# BAPTIST and REFLECTOR

ORGAN TENNESSEE BAPTIST CONVENTION

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*"Speaking the Truth in Love"*

## "WHAT'S THAT TO ME ANYWAY?"

"What's that to me anyway? It's no business of mine."

So the cynic dismisses the woes of his fellows and goes his way smugly content with everything.

Like the priest and the Levite, the man in the ditch is no concern of his—so he says.

And perhaps when he reaches the temple he purrs a prayer of selfish content. Something like this: "God, I thank thee that I am not as other people."

The race was not very old when it began assuming the "what's that to me" attitude.

"Am I my brother's keeper?" was the glib retort of the first slayer—a man who had just killed his own brother.

And ever since a host of people, in every generation, have made this their philosophy of life—a philosophy of selfishness and community disregard.

"I look after myself—let others do the same. They have no claim on me for anything." So runs their principle of living.

They think they are the clever people of the earth—minding their own business daily—when, in reality, they are the poorest wretches of the myriads of earth.

The rich man who every time he left his mansion was offended because a poor sick beggar, lying beside his gate, spoiled the view.

Men who went to pray, but who failed to see God because their vision was blocked by a poor publican praying that "he was a sinner."

In the far land a slave heard that his native Jerusalem was laid waste and wretched. Anything to him? Just this: He could not rest until he had made plans and gone back to restore the city of his fathers.

And the prophet who might have rested in content goes out to preach repentance because he knew the moral degradation of his people. And he knew, too, that his people had a habit of stoning those who were sent to warn, though they might build a monument to them later.

They laughed at the "cranks" who, seeing what intoxicating liquors were doing to the people, set out to correct the abuse.

And they dragged through the streets and thrust into prison those who had heard the cry of the black man in his chains.

And he who might have lived in ease and comfort among the elite of the city, went down to live in the slums that he might have a better opportunity to lift up the fallen and care for the dying.

Florence Nightingale pleaded no, "What's that to me?" when there came to her heart the task of helping the wounded of the Crimea.

And men went down to the Panama to be bitten by mosquitoes that they might find a cure for the deadly fever.

There are just two ways to live—all alone or for others.

All alone is just about the loneliest existence that can be pictured and the most useless.

A man can save his life and lose everything. He can lose it and be a winner.

Perhaps it means a lot of hardship and abuse to abandon the "What's that to me?" policy and take up the load of the weaker, but it is to the latter that the palms of life go ultimately.

Earth is dotted with monuments to those heroes who counted not their lives dear unto themselves, but gave themselves freely and long to helping their stricken fellows.

"What's that to me anyway?" Just this: Each man is his brother's keeper. Each must be the helper wherever there is a cry of need. No one can live to himself successfully.

—THE CANADIAN BAPTIST

# BAPTIST AND REFLECTOR

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# EDITORIAL

## Backsliding

A lady seeks an exposition of backsliding from the Baptist viewpoint. In the limited space available we present the matter as we see it.

Some construe backsliding to mean the loss of salvation by one who has been saved. Neither the term itself nor Scripture teaching warrants this interpretation.

Bible references to backsliding, with the meaning of the Hebrew words involved, are given by Young's Analytical Concordance as follows: **To go back** (Prov. 14:14); **A turning back or away** (Jer. 2:19; 3:6, 8, 11, 12, 22; 5:6; 8:5; Hos. 11:7; 14:4); **One turning back** Jer. 3:14, 22; 31:22; 49:4); **To turn around, be refractory** (Hos. 4:16). The International Standard Bible Encyclopedia states the same ideas in different words: "Turning back or away," "apostate," "rebellious," "stubborn." The essential idea in backsliding is "sliding back," "going back," "turning away."

"Apostate" in the preceding paragraph means a deserter from religious faith and practice. But if one abandons his professed religion, it does not prove that he once possessed **salvation** and has lost it. "They went out from us, but they were not of us . . ." (1 John 2:19.) Their going out showed "that none of those who went out really belonged to us" (Williams' Translation). "But it happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22). In all cases those "who draw back unto perdition" are those who have never "believed to the saving of the soul" (Heb. 10:39). The **regenerated** man will never completely or finally abandon the faith and practice of New Testament Christianity. For he is "kept by the power of God through faith unto salvation" and Jesus prays for him "that thy faith fail not" (1 Pet. 1:5; Luke 22:32; 1 John 2:1). The saved man may "fall from his own steadfastness" (2 Pet. 3:17), but never into hell (Jude 25).

Breaking God's covenant, turning from His commands and retrograding in their religious life, the Israelites became a backslidden nation—"backsliding Israel." Sorely were they dealt with because of it. But the failure of any among them to realize personal salvation was not because they were once saved and then in backsliding lost their salvation. It was because they had never truly believed in God (Rom. 9:31; 32; 11:19-23; Heb. 4: 1, 2). The saved man may "slide back," but in no case does it mean "draw back unto perdition."

The word "backsliding" is not found in the New Testament but the **thing** backsliding is. From Peter's denial of his Lord to the leaving of their first love by the Church at Philadelphia, retrogression in Christian character and conduct was backsliding in some measure. Some have gone more deeply into it than others, but probably there are few in Zion today who are not guilty of backsliding in some degree. And this thing of turning from God and His service and retrograding in the spiritual life is "an evil thing, and bitter." Unless there is repentance, "thine own wickedness shall correct thee, and thy backslidings shall reprove thee" in a biting conscience, a miserable life and a powerless service—the chastisement of God.

But God is merciful and says, "Return, ye backsliding children, and I will heal your backslidings." Let the response of the Lord's people be, "Behold, we come unto thee; for thou art the Lord our God." "God be merciful unto us, and bless us; and cause his face to shine upon us."

## The "Intelligence" That Is Not "Horse Sense"

It is evident that the wets in the State Legislature and their supporters in the state are determined to bring about the legalization of liquor in some form in the state if possible. Governor Cooper says he will veto any measure not carrying a referendum feature. The wets do not like the referendum idea and at this writing (Feb. 24) have not proposed a bill with a referendum feature. Is it because they remember the 70,000 dry majority in the referendum in September, 1937? It now looks as if the wets will pass a non-referendum liquor measure and seek to override the Governor's veto. Time will tell.

In alleged justification of their course, the wets appeal to the state's need for revenue. However, it might be pointed out that national repeal of the Eighteenth Amendment has not at all produced the amount of revenue that the wets predicted. The same disappointment will obtain in Tennessee, if and when liquor is legalized. But offsetting all possible revenue values which it may bring, nothing has produced such a train of moral evils as the beverage liquor traffic. Proposals for the legalization of the traffic may not always be personally so intended, but logically and ethically they are proposals for the state to sell out morally in order to profit financially. God forbid!

Under the heading, "Modern Intelligence," Pastor C. O. Simpson of Trenton says in his church bulletin some pointed things, which we here pass on:

"Get more taxes to fatten more unprincipled politicians by licensing more saloons, thereby making more bootleggers, and selling more beer and whiskey to make more drunkards and drunken drivers to kill more people and destroy more character and break more homes and put more rags on wives and children and fill more orphanages, sanatoriums, hospitals, jails and penitentiaries, and fill our sidewalks with vomit and our ears with vulgarity and blasphemy. If that is intelligence, it is not old-time 'horse sense.' But this kind of intelligence is what some seem to desire in Tennessee just now. So we may have to have another referendum on the liquor question.

"Be it known that these liquor howlers are not half so much interested in the revenue as they are in the liquor."

**If Tennessee as a whole or in any of its parts gets to vote its sentiments on the legalization of the ever morally corrupt liquor traffic, let our God-fearing citizens hit the traffic and hit it hard!**

## Haste in the Capital

With unseemly haste, very unseemly haste, the Nashville City Council, by a vote of 15 to 11, authorized Sunday movies in the city three hours after the Governor had signed the bill permitting such authorizations by a simple majority vote instead of a four-fifths vote as formerly.

Commendation is due the eleven who voted against the measure and to those who insisted that the sentiment of the people should be ascertained by a referendum. But, if they can put over their plans, some men scorn the idea of consulting the public will and of respecting the Christian conscience. And so the protesters found themselves outnumbered.

So as far as the City Council and Sunday movies are concerned, our capital city has capitalized on haste. And the direction taken is not upward but downward.

## Associational Conferences

Brother Clark, Mr. Daniel, Miss Northington and the editor attended three very fine associational conferences, Feb. 19-21, as follows: Stewart County, Dover, Hobart B. Ford, pastor; Western District, West Paris Church, West Paris, E. H. Greenwell, pastor; Carroll County, Huntingdon Baptist Church, Huntingdon, Barnard Scates, pastor. Secretary Freeman was prevented from attending because of a meeting of State Secretaries in Florida. At each place the hospitality of the people and the spirit of the conferences could hardly be excelled. Brethren H. H. Stembridge and Miss Mildred Orr of the First Church, Paris, Pastor C. E. Autry of the First Church, Union City, and Pastor S. R. Woodson of the First Church, Humboldt, rendered valuable service in connection with the conferences. With the others present, our party greatly enjoyed the fine sermon of Pastor Stembridge to his people on Sunday night and the fine addresses of Pastor Autry at the conferences. Pastor Hobart B. Ford of Dover, being in the Seminary at Louisville, could not be present at his church and illness prevented Pastor E. H. Greenwell from attending the conference in his church. Special prayer was offered for him and a fund made up to send him flowers along with a letter of appreciation, written by direction of the association by the vice-moderator, J. H. Miller, of Puryear.

# On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE

*"Knowing Means Going"*

**Rev. P. F. Langston,** pastor, Shelby Avenue Church, Nashville, brought in another club of subscriptions the other day—11 this time. But along with it he brought the good news that, now, EVERY DEACON in his church is a subscriber.

Wonder how many other churches can equal this record? Some of you may be in the same class already; if so, write us and we'll list you on the "Deacons' Honor Club," to be published here from time to time. And you who do not have all the deacons subscribing, how about "signing up" the entire group, right away?

Every deacon, along with every other officer and teacher in every Baptist church, ought to be a regular reader of THE BAPTIST AND REFLECTOR. But if only the Deacons, in the 2,100 (plus) churches in the Tennessee Baptist Convention, were subscribers, our circulation would be close to 21,000. (Careful estimate shows average per church, large and small, to be ten.)

Think of it! Added power would flow into the life-stream of our church activities if these good and godly men, ordained to special service in the Kingdom, knew all that the BAPTIST AND REFLECTOR has to tell them each week about the Master's work, near and far.

Think about it, Brother Pastor, Brother Deacon. Pray about it. And then let us hear from you.

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Other ADVANCE CLUBS received recently are:

**Rev. S. R. Woodson,** pastor, First Church, Humboldt—23.

**Miss May Phillips,** secretary, Baptist Tabernacle, Chattanooga—10.

**Rev. J. R. Hodges,** pastor, First Church, Sweetwater—17.

**Mrs. Bunyan Smith,** Third Church, Nashville, another club, bringing total to—22.

**Mrs. F. W. Gass,** Greeneville—10.

**Mrs. T. H. Johns,** Etowah—10.

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**Mrs. Harry M. Johnson,** Second Church, Columbia, sends in a list of six subscribers who have agreed to take the BAPTIST AND REFLECTOR, according to the terms of the Monthly Payment Club Plan: a minimum of six months, payable 15c a month, in advance. For servicing the club, she receives her own subscription. There is hardly a church in Tennessee where you will not find at least six people who can take THE BAPTIST AND REFLECTOR on this plan. Thank you, Mrs. Johnson—and let's hear from other friends who want to do the same thing.

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In sending in his check for renewal of his subscription, **Dr. J. P. McDonald,** dentist, of St. Petersburg, Fla., writes: "I have been taking the BAPTIST AND REFLECTOR for more than fifty years, without a break." God bless you, Dr. McDonald. Are there others with similar records? If so, write us.

* * * * *

It was the privilege of the writer to worship with Grace Baptist Church, Nashville, **Dr. L. S. Ewton,** pastor, on Sunday, February 12, preaching at both services in the absence of the pastor. Dr. Ewton was called to Chattanooga the preceding Saturday to the hospital bedside of a nephew, Grady Ewton, son of Mr. E. P. Ewton, about to be operated on for a brain tumor. The young man later died, and we are praying that God's spirit shall comfort the bereaved loved ones. He leaves a wife and three small children.

Rarely has it been my privilege to be in a church more surcharged with the spirit of evangelism than is the Grace Church, under Dr. Ewton's leadership. During the nearly twelve years of his pastorate the church has made great progress. They were striving, the Sunday Mrs. Norman and I were there, to reach a goal of 1,000 in Sunday school. They barely missed it, with 992 present on the 12th, but passed it on the 19th, with 1,072 in attendance. There have been additions to the church, also, nearly every Sunday in 1939.

It was a joy to Mrs. Norman and me to be with **Mrs. Ewton** and the family for the noon and evening meals and for the afternoon in their home. **Miss Frances Ewton,** our readers will recall, was formerly secretary in the BAPTIST AND REFLECTOR office, and is now connected with the Young People and Adult department of the Baptist Sunday School Board.

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Have you investigated the practicality of THE CHURCH FAMILY PLAN for your church? Would you like to know more about it? Drop us a card and it will be a pleasure to help you, in person or by letter, in any effort you may have in mind for increasing the number of BAPTIST AND REFLECTOR readers in your church.

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# Dr. Frank H. Leavell Leaves For South America

**By Don Norman**

Dr. Frank H. Leavell sailed from New Orleans, February 22, at 11 A. M., for a three-months' visit to South America, in the interest of all Baptist young people's work in general, that of our schools and colleges in particular.

Seated in his office a few days ago, he was telling me about the vast opportunity unfolding before him, and what he hoped to accomplish, with the Lord's help.

The invitation for his visit originated with the heads of the Baptist schools and colleges in South America, who presented their request to Dr. W. C. Taylor, our Latin American Mission Superintendent. Desire for Dr. Leavell's visit being based, as it was, upon (1) need for some work among the students in the colleges and (2) on the results of a similar mission performed with great success by the Southwide Student Secretary in the Orient in 1936, the Foreign Mission Board did not feel that it could turn a deaf ear to the appeal presented by Dr. Taylor. The Sunday School Board was then asked to release Dr. Leavell for the South American mission. This was done, and with the hearty approval of the 3,000 students gathered in Memphis for the Fourth Quadrennial All-Southern Student Conference last October. One student, sitting next to me when the matter was broached, said: "We'll miss him here, but he'll be our representative there."

That statement, in itself, is a tribute to Dr. Leavell's leadership on the campuses of the South. The utter unselfishness of his work is reflected in the spirit of the students.

This trip, Dr. Leavell says, fulfills a part of his vision for the building up of a unified Baptist Youth Movement around the world. "It adds another continent to the list," he said, recalling the work previously done in Asia and Europe. He intends to relate the work done in South America to the Youth Commission of the Baptist World Alliance, of which he is secretary and Dr. T. G. Dunning is chairman.

"Young Baptists unified around the world, marching in solid phalanx, keeping step in their correlated activities," is an ideal Dr. Leavell believes will "do much to counteract the ecumenical propaganda of union-minded folks in our day."

One result of the Baptist Youth Conventions, sponsored by the Youth Commission, has been to give young Baptists speaking acquaintance with one another in all countries. Many Southern Baptist students now correspond with friends in other lands.

Dr. Leavell is modest in stating his expectations from the visit to South America.

"I am going," he says, "with the idea of learning a great deal from our South American friends, and of sharing with them whatever we have that can be helpful to them. I hope the results from this trip will be, as was true of the visit to the Orient, helpful to our young people's work here at home."

An interesting sidelight on the trip is the fact that Elton Johnson, our missionary in Recife, who is to be his interpreter all through the Brazilian section of the journey, as a student in the university of Alabama helped Dr. Leavell establish Baptist student work on this continent. Now he is to perform a similar service on our sister continent to the South.

# What Must I Do To Be Saved?

The article by Dr. Sanders (Baptist and Reflector, Jan. 12, 1939) in my opinion raises a pertinent question, in the matter of information to be supplied. I have read the answer by R. K. Bennett, Baptist and Reflector, Jan. 25, 1939.

At one point in Mr. Bennett's remarks he says: "No one who is not repentant can honestly, sincerely and urgently ask the question." I agree with that statement. Something must have preceded the question; something has **caused** a desire in the questioner to know the answer; if in truth the conscience is urging the question. Such a question indicates that the individual has reached an extremity; a place where information or assistance is imperative to his peace of mind.

I take the position that a goaded conscience is the cause. Now, what has prodded the conscience, or disturbed the mind of the questioner? A man must comprehend that he is lost, ere he could believe that he is found.

> "I call heaven and earth to record this day against you, that I have set before you life and death: therefore choose life." Deut. 30:19.

I do not believe that a man can "punch" into the Kingdom of God like punching a time clock. I do not believe that a man can get religion at leisure, like calling for mail at a Post Office. If one has written a letter prior to his calling for mail, he is more likely to be rewarded for his call. The point is—preparation before calling. To just go along with the crowd and "accept Jesus as personal Saviour" without understanding and preparation is a ruinous mistake, and leads to darkness and confusion. The eyes of the understanding must be open; discerning.

There is always the soil, and seed rightly and tactfully sown will at some time take root sufficiently in the conscience, or mind, to convince a man of his position; lost. The sown Word will germinate in a fertile conscience. Man must see his status, and ask God for Christ's sake to forgive. It is necessary for a man to understand that repentance is towards God. "Godly sorrow worketh repentance." "No man can come to me, except the Father **draw** him." John 6:44. "If I be lifted up, I will **draw** all men unto me." John 12:32. "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are **sanctified by faith** in me." Acts 26:18. Sanctification is by imputation, hence the inheritance in the Kingdom.

The poor woman who braved the crowd and touched the garment of Jesus had faith; faith in Jesus to heal. Evidently she expected to touch the hem of the garment and get away, unnoticed. It was Jesus who brought the matter to the attention of His disciples. "Who touched me?" Jesus perceived that virtue had gone out. It was this virtue that convinced, attracted and drew people to Jesus. The multitudes saw convincing evidences. They saw: and those who understood, believed and were saved.

There is an unsaved and dying world all about us, just as there was during the earthly ministry of Jesus. Jesus is no longer in the world in person, as once He was, for people to see. But His followers, His church members are in the world. If the unsaved world is ever to see Jesus, it must see Him through those who are His friends. Through the life and ministry of His friends the unsaved must be drawn by seeing the good works. If "ye are the light of the world" they will see Jesus in you, and such is the only view of Jesus the unsaved will ever get while yet unsaved, or until such time as there is evidence of a personal experience by the witness of the Spirit. "The Spirit beareth witness with our spirits." "We love the brethren." We know that we have **passed** . . . from death unto life. "Whosoever believeth that Jesus is the Christ is born of God." I John 5:1. Such a conception of the Christ is not a theoretical belief, but comes from an experience, an inward change—spiritual communion. It is an experience one can **never** forget. It is as **vivid** as life itself. Yes, "believe on the Lord Jesus Christ and thou shalt be saved."

After these experiences: "Teach them to observe (obey) all things." Matt. 28:20. "Ye have obeyed from the heart (the heart was ready) that form of doctrine which was delivered you." Rom. 6:17. The "form of doctrine" is the gospel story. But one must have been SAVED before he is eligible for these ordinances. He becomes a church member **because** he IS already born into the Kingdom. By joining the church he is merely assigning himself to duty and service.

If I should be asked the question: "What must I do to be saved?" I would ask: Saved from what? I would endeavor to ascertain the questioner's experience up to the point of such desire. I'd find out how he reasoned himself to be a lost man, or what words or incidents had impressed him. Not merely an intellectual acquiescence or hearsay: but what experience. From that angle I'd reason with him the necessity for the Christ, God's plan and purpose: the Levitical law of sacrifice for sin: the escape from year to year, etc., but how that the blood of bulls and goats could **never** take away sin (Heb. 10:3-25), but that the blood of Jesus Christ forever takes away sin. Because, if the Word is accepted, and there is an acquired faith, such an one has **everlasting** life and **shall not** come into condemnation. John 5:24. So, the questioner must understand that he is being pardoned from a death sentence, and must desire such pardon with all his heart.

I do not have very much sympathy for the telling of graveyard and death-bed stories to excite emotion. Some such stories are genuine and touching. But is there not enough pathos in the story of the cross? Jesus stands at the door and knocks, but He never enters until there is cordial and personal invitation from within. Jesus never enters at the bidding of a servant or a butler. There is no proxy in salvation. The invitation must be face to face. There must be a realization of NEED for this great physician. The realization of this need prompts the question: What must I do to be saved?

Personal ministry on the part of God's sons and daughters is the outlet for the virtue of Jesus. The individual must see Jesus and desire Him. At this point, belief becomes mixed with faith; regeneration is the result.

The gospel story in a sentence is: He died for our sins and He arose for our justification; and that justification means imputed righteousness and holiness. The cross and the resurrection are the doctrines of the gospel. The doctrines and the church cannot be separated. The necessity for the doctrines established the church, and the church promulgates the doctrines.

I think that Dr. Sanders is wise in raising the question: "What must I do to be saved?" And likewise: "How may I know I am saved?" Our preachers and teachers certainly need unity of understanding in this matter. Let us get back to the old landmarks and teach the scriptures. A Baptist church and a Baptist Sunday school need Baptist doctrine. My prayer is for competent laborers, and more of them, in the vineyard. How can we get them? Answer: The sons of God must begin again and spend days and nights in the closets of secret prayer. No man can enter with you in the Holy of Holies, when you pray. You must go alone, and in secret. Let us quit so much formality, but in the manner and at the place where Jesus instructed: let us PRAY!

D. F. McCullar,
Route 5, Lawrenceburg, Tenn.

# A Thousand A Month

More than a thousand patients were treated in the Southern Baptist Hospital every month last year, according to a statement made by Superintendent Louis J. Bristow. And for every patient there is a minimum of ten visitors, according to conservative estimates. That means the Baptist Hospital in New Orleans comes into contact with a great number of people who are not Baptists every day in the year. Among the patients of our New Orleans Baptist Hospital are leading men and women of that city, as well as those from other cities and states; besides the more obscure folk. Never in its history has the Southern Baptist Convention had an institution which anything like approached the non-Baptist contacts which are made every month by the Southern Baptist Hospital.

And the blessings of heaven have rested upon this Hospital. In its thirteen years' operation, it has never closed a year with an operating deficit; nor has it ever failed to meet its obligations when due. Interest and principal on its bonded debt have been paid 100 cents on the dollar every time; and no renewal or delay has ever been asked for.

Four hundred and seventy-nine persons were given free service last year; and sixteen hundred and seventy-eight other persons were given service at rates far below cost to the Hospital. Persons who agreed to pay and who did not are not included in these figures. Such cases are regarded as "bad debts" and are charged off to operating loss.

More than seventeen thousand days of hospital service were given the sick and injured poor for which the Hospital received nothing, or very little, from the sufferers. We submit that is no small Christian service.

# Can Southern Baptists Hold Their Lines Against Religious Facism?

By Arthur J. Barton, Chairman,
Social Service Commission,
Southern Baptist Convention

The average Baptist, even the average Baptist preacher, little realizes the attitude of the Federal Council of Churches of Christ in America and its persistent effort to be considered as in some way the official representative of the entire Christian forces of America, and to exercise a sort of directing authority over all Christian bodies. It would hardly be too much to say that the Federal Council is religious fascism. It never ceases its efforts to bring all religious bodies into some sort of affiliation.

### Federal Council Letter

On January 6, 1939, Mr. F. Ernest Johnson, Executive Secretary of the Department of Research and Education of the Federal Council, addressed a letter to Dr. Crouch, which I quote as follows:

"We are preparing a directory of the Christian agencies, official and semi-official, which are engaged in social education or social action, or carrying on in any way sustained efforts in the field of social work or in promotion of social change. In addition to the details of address and officers we wish to have a statement telling just what each agency does.

"My present thought is that each denomination should be listed but once and that such agencies as have responsibility for social service, education or action should be mentioned under that listing with a short description of each. We would like to keep the descriptive matter for any one denomination within one hundred words.

"May I depend on you to furnish the directory and the descriptive material for your denomination? Enclosed are forms for the purpose, one for each agency. If your denomination has more agencies acting in this field than the forms provide for, please give the information in the same manner as indicated by the forms. You will understand that of course we are listing only those denominations which have some definite organizational provisions for the kind of activity above indicated."

The reader will note that in his letter Mr. Johnson gives no recognition of the fact that Southern Baptists have no connection or affiliation with the Federal Council. He seems to take it for granted that of course the Federal Council should list the Southern Baptist Convention, by which the impression would be made that somehow there was official connection and the Federal Council has a right to use the name of the Southern Baptist Convention as though it were in some way under the direction of the Federal Council.

### Reply to Federal Council Letter

Let the reader note carefully the expression "official and semi-official." This seems to imply that the Southern Baptist Convention can be regarded at least as having "semi-official" connection with the Federal Council. The reader should also note carefully the expression "social change." I wonder whether "social change" is colored with the socialistic theories which the Federal Council has at times seemed to advocate. It certainly may imply anything from radical Socialism to Communism.

On January 17th Dr. Crouch wrote Mr. Johnson that he was referring his questionnaire to the chairman of the Social Service Commission for reply. On January 26th, the chairman of the Social Service Commission wrote Mr. Johnson as follows:

"As I suppose you understand, the Southern Baptist Convention does not in any way co-operate with or through the Federal Council. It seems, therefore, that no listing of the Southern Baptist Convention, or of its agency, in a directory to be prepared and issued by the Federal Council would be expedient or desirable. Such listing would be calculated to create the erroneous impression that there was some sort of official connection or relationship between the two bodies.

"The work of the Southern Baptist Convention, and of its Social Service Commission, are pretty well known, I believe, throughout the country at large, and any person or persons desiring contact or communication with the Convention, or its Commission, will have slight difficulty in establishing such contact."

### Federal Council Persistence

In reply to this Mr. Johnson manifests the persistence that has always been characteristic of the Federal Council. He writes as follows:

"Thank you for your letter. I understand the position of your Convention and also know from experience that it is not incompatible with the most cordial relationship on the part of individuals and churches.

"The situation does put us in the position of seeming to be discourteous to one of the great church bodies. If, for example, we did not list the Southern Baptist Convention in our statistical reports we should be much criticized. In the present instance I will try to find some formula that will avoid any appearance of slight to a great denomination. Failure to mention it would be equivalent to a statement that it has no program of the sort specified."

Let it be noted that Mr. Johnson says he will "try to find some formula that will avoid any appearance of slight to a great denomination." In other words he will find some way to list Southern Baptists. He seems to feel no concern about regarding the wishes of Southern Baptists, as expressed in their determined purpose to have no affiliation with the Federal Council, and to show respect for the position and desire of a great denomination.

### Final Reply to Federal Council

On January 31st, the chairman of the Social Service Commission made final reply as follows.

"Your letter of January 28th received.

"We well understand that the position taken by the Southern Baptist Convention is not in any sense authoritative over or binding upon any church or individual. Southern Baptists cherish very earnestly their principles of a pure democracy. That is one of the great reasons why they cannot link up with such overhead organizations as the Federal Council.

"You seem to suggest that a goodly number of individuals and churches maintain 'most cordial relations' with the Federal Council. This may be true. You perhaps know better than those of us who are connected with the Convention. Personally I do not know of any considerable number of Southern Baptists who maintain such relationships.

"I think I can assure you that Southern Baptists will not consider that the Federal Council is discourteous to them if it should fail on any and all occasions to include Southern Baptists in its listings. On the contrary, I think the great majority of Southern Baptists would consider it a discourtesy and an unwarranted procedure for you to make such listings. I think they will generally consider it as an expression of what they regard as an attitude of the Federal Council to disregard the autonomy and independence of the several denominations, and in one way or another to make the impression that the Federal Council represents all the denominations, regardless of the sincere attitude and wishes of the denominations.

"I sincerely hope that you will regard the wishes of the Convention in all these matters. I should think that this would even apply to your statistical publications. Of course, any individual or group may assume to gather and publish statistics in any field, but since the Federal Council assumes in so many ways to speak for all religious bodies, even your publication of statistics may possibly serve to create the wrong impression. I am sure it will not be well for you to list Southern Baptists in your directory of Christian agencies engaged in social education or social action.

"From the standpoint of Southern Baptists I do not believe you can be too careful to avoid anything and everything that would seem to assume that Southern Baptists are in any way connected with the Federal Council, or that the Federal Council has any sort of right to speak for Southern Baptists.

"With personal good wishes, I am,"

### Resolute Resistence Demanded

I am giving this correspondence publicity because it is characteristic of the attitude of the Federal Council and will serve notice upon all our Southern Baptist people that the Federal Council never gives up and never recognizes the right of any religious body in America to go its own way and attend to its own affairs without any sort of connection or affiliation with the Federal Council. There is no sort of doubt in my mind that the freedom of religion in America is being threatened from two or three angles, one of which is ecclesiastical centralization and control. If Southern Baptists are to maintain their independence and freedom and are to be able to maintain their witness and deliver their messages they will have to resist constantly and resolutely the subtle and insidious efforts of the centralizing agencies and influences to bring them under some sort of overlordship and control.

—Wilmington, North Carolina.

# Letter To a Baptist Minister Who Has Been Practicing Alien Immersion

Dear Brother:

I have always regarded you as a full-fledged, one hundred per cent Baptist and you are aware that I have always been your staunch friend. I have stood by you and supported you when others have tried to pull you down. So, you can easily imagine the great surprise I received when I learned you are an alien immersionist. It was indeed a severe shock to me, a source of sincere regret.

Jesus Christ said, I will build my church on this rock. He did not say, I will build more than four hundred different churches, each with a different set of beliefs, doctrines and practices from the others. If a Baptist church is right, others are wrong. If a Baptist church is wrong, some one other is right and all others are wrong. Other sects than the Baptists acknowledge they came from the Roman Catholic so-called church and claim it is the church that Christ instituted. If that were true, then it is clear that Christ was mistaken when He said, The gates of hell shall not prevail against it.

There are only two ordinances in a Baptist church, baptism and the Lord's Supper. The only person authorized to administer for a Baptist church is an administrator who has been ordained and set apart by a Baptist church for that and other services of the church. When some one makes application for membership in a Baptist church and presents evidence that he has accepted Christ as his personal Savior, and that his sins have been pardoned, he should be unanimously accepted by the church as a subject for baptism and when he is baptized, he is a member of the church in full fellowship and is entitled to all the rights and privileges of the church.

When you accept a member from a Pedo-baptist denomination on their immersion, the chances are ten to one the administrator has never himself been immersed. At any rate, he is a believer and teacher of the Roman Catholic doctrine of sprinkling. You are then compromising the New Testament doctrine with the doctrine and practice of Romanism. There is no way under heaven that you can get around it. It is patent on the very face of it. If you accept a member from a Campbellite denomination, you are accepting the immersion of one who apparently believes that Jesus Christ cannot save a soul without the priestly assistance of his personal manipulation.

As Baptists, let us give Jesus all the glory of the salvation. Let's honor the memory of the long line of godly martyrs who suffered death at the hands of Roman Catholicism for their strict adherence to the unchangeable truth of God's word. Let's honor the memory of the Baptists who were whipped in the New England States in the early settling of this country and the Baptist ministers who were arrested and put in jail in Virginia in the early days because they opposed the unscriptural practice of infant sprinkling. If we are Baptists, let's stand up for the doctrines and practices of Christ and His apostles and not compromise them with the unscriptural errors of Roman Catholicism. Let's stick to the old landmarks. Jesus said to His disciples that they would be persecuted and put to death for their adherence to His truth. That has been meted out to people of Baptist belief all along the line since that day. I am not trying to impugn anyone's claim to salvation. I am only trying to warn Baptists against compromising the God-given doctrines of Baptist churches with the fallacies of Roman Catholicism. Come back, my brother, to the full measure of one hundred per cent Baptist, and fight for the God-ordained truths as exemplified in the doctrines of the true Baptist faith, and against the unscriptural fallacies of Romanism.

With my best wishes, your Brother in Christ,

G. W. N. Brown, Erwin, Tenn.

# My Experience of Grace

**By A. R. Wilson, LaFollette, Tennessee**

Editor Baptist and Reflector,
Dear Brother in Christ:

I thank you very much for printing my letter in the Baptist and Reflector of January 26th. The first thing I want to say is that if I hurt any person or persons' feelings I humbly ask you all to forgive me. I meant preachers with D. D. hung to their name or any other kind of a D.

Editor, since my little article appeared in your paper, January 26th, I have received dozens of requests from all over the Southland asking me my experience and how the Lord saved me. I was converted forty-four years ago on the 29th of last November, in an old-time log church called Liberty, near Powell's River in this, Campbell County. This old church has been gone for thirty years, and now the place where it stood is covered 150 feet under water by Norris Lake. Yet that spot of land is bright to me. It is holy land to me yet.

I was converted under the powerful preaching of Rev. Alvis Stooksbury, an old-time pioneer Baptist preacher of this country, who won hundreds of people to Christ in an old-fashioned way. I was a poor, almost barefooted boy sixteen years old. One day at this old-time revival, I thought the preacher preached his whole sermon to me. There came to me an old-fashioned shouting woman with tears in her eyes, saying, "Don't you want to go to heaven with me?" The sermon had already struck me like a thunderbolt. I went with this old lady to an old-fashioned mourner's bench. It seemed my burdens were so great I could not stand them. I prayed, I wept, I mourned for three days and nights. I went to the woods in secret prayer. I prayed along the old rugged road to and from my little cabin home. I had a dear mother that prayed for me at home. But on one dark and stormy night, on that memorable 29th of November, at the old-time mourner's bench, I became unconscious and for a period of time I knew nothing. When I came to myself, I was standing up on the floor praising God. All the people there that night looked so good they looked like angels to me. Even the old-fashioned oil lamps looked brighter than ever before. All my burdens were gone.

That memorable night was a long time ago. But I feel today and know that God in His great wisdom and power that dark and stormy night dipped His golden pen in Immanuel's blood and wrote that poor boy's name in the Lamb's Book of Life. Brother and sister, readers of this great paper, Baptist and Reflector, I believe my name is there today. I don't believe there are enough devils in hell or out of hell to erase my name from this great Book of Life.

I ask the prayers of one and all. I hope to hear of some great old-time revivals soon all over our Southland, where men and women will get saved in the old-fashioned way. This, my experience, that I have told you, is the best way I know how. If this is not a case of old-time religion, I have never been saved. But, brethren and sisters, I do know that my Redeemer liveth and my soul is lost in His great love today. All I can say is, "Praise God from whom all blessings flow."

# What It Means To Me

**J. E. Dillard**

What does being a member of the Baptist Hundred Thousand Club and paying my dues promptly every month mean to me? **Much:**

1. It means that I am paying something on the $3,250,000 debt upon my denomination; I want that debt paid.
2. It means that every time I pay a dollar I stop about six cents in annual interest, thereby enabling my denomination to further reduce its debt or enlarge its work; I want that interest stopped.
3. It means that I want my denomination to get out of debt and stay out of debt; I agree with Paul, "Owe no man any thing but to love, etc."
4. It means that I want our Boards and Institutions to know that I sympathize with them in the burdens they are bearing; they need sympathy and help.
5. It means that I want the other Club members to know that I am trying to share with them in lifting this burden from our denomination; I believe in toting fair.
6. It means that I want to set a good example to other members of our church who are able and ought to help in this good work; example is better than precept.
7. It means that I want my pastor to know I am working with him and want his church (my church) to be listed among the ones that came to the help of the denomination in its time of great need; I don't want my church or pastor to dodge or shirk any duty.
8. It means that I can look into the mirror every day and not feel ashamed of the way I treated this debt-lifting effort; I must live with myself.
9. It means that my family will know that I take my religion seriously; I am willing to deny myself something for the sake of my denomination.
10. It means that I want my Savior to know that I believe in His Gospel of the Second Mile; I am willing to do a bit more than is required of a church-member.

I don't know what it means to you, but being a member of the Baptist Hundred Thousand Club means all this and more to me. Wouldn't you like to join too? It costs one dollar a month "over and above." Ask your pastor for a membership card and join today.

# Fundamentalism

## PART I: THE MOVEMENT AS A WHOLE

**By Noel Smith**

I am not a hero worshipper. I have never known a man who did not have serious faults in about equal proportion to his virtues. I am not a movement worshipper. There hasn't been a movement since the Apostles that wasn't, in many places, vulnerable to a firm jab of ordinary sense. Truth, like ore, comes in a mass of rock and fossil. Some stupid souls would leave the whole mass undisturbed. Others would put the mass in the furnace and reduce it to the naked metal. Somewhere in the neighborhood of the spirit of the latter, I purpose to write a couple of articles on Fundamentalism.

Nobody but an ignoramus or a persimmon-minded Pharisee would speak flippantly of the Fundamentalist movement in the United States. This movement rose in protest to an infidelity within the churches that had become as notorious as the sons of Eli. Most of the leaders of these churches were dismissing this infidelity with a finger to their lips. A few were astonished. They were astonished in the way an old woman is astonished when told that her little grandson has been naughty. A few brave souls, at the risk of their reputations, made a protest that became as uncomfortable as the ghost of John the Baptist. This latter protest, however, was little more than a voice in the wilderness until the advent of an organized Fundamentalism.

Fundamentalism has drawn to its colors some of the most accomplished preachers of modern Christendom. It has had the support of scholars of the highest intellectual attainments. Christian laymen by the thousands have sustained it with their money. It has produced some of the greatest Christian literature of modern times; some of it is equal to that produced in any age since the Apostles. It has made its influence felt from the Deanery of St. Paul's to the smallest mission station in the land. The most famous sermon ever preached by the archangel of modern infidelity was preached on the theme: "Shall the Fundamentalists Win?" It has long since felt at home on the front pages of the metropolitan press, and between the covers of the nation's best magazines. It has demoralized the forces of infidelity. It has defined Christianity as against pseudo-Christianity; and so clearly that he who runs may see. If this movement is about to go the way of all movements, it will leave behind it a record of accomplishments second only to that of the Reformation.

The Rev. Dr. Paul Reed says that Fundamentalism was born when God said: "Let there be light." He says that Abel and Enoch and Noah—in short, that all the great and good men of that far ancient time were Fundamentalists. Dr. Reed, among his many other fine qualities, has a rare power to bring from the great Treasury things both new and old. Being a Californian, he is especially good on the new.

If Fundamentalism existed from the beginning it was not revealed to the sons of men until about 1909 of the good doctor's own era. In this year two California brothers, Lyman and Milton Stewart, became greatly alarmed over the widespread infidelity already mentioned. They established a trust fund of three hundred thousand dollars for the purpose of publishing and distributing free literature which would re-state the fundamentals of the Christian Faith and counteract the influences of unbelief. An editorial committee was chosen for the work under the chairmanship of A. C. Dixon. This committee gathered articles from conservative preachers and writers from this country and abroad. The articles were published in a twelve-volume work under the title: "The Funadmentals." More than three million copies of "The Fundamentals" were scattered all over the earth. Obviously no one could possibly measure the far-reaching influence of such a thing as this.

Nine years later Fundamentalism began to take on the forms of an organization. In 1918 W. B. Riley, A. C. Dixon, John Campbell, William Evans, W. H. Griffith-Thomas, Robert McW. Russelsl, H. Wyse Jones, Charles Alexander and R. A. Torrey met for a conference in the latter's summer home. This conference was called by Doctors Riley and Dixon. It was probably in this conference that the "hour struck for the rise of a new Protestantism," to use Dr. Riley's famous phrase. (I once heard the late Dr. Torrey say that although the Fundamentalist organization was organized in his parlor, he was not an official member of it.)

This conference resulted in a nation-wide call for a conference on Christian Fundamentals. The conference was held in Philadelphia the last week in May, 1919. It was a huge conference. Six thousand attended the first meeting. It was inter-denominational. Dr. Riley was its most prominent personality. The World's Christian Fundamentals Association was organized. A quarterly magazine was launched: "Christian Fundamentals in School and Church"—too long a name for a magazine. Dr. Riley was elected its editor.

A little over a year later—July 1, 1920, to be exact—the "Watchman-Examiner" coined the term "fundamentalists." The "fundamentalists" were those "who mean to do battle for the Lord."

W. B. Riley is one of the ablest Christian statesmen in America. He is the very greatest leader Fundamentalism has ever had. His physical presence, his resonant voice, his Kentucky seasoning and his scholarly habits have long made him formidable on the American platform. Under his leadership Fundamentalism did an astonishing amount of work of the highest order.

A spell of sickness laid Dr. Riley low. Age, seeing an opening, began to press him. The great Bryan fell—fell among the hills of one of the smallest of the thousands of America. Little Bryans began springing up. They began dreaming dreams and seeing visions. Presbyterian Fundamentalists began to long for the scholarly atmosphere of Calvin. The Methodists got to dreaming about bishops and presiding elders and conferences. The Baptists began longing for the still deep waters of the rivers. It got increasingly harder to find a platform large enough to conveniently accommodate as many as three outstanding Fundamentalist speakers at one and the same time. Sister Aimee began buying the latest outfits. Tabernacles began springing up. Tongues were heard mingling with the squeaks of monkeys and the snorts of gorillas. A new deal began to dawn for the forgotten preacher and evangelist and kicker and ripsnorter. Every man seized his rusty lance and shot forward to do battle against monkeys and infidels and backslidden preachers and the readers of books. "Skism" was having it day.

In the last twenty years fifteen or twenty agencies have marched under the banner of Fundamentalism. I'll mention a few: The Christian Fundamentals League, The Anti-Evolution League, The Bryan Bible League, The Research Science Bureau, The Defenders of the Christian Faith, The Bible Crusaders of America, The Supreme Kingdom (a pious cousin of the Ku Klux Klan), The American Science Foundation, The Baptist Bible Union of America and the American Conference of Undenominational Churches. The latest that has arisen is The Fundamental Baptist Missionary Fellowship.

Most of these organizations have passed away. Some are still holding on, but are finding the road increasingly rough. The Southern Baptist Convention was alive before any of them ever saw the light of day. It is still alive.

—Ashland City, Tennessee.

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**TRUE EVANGELISM IS—**

**E**-very Christian in his place, round about the camp.
**V**-ieing for an opening to fight against sin
**A**-iming to glory in the cross of Jesus Christ our Lord
**N**-ourishing the blessed and glorious fact that—
**G**-od is ever with us to the ends of the world to guide, and
**E**-mpower and hold us up by the Holy Spirit in
**L**-eading the lost multitudes on whom He had compassion
**I**-nto the fold of God where there is room
**S**-ecurity, satisfaction, peace, long suffering and Holy
**M**-anna for whosoever will come and enter in by the door.

—Willis R. Allen.

# SUNDAY SCHOOL LESSON

**For March 12, 1939**

By LeRoy Steele, Oakwood Baptist Church
Knoxville, Tenn.

## "Peter Delivered From Prison"

Lesson Text: Acts 12:5-17.

Golden Text: "Prayer was made earnestly of the church unto God for him." Acts 12:5.

It was after prayer that Jesus chose His disciples and thus gathered around Him the nucleus of His church. It was in a prayer meeting that the Holy Ghost came upon the church. From prayer meetings the early Christians went forth to witness with great power to the resurrection of the Lord Jesus Christ and to behold the conversion of thousands at one time. When perils threatened they flew to the upper room to pray and prison doors opened to release their friends. It was while in prayer that the church at Antioch was impressed to separate Paul and Barnabas to the work of evangelism. We should do well to meditate upon the secret of power in the first churches and to follow them to the source of that power. The resources of our God are as plenteous today as they were then. The only limitation that can be set to them is the failure of His people to claim them through prayer.

It is difficult to understand why we can face the spiritual poverty of our churches and of our own lives and still be the prayerless people we are. We are urged to ask for whatsoever things we desire on the promise that we shall receive them. With empty pockets we stand before a veritable gold mine and are invited to replace poverty with plenty. With scarcely enough strength to keep ourselves and our churches going we are challenged to put hands upon the switch which will set the dynamos of God in motion. Why the poverty of God's people and the plentitude of God? Perhaps it is because prayer is hard labor. Jesus sweat drops of blood at it. Perhaps the prayerlessness of our day is occasioned by an unwillingness to pay the price of power. "If I regard iniquity in my heart the Lord will not hear me," is just as true today as in the long ago. The man who sets out to pray, and to keep at it, will be faced with the choice of two courses. He will straighten out the crooked places in the path of his life or quit praying. He will come to do the will of God or cease to seek audience with God. But the land of happy, effective prayer life is, to most, one of which we have heard and about which we have certain vague notions but one whose pleasant paths we have never trod.

### I. PETER IN PRISON.

The disciples soon learned that they were not to be carried to the skies on flowery beds of ease, that they would needs fight to win the prize and sail through bloody seas. Stephen was dead, the first martyr of the church. Some of the little band of believers had been arrested and threatened, others had in their bodies the marks of the lash. Now, for the first time but not for the last by any means, there arose persecution on the part of the state. Herod had taken James, the brother of John, and executed him. Peter was in prison and, according to official plans, awaiting death.

The elaborate provisions for keeping Peter in prison must signify at least an uneasiness on the part of officials and people as to what MIGHT come to pass on behalf of those they were persecuting. It would seem that one or, at the most, two soldiers would be sufficient to guard one Christian. But strange things were happening in Jerusalem and extraordinary precautions are taken. Peter is hemmed in by sixteen soldiers, two chains and three gates, each with its own guards.

There is something we could learn from this condemned man as to how to face our own troubles. There is not any doubt that he had prayed—he laid his case in God's hands and then—what? Spent the night in restless tossing from side to side, weeping and crying aloud in protest? No, he calmly relaxes and is soon fast asleep. He was like the missionary who tells of his first nights among a strange and barbarous people. He said that he was alert to catch every sound and alive to the slightest movement about his tent. Then he was reminded that, "He that keepeth Israel shall neither slumber nor sleep." So, he said to himself, "God is awake and there is no need for both of us to be watching these savages. I will trust God to keep me from harm," and soon was sleeping soundly.

### II. THE CHURCH PRAYS FOR PETER.

There is a highly significant "but" in the fifth verse. "Peter was therefore kept in prison; BUT prayer was made without ceasing of the church unto God for him." To the skeptical, Peter and the church were without a weapon for defense. Peter is bound with chains, four quaternions of soldiers surround his cell, strong gates bar his hopes of escape, the arm of the government is raised to bring about his death. The church is meeting in the home of one of its women, news has come of the death of James and of the impending death of Peter, already they have seen the blood of friends and loved ones spilt in a wave of bitter hatred and persecution, the crowds are waiting in malicious expectation of another bloody execution as a finale to the Passover and there are but few of them left in the city, the greater number having sought safety in the surrounding cities and countryside. What had they with which to defend themselves and with which to effect a release for Peter? Well, they had prayer. Is that all? Yes, and that is more than enough.

The enemies of the church might well have despaired of their hopes if they had but known how effective was to be the weapon the church was to use against them. Prayer was to be the fulcrum upon which God would rest the lever of His power to upset all their carefully laid plans. It was to be the key to unlock the arsenal of God, the spring which would set in motion all the divine omnipotence. Oh, that we could understand the power of prayer today! that through prayer we could see the mighty resources of God at our disposal. The old prophet and his young servant stood on the almost identical spot. But, while one of them was terrified by the might of man, the other had eyes to see the arm of God. It was only when the young man, through the intercessory prayer of the prophet, had had the scales of unbelief removed that he beheld the horses and chariots of the God of hosts.

We are convinced that no church has a problem, from within or from without, that cannot be solved by prayer. Across the doorway of every church which stumbles along, divided into factions, or harassed by debt, or cowed by baneful forces from without, or laboring without a harvest of souls might be written, "YE HAVE NOT because YE ASK NOT."

### III. PETER RELEASED FROM PRISON.

The final chapter in the story is familiar to you. You remember how the angel came into the prison and smote Peter (how soundly he must have been sleeping!) and how, unhurriedly Peter is instructed to completely dress himself. There was no need to hurry for the guards were well taken care of. That Peter did not express anxiety, or argue about seeming needless delay may be an indication that the coming of the angel was what he had been expecting all along. It is true that he was as one in a dream but he seems to have acted as if he were thinking, "Well, the Lord did not fail me as I knew He would not. Here is His angel just as I expected. I DID think that He was waiting dangerously long but I never doubted that He would come to me."

Now watch the power of God through prayer. A man without a single weapon or key, walks out of chains, past four quaternions of guards and through three locked gates into the street before the prison. He HAD BEEN in prison BUT prayer was made of the church unto God for him.

You will remember, too, how Peter immediately sought the house of Mary, mother of John Mark, to tell them that their prayers had been answered and how incredulous the people were. We might well wonder how God would honor the prayers that were prayed with such weak faith until we remember that Jesus said that with a faith the size of a mustard seed mountains are removed. He is so anxious to give that when He can find even the smallest faith He often pours out His blessings in such measure that we are stunned at His liberality. If this be true, and it is, for Scripture warrants it, what an indictment it is of our own lack. With but little faith a whole mountain range undergoes a geographical transplantation—but we are staggered at the suggestion of removing mole hills.

It is not in the lesson but we wish you would read the last part of this chapter. It tells that Herod was eaten of worms, and gave up the ghost BUT that the Word of God grew and multiplied. We are fearfully stunned at the turn affairs have taken in our world in recent days. The cry of the pessimists is a constant din in our ears. But God is still on His throne and if we are the Lord's we may be sure that no weapon has been fashioned that shall prevail against Him or us.

# THE YOUNG SOUTH

Send all contributions to "The Young South," 149 Sixth Avenue, North, Nashville, Tennessee.

### A PRAYER FOR PEACE

Dear Father, Jesus taught us all
When He was here so long ago
About forgiving every wrong
And loving all—both friend and foe;
How we should think of others first,
And not be greedy or unkind;
How we should make folks happier
In all the ways we find.
Dear Father, tell the world again.
So many lands have quarreled and fought;
It may be some have never heard,
And others—just forgot.

—Ann Codrington, in Story World.

### JANE ADDAMS' BURGLARS

**By Mildred Elliott**

A recent magazine tells the story of two occasions on which burglars broke into the home of Jane Addams, that great-hearted social worker. The first time, Miss Addams had her small nephew asleep in the next room. When she waked up and saw the burglar, her only thought was that the child should not be frightened.

"Don't make any noise," she said quietly to the man.

He was so startled that he jumped for the window. Then her thought shifted to him.

"You'll be hurt if you go that way," she warned him, still quietly. "Go down by the stairs and let yourself out," and the burgler meekly obeyed.

The second time a housebreaker tried it, Miss Addams asked him pleasantly, why he was doing such a dangerous thing. He answered her frankly that he was out of employment and desperate enough to try anything. She told him to go away and come the next morning and she thought she could get him a job. He took her at her word, came next day, and she found employment for him.

One interesting thing about these two incidents is that Jane Addams, following her own rules of life, never thought of herself at all, and so had no time for fear. She was accustomed to helping all sorts of people and looking after everybody, and she made no exception for burglars. Another interesting thing was that even a burglar could see this fact, and behave accordingly. Such sincerity and kindness as hers were convincing, even to a criminal.

Most of us go through life without meeting burglars in the dead of night. We need not practice behavior for such improbable occasions. But it is worth while to consider how valuable such an attitude as that of Jane Addams is in other events of life. To meet each stranger with sincerity and kindness—what an asset in successful living that would be. To think of other people always and of ourselves not at all—is there any better rule for working out a crisis?

Miss Addams was noted for her brilliancy of mind. But she was far more noted for her warm and steadfast heart. She put both into the service of others all her life. A great many persons besides burglars were impressed by her in a remarkable degree. These two incidents help to explain why.—Girl's World.

### RELIGIOUS ACTIVITIES AT TENNESSEE COLLEGE

**By O. C. Miller, Director of Information**

The religious activities on the campus of Tennessee College are all under the direction of the Baptist Student Union Council which meets once a week to plan its work. There are representatives from all organizations on this council.

Probably the most important meetings are the prayer services. Noon-day prayer service is held after lunch each day with an average of twenty girls present. Helen Boyd of Tullahoma, Tennessee, is leader. The vesper service with an average attendance of thirty, is led by Mary Douglas Holman of Nashville, Tennessee.

Mary Hall of Mt. Pleasant, Tennessee, is president of the Y. W. A., which was A-1 last year and will be again this year.

Plans are now being completed for Y. W. A. and B. S. U. Study Courses.

Since Christmas holidays the one large B. Y. P. U. has been divided and meeting with S. T. C. students. There are now two active unions.

There are three Sunday school classes at the First Baptist Church at Murfreesboro for T. C. girls: one for Freshman and Sophomore girls, one for Junior and Senior girls, and one to train teachers. The Teacher Training class is taught by Prof. O. C. Miller and is repeated previous to prayer meeting on Wednesday evening so that all teachers may study the book, "When Do Teachers Teach." Minerva Cowan of Whitwell, Tennessee, is Sunday school representative on the council.

The B. S. U. recently received $25.00 for new books for our B. S. U. library from the Walter Richard Jordan Memorial Fund. We have eleven new books and the girls are very enthusiastic about this.

Council members in addition to those previously mentioned are: Nancy Malone, Donelson, Tennessee, President; Marion Smith, Woodlawn, Tennessee, Vice-President; Clara Harper, Nashville, Tennessee, Secretary; Willine Chadwick, Clarksville, Tennessee, Treasurer; Edwina Key, Monoville, Tennessee, B. Y. P. U. Representative; Mary Lou O'Bryon, Olympia, Washington, Presbyterian S. S. Representative; Mary Elizabeth Bennett, Mayfield, Kentucky, Methodist S. S. Representative; Louise Bilbrey, Livingston, Tennessee, Church of Christ S. S. Representative. Nancy Malone of Donelson, Tennessee, is President of the Baptist Training Union.

The youngster approached one of her mother's guests and asked, "How old are you?" The lady replied that she was ninety-five.

The child put the question to the buxom lady next to her, who responded with a chuckle, "I'm 205."

Said the little girl, coldly, "I didn't mean how much do you weigh." — Cleveland Plain Dealer.

Little Dorothy—"There was a strange man called to see you today."

Father—"Did he have a bill?"

Dorothy—"No, papa; he just had a plain, ordinary nose."—Ex.

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Telephone Operator — "It costs three dollars to talk to Chicago."

Subscriber—"Can't you make a special rate for listening? I want to call my wife."

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Seven Ways to Win a Girl—

1. Get a car.
2. Wash your face.
3. Get a car.
4. Comb your hair.
5. Get a car.
6. Shine your shoes.
7. Get a car.

Have You Read

"WHEN GOD COMES TO EARTH"?

*By Evangelist A. D. Muse*

**This book** is a clear, simplified presentation of the great Central Dispensational pivots around which the whole system of Scriptural Revelation revolves.

**One pastor said:** "You swept down through the whole Bible and opened up a blazing pathway I never saw before in my life. It made my Bible a new book!"

**A church in Pennsylvania** ordered one hundred copies and used it for a text book guide for Wednesday night Bible study for one entire year.

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# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent
Miss Janie Lannom, Office Secretary
Miss Ada V. Williams, Elementary Leader
149 Sixth Avenue, North, Nashville, Tennessee

Theme—"Enlargement and Bible Study for Evangelism." Motto—Try It"

## GOOD FOR ANY SUNDAY SCHOOL

Do you want something that will aid you in enlisting more of your officers, teachers, and prospective workers in Sunday school training course work? You will find the chart, "Our Workers in Training," very helpful in creating greater interest in the training program. Places are given for seals for those who have finished diploma books, or those who have the Red, Blue or Gold seals, or post-graduate work.

Directions for using the chart—Hang this Honor Roll in a conspicuous permanent place. Enroll on this every officer and teacher, whether they have taken any Sunday school training work or not. If necessary use two or more of these Honor Rolls.

Send for a supply of seals for use, indicating the approximate number of seals desired. Seals furnished free when asked for. If you desire information regarding awards held by your workers, write to the State Sunday School Superintendent, or the Educational Department, Baptist Sunday School Board, Nashville, Tennessee. In doing this, send the list of names to be checked and give the names that were given when requesting awards, and also the different addresses you have had since taking the training course work.

Use small gold seals for workers who have completed the diploma books; large red seal when eight books have been completed; large blue seal when twelve books have been completed; large gold seal when sixteen books have been completed; large green seal when twenty-four books have been completed. Yes, seals indicate awards earned. A good motto for every Sunday school is "Every worker a trained worker."

Will you give this plan an honest trial in your church? It works when properly followed.

* * * * *

## SCHEDULE FOR FELLOWSHIP TOUR

William Carey Association, Fayetteville—Fayetteville Church, March 6

Duck River Association, Tullahoma—Tullahoma Church, March 7

Sequatchie Valley Association—Sequatchie—Sequatchie Church, March 8

Tennessee Valley, McMinn, Hiwassee Associations, Decatur—Decatur Church, Mar. 9.

Providence, Big Emory Associations, Kingston—Kingston Church, March 10

Sweetwater Association, Madisonville—Madisonville Church, March 11

* * * * *

## KNOXVILLE SUNDAY SCHOOL CONFERENCE

The Fourth state-wide Associational Sunday School Officers' Conference was a great success. There were 368 associational officers registered and 41 associations represented.

The reports of progress, both south and state-wide, were most encouraging. Through conferences and inspirational messages we were made to see as never before the bigness of our task. We were also led to see the way out. The spirit of enlargement and Bible study for evangelism was felt throughout the whole conference.

The Knox County Baptist Associational Sunday school organization did an unusual piece of work in entertaining the out-of-town guests. Knox County, we thank you.

It was a joy to meet in the First Baptist Church and to share with many the fine Christian fellowship of this great church.

Next week's Baptist and Reflector will give full account of the meeting.

* * * * *

## BROADCASTING BROADMAN BOOKS

"Highways and Hedges" by W. W. Hamilton is a book of soul-winning experiences of a few Baptist Bible Institute students. It is recommended for the evangelistic program of 1939. Price $1.00.

"Radiant Realities" by David Marshall Gardner of Florida. These ten deal with vital themes in a plain and practical way. Price $1.00.

* * * * *

## MIDWAY CHURCH ORDAINS DEACONS

The Midway Church, Crockett County Association, met Sunday afternoon, Jan. 1, in the Midway school building to ordain four deacons.

Brother R. J. Williams, Friendship, pastor of the church, served as moderator of the meeting. Brother C. L. Brown spoke on "Qualifications for Deacons." Brother J. T. Barker spoke on "How Deacons May Serve Their Church"; and H. B. Woodward had as his subject, "How a Church May Help Its Deacons."

The four following brethren were set aside to the Deaconship: R. N. Richards, J. O. Dickerson, Aaron Horton, Albert Holt.

This church is a product of District Missions. Brother Williams was employed by the association last summer to do special work in the needy places in our county, and the Midway community offered promising opportunities. From the very beginning, there was deep interest in the services conducted by Brother Williams in the school building.

The field was so encouraging that a church was organized last July 17th, with 23 members. During the meeting in August there were about 75 conversions and 50 additions by baptism.

A meeting house is now under construction and will soon be in condition for worship. In the heart of a thickly populated community, this church is growing, having a live Sunday school and Training Union.

H. B. Woodward, Bells, Tenn.

## THOUGHT FOR THE WEEK

"A kindly thought with a word of cheer,
And a fond 'God-speed' for the coming year."

—Bishop Hall.

* * * * *

## STANDARD SUNDAY SCHOOLS

Jefferson County Association — Dumplin Church, J. Mack Elder, Superintendent

Madison County Association — Poplar Heights Church, Roy T. Rushing, Superintendent

Nashville Association — Shelby Avenue Church, F. E. Coleman, Superintendent

Ocoee Association—Ridgedale Church, J. S. Lamb, Superintendent

Watauga Association — Siam, Elizabethton, E. A. Morrell, Superintendent

This brings our total up to twenty-seven. Won't you help us reach our goal of 101 for 1939 by sending in your application at your earliest convenience?

GEORGE W. TRUETT
A Biography
P. W. JAMES
To be published March 7th. Hundreds of orders for advance copies have been received. Order now to guarantee receiving copy of the first edition. Introduction by Douglas Southall Freeman.
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*BECAUSE the task of reaching the most remote church is accomplished through the associational organization*

# Baptist Training Union

HENRY C. ROGERS ..... Director
MISS ROXIE JACOBS ..... Junior-Intermediate Leader
MISS RUBY BALLARD ..... Office Secretary
149-6th Avenue, North NASHVILLE, TENN.
Convention President ..... LAWRENCE NEWMAN

**REV. RAY H. DEAN SAYS:**

I appreciate my Training Union because:

1. Our Training Union Director, Miss Emma Fuson, is a consecrated Christian, an earnest soul winner, and is loyal to her church in all its work.

2. All of the officers stay and urge the members to stay for the Sunday evening preaching service, and support the whole church program.

3. The Training Union supports the prayer meeting by having their monthly business meeting on Wednesday evening before prayer meeting and adjourn into the hour of prayer.

4. The larger part of the members of the union subscribe and give regularly to the church budget.

5. I hear nearly every Sunday night in the Training Union the pastor's name mentioned to the Lord in prayer for power and guidance.—Pastor Old Hickory Baptist Church.

* * * * *

**TRENTON STREET ENLARGES**

The week of February 12 at the Trenton Street Baptist Church, a week of Training Union Enlargement was engaged in. Mrs. D. C. Sparks directed the enlargement of the Junior Department; Mrs. Henry C. Rogers, the work of the Intermediate Department; and Mr. Henry C. Rogers, the Seniors and Adults. Because of the excellent number of unions at this place only three new unions were organized and plans made to organize the fourth union.

Under the leadership of Mr. Doyle Baird, the director, and Rev. D. C. Sparks, pastor, this Training Union is making excellent progress. The average attendance of this Training Union before the revival was around 100. On Sunday night following the campaign the attendance was 153. Congratulations to this splendid group!

Training Union Revival will do for any church what this has done for Trenton Street.

* * * * *

**MERTON AVENUE, MEMPHIS**

"The Baptist Training Union of Merton Avenue Church sponsored a rather unique training school, January 16-20. It was called 'Church School of Evangelism.'

"Classes were taught each night giving two forty-five minute periods each as in regular training school. As far as possible books on soul winning were used and all teachers emphasized Evangelism. The largest class was taught by Rev. Malcolm Younger, who used 'The Plan of Salvation' by Austin Crouch. There were from fifty to seventy-five young people and adults each night. Other teachers were Mrs. Younger, Miss Janey Bilderback, and Miss Mary Seldon Prescott. The average attendance was 126, and the total attendance was 198. This was the first school of this nature in 1939 in Shelby County, and we understand that other churches are planning schools of similar nature.

"Feeling that the 'Church School of Evangelism' must have in it a large measure of Evangelistic preaching, our pastor arranged for a visiting preacher from a neighboring church to bring an Evangelistic message each night. An invitation was extended at the close of each message. The following Memphis preachers preached: Rev. J. G. Lott, Rev. Theodore James, Rev. F. D. Stone, Rev. L. B. Cobb, and Dr. Ira C. Cole."—Aletta Levens, Director, Merton Avenue Church.

* * * * *

**TRAINING UNION ATTENDANCE FOR SUNDAY NIGHT, FEBRUARY 19**

(Note: In sending in your Training Union attendance, please be sure to designate the name of your church. We have been unable to publish some of the attendances because we could not locate the church.)

**Churches having 200 and above:**

| | |
|---|---|
| Nashville, First | 409 |
| Bellevue, Memphis | 407 |
| Union Avenue, Memphis | 303 |
| Knoxville, First | 260 |
| Belmont Heights, Nashville | 249 |
| Jefferson City, First | 245 |
| Grace, Nashville | 212 |
| Ridgedale, Chattanooga | 205 |
| Broadway, Knoxville | 204 |
| Temple, Memphis | 203 |
| Highland Heights, Memphis | 200 |

**Churches having between 100 and 200:**

| | |
|---|---|
| Alcoa, First | 187 |
| Butler, First | 180 |
| Park Avenue, Nashville | 171 |
| Fifth Avenue, Knoxville | 170 |
| Yale, Memphis | 162 |
| Avondale, Chattanooga | 158 |
| Erwin, First | 155 |
| Trenton Street, Harriman | 148 |
| Union City, First | 147 |
| Highland Park, Chattanooga | 135 |
| Inglewood, Nashville | 132 |
| Prescott Memorial, Memphis | 131 |
| Chattanooga, First | 129 |
| Big Springs | 127 |
| Kingsport, First | 127 |
| Northside, Chattanooga | 127 |
| New Hope, Nashville | 123 |
| Jamestown, First | 122 |
| Red Bank, Chattanooga | 121 |
| Johnson City, Central | 119 |
| Bolivar, First | 118 |
| Chinquepin Grove, Bluff City | 118 |
| Calvary, Memphis | 115 |
| Concord, Chattanooga | 114 |
| Midway, Butler | 114 |
| Morristown, First | 113 |
| Chamberlain Avenue, Chattanooga | 113 |
| Chattanooga, Central | 112 |
| Murfreesboro, First | 111 |
| Deaderick Avenue, Knoxville | 110 |
| Maryville, First | 108 |
| Merton Avenue, Memphis | 107 |
| McCalla Avenue, Knoxville | 105 |
| Memphis, First | 105 |
| South Harriman | 104 |
| LaBelle, Memphis | 102 |
| Calvary, Chattanooga | 101 |
| Fountain City, First | 101 |
| Alton Park, Chattanooga | 100 |
| Immanuel, Knoxville | 100 |

**Churches having below 100:**

| | |
|---|---|
| Malcolm Avenue, Memphis | 99 |
| Calvary, Chattanooga | 98 |
| Oak Grove, Ocoee | 98 |
| Woodbine, Nashville | 97 |
| Oak Street, Soddy | 95 |
| Brainerd, Chattanooga | 94 |
| Madison, Nashville | 93 |
| Alder Branch, Sevier | 93 |
| Calvary, Kingsport | 93 |
| Euclid Avenue, Knoxville | 91 |
| Rockwood, First | 89 |
| Nashville, Seventh | 88 |
| Seventh Street, Memphis | 87 |
| Lebanon, First | 86 |
| Chickamauga, Chattanooga | 86 |
| Lenoir City, First | 84 |
| Sevier Heights, Knoxville | 82 |
| Eastdale, Chattanooga | 81 |
| Roseberry | 81 |
| Emory Heights, Harriman | 81 |
| Cookson's Creek, Polk County | 80 |
| Pigeon Forge | 80 |
| George Jones Memorial, Wheat | 79 |
| Straw Plains | 78 |
| Covington, First | 78 |
| Tabernacle, Chattanooga | 78 |
| Tabernacle, Knoxville | 77 |
| Madisonville, First | 75 |
| North Edgefield, Nashville | 74 |
| East Lake, Chattanooga | 72 |
| Hixson, First | 72 |
| Virginia Avenue, Bristol | 70 |
| Greeneville, First | 70 |
| Summerfield, Chattanooga | 69 |
| Apison | 68 |
| Fountain City, Central | 67 |
| Oakwood, Chattanooga | 66 |
| White Oak, Chattanooga | 64 |
| Lafollette | 63 |
| Warrensburg | 62 |
| Oneida, First | 62 |
| Riceville | 62 |
| Laurel Bank, Maryville | 61 |
| Dyersburg, First | 61 |
| Longview Heights, Memphis | 61 |
| Philadelphia | 60 |
| South Cleveland | 59 |
| Dandridge, First | 57 |
| Gladeville | 55 |
| Mallory Heights, Memphis | 55 |
| Mt. Pleasant, First | 55 |
| Greenbrier | 52 |
| Oak Grove, Church Hill | 51 |
| Lawrenceburg, First | 51 |
| Columbia, Second | 51 |
| Woodland Heights, Chattanooga | 50 |
| Hopewell, Indian Creek | 50 |
| Clifton Hills, Chattanooga | 50 |
| Mill Creek, Nashville | 50 |
| Glenwood | 49 |
| Ardmore | 48 |
| White Pine | 48 |
| Good Springs, Englewood | 48 |
| Magness Memorial, McMinnville | 45 |
| Ten Mile, Hiwassee | 45 |
| Midway Church, Gibson Association | 45 |
| Raleigh | 44 |
| Fayetteville, First | 43 |
| Liberty, Maryville | 43 |
| Powell's Chapel, Concord Association | 42 |
| Antioch | 38 |
| Mission Ridge, Chattanooga | 38 |
| New Tazewell | 37 |
| Rutledge, First | 37 |
| Lewisburg, First | 36 |
| Ivy Chapel, Nashville | 36 |
| Tyner | 35 |
| Beech Grove, Chilhowee | 33 |
| Berclair, Memphis | 33 |
| National Avenue, Nashville | 33 |
| Cedar Grove, Maryville | 32 |
| Sugar Grove, Harriman | 28 |
| Baileyton | 27 |
| Prospect, Sweetwater | 27 |
| Liberty, Wartburg | 26 |
| Spring Creek, Chattanooga | 26 |
| Florence, Murfreesboro | 26 |
| Pleasant Grove, Benton | 21 |
| Greenvale, Wilson County | 20 |
| Brunswick | 19 |
| White House | 17 |
| Centerville, First | 13 |

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# WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris President, 112 Gibbs Road, Knoxville
Miss Mary Northington, Nashville, Executive Secretary-Treasurer
Miss Margaret Bruce, Nashville, Young People's Secretary
149 Sixth Avenue, North, Nashville, Tennessee

## MAKE YOUR RESERVATIONS

Do you wish to attend one of the banquets at our convention meeting in Union City? If so, send fifty cents to Mrs. P. I. Chandler, Union City, and tell her which one you desire to attend. The Young People's Banquet will be in the City Hall and the Business Women's Circle's in the Masonic Hall.

Even though you are not "very" young or a business woman, you may attend the banquet. Do not expect to get a ticket the last minute. Each one is limited to 200. The time—Wednesday evening, 5:30, March 15.

* * * * *

## ELECT YOUR DELEGATES

Be sure to elect delegates for the W. M. U. Convention meeting in Union City. Each Woman's Missionary Society, and Y. W. A. is entitled to one delegate for every ten members or fraction thereof. The associational superintendents and young people's leaders are delegated by virtue of their office. If you are going to attend the convention, write today to Mrs. P. I. Chandler and ask for a reservation.

Remember, you pay a dollar a day for bed and breakfast.

* * * * *

## TWO W. M. U. WORKERS CALLED HOME

We record the passing of two very faithful W. M. U. members who were called home this week, Mrs. J. B. Ransdell of Knoxville and Mrs. A. B. Hill of Nashville.

When this scribe started in the work of the W. M. U., Mrs. Ransdell was Superintendent of Big Emory Association. Her home was our home. She was the main stay in Harriman. For many years she has lived in Knoxville and has been most active in the associational W. M. U. work and in the Fifth Avenue Church. We will miss her for she was our friend.

Mrs. A. B. Hill, Nashville, served for some years on the State Central Committee. She has been an active worker in the Immanuel Baptist Church in Nashville, and a loyal member of the society. She too will be greatly missed. To the families we extend our sincere sympathy.

* * * * *

## WELCOME TO MAY MEETING IN OKLAHOMA CITY

The Fifty-first Annual Session of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be held in Oklahoma City, May 15-17. The Biltmore Hotel has been chosen as headquarters for W. M. U. It is Oklahoma City's newest and largest hotel, located just four blocks from the Municipal Auditorium in Civic Center where all the sessions of W. M. U. meeting as well as the Southern Baptist Convention will be held.

The Auditorium is the dominating unit of the new Civic Center development. It has a seating capacity of 6,000 in the main auditorium, with loud speaker equipment, a convention room seating 1,000 with adjoining committee rooms, and a little theater of 400 capacity.

A huge foyer, ample check rooms, rest rooms, and exhibit space assures not only W. M. U. delegates but every visitor a delightful arrangement for enjoying every session of the meeting.

Oklahoma City, the heart of the great southwest, urges you to come. Twenty-seven years ago when you last met here, Oklahoma City had a population of about 40,000. Today it is a city of 225,000. It is truly a cosmopolitan city for its early builders all came from sister states and many continue to come as evidenced by its growth.

Be assured of a welcome for you will find your friends here.—Mrs. H. B. Wilhoyte, W. M. U. Publicity Chairman.

* * * * *

## A LETTER FROM MISS HARRIETTE KING

We heard recently that Dr. Mary King was ill in China and was being brought home by her daughter Harriette. We are glad to have this letter written from 373 Mission Road, Glendale, California:

"How I do wish I could be in Tennessee for the State meeting next month and see again so many of the old friends! Tennessee still seems a long way from us, though so much nearer than before, and we are eager to get there just as soon as possible.

We have been happy to get our first copy of the Baptist and Reflector here. We have missed getting it regularly so much.

When we left Pochow we were not certain that Mother would be able to stand the trip, but felt that we should leave. There was no possible way to give her the care and quiet she needed in Pochow. Every way to leave had seemed closed around us when Mr. White and the Canadian Episcopal doctor in Kweiteh brought the ambulance for us. The ambulance was built for rough roads so did not have much in the way of springs, but it looked wonderful to us. There was just room for us and the baggage. That part of the trip from Pochow to Kweiteh (usually considered forty miles) took from lunch to after dark and was the hardest part for Mother. While Mother was resting up, there was time to see about the red tape required by the Japanese of all who ride on the trains. We had one of our hospital men with us, but Mr. White insisted on going also as we could not find out a great deal of travel conditions ahead. We had to go north to Tsingtao and then down the coast by steamer to Shanghai. The trains are on day-time schedules for greater safety. You have read how the Japanese just hold the railroads while all the countryside is full of men loyal to Chiang Kai Shek. There was a wreck on the line between Tsinan and Tsingtao just before and after we passed over it. We heard the wrecks on that line were chiefly of trains going inland as they were more likely to carry Japanese troops. Sentry boxes have been built on top of each station to aid in guarding the railroad tracks. We had a stretcher for Mother to use between trains and hotels the three nights to the coast while a bedding roll (Chinese style is much like a single-bed mattress) was fine when improvising a bed in the day coach or as a foundation for the stretcher during a stop.

It was a wonderful experience to find our fears removed one by one. I do not know when I have been so conscious of the Father's care. Prayers of friends who have kept holding us up before His throne have been deeply appreciated.

Friends in Shanghai were lovely to us. Lorene T. Ford is looking well and as busy, or busier, than ever. Mrs. Tipton was not strong, but made several visits. It was fascinating to see how much of the Central China work is being carried on in the International Concession. I am so glad I could get away one afternoon and go with Mrs. Ling to see some of the refugee camps. (There are still 54,000 refugees in Shanghai although everything possible is being done to disband them.)

No American boats are allowed to stop in Shanghai, so we had to take a Canadian one, changing to a Matson boat in Honolulu. (Spent five hours going through customs there.)

All the way we had a very quiet trip, unusually quiet for this time of the year. Wish I could tell you all the items on our 'praise list for travelling mercies.'

We had heard a little of this missionary colony near Los Angeles and just had time to send an air mail letter from Shanghai for a place there. It is a group of furnished cottages provided by a warm-hearted Christian woman especially for missionaries and church workers. We are on a hillside in a curve of Forest Lawn. There are evergreens and eucalyptus trees around us. Markets, library, and bus service are not far away. There seem to be a good many others here who, like us, have come home needing a 'stopping place' as soon as possible. We reached here just as the winter rains were beginning. They should be about ended by now.

The examination Mother had on reaching here showed her lungs were not in an encouraging condition, but her blood count showed great improvement. She had been much helped by the voyage. The cold rains have kept her from going forward, but we hope she can improve again now. Nearly all the time she has kept in better spirits and appetite. Our living room has a day bed in a sun nook that has been fine.

Since my sister came from Chattanooga I have been taking some extra time for rest. Am beginning to feel more energy again. The doctor is not satisfied with me yet, but says my lungs are all right.

We want to go on to the east just as soon as possible, but must wait to see Mother's condition later in the spring before making plans.

If it had not been so necessary to leave, it would have been difficult to pull away from the Pochow work. The city is back under the old city governor, a capable man, and there is a greater interest in the Gospel of all classes then we had found before. Country work is almost impossible. Miss Barratt is with the evangelistic work at the city chapel, the Strothers are a mile and a half away with the older church. A preaching hall in the business section had been holding good daily services. Two primary schools were opened this fall and the first year of Junior High School was included with one of them. Miss Thelma Williams, who was sent out for work in Pochow, has not been able to get there as yet. She got as far as Chengchow (coming from Peking by way of Canton

as best we could hear) and has been helping Dr. Ayers there temporarily. When we left, we had no chance to get direct word from her or Dr. Rankin, so had to leave the Chinese helpers carrying on until further directions came. It is not usually advisable to leave medical work without a foreign doctor in charge, but one could not close while medicines were on hand and there were so many needing medical attention following the experiences of the summer. Miss Barratt will be able to give a certain amount of supervision and we have the same man who served faithfully during Mother's last furlough.

I may not be seeing Tennessee right away, but I can keep praying for your work. Mother joins me in sending love to each of you."

Harriette King.

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# Book Reviews

*All books may be ordered from*
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

**The Fingerprints of God** by W. M. Orr. The Cokesbury Press, Nashville, Tenn. Copyright, 1939, by the publishers. 128 pp. $1.00.

The author is pastor of the First Presbyterian Church of Canon City, Colo. The stories in the book were told to the children of his congregation over a period of years. In boyhood he had a deep love of nature and developed a scientific frame of mind. Later scientific study in Kansas State Teachers' College intensified these. Further observation of nature when he entered the ministry and worked in various rural and urban areas added to his ability along such lines.

The publishers say: "His strong conviction of God as the Creator and Preserver of our world, coupled with an authoritative knowledge of nature, enables him to interpret the natural phenomena about us, which most people take for granted, as an abundant evidence of the handiwork of God in all of our known universe." This statement summarizes the contents and the thought of this book. In plain language and accurate thought and fervent spirit, the author takes things from the realm of nature and draws from them spiritual lessons that both children and adults need to learn and act upon.

Here is a book that one can earnestly recommend to the young and even older people will find it interesting and stimulating.—O. W. Taylor.

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**Preaching The Doctrines Of Grace** by Roland Q. Leavell (Compiler). Broadman Press. $1.00.

We have here a most unusual collection of sermons on the vital doctrines of the Bible. A glance at the subjects will impress the reader with the importance of the volume: God The Father, God The Son, God The Holy Spirit, Sin, Conviction, Forgiveness, Repentance, Faith, Salvation by Grace, Regeneration, Sanctification, Brotherhood, Assurance, Perseverance, Triumph, Glorification or Damnation. Sixteen preachers have contribtued a sermon apiece and the writers are among the best known and best loved men among Southern Baptists. Obviously, the book has been compiled in the hope that it would be suggestive and helpful in the year of special evangelistic effort. It is certain that that hope shall be realized; but this volume will continue to be useful as long as the hearts of men need and hunger for the doctrines of grace.—John L. Hill, Book Editor, Baptist Sunday School Board, Nashville, Tenn.

**Order from Baptist Book Store Serving Your State.**

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**Deepening the Spiritual Life** by Gaines S. Dobbins. Baptist Sunday School Board. 60 cents cloth, 40 cents paper.

Any Southern Baptist reading this book can well be proud that our seminary has a teacher who can write it, and our Board publish it. It is fine both for class and for private reading. "Six major factors determine what we become: (1) What we believe; (2) what and how we think; (3) what we read; (4) what we hear; (5) what we do; (6) how we feel. A shallow life and a weak character will inevitably result if there is little depth to what one believes, thinks, reads, hears, does and feels. It is of utmost importance, if we would become what God wants us to be, that we keep out of the shallows in these great areas of character-formation."

J. R. C.

---

**World Revival Hymns,** compiled and published by Robert H. Coleman, Dallas, Texas. $12.50 for 100, $6.25 for 50, plus postage or express. $2.00 per dozen, 25 cents per single copy postpaid.

Here is a collection of 151 gospel songs, hymns and choruses designed especially for use in revival meetings. It is, however, well adapted to the use of Sunday schools and small churches. It contains a great many of the favorite old hymns and more new ones than are usually found in a book of the size. Bound in stiff cardboard. A very attractive cheap book. J. D. F.

---

**It Will Be Daybreak Soon** by Archibald Rutledge. Revell. $1.25.

This is a great little book of 129 pages. The author lives down near Charleston, South Carolina, where the Santee River spreads out into great swamps and cane breaks, and where there are still wild turkeys, wild deer and wild boar. The twelve chapters of the book are based on incidents in connection with Negro life and nature life in that section with both of which he is deeply sympathetic. It is all the way through really a poem in prose. The following summarizes one chapter: "If you were asked what is the wisest and most profound remark you ever heard, you might have difficulty in suddenly deciding what it is. The one that most impressed me came from a very humble source. Into the lonely woods of my plantation home there came, not long ago, a radical young Negro minister. It was reported that he had a New Doctrine and to him thronged many people of his own race, especially the young people. One Sunday morning I met old Anthony Lee, the dusky sage of my plantation, coming down the road. He was not going in the direction of the church. I asked him if the new preacher's ideals did not appeal to him. 'These young people who are going to hear him,' he said, 'don't want religion. What they want is some one who can tell them how to sin and be happy.' Examine any new religion or any new philosophy, and then ask yourself whether that spurious longing may not account for its origin. But the search for emancipation from eternal law is a vain one. The advocates of a wider liberty are usually seeking justification for lawlessness of some kind; they want a greater happiness; but they will never find it except in life's old securities."

J. R. Chiles.

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The diamond reflects the light. It is the purest of precious stones. You may become filled with the light and the love of Jesus, so that wherever you are that light will shine forth to make glad those about you. But it can be possible only as the result of the purifying influence that Jesus alone can give.

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So long as a man is convinced that he cannot do this or that, so long is he settled in his mind not to attempt it.—Spinoza.

---

Who rises from prayer a better man, his prayer is answered.—George Meredith.

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One of the greatest blessings you can enjoy is a tender, honest, enlightened conscience.

---

Truth is as impossible to be soiled by any outward touch as the sunbeam.—John Milton.

---

Instead of making a religion of your business, why not make a business of your religion?

---

Never overvalue your own attainments or good deeds. If you do, God will surely humble you.

---

Love's secret is to be always doing things for God and not to mind because they are very little ones.—Faber.


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# AMONG THE BRETHREN

**SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 19, 1939**

| | |
|---|---|
| Memphis, Bellevue | 2149 |
| Nashville, First | 1277 |
| Chattanooga, First | 1240 |
| Memphis, Union Avenue | 1161 |
| Memphis, Temple | 1156 |
| Knoxville, First | 1082 |
| Nashville, Grace | 1072 |
| Memphis, First | 1007 |
| Knoxville, Fifth Avenue | 941 |
| Nashville, Belmont Heights | 816 |
| Jackson, First | 737 |
| Maryville, First | 732 |
| Union City, First | 720 |
| Chattanooga, Ridgedale | 670 |
| Memphis, Highland Heights | 652 |
| Kingsport, First | 651 |
| Chattanooga, Avondale | 645 |
| Chattanooga, Highland Park | 645 |
| Knoxville, Broadway | 617 |
| Elizabethton, First | 613 |
| West Jackson | 611 |
| Memphis, LaBelle | 594 |
| Fountain City, Central | 569 |
| Chattanooga, East Lake | 549 |
| Dyersburg, First | 542 |
| Chattanooga, Northside | 520 |
| Nashville, Park Avenue | 516 |
| Memphis, Seventh Street | 506 |
| Memphis, Central Avenue | 494 |
| Chattanooga, Red Bank | 486 |
| Clarksville, First | 452 |
| Chattanooga, Clifton Hills | 446 |
| Jackson, Calvary | 443 |
| Memphis, Boulevard | 423 |
| Chattanooga, Calvary | 420 |
| Harriman, Trenton Street | 419 |
| Nashville, Shelby Avenue | 418 |
| Trenton, First | 415 |
| Kogersville | 415 |
| Murfreesboro, First | 410 |
| Sweetwater, First | 403 |
| Nashville, Inglewood | 401 |
| Chattanooga, St. Elmo | 396 |
| Madisonville | 394 |
| Chattanooga, Central | 382 |
| Paris, First | 373 |
| Cleveland, Big Spring | 372 |
| Chattanooga, Tabernacle | 371 |
| Knoxville, Immanuel | 364 |
| Knoxville, Deaderick Avenue | 357 |
| Alcoa, First | 355 |
| Nashville, Grandview | 354 |
| Erwin, Calvary | 351 |
| Chattanooga, Chamberlain Avenue | 350 |
| Sevierville, First | 333 |
| Columbia, First | 321 |
| Greeneville, First | 307 |
| Nashville, Seventh | 302 |
| Butler | 294 |
| LaFollette | 287 |
| Oneida, First | 279 |
| Chattanooga, Oak Grove | 278 |
| Chattanooga, Alton Park | 276 |
| Cookeville, First | 273 |
| Kingsort, Calvary | 268 |
| Martin, First | 253 |
| Monterey | 250 |
| Harriman, Emory Heights | 245 |
| McMinnville, Magness Memorial | 245 |
| Lenoir City, First | 241 |
| Fayetteville, First | 237 |
| Athens | 235 |
| Elizabethton, Calvary | 233 |
| Chattanooga, Oakwood | 233 |
| Rockwood, First | 230 |
| Madison, First | 229 |
| Chattanooga, Brainerd | 229 |
| Chattanooga, Eastdale | 222 |
| Chattanooga, Chickamauga | 216 |
| Chattanooga, Hughes Avenue | 215 |
| Nashville, Radnor | 207 |
| Hixson, First | 200 |
| Nashville, Union Hill | 194 |
| Siam | 194 |
| Chattanooga, White Oak | 188 |
| Jamestown | 185 |
| Chattanooga, Concord | 180 |
| Collierville | 178 |
| Pigeon Forge | 168 |
| Lakeview, Ga., First | 166 |
| Chattanooga, Summerfield | 160 |
| South Rossville, Ga. | 157 |
| Nashville, New Hope | 152 |
| South Cleveland | 140 |
| Chattanooga, Oak St. | 137 |
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| Memphis, Mallory Heights | 121 |
| Ocoee, Cookson's Creek | 113 |
| Elizabethton, Westside | 113 |
| Dunlap | 113 |
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| Riceville | 107 |
| Columbia, Second | 107 |
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| Nashville, Centennial | 99 |
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| Camden | 91 |
| Goodlettsville | 89 |
| Memphis, Berclair | 88 |
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| Tyner | 71 |
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| Smyrna | 60 |
| Yorkville | 57 |
| Ten Mile | 54 |
| Elizabethton, Lynn Valley Mission | 49 |
| Lascassas, Greenvale | 30 |

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**By FLEETWOOD BALL**

J. T. Bradfield of Darden has accepted the call to the care of Union Church near Chesterfield.

—B&R—

Leslie Gilbert, a Paducah, Ky., boy, has left Trinity Church of that city, and has gone to Oneida. He is at work there.

—B&R—

W. M. Vines, a native of Tennessee, has resigned as pastor at Quincy, Fla. He is one of the strongest men in the Florida ministry.

—B&R—

There were 77 additions to the church at Aransas Pass, Texas, 51 by baptism. K. K. Ridgeway, the pastor, is rejoicing. W. Y. Pond did the preaching.

—B&R—

Lum Hall of Electra, Texas, formerly pastor in Tennessee, supplied the pulpit of the First Church, Vernon, Texas, Feb. 19th.

—B&R—

L. H. Moore has resigned the pastorate at Selmer and has accepted the call of the church at Carrier Mills, Ill. He did a great work at Selmer.

—B&R—

The First Church, McLean, Texas, is in the midst of a meeting which began last Sunday. T. D. Sumrall is doing the preaching. He is a kinsman of the pastor.

Led by State Evangelist C. Y. Dossey, a simultaneous campaign of revivals will be held in the churches of Waco, Texas, March 6-19.

—B&R—

Recently the First Church, Lexington, Okla., R. D. Hobard, pastor, had a revival resulting in 82 additions. Thomas B. Hart did the preaching.
results.

—B&R—

D. Clyde Warren, banker, of Halls and a prominent alumnus of Union University, in late January suffered a stroke. It is pleasing to learn that he is improving.

—B&R—

H. W. Hargrove of the First Church, Hickman, Ky., has accepted the call to the care of Trinity Church, Paducah, Ky., and is on the field.

—B&R—

H. E. Willis, formerly of Jackson, is a student in Southwestern Seminary, Fort Worth, Texas. He is pastor at Telephone, Texas.

—B&R—

Robert Orr, formerly a pastor at Somerville, now pastor at Stratford, Okla., has led his church in the building of a new brick house.

—B&R—

Floyd Chaffin has finished the requirements necessary to receive the degree of Master of Religious Education in the Southwestern Seminary. He is pastor at Coleman, Texas.

—B&R—

W. D. Edwards has been in the hospital in Memphis for an operation to relieve a leg infection. He is pastor at Marked Tree, Ark., and takes his Master of Geology degree from Union University in May.

—B&R—

The Association of State Mission Secretaries lately had a meeting in Miami, Fla. John D. Freeman stayed over and preached for Avondale Church, Jacksonville, Fla. Tennesseans admonish Floridians to leave our Secretary alone.

—B&R—

F. H. Jones of Siloam Church, Marion, Ala., has resigned to accept the pastorate of the First Church, Brookhaven, Miss. He also resigned as teacher at Judson College.

—B&R—

C. E. Matthews of the Travis Avenue Church, Fort Worth, Texas, lately did the preaching in a revival in the Second Church, Marshall, Texas. J. S. Bates is the pastor. There were 122 additions. The Sunday school jumped to an attendance of 595.

—B&R—

Walter Warmath, Howard Bennett, Chas. Wingo, Woodrow Fuller and Dewey Stubblefield, students in the Southern Seminary at Louisville, Ky., drive every week to their churches in Tennessee by automobile. Eldie Hicks and Roy Harlan travel by rail every week-end.

—B&R—

J. D. Bledsoe, Senator from Madison County, H. L. Townsend, Representative, and Andrew "Tip" Taylor, Jr., from Madison County, who is Commissioner of Institutions, Paul Savage, who is Commissioner of Welfare, are worthy representatives of Union University in the State Legislature.

By THE EDITOR

Since W. C. Tallant, Chattanooga, took charge of the Spring Creek Baptist Church on Feb. 1, seven have been received by letter.

—B&R—

On account of illness of the pastor, E. C. Harris of the First Baptist Church, Hixson, local preachers of the church have supplied the pulpit for several Sundays.

—B&R—

A. F. Mahan, pastor, Central Baptist Church, Fountain City, is to assist L. L. Hurley of the First Baptist Church, Lakeview, Ga., in a revival beginning March 26th.

—B&R—

During January, Bellevue Baptist Church, Memphis, Robert G. Lee, pastor, had a total of 9,489 people in Sunday school with an average per Sunday of 1,898 and had 64 additions to the church.

—B&R—

The First Baptist Church, Chattanooga, John A. Huff, pastor, is to have a special series of meetings beginning March 26th and closing Easter Sunday, for which Luther J. Holcomb of Nashville has been engaged as special preacher.

—B&R—

Brainerd Baptist Church, Chattanooga, B. Frank Collins, pastor, is having cottage prayer meetings looking forward to their revival in which L. S. Sedberry of the First Baptist Church, Murfreesboro, is to do the preaching.

—B&R—

Missionary Pastor Marvin D. Miller, Troy, is happy over the blessings of the Lord upon his work in his churches. Having a vision for his people he presented on Feb. 26, the CHURCH FAMILY PLAN for getting the Baptist and Reflector in each home of the membership in Troy.

—B&R—

In the two years that W. R. Pettigrew, formerly of Springfield, has been pastor of Citadel Square Baptist Church, Charleston, S. C., 1,004 people have come into the church in the regular services. Beginning March 5, he is to conduct a student revival at Furman University.

—B&R—

Pastor Leon M. Hill of the Southside Baptist Church, Elizabethton, writes of a revival recently held in that church with Col. H. H. Earthman, a converted criminal lawyer and an ex-member of the Legislature, from Murfreesboro, doing the preaching and with Russell Case of the First Baptist Church, Pontiac, Mich., directing the music, in which there were more than fifty conversions and a great uplift to the church. He speaks in high praise of the work of the visiting men.

—B&R—

Sunday afternoon, Feb. 19, in the Edgefield Baptist Church, Nashville, W. Henderson Barton, pastor, the Nashville Association held its first Intermediate Parent-Teacher Meeting. The subjects discussed were: "Delinquency in Youth," W. W. Turner; "Home Co-operation," Mary Alice Biby; "Family Worship," Dr. W. H. Barton; "Do We Accept the Challenge," Mrs. W. O. Benson. The meeting was well attended and the parents were liberal in their praise.

—B&R—

On Feb. 19, the Springfield Baptist Church, Norris Gilliam, pastor, adopted a resolution protesting against the enactment of Bill H. R. 101 as an amendment to the Social Security Act and requesting "the Representatives of Tennessee in both the House and Senate of the National Congress

WANTED:—Women between thirty-five and forty-five years of age for institutional work. Preferably those with at least two years college training, and teaching experience. Health must be good. Address reply to Baptist and Reflector, 149 Sixth Avenue, North, Nashville, Tennessee.

to vote against said bill and to use their whole-hearted influence to defeat the passage of the same." Mrs. S. M. Hammond, Church Secretary, has sent us a copy of the resolution, the committee on which is Hardin H. Conn, H. G. Bernard and Louis Rosson.

—B&R—

Renewing her subscription, Pastor D. B. Bowers of the Unaka Avenue Baptist Church, Johnson City, writes concerning his mother: "She has been reading the Baptist and Reflector for more than 60 years and says she would be lost without it. She is now 80 years of age, but is still active in her church life and is happy to have an opportunity to make regular offerings through her church to denominational causes." Baptist and Reflector sends its heartiest greetings to this faithful soul.

—B&R—

**With the Churches: Knoxville**—Deaderick Avenue welcomed 3 by letter; Fifth Avenue received 1 for baptism. **Memphis**—Mallory Heights welcomed 3 by letter; Boulevard received 1 by letter; Seventh Street received 1 for baptism; LaBelle welcomed 3 by letter; Bellevue welcomed 4 additions. **Nashville**—Third Mission received 2 for baptism; Seventh, Pastor Barnett, welcomed 3 for baptism, baptized 2; Inglewood received 1 by letter; Shelby Avenue welcomed 3 by letter; Park Avenue received 1 for baptism; Grace, Pastor Ewton baptized 2. **Chattanooga**—Concord welcomed 4 for baptism; Hughes Avenue welcomed 4 by letter, 2 for baptism; Oakwood, Pastor Everson, welcomed 3 for baptism, baptized 4; Central received 1 for baptism; Calvary welcomed 3 for baptism; Red Bank, Pastor Pickler, welcomed 3 by letter, baptized 2; East Lake received 1 by letter, 2 for baptism; Highland Park welcomed 6 by letter; Avondale, Pastor Lindsay, received 1 for baptism, baptized 1. Ridgedale, Pastor Livingstone, welcomed 5 by letter, 3 for baptism, baptized 5. **Soddy**—Oak Street welcomed 4 by letter. **Dyersburg**—First, Pastor Vollmer, received 1 for baptism, baptized 4. **Maryville**—First received 2 for baptism. **Elizabethton**—First welcomed 5 by letter. **Fayetteville**—First received 2 for baptism. **McMinnville**—Magness Memorial had 1 profession. **Butler** received 2 by letter. **Alcoa**—First welcomed 5 for baptism. **Sweetwater**—First welcomed 2 by letter, 2 for baptism. **Murfreesboro**—First received 1 by letter. **Harriman**—Trenton Street received 1 by letter. **Kingsport**—First received 1 for baptism. **Jackson**—First, Pastor Boone, welcomed 10 for baptism, baptized 5. **Rossville, Ga.**—South received 1 by letter. **Lakeview, Ga.**—First welcomed 4 by letter, 1 for baptism. **Yorkville** welcomed 4 by letter.

—B&R—

## BRIEFS CONCERNING THE BRETHREN

### Called and Accepted

Raymond Morgan, Chewalla, Tenn.

Howard H. King, Central Church, Bald Knob, Ark.

H. A. Sylvest, Spring Creek Church, La.

J. F. Marchman, Tennessee and Wolf Fork Churches near Dillard, Ga.

R. D. Hill, Logan, New Mexico.

Glenn A. Hoss, Bernalillo, New Mexico.

Glenn F. White, Pennington Gap, Va.

Allen S. Cutts, Promotional Secretary, Florida.

N. A. Catlett, North Carolina.

J. K. Lawton, First, Graniteville, S. C.

Glenn Farr, Speed, Ind.

Calvin Meacham, Center Hill Church near Olive Branch, Miss.

J. S. Deaton, Dandridge Church near Jackson, Miss.

Henry L. West, Golden, Miss.

C. E. Pennington, Sardis, Tenn.

H. E. Marsh, Oak Grove, Ft. Smith, Ark.

W. A. Bryan, Burbank Church, Okla.

B. I. Cherry, Cleveland, Okla.

E. N. Calhoun, Kaw, Okla.

Paul Wilkinson, Cox City, Okla.

### Resigned

Fred Cowles, Fremont, Iowa.

H. A. Sylvest, Goodyear Church, near Picayune, Miss.

B. C. Land, Winnfield, La.

Allen S. Cutts, First, Pensacola, Fla.

J. F. Marchman, Forest Grove and Luella Churches, Georgia.

T. D. Neal, President Howard College, Birmingham, Ala.

N. A. Catlett, Lower Northampton Church, Virginia.

J. K. Lawton, Second Church, Belson, S. C.

### Ordained

H. J. Mott, Tullos Church, Louisiana.

### Died

Rev. F. P. Bryant, Cartersville, Ky.

Dr. Henry D. Warnock, Madison, Fla.

Rev. John F. Smith, Pearson, Ga.

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## TENNESSEE COMMITTEE STUDIES MINISTERS' RETIREMENT PLAN

**By Merrill D. Moore**

The Tennessee Baptist Convention in its session at Memphis appointed a committee of nine to study the proposed State Convention Ministers' Retirement Plan and the Baptist Board Employees' Plan, and bring its recommendations to the next State Convention.

The committee is composed of the following members: Dr. R. E. Guy, Chairman; Merrill D. Moore, Guard Green, Mrs. R. L. Harris, P. L. Ramsey, Dr. John L. Hill, Dr. C. S. Henderson, R. W. Selman, Dr. Richard N. Owen.

This committee met in Nashville at the call of the chairman, Dr. Guy, and spent several hours in an intensive study of these retirement plans. In addition to their own study, they were fortunate in being able to have Dr. L. R. Scarborough (Texas), Dr. W. L. Ball (South Carolina), Dr. Louie D. Newton (Georgia), and Dr. John Buchanan (Alabama), who were in the city for another meeting, to meet with the committee and informally tell of the situation in their respective states, all of which have already adopted these plans. They were unanimous in reporting that the brethren in their states are enthusiastic and happy over their adoption of the plans. They were able to help us a great deal in understanding the provisions of the plans and also gave us an insight into how widespread the sentiment is all over the south favoring contributory retirement plans for our ministers.

Two sub-committees were appointed by this committee of nine. The Information Committee, composed of Brethren Moore, Selman and Ramsey, were instructed to disseminate information regarding the plans among all the brethren throughout Tennessee, so that we might all understand clearly just what the proposals before us are, to the end that we might be intelligent in our decision on the matter at the next convention.

The Survey Committee, composed of Brethren Henderson, Green and Owen, were instructed to make a survey, to ascertain the extent to which the brethren in the state of Tennessee are interested in either or both of these retirement plans. This survey will give the committee specific information on which it may base its recommendations to the next convention.

Tracts and explanatory literature will probably be mailed out to the pastors of the state sometime in the near future. After they have had time to read and study the matter themselves, Dr. Henderson's committee will undertake to determine the attitude of the brethren in the matter.

Every pastor and layman in the state is asked to help in this study and survey. Your committee wants to know if Tennessee (like the eleven other states in the Southern Baptist Convention territory which have already entered these plans) wants to enter these co-operative plans for the retirement of our ministers when they come to dependent old age.

We suggest, also, that the pages of the Baptist and Reflector be used by the brethren in expressing their feeling about the matter. Let us have all the information possible, much open and fraternal discussion, and then when the convention meets in November, we can take intelligent and deliberate action on this important matter.

—Newport, Tennessee.

## In Memoriam

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

### BROWN

Jack H. Brown was born May 26, 1878, and passed on to be with the Lord on December 22, 1938. His saintly mother, Mrs. T. S. Townsend, who is an aunt of Mrs. Noah B. Fetzer, has for several years been the oldest member of the First Baptist Church, Dayton, where Brother Brown held his membership.

As a lad, Mr. Brown was converted. He grew up to become widely known as a business man of sobriety, honesty, integrity and gentlemanly refinement. Traveling for a Chattanooga house, he also was interested in a Dayton firm which carried his name. He was one of the most industrious men of Dayton, and led an active life almost until the very time of his death. His watchword was: "Work and pray."

The sweetest thing about the life of Jack Brown was the tenderness which he constantly manifested toward his loved ones. Those who knew the real inner man knew him as one of high principles and refinement. His love for the members of his family will live on in their lives to inspire in them a reverence for his memory.

He is survived by his mother, his wife and one son, Widney.

Clifton F. Bridges, Pastor.

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