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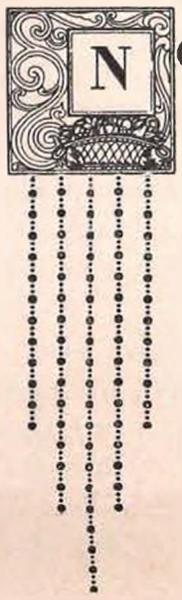
# Baptist and Reflector

"KING THE TRUTH IN LOVE" ★ ★ ★ JOURNAL TENNESSEE BAPTIST CONVENTION

E 109 THURSDAY, APRIL 15, 1943 NUMBER 1

Baptist Bible Inst  
1220 Washington St  
Exc

## Thy Will Be Done



NOT in dumb resignation  
We lift our hands on high;  
Not like the nerveless fatalist,  
Content to do and die:  
Our faith springs like the eagle  
Who soars to meet the sun,  
And cries exulting unto Thee  
"O Lord, Thy will be done!"

When tyrant feet are trampling  
Upon the common weal,  
Thou dost not bid us bend and writhe  
Beneath the iron heel.  
In Thy name we claim our right,  
By sword, or tongue, or pen;  
And even the headsman's axe may flash  
Thy message unto men.

Thy will! It bids the weak be strong,  
It bids the strong be just:  
No lip to fawn, no hand to beg,  
No brow to seek the dust.  
Wherever man oppresses man,  
Beneath Thy liberal sun,  
O Lord, be there, Thine arm made bare,  
Thy righteous will be done!

—JOHN HAY.

Secretary to President Lincoln and Secretary of State under  
Presidents McKinley and Theodore Roosevelt  
—Courtesy THE VOICE.

# Baptist and Reflector

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WE DO NOT USE UNSIGNED COMMUNICATIONS

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## EDITORIAL

### "Half-War Half-Whiskey Policy!"

UNDER THIS HEADING *The Civic Bulletin* carries a clipping of a statement of Harry Bridges, radical labor leader of the West Coast, whom the Government is trying to deport for subversive activities.

"I don't know right now why some of our ships are leaving ports half loaded with war materials and half loaded with whiskey and other kinds of liquor. I am sure the Army is not getting a chance to drink the liquor, but that is a fact. The whole policy has come to be known amongst our people as the 'booze and bananas' policies of the shipping agencies that represent the government.

"Just two weeks ago in the port of San Francisco, CIO waterfront warehouse workers had to unload and help store a large cargo of Australian wines, champagnes, and brandies that had just come in from Australia. Right across the dock at the same docks, our men—and we are short of men—were engaged in loading practically a full load on another ship of California wines, champagnes, and brandies, to go down to Australia.

"At the same time, other ships waiting to load and transport weapons and materials to the United States Army were being delayed because there was not sufficient manpower at that time to do the job."

This serious indictment comes, not from a temperance crank, but from a radical labor leader in a position to know exactly what he is talking about.

—*Zion's Herald*, Nov. 18, 1942.

America, you had better come to your senses!

### A Soldier's Prayer

(The following prayer, written on notepaper in a masculine hand, was found in a pew in the First Presbyterian Church of Greenville, S. C., and was published in the Greenville Piedmont.)

OUR GRACIOUS FATHER in Heaven, I come to You in humbleness, asking forgiveness for all my sins and all my faults. I pray Thee grant what I am about to ask of Thee: please, God above, make the terrible war to end soon, hasten the day when we can once again live in peace, happiness and harmony with our brothers the world over.

"Bless ———, my wife, and keep her safe from all harm and evil; bless Mother and make her well again; bless Dad and keep and protect him; and bless all earth's inhabitants.

"Father in Heaven, I know I am not worthy of Thee but please help me to be a man. Grant me the wisdom and the courage and the strength I need not only for the present time I am a soldier but for all the days to come.

"Make me a Christian like Paul and Christ, who trod of Galilee.

"Bless this church I am in today, bless the minister and sons connected in the work of it. I know no one here but at home because it is the House of God.

"In closing, God, I thank Thee, if it can be done, and You all things are possible, grant and help me in the thing asked of You.

"I ask this in the name of Jesus Christ, who gave His that we might have life eternal. Amen."

(EDITOR'S NOTE: *The clipping with the above prayer was by Chaplain Russell T. Phillips of the Greenville Service Training Center, Greenville, S. C. In bygone years, we assisted his honored father in a revival meeting. The soldier's prayer is and so tugs at the heart that we pass it on and share it with readers.*)

### "Though I Give My Body to Be Burned"

THE APOSTLE PAUL shows in I Cor. 13:1-3 the necessity of "charity," as the King James Version has it, as the motive constraint of an act in order for it to have spiritual quality. "Charity" (*agape*) here has the meaning "love." The love is not natural, but spiritual. It is not acquired by one. It is imparted. It is "the love of God . . . shed abroad in our hearts by the Holy Ghost (Spirit) which is given unto us" (Rom. 5:5). It dwells only in the regenerate heart.

One among other things which Paul says in the passage cited is this, "And though I give my body to be burned, and though I do not love it profiteth me nothing." That is, it profits nothing spiritually. It may bring earthly fame, but no heavenly reward. An act is Christian in the true sense unless it is prompted by a Christian motive.

Since this regenerate motive must precede and prompt for it to have spiritual quality, then no man is saved by his "Every one that loveth is born of God, and knoweth God" (1 John 4:7). He is *already* saved. He must be saved and have the love of God in his heart *before* he can perform deeds having a spiritual quality. Hence, his works are not conditional to his salvation; they are the *fruitage* thereof.

"Though I give my body to be burned." This means self-sacrifice. Yet such a sacrifice has no spiritual quality unless made by a true Christian prompted by the love of God. Other than "it profiteth me nothing" beyond the plane of the earth.

This disposes of the Japanese conceit that a soldier dying in a field of battle for the Empire is in consequence elevated to a kind of godship. In the first World War, it was reported that some men had the conceit that if they died in battle for the Fatherland they would be carried to the regions of the blest. We presume some of them still have this idea. But it is just as grievous and foolish for the American soldier (God bless him!) to think that he goes to heaven because he dies for America.

No, friends, the Biblical and only explanation of anyone's going to heaven is that he has washed his spiritual robe and made it white in the blood of the Lamb. "Therefore are they before the throne of God," and for no other reason (Rev. 7:13-15). This is accomplished by faith in Christ as Savior (Rom. 3:25). The supreme sacrifice of self does not save, as fine and as noble and necessary as a sacrifice may be. The supreme sacrifice of Christ appropriate to our faith *does* save, and it ultimately places one "before the throne of God."

### A Request Answered

WRITING from Santa Fe, Bro. Malcolm Burns requests discussion of Isa. 3:16-25. The passages in the King James Version read as follows:

Moreover the Lord saith, Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

... the Lord will smite with a scab the crown of the head of the  
... of Zion, and the Lord will discover their secret parts.

... day the Lord will take away the bravery of their tinkling orna-  
... their feet, and their cauls, and their round tiers like the moon,  
... chains, and the bracelets, and the mufflers,  
... bonnets, and the ornaments of the legs, and the headbands, and  
... and the earrings,  
... rings, and nose jewels,  
... changeable suits of apparel, and the mantles, and the wimples,  
... spicing pins,  
... masses, and the fine linen, and the hoods, and the veils.

... shall come to pass, that instead of sweet smell there shall be  
... instead of a girdle a rent; and instead of well set hair baldness;  
... of a stomacher a girdle of sackcloth; and burning instead of

... men shall fall by the sword, and thy mighty men in war.  
... her gates shall lament and mourn; and she being desolate shall  
... lie on the ground.

... of the terms used here are sufficiently clear, we think,  
... explanation. The meaning of certain other terms is here  
... as suggested by the *Critical and Explanatory Commentary*.

... "forth necks" means "proudly elevated." "Wanton eyes"  
... the idea of immoral purposes and glances. "Mincing"  
... "pping with short steps." "Tinkling with their feet" means  
... "ing of ankle rings on each foot jointed by short chains, with  
... sometimes attached. "Bravery" means "finery." "Cauls"  
... "network for the head." "Tires" means an ornamental

... "It does not mean *auto tires*, as some brethren think!  
... means "pendants hanging from the neck." "Mufflers"  
... "eils." "Bonnets" means "turbans" worn on the head.  
... means perfume boxes. "Glasses" means polished metals  
... mirrors. Probably this is a sufficient explanation of the  
... d in these passages.

... be noted that the historical application of this language  
... e forthcoming fall and captivity of Judah. Through the  
... God told what would befall "the daughters of Zion" be-  
... heir sins and the sins of the nation generally. Let it be  
... ther that although "the daughters of Zion" are included  
... ndemnation and coming judgment, they are not alone in-  
... Thy men" are also included (verse 25). "Thy men shall  
... e sword." Both men and women had sinned and both  
... women would suffer the consequences. So before any  
... nywhere singles out the women for exclusive attack and  
... ation, as so many seem disposed to do, let him study verse  
... brings in the men, too!

... "the daughters of Zion" were included in the condemna-  
... only the sinful ones, those with "wanton eyes," if you  
... Not *all* the men were included in the condemnation, but  
... sinful ones. The innocent might, and did, suffer an educa-  
... discipline or training which made them better people. As  
... t, "When he has tried me I shall come forth as pure gold."  
... Innocent were not *personally* the recipients of *condemna-*  
... their trials were educative but not punitive.

... think that the *principle* of all this is applicable today:  
... ent to the guilty and training and development to the in-  
... Witness this tragic world war. But even the best men  
... s need to walk softly before they engage in wholesale con-  
... on. There may be some things in their thoughts and lives  
... ey do not clearly realize and of which they, too, need to  
... Job, the best man on earth, when he saw himself in the  
... ght of God said, "I abhor myself, and repent in dust and

### "Yes, It's That Doctrinal Paper"

... REPORTED that sometimes a brother is found who, when  
... d if he is acquainted with BAPTIST AND REFLECTOR, says,  
... s that doctrinal paper," and that he says it in a tone which  
... criticism.

... re are many reasons for believing that such a brother repre-  
... ly a small minority among Tennessee Baptists. Many a  
... been heard to say that he considers the doctrinal policy of

the paper to be a compliment to it. Of course, one can always  
find some who have no clear-cut doctrinal convictions and do not  
want any. But one need not worry about people of this type.

Some people have a very superficial view of doctrine. Let the  
word be used, and immediately they thing of Baptism and the  
Lord's Supper. But, brother, the doctrines of the Bible are the  
*teachings* thereof. Baptism and the Lord's Supper are only two of  
those teachings. The Bible cannot be preached without preaching  
doctrine.

It may surprise the critic to hear that BAPTIST AND REFLECTOR  
carries numerous discussions, editorial and otherwise, which are  
non-doctrinal, except so far as they may contain references to Bible  
teachings and so far as any specific discussion of particular doctrines  
are concerned. In this sense more space is given to non-doctrinal  
matters than to doctrinal matters. Yet the paper believes in reg-  
ularly sounding a clear Bible (doctrinal) note and feels that it  
pleases God in doing so.

BAPTIST AND REFLECTOR *is* doctrinal because it believes in  
heeding the injunction, "Preach the word . . . with all longsuffering  
and doctrine." That man is to be pitied who claims to love God's  
truth and does not believe in doing the same thing.

The world needs the Word of God more than any other one  
thing. BAPTIST AND REFLECTOR believes in declaring that Word.  
This is the most fundamental service one can render to humanity.

### After The Years Comes Surrender

**S**OME TEN or twelve years ago now, the editor, then a pastor in  
West Tennessee, had as a singer in two meetings held in that  
section a pleasant young man by the name of Paul Isbell, son of  
Mr. and Mrs. L. B. Isbell of Woodland Mills. His mother is a  
daughter of the late lamented Dr. I. N. Penick of Jackson.

Paul did excellent work in the meetings and with his pleasing  
personality made a good impression. At that time he felt impressed  
to preach the Gospel and that was his intention. But the mag-  
nitude and responsibilities of the work overcame him for some  
years, and he sought to persuade himself that he had mistaken the  
call and that God was calling him to be "a good layman" instead.  
A good layman he was. He did not mean to be disobedient to the  
Lord, but did not want to make a mistake. The editor understands  
that shrinking back from the ministry, and for a while tried to con-  
vince himself that God had not called him to be a preacher.

But God knows how to keep on impressing one. So just re-  
cently, after varied experiences through the years, some sweet and  
some bitter, Paul Isbell, now a man with a family, yet still com-  
paratively young, yielded to the conviction that had come to pos-  
sess him that God had indeed called him to preach. He preached  
his first sermon at a mission point and had four professions of  
faith in Christ—an earnest, we believe, of his ministry. This  
fall he plans to reenter Union University. He has fallen heir to  
his noted grandfather's (Dr. Penick) library, which will be a dis-  
tinct asset to him through all the years to come.

Paul is one of the finest men we know. We are glad he has  
yielded and now has peace. We are glad to introduce him to the  
brotherhood. May the Lord bless him in his ministry. His address  
is Union City, Tennessee.

(We desired to run a cut in connection with this editorial, but  
no picture was received up to this writing.—EDITOR.)

### Most Cherished Possession

Dr. W. T. Grenfell was great as a physician, great as an ex-  
plorer, great as a pioneer. His testimony as to prayer is worth  
while. He said: "The privilege of prayer to me is one of my most  
cherished and loved possessions, because faith and experience alike  
convince me that God himself sees and answers, and his answers  
I never venture to criticize."—*Baptist Bulletin Service*.

## An Honored Pastor's Anniversary

(Contributed by A Friend.)

THE FIRST BAPTIST Church at Memphis celebrated the 12th anniversary of Dr. R. J. Bateman's pastorate Sunday, March 28, when tribute was paid him for leading the church in its successful program.

Judge John W. McCall presented Dr. Bateman with a book containing letters of appreciation and felicitation from department heads in the church. Mrs. Bateman was presented a dozen roses, one for each year here during which she has been active in women's work and as a pastor's wife.



DR. R. J. BATEMAN

During Dr. Bateman's 12 years, 2,176 members have joined the church and approximately \$112,000 raised for debt retirement and the property fund in addition to the regular budget. The bonded debt of \$35,000 which stood at the end of his first year has been wiped out, \$26,600 was raised for a new church site and the building fund now has \$50,000 in cash and Government Bonds.

The church was ready to erect a new building in East Memphis but these plans were cancelled by war conditions with the result that contributions for it are being placed in war bonds.

With his eyes on the present and the future, Dr. Bateman now is leading the church in a campaign to enlist all members in active service. Deacons will hold regional meetings in the city when organizations will be set up to visit each member with a plea for cooperation in the full church program.

Dr. Bateman came to the Memphis church in April, 1931, from the First Church at Tulsa, Okla. He is prominent in the Southern Baptist Convention, being a former vice-president of it, and also in the Tennessee Convention, where he is a member of the Executive Committee. He is a member of the Relief and Annuity Board and a trustee at Union University and Tennessee College. He also is active in Memphis civic affairs, being a member of the Chamber of Commerce where he serves on its welcome committee.

A native of Plymouth, N. C., Dr. Bateman was educated at Bethel Hill Institute, Wake Forest College and the Southern Baptist Theological Seminary. He holds a Doctor of Divinity degree from Howard College, Birmingham, and a Doctor of Laws from Union University, Jackson, Tenn.

His first pastorate was at Fayetteville Street Church, Raleigh, N. C., with succeeding ones at Park Place Church, Norfolk, Va.; First Baptist, Troy, Ala.; First Baptist, Meridian, Miss.; First Baptist, Asheville, N. C.; First Baptist, Tulsa, and Memphis.

### Ban In West Australia

According to press reports, the Western Command has imposed a complete prohibition on the sale of bottled liquor to Australian soldiers in uniform in West Australia.

In a notification to licensees and wine sellers, it was stated that failure to comply with the order would place the premises out of bounds, and a continuation of the breach would mean more effective measures.

Lt.-Gen. Bennett, G. O. C., Western Area, said that the order was made as part of a campaign to check drunkenness among troops in Perth and Freemantle and in other towns frequented by our soldiers.—*Australian Temperance Advocate*. (Copied from *The Voice*.)

## Englewood Baptist Church

ENGLEWOOD, TENNESSEE

A LITTLE MORE than two years ago another half-time church voted to go full-time with the amendment that should show church not progress satisfactorily it would revert to its half-time program. This step was taken under the leadership of the Reverend D. Edgar Allen (deceased).

There isn't a single member of our church who would even think of going back to the half-time program. There are reasons for this:

The church building estimated at \$15,000 and the parsonage at \$2,500, are free from debt, for the first time in eighteen years.

The offerings have increased from an average of \$1,700 in 1930-39 to \$3,700 this past year and there are indications that will exceed \$5,000 in 1943.

We have a graded Sunday School which is also departmental, seven unions in our Training Union and the complete W. family.

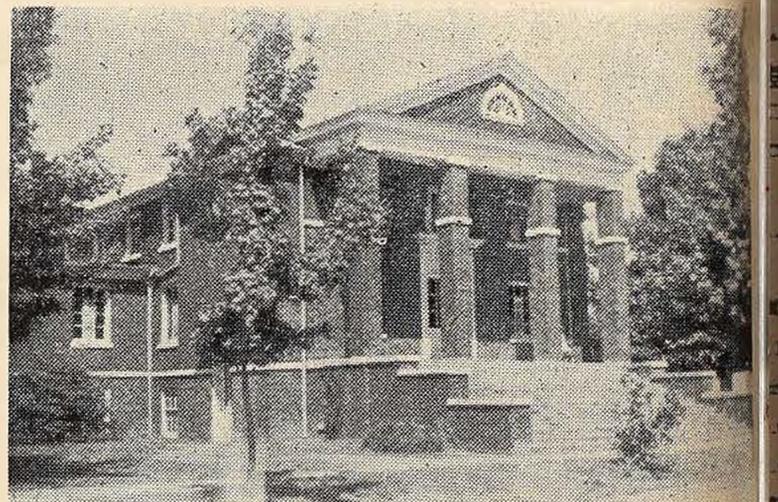
We have doubled our gifts to the Co-operative Program. Our people are enjoying the BAPTIST AND REFLECTOR the budget plan.

Our church membership is 265.

Our pastor is James F. Horton, a graduate of Carson-Nashville College, Jefferson City, Tenn., and of the Southern Baptist Theological Seminary at Louisville, Ky. He is ably assisted by Mrs. Horton who attended Marshall College in Huntington, W. Va., and the U. Training School at Louisville, Ky. Under their leadership the church is continuing to grow steadily.



REV. J. F. HORTON



Englewood Baptist Church, Englewood, Tennessee

Sunday, April 18, has been chosen as our dedication day. O. W. Taylor is to deliver the dedicatory sermon.

Such an account of our growth is sent to the paper not for boastful reasons, but that other churches having the half-time program will be challenged to give the full-time program its true test.

J. GUY BUCKNER  
W. W. ELEDGE

### The American Way

Our forefathers fought for this American Way. Let us at all times to hold it sacred for, otherwise, we may create the same cruelty from which they sought escape.

Colin Kelly and Meyer Levin died for the preservation of the American Way. It remains for us to carry on for the fulfillment of this ideal.—Christian Institute for American Democracy

## tenant's Miraculous Escape From Death

FR T. W. DAVIS of Turtletown sends BAPTIST AND RECTOR a clipping from the local paper of a letter from a t on some far-off battle front to his sister. The original session of Rev. Ray B. White of Zarephath, N. Y. The ows:

Sis: In writing this letter to you I don't know where to So many things has happened since I wrote.

l, to begin with, I have escaped death at the hand of the a way so amazing I am still in a daze. You remember I when I knew I was going over, I was going armed with ? That Bible is the reason I am still here and able to able to write this letter to all America.

is the story: My buddy and I were sent out on duty with oment in the work I told you before was our job. We received information—the most important in weeks—

were discovered by the enemy. I gave my buddy the in- a we had collected, told him to beat it and prepared my- ace them. It was the first time I'd been faced with the

of pointing my gun at a man and blasting the life from able body. I thought fast; then I said, "Lord it's your ility now." My buddy had not obeyed my order. He had scruples. As I reached for my carbine, a shot from one struck me in the breast and blasted me down.

aking I was dead, my pal jumped for me, grabbed my car- well as his own, stood astride my body, blasting away with s. He was blasted too—his knees with three bullet wounds,

n he finished there was not one of them left. He was when I rolled over and tried to get up. The force of the

nd stunned me. Dazedly, I wondered why I pulled that ole out of my pocket and in utter muteness looked at the

le in the cover. It had ripped through Genesis, Exodus, , Numbers, on through the other books and kept going.

ere do you think it stopped? In the middle of Psalm 91,

like a finger at these verses: "A thousand shall fall at and ten thousand at thy right hand; but it shall not come

Only with thine eyes shall thou behold and see the reward cked." Sis, when I read that verse it raised me three feet off

nd. I did not know there was such a verse in the Bible. I'd cling mostly in the New Testament. I read the rest of the

In utter humility I said, "Thank you precious God," and a little boy that had escaped the mouth of an enemy of

When I got my buddy back to the post, he said, "Lute, I've ough. This convinces me. Come on— I want to get

th God starting now." He wouldn't let them tend his

He said, "Nothing matters now but this." He stayed on s 16 hours with three wounds. His body become numb, he

move it. But he wouldn't give up. When the Lord finally he moved. That soldier went crazy for God. He jumped

irs (I mean boxes). He jumped over bunks. He even ran and shouted to the whole camp.

ce I've given my heart to God, and talked with the boys, meetings and prayed with them, God has given me 25

Twenty-five of my buddies have prayed through and come God. God even gave me my general. It took a long time.

so dignified. But God too told me to go after him. I stuck rail until he was grounded and came through.

e spirit of God hovered over that tent with a sort of glim- golden haze. I tell you, Sis, prayer is going to win this

t guns alone. God is bringing them in one by one. The opany will be a company of praying men. God has prom-

m to me, given me the assurance. Think of it—120 pray- n and one general in one regiment! When that happens

t will be unconquerable. Pray, Sis, pray as you never prayed

ll everyone to pray. Tell all America to go on its knees. each decisive victory anywhere over here, sometimes for

ere has been a feeling of praying far away. The feeling is ng, you can hear many of the men, the most stubborn ones,

say in the stillness of the night that it is so strong you can hear it. One said, 'Sounded like people praying from some distant place.' So pray, everyone. It will have to come from afar off. No one prays in this land of utter desolation. God has turned his face away from the horror and destruction man has brought on himself. Again I plead, tell America to pray!

"This war will not end until Nations and people have paid in blood and tears for not trusting God in their hearts, out of their nations, out of their lands.

"Tell them for God's sake to send Bibles and more Bibles. A Bible will give him confidence that God is with him. I'd like to have this letter broadcast from every radio station in America. Try to get it on the air, in the papers, in anything that is printed. Make copies of it. Send it from coast to coast.

"Tell them the Army wants prayers and Bibles.

"And you complacent, bridge-playing, fox-trotting, cocktail-drinking mothers, why didn't you teach your sons about God instead of handing him a cigaret, a cocktail glass and a dance program?

"Get on your knees and ask God to forgive your sins.

"Then pray for the Army. Pray! Pray! Pray! and you 'dignified preachers, why didn't you teach your people to pray, to follow God instead of standing before them in your silken robes and reading them ritual? Only atonement from sin can stop the shelling, the killing, the murdering.

"Even the shells that come whizzing through the air scream only one word—Atonement.

"I could go on, but I am so tired, so weary, but in all so happy to see them coming to God one by one. So tell them to pray, atone for sin, and keep praying. When you send things to your boys, send Bibles. They want Bibles!"

—Sent by Don B. Thomas.

## "IT'S HARD TO BELIEVE"

- THAT CANADA HAS FEDERALLY RECOGNIZED THE MENACE OF LIQUOR IN THE SUCCESSFUL PROSECUTION OF WAR ACTIVITIES; HAS DECREED REDUCED CONSUMPTION AND A COMPLETE ADVERTISING BLACKOUT

While -

THE U.S. GOVERNMENT SO FAR, SEEMS BLIND TO THE FORCES THAT HAMPER OUR WAR EFFORT:

PREMIER KING APPEALS TO THE NATION TO -  
 • PRACTICE TEMPERANCE  
 • CUT DOWN USE OF LIQUOR  
 • 8-HOUR DAY FOR TAVERNS  
 • NO LIQUOR ADVERTISING - RADIO, PRESS OR MOVIES AFTER FEBRUARY 1st 1943

### LIQUOR'S PART IN-ABSENTEEISM

The Liquor Factor in ACCIDENTS Traffic and Industrial



INEFFICIENCY due to Alcohol

and

Liquor-loosed WAR-GOSSIP in 400,000 Bars and Taverns.



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO No. 1006

# Two Things In My Ministry Of Which I Am Proud

WM. D. NOWLIN, D.D., LL.D., Arcadia, Florida.

(As many of our readers know, Dr. Nowlin is a native of Tennessee. Through the years we have rejoiced in his friendship, and we are glad to pass on these reminiscences from him.—EDITOR.)

AS I SIT TODAY in my little cottage home down in South Florida among the orange trees, in my retirement and in the 80th year of my age, and the 52nd year of my ministry, I am looking back over a long and strenuous ministerial life and asking myself, "What of it, anyway?" What is there in my ministry of importance or what have I done that is permanent and will remain? Yes, I know I have had large churches, good pastorates and gotten good salaries. I know, too, that I have been president of two Baptist States Conventions, Kentucky and Florida. I have preached the annual sermon in both States, I have been editor or associate editor of the Baptist papers in both states and I have been a member of the State Mission Board in each of these states for 12 or 15 years, and again I say, "What of it?" Those things will all be forgotten in a few years. Yes, I know also that I held a great number of revival meetings and I wrote a number of books, some of which went through three and some four editions and I have been accorded a place in WHO'S WHO IN AMERICA for more than 20 years, but the old question comes up, "What of it?" They will all be forgotten within a few years. Yes, I know I built up some great Sunday Schools. I led three states, Kentucky, Florida and Tennessee, in State-wide S. S. Contests.

Those were great schools in their day, but we have many schools today that make those figures insignificant. Yes, and I know too the brethren in the ministry have treated me with the greatest of consideration. They have heaped honors on me I did not deserve, but that generation which "knew Joseph" has passed away, or largely so.

However, in looking back over my ministry the question now is: Did I do my best? Could I not have done more? I find two things on the backward trail of which I have a right to feel proud; two things in which I did my best; two things which will abide. The first is the part I played in establishing and saving the Relief and Annuity Board of the Southern Baptist Convention. No one knows how much time and effort I put in trying to get a Board of Relief for Old Ministers. Dr. William Lunsford, myself and a few others in the Convention had been talking and urging such a Board. Finally, a committee was appointed, with Dr. Lunsford chairman. I was not on the Committee, but Dr. Lunsford, knowing my views, came to Louisville to see me. I was then pastor of the old 22nd and Walnut St. Church in Louisville, and also Associate Editor of the *Western Recorder* with Dr. J. W. Porter. Dr. Lunsford said to me, "We will have to depend on you to swing Kentucky into line. Dr. Porter is not in favor of the plan." And he was not. He and Dr. Boyce Taylor both argued that the "Baptist Denomination should not go into the insurance business." This was their defense. Dr. Porter said to me, "I am not in favor of the move. You are. So anything that goes into the paper editorially on this subject must come from you. You say what you want to say. I will say nothing." We moved along quietly, persistently, during the year. So Dr. Lunsford made a favorable report to the next Convention. The Convention agreed to adopt the plan and put it into operation, provided the committee could get a certain number of ministers to sign up for certificates and give their checks for one year's payment in advance. Dr. Lunsford came to Louisville to see me. I signed up at once and gave my check for a year's payment, and my certificate in the \$500 a year annuity was No. 11.

When the Convention met at Hot Springs, we had the required number signed up. The plan was adopted; a board was named. Dr. Frank L. Hardy, Russellville, was the Kentucky member, but unfortunately he was not committed to the plan. I held a meeting with him that year and he told me he was not in sympathy with the plan and had not taken out a certificate. Shortly, Dr. Lunsford

came to see me, saying, "We have the wrong man on our side from Kentucky. He is not in sympathy with us. So I will depend on you to take care of our interests in Kentucky." Kentucky at this time had a "Kentucky Baptist Ministers' Aid Inc.," with headquarters at Owensboro. This was finally turned over to the S. S. Convention Board. When the next Convention met, Dr. Lunsford had me named as the Kentucky member of the Board. From that time until I left Kentucky for Florida, I was a Kentucky member.

I came to Arcadia for a month's supply in December. The Florida State Convention met in that month at Deland. I attended that convention and when the report was read on the Relief and Annuity Board the brother who read the report was Dr. Lunsford. He wanted to speak to his report. He said "no". Then another member of the Board was asked to speak and he replied, "I will not say." I arose and said, "If no one else will speak to this I will." I spoke, and aroused interest. The preachers began to ask me questions. I answered them and after the session many preachers came around and said, "We didn't know anything about that relief and annuity business. We think it is a good thing." I took the pastorate in Arcadia January, 1924, and when the Convention met in May, Dr. Lunsford had my name transferred from Kentucky to Florida. So I have served on the Relief and Annuity Board about 20 years. And I suppose I have made more speeches in state conventions, associations and other meetings and talked with more people personally and gotten more preachers to take out certificates than any person, not an elected member of the Board.

I not only helped to establish this Board. I helped to carry it through in a very critical period in its history. A few years ago we decided to close the old \$500 a year plan to applicants and to put a new and better plan, to our surprise the bitterest sort of opposition developed in the S. B. Convention. And in a hard fight a new plan was killed, just voted out. I looked bad for our plan but we met and decided to go right on, prepare another plan, a better plan. We prepared our retirement plan, now in operation. We were expecting a fight that time. Dr. Watts said to me, "Be ready to take the floor if we get into a fight. I can't take it. They are firing questions at me. They knock me off my feet. I can't knock you off. You always come back." I told him, "I will watch and take the floor at the right times. The fight is on and there was considerable feeling and it was tense. I had a good opposition had about spent its force. Several had spoken and I got the floor. I didn't make much of a speech. I calmly calmed the turbulent waters. I made but one point: that the plan did not require any pastor or church to go into it; that it was voluntary. Now if the plan required you to contribute to the building up of a fund to provide for the other brother you would have no object. But to say "I don't want it, and the other brother would have it, though he is willing to pay for it, and it doesn't cost him a penny," is the spirit of "the dog in the manger" that would not let the ox eat the hay and wouldn't let the ox eat it. That is anything but a Christian spirit. And I showed to those who had spoken in favor of the proposition that they could consistently vote for the plan on the ground that it will not hurt me and if it will help my brother I am willing for them to have it. They could not answer my argument. I saw that the tense feeling had subsided, so I spoke. The president asked if anybody else had anything to say. I replied. We took the vote. We won out by a big majority. At this point we adjourned for lunch. Dr. Watts, a number of board members and Mr. Huggins, our actuary, and myself were walking off the platform out the back way when Mr. Huggins put his hand on my shoulder and said, "Here is the man who has carried this proposition over today. They just couldn't answer him." Dr. Watts was in the group and he replied, "I would rather get into a

any man in this Convention than W. D. Nowlin." Whether "Lin saved the Board" or not is of little importance, but there is an act of tremendous importance; that is, that the Board was saved and is now on a permanent basis and doing a marvelous work. One of the finest assets of the S. B. Convention. No pastor, young or old, should accept a pastorate that will not go to him to build up an annuity for his retirement years. And a church should call a pastor who will not go in with it in building an annuity for old age. If he had not business judgment and foresight to provide for himself and companion in their old age and not business sense enough to manage the finances of a

the SECOND thing of which I am proud is the saving of the Foreign Mission Board from "bankruptcy," and that is exactly what I did, the Secretary of the Board, said I did. While I was pastor of Arcadia I got a letter from Dr. Love saying, "I am sending this to all the leading pastors in the S. B. Convention asking them for suggestions." Then he told of the desperate straits the Board was in financially, asking for suggestions. I thought the matter over and asked God to give me an answer for Dr. Love. The answer came, definite and clear. "Give the Board \$1,000 in cash with the understanding that 1,000 persons in the Convention do so. That will give them one million dollars, which will save the Board." Every time I thought over the question that statement got stronger and stronger. I asked nobody's opinion. I felt that was God's answer. I wrote Dr. Love making him just that position. He called his Board together. But after deliberations he said, "We can't do that, because of our cooperative program, which requires that all monies raised by the boards must be divided according to the cooperative program agreement. And that would give us a small part of what we raised." So they turned the matter down. Dr. Love wrote me their decision. It perhaps was a few weeks later I received a wire from Dr. Love. It reached me in McRae, Ga., where I was in a meeting with Dr. T. S. Hubert, a man in the ministry, who is now retired and living in Kissimmee, Florida. The wire said, "Board has reversed its action and accepts your offer, if it still holds good." I wired Dr. Love: "My offer holds good any time it is accepted and conditions met." The other Boards learned about the action and they wired Dr. Love to accept the offer and put on the campaign, that they would not contribute any part of it; that it was an emergency fund and was exempt from the agreement. Dr. Love called a second meeting of his Board and told them it was "Accept Nowlin's offer or bankruptcy," explaining the position of the other boards. This brought about a reversal of former action.

I wrote my check and sent it immediately, not waiting to see if they got the million. The campaign was marvelously successful. I met Dr. Love at the Southern Baptist Convention at Houston, after the campaign was over. He said, "We didn't get the million dollars, but we got eight hundred and forty odd thousand dollars." Then he added, "Your gift saved the Foreign Mission Board from bankruptcy." I believed then and I believe now the Board was in it, and when you get God's mind on a matter you need not confer with flesh and blood. Now these two Great Boards of the Convention owe me nothing. I did only what I believed to be my duty, and I get my reward.

I did not have \$1,000 in the bank when I made the offer, but I know that if God is back of it He will enable me to get it. And before I sent the check I did have it in the bank.

I feel that I made a distinct contribution to the success of these boards and I feel that I did my best. I went my limit in these matters, however much I may have failed in others. I am glad I lived my life in the gospel ministry. I have had a happy ministry, and the only regret I have concerning it now is the fear that it is being overshadowed.

Arcadia, Fla.

THURSDAY, APRIL 15, 1943

## Men In Battle Lines Are Religious, Chaplain, Wounded In Action, Reports

ARMY CHAPLAINS duck Jap bullets and bombs on the South Pacific fronts just as combat soldiers do. They slip in and out of fox holes and trenches, talk religion and about the folks back home. They go armed with nothing more than a Bible and hymn book. And the rank and file of the soldiers welcome the chaplains.

Chaplain Lennie S. Dubberly, in Buna, said in a report made public by the War Department today that the men on the battle lines are much more religious than might be supposed. "They've told me they pray very often," he added, "especially in the thick of a fight."

Chaplain Dubberly himself was wounded by a Jap bullet the day after Christmas. In his report he merely mentioned the fact and hastened to say, "I'm more proud than ever that I'm a chaplain in the United States Army."

Chaplain Dubberly, a Methodist, from Prosper, Texas, left Port Moresby with his outfit by plane on November 8 and landed on the other side of the Owen Stanley Range. "From there we started walking," he said, "carrying everything that we needed. One Bible, one New Testament, one song book that had various services and a ritual in it, one fountain pen, twenty sheets of paper, 50 altar breads and one small bottle of wine was all the professional equipment I had. We marched for ten days through a most difficult jungle trail. I marched at the end of the line with a portable hospital unit. When possible we stayed in a native village at night but many times we were unable to make it. The mosquitoes, flies, ants, and other jungle pests made life miserable day and night. Our most difficult trail was where we had to cut back into the mountains. We climbed with packs on our backs and it rained almost constantly.

"My troops went into action November 21. I stayed with the battalion aid station, helping with the wounded, quieting as much as possible those who were shell shocked. Cigarettes and a drink of water seemed to help them.

"I visited the men in fox holes and slit trenches and talked with them. Many of the men said they missed the services we used to have back in camp. Often I would stop and talk to one man and it would not be very long before we'd have a group around, talking about religion and the folks back home. The men always thanked me for coming around and said I should come back whenever I could."

## Appreciation of A Soldier by A Pastor

Raleigh, Tenn.

DEAR DR. TAYLOR:

I have just read in last issue of BAPTIST AND REFLECTOR the Maurice Compton letter from South Africa, in which he mentions my letter, "Where Are Our Boys Tonight?" It does my heart more good than I am able to express to know that I have cheered the heart of some of our boys in the Army and so far from home.

I want him to know I appreciate it greatly, and not knowing his address I thought you might pass this word on to him.

Blessings on you,

W. F. CARLTON.

It is not always easy to speak the truth in love. (Eph. 4:15.) Christian doctrine has suffered much in the house of its friends, who have too often defended or proclaimed it in a pugilistic or an antagonistic spirit. It is sadly possible to present Christian truth in an unchristian manner, and all such presentation does more harm than good. In other words, our good may be evil spoken of because of the manner in which it is done.—*The Evangel*.

# HOME MISSION BOARD

*Trust The Lord And Tell The People*

J. B. LAWRENCE, Executive Secretary-Treasurer

APRIL, 1943

JOE W. BURTON, Secretary of Education

## Four New Cities Added To New Program

**A** RAPIDLY EXPANDING city mission program, launched only two years ago, was extended to four additional cities by the Home Mission Board in a meeting of its executive committee April 1.

The four new cities added, Dr. J. B. Lawrence, executive secretary-treasurer, announced, were New Orleans, Tampa, Little Rock, and El Paso. Ten cities were already included in the program, he said, making fourteen metropolitan centers in which the Board is engaged in work.

Dr. Solomon F. Dowis, superintendent of the city mission work, stated that a dozen other cities, through their Baptist leaders, were applying for similar work.

Named on the recommendation of Dr. Dowis to be superintendents of mission work in these cities were: Rev. A. L. Kirkwood, New Orleans; Rev. Clifford Walker, Tampa; Rev. Taylor Stanfill, Little Rock; and Rev. C. G. Carter, El Paso.

The Board also elected Rev. E. E. Steele to be superintendent in Atlanta to fill the position vacated by Dr. Dowis when he was made director of the entire movement in the South.

Other new missionaries named by the agency, Dr. Lawrence said, were Dr. J. B. Rounds of Oklahoma City, to be superintendent of Indian work in Oklahoma; Rev. Julian Reyna, El Paso, Mexican work; and Miss Lottie Stevens, New Orleans.

Southern Baptist ministers serving as chaplains in the Army and Navy now number over 700, Dr. D. H. Hall, Jr., chairman of the committee on chaplains, reported to the Board. He added that the committee had endorsed 32 ministers applying for chaplaincy appointments the past month.

Offerings in March showed an increase of 40 per cent over the same month last year, the treasurer's report made by Dr. Lawrence indicated. Total for last month, he said, was \$60,616.13, compared with \$42,995.23 in March, 1942.

An income of \$21,488.55 for Home Missions from the Bottoms Trust Fund was reported by Dr. Lawrence. Upon Dr. Lawrence's recommendation the Board appropriated \$15,588 of these earnings for mission work in Cuba, and the balance of \$5,900.55 for mission work in the South.

## Spanish Baptist Preacher Is Ordained

By CLOMA HUFFMAN,

Missionary to Spanish, New Mexico.

**A**FTER preaching services on a recent Sunday morning, I drove through seventy-five miles of mountains to Taos for the ordination of Rev. Aurelio Hurtado, a Spanish Baptist preacher at that place. Brother Hurtado is a native of Bolivia. I interpreted English to Spanish and Spanish to English, then brought the ordination sermon in both languages. Leaving Taos immediately after the services, I arrived in Los Vegas just as our Training Union was ready to begin. By the time I had taken part in it and preached to our people, I was a little tired; however, it was a joyful day.

On February 14, our offering for the Hundred Thousand Club was \$30. This is almost \$2 per capita for our church.

Recently I have taught in a Study Course (Training Union) at the Anglo Baptist Church.

## Indian Lad Converted In School

Rev. C. W. Stumph, missionary in Albuquerque, reports the conversion of a young man who is a senior in the U. S. Indian School—"a very fine, bright boy who had never attended any church service until he began to attend our group here."

## Mexican Church Serves Soldiers

By JOSHUA GRIJALVA,  
Mexican Missionary.

**O**UR CHURCH, located in a strategic and important city as is Antonio, has of late extended its soul-winning work into itary points, making our Mexican young men in the service of country the objectives.

Through the help of a young Baptist soldier who appeals our church to hold services in his camp because of the evils of drinking, gambling, and dancing brought about as a result of idleness in the soldiers' spare time, we have made arrangements to hold services for the men of Spanish descent every Thursday evening.

We have found that many of our Baptist and other Protestant denominational young men in the service and away from their church and Christian influence, have tended to follow the wrong of the world. We, as a church, have declared war against the evil, existing within our gates.

## The Saturday Night Call To Prayer

By NORMAN W. COX

**T**HE BAPTIST papers of the South have given the finest cooperation in publishing the plea calling the Baptists of the South to specially pray on Saturday night for the services in churches on the following Lord's day. Many of the editors supplemented with editorial support. Dr. T. L. Holcomb has written many strongly endorsing the idea and is urging the cooperation of the Sunday School Board workers in this effort. I have come from several states from individuals who have written about it in the Baptist papers. These letters indicate that the plea has gripped the hearts of many of our people. Surely it will be easy to enlist tens of thousands of our Baptist people to themselves to special prayer on Saturday night in behalf of worship, teaching and preaching in their churches on the following day.

In Meridian we have pledged many hundreds of our people to do this. First, we had them commit themselves by standing on their feet in the congregation in response to the plea. We have continued to remind them of it. We have had printed the following marks:

SATURDAY NIGHT  
PRAYER COVENANT  
That my country may be  
blessed, the saved revived,  
and the lost saved; I  
hereby covenant with  
others in my church and  
tens of thousands in the  
Baptist Churches of our  
Southland to pray each  
Saturday night for the  
enabling presence of the  
Holy Spirit to enlarge the  
attendance at the services  
of my church the next  
day, and to make effective  
the witness of the word  
as it is taught and  
preached.  
Signed

Beginning March 28, we are persuading our people to sign and take them and put them in their Bibles to remind them of their vow. These bookmarks can either be printed or mimeographed and each church can easily provide itself with them.

If this effort persists to a fruitful conclusion we must continue for some time to give it active support.

# A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

## Coming of Messiah

The readers of the *Jewish Morning Journal* awoke one morning to read an astounding announcement. . . . By Rabbi Joseph Isaac. . . . It was a call to immediate repentance.

"A fire rages over the world and it threatens to destroy more than

Is of the Jewish people and nobody can guarantee that the not reach here in the New World," he wrote. "The call of spiritual leaders to repentance meets with a very small

While in the Old World a fire is raging which destroys Jewish body, here in America another fire is destroying the soul." . . .

"Before the Messiah comes," he continues, "we must expect a tribulations as we are passing through now. To all appears it may be that these are the birth throes of the Messiah when the salvation of Jewry comes."

He comments the fact that, "in the best Jewish homes the faith in the coming Messiah is treated like a fairy tale. The Jewish people live in the period of tribulations preceding the coming of the Messiah. We have already overlooked the beginning of the period by a few decades; now we must repent for having not repented and having caused the tribulations of the Messiah to come upon us. They may become even worse if we do not correct our blunder. . . .

Without the sincere 'wash you, clean you' our weapons of repentance, prayer and fasting are useless.

"Immediate Redemption! Let this be our greeting when we meet each other, explaining to the uninitiated the meaning of these

"Immediate Redemption!' This is the answer to the question, 'Why is God silent?' He keeps warning us, waking us, He wants us. In His mercy He has so far spared 'the remnant' which remains in this country. Our future is now entirely in our own hands!"

\* \* \* \* \*

the indifferent! You have heard our appeal. Yet you have remained indifferent—Indifferent like death! . . . Our manifesto 'Immediate Redemption' as well as our call to repentance, based upon the pure truth, and to ignore it is to jeopardize the whole existence.

When we called you to immediate repentance your answer was a very and terrible charge that our call was missionary stuff. . . . Reading the silly idea that to speak to the Jews about the coming of the Messiah is missionary stuff, you will have to brandish the true messenger, the prophet Elijah, as a missionary! God will, God willing, soon confirm our call.

If your hearts you do not really desire our Messiah to come, our call would make you look like fools. . . .

You expose yourselves, God have mercy, to the greatest punishment, unless you repent immediately and recant your sinful words and confess that you made a terrible mistake and committed a sin."

G. says, "For Israel today is scattered and peeled, hunted and persecuted." The monosyllables by Jesus, full of pity, full of force, full of pathos, tell the true story of Israel's tribulations,—"ye would not believe in me, though I have brought you peace."

"We are set to win the war, as a nation, for the sake of world peace—And yet there is the winning of the Jews to Christ, that is necessary for world peace as winning this global war, and we are little concern about it. The Jew is the KEY to peace on earth."

"Are we unwilling to turn that key? His ego, his pride, his prejudice and his antagonism to Jesus, who is the only way to God, may prevent us from doing so—but the world will bleed until we have bled."

"We must fight for him—in his blindness he is difficult—in our blindness we are indifferent.—S.P.W.)

## Editorial of Week

*Christian Century*

William Allen White last week reported to hometown folks in Emporia, Kansas, on his semi-annual visit to Washington. "It is silly to say New Dealers run this war show," he wrote. "It's run largely by absentee owners of amalgamated industrial wealth, men who either directly or through their employers control small minority blocks, closely organized, that manipulate the physical plants of these trusts. Also, for the most part, these managerial magnates whom one meets in Washington are decent Americans. For the most part they are giving to the American people superb service. They have great talents. If you touch them in nine relations of life out of ten, they are kindly, courteous, Christian gentlemen. But in the tenth relation, where it touches their own organization, they are stark mad, ruthless, unchecked by God or man, paranoiacs, in fact, as evil in their designs as Hitler. They are determined to come out of this war victors for their own stockholders. . . . This attitude of the men who control the great commodity industries and who propose to run them according to their own judgment and their own morals, does not make a pretty picture for the welfare of the common man. These international combinations of industrial capital are fierce troglodyte animals with tremendous power and no social brains. They hover like the old silurian reptiles about our decent, more or less Christian civilization—like great dragons in this modern day when dragons are supposed to be dead." That is only a sample.

(We have two most serious fronts. Our boys give their lives on the foreign front and we have not yet learned to invest our lives as fully and as freely on the home front. The bended knee at the foot of the cross is the insignia of our strength.—S.P.W.)

## Are Russian Baptists Free?

*Watchman-Examiner*

The last word we received was that conditions were considerably ameliorated for our brethren, as well as for our other religionists, but we have no word yet as to how far the application of the principle of religious freedom has been allowed to go. . . . The news however coming from Russia concerning our Baptist brethren is very meager. It would be to the interest of Russia in its post-war relationships with the United States, as well as in its present connections with us, if now we could be assured that the religious liberty for which the Allied Nations are fighting will be guaranteed to the citizens of Russia as well as to all the other peoples of the earth.

(Assured! With "blind guides straining out the gnat and swallowing the camel"! "Wisdom is justified of her children."—S.P.W.)

## The Pulpit Should Be:

Claude Brown  
*Christian Advocate*

and of comfort to those who sorrow."

("Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—S.P.W.)

# The Sunday School Lesson

By J. LUTHER McALILEY, 237 East Deaderick Avenue, JACKSON, TENNESSEE

APRIL 18, 1943

SCRIPTURE FOR STUDY AND RECITATION: Matthew 26:32-46; John 18:10-12.

GOLDEN TEXT: "Watch and pray that ye enter not into temptation." Matt. 26:41.

Who: Jesus, His eleven disciples and an angel.

When: During the night before crucifixion, possibly Thursday, April 6, A.D. 30.

Where: A place called Gethsemane, designated as a garden.

What: The nadir of our Savior's sorrow enveloped by which while He prayed.

Why: That He might perfect His preparation for the coming ordeal of the crucifixion.

## LESSON COMMENTS

Drama is defined as conflict of the wills of living personalities. That being accepted, the detailed events of our study constitute the most dramatic mosaic ever enacted upon God's Footstool.

Silence profound and sympathetic seems far more fitting than words. If any of the disciples, even Peter, spoke a solitary audible word God's directing inspiration did not designate it through the record of any of the four reporters: Matthew, Mark, Luke and John.

Volumes, containing millions of words, have been written by men in their endeavor to portray the pathos, sublimity and meaning of it all. One can read them till the process becomes a weariness of the flesh from which one can recuperate *only* by laying aside the words and works of men and pondering prayerfully the pungent penpoints of the men whom God directed to report the salient facts.

Matthew employed only 202 words in his report; Mark covered the facts in 180 words; Dr. Luke employed 99; and John used only 199 words. These four men, working with God's direction, could portray more and do it all more deftly and with a clarity any man may grasp with only 680 words, than the imaginations of men have been able to do with more than 680 thousand words.

In the presence of all the laconic details of this drama, enacted in Gethsemane, it seems to me that *meditation* is far better than *dissertation*, permitting all the detail of facts to verily permeate and saturate our innermost souls.

Let us endeavor to assemble the facts set before us as accurately as we can and then let us try as concisely as possible to view this dramatic crisis which finds its climax the following day on Calvary.

Dr. John A. Broadus tells us Gethsemane means oil-press; but the enclosure of about an acre contained large, gnarled old olive trees, though the trees now standing, while old, do not likely date back to the time of Jesus. All the sacredness of Gethsemane emanates from the Christ who frequently resorted there for meditation and prayer.

When Jesus and the eleven disciples entered the garden, Jesus said: "Sit ye here while I go yonder and pray." Eight of the disciples obeyed and Jesus took Peter, James and John with him further about a stone's throw.

Sorrow in its deepest gloom enveloped the very soul of the Savior. He said to these three: "My soul is exceeding sorrowful, even unto death. Abide ye here and watch." Those three devoted friends of their Lord were sensible men. They did as they were asked to do, being gentlemen as they were. Then Jesus went just a little forward and fell on his face and prayed.

There are many who read these words who have done likewise in their grief, though their grief may in no wise compare with that of our Savior. Rare indeed is the deeply experienced Christian who has not fallen upon his face with agony and prayer which he has poured out to God. Though our soul agony can never approximate the depth of our Lord's; such experiences *will* aid us in comprehending this solemn scene.

JESUS PRAYS: "My Father, if it be possible, let this cup pass from me; nevertheless, no as I will but as thou wilt."

Who is He who thus prays? He is the beloved son of God. He was so acknowledged by His Father on the mountain of Transfiguration.

Why, then all this prayer and agony of soul? Let us not forget. Fallen upon His face in prayer is the Son of God sojourning within a body of human flesh and blood. His eternal being, His soul is none less than the only begotten Son of God, the second person of the triune Godhead. He it is who, in His eternal Deity, laid aside all in Heaven and condescended to dwell the while within the fleshly body in human form. Peter, James and John, His chosen, human friends are there with Him. He asked them to watch with Him. Their souls are immortal, too. Their souls and their human or fleshly desires had many conflicts, too. Paul said there was a continual warfare within: The flesh against the spirit and the spirit against the flesh, so that he could not always do what he really wanted to do.

This Jesus, the Christ, who is agonizing in prayer, is verily the Son of God, struggling in the flesh. The mysteries of the fabric into which the mind, the soul and the flesh are woven have never been comprehended by man, though some facts seem to be established. But this is true: Jesus, the Christ, is here dwelling within a human body of flesh and blood. He has faced and is facing every form of temptation and trial to which human beings are subject and He comes away unscathed and without sin. One outstanding difference between Jesus Christ here in Gethsemane and these three friends so close by is this: The Christ of God is the eternal soul within that human form. He it is who made all things, even the immortal souls of these three friends, and of all other human kind. He the *Creator*; they the *created* are all here in Gethsemane in human flesh. This is the *Word* who became flesh; this is the Christ of God who some thirty-three years previously took upon Himself the likeness of sinful flesh when He actually entered that little Babe of Bethlehem and was given an actual, fleshly birth by the Virgin Mary; this is verily the Son of God who has dwelt within that human body of flesh and for sin has condemned sin. In that human body the immaculate Son of God is now suffering all the agony the most sensitive human being could endure and, coupled with all that, is the full realization of suffering which *only the Son of God* could comprehend.

It is God in human flesh who comes back to His three friends and finds them sleeping. Are they sleeping the sleep of the unconcerned? I cannot think so. Jesus, the Christ, did not think so. His words: "The spirit indeed is willing, but the flesh has not the power of endurance," reveal the compassionate understanding of the Savior. Dr. Luke, observant physician that he was, says the disciples, Peter, James and John, were sleeping for *sorrow, grief*.

Jesus urges them again to watch and then He goes back and prays again. Long He continued this period of struggle; not know; but deep agony is never of slation. It is long and exhausting. Dr. Luke the agony was so intense that the beads fell from His face to the ground, "as great drops of blood." Dr. Luke was a Phenomena of this sort were sure to a keen attention. God always appeals to wants in terms they understand. He to Moses by means of a burning bush burned but was not consumed, for that Moses, learned scientist that he was certainly be attracted by such a phenomenon.

Dr. Luke also tells us that an angel strengthened the Savior in His agony. He be that it was just at the moment when the blood vessels in the fleshly body of were giving way under the severe strain row, that God dispatched His angel surcease.

Our Lord's battle amid the forces of is over. As a great Hero, He arises firmness of Him who goes forth to As He had formerly won a decisive victory Satan in His three-fold temptations in derness; even so, now, has He vanquished three-fold prayer all the cravings of and is firmly fixed, both body and spirit to the cross without hesitancy or murmur in procedure, even to apparent com marks His demeanor. All the tortures can conceive do not disturb or deter He He is the Heavenly Abraham, determining God's will. His gentleness to His disc speaks His consummate strength: He must have been as gentle as those of an mother as she looks with loving eyes a sleeping babe: "Sleep on now, and rest."

I can imagine that Jesus sat their of His beloved friends took rest in sleep. time when the traitor and the multitude swords and torches approached, the Lord His sleeping friends: "Arise, let us be Behold, he is at hand that betrayeth m implores His beloved trio to look fo selves, for the mob was near. There a tempt of our Lord to escape. Not no heart is fixed. He is ready, even anxious So eager is He, that He readily tells the that He is the only one they seek. Peter full of fight. He clips off the ear of Malc a poor aim, doubtless, as well as a puer pose. But Jesus, The Great Physician, the wound and rebuked the wounder: the sword into the sheath: The cup wh Father hath given me, shall I not drink

He *did* drink that cup, draining th dregs. He drank it because it was the f our redemption. If you and I are genui dren of God through faith in Him, we our own; we are bought with a price, a cup which our Lord drank constituted th which He paid for all who will accept H chase through faith in Him.

## RICH PRINTING CO

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NASHVILLE, TENN.

PRINTERS—PUBLISHERS

A modern plant catering to all types of printing for over 50 years.

# THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

and Girls:

are coming in daily. It is a joy to postman come. Let's have some more. Publish them as soon as we can.

Who are waiting for a picture may it will be several weeks yet before be ready. As soon as possible one mailed to you and your letter published.

joy to be at the First Baptist Church, and the First Baptist Church, Waterlast Sunday, and to be able to meet you personally.

Your friend,

**Aunt Polly**

Mitchellville, Tenn.

Polly: I written you once before and received your letter and surely did appreciate them. I have been a weeks and didn't get to go to school or school and church, but think I will be able to day. I have studied all my Sunday School read my Daily Bible Readings for this week. nice Bible for Christmas. I am not a Christian to be real, real soon. I would like so much to pen pals. I sent you a Valentine. Hope it. Will have to stop before my letter is

With love,

BETTY JOAN ARNETT.

I want to thank you for the Valentine, and sister. We sincerely hope that you can soon tell us that you are a Christian.

Route 4, Box 240, Memphis, Tenn.

Polly: I read your Young South page every week. I like the best, although I read every little word. I like the whole paper because I read a lot any-ash blonde hair and hazel eyes. I am 15 years of age and go to Levi Baptist Church. is Reverend J. L. Muskelly. Our church is organized but four years and we have hundred members already. We are proud of it. I am in the Young People's class in my school and B. Y. P. U. I enjoy both. about two or three weeks ago I read a your page. It was a pretty poem called "Year." I don't remember the author but I liked it very much. I cut it out, but lost it owing it. I have hunted elsewhere for it find a copy. So, Aunt Polly, if you can, won't you please send me one. I liked it. I will say goodnight now, thanking you

Yours truly,

CHARLOTTE BRASFIELD.

here is the poem. Sorry I couldn't publish Thank you for your nice letter.

ANOTHER YEAR

By MRS. F. W. CONGER

We're facing now another year,  
With all its sorrows and its cheers;  
With all its comforts and its pains;  
With all its losses and its gains—  
A year we've never tried before  
I know not what there is in store,  
Bless us with good or try us out;  
Make us weep or make us shout—  
I do not know what we shall meet  
Bring us victory or defeat;  
I know not how the foes we'll fight  
Or how they'll take stand or flight.

We cannot see with mortal eyes  
What along our pathway lies,  
Let us do the best we know  
And trust the future as we go;  
We'll fight some battles we are sure;  
There'll be a lot we must endure;  
The road won't all be strewn with flowers,  
The days won't all be sunny hours;  
There'll be some traveling that is rough  
And up-grade pullings that are tough,  
Let us trust our God who stands  
To help us with His outstretched hand.

We'll find a lot of work to do—  
Some with problems old and new;  
We'll find some burdens hard to bear—  
But we'll call for patience, faith and prayer;  
We'll have the privilege to bless  
Some fellow-pilgrim in distress  
And show our love and courage, too,  
For what we say and what we do;  
There is blessing great in store for those  
Who bear their cross and take the blows—  
Who'll not shirk from duty's road,  
Like our heroes, bear their load—  
Who'll glad the vale and climb the hill  
And do whatever God may will—  
Content to the world their all and best  
And wait for God's sweet day of rest.

407 Watkins St., Chattanooga, Tenn.

Dear Aunt Polly:

I belong to G. A. My leader's name is Mrs. Huf-faker. I go to B. Y. P. U. I am sending you my picture. I go to Ridgedale Baptist Church. I love to go to church. I will be eleven June 22, 1943. I love to go to school. I am in the fifth grade. We are having fractions in school. Are they easy? Yes. I love fractions. We're having adding and subtracting fractions. I got a piano for Christmas. This is the second time I have written you.

Yours truly,

ALMA JO MCKINNEY.

P.S.: I hope to see my letter printed.—A.J.M.

Alma Jo, we're so very glad to hear from you again. Have you learned to play the piano yet? Thank you for the picture.

Route 1, Dyersburg, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am fourteen years old. I go to Parish Chapel Baptist Church. I am a Christian and belong to Parish Chapel Baptist Church. Brother Williams is our pastor.

Your friend in Christ,

AGATHA INMAN.

P.S.: I hope my letter is not too long. Pray for me and my family.—A.I.

Thank you for your nice letter, Agatha, and welcome to our page.

Lebanon, Tenn.

Dear Aunt Polly:

I am a little girl seven years old. I go to school at Flat Rock. My teacher's name is Miss Frances Neal. I go to Hurricane Baptist Church. I hope to see my letter in print.

Your little girl,

KATHERINE LOUISE LANNOM.

Welcome to you, too, Katherine Louise. Write to us again.

Flintville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl eight years old. I go to Sunday School every Sunday I'm not sick. My Sunday School teacher is Mrs. Lida Snow. Our pastor is Brother Howard McGehee. I go to school every day I'm not sick. I belong to the Sunbeam Band. My leader is Mrs. Buford Gray. I like the Young South page.

Your friend,

NANCY COUNTS.

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

717 Athens Pike, Etowah, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am ten years old and belong to the North Etowah Baptist Church. My father is my pastor and my mother is my Sunday School teacher. I was saved when I was nine. I go to the Etowah Grammar School and am in the fifth grade. I hope to see my letter printed.

Yours truly,

PAUL WATSON.

Welcome to you, Paul. Write to us again.

Box 84, Monterey, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a girl ten years of age. I go to the First Baptist Church of Monterey. I go to Sunday School and church every Sunday I am not sick. I stay with my Grandmother. I have a sister nine years old who stays with my Grandmother also. I go to Monterey High School. I am in the fifth grade. My teacher is Mrs. Alline Holloway. She is also my Sunday School teacher. I like her very much. Bro. Allen is our pastor. I hope to see my letter on the Young South page.

Yours truly,

EVA MARIE SPARKS.

P.S.: I enjoy reading the Young South page.—E.M.S.

Eva Marie, Monterey is a pretty part of the country. We know that you enjoy living with your Grandmother. We are so glad that you like our page.

Crossville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am thirteen years old and in the seventh grade. I am a Christian. I go to the Cumberland Homestead Baptist Church. Rev. L. S. Chambers is pastor there. We take the BAPTIST AND REFLECTOR. I enjoy reading the Young South page. I would like to see my letter in the BAPTIST AND REFLECTOR. I hope my letter isn't too long.

Yours truly,

EVA ERNEST.

Welcome, another Eva, and we are so glad that you like our page.

Crossville, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I enjoy reading the Young South page. I am seventeen years old. I am a Christian. I go to the First Baptist Church at the Byrd place. Rev. John Newport is pastor there. I hope to see my letter in the BAPTIST AND REFLECTOR. I hope my letter isn't too long.

Your friend,

IRENE DOTEN.

Welcome, Irene. We hope you will write again. Write us a real long letter.

Route 2, Trenton, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am a girl twelve years old and I am in the fifth grade. I go

to Smith's School, four miles from Brazil, Tenn. My teacher's name is Miss Emma Dew. We all love her very much. She is our Sunday School teacher at the Baptist Church. All the grades study Health at our school and we enjoy it. We have learned some health songs and poems. We take exercise every day, play games and try to eat nourishing food that will help us grow. We have pretty flower beds at our school building every year. We have several rose bushes, buttercups, iris and also quite a collection of things grown from seeds that we sow. We can have pretty flowers in our room every day when they are in bloom, without having to bring them from home. We also enjoy sending them to people who are sick. I would like to have some pen pals.

Very truly yours,

FAY TURNBOW.

Fay, we appreciated your interesting letter. Your school program sounds very interesting.

Brotherton, Tenn.

Dear Aunt Polly:

I will write you again. I am twelve years old. I passed the sixth grade. My father is a preacher. He is the pastor of our church. I appreciated my trip to Nashville last Thursday, and getting to see you. Answer soon. Your friend,

WILLENE NASH.

Willene, we were so glad to have you visit us. Come in again, and you and Marie write to us.

Route 1, Box 160, Crodova, Tenn.

Dear Aunt Polly:

It has been a long time since I have written. I have been thinking of you often. I hope you have not forgotten me. I still read the Young South page every week. I still go to church, Sunday School and B. T. U. every Sunday. Our pastor, Rev. D. D. Smothers, has been with us seven years February 7, and hope we'll keep him many, many more. We think he is a very good preacher. I would like to have some pen pals.

Your friend always,

HELEN RUTH SWAIN.

I have not thought about forgetting you, Helen. We are glad to hear from you again and we hope that you will get some pen pals.

Jamestown, Tenn.

Dear Aunt Polly:

I am a Christian. I go to the First Baptist Church, Jamestown. My pastor is Brother A. D. Nichols. My Sunday School teacher is Miss Christine Owen. I would love very much to have one of your pictures. I hope my letter isn't too long and I hope to see my letter on the Young South page. I have a poem I would love to have you put on the Young South page.

Your friend,

ADDIE PHILLIPS.

Since I first found Jesus,  
Now I know what He means to me  
I will go on praising Jesus  
All through Eternity.

—A.P.

Addie, if you failed to get the picture let me know. Thank you for your nice letter and poem.

805 Burkett, Jackson, Tenn.

Dear Aunt Polly:

I am a little girl eight years old. I read the BAPTIST AND REFLECTOR, and I like it very much. I go to Sunday School every Sunday that I am not sick. Our preacher's name is Dr. R. E. Guy. I go to West Jackson Church. This is the second time I have written you. I hope I get some pen pals. I would like to see my letter in the BAPTIST AND REFLECTOR.

With love,

LUCY NELL BUTLER.

Welcome, again, Lucy Nell. We hope you will get some pen pals.

Corryton, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am eleven years old. I am a Christian. My pastor is Rev. Jim Davis. He is a good preacher. I go to Sunday School every Sunday that I can. I would like to have some pen pals.

Your friend,

WILLIE MAE ZACHARY.

Willie Mae, we hope that you will get some pen pals. Write to us again.

23 Valley Road, Crossville, Tenn.

Dearest Aunt Polly:

This is the second time I have written you. I enjoy the Young South page very much. I have three nice "pen pals." I enjoy going to Sunday School very much. I would like to see my letter in the BAPTIST AND REFLECTOR.

Sincerely,

TIM ENGLAND.

We are so glad that you are enjoying our page and your pen pals, Tim.

4002 Ealy Rd., Chattanooga, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am nine years old. I am in the fourth grade. I go to the East Ridge Baptist Church. Rev. C. H. Preston is our pastor. I like him very much. I read the Young South page each week.

Your friend,

BARBARA JANE SMARTT.

P.S.: I would like to see this letter in the next paper.

Barbara Jane, we published your letter as soon as we could. We are so glad that you read our paper every week.

Doyle, Tenn.

Dear Aunt Polly:

I am a girl seven years old. I go to Sunday School at Doyle. Our pastor is Brother Vandergriff. My mother gets the BAPTIST AND REFLECTOR. I would like to have some pen pals.

With love,

MARGARET McDONALD.

We hope that you will get some pen pals, Margaret. 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

## ASSOCIATIONAL RALLY MEETINGS

Week of April 26th

Association	Date	Place	Leader
Beech River	April 28	Parsons	Rev. Oscar Lumpkin
Beulah	April 27	Union City	Rev. D. M. Renick
Big Emory	April 28	Rockwood	Rev. Sanford Swann
Big Hatchie	April 27	Brownsville	Mrs. Hattie Rogers
Bledsoe	April 20	Gallatin	Mr. Charles Norton and Miss Roxie Jacobs
Campbell	April 27	LaFollette	Miss Roxie Jacobs
Carroll	April 30	Camden	Mrs. Hattie Rogers
Chilhowee	April 30	Maryville	Mr. Joe Davis Heacock
Clinton	April 28	First, Clinton	Miss Roxie Jacobs
Concord	April 28	First, Murfreesboro	Mr. Henry C. Rogers
Crockett	April 12	Alamo	Mr. Charles Norton and Miss Roxie Jacobs
Cumberland	April 28	First, Clarksville	Rev. Homer Cate
Cumberland Gap	April 30	New Tazewell	Miss Roxie Jacobs
Duck River	April 27	Tullahoma	Mr. Henry C. Rogers
Dyer	April 28	Newbern	Rev. D. M. Renick
East Tenn.	April 28	First, Newport	Rev. Charles Martin
Fayette	April 29	Feather's Chapel	Miss Helen Gardner
Gibson	April 28	Milan	Mrs. Hattie Rogers
Giles	April 29	Pulaski	Rev. Cannie Leonard
Grainger	April 27	Rutledge	Rev. Fred Dowell
Hardeman	April 28	Bolivar	Miss Helen Gardner
Hiwassee	April 30	Ten Mile	Rev. Sanford Swann
Holston	April 28	First, Kingsport	Mr. Charles Norton
Holston Valley	April 28	Rogersville	Rev. Fred Dowell
Indian Creek	April 29	Savannah	Rev. Oscar Lumpkin
Jefferson Co.	April 27	Dandridge	Rev. Charles Martin
Judson	April 27	Sylvia	Rev. Oscar Lumpkin
Knox	April 9	First, Knoxville	Mr. Charles Norton
Lawrence	April 28	First, Lawrenceburg	Rev. Cannie Leonard
McMinn	April 29	Englewood	Rev. Leslie Baumgartner
McNairy	April 27	Selmer	Miss Helen Gardner
Madison	April 30	Bemis	Rev. D. M. Renick
Maury	April 27	First, Columbia	Rev. Cannie Leonard
Midland	April 30	Cedar Grove	Rev. Charles Martin
Mulberry Gap	April 29	Choptack	Rev. Fred Dowell
Nashville	April 26	Judson	Mr. Joe Davis Heacock
New River	April 27	Oneida	Rev. Sanford Swann
New Salem	April 28	First, Carthage	Rev. H. J. Beasley
Nolachucky	April 29	First, Morristown	Mr. Charles Norton
Northern	April 29	Maynardsville	Miss Roxie Jacobs
Ocoee	April 27	Ridgedale	Mr. Joe Davis Heacock
Polk	April 28	Mine City	Rev. Leslie Baumgartner
Providence	April 28	First, Lenoir City	Mr. Joe Davis Heacock
Riverside	April 30	Jamestown	Rev. H. J. Beasley
Robertson	April 27	Springfield	Rev. Homer Cate
Salem	April 29	Smithville	Mr. Henry C. Rogers
Sequatchie Valley	April 27	Dunlap	Rev. Leslie Baumgartner
Sevier	April 29	Sevierville	Rev. Charles Martin
Shelby	April 29	Seventh St.	Rev. D. M. Renick
Stewart	April 29	Dover	Rev. Homer Cate
Stockton Valley	May 1	Smyrna	Mrs. Louisa Carroll
Stone	April 29	First, Cookeville	Rev. H. J. Beasley
Sweetwater	April 30	Sweetwater	Mr. Charles Norton
Tenn. Valley	April 29	Dayton	Rev. Sanford Swann
Union	April 27	Sparta	Rev. H. J. Beasley
Watauga	April 27	First, Elizabethton	Mr. Charles Norton
Weakley	April 29	Gleason	Mrs. Hattie Rogers
Western District	April 30	First, Paris	Rev. Homer Cate
West Union	April 28	Elk Fork	Mrs. Louisa Carroll
Wm. Carey	April 30	Fayetteville	Rev. Cannie Leonard
Wilson	April 30	Lebanon	Mr. Henry C. Rogers

## YOUNG PEOPLE'S SECT My Job as Counselor of the Young People's Union

### I. MY OPPORTUNITY

As a counselor my highest privilege an understanding friend of each of the people of my union. I will encourage to participate in the work of the union seek to encourage "Prepared programs; reverence for God's house; promote order action of business; prevent useless and levity about sacred things; stimulate loyalty; enlist new people; strengthen tireless; and develop proper social interest

### II. MY POSITION DEMANDS SPIRITUAL

1. I will put Christ and his work first in my life.

2. Coupled with Bible study I will pray for the members of my union and low workers around the world.

3. I will be loyal to my church and its program.

4. I will seek to make my life a real example of vital Christianity.

### III. PREPARATION FOR MY TASK

1. I will master the fundamentals of the Union and Young People's union methods.

2. I will study carefully all the material in the *Baptist Young People's Union Quarterly*, the Young People's section of *The Baptist Union Magazine*.

3. I will learn the work of each of the officers of the union.

### IV. I WILL GIVE MY BEST IN SERVICE

1. I will study the young people of my union, understand them, believe in them, and to help and advise when asked to do so.

2. I will not take away the union's work but keep always in the background.

3. I will serve on a group, taking my share as an active member.

4. I will guide the members in their work using additional resource materials for programs and help in planning for the work.

5. I will magnify praise and minister to the members.

6. I will invite personal interviews with officers and with their help encourage the shy and timid members.

7. I will invite the union to my church in every way magnify a wholesome social life.

8. I will faithfully attend all meetings of the union, including the monthly executive and the officers' council.

9. I will urge all the members of my union to attend the Training Union assembly church worship services.

10. I will always co-operate with the union leaders in my church and in the community.

## B.S.U. Spring Retreat to Meigs T.C.W.

Spring is coming, and with it comes the Baptist Student Union Spring Retreats. The newly-elected Council members and interested Baptist students in colleges throughout the entire South look forward to the periods of planning and inspiration in the form of Student Retreats in the mountains. Despite difficulties due to war efforts, Tennessee students are determined to "go on" in the all-important task of promoting maximum Christianity on college campuses.

Students of Tennessee College for Women are happy to invite all Baptist students to the Tennessee Spring Retreat. On the 23rd and 24th all roads lead to Meigsboro. Plan now to attend!

BAPTIST AND RE...

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

## Harold R. Jones Elected South- side Cradle Roll Worker



MRS. HAROLD R. JONES

At the March meeting of the Baptist Sunday School Board, Mrs. Harold R. Jones, the associate Cradle Roll leader for Texas, was named an associate in the Department of Elementary Sunday School Work. She will give attention to the Cradle Roll work, as part of the duties which have been so ably and efficiently carried by Miss Mattie Leatherwood.

Mrs. Jones is thirty-nine years of age and the mother of a six year old child. She is a graduate of Hardin-Baylor College, majoring in Elementary Education. She received her Master's degree from the Southwestern Baptist Theological Seminary, Fort Worth, Texas, writing her thesis "Maladjusted Children." She has had graduate work in the National Kindergarten Elementary College, in Chicago, doing practice teaching under the supervision of Miss Baker, one of America's leading educators. For several years she was a member of the faculty of the Southwestern Baptist Theological Seminary, Fort Worth, teaching elementary education in the School of Religious Education. For several years she headed the Department of Elementary Education in the Texas Wesleyan College. Mrs. Jones is deeply consecrated and has been in constant demand throughout the South in training schools, enlargement campaigns, and Sunday School conventions.

Mrs. Jones resides in Jacksboro, Texas, and hopes to return to Nashville about the middle of April. Mrs. Harold Jones is to be associated with The Surgical Supply Company in Nashville. Miss Mattie C. Leatherwood will continue to assist the Department until June 1, the date of her retirement. We wish for her health and happiness, and bid Mrs. Jones God-speed in a new and challenging field of service.

ANDREW ALLEN, Secretary  
Department of Elementary  
Sunday School Work.

## Vacation Bible School Training Conference

The associational Vacation Bible school leaders were invited to Baptist State Headquarters in Nashville for a three days' training conference. During this period problems were discussed and plans made for the work during the vacation season. The conference was directed by Mr. Sibley C. Burnett, associate, Vacation Bible School Department, Baptist Sunday School Board, who is also associational Vacation Bible School Leader for Nashville Association. We are grateful to him for the fine way in which he conducted this conference. There were four departmental conferences giving the work of each of the four age groups in Vacation Bible school. These conferences were conducted by the Approved Workers of these age groups: Mrs. Louis T. Wells, Beginner; Miss Lillian Major, Primary; Mrs. Jesse Daniel, Junior; and, Mrs. Sibley C. Burnett, Intermediate.

We were happy to have twenty-eight associations represented at this meeting, and we believe they have gone to their respective fields with a determination to have more and better Vacation Bible schools during 1943. The following associations were represented at this meeting:

Beech River—Miss Era Leeper; Beulah—Mrs. H. W. Farris; Big Emory—Mrs. Hobart Ford; Big Hatchie—Rev. P. L. Ramsey; Bledsoe—Mrs. H. H. Bryant; Cumberland—Rev. C. G. Segoe; Duck River—Rev. Homer Cate; Fayette—Rev. R. E. Morrison; Gibson—Miss Laverne Lowrance; Holston—Rev. R. E. Lee; Jefferson—Mrs. E. Warren Rust; Knox—Mrs. B. F. Bean; Lawrence—Rev. C. L. Hammond; McMinn—Miss Fannie Mae Key; Madison—Rev. Charles Melton; McNairy—Miss Cassie Mae Armstrong; Nashville—Mr. Sibley C. Burnett; Nolachucky—Rev. Ray Turner; Robertson—Miss Margarette Hancock; Salem—Rev. H. P. Colson; Shelby—Rev. Roy Harlan; Stone—Miss Effie Lee Smith; Sweetwater—Rev. Geo. G. Watson; Union—Rev. L. W. Vandergriff; Watauga—Miss Alma Quinn; Weakley—Rev. A. B. Harrison; Wilson—Rev. A. M. Nicholson; William Carey—Miss Alviene Fitch.

The Sunday School Department representatives were there. Mr. Jesse Daniel, State Sunday School Secretary; Miss Madge McDonald, Office Secretary; and, Miss Betty Jo Dunwoody, Assistant.

## At Least One Church in Each Association

By WILLIAM P. PHILLIPS

Last fall the Department of Young People's and Adult Sunday School Work in co-operation with the state Sunday school secretaries inaugurated a campaign with a group of churches in each state to reach all Adult church members for Bible study in the Sunday school. This effort was in the nature of a test or experiment. One hundred and forty-eight churches were enlisted and agreed to undertake the campaign in eighteen states, including the District of Columbia. It was felt that due to the transportation difficulties making central or general meetings difficult, an effort of this nature entirely local could be undertaken and guided through correspondence by both state and Southwide Departments. The results of this limited effort have been fully justified. For the first time many churches have discovered the disturbing fact that Dr. Alldredge's statement that 52½ per cent of Southern Baptist Church members totaling 2,750,000 are not enrolled in our Sunday schools. Bringing these

churches face to face with these facts has been both arresting and wholesome. The fact that right in their own community are hundreds of their own church members who do not study the Bible, should seriously disturb the leaders in every church. The discovery of these unenrolled church members of itself should have a sobering tendency as to the Sunday school's neglect of these people. Then the survey as to present provision for these unreached church members is eloquent testimony of its inadequacy. With the information revealed by these surveys, state and Southwide secretaries are enabled to make some wise and helpful suggestions looking to enlargement of provision for these unreached people. Many churches are endeavoring to carry out these suggestions with measurable success.

It is difficult to understand why all of the 25,000 Southern Baptist churches are not regularly prosecuting a campaign to reach this mighty army of unreached millions of Baptists for Bible study in this Sunday school. The results of this initial effort lead us to enlarge the scope of the Inside Enlargement Campaign this year. We propose to include at least one church in each of the 912 associations of the Southern Baptist Convention. The idea is that the church committed to this campaign will provide a wholesome and challenging example to the others in that association. The Department of Young People's and Adult Sunday School Work proposes to guide each church that agrees to enter the campaign, by supplying cards upon which names of unenrolled church members are to be copied (this will be done for one church in each association only) and necessary printed instructions for guidance, the survey sheet, report forms, and other helpful literature, and in addition guide the church through correspondence.

The first campaign dealt with Adult church members only. The new campaign is to deal with all church members regardless of age. In the expanded campaign, it is proposed that the associational Sunday school superintendent's cooperation be enlisted. It is suggested that he select, commit, and nominate to the state Sunday school secretary the church to be chosen and enlisted in this campaign. Care should be taken that the pastor and general superintendent understand the real purpose of the campaign and are definitely committed to it and will fully co-operate with those promoting it.

Upon receipt of the names of the church, pastor, and general superintendent and their addresses, together with the total number of church members, the Department of Young People's and Adult Sunday School Work will immediately forward all materials to the general superintendent of the Sunday school with complete instructions.

While our goal is "One Church in Each Association" entering this campaign to enlist their church members in Sunday school, any church will be heartily welcomed. We shall be happy to furnish the church with all materials (except the enlistment cards) free of charge the same as the example church and provide it with every possible guidance. Indeed, we should be happy to see every church in the Southern Baptist Convention undertake it. It is earnestly hoped that the example church chosen for the campaign in each association will achieve such signal results that its efforts will be contagious and spread to other churches. This campaign may well be the topic for discussion at the meeting of the associational Sunday school workers. We must reach the millions of our own people for Bible study. At present their failure to study the Bible is producing our greatest denominational liability.

If your church is interested in this campaign, write either your associational Sunday school superintendent or your state Sunday school secretary or William P. Phillips, Secretary, Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee. Upon request information necessary to enter the campaign will be forwarded promptly.

# 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

## Sidelights of the Convention

### THE MUSIC

THE MUSIC at the W. M. U. Convention meeting in Chattanooga was the very best. The First Baptist choir under the direction of Mr. J. Frank Cheek, with Mrs. John Huff at the organ, sang gloriously the Hallelujah Chorus. Mrs. Cheek sang two solos by special request and led all the congregational singing. It was splendid indeed to have her in charge of the music. To us she is the best leader in the South. She has a beautiful voice and she knows how to get other people to sing.

We appreciated very much Mrs. Huff's beautiful organ music at every session. We thank God for these musicians who have dedicated their talents to Him.

### THE PROGRAM

How fine it was not to have to change our program as every one scheduled was present, save one. We were pleased to have Mrs. Maggie Whaley Engleman, former missionary to Mexico to take the part assigned to Mrs. Jarman, who was not able to be present. Maggie is one of our own girls, a graduate of Carson-Newman and the Training School and she served as a missionary to Mexico for a number of years. She is now in her mother's home near Cleveland.

How grateful we were to have so many state and foreign missionaries. Each one brought inspiring messages. Mrs. Irene Hanley was in Chattanooga doing personal work in a Jewish revival. She, a converted Jewess, makes an irresistible plea for her people.

We were honored in having southwide and state secretaries to speak to us, Drs. Maddry, Dillard, Carpenter and Pope. They thrilled our people as they brought messages from their fields.

Mrs. Frank Burney of Georgia is beautiful and gracious. From her first message on Tuesday evening to the last one Thursday afternoon she charmed our people. She loves the Lord supremely and she magnified Him in every message.

### SOCIAL FEATURES

"It is war time, so we will have no banquets or parties" was said before the convention—but we did have some happy times together.

The Executive Board, superintendents and young people's leaders were guests at a delicious luncheon served by Ocoee W. M. U. at noon on Tuesday. The tables were beautifully decorated with spring flowers. There were fifty guests.

On Tuesday evening the Ocoee B. W. C. Federation gave a tea to the visiting business women following the evening session. Miss Florrie Landress, the first president of the Federation when it was organized twenty years ago, the present president, Miss Ruby Denny, Mrs. W. F. Robinson, the Ocoee superintendent twenty years ago, and several of the charter members were in the receiving line.

The cake, with twenty candles that were lighted during the evening session, was cut and served to the guests. We are proud that the first B. W. C. in the South was in Tennessee.

On Wednesday afternoon the book store gave an autograph party honoring Mrs. C. D. Creasman whose book "Pageants of the Kingdom" had just come off the press. We greatly appreciated the Sunday School Board sending so many books to Chattanooga and to Misses Little, Ewton and Moffatt for presenting them to us in such an attractive way.

At five o'clock on Wednesday evening the Preacher's wives of Chattanooga invited all the preachers' wives of the convention to a tea. The president of the organization is Mrs. J. B. Tal- lent. A helpful program, including a splendid devotional by Mrs. Fred Brown of Knoxville and an explanation of the purpose of the organization by Mrs. L. B. Crantford were given. We hope that Baptist preachers' wives in other cities will organize and have good times together as they do in Chattanooga.

### NEW PLANS

Two new plans were presented to the convention, one for Tennessee College and one for the Negro Institutes. We voted to do three things for Tennessee College. Seek students, designate gifts to the college in the state debt paying campaign and secure gifts for the endowment of a chair of Bible honoring Dr. E. L. Atwood who served so faithfully and sacrificially as president. We appeal for bonds and stamps for the endowment of the chair of Bible.

As there is to be a summer school we want to send students who finish high school to the college June first. The four years of college work can be done in three by attending summer school.

The Negro Institutes will be held for one day in strategic places in our state. We hope to have some constructive work done with the Negro Baptist women.

### LETTER FROM MRS. W. C. GOLDEN

Orlando, Florida  
March 31, 1943.

W.M.U. of Tennessee Baptist Convention,  
Loved friends:

Your words of greeting from your annual meeting at Chattanooga touched me greatly. Mrs. Ginn had very kindly and thoughtfully sent me a copy of the program which I was following each day.

It was an unusually rich feast you had prepared even in a state that always presents a program of great attractiveness and power.

That your thoughts should turn to me even for a moment fills me with gratitude and I know not how to express it. My own unworthiness makes your action all the more beautiful. In the words of Paul, truly I "give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your works of faith, and labors of love and patience and hope in our Lord Jesus Christ in the sight of God and our Father," (1 Thess. 1:2,3) and your charity to all, even me.

Gratefully and lovingly,

MILDRED B. GOLDEN.

## 1943 Officers and Board Members

### TENNESSEE WOMAN'S MISSIONARY UNION

Elected at the recent convention held in  
Chattanooga

President—Mrs. C. D. Creasman, Donelson.  
Vice-President-at-Large—Mrs. P. B. Lowrance,  
84 N. Crest Road, Chattanooga.  
Vice-President, North Eastern Division—Mrs.  
S. M. Larimer, 519 Vinton St., Erwin.  
Vice-President, Eastern Division—Mrs. S. F.  
Miller, Clinton.  
Vice-President, South Eastern Division—Mrs.  
C. E. Sprague, 718 Oak St., Chattanooga.

Vice-President, North Central Divi-  
Leelia Carver, Mt. Juliet.

Vice-President, Central Division—  
Clark, 4503 Park Ave., Nashville.

Vice-President, South Central Divi-  
Joe Wells, Fayetteville.

Vice-President, North Western Divi-  
Orrin Hunt, Dyersburg.

Vice-President, South Western Divi-  
R. C. Dickinson, Mercer.

Recording Secretary—Mrs. Douglas  
149 Sixth Ave., N., Nashville.

Assistant Recoring Secretary—Mrs.  
zar, 3221 Kinross Ave., Nashville.

Executive Secretary-Treasurer —  
Northington, 149 Sixth Ave. N., Nas

Young People's Leader—Miss Marg  
149 Sixth Ave., N., Nashville.

Young People's Leader, North Easter  
—Mrs. J. L. Trent, Kingsport.

Young People's Leader, Eastern Divi  
Virgil Adams, Lenoir City.

Young People's Leader, South Easter  
—Mrs. Harold List, Athens.

Young People's Leader, North Centr  
—Mrs. Oscar T. Nelson, Sparta.

Young People's Leader, Central Divi  
Oscar Lumpkin, Bellevue, Nashville.

Young People's Leader, South Centr  
—Mrs. Warner Rutledge, Cowan.

Young People's Leader, North W  
vision—Mrs. Cecil House, Humboldt.

Young People's Leader, South W  
vision—Mrs. D. C. Shepherd, 653 N.  
Memphis.

Training School Trustee—Mrs. H.  
2007 White Ave., Nashville.

Margaret Fund Director—Mrs. R.  
112 Gibbs Road, Knoxville.

Mission Study Director—Mrs. Lloyd  
holder, Knoxville, Route 3.

Stewardship Director—Mrs. George  
1869 Young Ave., Memphis.

Community Missions Director—Mrs.  
Hurt, 564 E. Main St., Jackson.

### EXECUTIVE BOARD

#### EASTERN DIVISION

Mrs. D. G. Cockrum—1652 Avondale  
ville.

Mrs. E. H. Howard—Harriman.

#### SOUTH EASTERN DIVISION

Mrs. C. E. Sprague—718 Oak St., C  
Mrs. M. W. McPherson—Dayton.

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Mrs. Dawson King—Gallatin.  
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Mrs. Jack Malone—Lawrenceburg.

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#### SOUTH WESTERN DIVISION

Mrs. C. G. Carter—2209 Washington,  
Mrs. L. M. Short—Brownsville.

#### NORTH WESTERN DIVISION

Mrs. A. G. Thomas—Paris.  
Mrs. W. C. Howell—Alamo.

ADMINISTRATIVE COMMITTEE IN N  
Mrs. Clarence Hankins Mrs. J. E. Lar  
Mrs. R. Kelly White Mrs. Raymon  
Mrs. T. E. Bradbury Mrs. L. G. F

## m Going to Shock You"

in the Democrat-Union, Laurence-  
sent us through the courtesy of a  
ditor.)

and I had gone to Sunday School that  
ing. We had accompanied my mother.  
of us liked the tranquility of the old  
I all three of us were impressed by the  
eauty of the lesson, so simply, but in-  
narrated by the teacher.

the benediction, my wife went to church  
ch her own mother, to another church  
which she was christened and in which  
o young ladyhood.

to talk with Mama," she said to me,  
ad eaten our Sunday lunch. "She's  
very well, and she seems to worry  
ly in the Navy."

that I would go up and chat a while  
Mother, and that I would come around  
5:00 that afternoon—then we could  
fix up a little supper and if she felt  
"d get out the old hymn book; she'd  
iano, and I'd try to sing a few songs,  
alked in the Garden with Him," or  
Christian Soldiers."

thought, would have been a nice way  
ar Sunday.

was not to be.

o Mama's, and while we were talking,  
ly interrupted. "Lad," she said, kind  
"that doesn't sound like our airplanes  
over every Sunday. And, what is that  
ing noise?"

e soon to know.

leep booming noise" came from Nazi

asion was here!

al roar increased ominously overhead.  
came.

rawn, taut, whistling shriek, and then  
nation.

house was gone. My dead father's  
d been hurled in a corner, with a  
lc torn where his eyes had been. His  
hich we had cherished through the  
fallen from the upstairs room and  
ed about us.

trange.

not have felt otherwise with nothing  
body but a feebly spurting artery. I  
op the flow of blood with my fingers,  
slipped away as if I had grasped the  
a fish.

voice from somewhere said: "Of course  
trange, my son. You are dead!"

my spirit, my soul, or whatever you  
something was unleashed from the  
cass that had once been my body. And  
e to move about, and see, and under-

had been my Mother a few short mo-  
ore, was the shapeless semblance of a  
Staring eyes which did not see, and  
nostrils which did not breathe.

afraid—miserably, desperately afraid.

was no bed on which to blace her; there  
heet to cover her face.

to myself: "I must get Brother to help  
ast! I must!"

t know how I got there. It seemed  
as as if I had been wafted through the  
ht to his home—what had been his

ere I saw him on the front lawn. Pinned  
ound with a German broken-off bayonet  
his right eye. His three boys were

were dead.

ad a sliver of steel protruding from his

All dead. And in that moment of  
I asked: "Why, even if they had fought

DAY, APRIL 15, 1943

with their bare hands to save their Daddy—why  
should their young bodies have been so mutil-  
ated?"

"Elizabeth! Elizabeth!" I thought. And then  
I found myself at the shambles of her mother's  
home—shambles, but such a horror. Somehow,  
I was on Nixon street. Our little house was  
burning. Elizabeth was gone. Everything on  
the street was gone.

A whimpering child, with blood trickling down  
its cheek, sat in the gutter.

"Bad man took her," it sobbed, "and took  
my Mommy, too."

God only will know the nameless frenzy that  
obsessed me.

I came back toward the Public Square. The  
old courthouse was a heap of smouldering ruins,  
and the ancient "1905" metal disc was scarred  
and dented and sprawled awkwardly across the  
torn-down American Flag. The lawn was blasted.  
The trees were bare and scorched. There was no  
Richardson Hardware Company, no Moore's Shop,  
no Hill Grocery, no City Drug Store. And on  
up North Military Street, the white tile bricks  
from the First National Bank were strewn with  
the clay and blasted concrete of the Parkes Garage.  
The Coffman building was a gaping hole in the  
ground.

The telephone exchange was a pitifully pathetic  
scene of miasmatic horror. Four young women  
who had stayed at their posts through all the  
bombing hell, until the last Hitler block-buster  
had been dropped, were littered among the twisted  
wires. An arm was missing from one. Another's  
face was gone. The supervisor died with her  
earphones and transmitter. She had been blinded  
before she passed away.

"Oh, God!" I cried in my anguish. "Why  
has this awful thing been visited on my people?"

"What have we done? What have we done?"

And a Voice came.

It came from somewhere up in the sky. It  
was dark, but there were stars.

And the Voice said:

"It is not what you have done, my son. It is  
that which you have not done. 'For I say unto

you, if my people, which are called by my name,  
shall humble themselves, and pray, and seek my  
face, and turn from their wicked ways; then I  
will hear from Heaven, and will forgive their  
sins, and will heal their land!"

—C. T. CRAWFORD, JR.

## + The MARCH OF GOD in the Age-long Struggle BY JOHN J. WICKER

"To create a larger interest in  
the great movements of God  
in centuries gone, and to  
point out the goal and in-  
quire the way for God's peo-  
ple in this generation." . . .  
Thus does Dr. Wicker state the  
purpose of this new and un-  
usual book about the Bible,  
"the best light for the past, the  
biggest light for the present,  
and the brightest light for the  
future." Holding that "all his-  
tory is born of man's  
obedience or disobedience to  
the will of God," Dr. Wicker  
makes plain our need for the  
application of Christ's prin-  
ciples. (Ready in April.)

THE MARCH OF GOD IN  
the Age-Long Struggle. \$2.25  
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ON SEVENTH AVENUE NORTH

# AMONG THE BRETHREN

THE CHURCH BUILT and paid for and dedicated on April 4, all in seven months is the record of Pastor Robert M. Linkous and the Lupton City Baptist Church. Congratulations!

—B&R—

With Evangelist Hyman Appelman preaching and Jack Perkins of Atlanta leading the singing, Pastor Homer Lindsay and the First Baptist Church of Jacksonville, Fla., have held a recent two weeks' revival in which there were 114 additions to the membership with scores of others professing faith in Christ or rededicating their lives. Dr. Lindsay has been pastor there two and one-half years, in which time there have been nearly 1000 additions and a marked improvement in the financial condition.

—B&R—

One of the young men from the Fifth Avenue Church of Knoxville, Frank Wood, pastor, wrote as follows: "I am going to a Baptist church here tonight. They serve a free lunch at 5:00 p. m. and then worship at 7:30. Hope you're winning many souls to Jesus Christ. I thank you for all the prayers offered up for me and for us soldiers. I have found the Lord and I am witnessing for Him every day." Pastor Wood then comments in his bulletin, "Can we civilians say as much?"

—B&R—

L. B. Cobb, pastor of the First Church, Kingsport, and Mr. Edmond D. Keith, Music and Educational Director of the First Church, Elizabethton, are in a revival with Pastor James M. Gregg and the Calvary Baptist Church, Bristol.

—B&R—

Born on March 30 to Pastor and Mrs. H. H. Stembridge of the First Church, Paris, a 9½ pound son, Henry Hansel Stembridge III. The report, which was sent us by Mrs. Ben A. Jobe, said: "Both the mother and baby are doing splendidly and this boy is certainly something to be proud of!" Congratulations to the happy parents and God bless them and the little boy.

—B&R—

On a recent Sunday, Chaplain William P. Davis, 339th Infantry Regiment, c/o Postmaster, APO 85, Shreveport, La., preached to a congregation of 2163 and taught four Bible classes. There were 75 women in the service.

The First Baptist Church of Chattanooga, John A. Huff, pastor, has set a goal of \$20,000 for offerings on their local debt-retirement program. Recently Dr. Huff led the local Red Cross campaign in reaching a goal of \$187,000.

—B&R—

## PREACHERS SCHOOL

"Dear Bro. Taylor:

"The Preachers School will open at Union University June 7. Dr. L. E. Barton of Montgomery, Ala., will teach 'The Book of Acts' and a course in 'Parliamentary Law.' A. R. Gallimore, who has spent more than 20 years in China, will teach 'Missions' and Prof. Frank Charton will teach 'Gospel Music.'—R. E. Guy"

—B&R—

Dr. C. Oscar Johnson, an alumnus of the institution and pastor of the Third Baptist Church, St. Louis, Mo., will preach the baccalaureate sermon this year at Carson-Newman College and Dr. Pat M. Neff, president of Baylor University, Waco, Texas, ex-governor of Texas and president of the Southern Baptist Convention, will deliver baccalaureate address.

—B&R—

The First Church, Shreveport, La., celebrated on April 4 the 31st anniversary and the beginning of the 32nd year of their pastor, Dr. M. E. Dodd. In this period 7,746 members have joined the church and \$3,165,387.92 have been raised for all purposes. The pastor is a native of Tennessee.

—B&R—

An important announcement from an important southwide institution has been received by BAPTIST AND REFLECTOR. *But it must go into the wastebasket because it is unsigned.*

—B&R—

Oklahoma Baptists have dedicated the Oklahoma Baptist Hospital at Muskogee "debt-free and fully approved by the highest accrediting agencies in the United States as a standardized hospital." Those on the program in varied capacities were: Mrs. T. T. Gaddy, Rev. W. F. Bode, Executive Secretary Andrew Potter, Miss Carmelita Trammell, Hon. Robert S. Kerr, Governor of Oklahoma, Dr. A. F. Wasson, Rev. Herbert A. Boston. Brethren Potter and Boston are native Tennesseans.

The Juniors of Shelbyville Mill Church, Shelbyville, Miss Ruth Pinker, have sent to the State Board office the Co-operative Program. Good for yours! This is more than some entire cl

—B&R—

Dr. L. S. Ewton, honored pastor Baptist Church, Nashville, writes, it follows:

"I am also enclosing a Reminder church. The Lord has been wonderful to us since the first of January. We forty additions by baptism and twenty letter. I have baptized every Sunday except three and I was in Florida two Sundays. The work at Grace has in better shape than it is now. This May we will celebrate my sixteenth and will dedicate the church free of have nearly seven thousand Government getting ready to enlarge our auditorium as the war is over. Come to see you can."

—B&R—

BAPTIST AND REFLECTOR has received news items which were out of date came and by the time they could be they would be still further out of date your paper had rather not publish and the items referred to cannot be used *in the news promptly*. And please all news items are sent so as to reach *Wednesday morning a week in advance* for which they are intended. make your communications as brief. There is nothing personal in this, but pels us to say it.

—B&R—

Dr. Arch C. Cree, Salisbury, N. C. to First Baptist Church, Pine Bluff October to supply four Sundays and over five months enjoying a fruitfulness of 50 additions, has just returned from in Florida. In April he supplies the First Baptist Church, Williamsburg, Ky., and be available again as an ad interim pastorless churches. Address: 427 Road, Salisbury, N. C. In July he goes to York for some engagements.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 4, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School
Alcoa	226	89	Knoxville, Broadway	497	224	Murfreesboro, Powell's Chapel	---
Alexandria, First	170	41	Fifth Avenue	873	229	Taylor's Chapel	4 1
Athens, First	297	85	First	981		Westvue	132
Bolivar, First	211	132	Lonsdale	351	66	James Street	12
Boyd's Creek	134		Oakwood	310		Nashville, Bordeaux	101
Bristol, Virginia Ave.	214	127	Lenoir City, First	340	90	Edgefield	377
Chapel Hill, Smyrna	50	44	Pleasant Hill	180	69	Freeland	65
Chattanooga, St. Elmo	60	26	Lexington, Rock Hill	84	45	Ewing	35
Cleveland, Big Spring	248	104	Liberty, Salem	96	23	Harpeth Heights	63
Clinging Ridge	43	25	Madison	268	100	Immanuel	356
First	364	128	Maryville, First	576	160	Inglewood	325
Columbia, First	274	41	Memphis, Bellevue	1904		Lockeland	424
Cookeville, First	236	58	Boulevard	440	121	North End	194
Corryton, Graveston	85	48	Buntyn Street	108	34	Third	---
Crossville, First	163	40	Central Avenue	587	96	Woodbine	146
Dyersburg, First	403	80	Galilee	144	96	Woodmont	81
Elizabethton, First	592	184	Highland Heights	682	163	Old Hickory, First	492
Immanuel	108	69	LaBelle	611	196	DuPontonia Mission	59
Southside	68	56	Prescott Memorial	423	109	Parsons, First	171
Erwin, Calvary	300	134	Seventh Street	370	115	Pulaski, First	121
Chestoa Mission	51		Shirley Park Mission	12		Rockwood, First	253
Fountain City, Central	607	166	Sylvan Heights Mission	53	46	Stantonville, West Shiloh	42
Hampton, First	76	49	Speedway Terrace	534		Trenton, First	347
Harriman, Walnut Hill	203	53	Speedway Mission	57		Union City, First	425
Jefferson City, First	406	254	Temple	1223	314	Walter Hill, Powell's Chapel	109
Kingsport, Glenwood	288	150	Union Avenue	996	242	Watertown, First	142

(The deadline for receiving Sunday School and Training Union attendances is EARLY Wednesday morning. Material received that time cannot be published in the following week's issue. The current week's issue is already off the press at that time. Follow in such matters early in the week.)

many friends will be glad to know that J. Stewart, formerly superintendent of Home, is able to be out and go some after a serious illness which kept for three months. He was at the building the other day. While he has no flesh, he looks well and his eyes are and he evidently feels good. He is to be getting well and he feels that long he will be able to preach some. as rejoice with him over his recovery.

Rutherford, Tennessee.

DR. TAYLOR: Just a few words, concerning the work of "Prospect" Church, Rock, Tennessee.

been pastor there for three months work is going on in a fine way. My and I will soon move on the field.

Monday morning, March 28th, we took an offering, receiving \$50.25, which is going through the co-operative program. We have the BAPTIST AND REFLECTOR and have it in every home in our church for the future.

Yours truly,

J. O. SMOTHERS.

—B&R—

Enette, little son of Missionary W. W. Rio de Janeiro, Brazil, who has been stricken with a tropical disease in the Southern Baptist Convention at New Orleans, since last October, is now recovering. This will be good news to the many of the Enettes: for "Happy's" case has been treated by many doctors in several hospitals.

LOUIS J. BRISTOW, Superintendent.  
New Orleans, La.

—B&R—

Contributors in the BAPTIST AND REFLECTOR of the week were: C. S. Wilson, Columbia; J. Burns, Franklin; W. J. Malone, Fayetteville; M. Wood, Murfreesboro; Mrs. Wm. Lyn, Medford, Oregon; C. W. Howell, Memphis; H. A. Russell, Murfreesboro.

—B&R—

7th Service Command  
140th Station Hospital  
Camp Crowder, Mo.

DR. TAYLOR: I am now located at Camp Crowder, Mo., as chaplain of the Station Hospital as you can see and I realize the immensity of the task and the responsibility that is mine. I also realize the need of the men in service as to their spiritual welfare and the help of the Lord I am going to do.

To do this I feel that one of the things that can be done is to put the Bible and New Testament into their hands for them to read. Another thing that can be done is to put Bibles where they can have access to them. I am asking, if you will, that you send me copies of THE BAPTIST AND REFLECTOR so I may put them in the reading rooms and I know this paper will be a blessing to every soldier that reads it.

I would feel that something was lacking in my daily life if I did not have your good paper THE REFLECTOR and so I am asking you to send it to me for one year's subscription. Let me know the subscription price and if you can send me the earliest copy possible and the subscription price I will send you the money by mail.

Trusting you that I love Tennessee Baptists and their paper and all my friends in my home and Christ's cause in camp and out, I am

Sincerely,

Chaplain (1st Lt.)  
JAMES F. ROGERS.

Powell Station, Tenn.

DEAR DR. TAYLOR: The Powell Station Baptist Church has experienced one of the most enjoyable revivals of recent years. Rev. O. Jack Murphy of LaFollette, Tenn., did the preaching for us during the two weeks from the first Sunday to the fourth Sunday in March. Our attendance was good from the first service. The church was greatly revived, many of our members rededicated their lives to the Master's service. There were 35 additions, 24 by baptism, 10 by letter, 1 by reinstatement.

I have been pastor of Powell Baptist Church for almost 7 years and during that time there have been 141 additions, with a net gain of 53 members.

Our little church has great prospects and we trust that soon we shall render a more worthy service for our Master.

Your Bro. in Christ,

JUDSON TAYLOR.

—B&R—

WITH THE CHURCHES: *Cleveland*—Big Spring, Pastor Melton received 3 by letter, 3 for baptism; Clinging Ridge, Pastor Hayes welcomed 1 conversion. *Crossville*—First, Pastor Ledbetter received 2 under watch care. *Elizabethton*—First, Pastor Starke received 17 by letter, 30 by baptism, baptized 38. *Erwin*—Calvary, Pastor Hopkins received 1 for baptism. *Kingsport*—Glenwood, Pastor Blalock welcomed 2 conversions, baptized 3. *Knoxville*—Fifth Avenue, Pastor Wood welcomed 2 by profession; Lonsdale, Pastor Thornton welcomed 1 conversion. *Madison*—First, Pastor Dowell welcomed 4 for baptism, 1 by letter. *Memphis*—Bellevue, Pastor Lee received 4 by baptism, baptized 9; Central Avenue, Pastor Riser welcomed 1 for baptism; Galilee, Pastor Davidson baptized 1; Highland Heights, Pastor Murphy welcomed 1 for baptism; LaBelle, Pastor Renick welcomed 3 by letter; Louisiana Street, Pastor Tallant received 10 by baptism, 3 conversions; Seventh Street, Pastor Highfill received 4 by letter; Speedway Terrace, Pastor received 5 by letter, 4 by baptism, baptized 8; Temple, Pastor Boston welcomed 6 by letter, 9 for baptism; Union Avenue, Pastor Hughes welcomed 1 for baptism, baptized 2. *Nashville*—Bordeaux, Pastor Butler received 2 by letter, 1 profession; Ewing, Pastor Martin received 1 for baptism; Immanuel, Pastor Moore received 7 by letter; Third, Pastor Smith received 3 for baptism; Woodbine, Pastor Craddock received 4 for baptism, 1 by letter, baptized 2. *Old Hickory*—First, Pastor Kirkland received 2 by letter, 1 for baptism, baptized 1. *Rockwood*—First, Pastor Burchfield received 4 by letter, 2 conversions, baptized 5.

### Briefs Concerning the Brethren

#### Called and Accepted

C. W. Campbell, Porum Church, Muskogee, Okla.

John C. Hedrick, First Church, Dickson, Tenn.  
W. F. Lister, Southern Church, Greenville, S. C.

Wilber Carpenter, New Providence Church, Allen, Miss.

#### Resigned

W. F. Lister, West View Church, Greenville, S. C.

W. A. Ayres, First Church, Forest City, S. C.  
A. A. Walker, Bessmer Church, Greensboro, S. C.

John C. Hedrick, First Church, Guthrie, Ky.

#### Ordained

Rev. V. H. Elliott, Seneca, S. C.  
Edgar Valloue, Maple Wood Church, East St. Louis, Mo.

Roy O. Peyton, Clinton Baptist Church, Jackson, Miss.

Oscar B. Robertson, Clinton Baptist Church, Jackson, Miss.

Wilber Carpenter, New Augusta, Miss.

## Evangelist T. T. Martin's "God's Plan With Men"

A NEW EDITION

NO LIBRARY size and style religious book of the day ever went through as many editions as the late T. T. Martin's book on the plan of salvation—"God's Plan With Men." Since Brother Martin's death I have had inquiries from all over the nation about this work. I found that Fleming H. Revell still had the plates to do this work. I personally paid Revell to make the run of a new edition of "God's Plan With Men." This they have done. All the proceeds from the sale of this great book will go to finance the publishing and the sale of Dr. Martin's last piece of work, "Viewing Life's Sun Set from Pike's Peak"—his autobiography. It is then arranged with the family that all the proceeds from this life story of Dr. Martin will go to establish a "T. T. Martin Memorial Scholarship" in the Negro Seminary at Nashville, Tenn. Dr. Martin was always obsessed with a passion to do something for the education of young Negro preachers. He left his life story in my hands. I have been hindered in its publication. The sale of this edition of "God's Plan With Men" will provide ample money to bring out five thousand copies of his life story. My blessed Lord knows that I shall not make one penny of profit off of it. I know of nothing that would please Brother Martin so much, could he know it as the establishment of a scholarship for the education of young Negro preachers as a memorial to his marvelous life work.

Every one who knows the book, knows that "God's Plan With Men" is the greatest book ever written in this country on the plan of salvation. It sold for \$1.50 originally. And if it were sold through the ordinary agencies it would have to sell for that now. But handling the whole thing myself I can offer it for \$1.25. Order from *Evangelist A. D. Muse, 1270 Carr Avenue, Memphis, Tenn.* and it will be mailed to you at once.

### Ft. Worth, Texas

It was my pleasure to close one of the greatest revivals of my life with Reverend C. E. Matthews of the Travis Avenue Baptist Church, Ft. Worth, Texas. There were 157 additions to the church and a number of other professions. C. E. Matthews and the Travis Avenue Baptist Church are all and more than has ever been said about them. Indeed this is one of the greatest evangelistic forces of America today.—Marvin Cole, State Evangelist, 223½ N. W. First St., Oklahoma City, Okla.

### Yet More Good News

J. E. DILLARD

1. The Foreign Mission Board for the first time in forty years is entirely out of debt. Thank the Lord and all who have helped. Now let's clear the other agencies.

2. The receipts of the Hundred Thousand Club for the first quarter this year are 86 7/10 per cent larger than last year. Let's keep up the pace.

3. Another \$100,000 has been paid or is in hand to pay on the old Southwide debt. This makes more than \$300,000 paid since January 1. Balance now is about \$825,000.

4. Seventeen churches have notified me they intend to give to this debt paying effort the money they had expected to give their pastors, or pastors and wives, for expenses to the Convention. Beautiful, who will be next?

5. I am expecting to hear of W. M. U. and Brotherhood members, and other devoted Baptists who will give to this special effort the money they had intended spending at the Convention. Who will be first?

WE MUST BE DEBT-FREE IN '43—COUNT ON ME.

## Churches Receiving Baptist and Reflector Under the Church Home or Budget Plan

*Beech River Association*—Parsons, Rock Hill, Standing Rock.  
*Beulah Association*—Macedonia, Mt. Pelia, New Concord, Troy, First Union City.  
*Big Emory Association*—Bethlehem, Caney Ford, Cardiff, Crossville, Cumb. Homesteads, Eureka, Hailey's Grove, Liberty, Pine Orchard, Rockwood, Trenton Street, Walnut Hill, White's Creek.  
*Big Hatchie Association*—Antioch, Ashport, Brighton, Covington, Walnut Grove.  
*Bledsoe Association*—Mitchellville, Portland.  
*Campbell Association*—Morley.  
*Carroll Association*—Atwood, Camden, Trezevant.  
*Chilhowee Association*—Armona, Cedar Grove, Grandview, Kagleys Chapel, Mt. Lebanon, New Hopewell, Piney Grove, Pleasant Grove, Prospect, Stock Creek.  
*Clinton Association*—First Clinton, South Clinton, Fork Mountain, First Lake City, Longfield.  
*Concord Association*—Florence, Holly Grove, Patterson, Republican Grove, Smyrna, Taylors Chapel, Westvue.  
*Crockett Association*—Alamo, Bells, Cross Roads, Walnut Hill.  
*Cumberland Association*—Second Clarksville, Cumberland City, Erin, Harmony, Little Hope, New Providence.  
*Cumberland Gap Association*—Liberty.  
*Cumberland Plateau Association*—Boswell Chapel, Wartburg.  
*Duck River Association*—Cowan, El Bethel, Huntland, Hixson, Lewisburg, Magness Memorial, Maxwell, Smyrna, Tullahoma, Union Ridge.  
*Dyer Association*—Gates, Macedonia, Mt. Vernon, Spring Hill.  
*East Tennessee Association*—Second Newport.  
*Fayette Association*—Oakland, Williston.  
*Gibson Association*—Antioch, Center, Dyer, Gibson, Humboldt, Kenton, Lane View "T", Lavinia, Medina, Milan, Oakwood, Poplar Grove, Salem, Trenton, White Hall.  
*Giles Association*—Liberty Hill, New Hope.  
*Grainger Association*—Mouth of Richland, Rutledge.  
*Hardeman Association*—Bolivar, Grand Junction, Middleburg, Saulsbury, Toone, Whiteville.  
*Holston Association*—Baileyton, Blountville, Second Greeneville, Holston Valley, New Lebanon, Oakdale, State Line, Tabernacle.  
*Indian Creek Association*—Lutts, Savannah, Waynesboro.  
*Jefferson Association*—Dumplin.  
*Judson Association*—Oak Grove, Sylvania.  
*Knox Association*—Arlington, Central, Ft. City, First Knoxville, First Fountain City, Grove City, Lonsdale, Meridian, Sevier Heights, Strawberry Plains.  
*Lawrence Association*—Lawrenceburg, Liberty Grove.  
*Madison Association*—Ararat, Beech Grove, Cotton Grove, East Laurel, Enville, Liberty Grove,

Madison, Maple Springs, Mercer, North Jackson, Oakfield, Parkview, Pinson, Poplar Heights, Royal Street, West Jackson, Westover.  
*Maury Association*—Centerville, First Columbia, Second Columbia, Fairview, Hohenwald, Mt. Pleasant, Wrigley.  
*McMinn Association*—First Athens, Calvary Missionary, Center Point, Cog Hill, Englewood, First Etowah, McMahan Calvary, Mt. Pisgah, Rogers Creek, Walnut Grove.  
*McNairy Association*—Bethel, Chewalla, West Shiloh.  
*Nashville Association*—Antioch, Berryville, Bordeaux, Ewing, Freeland, Goodlettsville, Grandview, Green Hill, Harpeth Heights, Inglewood, Ivy Chapel, Lockeland, New Hope, North End, Old Hickory, Radnor, Rosedale, Tennessee Home, Third, Una, Union Hill, Woodmont.  
*New River Association*—Mt. View, Mount Pleasant, New Haven, Robbins.  
*New Salem*—Brush Creek, Caney Fork, Hickman, Lancaster, Nash Grove, New Home, Rome.  
*Nolachucky Association*—Catherine Nenny, Cedar Creek, Grace, Montvue, Warrensburg.  
*Ocoee Association*—Avondale, Calvary, Candies Creek, Cedar Springs, Chamberlain Avenue, First Cleveland, Concord, Cross Road, Daisy, East Ridge, Oak Grove, Ridgedale, Soddy, Whiteside.  
*Polk Association*—Coletown, Zion Hill.  
*Providence Association*—Union Stockton Valley.  
*Riverside Association*—Allons Chapel, Baptist Ridge, Fredonia, Jamestown, Livingston, Manson, Moodyville.  
*Robertson Association*—Cedar Hill, Ebenezer, Hopewell, Orlinda, Springfield, White House.  
*Salem Association*—Baten Fork, Burt, Salem, Smithville.  
*Sequatchie Valley Association*—Guild.  
*Sevier Association*—Alder Branch, Mountain View, Pigeon Forge.  
*Shelby Association*—Bartlett, Berclair, Buntyn Street, Collierville, Eads, Galilee, Seventh Street, Temple.  
*Stone Association*—Cookeville, Johnson.  
*Sweetwater Association*—First Madisonville, Philadelphia, Poplar Bluff, Prospect.  
*Tennessee Valley Association*—Dayton, Spring City.  
*Union Association*—Doyle, Gum Spring, Spencer.  
*Watauga Association*—E. Side Elizabethton, First Elizabethton, South Side Elizabethton, Roan Mountain.  
*Weakley Association*—Central, Dresden, Gleason, Greenfield, Nelsons Grove.  
*Western Association*—Bethlehem, Henry, New Hope.  
*William Carey*—Concord, Elkton, Flintville, New Grove, Petersburg, Pleasant Grove.  
*Wilson Association*—Alexandria, Cedar Grove, Gladeville, Hurricane, Mt. Juliet, Mt. Olivet, Shop Springs, Watertown.

Total ..... 292

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Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

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The cleansing and soothing action of

### JOHN R. DICKEY'S OLD RELIABLE EYE WASH

Brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
**DICKEY DRUG COMPANY, BRISTOL, VA.**

## OFFICE OF THE CHAPLAIN BROOKLEY FIELD MOBILE, ALA.

DEAR DR. TAYLOR: Just a word to commend the fine work that is being done at Baptist Church, Nashville, by Brother Floyd I had the privilege of speaking there the first Sunday of March and enjoyed the work with my former members. Brother Olive be away that Sunday and asked that I for him since I was en route from the C. School to my station here, Brookley Field. Brother Olive is getting hold of the situation very fine way and the people are following leadership beautifully. Among the things they are doing, and which I commend, each family is now receiving the BAPTIST REFLECTOR through the church budget. They are soon to have new pews for the auditorium and making substantial payments on educational building which was constructed or three years ago. From all that I could see while I visited there he has the love of the church for which I am grateful.

I wish to thank you for the fine article which are being printed in the BAPTIST AND REFLECTOR and to assure you of my interest in the work of the Tennessee Baptists. My work is interesting and the Lord is blessing the country and we are happy to be in the service of our country. My experience in the Chaplain's office in Harvard was rich and I am glad that the opportunity of going as the courses were changed and gave new instruction to me concerning the entire Army set-up and the position of the Chaplain has in the work. I assure you that the Commandant of the school made no effort to soever to perpetrate any sort of an idea concerning Unitarianism as has been voiced by ministers who evidently do not know. The devotional period was a little stiffing and formal never did I see or hear anything that would lead one to believe the official group at the school was seeking to make Unitarians out of the Catholics. The fact of the business is the Commandant, I was told, is a Catholic and of course such did not appear before the Protestant students in their devotionals. As you might know, at the school they had a devotional period set aside for the separate groups, simultaneously carried on in various buildings on the Harvard campus. It is to say, one for the Jewish, another for the Catholics and another for the Protestants. The devotionals of the Protestant devotionals were the tea-chaplains all on the staff of the Commandant.

The Lord bless you and the work that you are doing. Give our regards to Mrs. Taylor and the boys.

Sincerely yours,  
**LUTHER G. MOSLEY, Captain**  
 Chaplain Corps  
 Post Chaplain.

FOR SALE—Parker's People's Bible—27 Vols. Cheap. Other used religious books. Write to Rev. J. W. Miller, P. O. Box 535, Bruceton, Tennessee.

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

The War has caused a substantial increase in the cost of repairs and replacements. OUR REDUCED COSTS will enable you to carry more insurance protection.

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# UNASSAILABLE, CONVINCING TESTIMONY

By BISHOP JAMES CANNON, JR.

SEPTEMBER 2, 1942, Hon. Josephus Daniels, Secretary of the Navy through the Wilson Administration, under whom Roosevelt served as Assistant Secretary, an Open Letter to Senator Reynolds, of the Senate Military Affairs Committee, his letter, which was carried in very form in the papers which the writer has sized the importance of prompt action upon Protective Legislation for our eyes from the Liquor and Vice Traffics. Equally important, for it quotes statements by Secretary Baker and Secretary Daniels in 1917. The Protective Legislation of 1917 enacted with the active support of Secretary Daniels, not only quotes statements by Secretaries Baker and Daniels in his letter, he declares: "The same laws and regulations would be put into effect in this greater experience of 1917-18 justifies me in recommending Congress act favorably upon a like measure which worked well in that war." (Italics mine.) He also quotes a letter he sent to Secretary Daniels, emphasizing "now that 18-year-old boys drafted it is imperative that they be surrounded by wholesome environment, and not subjected to temptations which many of them resist."

Official, unassailable testimony which is convincing to every fair-minded man. Secretary Daniels, replying to the writer on September 2, 1942, stated: "The War Department Protective Legislation would not only be hurtful, but necessary." Is the President prepared to accept this testimony of ex-Secretary Daniels? If it should be decisive, the Voice of Experience, as expressed by official Army records, that in the Army from 1900 to 1940 the lowest point in the years 1917-19, was only 1.30 per thousand enlisted men, or 1.30 per thousand of Secretary Stimson, and the statement of medical officers of the War Department (Oct. 1942 to the writer) that "Alcohol is not a problem in this present war"? Arguments are not only unsupported by facts, as they are actually contrary to facts, as they exist on trains, street cars, omnibuses, and in the towns and cities at week-ends. Mrs. Daniels, recently calling attention to the large number of illegitimate births, advised the substitution of soda and soft drinks for beer and wine. Tunney in the Reader's Digest, disarming venereal disease, declares: "Usual cause is to blame." The "Slaughter of innocents" is apparent to every careful observer.

Secretary Daniels, with omissions of important words, follows:

Bert R. Reynolds, Chairman  
Senate Military Affairs Committee,  
Washington, D. C.

Mr. Chairman:—I note that the Lee Amendment to prevent the sale of alcoholic liquors near military camps, which was of the 18-19 year-old act, was referred to your committee with instructions "to hold hearings on the subject matter of the Amendment, and report back to the Senate its recommendations as soon as practicable."—I also note, opposing this action, Hon. George W. Norris made the following prediction: "To send the Amendment to the Military Affairs Committee would be sending it to a pigeon hole, which would never again see daylight."

There are no such motives actuated Sen. Barkley whose motion the bill was referred, or other senators who supported the motion. I wish to express the earnest hope that your Committee consider this matter at the earliest possible time, and make a prompt report to the Senate. I realize that some senators

were reluctant to consider any extraneous matters in connection with the Draft Bill, but the subject matter of the Lee Amendment is so important as to demand early consideration on its merits. —In 1917 Secretary of War Baker stated: "Our responsibility in this matter is not open to question. We cannot allow these young men, most of whom would have been drafted in service, to be surrounded by a vicious and demoralizing environment, nor can we leave anything undone which will protect them from unhealthy influences and crude forms of temptation."—At the same time the then Secretary of the Navy made the following statement: "There lies upon us morally, to a degree far outreaching any technical responsibility, the duty of leaving nothing undone to protect these young men from that contamination of their bodies which will not only impair their military efficiency, but will blast their lives for the future and return them to their homes a source of danger to their families and to the community at large."

There was general approval of these utterances of the Secretaries of War and the Navy in World War I. Their recommendations were approved, and the best environment was provided around camps, posts and depots, where young men of both arms of the service were being trained for war. *The same laws and regulations should be put into effect in this greater war. My experience in 1917-18 justifies me in urging that Congress act favorably upon a like measure which worked well in that war.* (Italics mine.)

My strong view of the present situation, enforced by knowledge of the conditions, was recently expressed in the following letter to Hon. Josh Lee, of Oklahoma:

"I am glad to see you are fighting for a provision to give adequate protection to youths who are in the military service. It should have been done sooner, but now that 18-year-old boys are to be drafted it is imperative that they be surrounded by wholesome environment, and not be subjected to temptations which many of them could not resist. It is going to be hard for mothers to see their 18-year-old boys go off from home to be trained and sent abroad to fight; but if in training days, evil institutions are around the camps, it will be tenfold harder for them."

I feel certain that millions of American mothers and other patriots are gravely concerned at the lack of proper environment, and I am voicing the earnest hope that the same protection may be afforded in this war as in World War I. (Italics mine.)

Faithfully yours,

JOSEPHUS DANIELS.

## Just for Fun

Gathered Here and There

"You look very much like a minister," said a man who met President Woodrow Wilson in England many years ago. "Have you ever been taken for one?"

"No, but I have been treated like one."

"How is that?"

"I had a job once where I waited six months for my salary."—*Watchman-Examiner.*

"What a boy you are for asking questions," said the father. "I'd like to know what would have happened if I'd asked as many when I was a boy."

"Perhaps," suggested the young hopeful, "you'd have been able to answer some of mine."

## GOOD ANSWER

Reporter: To what do you attribute your great age?

Man: To the fact that I was born so long ago.

Sonny: "What do they mean by woman's sphere, Daddy?"

Father: "The earth."—*The Virginia Methodist Advocate.*

"What's this, bought a saxophone?"

"No. Just borrowed it from the neighbor next door."

"What for? You can't play it."

"Neither can he while I've got it."

## X-CELS ALL

The greatest letter in the alphabet is the "X."  
X is the Roman notation for ten;  
X is the mark of illiterate men;  
X means a crossing, as drivers should note;  
X in a circle must count as a vote;  
X is a quantity wholly unknown;  
X is a ruler removed from his throne;  
X-mas is Christmas, a season of bliss;  
X in a letter is good for one kiss;  
X is for Xerxes, that monarch renowned;  
X is the place where the money was found.

—*Tuckerton Beacon.*

Botany Teacher: "When do leaves begin to turn?"

Student (reminiscently): "The night before examination."

"What do they mean by 'the City's pulse'?"

"Oh, I suppose it has something to do with the policemen's beats."

Sign on a farm gate in Ohio: "Peddlers beware! We shoot every tenth peddler. The ninth one just left."

A recent advertisement states: "It took twelve thousand workers to put that bottle of milk at your door."

Yes, it sounded as though it did.

What's your ideal man?

One who is clever enough to make money and foolish enough to spend it.

Mrs. Newly-Wed: "How can I get the smell of onions out of my house?"

Grocery Clerk: "Paint the inside of your house."

Mrs. Newly-Wed: "Oh, then it will smell of paint."

Grocery Clerk: "Well, boil some onions."

Teacher: "Can anyone tell me what causes trees to become petrified?"

Student: "The wind makes them rock."

Hotel Guest (phoning for third time): "Say, are you the night clerk?"

Clerk: "Yes, what's biting you now?"

Guest: "You guessed it; that's what I'm calling to find out."

During her employer's golden wedding celebration, a Negro servant who had been with the family about forty years wanted to add her felicitations to those that had come by wire, telephone, letter and by personal call.

The opportunity came while she was preparing dinner, when she said: "Well, all I have to say is dat they sho' has fought a good fight."

Teacher: "Tom, name two pronouns."

Tom: "Who? Me?"

Teacher: "Correct."

Young and inexperienced father (looking at triplets the nurse had just brought out): "We'll take the one in the middle."

# *If You Cannot Answer, Then You Can Answer!*

## **Do You Keep Informed—**

ON all phases of Baptist State Mission work in Tennessee?

ON the names and addresses of the various Kingdom workers in the state?

ON all phases of denominational work at home and abroad?

ON the revivals and other activities of the pastors and churches in the state?

DO YOU KNOW where to find timely and pictured announcements of various important denominational meetings in the state and elsewhere and also write-ups of these meetings?

DO YOU KNOW where, in addition to these things you can find excellent articles on live themes and frequently answers to important questions and a gripping sermon now and then?

## **If You Cannot Answer, Then You Can Answer!**

**BAPTIST AND REFLECTOR SUPPLIES THE ANSWER!** Those who read it with reasonable care as it comes out week after week keep informed along these lines!

"I see in the Baptist and Reflector that So and So, etc.", is an increasingly common statement heard here and there. See What? **See information there!**

**BAPTIST AND REFLECTOR IS THE ONLY PAPER IN THE WORLD WHICH DEALS WITH THESE VARIOUS MATTERS FROM THE TENNESSEE BAPTIST VIEWPOINT.**

**Therefore, every Tennessee Baptist home ought to take and read it! Why shouldn't every Tennessee Baptist keep informed on Tennessee Baptist affairs?**

If you cannot answer these questions now, you can answer them when you take and read Baptist and Reflector week after week! **Be an informed and alert cooperative Tennessee Baptist!**

## **It Doesn't Cost Much!**

Two dollars a year for **individual** subscriptions; \$1.50 a year for **club** subscriptions, \$1.20 a year for Church Home subscriptions! Divide 51 (the number of issues per year) into these and see how little it costs a week! Under the Church Home Plan the cost is only **ten cents a month!**

There are now 292 churches in the state using the Church Home Plan and new ones are coming in regularly. Read the list to date elsewhere in this issue. What about **your** church coming on this list of forward-looking churches?

Write for further information on any point if desired and for suggestions. Your request will be cheerfully answered. For it is being increasingly demonstrated that

**"IT PAYS TO BE A READER OF BAPTIST AND REFLECTOR!"**

## **BAPTIST AND REFLECTOR**

**149 Sixth Avenue, North**

**Nashville, Tennessee**