

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" \* ORGAN TENNESSEE BAPTIST CONVENTION

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## TEACHING THEM TO WORSHIP

By William R. Rigell, Johnson City, Tenn.

(Delivered before the Tennessee Baptist Pastors' Conference, Chattanooga, Tenn.)

**W**HATEVER ITS DEFINITION MAY BE, worship is certainly "getting" and "giving"—mostly "giving." In getting, worship produces correct attitude and wholesome atmosphere for victorious living. It starts one well for the day and gives one a high sense of direction. It helps one to hold communion with God, to let in floods of inspiration and to live above the crowd.

But worship is giving also. "I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship" (Romans 12:1 Goodspeed translation). "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." But in worship we must ask, seek and knock before God's inexhaustible resources are opened to us. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" is a very stimulating promise; but we must come. We are also taught to leave our hate and retaliation before we appear at the altar of God. So, in all true worship we not only receive from God's bounty but we give ourselves in time, talents, personality and money to the Lord. For "they that worship Him must worship in spirit and truth."

Important as public worship is, it is one of the most sadly neglected habits in all our religious exercises. In our training courses in W. M. U., Sunday school and Training Union we are taught methods, money and missions. We are instructed in public speech, prayer, music and daily Bible reading but no course is offered in behalf of public worship. But the time has come when all our people, young and old, must be educated in one of the most sacred acts of the human soul, namely, that of true worship of Almighty God.

### The Preacher's Part

**A**BOVE ALL OTHERS, the preacher is directly responsible for a worshipful program. First of all, his deportment is vitally significant. He cannot create an atmosphere of worship by pulling his hair (if he has any), ranting, doing pulpit acrobatics and screaming at the top of his voice. His physical appearance, facial expressions, the movement of hands and feet can be moulded into a reverential attitude—and this has a tremendous effect on the audience.

The preacher's preaching can be made conducive to a spirit of worship. Side splitting yarns, some suggestive if not vulgar, can never teach people to be worshipful. Neither can ridiculous sermon themes such as, "Will There be Bobbed Hair Women in Heaven?"—"Chickens Come Home to Roost," bring people into the definite presence of God. On the other hand sermons on the Ten Commandments, The Promises of God, The Sermon on the Mount, The Parables of Jesus, Great Personalities of the Bible will always bring the audience into the fear and awe of God. And that is helpful in worship.

### The Layman's Part

**H**IS PART IN PUBLIC WORSHIP is also conspicuous. He strongly supports the minister in all efforts to create an atmosphere of worship. One place in which the layman can be officially helpful is in ushering. No one can over estimate the value of this distinguished service. The usher is the servant of the entire congregation by whom he is watched, praised or criticised. His quietude, dignity, in fact every movement of hand or foot, the bat of the eyes and turn of the head are significant in worship. His painstaking care in meeting and seating people, in handing out the church bulletin, in lowering or raising the windows, makes a lasting contribution to the souls of the worshippers.

A second service to be rendered by the layman is in making the offering most worshipful. Offering prayer, singing an age-old hymn or reading the scriptures should be no more sacred than gathering tithes and offering, for much of one's life goes into them and vast areas of the world are affected by them. Some of

the most consecrated men of the congregation, whether they are deacons or ushers, should be called, trained and organized for this part of worship. They should be assigned to certain rows of seats and aisles of the church, be thoroughly co-operative and move among the people reverently.

### The Church's Ordinances

**T**HESE SHOULD HOLD A CENTRAL PLACE in periods of worship. The form of baptism is, perhaps, no more important than how and where it is done. This is no criticism of baptizing in swimming pools, rivers, lakes or ponds but it is far better for all concerned if the baptizing could be done inside the church building where there are conveniences for those being baptized, where the choir and musical instruments are available, where the congregation can be comfortable and at ease. Certainly baptism should not be done in a hurry, with a loud splash of water nor with crudeness on the minister's part. It is one of the most sacred ceremonies in Christian experience and should always be regarded as such.

The Lord's Supper can be made to lift one's soul to the sky when it is well planned for and properly executed. Whether it is observed every Sunday, once each month, four times or one time each year, it can be made a high hour in the experience of the worshipper. There is no excuse for adding it on to a regular hour of worship when the people are restless, ready to go home and in a hurry to get away. On the other hand, the Lord's Supper can be made the very center of an hour of worship. Scripture, hymns, special music, the church covenant and the love offering can be grouped around it and make it so impressive that it will forever linger in the mind. For this phase of worship the minister, choir, musicians, deacons and congregation have to be trained in spirit and co-operation.

### The Church's Music

**T**HIS IS VITAL in a program of worship. We could well agree that no pianist or organist should appear in that sacred position unless she has a genuine religious experience to share with the audience, for no one can give to a waiting congregation what one does not have. The prelude, postlude, special music and hymns should always be chosen for the purpose of lifting every soul into the presence of God. A musical comedy never aids one in worship nor does it help one to consistent Christian living. When a choir director or a song leader has the "old maids" singing against the "old bachelors," or the husbands against the wives, he is destroying exactly what he should be promoting, namely, an atmosphere in which people can find God.

On the other hand, there is an abundance of great church hymns which young and old should learn and sing. Many of these hymns are decades and centuries old, and are handed down to us through mountain-top religious experiences. They inspire and purify the soul and should be used exclusively. Some of the most far reaching revivals have been reinforced and "brought down" by the singing of the church's immortal hymns. These have inspired their millions and they can touch the souls of us twentieth century Christians.

**S**OME GLOWING RESULTS from teaching our people to worship are the following:

The creation of an evangelistic atmosphere in which souls can be born into the Kingdom of God.

The addition of tone and content to the church's educational enterprise in all the several organizations.

The development of a reverential attitude towards God and man even in a so-called secular and vulgar world.

The enrichment of stored up religious experiences which prepare one for life's emergencies and work to be done.

The deepening of one's interior spiritual resources which will guarantee victorious living.

# Baptist and Reflector

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## EDITORIAL

### First Baptist Church, Erwin

Probably one rarely, if ever, enjoys a visit more than the editor did on Sunday, January 21, when he was privileged to be with Pastor Dwight H. Willett and the First Baptist Church of Erwin. The kindness of the young men, Mr. Harold Jaynes and Mr. Charles Peterson, who met the editor and carried him out from Johnson City, the cordial hearing given him at both hours and the fellowship in the pastor's home, with the courtesies shown by the pastor and his family, shall be long remembered. We were much impressed with the church and with the evidences of Dr. Willett's tactful, spiritual, solid, Biblical leadership. Blessings be upon all of them.

### Rewarded for Receiving a Prophet

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." To hear the prophet's message and support him morally and spiritually because he is God's prophet is a work equivalent to the work of the prophet in value and shall be equally rewarded in the coming day. On this principle many publicly unnamed and unpublished saints shall in the coming day be rewarded equally with any preacher or with the greatest preacher in the world. No minister and no denominational servant deserves all the credit for such success as he may have. God does not forget those who make the work of these possible and others ought not to forget them. Many a man is in essence a prophet who never performs the particular functions of a prophet.

### The Abominable Sower

One of the seven things which Prov. 6:16-19 says God hates and which are an abomination unto Him is "he that soweth discord among brethren." Read this Scripture carefully and note the sordid classification given this kind of sowers.

The reference is to the man whose lack of tact and compassion and whose personal manner, policy and method are such as logically issue in discord among the brethren.

That Southern Baptists exhibit certain faults, mistakes and sins is admitted. But, as a whole, they are not in such a condition or situation as calls for bitter, discordant, divisive attacks upon them. Whatever unfavorable features they may exhibit, equally as bad things are found in the ranks of their attackers.

But there is the church member who keeps the church "in a stew." There is the pastor whose ministry generally leaves divided churches in his wake. There is the evangelist whose work is fundamentally discordant and disruptive wherever he goes. And there is the opposing leader in denominational relationships who slashes and divides or tends to divide the denominational brotherhood and work, seemingly being incapable of going with his brethren except upon the condition that he be the chief leader.

The Bible says "he that soweth discord among brethren" is an abomination to God. How foolish to follow such a man!

### Quirks

Brethren who advocate what they call "direct missions" say they do not believe in "mission secretaries." Yet on different occasions the announcement has been made among them that, if desired, Bro. So and So would transmit funds to the missionaries from the churches. When he sends the funds and keeps a record thereof and issues receipts, which are the proper things to do, he is doing exactly what the secretary of organized Tennessee Baptists does. He is a secretary although he is not called that.

An association in mind does not believe in "boards," yet it has an Executive Board, so named in the minutes. By consulting Webster, one can see that "board" and "committee" amount to the same. The association in question has its Executive Board and also has its committees (boards). The Tennessee Baptist Convention also has its Executive Board and its committees. Yet in the estimate of some the former is all right, while the other is hated "conventionism."

There are certain brethren in the land who strongly insist on their fundamentalism and pour quite a bit of scorn on the "headquarters" of our Southern Baptist Convention people. Yet these brethren have a "world . . . fellowship" with announced "headquarters" in a certain city and mission contributors are instructed to send their funds to the address of the headquarters.

Baptist and Reflector has no criticism for any brethren for adopting that mission method which squares with their consciences and convictions. The Lord bless them to the extent that they carry out the Commission through that method. But it is strange that they so strongly disapprove certain things among their Convention brethren, when they themselves do essentially the same things under another name.

### Living of the Gospel

Paul said that he had the right to expect and claim support from those blessed by the gospel which he preached. When the situation and spiritual tactfulness required it, he waived the right, but he claimed the right itself. And he clearly laid down the proposition that ministers are to be supported by those to whom they minister.

The spiritual soldier, husbandman and shepherd is entitled to his living out of his work the same as his counterparts in the natural realm (1 Cor. 9:7). As the workers in spiritual things in connection with the ancient Jewish temple got their living out of it, "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9:13, 14).

The method whereby this ordained plan of God is to be carried out is for the saints to provide a living for the preacher. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. 15:27). "If we (the preachers) have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9:11). "Let him that is taught in the word communicate (share) with him that teacheth in all good things" (Gal. 6:6). Even the ox under the law of Moses was to get his living from those whom he served, and surely a preacher ought to be at least as well treated as an ox! (1 Cor. 9:9, 10). The ox is to be cared for, and "The labourer is worthy of his reward" (1 Tim. 5:17, 18).

Instead of ministerial support being of secondary or even of more remote value, as some seem to think, Paul says "The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2:6). The reason for this is that the proper advance of the Cause depends on the adequate support of the preacher in order that he may give himself fully to the advancement of the Cause. All praise be to those preachers who devote only a part of their time to the ministry because they are compelled to devote the rest of the time to making a living. But they themselves realize they could accomplish more if they could devote more time to their ministry. And it is a shame that when people are able to do otherwise they limit the ministry of their preachers by their inadequate support. For the reasons given the support of the preacher is one of the primary things. Paul says that the preacher is entitled to be "first partaker" of the earthly good of his people.

Contrary to the view sometimes expressed in rare cases, "live of the gospel" does not mean "souls for his hire" or "the spiritual blessings of the gospel." The minister cannot eat souls. Even if he could, he would starve on the lean, dried up souls of such people as are unwilling to help support him adequately, if at all. No, Paul is talking about the proposition, "reap your carnal things"—bread, meat, clothes, money, etc. "Live of the gospel" means live physically.

To refer to such things is distasteful to some. Nevertheless, God has spoken. And if any have been muzzling their minister by inadequate support, let them take off that muzzle today.



## The Gospel of Grace the Gospel of the Kingdom

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Some make a distinction between the "gospel of the grace of God" and "the gospel of the kingdom." They say that the former has to do with individual salvation through Christ and that the latter has to do with the establishment of the kingdom covenanted to David and centered in Christ. Some say there is to be a special preaching of the latter in the future.

In the estimate of the Baptist and Reflector, this is a distinction without a difference.

### I

Like John the Baptist, Jesus preached, "Repent ye: for the kingdom of heaven is at hand" (Matt. 4:17). This was "the gospel of the kingdom" and Mark evidently refers to the same when he calls it "the gospel of the kingdom of God" (Matt. 4:23; Mark 1:15). Running the references will show that "kingdom of heaven," "kingdom of God" and "his (Christ's) kingdom" refer to the same divine Order or Dominion and are used interchangeably, though, of course, different aspects of the kingdom are frequently set forth. What is sometimes called "the Davidic kingdom" is covered by these phrases. As to the appropriation of His message, Jesus said, "Repent ye, and believe the gospel" (Mark 1:15). This is the method of appropriation set forth in the gospel of grace.

After His resurrection, Christ recounted to His disciples the things He had preached prior to the cross: His atonement death and His resurrection, which, being appropriated, issued in the remission of sins (Luke 24:27-44). He also referred to the future redemptive consummation of these things in the phrase, "enter into his glory" (Luke 24:26). And He said that these things were "written in the law of Moses, and in the prophets, and in the psalms." But these are the very same verities as are set forth in the gospel of grace, which Christ commissioned His disciples to preach, "among all nations, beginning at Jerusalem."

In the absence of proof to the contrary, we conclude that Jesus dealt with just such things during the forty days prior to His ascension while He was "speaking of the things pertaining to the kingdom of God" (Acts 1:3). And Christ's message on earth, whether before or after His resurrection dealt with the same truths and with the same "so great salvation" as are set forth in the gospel of grace as it is preached to men today (Heb. 2:3).

"The sufferings of Christ and the glory that should follow" are the things with which the prophets dealt; and these are the very things "which are now reported by them that have preached the gospel unto you" (1 Pet. 1:10-12). They are simply the verities of the gospel of grace in their present application and future consummation. As we have already seen, Jesus preached the same things, and He preached "the gospel of the kingdom." The gospel of grace and the gospel of the kingdom are one.

Matt. 24:14, therefore, takes on a special missionary significance for the people of God: "This (the very same message as had been preached all along) gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This is but another way of stating the Great Commission. There is no kingdom message and no message of salvation among the nations except the gospel of the grace of God centered in the atoning cross.

### II

Before King Agrippa, Paul said that in his message wherever he went he preached "none other things than those which Moses and the prophets did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people (Jews) and to the Gentiles" (Acts 26:19-23). He taught that the blessings of these things were appropriated by repentance and faith (Acts 20:21). In other Scriptures we find that Paul also set forth these things in their future consummation. This is the very same message that Jesus preached and the same message set forth in Paul's epistles. And Paul said that in preaching this message he was "preaching the kingdom of God" (Acts 20:25).

Three days after Paul arrived as a prisoner at Rome, certain Jews came into his lodging to hear him state his case. To these he "testified and expounded the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28:23). "Persuading them concerning Jesus" in His present work and future triumph was how "he testified and expounded the kingdom of God." If the Revised Version with the "and" between the two clauses be referred to, we know from other Scriptures already mentioned that two messages were not indicated, but the language brings into view Paul's emphasis on Jesus as the One through Whom the kingdom is realized and Who is its Head. In other words, Paul set forth the gospel of grace which Jesus preached and which he had preached all along and in doing so "testified and expounded the kingdom of God."

### III

Therefore, the gospel of grace and the gospel of the kingdom are one. Whoever preaches the former preaches the latter, whether he realizes it or not. There is no present salvation for Jew or Gentile except as "the word of truth, the gospel of your salvation," (Eph. 1:13) is received; and there is no "glory that shall follow" for either except that which is explicitly or implicitly set forth in the same message of grace. For when Christ comes He will "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8). Any glory for anybody in the consummation set forth in the Scriptures is that which roots in and redemptively flows from the gospel of grace in its present application and in its coming consummation.

The personal, visible, triumphant return of Christ to the earth with His saints is a gospel revelation and tenet. His coming will inaugurate "the times of the restitution (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). But the adorable Lord pictured in the Revelation as going from climax to climax until He brings in the consummation is "the Lamb slain from the foundation of the world" and is yet "alive forever more," of Whom it is declared that "the testimony of Jesus is the spirit of prophecy." So the verities set forth in the gospel of grace are basic to, conditional to and instrumental in "the restoration of all things." If one wants to share in it all, He must receive the gospel of grace before Jesus comes.

No special message for the present is needed or provided nor is any needed or provided for the future. "This very same gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And if one wants to share in the glory that shall follow, let him, in the name of Christ, receive the one, the only, "everlasting gospel," "gospel of the grace of God," "gospel of the kingdom of God."

## A Letter To The President

President Franklin D. Roosevelt,  
The White House,  
Washington, D. C.

My dear Mr. President:

The announcement in the press, on December 24, 1939, that you have appointed a Personal Representative to the Vatican, raises certain questions which I wish you would answer for the sake of a fuller understanding of this apparently unique policy for our Government. With regard to the announced purpose of "furthering common endeavors for peace and the alleviation of suffering," there would be no question, but with regard to the method, may I inquire:

First, is the salary and expense of this Personal Representative of the President of the United States to be paid by you personally, or is it to be paid from the public treasury?

Second, if from the public treasury, has there been an enabling act of the Congress authorizing such payment of public funds in keeping with the provisions of the Constitution of the United States, Section Nine, paragraph seven, which reads, "No money shall be drawn from the treasury but in consequence of appropriations made by law"? If his salary and expense is to be paid from the President's Contingent Fund, is it contemplated in the establishment of this fund that it may be used for new policies of the Government without the advice and consent of the Congress?

Third, is the Personal Representative of the President of the United States to the Vatican to go to the Vatican as a Religious Body or as a Political Entity?

Fourth, if as a Religious Body, does the appointment comply with the provision of Article One of the Amendments to the Constitution of the United States, which reads, "Congress shall make no law respecting an establishment of religion . . ."? And would the President of the United States have authority in such appointment without the consent and approval of the Congress?

Fifth, if as a Political Entity, has the Congress recognized the Vatican as such, and could such appointment be made without the consent and approval of the Congress, as provided in Section Two of the Constitution of the United States, paragraph Two, which reads, "The President shall have power, by and with the advice and consent of the Senate, to appoint ambassadors, other public ministers and consuls. . . ."

Sixth, can the President of the United States make an appointment of a Personal Representative to the Vatican, or to any other group, be it Religious, Political, or what not, without thereby officially representing and involving the people of the United States? Would such appointee have any standing unless the appointment did carry official sanction?

Thanking you for the above information, and with every best wish for the New Year, I am  
Cordially yours,  
Louie D. Newton.

## Shall The Churches Do It, or The Government?

**I**N RECENT YEARS our Federal Government, along with many of our states, has put into effect social security legislation. This legislation bids fair to be increased and enlarged in the years to come. In the legislation now in force exception has been made of employees of religious organizations, but already amendments to this legislation have been proposed for the purpose of including religious bodies within its scope and subjecting them to its provisions. While it is true that by the praiseworthy and effective efforts of, among others, some of the leaders of our own denomination, these proposals have as yet been warded off, the agitation for and discussion of them still persist. It seems not unlikely that they will eventually come, unless our religious bodies, of their own accord, undertake some reasonably adequate provision for their own people. Here is brought in question, and about to be put to the test, one of the cardinal tenets of our Baptist folk, a distinctive principle which they in the early days in large part fathered, and to which they have adhered with the utmost fidelity through the years of the growth and development of our country, namely, the separation of church and state. We, of all people, should think long before we do, or omit doing, anything that would invite attack upon or encourage or contribute to the repudiation of or failure to adhere to, this fundamental principle for which Baptists have always stood and which constitutes one of the main bulwarks of religious freedom and personal liberty."

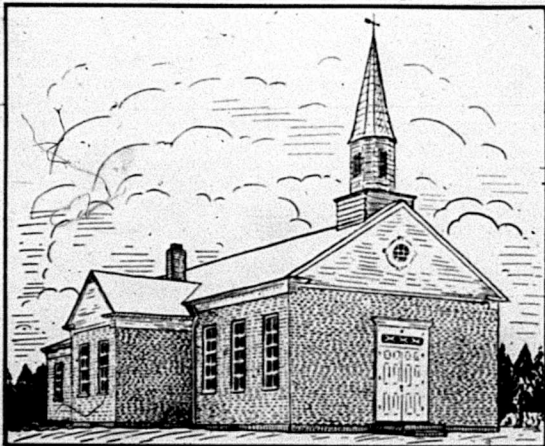
—From an address of the Hon. Toy D. Savage before the Virginia General Association, November, 1939.

## Harpeth Heights Baptist Church

**B**APTIST AND REFLECTOR is glad to present the picture of new Harpeth Heights Baptist Church, Nashville, Tenn., on Highway 100. Rev. R. E. Lee, student in the Seminary at Louisville, is pastor. The week of January 14, the church celebrated entering its new building with special services in which Wm. McMurry, J. O. Williams, John L. Hill, H. B. Cross, Harold Gregory, L. G. Mosely and the editor were speakers.

The organization of the church had been discussed at various times. But the immediate occasion of its organization was a meeting held in the community by Harold Gregory, missionary in the Nashville Association. Also the State Board makes an allocation on the salary of Bro. Gregory as well as on the salary of the pastor of the church.

Further data concerning the church has been furnished us as follows:



**HARPETH HEIGHTS BAPTIST CHURCH**  
Highway 100, Nashville, Tennessee

On August 6, 1939 the Harpeth Heights Baptist Church was organized at the home of Mr. and Mrs. J. T. Marler. The following men assisted in the organization: Rev. W. C. Creasman, Rev. H. B. Cross, Rev. Harold Gregory, Rev. L. G. Mosley, Rev. Wm. McMurry and Dr. John L. Hill.

The land for the new church building was given by Brother E. E. Taylor, and the ground was broken on September 17, 1939.

Sunday school was organized July 16, 1939 with 31 members. The following are charter members of the church: Mr. and Mrs. E. U. Buchi; Ernest Buchi; Mr. and Mrs. George Cantrell; Miss Ruby Cantrell; J. C. Cantrell; Richard Cantrell; Mr. and Mrs. S. C. Claxton; Mrs. Will Gann; Mr. and Mrs. G. B. Hestle;

Mr. J. T. Hestle; Ben Hill; Richard Hill; Mr. and Mrs. G. E. Horn; Mrs. Robert Howse; Mrs. Bettie King; Marvin King; Mr. and Mrs. J. T. Marler; Mrs. C. D. Potts; Mr. and Mrs. E. E. Taylor; Mrs. J. H. Wright; Mrs. Bethel Highers.

May the little church in its beautiful building have the abundant blessings of God upon it through all the oncoming years.

## Who Is Responsible For Our Debts?

By J. E. Dillard, Nashville, Tenn.

**H**OW MUCH IS THE SOUTHWIDE BAPTIST debt now and who is responsible for it anyway?"

The debt of the agencies of the Southern Baptist Convention (January 1, 1940) is approximately \$3,100,000. This is about half what it was when the Baptist Hundred Thousand Club was started May, 1933.

The responsibility for this debt rests upon three groups:

The first—a very small group, consists of our leaders. These servants of ours launched a program of enlargement in missionary, educational and benevolent work that threw us in debt. It ought to be said, however, that the enlarged program was greatly needed, that the time seemed most opportune, and that subscriptions were secured which totaled \$17,000,000 more than the enlarged program called for.

The most of these leaders did the best they knew and could; they paid their own subscriptions, they pleaded with our people to pay theirs, they cut expenses as rapidly and as greatly as they could without destroying the work itself. They were sorely disappointed and grief stricken over the debts, and some of them have died of broken hearts. I shall not cast a stone at any of them.

The second group—a large group—who are responsible for our debts are those who failed to pay their subscriptions to the \$75,000,000 fund. Some could not pay; others would not pay; anyway, many did not pay. The collections fell \$34,000,000 short of the subscriptions. The wonder is that our debt was not several times as large as it was.

The third group—the largest group responsible for our present debt are those who could have helped but didn't and could help now but are not either through the Baptist Hundred Thousand Club or in any other way. If one in forty of our members had joined the Baptist Hundred Thousand Club at its beginning and had kept up their payments (\$1.00 a month) we would be entirely out of debt by now. If one in fifty of our members would join now and keep up their payments we would have a Debtless Denomination in less than three years. I believe we could get that number if our pastors and leaders would do their best to get them. Brother, sister, friend of Christ, will you help?

## Missionary Education Program Launched By Home Board

**A**FIVE YEAR PROGRAM of missionary education is launched by the Home Mission Board of the Southern Baptist Convention. With ninety-five years of glorious achievement and with the largest number of missionaries in its history on the field, the Board intensifies its program with schools of missions. Stewardship, evangelism and missionary accomplishments will be featured in the schools.

The program calls for church, city-wide and association-wide schools of missions. It proposes to co-operate with all agencies of the state conventions and Southern Baptist Convention in holding schools of missions, training schools and conferences on missions. Dr. Noble Y. Beall, field secretary, will have charge.—Home Mission Board, Atlanta, Georgia.



**DR. NOBLE Y. BEALL**



# EVENTS AT ROGERSVILLE

I WRITE ABOUT TWO EVENTS here, although they are rather personal; they are interesting to us; maybe they might be to others.

By Pastor John R. Chiles

*Twenty-fifth Anniversary*

THE PRESENT PASTORATE of the Baptist Church here now has continued for more than twenty-five years. For the anniversary the pastor asked that there be no mention of his name and no celebration, except the raising of twenty-five hundred dollars toward a new Sunday school annex which is badly needed here. The total amount brought in was \$2,126.20 in cash with about \$750.00 in pledges.

To our association last year we reported 41 baptized into the church, 11 received by letter, and 49 turned out. Average attendance in the main school last year was 325, about 30 at Nubbin Ridge mission, 50 at McKinney Chapel and 65 at McCloud mission; gifts to benevolences of over \$1,200.00. The pastor rotates on Sunday afternoon in preaching to these missions and at the county jail. Total baptisms for the 25 years has been 651 with 293 received by letter and otherwise; membership then was 170, now it is 556. The house of worship has been built and paid for. Two missions, other than the above mentioned, have developed into self-supporting churches.

The salary here at the beginning was \$800.00, now it is \$1,500.00. A fellow has to stay at home and work pretty hard to earn that much. In connection with the pastorium there is an acre of ground. That has been a great help to the pastor during these years, as he could get necessary exercise and diversion with the garden, some chickens and a cow. So it has been unnecessary for him to go off to football games or baseball or to golf links or to any of those things, innocent in themselves, but where gamblers, idlers and desecrators of the Lord's Day, "lift up their souls unto vanity." It helps the children involved too. To learn how to do practical things is just as important as any other kind of schooling. No one ever knows how good food is till he digs in the ground for some of it. It is possible for a man to be warmed twice by his wood, once when he cuts it and again when he puts it on the fire. A hoe is more profitable and gives better exercise any time than a golf stick. The pastor usually celebrates the 4th of July by going out into the quiet fields and picking berries. The above mentioned things help, too, on expenses more than you can imagine. Our four children have all attended good Baptist colleges and all are graduates of them except the youngest daughter, who expects to be graduated this spring. The pastor owes no debts of money and if spared, does not seek retirement, but if he has to, does not want to stop a single dollar on its way to China or the Orphanage, or to the aged and infirm ministers who have received on an average one-third the salary he has, but have worked hard, given liberally and are worthy of and rightly need the bounty of the denomination. That is the place for Ministerial Relief and not for those who have received on an average with their members. The latter can lay up for their own old age by giving tithes and saving what other people waste and at the same time be setting a good example for the glory of God. It is easily possible also to get the tobacco companies, soft drink companies, etc., to

contribute to both the income and health of our preachers. They will do the same for the laity also. All who leave off their wares know that this is absolutely true.

*A Banquet*

JUST BEFORE THIS TWENTY-FIFTH ANNIVERSARY, the pastor was called over to the Citizen's Bank

here and given a check of one thousand dollars. What a surprise! Now a little background to this. Beginning twenty-two years ago, the pastor here served four years at Persia Church, eight miles away, Saturday morning and Sunday afternoon services once a month, two Sunday afternoons for part of the time. There was a family in the community consisting of a brother and three sisters. They worked hard, lived well morally and materially, and were honest to the penny. I visited them often. Miss Martha Arnott was the youngest of the family. I later officiated at her marriage and conducted her funeral when she died. Before she went away she called her sister to her bedside and asked her to give the pastor here out of her estate, the money above referred to, "to help him in his work." That was the only stipulation. What to do with it was the question. Our collection was then on for our Sunday school annex. Maybe that was the way to inspire others to give to that. A second thought was that the church members could build that and at the same time be building themselves and their families in spiritual ways. There were thoughts of a chapel in China, where millions need the gospel; then of a little cottage near Carson and Newman College where married preachers come in to study and need a home

for their families; then of Harrison-Chilhowee Institute, where such men of less learning are wanting and needing to come. But came to feel that the intention of the donor was really more local. Out four miles from town was part of the old Joseph Flora farm for sale. The deacons of our church looked it over. We had exactly the purchase price with interest enough to record the deed. My name is not in the deed except to bind the deacons and their successors as trustees to use it as a home for an associational missionary, or general missionary, a colporteur or pastor of a group of country churches, with first consideration to the pastorate of Persia Church. There is a five room house and barn, a good orchard, a younger orchard coming on, room for chickens, place for pigs, blue grass pasture for two cows, hay fields that will pay for the cutting and storing of enough hay to carry two cows through the winter, river bottom lands for gardens and

truck patches, five acres in timber, 32 acres in all, the former home of Joseph Flora, one of the great pioneer Baptist preachers of this section.

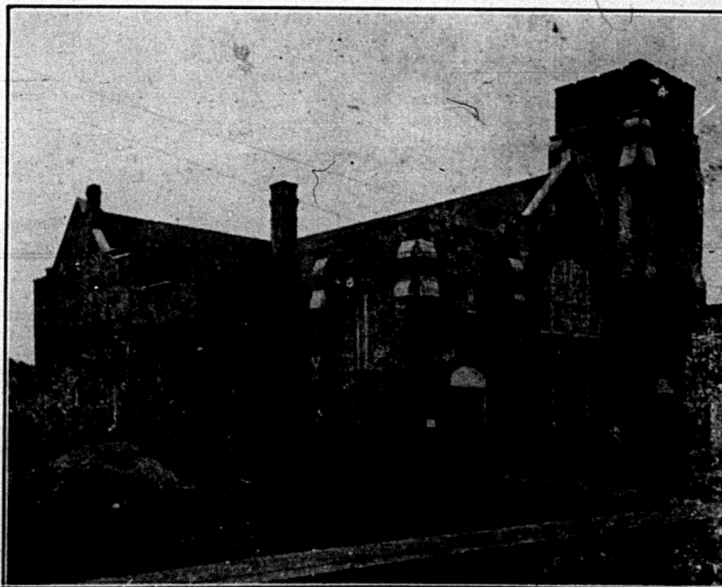
It is a quiet place where the road runs up to the steep river, beautiful water frontage, fine spring, rugged bluffs on the other side. Incidentally church picnics for Rogersville Church and other churches can be held there, all day meetings of Woman's Missionary Societies, Training Union Assemblies and Pastors' Conferences.

The reason I write about the above is that there may be others willing to give to movements of this kind in other associations, or to the other worthy objects mentioned above. It will no doubt be so, if we live spiritual and sacrificial lives, in

(Continued on page 6)



JOHN R. CHILES



ROGERSVILLE BAPTIST CHURCH

## West Fourth Avenue Baptist Church of Knoxville, Tennessee

**T**HE WEST FOURTH AVENUE BAPTIST CHURCH of Knoxville is an illustration of what a small church can do in a large city. It does not have every advantage of the larger and more wealthy churches but it makes the most of what opportunities it has.

This church is located on one of the many hills in Knoxville. It has a comparatively small house of worship. But it has most of the organizations that go with an energetic Baptist Program.

It has a faithful W. M. S. duly organized and at work. The W. M. S. was organized in 1938 and since that time has done much to bring into active service the fine group of women that belongs to the church. Mrs. Florence Kirkpatrick has proved herself a worthy President in the direction of the work.

The Sunday school is led by Roy Owens. A very large per cent of the church members are regular attendants on the Sunday school.

The Training Union work is making progress also for since the work was organized the attendance has almost doubled. This is a new work with the church and its success is encouraging. Jesse Owen is President.

The church has a Brotherhood that meets each Sunday evening at the same hour the Training service is held.

Rev. Jesse Bruner is the present pastor of West Fourth Avenue Church and since he has been on the field there has been increased interest in all the denominational work.

**T**HE CHURCH IS LOCATED in a part of the city where it is necessary to do quite a lot of helpful work for the unfortunate. Probably no one of our churches is better organized to care for the sick and destitute. There are regular special offerings for this work and when medical attention is needed the church is ready with assistance for its less fortunate members. This has been indeed a God-send this winter which has so far proven to be one of the coldest in twenty-five years.

The church is truly evangelistic. Since August, 1939, the church has had a net gain of fifty-three members, making the total membership to date 250 members. This is quite a percentage increase. If all our churches had made such splendid gains the Baptist forces in Knox County would be greatly and astonishingly increased. More power to Brother Bruner and his group of earnest helpers.

## Baptist Memorial Hospital

*By A. U. Boone, Hospital Pastor*

**A**S I WRITE THIS LINE, I hear from the office that we have the largest number of patients in the history of the Hospital. That number is 424.

The annual meeting of the Board of Trustees was held Tuesday the 16th. Out of the 27 members, 24 were present. It was not possible for the remaining three to attend. Dr. W. T. Lowery, though too ill to attend, was elected as chairman, which position he has held from the beginning of the Institution.

The Superintendent's report indicated great progress in every way. Many changes have been made in the different departments as to location, equipment, and efficiency.

During the last year there were 15,858 admissions. Of this number 4,300 were charity patients. To this may be added 1,346 who in some way received free treatment. Since the opening of the Hospital, 280,194 patients have been admitted.

The School of Nursing has made more progress along educational lines than in its history. The graduate staff is larger and better prepared to take care of serious responsibilities. The entrance requirements for pupil nurses is also increased. Those who enter must have good health, good moral character, and at least successful training in accredited High School.

It will be of interest to know at this meeting of the Board, the executive committee was authorized to proceed at once to erect an additional Nurses' Home. Probabilities are that this work will be begun in the very near future; at any rate, as soon as the committee deems it advisable.

**I**N ADDITION TO THE SCIENTIFIC and professional progress of the Hospital, we are trying through the religious department to lift an inspiring standard of spiritual values. The weekly

meeting, under the direction of the Hospital Pastor, has grown in numbers, interest, and we believe, in spiritual force. The pastor seeks to do as far as possible that which is necessary in the way of soul winning, spiritual culture, and general uplift. Miss Barbour, the Secretary, is also the B. S. U. Secretary and endeavors constantly, personally, officially, and systematically to inspire and encourage the highest and most beautiful Christian life. She has the oversight of necessary organizations and teaches the uniform lesson on Sunday morning to an interested group. Our office may be regarded as the denominational headquarters for the Hospital, and the Lord is showing favor and giving abundant blessings.

## Who's Who Among Tenn. Baptists



REV. J. K. SMITH,  
Pastor of Gillespie Avenue Church

Rev. J. K. Smith, one of a family of eleven children, was reared in poverty on a mountain farm in Whitley County, Kentucky, not far from Jellico. Had limited educational advantages. Finally, at 18, entered Grammar School Department Williamsburg Baptist Institute, now Cumberland College. At 20 secured third grade teachers certificate, then for nine years taught five months in the year and attended school five, and at end of the period held first grade certificate. First impression to preach came when a child, but passed quickly. No church or Sunday school close enough for him to attend until nearly grown. At 20 surrendered to Christ as Savior and confessed Him publicly and joined the church. Impressed at different times

he ought to preach, finally yielded to the Lord for this work. Soon afterward closed his school work, went to Omega, Okla., and was ordained there October 5, 1902, and a few weeks later was called as pastor of the church. Resigned after two years and entered the Southern Baptist Seminary at Louisville, Ky., for two years. Then was pastor for five years of Harlan Baptist Church in Kentucky. Going to Florida to correct a nasal trouble, spent some months in evangelistic work, then served two years as pastor of what is now the First Baptist Church of Miami, then spent a few years in evangelistic work. Called as pastor at Corbin, Ky., remained there three years, resigning to re-enter evangelistic work, which he now feels was not the Lord's leading. After two or three meetings, providentially brought in touch with Gillespie Avenue Baptist Church, Knoxville, Tenn., and in due time accepted the pastorate and has remained there for eighteen years. God has blessed the church, which has only the laboring class to support it, with a steady, substantial growth in membership and contributions. The church building has increased in value from \$6,000 to \$18,500, a pastor's home has been bought at a cost of \$4,750, and there is no debt on the church.

### EVENTS AT ROGERSVILLE (Continued from page 5)

prayer, self-denial and thanksgiving.

Since twenty-fifth anniversaries do not come often, maybe the brethren over the state will tolerate this rather personal, and perhaps to some extent, peculiar letter:

**We Are Proud of Our Record**  
**Over 40 Years of Service to Churches and Ministers**  
**A Policy in Your Church Mutual Stands for**  
**SECURITY**  
Take Advantage of Our Lower Premium  
Cost and Privilege of Annual Payments  
**FIRE - LIGHTNING - WINDSTORM - HAIL - INSURANCE**  
**NATIONAL MUTUAL CHURCH INSURANCE CO.**  
**CHICAGO**



# A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

## The Relation of Church and State

Clyde V. Hickerson  
Review and Expositor

He does not set civic and religious duties over against each other, but shows that each should have a worthy place in the life of every individual.

Through the past nineteen centuries there has been a ceaseless conflict between the demands of the state and the ideals of Christianity. Government has often sought to claim the obedience that rightly belongs to God. On the other hand, for long ages a powerful religious organization controlled the state. There are duties to be fulfilled in the spheres of the temporal and the spiritual. Serious minded people everywhere are rethinking the question of the relationship of church and state. There are more dangerous threats to religious liberty today than in many generations.

There are four main theories as to the relation of church and state. The first is that the state is the supreme authority over the entire life of its citizens. The opposite theory is that the church is supreme not only over individuals but over the nations. The third theory is a compromise between these two, that the church and state should be linked together in both the spiritual and political spheres of life. There is a fourth claim that is distinct from these three and that is complete separation of church and state; that each should function in its own realm, and not molest the other; that there should be a free church in a free state. From the Caesars to Hitler the claim that the state should have complete control of the whole life of man has been urgently advocated, and has resulted in the emergence of the totalitarian state. "The totalitarian state lays claim to man in the totality of his being. A state which advances such claims declares itself to be not only a state but also a church." Such a conception of the state cannot be reconciled with the Christian's view of life. "The Christian can acknowledge no ultimate authority but God."

## Why We Go To Church

A. Flagler Fultz  
Church Management

There is nothing half-hearted about a genuinely religious man. I have known many of them who regarded the simplest church task as worth living or dying for. Effectual churchmen are made of this sort of stuff. But why do men go to church? What are the motives that impel us, and what do we seek in constant attendance upon church services?

Many people attend church services merely for the purpose of being reminded of facts they already know. It is the sublime business of a minister to remind men of their potentialities. There may be some men in whom socialized behavior can be taken for granted. But, the rest of us need daily to catch fire all over again, to find new reasons for being enthusiastic about integrity, honor, objectivity. Other persons attend church for sentimental reasons. Tradition and custom provide the patterns which dominate much churchly behavior. Somehow, we are able to find relatedness with an idealized past in such an act, to share hardships, and to identify ourselves with the human qualities that glorified it, through our sentimental regard for the sacred. Yet another motive for church attendance is fear. There are not many church people among our laity whose acts are constrained by a fear of everlasting punishment in the hereafter. But there lurks in the shadows of lay-experience a more subtle and a more dangerous sort of fear. It is the fear to risk one's own judgment, the fear to consent to follow the ever-changing trends of our culture lest in so doing one's hopes will suffer destruction. And still another reason for attendance upon church services is social fellowship. Man's peculiar gregariousness has always been more or less influential in effecting a variety of purposes. Young people's societies use this motivation to an extreme degree. Is this consistent with a high order of churchly behavior? Is not social fellowship to be regarded more as a by-product of our religious pursuits rather than a motive? (We believe that a greater motive for church attendance than social fellowship is spiritual fellowship. Men and women find fellowship in the atmosphere of home, business, entertainments, and profession. But the souls of men long for fellowship on a higher plane—fellowship with each other and with God in the most sacred functions of life. C. W. P.)

## Pastor Niemoeller Denied Chance To Attend Golden Wedding of Parents

The Alabama Baptist

and Mrs. Johann Heinrich Niemoeller. Even though naval officers offered to take turns in concentration camp as hostages for his safe return, the Rev. Mr. Niemoeller failed to get leave.

As his parents' golden wedding approached, a number of noted Germans urged that the son be given three days' furlough to attend the quiet celebration and see his parents, his four brothers and sisters, and his wife and children.

Navy officers were willing to have themselves detained as hostages for his prompt return. The proposal fell on deaf ears. The golden wedding occurred, and Niemoeller stayed in concentration camp. Daily prayer meetings of intercession on his behalf continue in the Berlin-Dahlem Church, of which he was pastor when arrested.

Frau Niemoeller is permitted to visit her husband twice a month, but the couple may not kiss. They see each other only in the presence of a prison warden and must not discuss politics or church affairs. Niemoeller may write his wife, and she him, twice a month, but cannot communicate otherwise.

He takes his daily walk with other inmates but, as each inmate must remain three steps behind the one ahead, and may not speak to another inmate, he cannot come in personal contact with his fellow prisoners. (The relationship of Hitler and Niemoeller is very similar to that of Nero and Paul in the first century. Nero was the emperor of Rome, and Paul was a preacher of the gospel. Hitler is dictator of Germany, and Niemoeller is a preacher of the gospel. Nero sat on a throne and Paul was a prisoner in jail. Hitler rules Germany, Niemoeller is a prisoner in a concentration camp. But the day came when men and women named their sons Paul and their dogs Nero. In time German people will do the same thing with the names of Niemoeller and Hitler. C. W. P.)

## To The Grave With It?

W. C. Taylor  
Christian Index

"The baptism which John preached," said Peter to Cornelius. What a surprise! Preaching baptism? That just isn't done! But strange to say, no one seems to have argued with John about baptism. He preached it. Men were baptized or went their several ways without baptism, as they would. But John was a voice and he "Heralded" baptism to the millions of his audience, to his nation, till all the people heard, even the King in his palace, and trembled. It was a very definite kind of baptism—"conditioned on repentance to obtain the forgiveness of sins." The demanded repentance was in order to obtain "remission of sins" and it was a condition of being baptized. That repentance, which obtained remission of sins, had to be demonstrated in a tangible manner in life, before baptism was allowed.

What is baptism? Paul said it was a burial—not a sad, dispairing burial, either, but a burial linked with a resurrection. Baptism really is a burial. All you have to do is to look at it, to see that. Whether John used that language or not, he clearly had that idea, and that idea was the essence of his nation-shaking revival which prepared and gave a people to the Lord. John called a nation, then, to burial—after death, naturally. Only barbarians or criminals bury in order to kill. Civilized people bury because of previous death. John demanded before burial a death certificate, duly stamped and ratified—"fruits meet for repentance." Death to sins comes before symbolic burial. Life is given before there can be a resurrection. Lazarus died before his burial, lived again before he came out of the tomb. The death of the old Adam, the life of the new man in Christ, preceded the burial of the one, the resurrection of the other, in Christian symbol.

It was a populous cemetery John filled with symbolic graves in the Jordan waters. Let's look at this spiritual Arlington and read some of the epitaphs he wrote on the old dead selves of those he symbolically buried there. Here came the Pharisee. "Let's humor the new prophet," he would say as he went to the Jordan. But what a rebuff! No baptism for Pharisees! A Pharisee is a viper, says John. A viper has a swollen head. So had a Pharisee. A viper is treacherous. Likewise a Pharisee. "What is a Pharisee? Jesus said it was one who trusted in himself and looked down on others. Pharisees need death—death to sins.

(Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless it is so stated)

# The Perils of Rejecting Christ

SUNDAY SCHOOL LESSON FOR FEBRUARY 11, 1940

By O. L. Rives, Pastor First Baptist Church, Tullahoma, Tenn.

LESSON TEXT: Matthew 21:28-43.

GOLDEN TEXT: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Why is it so serious to reject Christ? What are the perils in refusing Him? The topic assigned for this lesson brings squarely to our attention these two momentous questions. The lesson text suggests, very definitely, some of these perils. For the sake of staying within the limits designated for this study, we stay within those perils portrayed within these sixteen verses.

The Golden Text, first of all, indicates something of the peril of rejecting Christ. There are not many ways to get to God, but only one: that way is Jesus. There are many religions in the world but in Christ alone is there the ultimate truth about God. This is the case because, as Jesus said about Himself, "I and my Father are one" (John 10:30). Again, "He that hath seen me hath seen the Father" (John 14:9). The writer of the Hebrews adds, concerning Jesus, "Who being the brightness of his glory, and the express image of his person" (Hebrews 1:3a). There are many manifestations of life upon the earth but in Jesus only is there spiritual life. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). "I am," said Jesus in the words of the Golden Text. "I AM THAT I AM," said God to Moses at the Burning Bush. When one rejects Jesus one rejects God. To reject God finally is to be rejected by Him eternally. That is perilous sure enough.

Men come to God only through Christ. "No man cometh unto the Father, but by me," Jesus said plainly and unmistakably. The language is clear and definite. A person of limited understanding can understand that statement. That can be read and grasped as one runs. This means, in a word, that one comes to God through faith in Christ. Not faith in His church or in the rites of His church, not faith in His saints or in the lives of His saints, not faith in any one or any thing except Jesus Christ. "In him was life; and the life was the light of men" (John 1:4).

But what does it mean, in a practical way, to exercise faith? Dr. Norman W. Cox, in his "Youth's Return to Faith," has given what he terms a practical definition of faith. It is as follows: "I have faith when I commit myself to what I believe through the adventure to which it calls me, in the expectancy that its promise will be fulfilled. This definition presents faith as composed of four elements: belief, trust, adventure, and expectancy. These elements, blended in the right proportion, produce the faith that moves mountains. But no one of them makes faith; nor do two of them, nor three: all four in proper proportion must be combined and properly integrated" (page 95). Truly does Jesus call, with regard to faith in Himself, for all four of these elements.

## I. The Peril of Rejecting Christ Lies in Exalting Self (verses 28-32).

Recall that Jesus is now speaking unreservedly to His enemies. He minces no words with them. His earthly stay is drawing to a close. He understands that they will soon consummate their plans to take His life. It is time to use plain speech, and Jesus uses it. His enemies boasted of their goodness and rejected Him. No man is good that rejects Jesus. "The publicans and the harlots go into the kingdom of God before you," He says.

Does this mean that God puts a premium upon unrighteous living, as illustrated in the lives of publicans and harlots? Certainly not. But it does mean that God places a high estimate upon repentant humility and obedience. The parable just given shows how one said he would not but repented and did, and how one said he would but did not. The one repented and obeyed, the other did neither. The one son did his father's will, the other spurned it.

There is no place in God's kingdom for self-righteousness. There is no place in God's kingdom for the exalting of self. The person that rejects Christ, whether it is fully realized or not, parades his own righteousness. The person that rejects Christ, must necessarily, lower Christ while exalting himself. Jesus' enemies were proud of what they conceived to be their righteousness. They did all they could to raise themselves in their own estimation as well as in that of all others. They failed to see themselves as they really were because they failed to see themselves as God saw them. Jesus tried to show them just how God regarded them but they would not be shown, and so they shut themselves out of God's kingdom.

The publicans and the harlots, on the other hand, had learned to distrust themselves and their righteousness. Hence it was easy for them to accept Christ. One who sees sin in its hideousness

will not reject Christ when He is properly presented. A kind of preaching that fails to show something of the horror of sin is defective. Unless and until a sinner sees himself as God sees him he will exalt himself and reject Jesus. The Word of God is the one mirror to hold before all men that they may so see themselves.

Smug complacency and satisfaction with self are just as sinful as are many other sins that bear a worse-sounding name. The Holy Spirit takes the Word of God to such sinning hearts and sometimes breaks through this barrier. The act of conviction is His act, not ours, but we as His servants are to bring that Word to bear on the hearts and lives of those who need to hear it. Let us be as faithful and efficient as we may in this work of carrying His Word to lost men. Let us, under His guidance, be bold and zealous in proclaiming His message. Let us, after we have done this, wait patiently for the work of the Holy Spirit in conviction and regeneration.

## II. The Peril of Rejecting Christ Lies in Losing Life's Opportunity (verses 33-43).

Is it Dr. Truett who says that the tragedy of tragedies is for one to have lived his life and missed the purpose for which he came into the world? It is difficult to think of anything more tragic than this. To be given life and at the same time to miss the purpose of life is indeed a tragedy.

The Jewish nation to which Jesus came was doing this very thing. That is the point of this, the second parable of the lesson text. God had purposed in the long ago that the Jews should be used as a channel through which He would bless the entire race. He had guided and preserved them through long ages to that end. The unusual providences from His hand had been extended with this in mind. This nation was His particular vineyard. Upon it God had bestowed special care. Now the time of fruiting drew near. His own Son had been sent for this purpose. How would they treat Him? Would they be like the husbandmen of the parable? We know, now, that they were. They, too, "caught him, and cast him out of the vineyard, and slew him." Tragedy of tragedies! It is no wonder that the Jews have had a wailing wall in almost every country in which they have been found.

The parable, given to a whole nation then, has an individual application now. If we reject Christ we miss the purpose of living. We lose the one great opportunity of life. In fact, it is better not to have lived at all than to have lived amiss. One of the fundamental ideas of sin itself is that of "missing the mark." To miss anything for which we aim is always painful. To miss the purpose of living is to miss life itself. This, in itself, suggests why and how such missing is to miss eternal life. Not all of the truth about hell, but certainly a part of it, is wrapped up in the saying, "Hell is the truth seen too late."

To accept and know Jesus is the crown of human life. For to know Him is to possess the magic key of existence. To know Jesus, not merely know about Jesus, is to know God, and to know God is to have something of God's nature. This makes of such a person a cosmic being. When all of the material has passed away, as it certainly will, then such a person will live on and on and on. He cannot die for he has a part of God within his very being. His is the super-natural. His is the eternal.

To reject and thus fail to know Jesus is the negative of human life. It is to separate the person from God. It is to disintegrate the human personality. It is to defeat and to destroy spiritual life. It is spiritual death. The root idea of death is separation just as is the root idea of life that of union. How perilous it is, then, for one to reject the Lord of life, even Jesus Christ.

There is absolutely nothing arbitrary, as some imagine, when men reject Jesus and thus find themselves shut outside and away from God and His care. Let it be borne in mind that whatever shutting of the door is done is done by the human being. God never closes a door until it is first closed by the one who rejects Christ. He does all He can to keep the door open. His love is too great to do otherwise. "Behold, I stand at the door and knock." But He will not force open the door of any man's heart. He will come in, however, when once we open the door and invite Him in. He is so anxious to bestow His blessings upon us.

It is so easy to accept Jesus. It is so simple. The finest experiences are the easiest and the simplest. All we have to do is turn away from our sins and turn to Christ in faith: Forsaking All I Take Him (a glorious acrostic).



# THE YOUNG SOUTH

(Send all letters to "Aunt Polly," 149  
6th Avenue, North, Nashville, Tenn.)

Dear Boys and Girls:—

Here they are—the letters I received the very first week. There were 10 of them which proves to me that some of you read every issue of the YOUNG SOUTH page.

I am sorry that I cannot print a picture of each of you but that is impossible, so the Committee has carefully read each letter and upon the basis of the substance, composition, penmanship and spelling, has chosen the one from our little friend, Lionel King, Knoxville. Congratulations, Lionel! Having to pick the best letter was a very difficult task and some others may have made another choice but this one was the selection of the Committee.

I hope that everyone who reads this page will write to my little friends whose letters are printed this week; and, while I want you to write to each other, I definitely do not want you to forget to write to Aunt Polly! There may not be room for all the letters I receive every week, but I will do my best to use as many as possible.

Who will be the first to let me know that you have heard from someone through the YOUNG SOUTH page?

Your friend,

*Aunt Polly*

*P. S.—Lionel's cut did not come from the engravers in time for this week's paper, so it will appear next week.*

56 Fernwood,  
Memphis, Tenn.  
January 22, 1940.

Dear Aunt Polly:

This is my first year as a Junior. I am nine years old. I love to read. I am the Bible Reader's Leader in my Junior Union. I make a list of questions from the Daily Bible Readings, and ask them to the children. The member who has read the Bible readings every day and answers the most questions correctly, I give them a five-cent prize.

Every time my group leads I have a part on program. I like to use objects in giving my part. Once my part was the story of the Good Samaritan and I used penny dolls for the wounded man, the thieves, the priest, the Levite, and the Samaritan, and used a little doll house for the Inn. We had visitors that night and they said they enjoyed our program.

Your little friend,

BETTIE LEE PERDUE.

*Bettie Lee, I've met some of the visitors who enjoyed your program on "The Good Samaritan." They told me it was good. I'd like to be a visitor some time.*

Chapel Hill, Tenn.  
January 21, 1940.

Dear Aunt Polly:

I am a little girl ten years old and live in the country. I go to church every Sunday and I am in the Junior Department. Mrs. Eda Clay is my teacher. We have the best class in the Sunday school. (You know good teachers make good classes.) I read the Story Time and Sentinel and enjoy them very much. Most of the members of our class are reading the Bible every night. We make a report each Sunday on the number of chapters read.

I go to school and I am in the fifth grade.

Yours truly,

NANCY JANE JARRELL.

*You are right, Nancy Jane, good teachers sure do make good classes!*

Servilla, Tenn.  
January 19, 1940.

Dear Aunt Polly:

My name is Ina Lee Freeman, daughter of Rev. I. J. Freeman.

I have infantile paralysis in one leg. But I am going to school, and I am in the fourth grade. I am going to Servilla School. My teacher's name is Miss Mildred DeLaney, Etowah, Tenn.

I go to church and Sunday school at Corinth, Servilla, Tenn. I am in the Junior class and my teacher is J. C. Thompson.

I am always proud to get a hold of the BAPTIST AND REFLECTOR and read the YOUNG SOUTH page.

I'll be glad to get acquainted with you, Aunt Polly.

Your friend,

INA LEE FREEMAN.

My age is 9 years, 4 months and 25 days.

*I'd like to get acquainted with you, too, Ina Lee.*

Harriman, Tennessee  
January 19, 1940.

Dear Aunt Polly:

I am a little girl twelve years old. I am in the sixth grade at school. I wish to tell you how much I enjoy my Training Union. I belong to the Junior B. Y. P. U. I enjoy reading my Bible Readings and my lessons. I have a good leader. His name is Mr. Pat Harvey. I won a prize for reading my Bible Reading and my lesson for the whole year. For the prize he gave 50 cents. We have a wonderful union at the Walnut Hill Baptist Church.

Yours truly,

LEVONIA BENNETT.

*Keep up your Bible reading, Levonia.*

Powell Sta., Tenn.  
Route No. 2  
January 20, 1940.

Dear Aunt Polly:

I'm a girl of Powell Station, Tenn., and go to school at Powell School. I am in the seventh grade. Am thirteen years of age, wish to become a good friend of yours. I am a reader of the BAPTIST AND REFLECTOR. I am not a Christian but wish to become one by your help and the friends of the BAPTIST AND REFLECTOR. I enjoy reading this paper, especially the YOUNG SOUTH page.

I do not take this paper but borrow one every week from a neighbor, Mrs. Newman. When I get the paper the first thing I do is to turn to the YOUNG SOUTH page. Anxious to know who's picture will be placed in the frame.

Yours sincerely,

IMOGENE TUCKER.

*Imogene, there are two verses in the Bible that helped me to become a Christian. I give them to you. Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"; and John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I shall look forward to hearing that you have accepted Jesus as your Savior.*

Ridgely, Tennessee  
January 19, 1940.

Dear Aunt Polly:

I was glad to read about your contest because I like to enter contests like this one.

I am fifteen years of age and have been going to Sunday school, preaching and B. Y. P. U. ever since I can remember. I have been a member of the church for five years. When I finish school I want to be trained for a missionary.

We have a grand pastor in the First Baptist Church in Ridgely, Brother E. M. Skinner. He has been pastor of the First Baptist Church at Ridgely for three months and he is doing wonderful work.

Your friend,

HELEN GEORGE.

*I enjoyed your letter, Helen, and I hope you can become a missionary when you grow up.*

912 Endicott St.  
January 21, 1940.

Dear Aunt Polly:

I read the YOUNG SOUTH every week in the BAPTIST AND REFLECTOR. I read your letter and thought I would write you. I am seven years of age and go to school every day. I am in the second grade.

I go to Sunday school and church every Sunday. My pastor is Rev. R. W. Selman. My Sunbeam Band leader is Mrs. Bush. We have good meetings.

Your little friend,

JEANNINE WATSON.

*A good letter. Come again!*

1020 Third Avenue, South  
Nashville, Tennessee  
January 19, 1940.

Dear Aunt Polly:

I am in the low seventh grade. I am twelve years old. I go to the Seventh Baptist Church. I am in the Junior Department. I help in the Junior B. Y. P. U. We have divided our union into two groups. The nine- and ten-year girls and boys in one group and the eleven- and twelve-year girls and boys in another group. I like to read the YOUNG SOUTH page in the BAPTIST AND REFLECTOR.

Sincerely yours,

MARTHA DEAN BELL.

*Glad to hear from someone in Nashville. I've heard about your fine B. Y. P. U.*

1248 Blount Avenue,  
Knoxville, Tenn.  
January 22, 1940.

Aunt Polly,  
149 Sixth Avenue, North,  
Nashville, Tenn.

Dear Aunt Polly:

I am 9 years old and in the fourth grade at school. I go to Fleniken School. I like to go to school. I like to study Geography and History. I will be glad when I can study about China and Rumania because I know Doctor Wm. Wallace and Mrs. Roy F. Starmer, who are missionaries in those countries. I go to church and Sunday school and the Story Hour every Sunday.

Mother and Daddy are both Intermediate leaders in the Training Union.

I like to go to Training Schools. I go in the Junior class every time even though I am in the Story Hour. Every time Daddy teaches in a Training School I go with him.

I like to read the YOUNG SOUTH page in the Baptist and Reflector. I am glad you have charge of it now, Aunt Polly. Will you get them to let you have more than one page for it? I want you to get them to put it in every week. Sometimes they leave it out.

Your friend,

LIONEL KING.

*May I assure you, Lionel, that I am not going to let the BAPTIST AND REFLECTOR leave me out of a single issue, but as to more space, I don't know.*

Mohawk, Tenn.  
January 20, 1940.

Dear Aunt Polly:

I saw your letter in the BAPTIST AND REFLECTOR and thought I would write to you. I am a little girl seven years old. I go to school every day and am in the second grade. My teacher's name is Miss Edith Weems. I go to Sunday school and church every Sunday. I belong to the Junior Union and the Sunbeam Band. Miss Ruth Jarrell is my Sunday school teacher and also leader of the Sunbeam Band.

I have three brothers, one older than I am, and two younger. Their names are Kermit, Billy Frank and Tom Elmer.

Your little friend,

JUANITA SOLOMON.

*Come again, Juanita, and tell your brothers to write to me.*

"Are you in pain, my little man?" asked the kind old gentleman.

"No," answered the boy, "the pain's in me."

Two doctors lived together; one a doctor of medicine, the other a doctor of divinity.

A caller asking the servant if he might speak to the doctor, was asked:

"Do you mean the doctor who preaches or the doctor who practices?"

Jack—"And how do you like your radio, Mac?"

Mac—"Mon, it's grand, but the wee light's hard to read by."

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NASHVILLE, TENN.

# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Miss Ada V. Williams  
Elementary Leader

Theme—"Enlargement and Bible Study for Evangelism"

Motto—"Try It"

## FIFTH STATE-WIDE ASSOCIATIONAL SUNDAY SCHOOL OFFICERS' CONFERENCE POSTPONED

The weather conditions made it necessary that we postpone the State-wide meeting until Thursday and Friday, February 1 and 2. Every associational superintendent is urged to have three car loads of his workers present at this meeting.

Realizing the importance of this conference, deep concern and prayer should occupy every mind and heart. Several things make the 1940 meeting of great importance—1. The opportunity for continued expansion; 2. The necessity of enlisting a corps of workers in each one of the sixty-four district associations; 3. Because of the opportunity of planning for the year's work.

### ITS FREE, ITS FREE

Executive Secretary T. L. Holcomb authorizes the announcement that until August 1, 1940, the Sunday School Board will send without charge a copy of the new Sunday School Training Book, **The Moral Dignity of Baptism**, by J. M. Frost, to any pastor who will agree to teach the book or to have it taught in his church. Requests are to be sent to the State Sunday School Secretary. Brother pastor, why not write for this book today. A postal card will do. Every Baptist church member should study this book.

May we give special emphasis to the following during 1940:

**Enlargement Campaigns**—It is hoped that all of the associational superintendents will plan for an associational-wide enlargement campaign this year. Every church should take a religious census every year. This makes it possible for the church to know its possibilities (its responsibilities). Every Sunday school should grow. A census properly taken and followed up will help to make it so.

**Go After Church Members**—Associational officers, we can do a great service by encouraging pastors and superintendents to lead the Sunday school forces to go after the unenrolled church members for the Sunday school. Check the church roll against the Sunday school roll and you will know exactly who they are.

**New Sunday Schools**—We must continue to urge the organizing of new Sunday schools and new mission Sunday schools in every association. Every missionary Baptist church should have a Sunday school. There are hundreds of other unchurched communities in the state where Sunday schools should be started. The Baptist Sunday School Board continues to furnish free literature for the first quarter of these new Sunday schools.

**Training Schools**—We must continue to emphasize the importance of trained workers. Every church in the state should "Reap the Benefits of a Sunday School Training School." A good training class enlarges vision, deepens interest, and stirs to action.

**Standards**—We have shown some gains in Standards during the year. We have more Standard classes, departments, and schools. These Standards present a real program of work. Order application blanks and check your class, department or school

against the Standard. Standard work is better work.

**Registered Classes**—We urge every class of Juniors, Intermediates, Young People or Adults to register with the Baptist Sunday School Board at Nashville. This makes it possible for the teacher of the class to receive free literature on the work of this age group at regular intervals.

**Vacation Bible Schools**—It is hoped that all the associational Vacation Bible school superintendents will plan for an associational clinic in the early spring (possibly the last two weeks of April). This work is meeting a great need in Tennessee.

**Regional Sunday School Conventions**—Every association is urged to be well represented at their Regional meeting. All associational officers are expected to announce these conventions, and lead their people to attend in large numbers. The dates and places are as follows:

North Western Region.....	March 5	.....Martin
South Western Region.....	March 6	.....Whiteville
South Central Region.....	March 7	.....Columbia
Central Region.....	March 8	.....Springfield
North Central Region.....	March 12	.....Carthage
South Eastern Region.....	March 13	.....Dayton
Eastern Region.....	March 14	.....Clinton
North Eastern Region.....	March 15	.....Rutledge

**Cradle Roll Departments**—All of us must push this important work. "Every church should have a Cradle Roll Department." Boost it in all your meetings.

**Extension Departments**—Yes, this work is finding its rightful place in the churches. The church leaders are coming to a clearer understanding and a higher appreciation of the Extension department in the general organization of the Sunday school.

**Evangelism**—We urge every church to co-operate with the Southwide Evangelistic movement for 1940. Conduct study courses on soul-winning, train your Sunday school teachers and officers to be personal workers. Pray for a great revival.

**Associational Organization**—Forty-nine of the sixty-four associations are or-

ganized at the present time. Let us finish the task this year. Wherever the associational officers are taking their task seriously, the work is going forward. What shall our record be for the year 1940?

The success of the Sunday school program depends in a vital way upon the associational leadership. The task is yours, and the task is in your hands. We believe you are going to do your best to make 1940 the greatest Sunday school year in our history. We pledge you our fullest co-operation to this end.

## STANDARD SUNDAY SCHOOLS

The following Sunday schools have made application for the Standard for the new year. Some of these have been Standard for several years which is a splendid record for any Sunday school.

Association	Church	Superintendent
Gibson.....	Humboldt.....	Mr. A. L. Teague
Madison.....	First, Jackson.....	Mr. Spencer Trust
Nashville.....	Goodlettsville.....	Mr. G. W. Edwards
Ocoee.....	Red Bank.....	Mr. J. E. Bradley
Robertson.....	Lebanon.....	Mr. J. E. Hollingsworth
Robertson.....	First, Orlinda.....	Mr. H. W. McNeely
Watauga.....	First, Elizabethton.....	Mr. J. D. Brooks
Watauga.....	Slam, Elizabethton.....	Mr. E. A. Morrell
Wilson.....	First, Watertown.....	Mr. Harry Phillips

## THOUGHT FOR THE WEEK

"Plan ahead, or fall behind! Which?"

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that created  
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King James  
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Printed on good white Bible paper, bound in strong imitation leather, red edges, overlapping covers, round corners. Size, 6x8 inches.

Large self-pronouncing type, center column references, 5,000 questions and answers, maps, family record, other features. Ask for the Broadman Family Bible!

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BAPTIST AND REFLECTOR



# BAPTIST TRAINING UNION

Henry C. Rogers, Director, 149 6th Avenue, North, Nashville, Tenn.

## CAMPBELL ASSOCIATION

The Campbell County Association is organized with Mrs. Nellé Tiller Branham as director. There are 54 Baptist churches in this association; 18 of these churches have Training Union units in them; there are 9 Adult unions; 15 Young People's unions; 8 Intermediate unions, 13 Junior unions, and 2 Story Hours.

## CARROLL ASSOCIATION

The Carroll County Association is organized with Rev. Bernard Scates as director. There are 20 churches in the association; 9 of these are organized for Training Union work; there are 4 Adult unions, 4 Young People's unions, 6 Intermediate unions, 5 Junior unions, and 1 Story Hour.

## ASSOCIATIONAL OFFICERS' MEETING

The Associational Training Union Officers' Meeting will be in Nashville on April 5 and 6. Every associational pastor adviser should strive to attend. This conference has a wonderful outline for their discussion. It is given below:

Afternoon—2:25-4:05

- I. Understanding the Training Union Distinctives in the Christian Education Program of a Baptist Church.
    1. Distinctive Constituency—All Church Members
    2. Distinctive Aim—Training in Church Membership
    3. Distinctive Curriculum Materials
      - (1) Courses of study and materials for discussion in the weekly meetings. (Published in Quarterlies.)
      - (2) Individual Daily Bible Readers' Course and Suggestions for the daily devotional life. (Published in Quarterlies.)

This is the only Bible readers' course for the individual Christian that is required in any phase of our Christian educational program. It is one part of the co-ordinated plan for daily Bible reading recommended to all Southern Baptists by the Sunday School Board. The other part of this plan is found in the suggestions for the family altar readings, which are the selections of the Uniform Sunday School Lessons.
    - (3) The Training Union graded Study Course, for every church member. (See tract.)
  4. Distinctive Methods
    - (1) Individual participation of each member through the work of officers, committees, and groups
    - (2) Individual participation in the discussion in the weekly meetings
    - (3) Individual participation in worship and all phases of church life
- II. Work of Associational Pastor-Adviser
  1. Counsel with and Help Director and Other Associational officers in Planning their work
  2. Meet with Executive and Program Committee
  3. Attend the Officers' and Leaders' Council Meeting
  4. Attend the Associational and Group Meetings
  5. Lead the Training Union Forces to Co-operate with the Pastors and Sunday School Forces in Planning for Evangelistic Campaigns in All Churches and Mission Points in the Association
  6. Co-operate with Associational officers in Leading every Church to Organize and Enlarge the Training Union Following Evangelistic Campaigns. Intensive training should always follow evangelism
  7. Lead the Training Union Forces in Continuous Soul-Winning
- III. The Pastor Leading the Church in the Training Task
  1. Creating a Favorable Attitude and Developing a Church Conviction on Training
  2. Enlistment of Leadership
  3. Enlistment of Adults
  4. Financial Support
  5. Co-ordination of Training with Other Functions of the Church
  6. Building to Meet Training Union Needs
- IV. The Pastor Leading the Training Union in Its Training Ministry
  1. Securing the Proper Grading and Departmentalization
  2. Enlargement
  3. Projecting a Worthy Educational Program in the Training Union (See Calendar)
  4. Using the Training Union as a Soul-Winning Force
  5. Conserving Evangelism
  6. Using the Training Union in Building the Evening Service
  7. Helping Training Union Leadership in All Their Problems and Difficulties
  8. Maintaining a Vital Contact with the Youth of the Church

9. Developing the Proper Relationship Between Youth and Adults in the Church.

## A-1 JUNIOR UNIONS

ASSOCIATION	CHURCH	NAME OF UNION	NAME OF LEADER
Beulah	Union City First	Booster	James Glover
Beulah	Union City First	Roxie Jacobs	Mrs. G. D. Glover
Big Emory	Crossville First	Junior	Bessie Troglin
Big Emory	Trenton Street	Loyal	Barbara Zumstein
Big Emory	Walnut Hill	9-12	Pat Harvey
Bledsoe	Gallatin First	Junior	Mrs. Robt. J. Guthrie
Holston	Chalk Level	Junior	Mrs. Tyree Lessenberry
Jefferson	Chinquepin Grove	Junior	Mrs. Alvin Watson
Knox County	Jefferson City	Friendship	Virginia Pope
Knox County	Knoxville First	Lambdin	Agnes Derieux
Nashville	Lincoln Park	Junior	Mrs. N. B. Oryant
Nashville	Belmont Hts.	J. O. Y.	Reba McMurry
Nashville	Donelson	Junior	Mrs. Geo. White
Nashville	First	On We Go	Cecile Smith
Nashville	Grace	Peppy Uppers	Mrs. N. H. Richards
Nashville	Grace	Willing Workers	Jessie Mai Childress
Nashville	New Hope	Junior	Mrs. Leo Newman
Nashville	Old Hickory	Cheerful Workers	Mrs. Robt. J. Givans
Nashville	Radnor	Loyal	Mrs. J. J. Fagan
Nashville	Shelby Avenue	Hustlers	Mrs. Thomas Escue
Ocoee	Avondale	Busy Bees	Miss Ruth Austin
Ocoee	Big Springs	Go Getters	Mrs. W. A. Nichols
Ocoee	Brainerd	Junior	Mrs. Minnie Mikel
Ocoee	Ridgedale	Cheerful Helpers	Mrs. B. Frank Collins
Ocoee	Ridgedale	Leavell	Francis Kesler
Ocoee	Ridgedale	Steadfast	Mrs. Marie Poe
Ocoee	South Cleveland	Junior	Mrs. Bertha Stewart
Ocoee	Tabernacle	May Phillips	May Phillips
Robertson	Mount Carmel	Busy Bee	Eva Bostick
Robertson	Springfield First	C. D. U.	Mrs. Garland Hyman
Robertson	Springfield First	Kingdom Builders	Joel Edward Bell
Robertson	Springfield First	Willing Workers	Harry Stark
Shelby County	Boulevard	Pastors Helpers	Mrs. Carrie Coward
Shelby County	Boulevard	Pastors Pals	Mrs. H. A. Williams
Shelby County	Calvary	Willing Workers	Mrs. J. G. Lott
Shelby County	Union Avenue	Junior	Mrs. Milton Kidd
Shelby County	Union Avenue	Lillian Hurt	Mrs. H. B. Baird
Watauga	Hampton	Junior	Mrs. Vada Potter
Western District	Paris First	Jolly Juniors	Grace Puckett

## A-1 INTERMEDIATE UNIONS

Big Emory	George Jones Mem	Slow-But-Sure	Ruby Johnson
Bledsoe	Portland First	Ready	Mrs. H. H. Davidson
Jefferson	Jefferson City 1st	Intermediate	Nellie C. Davidson
Nashville	New Hope	On We Go	Mrs. Ben Binkley
Nashville	New Hope	Willing Workers	Mr. and Mrs. G. B. Clark
Nashville	Old Hickory	Challenger	Mrs. Ray Stinson
Nolachucky	Russellville	Challenger	Alberta Dean
Ocoee	Big Springs	Pastor's Pals	Mrs. Reuben McKinney
Ocoee	Big Springs	Winners	Harley Hysinger
Ocoee	East Chattanooga	Pastor's Pals	Velma Higdon
Ocoee	Eastdale	Volunteer Band	V. C. Hale
Ocoee	Ridgedale	Challenger	Hugh King
Ocoee	Ridgedale	Service	Mrs. Hugh King
Providence	Lenoir City 1st	Intermediate	Virgil L. Adams
Robertson	Springfield 1st	Volunteer	Mrs. Wells Burr

## A-1 YOUNG PEOPLE'S UNIONS

Beulah	Union City 1st	Frederick Ward	Lexie Dyer
Big Emory	George Jones Mem	Gideon's Army	Ed Jones
Big Emory	Walnut Hill	Young People	Mrs. Fred Brayton
East Tennessee	Rankin	Young People	Nellie V. Smith
Holston	Chinquepin Grove	Young People	Vernon Watson
Jefferson	Jefferson City 1st	Best Yet	Wm. Green
Jefferson	Jefferson City 1st	F. F. Brown	Mary Lutz
Jefferson	Jefferson City 1st	Christian Crusaders	Edith Messer
Jefferson	Jefferson City 1st	Ever-Ready	June Williams
Jefferson	Jefferson City 1st	J. O. Y.	Christine Fanning
Jefferson	Jefferson City 1st	Leavell	Robert Fielden
Nashville	North End	Jarman	Ernest Holman
Nolachucky	Russellville	Young People	Mrs. J. D. Brooks
Ocoee	Big Springs	Christian Builders	Bertha Hysinger
Ocoee	Chamberland Ave.	Edith Welch	Noah Smith
Ocoee	Ridgedale	Ever Ready	Louise Long
Ocoee	Ridgedale	Trail Blazers	Charles Hudson
Ocoee	South Cleveland	Young People	Ida Lee McIntosh
Shelby County	Bellevue	Bell Pepper	Hugh Talbert
Shelby County	Bellevue	Robt. G. Lee	Elouise Phillips

## A-1 ADULT UNIONS

Big Emory	Rockwood 1st	Adult	Millard R. Walker
Big Emory	South Harriman	Adult	Ralph Baumgartner
Big Emory	Walnut Hill	Adult	Ova Narrad
East Tennessee	Newport 2nd	Adult	Adele A. Hobbs
Holston	Chinquepin Grove	Adult	Alvin Watson
Nashville	Edgefield	Adult	Mrs. J. M. Brown
Nashville	First	Homemaker	Mrs. B. H. Moon
Nashville	H. W. Crook	C. C. Ferry	Thomas Keller
Nashville	Grace	L. S. Ewton	C. C. Ferry
Nashville	New Hope	Masters Band	T. E. Lane
Nashville	New Hope	Adult	K. L. Gleaves
Nashville	Shelby Avenue	Willing Workers	V. C. Moore
Nolachucky	Morristown 1st	Tipton	Mrs. Will Paxton
Ocoee	Big Springs	Samuel Malton	Fred Maples
Ocoee	Central	T. Allen	M. N. Jordan
Ocoee	Ridgedale	David Livingstone	W. S. King
Ocoee	Ridgedale	Roy Starmer	J. B. Marlowe
Robertson	Springfield 1st	No. 1	Hal G. Bernard
Shelby	Boulevard	Loyalty	Mrs. George Helms
Watauga	Hampton	Adult	Mrs. Virgie Jackson
Watauga	Siam	Old Faithful	Grant Anderson

## A-1 TRAINING UNIONS

ASSOCIATION	CHURCH	DIRECTOR
Jefferson	Jefferson City 1st	Wm. S. Bates, Jr.
Nashville	New Hope	Ben Binkley
Nolachucky	Russellville	Mrs. J. D. Brooks
Ocoee	Big Springs	Reuben McKinney
Ocoee	Ridgedale	Fred Pinegar

# WOMAN'S MISSIONARY UNION

Mrs. C. D. Creasman, President  
Hermitage

Miss Mary Northington, Nashville  
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville  
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

## Sunbeam Focus Week, Feb. 4-10

### Observe Focus Week

The Sunbeam Leader and the third vice-president will plan with the pastor and the president of the W. M. S. to make this a great week for the children as well as the entire church. **Royal Service, World Comrades** and the **Window of Y. W. A.** give unusually fine suggestions for the activities of the week. The aims for this special week should be, the enlistment of all children in the church from 4-9 years of age; the giving of a better understanding of the work and purpose of the Sunbeam Band; and the re-emphasis of all Sunbeam Band activities, such as mission study, personal service and stewardship. We hope that the more than five hundred Sunbeam Bands in Tennessee will participate in this Focus Week and that every one of the six thousand and more Sunbeams will be blessed by the activities of the week.

\*\*\*\*\*

### Organize a Sunbeam Band

In 6,871 Sunbeam Bands children are learning to love the world and God who made it. Are your children learning or are they just being bewildered by this crowding world?

Through Sunbeam Bands, Woman's Missionary Union has developed missionary interest and leadership which testify to Sunbeam Band values.

80% of our missionaries

Pastors and pastors' wives

B. T. U. secretaries

Sunday school secretaries

W. M. U. leaders and secretaries

Directors of Religious Education

Teachers, workers in orphanages

Earnest missionary-minded Baptists

appreciate the importance of this early missionary training in bringing them to hear God's guiding voice and to answer, "Here am I."

Every W. M. S. should foster a Sunbeam Band.

Prayerfully select the leader. Report her name to the state young people's leader who will send the Sunbeam manual, **How to Shine** and various other free helps and suggestions. Study the Sunbeam Manual **How to Shine**.

Subscribe for **World Comrades**, which will bring the leader stories and programs for the meetings. **World Comrades**, 1111 Comer Bldg., Birmingham, Ala., price \$1.00 a year, published monthly. Order Sunbeam Standard, price 25c, from same address.

Announce the first meeting in Sunday school classes of children 4 to 9; announce it at W. M. S. and church, cordially inviting all the children. Perhaps a neighboring Sunbeam Band will come and give a program; perhaps the associational young people's leader can come and tell stories and start the Sunbeam Band to shining; you can start it all by yourself if necessary. Have a program of songs, a short devo-

tional, some mission stories, a bit of handwork, a dramatization of the story told; learn the Sunbeam Rally cry given in the manual; announce the time and place of the next meeting and keep right on keeping on. Your Sunbeam Band will offer unending opportunity for sending out influences to bless the world as the months pass by.

Woman's Missionary Union provides a correspondence course in leadership at a total cost of \$1.05. Sometimes the mother W. M. S. pays for this course of study for the Sunbeam leader as a part of its fostering of the Sunbeam Band. For more information write to Woman's Missionary Union, 1111 Comer Bldg., Birmingham, Ala.

\*\*\*\*\*



Wan Chuan, the Chinese boy, who will keep the Standard of Excellence record for Sunbeams. His name means perfect, A-1.

He will come to you if you will send 25c to W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

\*\*\*\*\*

### Foster a Sunbeam

Choose the Sunbeam Leader as wisely as you would choose a W. M. S. president, supply her with materials and helpers, bear her up in your prayers, and listen with joy to her requests and reports.

The Circle, Society, or Y. W. A. that fosters a Sunbeam Band must stand ready to give much assistance to the Sunbeam leader upon whom has been placed a great responsibility. The task may be shared by those who can render the following services:

- Teach songs to Sunbeams
- Accompany on the piano
- Transport Sunbeams to meetings
- Tell missionary stories
- Prepare attendance reminders
- Furnish or serve refreshments
- Open home for meetings
- Assist with handwork
- Present mission study books
- Provide materials needed such as magazines, Standard of Excellence chart, mission study books.

\*\*\*\*\*

### Have an A-1 Band

A Sunbeam Band that fulfills all points on their standard shall be on the list as A-1 organizations; those fulfilling seven in class B; six in class C.

- At least twelve regular meetings a year, one each month, with a devotional service and a definitely missionary program from **World Comrades**.
- A net increase in membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.
- Meeting apportionments for the Co-operative Program and to the W. M. U. Training School.
- Quarterly reports to associational young people's leader.
- Observance of at least one day's program of each of the seasons of prayer and gifts for state, home and foreign missions, including an offering during each season of prayer.
- At least one mission study book in class, preferably in story form.
- Personal service conducted by the members of the organization under the direction of its leader.
- An average attendance of at least one-half of the membership at the twelve meetings.

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METAL SPONGE

BAPTIST AND REFLECTOR



# 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.

## MRS. KATE YARBROUGH

On December 27, 1939, our Heavenly Father called home Mrs. Kate Yarbrough. She was 83 years of age, a faithful follower of Christ and loyal to her church. Her home was always called "the preacher's home." She was always at her post in the church when able to attend, and that until only a few weeks before her death. The Toone Baptist Church greatly feels the loss of her sweet, devoted humble Christian service. And we shall never cease to thank God for the indelible impression of her Christ-like life upon us as individuals and upon our church as a whole.

We, the W. M. S., express our deep sympathy for her loved ones and friends.

—Mrs. C. M. Foote, Toone, Tenn.

## J. R. NIXON

Whereas, our membership so keenly feels the earthly departure of a consistent member and faithful deacon; Brother J. R. Nixon, on December 1, 1939, at the age of seventy-three years. Be it resolved:

First, that the exemplary life of our beloved be accepted as a challenge for service.

Second, that his family be petitioned to our God for Divine comfort and guidance.

Be it further resolved that a copy of this expression be sent to the family, one to the Baptist and Reflector and one on the minutes of our church.

Signed, Committee

Seventh Street Baptist Church  
Memphis, Tenn.

## REV. J. H. MONROE

"His life was gentle  
And the elements so mixed in him  
That nature might stand up  
And say to all the world  
This was a man."

These lines can be fittingly applied to Brother J. N. Monroe. He was gentle but firm in his convictions; he was pious without pretense; he was lovable because of the real character he possessed.

He has lived for a score of years in our very midst and in all this time, even in the most trying periods, he has shown nothing but the very greatest and finest of Christian character and spirit.

Words are inadequate at a time like this but we are speaking for the Chattanooga Baptist Pastors Conference of which our beloved Brother Monroe was a member and served so well and tirelessly.

Will the family please accept our sympathy? Our loss is Brother Monroe's gain, for Paul said: "For me to live is Christ and to die is gain." If Brother Monroe were given a chance we are sure he would not exchange places with you nor ourselves in this world of strife and chaos.

Our beloved brother has come into all God had in store for him for he was a redeemed man; a man of deepest consecration, of most sterling integrity. Truly a good man has fallen.

Wherefore, Be it Resolved: That the Chattanooga Baptist Pastors Conference recognize its loss in the passing of Bro. Monroe, but knowing that God doeth all things well, we bow in submission to His will and extend to the family of the deceased our deepest sympathy, commending them at the same time to Him, who alone can comfort and help in every hour of

grief and distress and pledging them our heartfelt prayers.

Be it further resolved: That a copy of this resolution be spread on our minutes and a copy sent to the bereaved family.

Committee:

J. B. Tallant  
Clyde Burke  
Hiram Ward

## Book Reviews

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

**The Whole Armor of God** by Albert Hughes, D. D., Pastor, Church of the Crusader, Toronto, Canada. Zondervan Publishing House, Grand Rapids, Mich. 137 pp. \$1.00.

Eleven inspirational messages, based on Ephesians 6:10-20, that will catch and hold the attention of the reader. The author

is a keen, close student of the Word; and his utterances will impress the reader that he speaks with authority. His belief that the true Christian will be faithful to his Lord is seen throughout the book. He believes, with James, that faith will be demonstrated by works. He believes, not only in the "security of the believer," but also in the "final perseverance of the saints." He believes that salvation by grace will issue in a transformed life, and that good works, while not meriting salvation, will inevitably follow it. These messages will delight the earnest student and encourage him to live the victorious life.

—R. K. Bennett.

"Can you explain to me the difference," asked the teacher, "between caution and cowardice?"

Little Charlie, who observes life carefully for so youthful a person, answered, "Caution is when you're afraid, and cowardice is when the other fellow's afraid!"

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## FEBRUARY 11th

February 11

February 11 is B.H.T.C. Day.

February 11 is B.H.T.C. Day among Southern Baptists who want to help realize a Debtless Denomination by 1945.

February 11 is the day for every pastor, officer, deacon, teacher, leader, and worker in every church, Sunday school, training union, missionary society, and brotherhood to join the Baptist Hundred Thousand Club and help our denomination get out of debt and stay out of debt.

## Sunday Feb. 11 is Baptist Hundred Thousand Club Day

### The Baptist Hundred Thousand Club Membership Card

1. I want to help my denomination get out of debt and stay out of debt.

Please enroll me for the membership checked below:

- ☐ INDIVIDUAL Membership, \$1.00 a month;
- ☐ MULTIPLE Membership, \$.....a month;
- ☐ JOINT Membership, 50 cents a month (each);
- ☐ GROUP OR CIRCLE Membership. Name of Group or Circle.....
- ☐ MEMORIAL Membership \$100.00.....

2. This membership is for.....years beginning....., 19.....

3. Credit this membership to the organization checked below:

☐ Church ☐ W. M. U. ☐ B.T.U. ☐ Sunday School ☐ Brotherhood

My Name.....Name of Church.....

Address.....Association.....

Sign and hand card to your Pastor or Treasurer who will report to  
John D. Freeman, 149 6th Ave., No.

# AMONG THE BROTHERS

**By FLEETWOOD BALL**

The First Church, Tulsa, Okla., J. W. Storer, pastor, has just closed a successful revival resulting in 38 additions. Thomas B. Hart did the preaching.

Maurice L. V. Bates was ordained to the full work of the gospel ministry by the Third Avenue Church, Louisville, Kentucky.

South Clinton Baptist Church, K. M. Spickard, pastor, recently closed a meeting which began the first of the year. Edward Haun of Jacksboro did the preaching.

Ralph W. Davis recently resigned at Ashdown, Arkansas, but the church refused to accept the resignation.

Gray Evans, formerly of Parsons, is now an associational missionary in Arkansas. He and E. B. Abington are pals in the work.

R. G. Shell, who has been pastor of the Second Church, Chicago, was recently elected secretary of the Illinois Baptist Convention and has accepted the position.

Recently the beautiful new meeting house of the First Church, Cordell, Oklahoma, was destroyed by fire. The church will be rebuilt.

Porter W. Routh has gone to Oklahoma City, where he will be associated with Robert S. Bazzell. He is the son of E. C. Routh, editor of the "Baptist Messenger."

Robert K. Maiden died recently at his home in Kansas City, Missouri, where he formerly edited "The Word and Way" for 33 years. He was one of the brightest editors in the South.

One of the most outrageous movements by which whiskey distillers seek to win public favor is through college scholarships for boys and girls. The devil is nervy. A scholarship costs about \$625 a year.

Mary Hardin-Baylor College, Belton, Texas, is planning a dinner in honor of George W. Truett on Feb. 16th. The principal speaker will be Louie D. Newton, Atlanta, Georgia.

W. D. Edwards has been at the First Church of Batesville, Arkansas, only a few months, but is delighted with the way the work is progressing. He was formerly pastor at Marked Tree, Arkansas.

The 95th anniversary of Baylor University, Waco, Texas, is to be celebrated in a Founders Day Exercise Feb. 1st, when the new \$250,000 Pat M. Neff Hall and the \$15,000 C. F. Thomas carillon will be dedi-

cated. George W. Truett, an alumnus, will be the principal speaker.

The membership of the First Church, Dyersburg, A. M. Vollmer, pastor, has grown to 1,026. The past year the financial receipts were \$16,939.81, the largest record in the history of the church.

**By THE EDITOR**

L. B. Cobb, pastor Seventh Street Baptist Church, Memphis, is to be with M. E. Dodd and the First Church, Shreveport, Louisiana, in a series of services January 29th to February 4th.

Fire of undetermined origin damaged the central heating plant of Blue Mountain College Thursday morning, January 18, to the amount of \$3,000.

At the last word from President W. W. Hamilton, the Baptist Bible Institute, New Orleans, needed a balance of \$1,575.89 from the friends of the Institute to meet its note due early in February.

To promote church loyalty and personal soul-winning, Pastor H. J. Huey of the First Church, Milan, announces a Christ-Centered Crusade in that church from February 11th to April 28th, which is to begin with a roll call of the membership.

On a recent Sunday, St. Paul Baptist Church, one of the most prominent Negro churches in the Milan section of the state, was destroyed by fire. Under the leadership of the pastor, C. M. Houston, the church plans to rebuild.

E. L. Watson, pastor First Baptist Church, Okmulgee, Oklahoma, and formerly pastor at Union City and later in Memphis in Tennessee, is to be assisted in a revival beginning February 11th by Evangelist Hyman Appleman. Baptist and Reflector appreciates his warm commendation of it.

Rev. John C. Johnson, 33, of Concord, member of Blue Top Baptist Church, died January 24 in a Knoxville hospital. He had been a minister for five years. He leaves a widow and six sons, upon whom, with the other loved ones, we pray the grace of God.

Mrs. Ben Cox, wife of Dr. Ben Cox, superintendent of the Open Door Mission, Memphis, died January 19. Had she lived until February 26, they would have been married fifty years. The Lord give sustaining grace to the sorrowing.

For his Sunday morning sermons through February, Pastor Carl A. DeVane of Highland Park Baptist Church, Chattanooga, has chosen the themes, "The Four Greatest

Fundamental Facts With Which Men Must Reckon," which are given as "God Is," "Jesus Came," "Christ Arose," "Jesus is Coming Again."

The Southern Baptist Theological Seminary, Louisville, Ky., reports an enrollment to date of 453, the largest at any corresponding time in the Seminary's history. The following Tennesseans in attendance who expect to take up pastoral work: Ira Cecil Frazier, Joe W. James and Francis R. Tallant.

Pastor H. W. Ellis and the Greenbrier Baptist Church were made happy in their services Sunday, January 21, when a promising young man, Mr. Loy Cook, surrendered to the ministry. May the Lord bless him through all the days.

J. Burch Cooper has resigned the pastorate of Ten Mile and Calvary Baptist churches, but will continue as pastor at Decatur while he continues his studies in the Seminary at Louisville, Ky. We also appreciate his fine commendation on the Baptist and Reflector.

On the evening of January 10, at his home in Martin, Bro. A. R. McGehee, Baptist minister and clerk for several years of Beulah Baptist Association, went to be with the Lord. He had been pastor in Tennessee and Kentucky. He was a good man. He and the editor were warm personal friends and had been schoolmates. Bro. L. R. Riley of Hickory, Ky., has sent us a fitting write-up concerning our fallen comrade, which will be published later. God's grace be upon his sorrowing wife and all the loved ones.

In reference to the death of Bro. A. R. McGehee, Baptist and Reflector is informed that his widow, Mrs. Ruby McGehee, Martin, Tenn., wishes to dispose of his library, which is a rather large one. If any of our readers are interested in buying some fine books at a reduced rate, let them communicate with her at Martin.

Honoring Dr. L. R. Scarborough's twenty-five years' service as president and also honoring the work of Dr. J. M. Price and Prof. I. E. Reynolds in The School of Religious Education and The School of Sacred Music, respectively, the Southwestern Theological Seminary, Fort Worth, Texas, will observe a special anniversary program January 29 to February 2, with various prominent Southern Baptist ministers and leaders as speakers.

The following friends visited the BAPTIST AND REFLECTOR office recently: Mrs. Willis Robbins, Monterey; Noel Smith, Ashland City; Rev. and Mrs. B. A. Johns,

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JAN. 21, 1940**

	Sunday School	Training Union	Southside				
Alcoa	250	153	Watauga	79	63	McMinnville, Magness Memorial	160
Antioch	85	36	Erwin, First	167	73	Memphis: Bellevue	1609
Ardmore	52		Gallatin	308		Central Ave.	431
Butler	125	91	Goodlettsville, Union Hill	111	67	First	751
Chapel Hill, Smyrna	40		Grand Junction	53	48	Union Ave.	875
Chattanooga: East Lake		91	Heiskell, Bishopville		27	Temple	1059
Highland Park		125	Hermitage, New Hope		41	Murfreesboro: First	359
Hixson, First	132		Jackson, Calvary		96	Mission	84
Hixson, Mission	32		West Jackson	593	106	Nashville: Edgefield	
South St. Elmo	78	47	Jamestown, First		165	Fatherland St. Mission	65
Clarkrange, Mount Union	41		Jefferson City, First	424	83	First	335
Cleveland, Big Springs	268	132	Johnson City, Union Avenue		286	Freeland	117
Corryton, Fairview	114	72	Kingsport, First	512	101	Inglewood	296
Dyersburg, First	377	143	Knoxville: Fifth Ave.	824	96	Seventh	192
Elizabethton: Eastside	106	55	First	742	158	Old Hickory	434
First	449	158	Lincoln Park	149	228	Paris, First	301
Little Mountain	80	22	Lebanon	199	71	Rockwood, First	167
Slam	124	114	Lenoir City, First	260	72	Shelbyville, First	137
			Maryville, First	539	93	Union City, First	654
						Walter Hill, Powell's Chapel	86



Pulaski; J. Frank Seiler, Elizabethton; Rev. Bruce Ousley, Springfield; Bro. Walter E. Rogers, Adams; Rev. Raymond A. Coppenger, Butler; Dr. J. C. Owen, Elizabethton; C. G. Sego, Clarksville; J. J. Gummels, Clarksville, and Charles Highsmith, Orlinda.

—B&R—

Rev. L. B. A. Johnson, 85, Baptist minister, died at his home in Kingston Tuesday morning, January 23. Surviving are his widow, a daughter, Mrs. W. G. Davies, Chattanooga, and six sons, King and Dan Johnson, Harriman; J. Ernest, George W. and Drs. Franklin and Paul Johnson, Chattanooga. George S. Jarman, pastor at Kingston, conducted the funeral services. The Lord comfort the bereaved.

—B&R—

January 21, Clyde Glass was ordained to the full work of the gospel ministry by the First Baptist Church, Alcoa, Herold C. Angel, pastor. A. B. Smith led the devotional, J. R. Dykes preached the ordination sermon, T. T. Lewis delivered the charge, the Bible was presented by O. M. Drinnen and P. B. Baldrige prayed the ordination prayer. God bless our brother in his work.

—B&R—

Lately we have received three unsigned communications, the latest being an arrangement in imitation of James G. Stahlman's "From the Shoulder" column in the Nashville Banner and the other a message on a postal. Baptist and Reflector has repeatedly announced through the years that it consigns anonymous communications to the wastebasket. If one wants attention paid to his communication he must be brave enough to acknowledge its authorship.

—B&R—

No doubt our readers noticed that no "Among the Brethren" notes by Fleetwood Ball appeared in last week's paper. We cannot here go into the details of the explanation. We can only say that so far as our knowledge goes, there is no blame that belongs to either Bro. Ball or the Baptist and Reflector or the printers for this omission. It was one of those things which sometimes inadvertently happens in the work of a paper. But we hope it will not occur again.

—B&R—

Touching the publication of obituaries and obituary resolutions in the Baptist and Reflector, we ask our friends to be patient with the paper. In the endeavor to publish such matters in the order in which they are received and having to be governed by space considerations, sometimes as much as six weeks are required for a given obituary to be published after it is received. Baptist and Reflector is not alone in this, as other papers are in the same situation. Such things are published just as soon as possible.

—B&R—

Baptist and Reflector has received the following announcement which appeared in certain daily papers: "Mr. and Mrs. Garfield Hardin wish to announce the engagement of their daughter, Edna, to Rev. E. N. Chandler of Cumberland Gap, Tennessee. The bride is to be a graduate of Carson-Newman College. She is at present a member of the faculty of the Jellico High School. Rev. E. N. Chandler is the son of J. A. Chandler of Brookhaven, Miss. He is a graduate of Louisiana Baptist College and the Southern Baptist Theological Seminary at Louisville, Ky. At present he is pastor of the Cumberland Gap Baptist Church, Cumberland Gap, Tennessee." Congratulations to the happy couple.

## GIPSY SMITH, JR., IN REVIVAL AT JACKSON

Evangelist Gipsy Smith, Jr., has just concluded a successful two weeks' revival with the First Church, Jackson. Brother Smith is the son of the world famous Gipsy Smith, Sr., but unlike his father, Gipsy, Jr., is an ordained Baptist minister. He holds membership with the Baptist Church at Mystic, Connecticut, which affiliates with the Northern Baptist Convention. He spent several years, however, in Jackson, Mississippi, as a member of the First Church there before moving to Connecticut.

In spite of weather that went below zero at times, tremendous crowds attended his services at this church and he attracted the attention of the entire community. The night services were broadcast by radio station WTJS, adding thousands of listeners to his audience.

Gipsy Smith, Jr., preaches the old-time gospel with very unusual directness and earnestness. He puts the major emphasis on such doctrines as regeneration, repentance and the atonement. I have never heard anyone preach repentance with more effectiveness, and as a result of his sermons there have been numerous incidents reported of wrongs that have been righted and changes for good made in our city. Our church has received a real revival and a great spiritual uplift. In addition to this, a number were converted and united with the church.

I never had an evangelist whom I can endorse with more genuine approval and appreciation. He has left our church in splendid condition and we are looking forward to his promised return next year. Any Baptist church desiring a real revival, starting in the church, could do no better than to invite Gipsy Smith, Jr.

W. C. Boone, Pastor.

—B&R—

**With the Churches:** **Elizabethton**—First, Pastor Starke, received 1 for baptism, 6 by letter. **Jefferson City**—First, Pastor Pope, received for baptism 1. **Johnson City**—Unaka Avenue, Pastor Bowers received 15 for baptism. **Kingsport**—First, Pastor Hughes, received for baptism 1. **Knoxville**—Fifth Avenue, Pastor Wood, received 2 additions to the church; Lincoln Park, Pastor Livingstone, received by let-

ter 1, for baptism 1. **McMinnville**—Maggness Memorial, Pastor Minks, received 1 addition to the church. **Memphis**—Bellevue, Pastor Lee, received 10 additions to the church, baptized 3; Temple, Pastor Boston, received 5 for baptism and 5 by letter. **Nashville**—Immanuel, Pastor Henderson, received 2 by letter; Richland, Pastor Huckaba, received by letter 3, baptism 1; Seventh, Pastor Barnett, received for baptism 3, baptized 3.

—B&R—

## BRIEFS CONCERNING THE BRETHREN

### Called and Accepted

Henry F. Widen, First Church, Glasgow, Mont.

Ralph D. Dodd, First Church, Crowley, La.

J. T. Toler, Big Cave Church, near Morrow, La.

D. L. Hill, Somerset, Ky.

Omer E. Graves, Alma Church, Alma, Ga.

Dewey Mann, First Church, Blountstown, Fla.

Joe Anderson, New Hope Church, Mo.

R. Alton Reed, Park Cities Church, Dallas.

L. M. Walker, Second Baptist Church, Albuquerque, N. M.

C. A. Alexander, First Church, Santa Fe, N. M.

### Ordained

Edwin L. McClain, Woodruff Place Church, Indianapolis, Ind.

Fred F. Baxter, First Church, Bossur City, La.

### Died

Rev. Floyd Tibson, Palm Height Church, San Antonio, Texas.

Rev. James Long, Erwin, Tenn.

Rev. Wm. Larkin Keel, Anderson, S. C.

### Resigned

J. N. Binford, First Church, Springfield, Ky.

Dewey Mann, Northside Church, Manchester, Ga.

James A. Ivey, Bell Ave. Church, Knoxville, Tenn.

## The BAPTIST HUNDRED THOUSAND CLUB

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has reestablished our credit ~ ~ ~  
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## WE NEED YOU—JOIN TODAY

\$1 A MONTH (OVER AND ABOVE) — 5¢ A DAY

## Book Reviews

**What Must I Do To Be Saved?** by John R. Rice, Pastor Fundamental Baptist Church, Dallas, Texas. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

Six revival messages that will grip the reader from the start, and hold his interest to the last. The author has the simple, direct method of talking straight to the reader. If the reader be a lost man enquiring the way of eternal life, and will hear the author through, he may certainly know the way. If he is a Christian and inclined to be lukewarm or lazy, he will be stung into action by the author's evident earnestness and concern for lost men. On the whole, the author is clear and concise, leaving no room in the mind of the reader for doubt as to what he means. A list of the chapters will give the reader here an idea of what to expect in the book itself. They are: 1. "All Have Sinned"; 2. "Be Sure Your Sin Will Find You Out"; 3. "The Bible Hell—A Literal Place of Eternal Torment"; 4. "The Mad House, Hell—Why God Permits It; Who Goes There and How To Miss It"; 5. "Religious But Lost, Or, False Hopes of Heaven"; 6. "What Must I Do To Be Saved?" You will not be disappointed in this book if you feel the need for the quickening of evangelistic fires in your own heart. The book abounds with proof texts quoted, not merely long lists of references that make the reading of the book tedious. Reading it has been a distinct pleasure and profit.

—R. K. Bennett.

### THE PHILOSOPHY OF BOOKER T. WASHINGTON

By Dr. Theodore S. Boone. Published by the author. Price, \$2.25.

The author of this book, Dr. Boone, is an experienced pastor of an outstanding church in Fort Worth. He is trained in college, university and theological seminary education. He is recognized as a scholar, author and religious leader among his people, and has been honored with the D.D. and LL.D. degrees from recognized institutions. He is a historian and writer of wide reputation, and has written several books.

This book that he has written is a biography of Booker T. Washington and a sketch of a number of Washington's associates in his great work of building Tuskegee Institute in Alabama, such as Miss Davidson, his secretary and afterward his wife; Emmett Scott, his secretary and collaborator; Dr. George W. Carver, one of the greatest of negro scientists; Dr. J. R. E. Lee, a great teacher and educational leader; and other notables.

In portraying the lives and labors of these educators and administrators there is found a running history of Tuskegee Institute, one of the greatest industrial schools of the world and the tallest and most effective monument to the life and labors of the immortal Booker T. Washington. It tells of his faith, struggles, marvelous achievements in education, in oratory, in leadership of his people, in the uplift of a great race. The buildings he erected, the endowments he raised through the gifts of wealthy men, the powerful influence that he has had on race relationships and understanding co-operation among the whites and the colored, make a charming, thrilling, interesting story.

In the development of these biographies and history of the Institute the author tactfully and adroitly develops the philosophy of this great leader and school

which he led in building, with the co-operation of many others.

I think it is one of the most thrilling books I have read in ten years. I wish the leaders and people of both races could read this book, and see how God can take a slave boy, save him, call him, train him, use him and lift him to the very heights of influence and power under the most difficult environment found anywhere in history. This book is more than a biography of Washington and a history of the Institute. It is a philosophy of constructive, co-operative, Christian education and of the development of a race under difficulties.

I commend this book, with its author, whom I know very well, to the careful reading of multitudes of our people everywhere.

—L. R. Scarborough.

**The Opening Doors of Childhood** by Lewis Joseph Sherrill. The Macmillan Company. \$1.75.

Lewis Joseph Sherrill is Dean and Professor of Religious Education at Louisville Presbyterian Seminary, author of "Family and Church," "Religious Education in the Small Church," "The Church and Adult Education," and he feels that the resources of the Christian religion are indispensable in meeting the deepest needs of childhood. The Opening Doors of Childhood is a practical guide-book for every parent who wishes to meet the problems of childhood squarely and wisely. The book indicates that the author has a deep understanding of young people and that he has the attitude of a friendly counselor. From his experience he discusses the problems or the home and how best to arouse children's enthusiasm for Christianity and the proper guidance they need in making it applicable to their daily living. Here are some of the chapter subjects: "The Way to God," "The Enrichment of Experience," "The Search for Explanation," "The Opening Doors of Parenthood," "The Other Friend," and others, in all twelve chapters. The

book contains a very helpful bibliography, which is worth the price of the book, as for instance books that deal with these subjects: "Toward Understanding Children Better," "Toward Helping Children Understand the Bible," "Toward Keeping a Place in the Church for Children." Here is a book that ought to be in the hands of all parents, and it has useful information for the minister, teacher, and church worker.

—W. P. Davis.

A Negro was pleading his own case to save the price of a lawyer. He called his chief witness to the stand and said: "Joshua, where was I when we stole them chickens?"

Mistress—Your coolness in this time of distress amazes me—what were you before you became a butler?

Butler—An attendant in a lunatic asylum, madam.

*A New Cox Book!*

### LIVES THAT OFT REMIND US

by Enos K. Cox of Gloster, Miss.

The author of "Where is the Lord God of Elijah?" has written another volume of equal worth in which the lives of twenty O. T. characters are so vividly pictured that they effectively proclaim those practical truths so greatly needed today. Every message a literary gem! Mrs. Noah, An Old-Time Preacher's Wife; Esau, The Man Who Could Not Wait; Jothabed, A Mighty Mother; Shamgar, The Hero of the Ox Goad; Eli, A Father Who Failed; and Caleb, A Puritan of the Long Ago, are among those characters whose lives still speak with power through the animated expositions of this dynamic preacher.

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### A NEW YEAR RESOLUTION

Resolve that your church shall be adequately protected against loss by fire during 1940. Investigate our free insurance plan. For information, Write L. L. Riley, Secretary, Southern Mutual Church Insurance Company, Columbia, S. C.

## Shall It Be Done?

Shall the Tennessee Baptist Convention Ministers' Retirement Plan begin to operate as of July 1, 1940?

This is a question for the Tennessee churches and their pastors to answer, and very particularly for those pastors who are under 45. The older men are sincerely wanted—the young men are necessary to the successful launching and operation of this Plan. And if this Plan will not secure the approval and cooperation of churches and pastors—what then? The answer is plain, namely, that "probably NO PLAN WILL WORK!"

No other way is open nor seems possible to be opened to churches and preachers in Tennessee that will make so small a demand upon the income of pastors, and likewise require so small a contribution from their churches. The Tennessee Baptist Convention has voted to operate this Plan through the Relief and Annuity Board at Dallas, Texas. The young pastors, the middle aged and even the old ones, will share alike in proportion to their salaries. DENOMINATIONAL UNDERGIRDING MAKES THIS POSSIBLE.

Do you understand this Plan? If so, kindly notify the State Secretary that you and your church or churches will participate. If in need of further information, please write me your questions.

*John D. Freeman*

Executive Secretary,

149 Sixth Avenue, N.

Nashville, Tennessee