

Well, thanks, Lois Ann. We are so happy to have you write us. We hope you will write again.

Parsons, Tenn.

Dear Aunt Polly:

I have never written you before, but I like the *Young South* page very much and enjoy reading it. I am a little girl nine years old and in the third grade at school. I live in the town of Parsons. My father is a Baptist preacher. I go to church and Sunday School most every Sunday. I hope to see my letter in the BAPTIST AND REFLECTOR. I would like to hear from some pen pals.

Your little friend,

CHRISTINE MOODY.

We hope you will get lots of pen pals, Christine. We are glad that you read our page and like it.

Glenhaven Heights, No. 3, Shelbyville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am thirteen years of age. We don't have a pastor right now. I go to the First Baptist Church. I am a Christian. My Grandmother and Aunt live with me and they take the BAPTIST AND REFLECTOR. I enjoy reading the *Young South* page. I would like to have some pen pals. I hope I see my letter on the *Young South* page. I hope my letter isn't too long.

Your *Young South* reader,

EDNA RHEA CRADDOCK.

Edna Rhea, I have been to your church many times. I hope you will soon have a pastor.

Route 2, Jackson, Tenn.

Dear Aunt Polly:

I have never written you before. I am ten years old and go to Ararat Baptist Church. My Sunday School teacher's name is Mrs. Jeff Haynes. Our pastor is Rev. Cal Guy. I read the *Young South* page each week and enjoy it very much. I hope my letter is not too long.

Your friend,

ANNE HAYNES.

Anne, you have a good church and pastor. Write to us again—please.

Cedar Hill, Tenn.

Dear Aunt Polly:

I have written you once before, about three or four years ago. We take the BAPTIST AND REFLECTOR and I enjoy the *Young South* page very much. I hope you had a real Merry Christmas, and many happy wishes for your happiness throughout the new year. I have found a real pen pal in Bethpage—Elizabeth Overton—and I hope to get many more. I will answer all letters. I would like them from fourteen years old on up—girls and boys.

With love,

MARGARET CARNAHAN.

P.S.: Hope my letter isn't too long and I hope to see it on the *Young South* page.—M.C.

Thanks, Margaret. We are glad that you have such a nice pen pal. Write to us again.

312 Seventh Ave., Springfield, Tenn.

Dear Aunt Polly:

Just a line to thank you for the book and to thank you for the opportunity you gave me. I had a grand time and wish I could have stayed longer that Sunday night. You remember my telling you that I would get some points on my speech record for the speech I made you, don't you? Well, I got 5 points. I now have 16 points in all and just lack 4 points of becoming a member of the National Forensic League. I am sending you a little gift to let you know that I am thinking of you at this Christmas time, and I wish for you the happiest Christmas and the brightest New Year you have ever known. When at any time I can be of service to you, call on me.

Sincerely, your friend,

WALLACE MCGILL.

P.S.: Enjoyed meeting Dr. Powell and the others.—W.M.

Thanks a lot to you, Wallace, and for the Christmas gift. We'll be looking forward to hearing about your speech record.

Malesus, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I enjoy reading the *Young South* page. I am nine years old. I go to school. I am in the fourth grade. I am not a Christian. But I hope to be soon. I hope to see my letter printed on the *Young South* page.

Love,

BERNICE NICHOLS.

P.S.: I hope my letter isn't too long. I want some pen pals. I have a brother who is a Sergeant in the U. S. Army, stationed at Spokane, Wash., and who takes the BAPTIST AND REFLECTOR. I would like to say hello to him. Also for his wife.—B.N.

We hope your brother and his wife read your letter, Bernice. And we hope that you can soon write and tell us that you are a Christian.

Route 1, Lewisburg, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl nine years old. I am a Christian. I go to Sunday school. Our pastor's name is D. W. Pickelsimer. My Sunday school teacher's name is Mrs. Bess Hill. I am in the fourth grade. My mother takes the BAPTIST AND REFLECTOR. I read it. I want some pen pals. I hope my letter isn't too long.

With love,

EMMA JEAN SLAUGHTER.

Yes, we had a nice Christmas, Ruth. We are glad that you did. We hope you get some pen pals.

Goodlettsville, Tenn.

Dear Aunt Polly:

I am a girl nine years old. I had a merry Christmas. Santa Claus came to see me. He brought me a zipper notebook, a dress, socks, dominoes, two paper doll books, a sewing set, a puzzle, a Donald Duck game, a ribbon, a bottle of perfume and a coloring book. I hope you have a happy New Year. I go to the Baptist Church in Goodlettsville, Tennessee.

ROBERTA ANN WORSHAM.

Santa was good to you this year, Roberta Ann. Thank you for your New Year wishes. Write to us again.

R. 7, Fayetteville, Tenn.

Dear Aunt Polly:

I am a little girl. I am eleven years old and in the sixth grade. We take the BAPTIST AND REFLECTOR and I read the *Young South* page. I like it. I wish it came more often than it does. I am a Christian of Prospect Baptist Church and I belong to the B. T. U., and my pastor's name is Howard McGee. I hope to see my letter on the *Young South* page. I hope it is not too long. I hope I have some pen pals.

Your friend,

MARY ELLEN ESLICK.

Thank you, Mary Ellen, for your nice letter. We hope you get some pen pals.

Sevierville, Tenn.

Dear Aunt Polly:

I thought I would write you again, as I received your letter you sent me. It sure was nice. I haven't written you in a long time. I sure did like the letter you wrote in the BAPTIST AND REFLECTOR. I sure do like to read the story and letters and work the puzzles. I got a pair of gloves, autograph book, bracelet, comb, hair bow, and a Pond's beauty set for Christmas. I hope to see my letter printed in the BAPTIST AND REFLECTOR.

Yours truly,

IVA LEE FREEMAN.

We appreciated your nice letter, Iva Lee. Welcome, again. We hope you will write often this year.

Route 2, Jackson, Tenn.

Dear Aunt Polly:

I just received your letter and picture. I was glad to get the picture and letter. We got out of school December 24 for Christmas, and have to go back Wednesday. I am in the fourth grade. My teacher's name is Mrs. Sadie Lassiter. I go to Madison Church, but I am not a Christian. I am nine years old. Santa brought me a doll and lots of other things. Santa was good to me.

LOVE MARGIE.

P.S.: I want some pen pals.—L.M.

Margie, we hope you can soon write and tell us that you are a Christian.

Route 5, Maryville, Tenn.

Dear Aunt Polly:

I am a boy twelve years old. I have written once before. I like to read the *Young South* page.

Yours truly,

HAROLD MYERS.

Welcome, again, Harold. Write to us again.

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

CHARLES L. NORTON  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MRS. STUART H. MAGEE  
Office Secretary

ORELLE LEDBETTER  
Convention Vice-President

## Why Read Training Union Literature

The following paper was read by Dr. Allen Graves at the Field Workers' meeting for Training Union Secretaries of the South:

Our Training Union curriculum is carefully constructed each year to present as a well-balanced unit those emphasis which we feel to be most vitally needed by the members of our Baptist churches.

As we planned for 1943 we were conscious of the many serious needs, of the imperative demands for the strengthening of character and the deepening of spiritual life. We have considered individual examples from among the membership of our Baptist churches and asked, what are the spiritual needs of this mother whose sons are gone to war, of this husband busy seven days a week in war work, of this young man soon to enter the service, of this Intermediate in the swift tide of adolescence. What training, what preparation for fruitful Christian living is needed? We are anxious that the consciousness of church membership and an appreciation of its value and sense of participation in its work shall undergird all of our Baptist people. We want our literature to be usable. We may print and distribute literature until, like autumn leaves, it falls at every man's door. If it be not helpful, vital and usable we have accomplished little.

Conscious of the many problems, the stresses and strains that our people are undergoing during these crucial days, we have chosen for 1943 this theme, "Our Living Faith." In our daily study, in our weekly discussions and assemblies, in our associational meetings, we shall focus our attention on this great central theme. We have set as our aim for the year, To Strengthen Our Trust in the Living God, To Keep Our Feet Fixed Firmly Upon His Eternal Truths, and To Help Us To Be Loyal to Christ Regardless of Circumstance. Our scripture for the year is from 1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Our annual theme is further developed in each of the twelve months of the year. Each month's material constitutes a comprehensive unit dealing with some great Christian principle vital to every church member. All our periodicals except those for the Story Hour and Junior unions are developed from this master pattern, and are uniquely co-ordinated in their common emphasis. The integral unity of our promotional and editorial forces helps us in keeping the materials vitally connected with the needs of our Baptist people in the churches large and small all over the South.

We seek to include within the scope of the year's topics the information and inspiration to train each member of every union in becoming an intelligent, informed, fruitful church member. Each month there is a program dealing with some phase of missions and denominational life, co-ordinated with the denominational calendar and integrated with the theme for that particular month. Once each quarter there is a program educating our people concerning the evils of beverage alcohol. During 1943 a "Hymn of the Month" has been selected and a brief account of the hymn for each month is carried in *The Baptist Training Union Magazine*.

Let us look for a moment at the twelve monthly units of program materials.

Our January theme is "Our Trust Is In the Living God." The faith by which we live is rooted in our trust in the living God. With faith in the living God our people will be able to overcome the evil so ever present around them and be instruments in extending the kingdom of God to the ends of the earth.

Our programs in February are built around the theme "We Follow the Living Christ." We stress the truth that Christ is alive and still leads those who will follow him through all the perplexities and difficulties of life today. His power alone will sustain in this hour.

Topics for the succeeding months are as follows: March, "We Believe in the Holy Spirit"; April, "We Believe the Bible"; May, "We Believe in the Sanctity of the Home"; June, "We Believe in our Churches"; July, "We Believe in Religious and Civil Liberty"; August, "We Believe in Proclaiming the Gospel of Christ"; September, "We Believe in the Worth of Every Human Soul"; October, "We Believe in Our Baptist People"; November, "We Believe in the Practices of Christian Stewardship"; December, "We Believe the Promises of God."

For the discussion of these great topics in our quarterlies, we have selected some of our most capable and effective lesson writers. Dr. G. S. Dobbins continues to render noble service in the preparation of the Adult material.

Twenty-five different men and women—pastors, college and seminary professors, missionaries, and Training Union secretaries are included in the list of writers for Young People's programs. In connection with the Young People's materials we are continuing our plan of offering alternate program suggestions to challenge the interest and participation of the most ambitious group.

The Intermediate lessons are based on the Training Union theme for the year, "Our Living Faith." The missionary lessons center around the lives of outstanding Baptist leaders and are correlated with the denominational calendar. Units on the Bible, sin and salvation, leadership, life work, etc., appear in the 1943 lessons. New arrangement of the material and a larger use of original work feature the 1943 lessons. The aim is stated in connection with each lesson.

The lessons for older Juniors for 1943 are correlated with the Uniform Series in the Sunday School. For 1944 the plan is to correlate with the new Graded Lessons for Juniors. The memory work is identical with that in the Junior department in the Sunday School. The lessons for nine and ten year Juniors are designed principally for boys and girls who are not Christian, hence the lessons are largely evangelistic in character.

For those in the Story Hour, *The Story Hour Leader* GIVES a full program each Sunday for Nursery, Beginner, and Primary groups. Each of these programs includes a Bible story, conduct story, songs and suggestions for purposeful handwork. These programs are prepared by special writers with much thought and prayer. They can be adapted to fit the need of any Story Hour group.

There is always a teaching picture in colors on the front page of *The Story Hour Leader* and another on the inside cover page. "Pictures have a practical value because they bridge the gap in experience. . . . It takes the child out of himself and makes him feel that he is really a part of a larger world." Stories appeal to the feeling and can be used to develop a sense of appreciation for the church, home, parents, teacher and playmates; a strong consciousness of God and desire to do the things that will please him. The purpose of the Story Hour is to lead the children to accept Jesus Christ as their personal Saviour as soon as they understand what this means.

Another feature of special interest for our Story Hour workers will be the publication of *Story Hour Songs*, compiled by Agnes Kennedy Holme. This book is a reply to the frequent requests from the Story Hour leaders for a different songbook. The songs are for children from three to eight years of age. A few musical activities have been included to give much needed relaxation and pleasant variety. The price is 60c.

Thus through our Training Union literature we are striving to strengthen and undergird our church members with a vital religious experience so that they shall not be frustrated nor shattered by the shock, the change, and the challenge of this trying era. We are anxious that our people shall do more than simply passively survive the war. We want them to attain strength of character sufficient to withstand whatever circumstances may befall. We wish to prepare those who after the war, will have to gather the broken threads and weave them into some sort of a pattern.

The Training Union, as an integral part of the church educational program, is seeking through its periodicals, to offer a program of Christian culture, of training in the opportunities and responsibilities of church membership, of definite preparation for service in all of the church activities and organizations. Through individual preparation and participation, church members are fitted to serve as more effective Bible teachers, deacons, preachers, and missionaries. Through the recognition of their stewardship of all of life they become active in the support of the full program of their church and denominational life.

We believe that our churches are the only agencies that can accomplish this task. Therefore every church member should have and use the Training Union periodicals. Through a vigorous field promotional program we seek to enlarge our Training Union enrollment, thus increasing the circulation of our literature, the lifeline of our existence. We are going on in Training Union.

## Circulation of Training Union Periodicals for 1942

	1st Quarter	2nd Quarter	3rd Quarter
The Baptist Training Union Magazine	38,750	40,500	38,500
Adult Union Quarterly	200,749	197,249	186,900
Young People's Union Quarterly	198,326	187,089	169,356
Intermediate Union Quarterly	212,233	204,740	192,933
The Intermediate Leader	15,894	15,400	15,187
Junior Union Quarterly	188,832	185,972	179,854
Junior Leader	16,751	15,473	15,538
Story Hour Leader	10,380	10,691	12,106
<b>TOTAL</b>	<b>880,915</b>	<b>857,114</b>	<b>810,374</b>

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

## Sunday School Training Awards for September, October, November and December, 1942

<i>Church and Teacher</i>	<i>Awards</i>
<b>Leech River Association:</b>	
Standing Rock, Era Leeper	5
Nathan, Era Leeper	6
Marsh Creek, Era Leeper	2
First, Lexington, Rev. Walter Warmath	12
New Pleasant Ridge, Era Leeper	1
<b>Big Emory Association:</b>	
First, Rockwood, Hobart Ford	16
First, Kingston, O. C. Rainwater	10
Trenton St., Harriman, O. C. Rainwater	34
First, Rockwood, John L. Burchfield	24
<b>Big Hatchie Association:</b>	
Brownsville, Leonard A. Stephens	16
Brighton, T. L. Alexander	20
<b>Bedsoe Association:</b>	
Gallatin, W. Dawson King	18
Gallatin, Mrs. W. Dawson King	6
Gallatin, Mrs. S. B. Massey	9
<b>Barroll-Benton Association:</b>	
First, McKenzie, A. H. Hicks	5
First, Huntingdon, J. W. Bass	15
Bruceton, Lacy W. Freeman	8
<b>Chilhowee Association:</b>	
Oak Street, Charles D. Martin	10
<b>Clinton Association:</b>	
First, Lake City, Reed Rushing	24
Beech Grove, Doris DeVault	15
Black Oak, Floyd T. Buckner	9
<b>Concord Association:</b>	
First, Murfreesboro, Mrs. Lawrence Freeman	10
<b>Crockett Association:</b>	
Bells, Morris Prince	8
Alamo, J. E. Sharp	11
<b>Cumberland Association:</b>	
Tennessee Ridge, I. R. Hicks	3
Cumberland City, I. R. Hicks	6
Blooming Grove, John Allen	10
Mt. Sinai, Mrs. W. A. Broome	16
Denmark, Mrs. W. A. Broome	11
Erin, W. A. Broome	13
<b>Duck River Association:</b>	
Cowan, W. G. Rutledge	12
<b>Dyer County Association:</b>	
First, Dyersburg, A. M. Vollmer	4
<b>East Tennessee Association:</b>	
Forrest Hill, Rev. Thomas Guinn	11
First, Newport, J. P. Allen	13
<b>Giles Association:</b>	
Minor Hill, Haynes Brinkley	4
<b>Hardeman Association:</b>	
Bolivar, M. W. Robinson	10
Bolivar, Paul Wieland	1
Grand Junction, McKnight Fite	8
<b>Holston Association:</b>	
Oakdale, C. R. Morelock	4
Glenwood, J. C. Blalock	21
Calvary, Erwin, Hampton C. Hopkins	40
Bluff City, S. O. Pinkerton	2
First, Kingsport, G. C. Coldiron	4
Glenwood, Howard Clifford	31
First, Kingsport, Augusta R. Tice	14
First, Kingsport, J. L. Trent	29
First & West View, Kingsport, Lawrence Trivette	16
<b>Indian Creek Association:</b>	
Leatherwood, Mrs. J. H. Baker	7
Cedar Grove, Margaret Harris	20
Waynesboro, Leonard F. Gassaway	10

Memorial, Mrs. John N. Irwin	4
Bethlehem, Margaret Harris	15
Shanon, Margaret Harris	14
Waynesboro, Mrs. A. B. Clark	7
Liberty, Margaret Harris	12
Collinwood, M. H. Willingham	14
<b>Jefferson Association:</b>	
Good Hope, Guy Wagner	4
Pleasant Grove (P), Edith Elder	10
Northside, T. B. Hincy	13
Bethel Mission, Alfred W. Pestale	6
Flat Gap, Fred Shyer	5
Pleasant Grove (H), Shield Webb	11
Rocky Valley, John Wyatt	6
Mullins Chapel, Ruby Wagner	7
Buffalo Grove, Ruby Wagner	11
Nance's Grove, W. E. McGill	4
Talbott, W. E. Watson	9
Antioch, John Wyatt	6
Dumplin, W. W. Rhody	14
Piedmont, Madison Scott	5
Mill Spring, Clayton Vestal	5
Mansfield Gap, E. Warren Rust	4
Deep Springs, Arthur Walker	12
New Market & Beaver Creek, W. White Shelton	10
<b>Knox Association:</b>	
McCalla Avenue, T. C. Wyatt	13
Lonsdale, Mrs. J. A. Boston	19
Lonsdale, Mrs. J. R. Black	7
Lincoln Park, Colbert Petree	15
So. Knoxville, Hazel Dance	2
Knox County Clinic	344
<b>Lawrence Association:</b>	
Blooming Grove, Joe L. Wells	20
Ethridge, W. Homer Brown	6
<b>Madison Association:</b>	
Westover, Leonard Sanderson	39
West Jackson, R. E. Guy	9
First, Jackson, Mrs. Howard Sorenson	6
First, Jackson, Mrs. Earl Seaton	12
First, Jackson, Mrs. W. H. Edwards	3
First, Jackson, Dr. W. Morris Ford	7
First, Jackson, Elizabeth G. Cullen	4
S. Royal, T. L. Campbell	8
<b>Maury Association:</b>	
First, Mt. Pleasant, Madison Scott	9
First, Columbia, G. Everett Redd	7
First, Columbia, W. Edwin Richardson	6
First, Columbia, John D. Wagster	6
First, Columbia, Lucius W. Hart	9
<b>McMinn Association:</b>	
First, Athens, Chas. S. Bond	43
Union, McMinn, Iva Lois Patrick	3
<b>Nashville:</b>	
Woodmont, G. Allen West	19
Grandview, Rev. Henry D. Gober	37
No. Edgefield, Mrs. T. W. Varner	2
Immanuel, Mr. W. P. Phillips	6
Belmont Heights, Andrew Allen	5
Judson Memorial, Clara McCartt	8
Eastland, Forrest M. Marker, Jr.	13
Donelson, Winston Crawley	5
Lockeland, Edward Lovell	2
Harpeth Heights, Edmund Whitaker	20
Edgefield, Howard McClain	7
Judson Memorial, Mrs. Andrew Allen	6
Old Hickory, Blanche Linthicum	15
Belmont Heights, Blanche Linthicum	5
Bordeaux, Millard F. Hall	22
Berryville, Ray Frank Robbins	15
Belmont Heights, Mrs. Keith C. Von Hagen	3
Belmont Heights, Dr. E. H. Tuller	7
Belmont Heights, Lillian Major	9
Immanuel, Mrs. Charles A. McGlon	7

Bakers' Grove, J. T. Howard	14
Ashland City, W. H. Colson	16
Ashland City, H. T. Ray	10
Antioch, Mrs. S. G. Haughton	9
Antioch, Fred F. DeVaney, Jr.	11
First, Lawrence Fitzgerald	4
First, W. O. Vaught	5
First, Mrs. Lee McDonell	11
First, Clifton J. Allen	5
Judson, Elizabeth G. Cullen	2
Judson, Bertha Schaid	8
Judson, Madelon Lester	6
Judson, Edmond D. Keith	15
Goodlettsville, Eugene Farr	7
Goodlettsville, Luther Knisley	6
Franklin, Joseph H. Cyrus, Jr.	4
Franklin, R. L. Patello, Jr.	17
Franklin, Mrs. J. F. Gill	3
Franklin, Mrs. Fern Oshel	4
Franklin, G. L. Royster	5
Fatherland St., Ruth Napier	5
Fatherland St., Jim Sims	16
Ewing, James P. Kirk	5
Ewing, Harold D. Gregory	3
Edgefield, Mrs. Fred Follis	3
Edgefield, J. D. Landrum	7
Edgefield, Mrs. J. Waller	6
Edgefield, Mrs. Sibley C. Burnett	5
Edgefield, Sibley C. Burnett	13
Edgefield, Frances Jeffers	5
Edgefield, Allene Bryan	10
Edgefield, Glen E. Crotts	5
Eastland, Mrs. Carlyle Brooks	2
Eastland, Zella Sipe	2
Eastland, Mary Ann Peebles	8
Eastland, Mrs. George Miller	7
Eastland, Elliott A. Alexander	8
Eastland, Mrs. A. Novak	3
Eastland, Mrs. T. S. Beoham	6
Eastland, Mary Virginia Lee	5
Donelson, John Dickson	6
Dickson, R. A. Long	10
Dickson, J. Gillenwater	6
Central, Lucile Hudgins	14
Centennial, Florida Waite	22
Old Hickory, Paul G. Kirkland	78
Old Hickory, W. G. Stroup	4
Old Hickory, Lucius W. Hart	32
Old Hickory, E. T. Pratt	41
North End, R. W. Lackey	13
North Edgefield, Donald Bethel	5
North Edgefield, Glenn Yarbrough	10
North Edgefield, Frances Fraser	10
North Edgefield, Mrs. Wilma McCoy	5
North Edgefield, Madge Lewis	6
North Edgefield, Mrs. A. F. McMahan	3
North Edgefield, Miss Inez McNatt	3
Woodmont, Pauline Hargis	5
Mill Creek, J. I. Cossey and C. E. Kolb	13
Madison, Floyd Looney	5
Madison, Troy Woodbury	9
Madison, Claude J. Williams	11
Lockeland, M. D. Rexrode	23
Lockeland, Edward Lowell	7
Lockeland, Mrs. Louis T. Wells	3
Lockeland, Mrs. W. A. Gardiner	4
Lockeland, Mrs. Mabel Herndon	1
Lockeland, Mrs. Fred Boyd	15
Judson, Doris Harper	6
Inglewood, Mary Wright	3
Inglewood, Mrs. John D. Mahan	2
Inglewood, Mrs. Annie Stone	9
Inglewood, Naomi Redding	3
Inglewood, Mrs. Taylor Howard	9
Inglewood, Marjorie M. Hampton	3
Inglewood, Louis Morton	38
Inglewood, Mary Sue Barnette	3
Immanuel, Mary Alice Biby	6
Immanuel, W. Lawson Allen	8
Immanuel, Mary Sue Latimer	9
Harsh Chapel, M. C. Waldrup	10
Grandview, A. F. Crittendon	4
Grandview, W. E. Carness	9
Grandview, J. Merle Bandy	6
Grace, Gaines H. Mason	18
Grace, Emma Noland	11

(To be continued next week)

# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson  
President

MISS MARGARET BRUCE, Nashville  
Young People's Secretary

MISS MARY NORTHINGTON, Nashville  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville  
Office Secretary

## Good News for the W.M.U.

J. E. DILLARD, S.B.C. Director of Promotion

SOUTHERN Baptists for the first time in many years are facing financial freedom. The old southwide debt of more than \$6,000,000 was in October only about \$1,200,000. *With a united and determined effort southern Baptists can be debt-free in '43.* Every member of every W.M.U. organization must rejoice in this good news because of the part the W.M.U. has had in bringing it about.

### THE W.M.U. TO THE RESCUE

When all our agencies were overwhelmed in debt and in danger of losing their work, the W.M.U. came to the rescue. I don't see how our mission boards could have carried on at all had it not been for the help of the W.M.U. through its Lottie Moon Christmas and Annie Armstrong Offerings.

When the debt crises came in 1933 and some of our agencies were actually defaulting on interest as well as principal and our creditors were threatening legal proceedings to throw us into bankruptcy in that dark hour the W.M.U. Executive Committee came to the relief of the denomination. It joined with the Executive Committee of the Convention in recommending the Baptist Hundred Thousand Club.

We never got the full 100,000 members but we did get enough to restore our morale, reestablish our credit, save our institutions and refinance our debts at a lower rate of interest, thereby saving many thousands of dollars to the denomination. The W.M.U. deserves great credit for the help rendered in a crucial time.

### ANOTHER LIFT

Southern Baptists set as their goal a *Debtless Denomination by 1945*, the Centennial of the Southern Baptist Convention. But we found it difficult to sustain interest in this debt-paying effort. Some grew careless, some forgetful, many let their memberships in the Club lapse. Some pastors and leaders busy about local and state debts failed to do anything much or at all about the southwide debt. In spite of every effort the S.B.C. Executive Committee could put forth it looked as though we would not be able to reach our objective. It was then that the W.M.U. came to our help again. At the Baltimore Convention in 1940 the W.M.U. announced it would try to raise \$1,000,000 of the \$3,000,000 still due on southwide debts. The result of this generous act was to fire our people with a fresh determination to get out of debt by 1945. And the W.M.U. has been and is making good on its promise.

### SEEING IT THROUGH

Now comes the war. Everything needs to be gotten out of the way. Debts need to be paid now. People everywhere are saying it is now or never. We must be out of debt for a world program when the war is over. So we have moved up our goal from '45 to '43. And we are saying "Debt-free in '43. Count on Me!"

As usual the W.M.U. enters enthusiastically into the new effort to speed up. Several things are being urged:

1. That special prayer and plans be made in every organization to meet this imperative need.
2. That every person and organization possible take at least one Centennial Membership of \$100 and that this be paid in full at the earliest possible date to stop interest and insure payment of the southwide debt in '43.

3. That, where Centennial Memberships cannot be taken, Hundred Thousand Club Memberships of \$1 a month be taken and that these where possible be paid in advance.

4. That all who have taken memberships to remain in force till 1945 try to pay all or as much as possible in advance.

5. That the *Hundred Thousand Club Day for a Debtless Denomination* be observed February 14, 1943, or on the nearest day possible and that new Centennial and Club members be enrolled on that day and that a special cash offering be taken, each \$12 to count as one Club Membership paid up for the year.

If we can get the full 100,000 memberships we shall surely be free in '43. Let's get them.

*Debt-free in '43. Count on Me!*

## The Steward's Psalm

*The Lord is my Partner, I shall not want.  
He maketh me to lie down and rest, without  
worry about tomorrow.  
He leadeth me beside the still waters of  
contentment.  
He restoreth my spiritual life through His  
Word;  
He leadeth me in the paths of right dealing  
And of service to man for His name's sake.  
Yea, though I walk through the valley of the  
shadow of dead churches and deficits  
I will not fear to go forward, for Thou art with  
me.  
Thy guidance and Thine approval, they comfort  
me.  
Thou preparest a table of opportunity before me  
in the presence of great needs.  
Thou anointest me with the satisfaction of joy-  
ful giving;  
My cup of peace runneth over.  
Surely Thy goodness and the blessing of Christian  
stewardship shall follow me all the days of my  
life, and I will rejoice in promoting my Part-  
ner's business.*

—The Commission.

## Please!

Have you received a copy of the 1943 Guide Book? If so, please turn to page 6 under the January list of activities and observe that the 1943 Guide Books are .25 a dozen and \$1.50 a hundred. Because of the increased cost of printing we are having to ask more for them this year than last. Many orders have come to us enclosing .20 (in a few cases .15) for a dozen Guide Books. The books have been sent and we are not worrying about it, but if you have not already ordered, please note the advance in price.

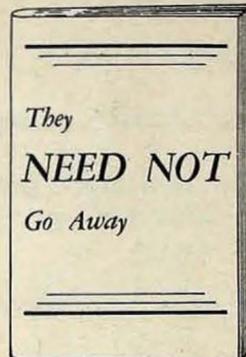
PLEASE DO NOT SEND TO BIRMINGHAM FOR THE GUIDE BOOKS! A number of orders have been forwarded to us from there, it causes delay and I will say causes us embarrassment when a mistake like that is made. We do not have the Talent Search Slips, and will not have a re-print.

On the back cover of the Guide Book you will find both the free and priced material that can be secured from this office. In making out checks and Post Office Orders PLEASE do not send a combined check or order. Sometime we get a check that includes money for the Sunday School Board, Birmingham and our office, three in one! This is very confusing and takes time and patience to figure it all out. One or two a day wouldn't matter but when they come by the dozens! Oh me!—D.J.G.

## They Need Not Go Away

Preparatory Book for Home Mission Season of  
Prayer, March 1943

WILLIE JEAN STEWART



THIS is a book to be used in preparation for the March Week of Prayer for Home Missions in 1943. It has been prepared by five competent southern Baptist women, each of whom has had unusual opportunity to study, first hand, the aspects of home mission work with which she deals. The result is an amazingly effective

book, for it is rare in a symposium of this kind to find such evenness of quality and unity of impact. The committee of Woman's Missionary Union charged with planning the book is to be congratulated on its assignment of subjects and choice of writers and on the thoroughly competent fashion in which its plans have been worked out.

Under the general heading "Bread for the Stones of Paganism," Miss Thelma Brown tells something of the Home Mission Board's work among the civilized and blanket Indians. Her stories of Reverend Willie King, missionary from the Baptist Creeks of Oklahoma to their distant kinsmen, the Seminoles of Florida, and of Seferina Jojola, early convert among the pueblo Indians of New Mexico, are particularly effective in presenting both the power of the Gospel and some of the difficulties it must surmount in reaching the Indian.

In the second chapter, under the heading "Water of Life for the Thirsty," Mrs. Eureka Whiteker discusses in a challenging way the work in the mountains and among the weaker churches and unchurched communities in rural areas. Her report on the effectiveness of certain joint efforts to overcome the difficulties growing out of part time and absentee pastorates and non-support of the work of the churches is especially heartening for the future.

In chapter 3, Miss Eva Inlow speaks for those missionaries who minister to the Catholic peoples of Spanish-speaking areas, especially the work in Cuba and among the Mexicans in the southwest. She prefaces her discussion with a very fairminded and simple evaluation of the effect of years of unmolested Catholicism on the peoples of the areas in question and shows how certain tenets and practices of the Catholics do actually blind their converts to New Testament truth. One can share her hope that the new Catholic translation of the New Testament may have wide circulation and offer rich opportunity for discussion and teaching, that these friends may discover for themselves the true light.

Chapter 4—"Christ the Door to the Family of God"—by Miss Mary Christian, deals particularly with the work among those Jews, foreigners and Negroes who are outside the door and need the keys of belief in the Son of God and witnessing for Him, to open the door to them. The discussion of the methods of work among the Jews and the status and needs of southern Negroes is especially strong and challenging to the missionary minded on the one hand and to the fairminded on the other. It is to be hoped that it may serve to clear up some of the stumbling blocks for these potential members of the household of faith.

In the last chapter, Mrs. Pen Lile Compare Pittard gives an interesting picture of "The Way of the Moving Multitudes." It not only presents a new slant on the old subject of the migrant agricultural and other workers in the food industries but also of those newer "defense migrants" found in camp and maneuver grounds and in war industries.

Order from Baptist Book Store, 125 Ninth Ave., North, Nashville, price .25. A free copy of this book will be sent to the W.M.S. president, and counselor of Y.W.A. with the March Week of Prayer literature.

## Let's End the War

THE PROSPECTS are for a long drawn out, terrible war; in which over 1,000,000 of our boys will be killed; 4,000,000 maimed; and a half trillion dollars burned up. Already this war has burnt up enough money to buy a \$10,000.00 farm home for every family in the world.

Let us end this war; not in dishonor, but in honorable Christian peace with all people. Do you say we have got to fight it out? No we haven't.

There is a better way, a godly way, to end this war and secure Christian peace without paying the boys of the world and burning up all its money. What is that way?

The way to end this war speedily and secure Christian peace with all is to get God's help. With Christ, I can do all things. If God be for us, who can be against us?

Read II Chronicles, Chapter 20 and you will see that Judah was in war. A terrible enemy was at the gate. Their liberty and lives were in great peril. What did they do? At the call of the king, all Judah, men, women and children, stood before the Lord, fasted and prayed to deliver them. And God answered their prayers at once; the enemy were routed by the Lord's Angels; and peace was restored in a week.

God did the same thing for Elisha at Dothan, when a whole army was blinded, and then restored to sight, and peace made within a week.

Rickenbacker and his men had lost everything but their sense of God. In their dire peril, they organized a prayer meeting; prayed together morning and night and constantly. They trusted God in faith. God answered them by sending miraculously the birds out of the air and the fish out of the sea into their hands; and by sending the rescue plane to find them. This all in twenty-one days.

Rickenbacker's rescue is a trumpet call of God to America to follow the example of Rickenbacker; to trust in Him for a speedy end of this war in a Christian peace.

If America will turn from her liquor traffic, Sabbath breaking, licentiousness, profanity, hate and other evils and pray God for deliverance from this hell of war I have no doubt that God in answer to America's penitent prayers would end her enemies from the war cursed sky, and from the burning battlefields of the earth into the camp or court of America, and there speedily join us in Christian peace terms. And this could be done in twenty-one days; like unto Rickenbacker's rescue. Would to God we had the faith to try it.

NOAH W. COOPER.

## The Bible

I'm glad we have a Bible,  
God's holy word, so true,  
In which great promises are given  
From our Heavenly Father, to me and you.

Yes, we are very rich indeed,  
In that we have this wonderful Book,  
And the privilege of living in a country  
Where we can inside its cover look.

How we need this great Book each day,  
As we travel on through life,  
For the comfort and consolation it brings us  
In a world of turmoil and strife.

So let's read our Bibles daily;  
Take time each day to pray, too,  
And day by day and year by year  
Strive our Master's will to do.

—ESSIE FERRELL,  
Erin, Tennessee.

## A Look Ahead in the Field of Christian Education in Tennessee

By C. J. JACKSON, *Enlargement Campaign*  
Director for Carson-Newman College

CHRIST ADMONISHED that it is imperative to have good foundations for structures which we erect. He told of a house which was built upon the sand and we remember it fell. Another was built on solid rock and it was able to withstand all the vicissitudes which it encountered. In other words, because of a good foundation it stood. It was there for present use and for the future.

As Baptists in Tennessee we are also building for future use as well as for today. Even for today the needs are so stupendous we dare not delay. Our job and responsibility in leading people to Christ and in training and directing their lives along lines of Christian service is the biggest job to be done in this great state. It is high time that Christians recognize this fact in a wholehearted manner. Having the most important of all jobs to do we should face the situation as Christian statesmen in our planning. We, who are charged with this greatest responsibility, should have the ablest and the best prepared of all the leadership in this forward march.

The Tennessee Valley Authority has forever changed the order of things in Tennessee. Never again will the Volunteer State be as it was in the decades past. New activities are in evidence everywhere. And it is predicted that following the War no spot in the world will see so much industrial development as will take place in the Tennessee Valley.

These changes will bring obstacles—multiplied obstacles in the field of spiritual growth and Christian living. The responsibility for meeting these problems rests on the shoulders of Tennessee Baptists as on the shoulders of no other group of Christian people. In fact this responsibility, because of our numerical strength and missionary zeal, is on our shoulders almost as largely as on all others combined. Will we meet it successfully? Or will we fail to see and grasp the magnitude of our opportunity and let it slip by as water flowing over the dam? God forbid!

To meet this situation we must keep a step ahead of the procession. We can't wait until the flood comes and then control it. Our forces—our trained forces—must be on the field as this rising tide of opportunity is flowing in, if we are to cope successfully with it.

Our Baptist colleges in Tennessee—Carson-Newman College, Tennessee College and Union University—must be at this task in a bigger way in laying foundations in a trained leadership,

so we will not be submerged by what is confronting us. We can't win this fight with the resources in men and materials of ten years ago, nor with what we have today, for Tennessee is on the march. Tennessee Baptists need our three Colleges thoroughly equipped and prepared to care for twenty-five hundred of our Baptist young people in training for leadership in the Ministry and in secular professions, out of which will come an ample lay leadership for the churches and communities. This done the Cause of Christ will occupy its rightful place of primacy in Tennessee.

Does it mean anything to us that there are four hundred vacant Baptist pulpits in Tennessee today? Does it mean anything when our State leaders tell us there are scores and hundreds of our fourth-time churches which would go to half-time, and half-time churches which would go to full-time, if we had trained men enough to meet the needs of today, to say nothing of the future? Does it mean anything to us when we know that thousands of our Sunday school classes need better educated and more consecrated men and women to teach them?

What we need we can provide, if we will. And we will, if we think through and analyze the case before us. We should look about us as Baptists and see the way the wind blows and see the tide of human beings, who need Christ, as it flows in among and around us. We should "quit ourselves like men" and as Christian statesmen meet the situation before it is too late. We must not fool ourselves with the thought that everything is all right, for it is not. Some day, and that before long, it will be too late to do what must be done now if we are to save the day.

Is there a man or a woman or a dozen men and women in Tennessee who will give or dedicate a portion or all of their fortunes or funds they control to the advancement of Christ's Cause by making it possible for our Colleges—Carson-Newman, Tennessee College and Union University—to train a leadership which is able to save Tennessee for Christ? It is not too much for us to pray for and expect that there are men and women in Tennessee and elsewhere who will give dollars or thousands of dollars, or hundreds of thousands of dollars to aid our three Colleges in meeting the need of our denomination for an adequate leadership in these times of such opportunity and responsibility.

With these three power houses enlarged and strengthened, so a larger and better product will flow from them, every department of our denominational life in Tennessee will be blessed immeasurably and our service multiplied many times over. God grant that it may be so.

## THE GOSPEL OF THE GRACE OF GOD

By J. Clyde Turner

The true, simple gospel of the grace of God preached with deep sincerity and unfeigned fervor. A volume of brief, powerful sermons, brief in outline and closely held to their scriptural texts—messages that appeal to the unsaved as well as to the Christian. To be released by the Broadman Press in February.

One Dollar at Your  
BAPTIST BOOK STORE

127 Ninth Ave., N., Nashville, Tenn.

# AMONG THE BRETHREN

The First Baptist Church of Cleveland, Wm. A. Keel, pastor, paid to all purposes in 1942 \$14,150.11. Of this amount \$2,948.90 went to missions and related causes.

—B&R—

The First Baptist Church of Kingsport, L. B. Cobb, pastor, paid to all purposes in 1942 \$40,185.69. Of this amount \$6,000 went to missionary causes.

—B&R—

In the past three years the Trezevant Baptist Church has gone from half to full-time, increased its mission gifts from \$350 to \$750, increased the pastor's salary from \$50 to \$150 a month, paid all indebtedness on the pastorium and has more than \$700 in the bank. The membership has increased from 312 to 368. Vernon Sisco is pastor. *And BAPTIST AND REFLECTOR goes into the homes of the members.*

—B&R—

James Bland, Jr., L. K. Bostick, O. K. Brown, E. S. Birdsong, Paul Davis, Richard Flinn, Charles Goodall, L. S. Jordan, Zack Massey, L. W. Paschal, R. L. Patterson, A. L. Rainey, Hillman Rowe and W. M. Stephens were recently ordained as deacons by the Bellevue Baptist Church, Memphis. The presbytery consisted of the pastor, Robert G. Lee, Arthur Fox, G. D. Lindenmayer, Brooks Ramsey, Milton Bryant, S. M. Armstrong and G. B. Smalley.

—B&R—

D. J. McGlothlin has resigned the pastorate of Middle Creek Baptist Church, Oliver Springs, and J. L. Owens has accepted the call of the church.

—B&R—

"If we send in a club of subscriptions or adopt the Church Home Plan, will the papers be sent to the subscribers or sent in a bundle to the church?" They will be sent to the subscribers. Under all its subscription plans Baptist and Reflector is mailed from Nashville to the subscribers individually.

—B&R—

Pastor Ben Cox of the Open Door Mission, Memphis, received a letter from a man in Indiana, who wanted to know if the Mission still existed, as he wanted to make a contribution if it did. Receiving a reply, the man sent \$40 with an expression of appreciation for prayer help.

The wires brought the tidings Tuesday morning, this week, of the Home-going, Monday, of Dr. J. B. Cranfill, Dallas, Texas. Dr. Cranfill was Corresponding Secretary and Superintendent of Missions of the Texas Baptist General Convention, 1889-92; but his most distinctive service was in the field of literature. He was the founder of the *Baptist Standard* and was its editor from 1892 to 1904. He had unusual gifts as a writer. He was editor of many of Dr. B. H. Carroll's books and made them available to the world by publishing them or arranging for their publication. He fought the liquor traffic and in 1892 was candidate for Vice-President on the Prohibition ticket.—*Western Recorder.*

The East Tennessee Baptist Pastors Conference met at Carson-Newman College Monday, January 18. BAPTIST AND REFLECTOR regrets that a copy of the program was not received in time for publication before the conference met. The day it was received the then current issue of the paper was already off the press and the present issue did not come off the press until after the conference met. We again ask all contributors to remember what has often been announced before: 1. Articles and other material of that type intended for a given issue of the paper must be received in the office not later than Monday morning of the week preceding the week when that issue is to be published. 2. News notes, Sunday School and Training Union attendances etc. intended for a given issue of the paper must be received in the office not later than Wednesday morning of the week preceding the week when that issue is to be published.

Pastor M. W. Bodlien of New Hopewell Church, Neubert, writes how he corrected a report in the *Maryland Baptist*, based upon a misapprehension, of course, that Tennessee had abandoned the 50-50 division as between State and Southwide funds. That basis of division is still in effect in Tennessee, being reaffirmed at the last State Convention when the proposition of changing the basis was introduced by certain brethren.

Out of total receipts during December, Fifth Avenue Baptist Church, Knoxville, gave to missions, education and benevolence \$3,882.50. Frank Wood is pastor.

—B&R—

"If your church adopts the Church Home Plan, do we have to pay for the papers monthly or can we pay all the subscription price at one time?" This is for the church to decide. The possible methods of payment under this plan are as follows: Monthly, quarterly, semi-annually, or all in advance. The church decides.

—B&R—

Dr. A. F. Mahan has been pastor of Central Baptist Church, Fountain City, for 15 years and is 69 years of age. On a recent Sunday he offered his resignation, but the resignation was unanimously rejected and he was asked to remain and was told he would be furnished as much assistance as he felt his age needed. He will remain. It was a deserved tribute to a great soul.

—B&R—

The budget for 1942 of Highland Heights Church, Memphis, Slater A. Murphy, pastor, was \$18,000. For 1943 it is \$30,919. Gifts for the Co-operative Program have been more than doubled.

—B&R—

White Oak Baptist Church, Chattanooga, has called as pastor W. L. Miller, graduate of Carson-Newman College and graduate of the Southern Seminary in the spring.

—B&R—

Pastor Luther Joe Thompson is teaching a mission study class in the Mitchellville Baptist Church, using "Our Doctrines," by Tribble, as a text.

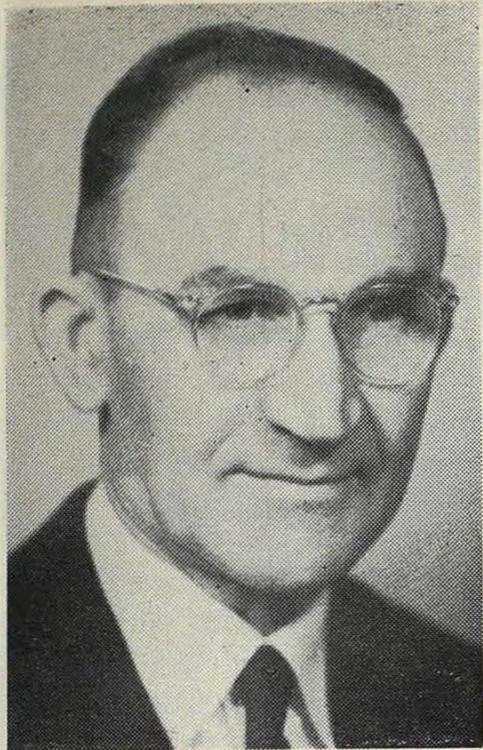
—B&R—

Visitors in the BAPTIST AND REFLECTOR Office last week were: Fred Tarpley, Adairville, Kentucky; W. S. Chadwick, El Paso, Texas; W. A. Broome, Erin; John B. Clark, Murfreesboro; Paul Hall, Watertown; J. C. F. Herrell, Powell Station; C. S. Wilson, Dickson; Chaplain L. G. Mosley, Brookley Field, Alabama; W. O. Phagan, Fayetteville; Evie Tucker, Livingston; P. L. Utley, Camden; M. I. Crocker, Cumberland Furnace; W. C. Smedley, Chattanooga; and Lewis A. Myers, Little Rock, Arkansas.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 10, 1943

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	240	131	Clinging Ridge	53	35	Maryville, First	521	126
Alexandria	91	47	First	339	100	Memphis: Bellevue	1731	
Athens, First	301	78	South Cleveland	100	60	Buntyn Street	122	32
Bolivar, First	179	125	Columbia, First	276	45	Central Avenue	520	112
Boyd's Creek	92		Corryton, Groveston	98	56	Highland Heights	643	195
Bristol, Calvary	178	55	Counce, Bethel	66		LaBelle	555	192
Chapel Hill, Smyrna	31	31	Cumberland Gap	120	13	Prescott Memorial	380	110
Chattanooga: Apison	93	48	Elizabethton: Calvary	204		Sevtnth Street	370	97
Avondale	362		East Side	130	57	Temple	1128	295
Brainerd	371	127	First	429	148	Union Avenue	992	208
Calvary	261		Grace Tabernacle	87	54	Mitchellville	31	28
Candies Creek	78	60	Immanuel	109	71	Murfreesboro: First	325	112
Cedar Hill	213	86	Little Mountain	63		Powell's Chapel		62
Chamberlain Avenue	298	89	Southside	90	67	Taylor's Chapel	61	36
Clifton Hill	500	107	Watauga	251		Westview	147	101
Eastdale	235	76	Erwin: Calvary	297	124	James Street Mission	22	
East Lake	378		Chestoa Mission	51		Nashville: Edgefield	354	74
East Ridge	135	68	Fountain City, Central	638	208	Lockeland	472	154
Morris Hill	172	96	Guys, Gravel Hill	131	112	Neuberts: New Hopewell	157	95
Oak Grove	162	87	Hamburg, Center Hill	37		Valley Grove	182	114
Ridgedale	421	154	Hixson, First	109	40	Old Hickory, First	542	326
Spring Creek	87	69	Jackson, West Jackson	629	195	Dupontonia Mission	49	
St. Elmo	223	41	Jefferson City, First	504	268	Rock Hill	84	66
South St. Elmo	68	39	Kingsport: First	516	95	Rockwood, First	220	97
White Oak	208	79	Glenwood	226	115	Shelbyville, First	114	
Woodland Park	605	206	Knoxville: Broadway	923	225	Stantonville, West Shiloh	40	49
Cleveland: Big Spring	242	124	Fifth Avenue	901	268	Trenton, First	375	164
			First	1002		Watertown, First	143	
			Liberty	71	26	Whiteville	110	27

## Enters Pastorate at Columbia



REV. C. S. WILSON

Rev. C. S. Wilson, who was ordained to the past ministry by the First Church, Nashville, accepted the pastorate of the Second Baptist Church, Columbia. Prior to this he did some work under the State Board, preached for awhile at the Cumberland Homestead Church, Crossville, and served as CCC Chaplain until that organization was dissolved by the Government. BAPTIST AND REFLECTOR is glad for him and has every reason to feel that he will do a fine work.

WITH THE CHURCHES: *Bristol*—Calvary, Pastor Gregg welcomed by letter 2, for baptism 1, baptized 1. *Chattanooga*—Apison, Pastor Ramsey received by letter 2; Avondale, Pastor Howell received by letter 1, for baptism 2; Brainerd, Pastor Collins received by letter 2, for baptism 2; Sandies Creek, Pastor Roberson received by letter 1; Cedar Hill, Pastor Tallant received by letter 6; Clifton Hill, Pastor Stansel received by letter 2, baptized 2; Eastdale, Pastor Denny received by letter 2, baptized 2; East Lake, Pastor Crantford received by letter 1; Morris Hill, Pastor Catlett received by letter 3, for baptism 2; Ridgedale, Pastor Ivey received by letter 2; Highland Park, Pastor Williams received for baptism 3, baptized 2. *Cleveland*—Victory Church, Pastor Hayes received by letter 1; First, Pastor Keel received by faith 1, by letter 2. *Columbia*—First, Pastor Richardson accepted on promise of letter 3. *Dyersburg*—Pastor Vollmer received by letter 1. *Elizabethton*—First, Pastor Stone received by letter 6; Grace Tabernacle, Pastor Cobble received by letter 1; Watauga, Pastor Man received for baptism 3; Calvary, Pastor Wtmoreland received for baptism 2. *Jefferson*—First, Pastor Hale received by letter 2. *Kingsport*—First, received 7 new members; Glendale, Pastor Blalock welcomed by letter 1, by baptism 1, baptized 2. *Knoxville*—Broadway, Pastor Pollard received by letter 1. *Memphis*—Bevue, Pastor Lee welcomed by letter 18, by baptism 2, baptized 3; Central Avenue, Pastor Tiner received by letter 7, for baptism 1; LaBe, Pastor Renick received by letter 6, by baptism 1; Seventh Street, Pastor Highfill received by baptism 1, baptized 3; Temple, Pastor Boston received by letter 8; Union Avenue, Pastor Hughes received by letter 3, baptized 4. *Murfreesboro*—Ft, Pastor Sedberry received by letter 2, baptized 2; Westview, Pastor Medlock welcomed by letter 1, for baptism 1, baptized 5. *Old Hickory*—First, Pastor Kirkland received by letter 2.

## PASTORS CONFERENCE TO CONSIDER DEBT-PAYING CAMPAIGN

The recent Tennessee Baptist Convention in its annual session at Jackson, approved a debt-paying campaign in Tennessee to pay off all the debts on Tennessee Baptist institutions and agencies. Of course the campaign also has the approval of the Executive Board of the Convention.

The Middle Tennessee Baptist Pastors Conference will meet at the Baptist Sunday School Board instead of Tennessee College as has been customary, Monday morning, January 25, 1943, at 10:00 o'clock. The Nashville Baptist Pastors Conference will join with the other pastors in Middle Tennessee in this meeting. Special consideration will be given in this meeting to the debt-paying campaign.

Each pastor is urged to bring at least one.

## Briefs Concerning the Brethren

### Called and Accepted

- J. C. Owen, Saluda, North Carolina.
- J. E. Naylor, Amenia, New York, N. Y.
- G. Horace Wood, Clinton Avenue Church, Newark, New Jersey.
- James A. Parks, First Church, Lenoir City, Tennessee.
- Clyde N. Price, First Church, Carnegie, Oklahoma.
- John J. Evans, First Church, Walters, Oklahoma.
- G. R. Gross, West Side Church, Wichita, Kansas.
- Joe Messenburg, Devol Church, Decatur, Texas.
- Leland Hall, Shiloh Church, Texarkana, Arkansas.
- H. G. Hammons, Glenmora Church, Glenmora, Louisiana.
- James Delaughter, Holden Church, Holden, Louisiana.
- Roy M. Clayton, First Church, Seagraves, Texas.
- Homer H. Bridges, Fair Park Church, Dallas, Texas.

### Resigned

- G. Horace Wood, Kenneth Square, Pennsylvania.
- James A. Parks, Deaderick Avenue Church, Knoxville, Tennessee.
- J. W. Farmer, Calvary Church, Bluefield, West Virginia.
- J. N. Easterwood, Trinity Church, Norman, Oklahoma.
- Robert Davis, Antlers Church, Antlers, Oklahoma.
- G. R. Gross, Britton Church, Britton, Oklahoma.

### Ordained

- Allan Douglas Aldrich, Calvary Church, Raleigh, North Carolina.
- Jack R. Noffsinger, Virginia Heights Church, Roanoke, Virginia.
- Thomas Molton Hunter, Bethany Church, Whistler, Alabama.

### Deaths

- Dr. William R. White, Albany, Georgia.
- Dr. J. G. Dickinson, Evergreen, Alabama.
- Dr. J. B. Cranfill, Dallas, Texas.

DEAR DR. TAYLOR: I am just calling your attention to a matter which I believe you as Editor of the Tennessee Baptist paper will appreciate.

The new Supreme Court Judge as nominated by the President is Wiley B. Rutledge, Jr., who carries the name of his father, a retired Baptist minister now living at Cleveland, Tenn. Rev. Wiley B. Rutledge is past 80 years of age. He has served as pastor at First Church of Maryville, Tenn., North-side Baptist Church of Chattanooga and other leading Baptist Churches of East Tennessee. This is another example where

the son of a Baptist preacher did not go to the bad.

It so happens that Rev. W. B. Rutledge is my wife's uncle. He and his wife spent a week's visit in our home about one year ago.

The new Interment Camp located nearby our town is about completed. About 150 soldiers as guards are here. Others are coming most every day. There will be some 1200 soldiers and officers for guard duty. Prisoners are expected to be brought most any time. For some Sundays the soldiers have attended our services. Many of them are of the very finest type of Christian men. It will be a challenge to us to help minister to their spiritual needs.

Our Church has a new brick building with a modern graded Sunday school plant, also a nice pastorium and out of debt. Our people seem to be in good spirits to face this new task of ministering to the spiritual needs of our soldiers.

I appreciate the good work you are doing with the BAPTIST AND REFLECTOR. May our Father continue to bless and use you in the great work you are doing.

Yours in brotherly love,

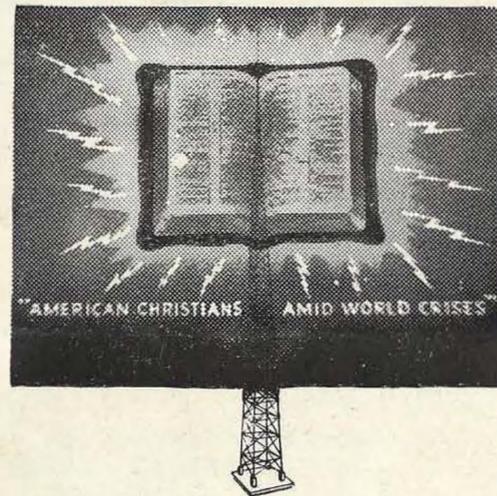
E. L. EDENS.

P.S. \$2 enclosed for renewal to BAPTIST AND REFLECTOR.

## The Baptist Hour—January 24, 1943

# THE BAPTIST HOUR

1943



"AMERICAN CHRISTIANS AMID WORLD CRISES"

Time: 7:30 A. M.

Speaker: Dr. O. T. Binkley, Wake Forest College.

Subject: "The Victory of Faith."

Tennessee Stations: WREC of Memphis, WNOX of Knoxville and WSM of Nashville.



DR. O. T. BINKLEY

