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# Baptist and Reflector

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TEACHING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

UMC 09

THURSDAY, APRIL 29, 1943

NUMBER 17

## Camp Work Offering

Sunday, June 13, 1943

THE Second Sunday in June has been designated "Camp Offering Day" throughout the Southern Baptist Convention.

The responsibility for the promotion of Camp Work, originally assigned to the Home Mission Board, was later shifted to the several State Mission Boards. The promotion of Baptist work in the areas adjacent to the several camps in Tennessee is a State Mission Board responsibility. Baptists in Tennessee are spending nearly a thousand dollars per month to provide for the moral and spiritual needs of the young men in the camps within our state. Camp work is being promoted by Baptists in the following centers: Tullahoma, Clarksville, Paris, Smyrna, Nashville, Memphis and Chattanooga. The nature of the work varies and includes preaching the Gospel, soul-winning, supervision of soldiers' centers, musical programs, personal work and relating the soldier to some local church services.

The significance of this special offering will be seen when we realize that it is the **only means of financing the entire camp program**. Tennessee Baptists should give twenty thousand dollars to this great cause on June 13, 1943.

All offerings should be sent to:

CHAS. W. POPE, Executive Sec.-Treas.,  
Tennessee Baptist Convention,  
149 Sixth Avenue, North,  
Nashville, Tennessee.

# Baptist and Reflector

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months, \$1.00. Club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.

Advertisement Representatives—Jacobs List, Inc., Clinton, S. C.

Rich Printing Co. Nashville, Tenn.

## EDITORIAL

### The Faith of A Little Child

WHEN THE EDITOR was at Orlinda on a recent Sunday and after the benediction, "Tommy," bright little son of Pastor and Mrs. T. C. Meador came down where we were standing and asked, "Are you going home with us today?"

We did not then know he was the pastor's son, so we said, "No, I guess not, son, I think I am to go elsewhere."

But little Tommy had been told by his mother that we were going home with them. So when we answered in the negative, he said in his pleasant way but with conviction, "Yes you are, too." His mother had told him so, you see. And we did go home with them.

How fine it would be if all of us had the same simple and unquestioning faith in what God says as Tommy had in what his mother said.

### Points With The Pen Point

ONLY A CHURCH can properly get rid of a pastor. It is not the business of deacons or cliques. Outsiders have no business dabbling in such. But a church ought not *improperly* get rid of a pastor.

\* \* \* \* \*

Did you know that, in the ultimate sense, the shape of things to come is not determined by Presidents and Kings, Premiers or Generals, Diplomats or Politicians, but by the men who, under God, faithfully proclaim the Word of God? (Jer. 1:9, 10.)

\* \* \* \* \*

A denominational man should not be a driver, but a leader. He should be forceful, but not try to force people. When he gets out of these spheres, he gets out of his place and in due time God will see that he is displaced.

\* \* \* \* \*

Again and again before the United States was drawn into the war, preachers and missionaries and editors and others warned the country that if it did not stop selling scrap to the Jap, knowing that it was being used against China, and that if it did not repent of other things as well, then judgment would fall. Came Pearl Harbor and the war. Is there any providential element in it?

### Deferment of The Convention Again

BAPTIST AND REFLECTOR has previously contended that the Executive Committee did not exceed its constitutional authority when it postponed the meeting of the Southern Baptist Convention. We did this solely in the interest of presenting an accurate record and in the interest of simple fairness to the brethren by the messengers of the churches to compose the Executive Committee.

We would greatly prefer that the Convention meet, were it for the existing circumstances. There is no opposition to the holding of the Convention *per se*. We suppose nobody questions the wisdom of the Executive Committee's action.

The question of the deferment of the Convention is here brought up again in order that we may say some further things which did not allow us to say before.

We understand that the general position of the O.D.T. if any meetings are held, let them be state meetings. Transportation and housing problems in state connections are not the same as in southwide connections. So the fact that certain state meetings meet is not an adequate premise for arguing that the Convention should meet.

It has been pointed out by some that the Kentucky Derby should meet. Yes, but it is under certain restrictions. We understand that there has been considerable discussion between the O.D.T. and the promoters of the Derby and possibly some clashes. According to the restrictions in the case, the *Louisville Times* of the evening, March 23, 1943, gives a UP dispatch from Washington under the following heading: DERBY TRAVEL LIDDED. The subhead was as follows: "O. D. T. Bans Train Reservations Before, 2 Days After Race; Extra Busses Out." An extra copy of the article is here reproduced.

The Management (of the Derby), in addition to limiting tickets to bona fide residents of metropolitan Louisville, has agreed to oblige each purchaser a statement that his tickets will not be used by persons employing other than local transportation.

O.D.T. said motor bus carriers have agreed not to furnish a service to Louisville during the Derby week-end in excess of the week-end requirements.

The *Louisville Courier-Journal* of Wednesday morning, March 24, 1943, gives a March 23 AP dispatch from Washington which the following is taken:

Railroad and bus carriers agreed today to co-operate with the management efforts to limit attendance at this year's running of the Derby to residents of the Louisville area.

Because of heavy transportation demands for the movement of other war-connected travel, the Office of Defense Transportation is seeking to make the turf classic a purely "street car" affair.

In addition to prohibiting the operation of special trains, O.D.T. has taken several steps today, which it described as "drastic" to eliminate the Louisville for the Derby May 1.

At O.D.T.'s request, eight railroads serving Louisville agreed to make no reservations prior to April 26 for travel to Louisville April 26 inclusive, or for travel out of Louisville May 1-3.

Persons purchasing Pullman tickets to Louisville between April 26 and May 1 will be unable to make advance return reservations from Louisville.

These restrictions, however, do not apply to bona-fide war-related travel.

Motor bus companies have agreed their services to Louisville during the Derby week will be no greater than normal week-end requirements.

The O.P.A. enforcement division of the district office here will check all out-of-town cars with B or C stickers and report them to local ration boards or to a commissioner in their ration district, or to A. M. Edwards, Jr., enforcement attorney.

Study these things carefully. One cannot draw a logical parallel between the Convention and the godless Derby unless similar restrictions are also placed on the Convention. And if similar restrictions should be placed, then what about a representative convention with the attendance limited to the Memphis area? B and C sticker cars being checked by enforcement officials because the "Darby" is going to meet whether or no does not mean that the Convention should meet whether or no.

The hotels at Memphis could promise only 500 rooms only if the Government did not want them. It was estimated by one Memphis brother that there would also be 500 rooming private homes—mark you, it was only an estimate. No c

Obviously the housing and transportation situation, etc., would limit the attendance in a measure. But there will have to be further limitation. Now *who* would say *who* attend and *who* should stay at home? How would *you* solve the problem?

A fairly representative canvass of a cross section of the Constituency revealed a three to one sentiment in favor of holding the Convention. Now in the light of the housing and transportation complications, which sentiment should the Executive Committee have followed—the majority or minority sentiment?

In the light of all the circumstances, the Executive Committee seemed to be best. We have previously shown, we think, that it was constitutionally in doing so. We think, therefore, that the brethren who have been criticising the committee for its right to stop it. We don't believe that anybody in the Constituency could have handled the situation in a better way in the problems involved.

### Englewood Baptists Dedicate Building

FRIDAY, April 17, the editor was with Pastor James F. Horton at the Englewood Baptist Church. At the conclusion of the Sunday School, some of the boys and girls excellently sang some numbers. At the eleven o'clock hour, W. D. Hutton of Memphis, City, our friend since school days, preached a good sermon, "Go Forward." At the noon hour the ladies served a delectable lunch in the basement of the church building.

In the afternoon the church dedicated its building free of debt. A. Hurst of Etowah, a former pastor, delivered the invocation. Prof. J. Guy Buckner read selections from the past minutes of the church. Special mention was made of the labors of Dr. Allen, who died while pastor of the church. Visitors and pastors present were recognized. Then Pastor Horton called Mrs. Nancy Davis and Bro. John Bell Dixon, the two oldest members of the church, to the front and the note of the church was played. The editor then preached the dedicatory sermon and the choir sang the dedicatory prayer. Following the singing of "The Tie That Binds," Bro. J. R. Land, McMinn County Missionary, feelingly pronounced the benediction.

Englewood is one of the nearly 300 churches in the state with the BAPTIST AND REFLECTOR going into the homes of the members of the Church Home Plan. The work there is moving on. Pastor Horton is leading in a fine way. It was a matter of regret that Pastor Horton was in an Athens hospital following a ruptured appendix. But a visit to the hospital revealed her as bright and cheerful and on the way to recovery. The Lord continue to bless Pastor Horton and the church. We greatly appreciated our hosts and the courtesies shown us.

### East Athens Baptist Church

RELATIVE to our visit to Englewood, Sunday, April 17, we desire to express particular appreciation to Bro. Reed Moses for his assistance in transportation. Also following the services at Englewood the editor appreciated being a supper guest in Bro. and Mrs. Paul's home in Athens, which is also the home of Bro. and Mrs. Pauline Masbury. The two women are sisters. Pastor and Mrs. Pauline of the East Athens Baptist Church were also guests at supper.

At the evening hour the editor preached for Pastor Huling and his people. How his people can sing! He himself is a fine singer and recently led the singing in a revival with Pastor Chas. S. of the First Baptist Church of Athens. We have never had more responsive listeners than we found in the East Athens Church. We hope to carry a write-up of the history of the church. We think there is going forward in a fine way.

For the kindness of Bro. Huling and his people we express our thanks.

### "Soldier, Rest, Thy Warfare O'er"

LAST WEEK BAPTIST AND REFLECTOR carried a brief note concerning the death on Sunday, April 18, of Dr. R. J. Bateman, pastor of the First Baptist Church of Memphis. At the time the word of his death was received, only a brief notice could be put in the paper, which was being put in final shape. At this writing (April 20) we have received no direct word, but a notice in the daily press said that he died following a heart attack.

According to the account in the press, Dr. J. G. Hughes, pastor of Union Avenue Baptist Church, Memphis, and president of the Tennessee Baptist Convention, was to conduct the funeral services at the First Baptist Church Tuesday morning, April 20, assisted by Dr. A. U. Boone, chaplain of the Baptist Memorial Hospital, the former pastor of the church. Dr. Bateman had been pastor of the First Church for the past twelve years. He was educated at Bethel Hill Institute, Wake Forest College and the Southern Baptist Theological Seminary and held the Doctor of Divinity degree from Howard College and Union University.

For more than twenty years he had been prominent in state Baptist circles and in Southern Baptist Convention circles. He was a former vice-president of the Southern Baptist Convention and was a member of the Relief and Annuity Board at the time of his death. He was a member of the Advisory Committee of the Baptist Brotherhood of the South. He had also served as a member of the Foreign Mission Board. At the time of his death he was a member of the Executive Board of the Tennessee Baptist Convention and a trustee of Union University and of Tennessee College. Also he had served as a trustee of Mars Hill College, Oklahoma Baptist University and the Southern Baptist Theological Seminary.

Dr. Bateman came to the pastorate of the First Baptist Church of Memphis after holding pastorates in Norfolk, Va., Troy, Ala., Meridian, Miss., where he was also president of Meridian College, Asheville, N. C., and Tulsa, Okla. At the age of 63 God called him home.

In its issue of April 15, BAPTIST AND REFLECTOR carried a write-up concerning the twelfth anniversary of Dr. Bateman's pastorate in Memphis and also his picture. There was no thought then that his life was so near its close. We again run his picture that our readers may look again upon the likeness of the fallen soldier of the cross. Dr. Bateman will be greatly missed. May God comfort his bereaved companion and his two sons, R. J., Jr., of Oklahoma City, and Maj. William Carey Bateman of Fort McClellan, Ala. The Lord also comfort the First Baptist church, so suddenly bereft of its shepherd.



DR. R. J. BATEMAN

### Dangerous Curve Ahead

Mr. Hoover predicts (and it is sure to come true unless there comes a great change) that: "Unless effective steps are taken to halt the deterioration of moral fiber of its boys and girls, the country will within four years face one of the greatest crime waves in history." Better get your thinking cap on, Mr. John Citizen. In thinking about the new world after this war, better give some thought to the kind of material it is to be made of.—*First Baptist Advance* (Abilene, Texas).

# THE THREE CROSSES

By WILLIAM E. BIEDERWOLF

TEXT:—"And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the hand and the other on the left."—Luke 23:33.

THE TRIAL is over. Jesus has been condemned. He has been humiliated, spat upon, and scourged, and with two malefactors has been hurried away to Golgotha just outside Jerusalem's wall. Three men are to die upon three crosses!

Some are struck silent with horror. Some tear at their hair in frenzied anguish, while others weep aloud in uncontrollable grief. But such friends are few. The crowd is against them, and especially against the one in the center.

Three crosses in a row! Why are they there? What is responsible for this gruesome spectacle that greets our eyes as we stand apart from the clamoring crowd on that fateful afternoon and watch the crosses lift their burdens up?

I. LOOK FIRST AT THE CENTER CROSS. Uncover your head. Such a scene, so tender and yet so terrible as this you have never seen and will never see again. Why all this suffering?

The Cross in the middle could have no possible meaning for you or for me if we did not understand in what sense the One who hangs there upon it bore our sins. There is a painting by *Dom-enichino*, called "The Angel at the Cross." The angel is standing at the foot of the Cross from which the body of Jesus has been taken down, and he has picked up the crown of thorns that had fallen upon the ground, and he is pressing his fingers upon the sharp points, one by one, and he looks up at the Cross with an expression of utter bewilderment for he cannot understand what it means—the Cross, the Crown of thorns, the spikes, and the blood-stains. How could he understand, sinless being that he was, out of a sphere where sin is unknown? No wonder he is baffled and amazed!

Again, we say, Why all this suffering? They flogged Him until every inch of His back was lacerated with deep and bloody cuts. They pushed the needle-pointed thorns that made His crown down through His delicate brow and His quivering temples. And now, crash go the torturing spikes through hands and feet, and in the midst of heartless jeers and jests they lift Him up.

And yet it was not this that made Him cry out at last above the tumult of clashing spears, and neighing chargers, and bellowing crucifiers, and wailing women, "My God, my God, why hast Thou forsaken me?" No, it was not because of wounds like these. It was because the sins of the world, of all the human race, had pierced His soul. It mattered little, the glittering spear that went through His side. But these other spears, millions of them, deeper and deeper they went until it broke His mighty heart, and the silence and composure that marked the earlier moments "gave way," as another has said, "to a groan through which rumbled the sorrows of time and the woes of eternity."

It was a vicarious cross. The culprits, the malefactors on either side were suffering because of their own sins, but on the center Cross was One "Who," as we are told, "His own self bare our sins in His own body on the tree." On that Cross "He was wounded for our transgressions." On that Cross "He was bruised for our iniquities," and there, where the majesty of the law is vindicated, by His chastisement we are healed.

"Ask," said Apollo to Admetus, "what boon you most desire," and Admetus answered, "Grant that I may never die." But this was one thing that not even the gods could grant to mortal men. Apollo, however, prevailed upon the Fates to give consent on condition that Admetus could find some one else to die in his stead. For many years Admetus lived in happiness and great love with Alcestis, the beautiful daughter of king Pelias, little dreaming how difficult it would be to find a substitute for him when his time came to die. When that hour arrived he besought first his aged father, and then his equally aged mother, but each one of them

said, "No, life is precious even when you are old." He besought friends and kinsmen, but they were deaf to him. Among his diers, all of whom would have gladly died for him on the battlefield, not one was found willing to take his place upon the bed where he lay helpless in the presence of death. At last his beautiful wife came and said, "Admetus, I will die for you, and gladly." Admetus sought then a reversal of the decree, but to no avail, and poor Alcestis went down into Hades instead of the one whom she loved.

There is a further touch of beauty in the story as it goes on to tell how Death was overcome by the mighty Hercules and Alcestis rescued from its power, was brought again to life. How like the life and death and resurrection of Jesus Christ. But the illustration is that of substitutionary sacrifice, this divinest of virtues came to its perfect and all-prevailing expression in the Man on the center Cross. When there was no one else in all the universe who was able or willing, He stood in my place and bore the just punishment of my sin. He was stripped that I might be robed; He accepted the thorns that I might wear the crown; He was bound that I might be free; He was cast out of the city of David that I might obtain entrance into the New Jerusalem. He died that I might live and never die!

II. NOW LET US LOOK AT THE FIRST CROSS—thou on the right, perhaps.

In the man who hung on this cross we see sin at its worst. The Scriptures tell us that he railed on Christ. Now, if ever, one might think is the time for penitence and the melting of the heart, but ever hard. But no; dying because of his own crimes, dying as his fellow culprit reminds him, unrelenting and with hellish humanity he turns half round on his bloody spikes and in the article of death uses his last breath to hiss his unbelief and hatred in the face of his Redeemer. He railed on Him. Above and through the deepening darkness his sneering voice is heard. "Ah, ah, you miserable wretch, if you are the Christ you die, why don't you give us a little exhibition of the divine power you said was yours? Had I not known you to be an impostor I would know it now. If I could tear these hands away your lips would smart. If thou be the Christ, save thyself and us!"

"If" thou be the Christ! There is no "if" about it. A thousand times and in a thousand ways He had proved Himself to be the Son of God.

Speak, Star of Bethlehem, robed in light, pointing the way to His cradle. Speak, Shepherds of the green field, listening to the angels sing of His birth. Speak, Sea of Galilee, tempest-tossed and furious, did'st thou not silence thy boisterous threatening when the Christ said, "Peace, be still!" Speak, five thousand mouths with food enough and to spare from a fisherlad's tin. Speak, blind Bartimaeus. Speak, lepers by the wayside. Speak, Lazarus, just up from the grave, and all ye saints that rose with Him die. Speak, O heavens, who for him did'st cover thy face with a veil of mourning. Speak and tell me if there is any "if" about it.

But none are so blind as those who refuse to see. And railing malefactor's "if" uncounted multitudes have stumbled into the abyss of eternal night. So stumbled the railing malefactor who took his awful plunge. So stumbled Voltaire, crying as he fell, "I am abandoned of God and man." So stumbled Francis D. crying as he died, "Wretch that I am, whither shall I fly for breast. Oh, the insufferable pangs of hell!" So stumbled Hobbes, exclaiming as he went over the precipice into eternity, "I am taking a fearful leap into the dark!"

LOOK NOW AT THE THIRD CROSS, the one on the

ce hangs a man just as guilty as the man on the cross  
ght. They had doubtless been companions and robbers

hat a world of difference. This man, too, twists himself  
look upon the middle Cross, but not to rail. In true pen-  
calls the dying Saviour "Lord," and prays to be remem-  
His coming kingdom. He thought of all the dark past,  
ful life he had led, of the caravans he and his companions  
had held up and plundered, of how many a night on the  
oad he had beaten and robbed some lonely traveller and  
wounded or dead by the wayside, of the gold and silver  
s he had stolen, and how as the sleeper stirred in his bed  
at a knife into his heart. And he thinks within himself,  
y wretch that I am, is there no help? These tortures of  
I deserve but what can heal the worse tortures of my soul!  
this condition die forever? And whither from this tor-  
ss am I to go? This man on the middle Cross—he said  
e Christ. I heard once how he healed the blind and the  
the wayside and how he brought even the dead back from  
and that he can even give pardon to the sinner. I shall  
im and throw myself on his mercy."

men he hears the railer cursing on the other side. "Silence!  
e no shame? No sorrow for thy sin? Between us hangs  
. Dost thou not fear God, seeing thou are in the same  
ation? And we indeed, justly; for we receive the due re-  
our deeds. Silence!" O, Thou blessed One, helpless and  
turn to Thee. If Thou dost not help me I must forever  
re is no mercy, no pardon, no hope in all the world if it  
come from Thee. I ask for nothing great. The least that  
st give is more than I deserve. This only I implore, that  
k in the glory, from whence they say you came, you will  
me. "Lord, remember me when Thou comest into Thy  
' And from those blessed lips that soon were to become  
death came the words of pardon and peace, "Today shalt  
with me in paradise." "Today!" What promptitude!  
e!" What company! "In paradise!" What repose! So  
et. And it was John Calvin who said, "Never since the  
ld gan was there a more remarkable instance of faith."

As the dying thief went in so must you and I and all the world  
ever we go in at all. There is a lock to heaven's door and  
key will fit it.

TRY THE KEY OF PHILOSOPHY—HUMAN WISDOM. But  
d by wisdom," we are told, "knew not God." Neither can  
Him. To have an opinion about God is something quite  
from having a personal acquaintance with Him.

TRY THE KEY OF CHARACTER, THE KEY OF MORALITY.  
written, "The just shall live by faith." The man who tries  
to heaven on character has faith enough, but it is faith in  
and only a counterfeit of that faith which Paul tells us is  
of God, and the morality which it parades Isaiah frankly  
"filthy rags" in the sight of God.

TRY THE KEY OF GOOD WORKS. But "Not of works," says  
t any man should boast." If a man can work his way into  
hen there is no meaning to Scripture from one end to the  
Not by works of righteousness which we have done, but  
to His mercy He saved us."

TRY THE KEY OF PHILANTHROPY. But salvation is not  
It is "without money and without price."

There is only one key that will fit the lock. Take the Cross of  
insert the foot of it, and by the arms, to which His blessed  
ere nailed, give it a turn, and the door is open.

"There is a green hill far away,  
Without a city wall;  
Where the dear Lord was crucified,  
Who died to save us all.  
There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven and let us in."

## New Recruits At Work

REV. and Mrs. Tom Neely are Southern Baptists' newest repre-  
sentatives in Colombia, South America. They write most  
enthusiastically of their new field of service and the wonderful  
opportunities they find there:

"A real surprise to us was the hunger for religion that these  
people have. Unlike many countries there is no organized op-  
position to our work. When I visited the two churches here in  
Barranquilla which have been built under Mr. Schweinsberg's di-  
rection it seemed impossible to believe that so much could have  
happened in fifteen months. Of course all this has not taken place  
without problems. There has been much to overcome and there  
is much more still. Your prayers are badly needed; but all in all  
God is working in the hearts of the people and many will know  
the Saviour in the forgiveness of sins. Already with the little Span-  
ish I know I have had the joy of seeing a man come to the church  
at my invitation. Another man to whom I had given a tract came  
to Brother Schweinsberg to know more about our teachings. He  
now has a New Testament and last Friday night he was at Bible  
Study class, bringing his wife with him also. When I had been  
here only four days I handed a tract to a man and watched him  
and his companion reading it as they went on down the street. I  
was anxious to see what they would do with it when they saw what  
it was about. To my surprise the second man, after walking half a  
block, turned and came back and asked for a tract for himself.  
How we long to be able to tell them the story of Christ's love in  
tehri own language. Perhaps we will be able to do so soon, for  
tonight we start our language study. The teacher will come to our  
house three nights. Pray for us that we will be able to master the  
Spanish well."—Foreign Mission Board.

### The Soul's Blackout

JAMES RICHMOND WRIGHT

(A Short Short Sermon.)

Text: Matt. 6:23. "If therefore the light that is in thee be dark-  
ness, how great is that darkness!"

IN TIME of war, during an air raid, refusal or failure to observe  
the rules imposed in a blackout order is to foolishly hazard life.

This sort of blackout has its purpose, and place, and involves  
security from exposure to an enemy.

But THE SOUL'S BLACKOUT is a reverse use of darkness—  
darkness a million times more destructive than all the bombs that  
ever fell on earth and sea—darkness that dooms the soul of man  
to one perpetual night. . . "If therefore the light that is in thee  
be darkness, how great is that darkness!"

Many people believe there is no greater physical misfortune  
than total blindness. But THE SOUL'S BLACKOUT is an im-  
measurably greater calamity than sightless eyes; if, having two  
eyes, the dark-bound soul shall go into hell.

One had better be as the blind beggar by the wayside, the vision  
of whose soul was yet unclouded—there was total darkness with-  
out; but within his soul was a light, and he could sense the pres-  
ence of Jesus; and pray till God stood still, and performed the  
miracle of healing.

The soul, in its carnal blackout, "Receiveth not the things of  
the Spirit of God; (I Cor. 2:14) for they are foolishness unto him;  
neither can he know them, because they are spiritually discerned."

To "discern" is to see. The carnal mind is blind, and cannot  
know God, nor Christ, nor the Holy Spirit, nor the Bible, nor the  
joy of salvation, nor the love of the brethren—nor anything that  
must be "spiritually discerned."

If the bright sun becomes inky black; then light has turned to  
darkness. But that darkness cannot be more dense than the dark-  
ness within a GODLESS SOUL—the soul whose only light is  
DARKNESS—the soul tortured with the dreadful consciousness of  
being one "To whom (Jude 13) is reserved THE BLACKNESS  
OF DARKNESS FOR EVER."

# Extracts from History of Woodland Park Baptist Church, Chattanooga

By A. J. ROGERS

THE WOODLAND PARK Baptist Church was instituted twenty-nine years ago this month, and during the intervening years much church history has been recorded in God's minute book in Heaven.



REV. E. L. WILLIAMS

From the humble beginning of a few members in a sparsely settled community, and with little equipment, the Woodland Park Baptist Church has passed through many dark valleys of weakness, doubt and fear, always to emerge on higher ground in sturdier faith and stronger determination to press on in the field of service God had set before it.

In 1917 the church building was badly damaged and all the furnishing and equipment destroyed by flood waters several feet deep in the building, but the few members, with faith unwavering, soon repaired, refurnished

and continued to carry on in the worship services of the Lord.

But it is not so much ancient history our minds are occupied with today, as it is events of more recent date. Of the past year, many pages could be written, but we will only enumerate a few of the outstanding blessings and achievements for general information and edification of all.

The past four years have been such a graciously, glorious, spiritual and spiritually inspirational experience in our Christian lives we like to live over in our minds some of the past blessings God has showered upon us.

Four years ago God united Woodland Park Baptist Church and Reverend E. L. Williams to labor as one in spreading the gospel and harvesting lost souls for His kingdom. A union which material accomplishments and spiritual blessings has verified God planned and sanctioned.

Other noticeable evidence of God's approval of the union is the sweet fellowship and hearty Christian spirit-filled cooperation of him and the entire membership through the past years.

The short pathway of time has been overshadowed with continuous showers of blessings in a new found hope of scores and scores of lost souls finding salvation and joy in old time religion in the old time way.

Over the radio, the gos-

pel has been preached, and sweet savored shouts of the re souls have soared far and wide, to inspire, bless and encourage souls in homes, sick rooms, hospitals, and far-distant places flowers of joy and happiness plucked from Heaven's own of never ending blessings.

God had a future for Woodland Park Church, the enorm which no one had ever dreamed.

The first three years of Brother Williams' pastorate h church membership increased 958, while the free will c amounted to \$53,740.74.

During the first year the large increase in attendance at ices necessitated an enlargement of the auditorium and School facilities, incurring a large expense.

At the beginning of the second year, God was blessing a mighty way with ever-increasing attendance and growin bership. Still more room had to be provided and an addi built covering all the ground the church owned and plan to be formed for a new church building. Two houses and two and one-half vacant lots adjoining the church proper purchased and before the end of the third year the buil are worshipping in today was finished. Truly, under the le of Brother Williams, Woodland Park Baptist Church ha marvelous growth, which nothing less than the will of ( His power could have accomplished.

The past year's record of 268 additions and \$35,530.89 excluding today's offering and additions, is an influence and tion of magnitude too enormous to be confined to our ow land Park Community and stablishes a record of growth a high mark for us to surpass this coming year.

At the beginning of this year our indebtedness for ba building and furnishings was \$10,000.00 open account a 000.00 note account, besides \$1,675.43 we have expended ing the old church building for Sunday School and Bapti



Woodland Park Baptist Church, Chattanooga

in services. Our offerings to the cooperative program have until we are now contributing nearly \$300.00 per month. are aiding in support of many other branches of our Baptist, in the City Association and State, with substantial offerings to our Orphans Home and State Missions. All open accounts are paid up to date and the \$15,000.00 note has been reduced to \$1,000.00.

Through Brother Williams' interest and encouragement, our education program has gained in strength and sincere efforts.

The Sunday School has enjoyed a healthy growth in keeping with other departments of the church.

The Mission, established two years ago, located at 1018 East Street, and supervised by Rev. W. R. Powell, has accomplished much good in the salvation of many souls and the strengthening and encouraging of many others. Our pastor visualizes the establishment of many more missions throughout the city in the future.

The Church is mailing each week nearly two hundred letters to our boys and boys in the armed services of our country. The efforts of encouragement and spiritual help to them has brought to us the acknowledgments of joy and blessings from the boys.

Sum up the grand total of God's blessings upon our church under the pastorate of Rev. E. L. Williams, seems almost a fairy story, nevertheless, it is cold facts, we can feel, see and enjoy the glories of in our souls.

In our years we have a total increase in new members of 1,226 (members to date about 1,700). Total free-will offerings of \$13,530. Amount expended on new building and repairs to old building \$64,700.00.

Feel sure, one and all can say today with joy from the deep of our souls, the Lord, in sending Brother Williams, "has done much for us, whereof we are glad."

## First Rationing Known To Man

By LANDON PEOPLES

SEARCH through sacred history in the dearest Book in the world, The American Way Bill, we find in the Book of Exodus, 16:7 and further on, the account of the first use of rationing. That was 1491 B.C., or thereabout—we'll say about 3,434 years ago.

We have the story, you remember, of Moses under directions of our Creator of heaven and earth, leading the Hebrew people back to the land of promise and plenty. Moses was instructed to ration each man with *one omer* of the manna which fell from heaven every morning. Though some had to hoard, they found that the over-amount had worms in it and that it was spoiled. But on the sixth day, each man was to gather a double portion, which kept good and sweet on the seventh day, when no manna fell.

This omer in quantity was about twelve cupfuls, plenty of food for one person for a day. Manna was white, honey cake-like in flavor. In size, small grains, as parsley seed, or the size of kale seed, or perhaps cabbage. A wonderful food, and not to be wasted, was this bread from heaven. For the fragments left over from the hands of the gathering Hebrews, like the dew, was gathered by the sun and taken back to heaven.

In my travels in life I have seen many families have to ration to one slice or portion. In this last decade many people have had to ration. So we have learned to ration already, if we will think about it rightly. Rationing is part of the plan for "Victory," and, like the Hebrews of old, one day we, too, will come back to a land of plenty and peace.

## A - P - R - I - L

### Summer Service Enlistment Month

ATTENTION!! BAPTIST COLLEGE STUDENTS  
YOUR GREATEST SUMMER SERVICE OPPORTUNITIES

I. *SERVE IN THE HOME CHURCH*—As a member, officer, or leader in the Sunday School, the Training Union, the W. M. U. organizations, and laymen groups. Teach Sunday School classes, or organize new ones. Participate in the Vacation Bible School. Here is a place for every consecrated Baptist student to serve and help win the lost to Christ. Serve in Local Church Training Schools. . . Organize or lead a Story Hour—a Junior or an Intermediate Union. The Senior Unions may present the greatest challenge.

Serve as usher—sing in the choir—take part in church visitation, and in the religious census. Help minister to serve men and women in the community as well as to those who have gone from the home church.

II. *ASSOCIATIONAL OPPORTUNITIES* — Help organize your association for Sunday School, Training Union, and missionary endeavor. The association is the logical means of reaching every Baptist church, and churchless communities.

(The Sunday School Board will supply a quarter's literature free for all new Sunday schools and new Training Unions. The same is true for material for new Cradle Roll and Extension Departments.)

III. *IN THE STATE*.—(Write your state leaders for suggestions as to places, but *DO NOT* depend upon them alone to place you. Use your spiritual initiative and find your place.)

**DON'T WAIT TO BE ASKED! VOLUNTEER!**

Be ready and willing to do any thing you are called upon to do. Be faithful in attendance at ALL church services. Be humble! Be sincere! Be Christlike! *Share Christ with others this summer.*

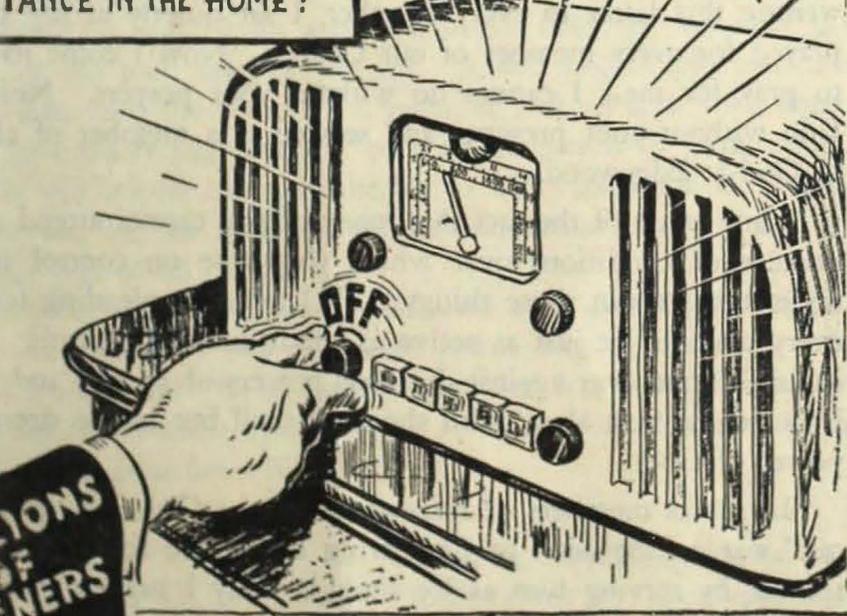
(If you have not already done so, secure and sign a Baptist Student Union Enlistment card and hand to B. S. U. President or Secretary.)

WILLIAM HALL PRESTON,  
In charge of Summer Work,  
Department of Student Work,  
161 Eighth Ave., N., Nashville.

## "SO HARD TO BELIEVE"

THE RADIO INDUSTRY  
DO NOT REALIZE THAT ALL  
FUNCTIONAL ADVERTISING  
AIR MENACES IT'S  
FOR SPONSORS AND  
DANCE IN THE HOME!

AND NOW MY FRIENDS,  
YOU CAN HAVE THE BEST  
IN BEER, WINE, ETC.,  
JUST PHONE—



CAN BUSINESS MENS RESEARCH FOUNDATION - Chicago. No.1007



# A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

## Prayer For Times

Ralph Ward, Jr.

*Man Advocate*

Eternal God, Father of lights, with whom is no variableness, neither the shadow of turning, we who live amid the darkness of this moment pray for that time when the lights shall go on again all over the world. Too long we have walked in the

Having chosen darkness rather than light, we now confront thee the tragedy of our blacked-out nation. We would go to thee in search of him who is the light of the world.

Light reveals, we pray that we may cast aside the weight in us that what is power in us may be unleashed in the service of light. As light guides, we would be led out of our fears and entanglements to lay hold upon that which may become our sure foundation in wartime and all others. As light warms, we would that the radiant spirit of Christ might transform our rigid selfish natures into warm and glowing spirits, capable of healing the wounds of others and binding more firmly the ties of lastingly.

Endue us with a spirit not our own that we may bear in our day the true light of tomorrow's world. Prepare us now for the day when the dawn shall break and the shadows flee away. Through Jesus Christ, Our Lord.

*We are fully aware that a printed prayer is seldom appreciated by any of our people. But usually, prayer has all too little real effect put into it. So here an examination of this prayer may be as we approach the thought of prayer itself.—S.P.W.)*

## Ang Plowing In the Holy Earth"

L. H. Bailey

Soon the smell of the soil will be freed, that elemental odor that is unlike every other and that exhilarates today as when the first man turned the soil. It is a creative perfume that suggests teams afield, growing crops, the very essence of

romantic earth. If there were no other criterion by which to distinguish the real farmer, born to the land, I should know him by his response to the smell of the furrow; this redolence will be his perfume, it will be an aroma stronger than the balm of pine or the wild tang of the sea. It will unlock old memories, dim with the rust of the years; it will fill him with dreams of flocks on soft pastures and of corn or cotton in long, straight rows. It will inspire him with health; it will vision him all Summer harvest, and set him into the determination of spirit that will carry him to his year to its finish.

*To plow a smooth, fertile field with a 40 Oliver Chilled plow when the ground is just the right consistency is the most exhilarating work on the farm; when every clod is a poem and the big rocks are the symbols of strength. Many a good plowman has been a poor preacher.—S.P.W.)*

## Common Men

*Common Examiner*

Human hearts are capable of idealistic emotions for humanity, as the human brains can dream into practical accomplishment the better state of burdened masses. But we look in vain for these in ordinary human channels. It is depressing

and that common men have so little concern for their own kind. Occasionally the gloom is lightened by a new and attractive man whose hope is like the morning and whose ministry is as the strength of ten.

*(Here is a frontier for uncommon men.—S.P.W.)*

## A Program For Total Health

*Biblical Recorder*

Dr. Henry E. Sigerist, of Johns Hopkins University, in speaking before the Institute of Religion in Raleigh recently, declared that poverty and want and disease form a vicious circle—poverty produces want and disease, and in turn disease produces poverty. . . . The purpose of social medicine and public health service is to promote health, prevent disease, cure disease, and rehabilitate the patient. Medicine is not a natural but a social science. The purpose in view is to help individuals to get adjusted to environment and to become happy and useful members of society. It was through Christianity that the revolutionary change came in human society which made it the duty of the strong to help and to support the weak and sick. The speaker declared that we need preventive medicine on a large scale . . . there is needed a program of education; the improvement of living conditions, which will break the vicious circle of poverty and disease. . . .

## Democracy and Labor

Norman Vincent Peale

What could a political party do to constitutional government if it had taxing power to collect an income of \$150,000,000 to \$300,000,000 a year, to spend without let or hindrance? The implications are terrifying. Using its money power it might override all other groups and suppress the free expression of the people's will.

Such is the peril of our constitutional system arising from the C. I. O. lobby now at work in your Congress. Never has a pressure group had such a gigantic money-bag as it collects, partly with the aid of government through "maintenance of membership" without accounting or control of its political expenditures. The C. I. O. now proposes to dictate the fiscal policies of the United States.

Labor unions' annual income from only about 10 millions of members amounts to many times the aggregate income of all political parties, all organizations representing industry, commerce and the professions. It is as great if not twice as great as the total annual income of all churches. Moreover, labor union dues although diverted to political use, are exempt from tax, while other groups are denied deductibility in they influence legislation and are sharply controlled in their political contributions.

*(Originally, the primary purpose of the Labor Union was to see to it that the worker got a fair deal. The Christian philosophy, had it been applied, would have compelled capital to have seen that this very thing was done. It did this in only a very few cases. Now an unbalanced situation has come about which seems to favor them.—S.P.W.)*

## Shocked American Educators

L. D. Newton

*Christian Index*

Eighty-year-old Nicholas Murray Butler, for the past forty-one years President of Columbia University, shocked American educators last week with this statement: "A chief reason why there is in the U. S. the present widespread outbreak of crime and disorder is that the fundamental place of discipline in education seems to have been quite forgotten."

*(Self-control, the most significant and practical virtue taught in the Bible has been wantonly overlooked. It is the key to wholesome personality.—S.P.W.)*

# The Sunday School Lesson

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

MAY 2, 1943

SCRIPTURE FOR STUDY: John, Chapter 21.

RECITATION PASSAGES: John 21:15-24.

GOLDEN TEXT: "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

Who: Jesus, Peter, Thomas, Nathaniel, James, John and two other disciples.

When: April A.D. 30.

Where: Sea of Galilee.

What: The Master's personal charge and prophetic warning to Peter.

Why: A part of the Master's hardening process of His "Stone" disciple.

## LESSON COMMENTS

As a setting and background for our thoughtful study of the main points of the lesson, let us review the salient facts contained in the first fourteen verses of the chapter.

Peter has proposed a fishing expedition, the other disciples consent to go with him. Jesus, the Risen Christ, has already been seen by them all. Where He is at the moment is not stated. There is no justification for our feeling that Peter and the other disciples were inconsiderate toward Jesus. These men are all professional fishermen; their livelihood depended upon the efficiency of their skill. Jesus nowhere condemned them. Neither should we. The disciples toiled all night and took nothing. *Toiled* is the word. Fishing is toil, and all too often is the effort rewarded with hunger, weariness and empty creel.

Daylight reveals the shore. Thereon stands a lone man. "Children, have you anything to eat?" That voice simply cannot be mistaken. John knows it; "It is the Lord," he says. Peter hurriedly puts on his fisher's coat and wades to shore, leaving John and others to bring the boat. But that great catch! When these fishermen moanfully said: "We have toiled all the night and have taken nothing," the Master said: "Cast the net on the right side." They obeyed and 153 fishes obligingly huddled into the net.

There may or may not be virtue in the number of fishes. Some think so; others do not. I know not. However one views the incident or tries to explain it, the miracle is there. The sea was abounding with fishes, and every skilled fisherman knows that the finny tribes are very, very temperamental. They must be found and even the type of bait they prefer on any given day must be discovered by careful inspection. The water's temperature will determine just where they will be found. Jesus did not have to create these fish to be taken; He did not have to drive them from some other spot into the net; He simply had to know just where they were. He *did* know that. Therein was demonstrated His omniscience.

The disciples come ashore. There stands Jesus. A bed of hot coals with fish broiling thereon and bread nearby. "Come and dine." Can you imagine a more beautiful and joyous privilege than that which Jesus and these disciples enjoyed that morning? It surely was a glorious morning. The sun, doubtless, had not yet risen. The fish were cooked to a queen's taste; for Jesus never did a poor job of anything. And hunger has a way of leaping for joy when there is plenty of well-cooked fresh fish and bread.

How, pray, did Jesus get those viands? That question popped into my mind when I was just a little Sunday school boy, and I've never hit upon a satisfactory answer except through faith.

"The earth is the Lord's and the fulness thereof. All the gold and silver are His and the cattle on a thousand hills . . . every beast of the forest is mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

The important fact is: Jesus provided the fish and the bread. He might rebuke us for inquiring how He did it by saying: "What is that to thee; follow thou me." With all the other demonstrations of our Lord's power, I can easily acquiesce as to how He provided these viands.

The "break fast" is over. Now we enter upon our contemplation of the spiritual feast which followed. This is the main event for which Jesus had prepared. He looked well after the needs of the body on every occasion; but His special purpose had to do with eternal entities.

Let me rehearse a few words previously stated a few weeks ago. In the language Jesus used are two words which play important roles in this lesson. One of them is *agapao*; the other is *phileo*. The former is always used to mean God's love to man. The latter expresses man's love to man. The former is the type of love Paul emphasized in 1st Corinthians 13. This type of Godly love has been poured out into our hearts by the Holy Spirit which was given to us (Romans 5:5).

The situation is somewhat a final examination for Peter. There are three questions. They seem simple. Jesus has every reason to expect Peter to reply correctly, but he failed to make a 100 per cent. Jesus asks Peter: "Do you love me?" Jesus used the *God-love* word. Peter replies: "Thou knowest I love thee." Peter uses the *Man-love* word. Jesus repeats His question. Peter repeats his answer. Then Jesus lands the stunning blow: "Peter, do you love Me?" In that third question Jesus lays aside that high, *God-love* word and steps down on Peter's level by using Peter's *Man-love* word. *THAT* is what shook Peter to the very depths of his spiritual being.

The love (*agapa*) of God *can* be transferred to man. When one is made a new creature in Christ, with a new heart from God, the love of God *is* "shed abroad in the heart by the Holy Spirit." Thenceforth God has a right to expect its manifestation toward Him. He expected it from Peter. He expects it from every other one of His disciples.

At the reply which Peter made each time, Jesus gave him a command. "Feed my lambs." "Tend my sheep." "Feed my sheep." Always keep in mind that Jesus was an adept in the exact choice of words. Never did He employ a word amiss. Lambs need only plenty of nourishment. "Feed my lambs." Sheep have wills of their own. They will go astray. Sheep must be supplied with nourishment suited to their needs, but they need more: They must be shepherded; hence Jesus said of the sheep: "Feed them and shepherd them." Of the lambs He said: "Feed them."

The men who occupy the pulpits of Christ's Churches *must* have the *God-love* in their hearts, in their preaching, in their teaching, if the Lord's lambs are to be fed and the Savior's sheep are to be shepherded.

Now, note the prophetic warning Jesus gives to Peter: "When you were young, you girded yourself and went where you chose to go; but when you become old, you will stretch out your arms and another shall gird you and carry you where you do not will to go." Jesus referred to the manner of Peter's death which would come

to pass. We are told that Peter was crucified in the year 66 A. D., perhaps, to be crucified and that he requested that he be fastened to the cross head downward.

Jesus knew where to find the fish and where he knew where the disciples should drop to take the fishes; Jesus knew the manner of death by which His beloved disciple glorify Him.

My Christian friends, do we realize that Christ our Lord knows all about us; that is to come to us in life? He does, is just as solicitous for our welfare as for these beloved disciples to whom He and for whom He provided centuries ago.

It has been a stupendous day for Peter. The Lord's large attentions have been applied to him. But Peter continues to convince us all that he is *still* human. With all that has been demonstrated, Peter can't refrain from dipping in people's matters. Jesus loved Peter. There is no doubt of that; but Jesus could rebuke Peter too; and He did.

When Peter looked at John, he asked the Lord: "What shall this man do?" Jesus replied: "If I will that he remain till I come, what is that to thee? Follow thou Me, and thou shalt know what I mean." Another way of expressing the thought is: "It is none of your business," and that is exactly what Jesus meant for Peter to understand.

A man with a very red nose was asked why his nose was so red. He replied: "I am not happy with health because it keeps me out of other folks' business." Is there a man with much experience anywhere to be found who has not been embarrassed many times because he was too solicitous about the affairs of *others* were to do rather than what the Lord would have him be attending to their own affairs?

The disciples display another prevalent fault which has come down to our day. Few of them there be who have not had people to rebuke for their preaching and then later had to repent for what they had said in their sermons so warped and painted that the reported statement did not resemble the original words.

Christians need to face the fact that they can be held to account only for what they say and that hearers must bear the responsibility for what they report that the speaker said.

The disciples presumed. David presumed that he might be saved from the sins of his fathers. We all need so to pray. The disciples presumed that Jesus had said John was never going to die. He did not say it. He did not say it about John at all. Not a word. Jesus asked a question. Questions do not reveal truth. They inquire. One who extricates from a statement of fact or that which is a fact, has committed a sin of presumption. That is what the disciples did. John and Jesus never implied that John was never going to die. That was all. We are assured that the report in this chapter is true and trustworthy.

If there is any great lesson for each of us from this final episode, and I feel there surely is that each one's important task is to know what the Lord would have him do and concentrate every thought upon it.

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# THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Boys and Girls:

We are so glad to print another page of your letters for you this week. Keep on writing. Write to your letters as soon as possible.

Your friend,

*Aunt Polly*

and so loved the world that He gave His only Son that whosoever believed in Him should not have everlasting life."—John 3:16.

God of Love, that Christ proclaimed,  
cleanse each soul from guilt and stain;  
Mortal Man, look up and live  
Jesus now and He'll forgive.

has all power in Heaven and earth;  
All you look to Him for this new birth?  
Gracious Lord, I am coming now  
do thy will and humbly bow.

thanks to God, and in His Son  
rest and peace for everyone;  
eternal life, with God on high,  
at a blessed thought as days go by!

victory is won, your soul's at rest  
daily with Jesus and do your best;  
often to him for the spirit you need,  
I'll guide you through life if you'll let Him lead.

—EDW. G. TARDY.

and sent not His Son into the world to condemn the world, but that the world through Him might be saved."—John 3:17.

Lake City, Tenn.

Polly:  
My first time to write you. I am a little girl of age. I am a Christian. My pastor is my father. I have a sister named Mary Ellen and I have a brother named Curtis Truett. My school teacher's name is Miss Delia Bradshaw. My Sunday School teacher's name is Mrs. Joe Day. I am in the first grade. We take the BAPTIST AND REFLECTOR. I like it very much. I would like to have some pen pals. I hope my letter isn't too long.

Your little friend,  
RAMONA REDEAN RUSHING.

Ramona. We hope you get some pen pals.

Box 363, Jamestown, Tenn.

Polly:  
My first letter to you. I am nine years of age. I go to Baptist Sunday School most every Sunday. I am a Sunday School teacher. I sure enjoy going to school. I have a nice Sunday School teacher. I am a Christian girl. I will look for the paper next week.

Your friend,  
JOELLA CRAVENS.

Write to us again.

Box 196, Harriman, Tenn.

Polly:  
My first time I have written. I am nine years old and in the fifth grade. My teacher is Mrs. E. H. Howard. I like him very much. I hope to have some pen pals. My letter isn't too long.

With love,  
ALLEN TODD.

I enjoy reading the Young South page.—A.T.  
We are so glad that you like our paper. Write to us often.

Route 9, Knoxville, Tenn.

Polly:  
I am ten years old and in the fifth grade. My teacher is Mrs. E. B. Roberts. I go to B. T. U. I am in the first grade. Our leader is Mr. Evans. I have a sister, Ralph and Anna Lea Hawkins. I have a brother, Helen Holmes.

With love,  
MARY LEOTA HAWKINS.

Please send me a picture of you. And I want to see your picture. I hope my letter isn't too long.—M.L.H.

We welcome you to our page and we hope that you will write to us often.

3011 Carrington, Memphis, Tenn.

Polly:  
My first time I have written you. I am a girl ten years old. I am in the seventh grade at Central Avenue Baptist Church. I am a member of the Army as a Chaplain. Our new pastor is Dr. R. S. Riser, Jr. I know the Lord will do wonderful work you are doing. I hope my letter isn't too long.

Your friend in Christ,  
AMY ARCHER.

I would like to have some more pen pals.—A.A.

We want you to write again and we hope you will get some pen pals.

Route 6, Mayville, Tenn.

Dear Aunt Polly:  
I am a girl six years old. I like to hear the Young South page read. I hope my letter is not too long.

Your friend,  
PARTHENA WILLOCKS.

Welcome, Partbena. We are glad that you like our page.

Route 1, Denmark, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I go to Ararat Baptist Church. Our pastor is Rev. Cal Guy. I am eight years old and in the third grade at Huntersville School. My friends are Sadie Low Johnson, Dorothy Jean Neely, Doris Sue Hardee, Dollie J. Jernigan and Ramona Carroll. I would like some pen pals. I am not a Christian.

Yours truly,  
MARY LOUISE CUMMINGS.

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

Route 1, Delrose, Tenn.

Dear Aunt Polly:  
This is the second time I have written you. I have moved since I wrote you the last time. I don't go to Concord since I moved away. But I am going to the Revival this year. I hope my letter isn't too long to put in the BAPTIST AND REFLECTOR.

With love,  
JUNE MITCHELL.

June, we hope that you like your new home and that you will get to go to the revival.

3666 Townes Ave., Memphis, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I am not a Christian, but I'm hoping to be pretty soon. I read the Young South page every week. We take the BAPTIST AND REFLECTOR. I like it very much. I trust in Jesus Christ. I hope my letter isn't too long.

Yours truly,  
WILLIE BERNICE OAKLEY.

Willie Bernice, if you are trusting in Jesus, are sorry for your sins, and believe that Jesus can save you and has saved you, then you are a Christian. We will be most happy to hear if you are.

Route 7, Sparta, Tenn.

Dear Aunt Polly:  
Just a few lines to say hello. I sure appreciated the nice letter and pretty picture you sent me Christmas. Thanks a lot. My school was out March 5. I passed to the seventh grade. I am still reading the Young South page and look forward to it every week. I am going to keep on reading it.

Love,  
DOROTHY HOWELL.

P.S.: I have had five pen pals since I last wrote you.—D.H.

Dorothy, we are so happy to hear from you again. We hope that you will continue to read our page and we are glad to hear about your pen pals.

131 Trotter St., Knoxville, Tenn.

Dear Aunt Polly:  
This is my first time to write you. I am a girl twelve years of age. I have been reading the Young South page and decided to write you. I go to Sevier Heights Baptist Church. Our pastor is Rev. Roy Hensley. I am a Christian. I hope to see my letter printed soon.

Your friend in Christ,  
WANDA MCKINGER.

Welcome, Wanda. We hope that you will write to us often.

Route 6, Maryville, Tenn.

Dear Aunt Polly:  
I am a girl nine years old. I am not a Christian. I go to Sunday School at New Providence Church. My Sunday School teacher's name is Mrs. Ruth Boring. My school teacher's name is Mrs. Pauline Haven. I am in the second grade. I like to read the Young South page. I hope my letter is not too long. I have never written you before.

Your friend,  
WINOMA WILLOCKS.

Winoma, we hope that you will accept Jesus as your Saviour soon and that you will write and tell us about it.

Route 6, Maryville, Tenn.

Dear Aunt Polly:  
I am a girl almost ten years old. This is my first time to write you. I go to school. I am in the second grade. My teacher's name is Mrs. Pauline Haven. I am not a Christian yet. I would like to have a pen pal. I will close. Good-bye.

Your friend,  
DELLA MARIE WILLOCKS.

Della Marie, we hope that you will get lots of pen pals, but we hope first to hear that you have become a Christian.

Box 5, Isabella, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. We take the BAPTIST AND REFLECTOR. I enjoy reading the Young South page very much. I am eleven years old. I am a Christian. I was baptized in September. I am in the fifth grade. Our pastor is Rev. Paul Culpepper. I am a member of the Isabella Baptist Church. I have a brother in the Army force. I have a brother in college, and I want you to pray for them. I want some more pen pals.

MARY K. BROWN.

You should be very proud of your brother, Mary K. We hope that you will get some pen pals.

Parley St., Erwin, Tenn.

Dear Aunt Polly:  
This is the first time I have written to you. I am a girl fourteen years old. The BAPTIST AND REFLECTOR comes into our home every week. I think it is a grand paper. I am always anxious to read the Young South page. I go to the Calvary Baptist Church. The Rev. Hampton C. Hopkins is our pastor. We like him very much. I am sending you a poem that one of my girl friends wrote. Her name is Betty Jo Britt. I would like to see it on the Young South page—also my letter.

Your friend,  
PEARL MCINTOSH.

P.S.: I would like to have your picture. I would also like to have some pen pals. Writing letters is my hobby.—P.M.

Thank you for your nice letter and the poem, Pearl. We will publish it as soon as we can. We are so glad that you like our page and we hope that you will get lots of pen pals.

Milledgeville, Tenn.

Dear Aunt Polly:  
This is the first time that I have written you. I am forty-five years old and am a Christian, I hope, and if I am not deceived, I have been called to preach. So pray for me. Dear Aunt Polly, my wife is dead and I have many lonely days. I would like to have some pen pals. I will answer all letters.

Your friend,  
ROBERT ROSS.

We are sure that you will get many pen pals, Robert Ross.

Mt. Juliet, Tenn.

Dear Aunt Polly:  
Life is different when you have accepted Christ as your personal Savior. I belong to the Mt. Juliet Baptist Church. Rev. B. B. Powers is our pastor. He is a fine one. I am president of my Sunday School class, secretary of my B. Y. P. U. class, substitute teacher, and secretary of the BAPTIST AND REFLECTOR. I enjoy doing God's work. I enjoy the BAPTIST AND REFLECTOR every week. It is always interesting. Help me pray for my friends who are not yet Christians.

Yours in God,  
IRENE SMITH.

Thank you, Irene, for your good letter. You have a fine pastor and church and we hope that you'll be able to lead many to Christ.

Doyle, Tenn.

Dear Aunt Polly:  
This is the first time I have written to you. I am a Christian. I go to the First Baptist Church at Doyle, Tennessee. I am eleven years old and in the seventh grade. I would like very much to see my letter in print. I would like some pen pals.

Your friend,  
MARY ANNE STEWART.

Mary Anne, we hope that you will get many pen pals. Welcome to our Young South page—and write again.

Route 2, Cookeville, Tenn.

Dear Aunt Polly:  
This is the first time I have ever written to the BAPTIST AND REFLECTOR. I like the Young South page very much. I go to the Stevens St. Baptist Mission and Brother John Brown is our pastor, and we surely do love him. My Sunday School teacher is Mrs. Alberta Ferguson and my Training Union teacher is Mrs. Jeff Gentry. I am a little boy ten years old and in the sixth grade. I would like to see my letter in the BAPTIST AND REFLECTOR. I would like to have some pen pals.

Sincerely,  
BUDDY GENTRY.

c/o R. O. GENTRY.

Welcome, Buddy. We hope that you get some pen pals.

Doyle, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I am five years old. I go to Sunday School every Sunday. I am in the card class. My teacher is Mrs. Maude Black. I would like to see my letter in print.

With love,  
JEAN ELLER.

P.S.: My sister wrote for me.—J.E.

Jean, be sure to tell your sister to write us for you again. Welcome to our page.

White Pine, Tenn.

Dear Aunt Polly:  
This is the first time I have written you. I am a girl thirteen years of age. I am a member of the White Pine Baptist Church, where Dr. E. C. Masden is pastor. I also go to Sunday School every Sunday morning and Training Union Sunday night. I am in the seventh grade at school. I enjoy reading the Young South page very much. I am looking forward to seeing my letter in print real soon.

Yours truly,  
MAUD ELLEN MOORE.

We are glad that you like our page, Maud Ellen. Welcome, and write to us again.

Route 6, Maryville, Tenn.

Dear Aunt Polly:  
How are you? I am a girl fourteen years old. I go to school every day. I am not a Christian girl. I go to Sunday School about every Sunday. I am in the fourth grade. I would like to have a pen pal. This will be all.

Your friend,  
DIMPLE JONES.

Dimple, we hope that you will soon accept Jesus as your Saviour and write and tell us the good news.

Route 6, Maryville, Tenn.

Dear Aunt Polly:  
How are you? I am a girl and am ten years old. I am not a Christian girl and I am in the third grade. I go to Sunday School every Sunday. I would like to have a pen pal. Answer soon.

Your friend,  
NOVELLA WHITEHEAD.

Novella, we will be remembering you in our prayers, too. We hope that you will soon become a Christian.

# 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

## Survey of Training Union Work in Our Churches

Listed below are the churches in our state by associations showing those who do and those who do not have Training Union work with the awards issued to each church from October 1, 1941 to October 1, 1942. This information is given according to the records we have here in our office. If this is not correct, we would appreciate your writing so that proper corrections may be made on our files and an accurate record kept of your organization and work.

### CLINTON ASSOCIATION

<i>Churches with Training Union Work</i>	<i>Awards</i>	<i>Churches with no Training Union Work</i>	<i>Awards</i>
Andersonville	126	Batley	0
Beech Grove	0	Black Oak	0
Bethel	0	Cherry Bottom	0
Black Oak	57	Clinch River, Rebecca	0
Blowing Springs	0	Cumberland Mountain	0
Briceville	0	Dutch Valley	0
Clear Branch	0	East Fork	0
Clinton, First	35	Edgemoor	0
Clinton, Second	33	Farmer's Grove	0
Elza Sunday School Chapel	0	Fratersville	0
Fork Mountain	0	Friendship	0
Indian Creek	0	Frost Bottom	0
Island Ford	0	Indian Bluff	0
Jacksboro	0	Laurel Grove	0
Lake City, First	48	Macedonia	0
Lake City, Main St.	0	Minersville	0
Longfield	0	Moran	0
New Hope	0	Mount Pleasant	0
Oliver Springs	0	New Mountain View	0
Pine Hill	0	New Salem	0
Poplar Creek	0	Pleasant Hill	0
Red Hill	0	Pleasant View	0
Sour Wood	0	Robertsville	0
South Clinton	0	Spring Hill	0
		Union Valley	0
		Walden's View	0
		Windrock	0
		Zion	0
		Hillvale	0
		New Pilot	0
<b>TOTAL</b>	<b>299</b>		

### DUCK RIVER ASSOCIATION

Cornersville	0	Altamont	0
Cowan	4	Bell Buckle	0
Decherd	0	Beech Grove	0
El Bethel	15	Charity	0
Estill Springs	0	Fosterville	0
Hannahs Gap	0	Huntland	0
Hatties Chapel	0	Mt. Carmel	0
Hickory Grove	0	Longview	0
Hurricane Grove	0	New Bethel	0
Lewisburg	43	North Fork	0
Magness Memorial	36	Prairie Plains	0
Manchester	0	Short Creek	0
Maxwell	0	Union Ridge	0
Mt. Lebanon	0		
New Hope	0		
Rutledge Falls	0		
Shelbyville	13		
Shelbyville Mills	0		
Smyrna	46		
Tracy City	17		
Tullahoma	23		
Wartrace	7		
Winchester	0		
<b>TOTAL</b>	<b>194</b>		

### JUDSON ASSOCIATION

Missionary Ridge	0	Gum Springs & High View	0
McEwen	0	Maple Grove & Mt. Zion	0
Sylvia	0	New Hope & Oak Grove	0
Denmark	0	Parkers Creek & Walnut Grove	0
Erin	0	Fairview & Lucas	0
Sinai	0	Liberty	0

### Junior-Intermediate Section

Many times leaders ask "If I could have a good book helping me to understand Junior or Intermediates, what would you recommend? Let me mention three—any one of which would be very helpful:

I—AN INTRODUCTION TO CHILD STUDY—published by MacMillan Co., price, \$1.50. This book is extremely helpful since it contains information relating to children of all ages. The study is not technical and is recommended by students of Psychology as an excellent study and will be immediately helpful to church workers, Sunday school teachers, etc. The chapters of this book are arranged to conform to the grading used by our denomination and will make it more readily helpful. Each day a chapter discussing special problems of the child as well as a study of the child of the day.

II—CHILD PSYCHOLOGY—Skinner and published by MacMillan Co., price, \$2.00. The point of view presented in this book is comprehensive, modern, integrated and very valuable help in the study of mental and physical development can be obtained from this book. The plan used in this book is to present the problems of Child Psychology and to describe the methods employed in the scientific study of children. No important part of Child Psychology has been left unmentioned.

III—THE PSYCHOLOGY OF CHILDHOOD—published by MacMillan Co., price, \$2.00. This study is intended for a text or reference reading. The needs of Junior and Intermediate leaders have been kept in mind rather than the Junior or Intermediate leader. The exercises appearing at the ends of the chapters consist of directions for observations which can easily be carried on with Junior and Intermediates in our churches. The book contains a most helpful list of references at the end which will be very helpful to the leader devoted to the play life of the child. The one to moral development would be the price of the book.

If you should be interested in purchasing any of these books, Miss Christine Little at the Baptist Book Store will be glad to order them for you from the publishers for you in case they do not have the book in stock. You may write to her at 127 Ninth Avenue, North, Nashville, Tennessee.

### Knox County Association

Due to Revival Services in Knoxville the annual Association Rally meeting was changed from April 29th to April 9th with an attendance of 150. The Knox County Association is wonderful and is another association which will be a great help in the future. Watch the BAPTIST AND TRAINING UNION for the reports of all the Rally meetings.

### Gravel Hill Training Union

The Training Union of Gravel Hill enjoyed a barnyard banquet in the church Tuesday evening, April 7th. One hundred six people were present. Winfred Moore served as toastmaster. The menu consisted of products from the farm. The program was made up of farringtons, and music followed by an address by O. T. Baker, president of Southwestern Association.

### Cleveland, First Church

A Clinic for Junior and Intermediate workers recently was held at Cleveland, Tennessee. Every Junior and Intermediate worker and the time was spent in interesting and profitable sessions. Miss Lucille Kay, Educational Director, was in charge of the clinic. Dr. W. A. Keel, of the Cleveland, Tennessee, was interested and effective Training Union worker that we have, led in the program. He assisted.

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

## Ridgecrest

*Coming new at Ridgecrest!* For the first year there will be a special week for annual Sunday school officers, with conferences conducted solely for them. The week—**Victory Week**—will be July 7-14. The conferences begin Wednesday evening and close noon. The Theme: "Serving the Multi-rough the Associations." The director program: J. N. Barnette. If you are an annual Young People's, Adult, or Extension superintendent this is the place for

Taken from the "Pacemaker"  
Department of Young People's  
and Adult S. S. Work  
Baptist Sunday School Board.

will be conferences for all age groups and annual officers. Watch this page for minute information.

## Associational Officers

- endeavor to get—
- at least one Standard Sunday school in your association?
- at least one Standard Department in your association?
- at least one Standard class in each church of your association?
- start at least—
- at least one new Sunday school in your association?
- at least one new Extension department in your association?
- at least one new Cradle Roll department in your association?
- at least one attempt to lead—
- at least one association to conduct a Vacation Bible school conference?
- at least one church to conduct a mission Vacation Bible school?
- at least one church to promote a Negro Vacation Bible school?

- at least one plan—
- at least one attend Ridgecrest Victory Week?
- at least one talk up Victory Week?
- at least one get help Victory Week?

**MORE THAN EVER, EVERY ASSOCIATION SHOULD DO GOOD SUNDAY WORK.**

## Vacation Bible School Time

Have you elected your Vacation Bible school for this year's school?

Have you elected the other members of your school?

Have you led them in the study of the Vacation Bible School Guide, and Vacation Bible School manuals and textbooks?

Half the victory is ready. Make a good, solid victory.

## VACATION BIBLE SCHOOL TEXTBOOKS

Textbooks for your Vacation Bible school are available at your Baptist Book Store.

Have you ordered books for this year? *Keep on ordering!*

All promotional literature has been prepared to tie in with 1943 textbooks. *Keep on ordering!*

Books for this year are Beginner "B", Junior "B", and Intermediate "B".

**MORE THAN EVER, EVERY ASSOCIATION SHOULD CONDUCT A VACATION BIBLE SCHOOL.**

## Prove Your Appreciation

Church leaders, why not send some of your associational Sunday school officers to Ridgecrest Victory Week? July 7-14 is Victory Week. Tennessee hopes to have all sixty-four associations represented with one or more associational officers. Several associations should have all their officers there. Think what is in store for the churches after the associational officers have spent a week at Ridgecrest, Victory Week. Prove your love and appreciation for these officers by paying all or part of their expenses to and from Ridgecrest, and while there.

## Study That Book

Now is a good time to call a group of workers together and study some good Study Course book. The Vacation Bible School Guide is an excellent book to use at this time. Many churches are studying a book on soul-winning. Others are studying a good book on Baptist doctrine.

## Did You Read It?

Did you read the article by Dr. Homer L. Grice, Secretary, Vacation Bible School Department, Baptist Sunday School Board, "1943—and Vacation Bible Schools" in the April issue of the Sunday School Builder? If not, I dare you to do it.

## Are You Having Your Week of Training?

And, the hope is for an affirmative answer.

1. Have you set a date?
2. Have you selected the book or books to be taught?
3. Have you enlisted a good faculty?
4. Are you planning and carrying out a campaign to enlist attendance?
5. Are you following through to lead the largest possible number to earn the award?
6. Are you leading out to make application of what is being studied?
7. Will you use the opportunities of this week of training for the promotion of your Sunday school work generally?
8. Will you plan definitely and work consistently for further training?

See article on Pages 4 and 5 of April issue, *Sunday School Builder*.

**THIS YEAR, MORE THAN EVER, EVERY CHURCH SHOULD HAVE A TRAINING SCHOOL.**

## May Sixteenth

May 16 is Associational Sunday School Day. Plan something special in your association for this date. Why not hold a special Vacation Bible school training conference with five simultaneous conferences.

## Vacation Bible School Reports

Two Vacation Bible schools have been reported. It is Vacation Bible school time. Rush those reports in as soon as the school is finished.

## Tennessee Vacation Bible School Record for 1943

- 1,014 Vacation Bible schools reported.
  - 9,276 Faculty members.
  - 61,843 Boys and girls enrolled.
  - 1,525 Won to Christ.
  - 490 Joined the church.
  - \$2,802.00 Mission Offering.
- This was a good record. What shall we do in 1943?

## Standards Reported for First Quarter, 1943

(October, November, December)

### STANDARD CLASSES

#### JUNIOR

Knox—

- McCalla Avenue..... Mrs. H. E. Evans
- McCalla Avenue..... Mrs. John T. Allison
- McCalla Avenue..... Mrs. Hobart Anderson
- McCalla Avenue..... Mrs. Lester Pennington
- McCalla Avenue..... Mrs. L. H. Waring
- McCalla Avenue..... Mrs. T. W. Fulton
- McCalla Avenue..... Margaret Capelle
- McCalla Avenue..... Mrs. W. J. Adams
- McCalla Avenue..... Mrs. A. M. Long

#### INTERMEDIATE

Bledsoe—

- Portland..... Mrs. G. L. Jones

Holston—

- First, Erwin..... C. D. Moss

Knox—

- Broadway..... Mrs. Neva Tarver
- Broadway..... Mrs. Boyd Hale

Madison—

- West Jackson..... Irene Kincannon

McMinn—

- First, Athens..... Mrs. Paul Milligan

Nashville—

- Belmont Heights..... Mrs. Sibley C. Burnett
- Belmont Heights..... Edith McMillan
- Judson Memorial..... Mrs. Andrew D. Tanner
- Judson Memorial..... Mrs. W. E. Hessey
- First..... Mrs. Wendell Arnett
- First..... Mrs. Glenn Keith
- First..... Mr. Wills Morgan
- First..... Mrs. B. B. McKinney
- First..... Lucile Hawkins
- First..... W. M. Lutes
- First..... Miss Mae Holt
- First..... Mary Virginia Lee
- First..... Dupree Jordan
- First..... Mrs. Sara Jane Johnson
- Old Hickory..... Mrs. Paul Kirkland

Shelby—

- Temple..... Mrs. G. E. Murray
- Union Avenue..... Mrs. Carrie Scheider
- Union Avenue..... Mrs. O. W. Stephens
- Union Avenue..... Mrs. H. P. Walton
- Union Avenue..... Mrs. Fred L. Nunnery

Watauga—

- First, Elizabethton..... M. D. Branch
- First, Elizabethton..... Ruth Moore
- First, Elizabethton..... Mrs. Chas. Pierce

#### YOUNG PEOPLE

Knox—

- Broadway..... Margaret Johnson
- Broadway..... Mrs. H. L. Lyon
- Broadway..... Elizabeth Gibbs
- Broadway..... Mattie Lou Wright
- Broadway..... Margaret Hoskins

Nashville—

- Donelson..... Mrs. Robert A. Baker
- Eastland..... Mrs. E. B. Crain
- Eastland..... T. B. King
- Eastland..... Mrs. Stuart Magee
- Eastland..... Mrs. Glenn Mowery

Nolachucky—

- Mosheim..... Mrs. W. B. Brown

#### ADULT

Big Hatchie—

- Covington..... Mrs. Claud Whitaker

Knox—

- Broadway..... Singleton McGhee

Nashville—

- Belmont Heights..... Harold E. Ingraham
- Eastland..... Mrs. W. E. Breedlove
- Eastland..... Mrs. B. F. Eskew

Robertson—

- Orlinda..... Mrs. T. C. Meador

# 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

## Mission Study

MRS. UNA ROBERTS LAWRENCE  
Kansas City

Introducing the nightly broadcast of Raymond Gram Swing, one of the best of our news commentators, the announcer always says, "Only an informed America can be an invincible America." Realization of the value of a knowledge of geography, of people, of all that goes to make peoples as they are—customs, religions, economics and racial emphases—is being hammered into our minds and hearts from as widely diverse angles as letters from our boys manning the "Yankee Belt" of flying fields across Africa from Lagos to Cairo, to the speeches of Ambassador Grew who said recently that part of our difficulty in not realizing earlier our real situation in American-Japanese relations may be laid to the treatment, or lack of treatment, of that country in the high school textbooks of our schools.

"War puts geography in paramount spot," was an arresting headline recently in the Oklahoma City morning paper, followed by a detailed description of a new course being given in the junior high school social studies classes of that city. A description of these courses reads like an outline of a mission study course—"trying to give students a deeper understanding of how geography has affected and brought about the entire world situation today, and at the same time to give the student an understanding of the 'global world' of tomorrow in which no nation will be able to isolate itself and live independently of the world; . . . a world in which swift transportation and communication will make every nation a next-door-neighbor to every other nation; . . . an extensive study of Japan and how her rapid economic rise has contributed to her narrow social conceptions; . . . China, her population problems, her perseverance and resources. . . . It is the hope that these practical studies will prepare our youngsters for rebuilding the world after the war by giving them the broadest possible viewpoint on world affairs and the reasons behind them."

Thus does the state, the newspaper world and education turn to follow the pioneering path of our missionary organizations in our emphasis upon knowledge of peoples and lands as a basis for any kind of understanding. Thus does mission study come into its own.

How urgent is our need for knowledge of parts of the world we've hardly known existed was illustrated recently in a little cartoon in the series, "You're in the Army Now." Two privates in a pullman seat are speculating on what they'd find at the end of their journey in some unknown land and one says to the other, "I wonder what the girls are like in England, Ireland, Australia, Iceland, Alaska, India and Africa."

They are now in sixty-five countries of the world, our American men and women in service. To every man destined for service in that swift descent upon the Mohammedan countries of North Africa was given a little booklet, carefully prepared by the War Department, giving just such information about the customs, life and particularly religious beliefs and position of women as our mission study books on the Moslem world gave us a few years ago.

One young doctor in that Expedition needed no copy of this handbook for he had been an R. A. in Inman Park Baptist Church in Atlanta and was taught from childhood the facts about Moslem lands and peoples and many others.

We wish we could know many had had the background of knowledge which Capt. William Etheridge carried with him on that Expedition.

Never before have we had such evidence of the tremendous worthwhileness of our missionary educational program, never such vindication of its methods, never such proof of our need to go farther and deeper.

For we have just begun. Fathers are asking questions they've never asked before. Recently a day laborer who had at best a fourth grade education came to Mr. Lawrence and asked if he could help him find a map that would show where Khartoum is in Africa. Out came our cherished file of National Geographic maps and that night and the next day the stumbling finger of a proud but anxious father traced all the way across Africa the promotion that had carried his son from Junior Radio Technician in upper Nigeria to the command of the radio station at the city that sits in the heart of Africa where Chinese Gordon made history for the British Empire by his heroic death. None of us dares to say today we really know anything about the world, we who never heard of Guadalcanal until the marines landed there.

Mildred Seydell says, "Minds are like parachutes. They function only when they are open." We could add, "And like parachutes, they bring death when they refuse to open in a time of need." Never before has the work in our hands been more important. Never before has knowledge had more power.

So I bring to you a challenge today. You must lead into that world crisis that must come after the war when every bit of knowledge and vision of the world will be drawn upon to the utmost. Get ready now for a greater effort. Take the Advanced Course in these days when you cannot travel so much. I'm going to complete it. Come join me.

Go a step farther. Drawing upon your public libraries and investing as much as you can yourself, read a few of the books that will give you the most in knowledge of what caused our present situation and what our task will be tomorrow.

Dr. Logan Clendinning said in his column "Diet and Health," on New Year's Day, "With a new year ahead of us, I feel inclined . . . to recommend vitamins for the soul." He then went on to say that the constant impact of grave news, business problems, wartime bulletins, etc., wore down our mental health. We needed the vitamins of great thoughts to give us strength to meet this daily wear and tear on the soul. He recommended a regular daily reading of the great poets, Milton and Keats, Browning and Wordsworth, and the great classics of all ages in which are stored up the wisdom of our civilization.

"These vitamins," he says, "are not always quite as easy to take as the capsule ones you get at the drug store for your physical nutrition. You will have to keep awake and think and really work on them, but I guarantee that in the long run they will do you good."

So I warn you, these are not easy books to read, but I promise you they will do you good and above all they will put more meaning into your daily tasks and more meat into your teaching of all mission study books.

Then let us resolve that we will do more to extend our teaching of geography after the pattern of the Kingdom of God to all our Baptist

people. In Dr. Lawrence's new book, *Missions in the New World*, he says about this—"We cannot divorce the Kingdom of God from the geography of the world." timely books as we have now on Latin America and will have during this year on the in Africa and America, should be taught in church to every possible group. As vital the soul, needed for such a crisis, we must more earnestly than ever our fundamentals on prayer, soul-winning, stewardship and missions in the Bible.

As if we were preparing for days when lies must increasingly spend their leisure at home instead of in the car we have the new Course List ready. In preparation for such emergencies, our women in their neighborhood circles may now choose from a wide range of countries, where their sons and husbands are today, books from our new list to read in groups or circulate in their homes. Let's use these "vitamins" for the good of our missionary souls as never before.

Speaking before the East-West Association March, Dr. Lin Yu Fang said of the reaction of the British and the Dutch to follow the lead of the Chinese and Russians in the development in Malay and Java of their investments in rubber and oil, "Only men whose souls are strong could scorch the earth." What he meant was only men who loved freedom above profit would destroy what they had built, rather than fall into the hands of those who would destroy freedom.

In the building of tomorrow's world it is men and women who are on fire with knowledge and love after the fashion Christ taught can be done if we are to have peace. Men and women are today the boys and girls of our Sunbeam Bands, R.A.'s and G.Y.W.A.'s. As far as our reach goes today—the future business men who will pick up the trade with the Americas and then restore Europe and develop Africa—as we reach through them we will be rebuilding a world for peace. They are our keys to a better world tomorrow. They are our second chance we missed after World War I.

## 100% in Reporting

The following associations were 100% reporting the first quarter:

Association	No. Orgs.
Shelby Co. . . . .	2
Madison . . . . .	1
Robertson . . . . .	
Wm. Carey . . . . .	
Concord . . . . .	
Jefferson Co. . . . .	
Maury . . . . .	
Carroll-Benton . . . . .	
Sweetwater . . . . .	
New Salem . . . . .	
Cumberland Gap . . . . .	
Beech River . . . . .	
Union . . . . .	

Fayette Co., McMinn and Crockett 100% one report.

## School for Preachers' Wives

At Carson-Newman College, June 15 is to be a school for preachers' wives.

Dr. Warren is planning to have teachers for the preachers' wives. The wives will have Miss Bruce teach them the Bible for Y.W.A.'s, G.A.'s, R.A.'s and Sunbeam Householder will teach mission study. Mrs. W. F. Powell of Nashville will be the pastor's help meet. She is the wife of the pastor of First Baptist Church, Nashville.

Come—Free to all preachers' wives, not college graduates.

# Girls' Auxiliary Focus Week

## May 9-14

### FOCUS WEEK

Remember the purposes of this week and make plans seem wise to you in their bearing. Your G.A. has this opportunity to acquaint your church and congregational community activities and service: this can be done by posters, public meetings presenting a program or play, by participating at the church's request in one or more of the church activities of the week, by write-ups in church and local newspapers, by visits to W.M.S. general meetings where G.A.'s can express appreciation of the societies' fostering and support of their work.

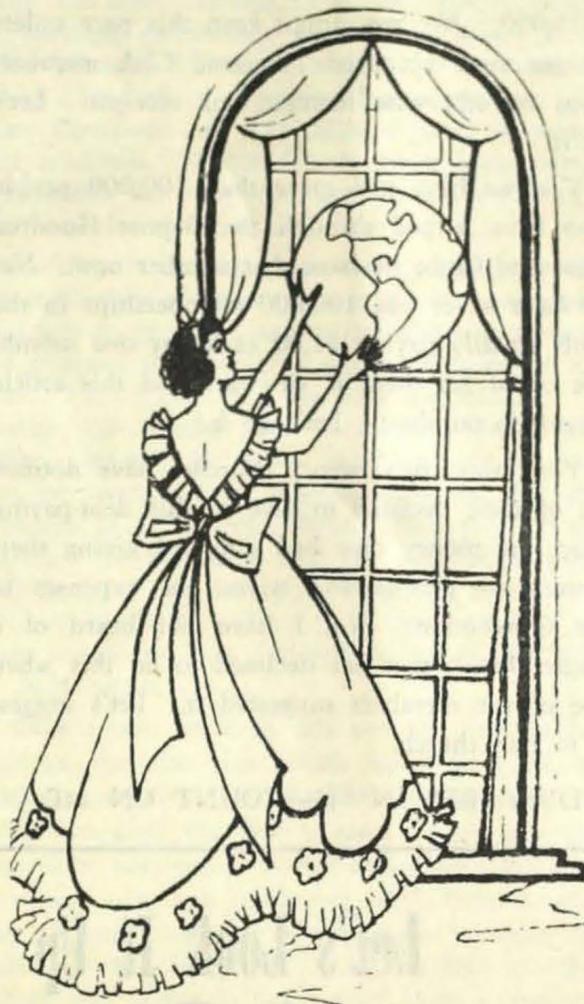
Focus Week is to quicken your mission by intensive study or service each week. Have you studied the G.A. Manual? If not, get copies for each member (price 10c). Have a spirited study of what G.A. officers, committee or circle and member should be doing. Work on the Forward Steps. Plan worthy personal projects for some day or evening. Present the mime of "We've a Story to Tell" to the church before W.M.U. or church audience. Obtain W.M.U. Literature Dept.). Invite with special earnestness all unenlisted girls to attend program meeting this week, winning them the excellence of the program and your cordial welcome.

Revitalize the Debtless Denomination effort by the Tennessee Debt-Paying Campaign sometime during this week.

Plan head to camp days. Plan who is going to camp could go with a bit of financial help. See what other G.A.'s have done during Focus Week. Pages 12, 24-25, 32, May issue *World Comrades*, and by your own initiative add many interesting features to your observance of G.A. Focus Week.

### Selected Program for G.A.'s to Present During Focus Week

- 1. We've a Story to Tell
- 2. Arise Shine for Thy Light Is Come (Isaiah 60:1. (Give aim of Girls' Auxiliary explanation of watchword.)
- 3. Group of girls who have completed various Forward Steps. Give brief review of required work for this attainment
- 4. Five-minute talks on Star Ideals. Build up on the flannel board by adding the points of the star on which the ideals have been printed. As the different talks are given the corresponding point is added have the hymns played softly.
- 5. Prayer—Sweet Hour of Prayer
- 6. Bible Study—Thy Word Have I Hid In My Heart
- 7. Mission Study—Open Mine Eyes That I May See
- 8. Community Missions—Help Somebody Today
- 9. Stewardship—Bring Up All the Tithes to the Storehouse
- 10. If longer program is desired present the mime, "We've a Story to Tell" to the church and some of the Stewardship work which you have learned along with some special



### "Arise, Shine, for Thy Light Is Come" (Isaiah 60:1)

His lamps are we  
 To shine where He shall say;  
 And lamps are not for sunny rooms,  
 Nor for the light of day,  
 But for dark places of the earth,  
 Where shame and wrong and crime have birth;  
 Or for the murky twilight gray,  
 Where wandering sheep have gone astray;  
 Or where the light of Faith grows dim,  
 And souls are groping after Him;  
 And as sometimes a flame we find,  
 Clear shining through the night—  
 So bright we do not see the lamp  
 But only see the light,  
 So may we shine. His light the flame;  
 That men may glorify His name.

—Author Unknown.

### REMEMBER

Watch for questions in *World Comrades* each month—Write out your answers and send them to the State Young People's Leader, 149 6th Ave., No., Nashville.

### World Comrades Club

Wear the attractive blue and white button of the club, and see your own name published in the magazine.

### Girls' Auxiliary Member Speaks

LOUISE LILE HICKERSON

Working on the Forward Steps in Girls' Auxiliary is like climbing a ladder. Every time you take a step you can see a little farther away and know a little more about the world.

Taking Forward Steps is like going to a party and meeting new friends for many of the Steps help you to meet missionaries and other people who are doing interesting things for the Lord. Going up the Forward Steps means doing something for Jesus yourself.

Last year there were six girls from our Girls' Auxiliary who had taken enough Forward Steps to be crowned Queens at the Girls' Auxiliary House Party at San Marcos. This year I hope to be one of the Queens crowned there.

—May "World Comrades."

### Stewardship Plans

For Junior Girls' Auxiliary Members

Juniors are always pleased to memorize Scriptures and statements. *Jolly Tithers' Test* and *Ask Me Another* also distributed through your state headquarters, have been prepared for Junior G.A.'s and R.A.'s.

An attractive Honor Roll should be provided by stewardship chairman and young people's director for the Girls' Auxiliary and for the Royal Ambassador Chapter. These can be very neatly and cleverly done in the organization colors, ready for names to be added as Juniors can give meaningfully all the answers to the *Jolly Tithers' Test* or the *Ask Me Another* quiz. When 75% of the membership in entire organization has learned all the answers of either one, report this to association stewardship chairman and she will send a letter of commendation or some evidence of her approval of this fine work done.

For Intermediate Girls' Auxiliary Members

Girls in G.A. in their teens will enjoy the plans for Tithing Investigations. They will memorize Scripture verses in connection with working out their inquiries. Divide the organizations into small working groups of five or six, let them select which of the sub-topics they will study together. Adults (young people's director, stewardship chairman, counselor) will be sure that books and leaflets and articles which will be sources for their information are at hand. For their study the different groups will develop essays, talks, dialogues, posters, scrapbooks, reporting progress to other groups at their organization meetings.

Faithful Stewards

- What does "being a steward" mean?
- What is the first mention of tithing in the Bible?
- How many times can you find the word used? Where.
- How many stories of tithers can you locate in the Bible?
- How many stories of faithful stewards can you find in the Bible?
- Explain tithing as to a new G.A. member who had never heard of it.
- Are you a faithful steward by bringing the tithe to God's house? What about the 9/10 left?
- Find some stories of tithers outside of the Bible.
- Get some personal testimonies from tithers in your church or community.
- Order Stewardship Education Leaflet and Tither's Covenant Cards from W.M.U. office, 149 6th Ave., No., Nashville.

## Just for Fun

Gathered Here and There

Science is resourceful: It couldn't open the Pullman window, so it airconditioned the train.

Teacher: "Name the constituents of quartz?"  
Pupil: "Pints."

A little boy asked his father the meaning of the word "transatlantic," and was told that it meant across the Atlantic.

"Well, does 'trans' always mean across?" asked the boy.

"Yes," replied his father sharply, for he was very busy. "Now run away, please; I can't be worried with questions just now."

"Then," said his son, meekly, "I suppose 'transparent' means a cross parent."—*The Southern Churchman.*

Kind Friend: "I'll give you a penny for a kiss, Elizabeth."

Bright Kid: "No, thank you. I can earn more takin' cod-liver oil."

First Lawyer: "You're a low-down cheat!"

Second Lawyer: "You're an unmitigated liar!"

Judge (rapping): "Now that the attorneys have identified each other we shall proceed with the case."

She: "I met a very polite man today."

He: "How was that?"

She: "I must have been carrying my umbrella carelessly, for I poked him in the eye. I said, 'So sorry.' And he said, 'Don't mention it—I have another eye left!'"

The wife of the town's closest-fisted man was just back from a consultation with her doctor.

Wife: "And he tells me that I need a change of climate."

Husband: "Don't worry, honey, spring will soon be here."

Witness: "I am not guilty. My wife can prove a lullaby."

Judge: "Alibi, you mean."

Witness: "Begging your pardon, it was a lullaby; at two o'clock on the morning in question I was walking the floor with the baby."

And old man was making his first visit to an army post. He watched two sentries passing and repassing each other in silence.

After several minutes he stepped up to them as they were passing, and said: "Come now, boys, why not make up and be friends?"

Mother announced that a prize would be given each Sunday to the most obedient member of the family during the week.

Almost with one voice the five children protested: "Oh, that isn't fair. Daddy will win every time."

On a sun dial clock at Oxford University: "The hours perish. They will be laid to our charge."—*Exchange.*

## Church and Sunday School Furniture



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## YES and NO

J. E. DILLARD

*Yes*, we have paid over \$300,000 on the old Southwide debt since the first of the year and if we can keep this pace we shall be Debt-Free in '43. The balance April 1 is approximately \$825,000. *No*, we cannot keep this pace unless we get more Hundred Thousand Club memberships or otherwise increase our receipts. Let's do it.

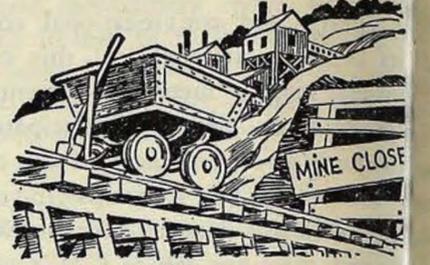
*Yes*, we have had more than 100,000 people who have helped through the Baptist Hundred Thousand Club; we have that number now. *No*, we have never had 100,000 memberships in the Club actually paying \$1.00 each any one month. We could get them if we who read this article would do our best. Let's do it.

*Yes*, more than twenty churches have notified me of their decision to give to this debt-paying effort the money they had intended giving their pastors, or pastors and wives, for expenses to the Convention. *No*, I have not heard of a single church that has declined to do this when one of the members suggested it. Let's suggest it to our church.

DEBT-FREE IN '43—COUNT ON ME.



A pumping station is wrecked by explosives. It was being used by the Nazis to keep the mines from water. The unwilling workers were mining ore for German war production; factories, loc-



tives, river boats. Now they will be idle for months.

Six shots are heard from public square. Tomorrow will be six new graves in the large churchyard; six homes been ruined—homes that once as happy as yours.

Keep your homeland free conquering spoilers.

Work every day and buy Bonds every pay day.

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U. S. Treasury

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# BUILDING MORALE FOR VICTORY

By REV. WILLIAM C. KERNAN  
over WEVD, Tuesday, February 23, 1943

CA is a strong nation, but we shall need of our strength to win the war, not in order to defeat the Axis forces on the battlefield, but to defeat them with a purpose for a cause. This is not an aimless effort; it can only be made so by those who are undermining our powers of endurance of the establishment of those democratic principles which can become universal after the war is over. Broadly speaking, we are fighting to win recognition of the rights of all men everywhere to freedom of worship, freedom of speech, freedom from fear, and freedom from want.

the torch of freedom in America and has come to throw that torch to other lands. This was Abraham Lincoln's thought when he said, "I have often inquired of myself whether at principle or idea it was that kept our country together so long together. It was . . . the sentiment in the Declaration of Independence that we have a right to liberty not alone to the people of this country, but hope to all the world, for all time."

World requires a new song in every man's mouth and on every man's lips:

May our world be bright with freedom's holy light,  
Lead us by thy might, great God our Father.

represents our great, all-embracing war effort. If we achieve it after the war we shall have the foundation of peace upon which the generations of men will have the opportunity to build.

But for a world like that demands morale and unity. It demands faith in what cynics call impossible, and endurance which the cynics call foolishness. While we fight for the freedom of freedom everywhere the cynics call weak ones at home spend their time trying to destroy such freedom as we have in America. While the necessity of giving more help to the Chinese in their and for liberation is admitted, the cynics recognize the right to freedom of our colored citizens, denying to them the right to work, to live in decent houses, to have medical attention equal to that of white men. In all of this they are not only preventing American Negroes from contributing their talents to America, but they are also sowing seeds of suspicion in the hearts of other races in the world that our profession of freedom is a fiction, not a fact. That we build morale for the victory of universal freedom for which we fight. It is confusing, it is a doubt as to our aims. It soils our power to endure.

Attack upon labor, whose freedom is one of the greatest from fear and freedom from want, unabated in America during a war of freedom everywhere. The latest outbreaks against absenteeism, loafing, and idleness, the enemies of labor never chose to be traceable, where present, to a variety of causes. They choose, rather, to give the impression that they are due only to indifference, and lack of patriotism.

Yesterday, however, the *New York Post* carried a report by a House Naval Affairs committee which had investigated "charges of loafing and idleness" by workers on the delivery of ships from West Coast shipyards. This report said, "It is true that there has been a great deal of idleness, but the basic underlying cause of such idleness presents a fundamental question. Deliberate loafing was not appreciably discernible. Enslavement, however, has occurred extensively

in the various yards and can be attributed to a variety of reasons. Briefly, it was found that such enforced idleness, and consequent delays in meeting production schedules, resulted from three primary difficulties, which may be summed up as (1) Lack of experienced management; (2) Poor planning; and (3) Slow delivery of essential materials. These factors were immediately responsible for enforced idleness, faulty construction, and lowered morale."

Lacking facts like these, and supported only by insufficient evidence, it is easy for the enemies of labor to give the impression that the workers are engaged in sabotaging our prosecution of the war. This, too, is bad for American morale. It makes you wonder how those who show such little sympathy for labor in their own country can be interested in winning this war for the freedom of labor everywhere. And yet, we are fighting for that aim, and we must accomplish this purpose in this generation, or else throw up our hands and admit in desperation that we have fought in vain, and will in the future have to fight again.

Once more, we shall not win the war on behalf of the aims for which we fight until we commit ourselves to effective international cooperation after the war is won. And this end cannot be achieved if we are influenced overmuch by those who are constantly reminding us that the present friendship which exists between the various members of the United Nations is ephemeral, and that it is based only upon a common danger from a common foe, and that after the war this friendship will no longer exist but that, in its stead, will come rivalry, jealousy, and bitter competition for markets, for land, and for control of the air. In a world like that there would be no place for the four freedoms, no opportunity to extend to all the world the principles upon which America has grown great and

freely, no place for peace or security. If we believe that effective international cooperation after the war is impossible, if we follow the leadership of those weak and cynical men who doom it to death even before it is given a chance to be born, we are a forlorn people indeed who must fight now without hope of ever winning peace.

There is, however, no reason why we should follow their cynical leadership and be deprived of the fruits of our victory. It is not impossible for mankind the world over to cooperate for the maintenance of peace. We have only to look at America to understand that what the doubters once said was impossible has actually come to pass. For here we are, a nation of many nations and many religions—a nation which has demonstrated before all the world that people, although different in racial origin and religious profession, can live together in peace and freedom. What has been done in America is the basis of our expectation of what can be done in the whole world—if our people will it for the world as our forefathers willed it for America. The maintenance of stout morale for victory requires that we be haunted by the fear that our battle is in vain.

The time is drawing near when, for the second time in 25 years, the future of world peace and security rests in America's hands. What will we do with it? It is the people who must decide. All of their interests and the fulfillment of all their hopes lie with peace. Are we wise enough and good enough to decide for peace? I believe that we are.

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# AMONG THE BRETHREN

After three and one-half years' splendid service with the Trezevant Baptist Church, Vernon Sisco has resigned the work there to become pastor of the First Baptist Church of Ridgely, to begin May 16.

—B&R—

Pastor E. Floyd Olive of Radnor Baptist Church, Nashville, is doing the preaching in a revival with the First Baptist Church of Old Hickory, with Pastor Paul Kirkland of the latter church leading the singing.

—B&R—

Union Avenue Baptist Church, Memphis, J. G. Hughes, pastor, has placed an order for a rebuilt pipe organ guaranteed to be equal in quality and performance to a new one.

—B&R—

Mr. Lowell C. Alexander, Minister of Music and Education in Union Avenue Baptist Church, Memphis, directed the music with Pastor R. C. Holcomb and the First Baptist Church of Kosciusko, Miss., in a recent revival, with D. A. McCall, Executive Secretary of Mississippi doing the preaching. There were 27 additions, 24 of them by baptism.

—B&R—

With H. H. Boston of Muskogee, Okla., doing the preaching and Mr. Ernest Felts of Dyersburg, Tenn., directing the music, Pastor Thomas W. Pope and the First Baptist Church of Newbern have conducted a revival in which there was a spiritual awakening of the church and 14 additions.

—B&R—

The T. E. L. Sunday Class of the Newbern Church, Mrs. James T. Harris, teacher, made an unusual record Sunday, April 11, when on the basis of the Six Point Record System every member was present with a grade of 100 per cent.

—B&R—

"Are you taking your Baptist paper, the BAPTIST AND REFLECTOR? If not, you certainly should take it. You need it and your children need to be brought up under its influence. Baptists cannot expect to be informed on our denominational work without the information that BAPTIST AND REFLECTOR furnishes. You can have the paper come to your mail box for less

than the cost of a postage stamp per week. Think it over."—Bulletin Lebanon Baptist Church, Barren Plains, C. O. Simpson, pastor.

—B&R—

The Upper Cumberland Baptist Pastors Conference met at Doyle Baptist Church April 19. Those indicated on the program were as follows: The pastor, L. W. Vandergriff, E. L. Smothers, Willis R. Allen, Howard Colson, C. H. Warren, J. M. Byrn, J. I. Ledbetter, Mrs. Oscar Nelson, A. D. Nichols. BAPTIST AND REFLECTOR regrets that it did not receive the information in time to publish before the meeting. Brethren, please send in news items and other material promptly!

Running for two weeks, the annual Preachers Schools will begin at Union University, Jackson, and Carson-Newman College, Jefferson City, June 7. Room and board will be furnished free to those who enroll and take the course offered. However, there are additional matters which the students will have to look after. For further information on any point, see or write the presidents of the institutions: Dr. John Jeter Hurt, Union University, and Dr. James T. Warren, Carson-Newman College. As last year, so this year, the State W.M.U., by agreement with the Executive Board, allocates a certain portion of its annual fall State Mission Offering toward meeting the expenses of the preachers' wives who may attend the schools. Faculties are being secured and a complete announcement of these and of the courses offered will be made later. Beyond all question the Preachers Schools are one of the most profitable things for those taking the course that have ever been devised. Attending one of these schools has meant a new vision and a new day for many a preacher. Let as many preachers as possibly can attend these schools. They are exceedingly helpful.

After nearly three years as pastor of Decherd and Estill Springs Baptist Churches, Rev. W. S. Bates, Jr., student in the Seminary at Louisville, will become full-time pastor at Estill Springs May 2 and will move on the field about May 7. Thus another church moves forward.

R. L. Franklin, formerly of Clinton and former Regional State Missionary, is now of the Jacksboro Baptist Church, having succeeded Clarence W. Mayo. In some way information had escaped us until now.

—B&R—

With the pastor, Dr. W. F. Powell, present and with the local choir under the direction of Mr. Ovid Collins with Miss Frankwell at the organ in charge of the music, the First Baptist Church of Nashville is having revival services April 25-May 2. A feature of the choir is a male quartet composed of W. Collins, John Williams, John Carter and Waller.

—B&R—

By underwriting their debt in full, Charles R. Shirar and the Calvary Baptist Church, Alexandria, La., will save approximately \$1000 in interest.

—B&R—

Pastor J. E. Rains and the Euclid Church, St. Louis, have had the services of Evangelistic Singer Carlyle Brooks, of Atlanta, Ga., in a revival in which there were 80 professions of faith and 50 or 60 baptisms. Mr. Brooks feels definitely led to a type of evangelism—going to a church remaining as long as the size of the fruit warrants, visiting prospects and classifying them individually leading people to Christ and church membership and then climaxing with a revival. Interested parties call on him at the address given.

—B&R—

Pastor Lloyd T. Householder did the preaching in a revival in Mt. Olive Church, Knoxville, with Kenneth A. I. local choir director, in charge of the music. There were 20 additions, 15 of them by baptism. April 19 he began a revival with Pastor Smith and the Calvary Baptist Church of Knoxville as a part of simultaneous revivals in the Knoxville Baptist churches.

—B&R—

In revival services April 25-May 2, Fifth Avenue Baptist Church, Knoxville, W. Wood, pastor, the preaching is being done by Zeno Wall, for 18 years pastor of the Baptist Church, Shelby, N. C.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR APRIL 18, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School
Alexander	150	36	Columbia, First	239	28	Memphis, Buntyn Street	73
Athens, East	131	42	Cookeville, First	178	38	Central Avenue	452
First	182	71	Corryton, Graveston	70	29	Highland	429
Bristol, Calvary	219	55	Crossville, First	110	41	Louisiana Street	100
Virginia Avenue	223	118	Dyersburg, First	277	79	Seventh Street	291
Butler	115	69	Elizabethton, East Side	115	48	Shirley Park Mission	12
Chapel Hill, Smyrna	32	31	First	517	155	Sylvan Heights Mission	40
Chattanooga, Calvary	246		Grace Tabernacle	90	59	Speedway Mission	317
Clifton Hill	320	85	Immanuel	42	66	Temple	804
Clio Avenue	101	30	Little Mountain	123	64	Union Avenue	689
Concord	193	90	Southside	76	56	Mitchellville	32
Eastdale	213	45	Watauga	271		Murfreesboro, First	413
East Lake	325		Grand Junction	80	42	Powell's Chapel	139
East Ridge	138	43	Guys, Gravel Hill	116	80	Westvue	15
Highland	607		Hampton, First	65	66	James Street Mission	55
Red Bank	338		Harriman, Walnut Hill	153	37	Nashville, Harpeth Heights	454
Ridgedale	411	111	Kingsport, Calvary	223		Lockeland	475
Silverdale	68	29	First	548		Old Hickory, First	58
South St. Elmo	67	17	Glenwood	316	124	DuPontonia Mission	125
Woodland Park	621	173	Knoxville, Broadway	698	173	Parsons, First	110
Cleveland, Big Spring	221	88	First	826		Philadelphia	122
Cedar Springs	60	51	Lonsdale	279	69	Pigeon Forge	205
Clingan Ridge	35	20	Stock Creek	91		Rockwood, First	168
First	262	108	Lenoir City, First	265	85	Shelbyville, First	306
North Cleveland	262	108	Pleasant Hill	132	43	Union City, First	150
North Cleveland	137	40	Madison	239	109	Watertown, First	
			Maryville, First	493	102		

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

E. Guyton, professor of History and Science at Blue Mountain College, has received a signal honor because of the excellence of his recent biography, *MOTHER OF BLUE MOUNTAIN*. He has been an honorary member of the Eugene Field Club of St. Louis, "in recognition of his outstanding contribution to contemporary literature."

—B&R—

Gilliam, 11, has been elected as one of two youth Senators from Alabama, Mississippi, Arkansas and Tennessee to attend the Youth Congress meeting in Indianapolis, during the week of April 26. He has the highest rating possible to high school students in the National Forensic League.

Gilliam, 11, is the son of Dr. and Mrs. J. L. Gilliam of Goodlettsville. Dr. Gilliam is pastor of Lockeland Baptist Church, Nashville, which his son is a member. Lockeland would like to have him as a member.

—B&R—

Contributions in the BAPTIST AND REFLECTOR of the week were: Bobby Lynn Vandergriff, Nashville, Tennessee; Rev. and Mrs. L. W. Vandervort, Nashville, Tennessee; J. Victor Brown, Jacksonville, Tennessee; Carlyle Brooks, Atlanta; Mrs. G. L. Gledhill, Cowan, Tennessee.

### Churches and Committees Cooperating in Debt-Paying Campaign

By E. K. WILEY

Of the fifteen associations in West Tennessee that have approved worthy goals in the Debt-Paying Program. The associational leaders and pastors are leading in submitting goals to the churches for their approval. Three associations have reported goals accepted by churches equal to or in excess of those approved by the association, namely, Carroll-Benton, and Fayette County.

Churches in Carroll-Benton have already met the full amount of their accepted goals. The Fayette County Association seven churches have reported goals amounting to \$35.00 more than the association's approved goal. A letter from the moderator states that some of the other churches will accept a goal. He also indicates that one church in the association has expressed a desire to share in this victory drive.

Under how many associations in Tennessee will be able to report every church making a contribution to our Tennessee Baptist Debt-Paying Campaign. *Who will be first?* Churches in Carroll-Benton have paid two-thirds of the amount of the association's approved goal. Some have come to our office that they are willing to pay more than the amount accepted by the associational committee.

The Cumberland Gap Association is the first to report in Tennessee that church goals have been met equal to the amount approved by the associational committee. A letter from Mr. J. H. Clark, Clarksville, Tennessee, states that church goals have been accepted amounting to more than the associations' approved goal. Some of the churches have not yet reported.

### New B.S.U. President at T.C.W.

Students at Tennessee College for Women have elected Miss Mary Frances Hayes, a foreign-born volunteer, Bells, Tenn., as their Baptist Student Union President for 1943-44. Miss Hayes is a sophomore at Tennessee College, has been active in various religious activities during her two years in college.

She was instrumental in the organization of the Clair Mission, Murfreesboro, and now is active in this mission. She is Vesper Leader of the S. U., Associate teacher in the Intermediate of the First Baptist Sunday school, and Social Service Chairman for the Y. W. A.

MAE JONES, Student Reporter.

### Briefs Concerning the Brethren

*Called and Accepted*

Rev. Everett L. Branham, First Baptist Church, Stamping Ground, Ky.

Dr. Allen Graves, First Baptist Church, Fort Pierce, Fla.

Rev. Ralph Kerley, Springdale Church, Tulsa, Okla.

*Resigned*

Rev. Everett L. Branham, East Williamson Baptist Church, Williamson, West Va.

Rev. W. H. Andrew, First Baptist Church, Bryan, Texas.

Rev. J. L. Drake, First Baptist Church, Lake Wales, Ga.

Rev. Paul Norris, Woodland Church, Chattanooga, Tenn.

WITH THE CHURCHES: *Bristol*—Calvary, Pastor Gregg received 4 by letter, 3 for baptism, baptized 5; Virginia Avenue, Pastor Wright welcomed 4 by letter. *Chattanooga*—East Lake, Pastor Crantford received 1 by letter, 1 for baptism; Highland Park, Pastor Roberson received 7 by letter, 6 for baptism, baptized 4; Ridgedale, Pastor Ivey received 1 by letter, 25 for baptism; Woodland Park, Pastor Williams received 5 by letter, 16 for baptism; Clingan Ridge, Pastor Hayes received 1 for baptism, 1 saved. *Cleveland*—First, Pastor Keel received 1 by faith, 1 by letter. *Crossville*—First, Pastor Ledbetter received 1 by letter, 1 by statement. *Dyersburg*—First, Pastor Vollmer received 1 for baptism, baptized 5. *Elizabethton*—First, Pastor Starke received 3 for baptism, baptized 6; Grace Tabernacle, Pastor Cobble received 10 professions of faith, 5 for baptism. *Kingsport*—Calvary, pastor Trent received 2 by letter; First, Pastor Cobb received 4 new members; Glenwood, Pastor Blalock received 1 for baptism, 1 by statement. *Knoxville*—Broadway, Pastor Pollard received 8 by letter, 1 confession; Stock Creek, Pastor Roberts received 1 for baptism. *Madison*, Pastor Dowell received 3 for baptism, 1 by letter. *Memphis*—Buntyn Street, Pastor Cannon baptized 2; Highland Heights, Pastor Murphy received 8 by baptism, 8 by letter; Seventh Street, Pastor Highfill received 6 for baptism, 3 by letter; Speedway Terrace, Pastor Harris received 2 by letter, 2 for baptism; Temple, Pastor Boston received 4 for baptism, 2 by letter, baptized 7; Union Avenue, Pastor Hughes received 1 for baptism, 2 by letter. *Murfreesboro*—First, Pastor Sedberry welcomed 1 by letter. *Nashville*—Lockeland, Pastor Gilliam received 5 by letter, 1 for baptism. *Old Hickory*—First, Pastor Kirkland baptized 2. *Rockwood*—First, Pastor Ford received 5 for baptism, 7 conversions.

### Ordination

THIS IS TO certify that Brother Oliver Craig was ordained to the work of the gospel ministry, by prayer and the laying on of the hands of the elderships on the 17th day of April in the year of our Lord 1943. He was called to ordination by the Wetmore Baptist Church of which he was a member.

The ordaining council was composed of the following ministers: Parker Hooper, Paul Watson, Lester Lea, Fletcher Sloan, Paul Culpepper, U. B. Arms, Doyle Doss, D. C. Watson; Deacons, S. H. Swanson, U. M. Scroggins, J. H. Plumbee, F. A. Bell, who after a deliberate and thorough examination of the candidate cordially recommended him for ordination.

REV. PARKER HOOPER, Mod.  
PAUL C. WATSON, Clerk.

### Simultaneous Stewardship Revival

CUMBERLAND GAP ASSOCIATION

March 29 - April 2, 1943

WE ARE surely grateful to the pastors who gave their time, and all who helped make possible for this work to be done. Also, for the fine spirit manifested by the churches and pastors cooperating in the work.

The visible results from this Stewardship Revival were very encouraging. Out of the eleven churches cooperating in the work only three of them had weekly prayer meetings. Four more were enlisted to have weekly prayer meetings. The entire association had only about 25 subscribers to the BAPTIST AND REFLECTOR. During the week 56 new subscriptions were secured. Seventeen tithers were enlisted. Fifty-two persons were enlisted to start a personal or family daily devotion. After all the expenses were paid, except five of us workers whose expenses were paid by the State Board, a balance of \$126.90 was sent in for the Cooperative Program. We did not plan this campaign with a view of raising money for missions during the week's work, but the churches responded in such a splendid way in the free-will offerings to pay the expenses of the campaign that the above sum was made possible for missions.

The churches, pastors, and helpers in the campaign were as follows: Cumberland Gap—Pastor W. M. Thomas and helper Rev. L. H. Hatcher of Knoxville; Big Spring Union—Pastor J. M. Seal and helper Rev. Mark Scarbro of Harriman; Walnut Hill—Pastor U. T. Lingar and helper Rev. G. R. Graham of Knoxville; Springdale—Pastor Milford Brooks and helper Rev. James A. Clark of Mascot; Tazewell—Helper Mr. E. N. Delzell of Nashville; Wolfenbarger Chapel—Pastor Milford Brooks and helper Rev. S. F. Beard of Petersburg; New Salem—Pastor J. M. Seal and helper Enos Herrian of Beech Church near Lake City; Forge Ridge—Pastor Maynard Carmony and helper Mrs. Louisa Carroll of Celina; Shawnee—Pastor Hobert Sandifer and helper Miss Jessie Fawver of Knoxville; Liberty—Pastor J. M. Seal and helper Miss Doris DeVault of Fall Branch; and Greer's Chapel—Pastor U. T. Lingar and helper E. C. Sisk.

E. C. SISK, Clinton, Tenn.

### Broadway Baptist Church

RAMSEY POLLARD, Pastor

Knoxville, Tennessee.

MY DEAR DR. TAYLOR: It has been my privilege to assist the Calvary Baptist Church, Newport News, Virginia, in a revival meeting. Rev. Stirling L. Price is pastor. Because of Brother Price's many friends in Tennessee, I felt a word concerning his work would be appreciated.

Calvary is made up of a very fine type of people. The church has excellent leadership and unlimited possibilities for future growth. Brother and Mrs. Price are greatly honored and beloved by the entire membership.

Large crowds attended the services and seventy-seven united with the church. Most of the additions were by profession of faith on the part of young adults. The church is situated near the ship yard and has served most admirably a great number of Baptists from all over the South.

The Sunday school and Training Union and financial program are far ahead of anything in the history of the church. The auditorium is filled to capacity every service.

I am sure his many friends in Tennessee will be happy to have this report.

With every good wish,

RAMSEY POLLARD.

Make Mothers Day Mean Much  
With a Special Offering  
For Our Orphans



TENNESSEE BAPTIST ORPHANS' HOME

W. C. CREASMAN, Superintendent

NASHVILLE, TENNESSEE