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# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

VOLUME 106

THURSDAY, OCTOBER 24, 1940

NUMBER 42

## SPIRITUAL MENU of the TENNESSEE BAPTIST CONVENTION

*For Those with Discerning Souls*

T-elling the Old, Old Story  
E-xalting the Name of Jesus  
N-arrating Victories  
N-oting Resources  
E-mpowerment by the Spirit  
S-eeeking New Conquests  
S-pirit of Humility  
E-nlarged Vision  
E-mphasized Responsibility

B-elieving Always  
A-ccenting the Mercy of God  
P-robing the Conscience  
T-hinking Through Problems  
I-nstruction in Duty  
S-upplication at the Throne of Grace  
T-hankfulness for Blessings

C-onfessing Sin  
O-utwitting Satan  
N-othing for Self-glory  
V-erifying Eternal Verities  
E-xulting in Divine Dealings  
N-ighborliness in the Gospel  
T-hrobbing Compassion for the Lost  
I-nspiration for Service  
O-ngoing Zeal  
N-earer, My God, to Thee!

**REMEMBER THE TIME AND PLACE: NOVEMBER 12-15, 1940, JOHNSON CITY, TENN.**

# Baptist and Reflector

O. W. Taylor, Editor John D. Freeman, Executive Secretary  
Don Norman, Field Representative

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## EDITORIAL

### A Word of Explanation

THE EDITOR had what seemed to be the flu and got out too soon and suffered a relapse. However, he expects to be recovered fully soon.

For this reason he has not been in a position to look after the make-up of the paper in the regular way for the last two issues or to provide the usual editorial copy. We are, therefore, substituting this week other material for the most of the usual editorial copy. So also any correspondents whose letters remain unanswered by the editor will find here the explanation of the delay.

But Tennessee Baptists will, as always, be considerate of the editor and his faithful office force while things are being brought back to normal. During these years they have demonstrated their consideration along all lines again and again. God bless them all.

### Caution and Conviction in the Ministry

*Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.* Matt. 10:16.

THIS PRACTICAL ADMONITION of Jesus to the Twelve has an abiding message for preachers of our day.

Here we have an indication of the acquaintance of Jesus with nature. He chooses the traits of four members of the animal kingdom to portray the character of ministers, their difficulties, and their equipment for meeting these perils. Incidentally, be a student of nature but not a worshipper of nature. Learn to draw illustrations from the animal kingdom.

Truth is many-sided; one picture can not tell it all. So is Christian character many-sided; no one illustration can picture it all. The minister has to watch his growth of various traits lest he become fractional or lopsided. Christian character is a bunch of luscious grapes, not a single fruit—variety midst unity.

How well Jesus knew the future and foretold the perils they would encounter. *He knows, that is enough; I obey, that is safe.*

These strange instruction words are particularly needed by preachers. No class of men needs more deeply to guard against falling into the error of seeking the wisdom of serpents without the regulative guilelessness of doves and against displaying the stupidity of doves without the keenness of serpents.

"Behold" is a call for attention to a new thought and important. The Master Preacher deserves to be heard; His message is weighty and vital. What He was about to say and do deserved their best.

How much more expressive these pregnant figures are than this literal statement of the admonition, "I send you forth in the midst of perils; be therefore prudent and innocent."

Our text falls into two distinct parts; the commission issued

and the conduct enjoined. They stand tied together with the little word "therefore."

#### I. THEIR COMMISSION.

1. **A Divine Commission.** The "I" is emphatic and well-rendered in Weymouth, "Remember it is I who am sending you out, as sheep into the midst of wolves; prove yourselves as sagacious as serpents, and as innocent as doves." We are to look to Him that we may look to our task aright. Think of Him more than of the task He has given, then the task will be a delight. How foolish it is for a preacher to become so engrossed with his work that he forgets the Lord of the work.

His word moves us to obedience whatever the outcome. It is foolhardy to go if Jesus did not send; it is equally bad to disobey His behest. It is not a mere firm, or even a church, a board, an association, or a convention—though these have their places—but it is a living and pulsating Person that sends us.

"Jesus is conscious that connection with Him will be a source not only of power, but of trouble to the Twelve" (Bruce). Hence this pledge of protection. "Never forget that I sent you; I will protect and support." "He put us here," they could say. What a stay in the storm! A deep and abiding consciousness that He sent us will make us fearless, hopeful, and courageous. If we should be torn by the wolves, it is only for His sake. Let these words be remembered as we see the white teeth of wolfish men gleam through the darkness of difficulties and their howls resound through the stillness and loneliness of perils.

2. **A Redeeming Mission.** We are not as wandering sheep; we have been sent. We must go not to the mere region of perils but into their very midst. We are sent, not to fight with wolves, not to drive them from their haunts, but to transform them. Sheep have no claws with which to wound nor teeth with which to tear (McLaren), but they are sent to naturally fierce men to convince them.

3. **Wolfish Men.** Men in themselves are untamed and made wild by sin; toward others, even those who would help them, they are fierce and cruel. The badness of men increases the need for the messenger to go and the need of the messenger who goes. Their very condition humbles us and accelerates the need for meek, unselfish, lamb-like men.

Jesus saw both the conflict and the victory and frankly predicted the worst of perils. Difficulties should never defeat us; we are "distressed but not in despair." Defeat is not in the vocabulary of faith because of the vital connection with Jesus. Our reactions to hardships only show our metal. Difficulty should whet our sword, stir our courage, draw us to an unspeakable nearness to Jesus our Lord.

4. **Sheep-Like Men.** No, we did not say sheepish men, but sheep-like men. We are not sent as wolves among sheep though some wolves do dress as sheep (Matt. 7:15) and though some hireling shepherds almost reveal the wolfish disposition in grasping for money and guarding their own interests (Jno. 10:12-13). Emphatically, we are not sent as wolves among wolves; only His sheep can successfully encounter the wolves. It is contrary to nature to send meek and weak, defenceless and innocent sheep into the midst of fierce and cruel, strong and wily wolves, but that is the strange and gracious method of the Master.

#### II. THEIR CONDUCT.

The connective "therefore" urges two reasons for such conduct growing from two facts—the commission of Jesus and the condition of the people. "The presence of the wolves demand that ye be wary; the fact that ye are My apostles demands that ye be guileless." (Morrison).

Here is a challenging ideal for preachers. "Be" means become, "get to be, implying they are not so now" (Broadus). There must be a quenchless and soul-mastering urge in the minister of Christ to realize this ideal of wisdom to convince and gentleness to convert.

Sheep are naturally weaponless; so are the ministers of Christ. "The weapons of our warfare are not fleshly, but powerful through God to the pulling down of strongholds" (II Cor. 10:4).

## 1. Wisdom—"wise as serpents."

In the Orient the serpent was a customary symbol of wisdom, shrewdness, and intellectual keenness. (Cf. Gen. 3:1 and Ps. 58:5). "Serpents show great caution in avoiding danger" (Broadus).

The word "wise" means prudent, cautious, sensible. The virgins and builders were wise (Matt. 7:24 and 25:2).

The lesson is drawn not from the craft or malice, the cunning or underhand work of the serpent, but from his prudence, shrewdness and cautiousness.

(1). In the recognition and avoidance of danger. The fool optimist blinds his eyes when he crosses the railroad track; the fool optimist preacher blinds his eyes to his danger-filled path of service.

The dangers are legion. From within come the dangers of prayerlessness, laziness in study, lack of industry in visiting, and low-ebb zeal in testimony of Christ to sinners. From without comes a trinity of dangers—persecution, compromise, and deception.

Be cautious in avoiding danger and persecution. We must not court disfavor. We are to see ourselves as worms of the dust in our humility but we are not to cast ourselves into the path to be trodden under foot. Self-preservation is justifiable so long as it does not stoop to crooked policy. Clark well says, "Ministers should be wise as well as good; cautious as well as bold; gentle as well as courageous."

(2). In the means used and the spirit shown. We may be cautious about our contacts with people but never suspicious.

Do not commit yourself to a position on one point or doctrine that will furnish a club to your opponent to drive you from your stand on other truths. Lopsidedness has bred a breed of unsound doctrines. Nor should you employ questionable means that will be used against you. You will be unequal to your spiritual foes if you shun proper means to do your work for Jesus your Lord.

This is no blow for blow conflict, no wolf for wolf foray. To resist is to be beaten; the unretaliating spirit is that of the sheep and of Christ. To compromise the truth is to be beaten; stand for it as the rock of Gibraltar. Likewise, to court danger or to create danger by your own acts is to be beaten. Blows ruin your life more than they do the ranks of your foes.

When your enemy irritates you, when he drives you to scheming and tricks, when he provokes you to personal abuse, nagging, and unfair play—he has already won. "The victorious antagonist of savage enmity is patient meekness" (McLaren). Remember you are sent as sheep.

## 2. Sincerity—"innocent as doves."

The dove is a common symbol of simplicity or guilelessness (Hos. 7:11).

The word "harmless" comes from two words meaning unmixing. The motives and methods of the minister of Christ must be as unadulterated as milk without water, as unalloyed as gold without bronze, and as clear of falsity and evil as crystal. "We are called to be martyrs, not maniacs; we are to be simple-hearted, but we are not to be simpletons" (Spurgeon).

(1). Without insincerity in motive. Earnestness and sincerity must characterize every act, word, and look. There is no place for insincere promises, either financial or otherwise; nor for the "don't-care" feeling in the work of the Lord.

(2). Without tricks in method and practice. The ministry has no room for supplanting Jacobs, nor for hitting under the belt. There is wisdom that tends toward the "tricks of low cunning;" avoid it. "They were not to deserve injury, or afford any pretext for it; and were to employ no trickery or other improper means of escaping danger" (Broadus).

3. Wisdom and Sincerity Combined. What a wonderful blending of traits to make the character of the true minister. Watch your every act from every angle. Each one will be a safeguard of the other. The dove alone might become silly; the serpent alone tricky. "Either without the other is bad (rascality or gullibility)," (Robertson). Schaff says, "Wisdom to avoid persecution without cowardice; simplicity to encounter it without compromise."

How beautiful and yet how difficult the realization of this blending! Christ alone combines these two mutually conflicting traits.

He is the perfect Exemplar of His words; Paul stands next. Christ sent and Christ gives. The one secret of possessing these traits is to live so close to Christ that we catch them from association with Him. May they be yours in a full and glorious degree and way!

**Editor's Note:** This was a graduation address delivered in 1936 at the closing exercises of the West Kentucky Bible School founded by the late H. Boyce Taylor. By unanimous vote of those present it was published in tract form and may be had free by writing to C. H. Wilson's Book Store, Murray, Kentucky.

## The Associations

WITH W. C. CREASMAN as traveling companion, the editor attended two associations the week of October 10.

*Beulah Association* met with and was royally entertained by Macedonia Baptist Church near Kenton, J. L. Roberson, pastor. Tom L. Roberts, moderator, Joe L. Clapp, assistant moderator, V. A. Richardson, clerk, Thomas A. Taylor, assistant clerk, T. A. Duncan, treasurer, and L. C. Bowers, assistant treasurer, were the officers chosen. The annual sermon was preached by Cayce Pentecost on John 17:18, an earnest, appealing message.

*Western District* met with and was finely entertained by Oak Hill Baptist Church near Paris, H. D. Lankford, pastor. We attended a portion of the second day's session, but had to leave before noon. E. H. Greenwell, moderator, H. D. Lankford, assistant moderator, Ross Rogers, clerk, R. L. Newman, assistant clerk, and V. G. Crawford, treasurer, had been elected as officers of the body. We wish we could have heard the day before the annual sermon by H. H. Stenbridge, Jr., of the First Church, Paris, of which we heard a good report.

At each place was found warm fellowship, a spiritual atmosphere, good reports and addresses, gracious courtesies and the spirit of service. The Lord's cause is marching on.

## A Great Association

By JOHN D. FREEMAN.

KNOX COUNTY ASSOCIATION is one of the greatest in the Southland. It held its annual meeting with Fifth Avenue Church, Knoxville, October 15, 16, with large attendance. Three new churches sent messengers, making the total number of churches co-operating through this body eighty. Some facts about it will give the reader an idea of its bigness today and also of its growth during the past five years:

	1934-'35	1939-'40
Membership reported .....	28,035	33,515
Baptisms reported .....	1,124	1,602
Additions by letter and restoration.....	1,231	1,625
Churches showing gains in membership.....	48	63
Churches showing losses in membership.....	21	14
Ratio of baptisms to members.....	1 to 25	1 to 20
Revivals conducted .....	67	100
Sunday school enrollment .....	21,087	24,476
Average attendance .....	12,412	15,050
Members of W. M. U. ....	5,192	5,423
Members of B. T. U. ....	4,491	6,175
Spent on local work .....	\$326,219.05	\$353,953.54
Gave to Co-operative Program causes .....	72,291.94	65,480.81
Value of Church houses .....	1,978,496.95	2,178,703.71
Value of Pastors' Homes .....	102,750.00	135,710.00
Total indebtedness of churches .....	307,455.14	232,249.27

Fifty-three of the churches reported 1,926 tithers. Forty-eight reported 743 families getting BAPTIST AND REFLECTOR. Of the total male membership of 21 years and above, only 492 are in brotherhoods and only 747 are reported as engaged actively in church work. But sixty-one of the churches gave no report of men's activities.

The report of contributions to outside causes is discouraging to those who do not know what happened during the five-year period. One church reported something like \$15,000 less in gifts to the Program than it did in 1935. Much of this decrease was caused by the enforcement of a special franchise tax during the period, which has eaten heavily into the income of this church. The proportion of the total funds being spent by the churches for local work is still far too large, but compares favorably with the average for the state as a whole and for the South.



## A Most Effective Method

By MYRTLE H. ZENTMEYER, *Editorial Assistant,*  
*Foreign Mission Board.*

IN *The Baptist Leader* we read that a minister kept on his desk a special notebook labeled "Complaints of Members Against Other Members." When one of his congregation called to tell him of the faults of another he would say, "Well, here is my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially, I shall know what I may expect from you by way of definite testimony." The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made. The minister states that he has been using that book for forty years, has opened it probably a thousand times, yet no one has written a line in it.

## Christianity is Basis of China's New Invincible Civilization,

Bill Marshall Reports

By C. E. BRYANT, JR., *Director,*  
*Baylor University News Service.*

CHRISTIANITY, GIVING COURAGE and unity to the Chinese people and undermining the pagan foundations of the Japanese empire, is one of Japan's greatest obstacles in her invasion of China, J. W. Bill Marshall, Baptist Student Secretary of Texas, said at Baylor University upon his return from four months in the Orient.

The little church with a school by its side, the symbol of the strength of American democracy, is the center for the building of China's new civilization—a reconstruction process that progresses rapidly behind the battlelines.

Christianity is out of its infancy in China. It is so firmly established that it will endure from generation to generation regardless of whether American missionaries are forced from the field by Japanese military dictates, Marshall avers.

War has, in reality, been a blessing in disguise to the spread of churches and schools in China. Japanese bombs have wrecked the educational centers along the coast and have forced the colleges to move toward the interior. Only the University of Shanghai and Saint Johns University in Shanghai and Yenging University in Peking have remained in their original homes.

The other colleges, really "universities on wheels," have been reestablished in "match sheds" and are now accessible to the vast number of illiterates in interior China where schools have never been before. The word of educated people is accepted without question, and the students going out from our Christian colleges are doing much to spread the story of Christianity.

Youth by the scores are volunteering as missionaries to the western and northern China frontiers. In a five-day youth revival Marshall conducted at the Grace Baptist Church in Shanghai, there were 400 decisions, either conversions or dedications to the ministry. Youth meetings were held throughout China during the summer, and a single conference in Harbin, Manchukuo, enrolled 1200 delegates.

The Grace Church itself is an example of the rapid growth of Christianity in the Orient since mission work began. When organized by Dr. R. T. Bryan 35 years ago in a stable it had only 11 members. The present auditorium of 1800 capacity overflowed at each of Marshall's week day afternoon services, and plans are now on foot to build an auditorium to seat 4000. This is only one of now six churches in Shanghai.

Natives are now the leaders in China church circles, while the missionaries sit back and look on, Marshall observed. All church offices, either in the universities or the denominational headquarters, are being filled by Chinese native Christians, with the single exception of the university at Peking.

"When you return, ask the people in America to pray for the

native workers," he quoted Dr. Bryan as saying. "We missionaries have come to the place where we have to get out of their way."

"I've spent my life here," the aging missionary continued. "Now I stand aside and watch them do the work."

The Chinese government, under the splendid Christian leadership of Generalissimo Chiang Kai Shek, is following the lead of the churches in establishing a wide-spreading state school system. This step also follows the history of American education, in that church schools preceded state institutions, and as in America the two are working together harmoniously.

## Baptist Co-operation Under War Time Conditions

By DR. J. H. RUSHBROOKE, *President*  
*of the Baptist World Alliance.*

OUR CHRISTIAN UNITY is unbroken even by the tragic fact of widespread war. We cannot too often remind ourselves that those who are in fellowship with the Father and with His Son Jesus Christ are in fellowship with one another (1 John 1:3). That God-created oneness cannot be ruptured by any human or sub-human powers.

It is quite otherwise with the practical expression of unity in the form of active co-operation. Many of our people are now denied the possibility of correspondence with one another, and of rendering such fraternal aid to weaker groups as we have been wont to render in years of peace. The spiritual ties remain firm as ever; we have our assured place in one another's hearts and prayers. Yet the absence of news occasions anxiety. We would fain know the condition of our brethren, would fain share their thoughts and fears and hopes, and participate with them in service for the Kingdom of God. If these words of mine reach any who are isolated, I beg them to believe that in these days of stress and strain we cherish for them an unwavering love and long for the time when we shall again clasp their hands and join them in prayer and praise.

I appeal in this season of grave difficulty to Baptist people of all lands to think on their fellow-disciples. So far as this is possible, I suggest that letters be mailed to every land, carefully avoiding political or military references, but setting out simply and frankly our concern for those of like precious faith with ourselves, and our longing that they and we may be conscious of the presence and blessing of our common Lord. In not a few countries, neutral and belligerent, there are Christian groups that would be mightily encouraged by such brotherly messages.

Of course it will be easier for our people in lands not directly involved in war to adopt this suggestion; but all can find out what is possible. We cannot allow ourselves to leave anything undone that may serve the cause of the Kingdom of God in such times as have come upon us. Whatever our personal judgments regarding the war, or our political loyalties, these cannot weaken our sense of fellowship with "all that love our Lord Jesus Christ in sincerity."

There is melancholy significance in some of the events of recent weeks. I think of the political changes in Eastern Europe. The inclusion of Bessarabia in the U.S.S.R. means that about one-fourth of the Baptists formerly in Rumania are now under the dominion of Moscow. Our people in Lithuania, Latvia, and Estonia, with whom British and American Baptists have for twenty years been closely linked, are incorporated in the same political system, with its sinister implications. Democratic lands in Western and Northern Europe are either occupied or controlled by alien forces. The area of freedom is gravely restricted, and the enduring effects none can measure. Nevertheless, God lives; and everywhere His children have access to their Father. To that firm truth we hold:

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own Interpreter,  
And He will make it plain."



## Baptist Mission House in London Wrecked—The Sympathy of the Baptist World

**D**R. J. H. RUSHBROOKE, President of the Baptist World Alliance, was in Scotland when the Mission House in London was struck by a bomb. On hearing the news, he forwarded the following letter dated September 12th to the Home Secretary of the Baptist Missionary Society, the Rev. B. G. Griffith: "My Dear Griffith, only this afternoon—a few minutes ago—I received the bad news that a bomb has wrecked the Mission House.

"I need not assure you of my deep and sincere sympathy with you and your fellow officers, and with the Baptist Missionary Society. Indeed, this disaster will evoke profound sorrow throughout our entire world-wide communion; and in its name, as President of the Baptist World Alliance, I hasten to express the pain which the report will arouse in all parts of the earth. The B.M.S. has a unique place in the admiration and affection of our people as the pathfinder and the historic leader in our foreign mission enterprise, and the destruction of its priceless records is a remediless loss. All will regard it as a calamity to themselves.

"The senselessness of such an attack sets in lurid relief the horrors of this aerial bombing, to end which is perhaps the most urgent task that must be faced when in the providence of God the day of world settlement dawns.

"Meanwhile you will refuse to be dismayed. This new call for sacrifice will be met. The work will go on, for it is God's; and you will be sustained by the grace which, through a century and a half, has never failed the Society in its vast enterprise. Your faith will be reinforced by the prayer, the sympathy, and the ready help of our brethren not only in Britain but in other lands. It would not astonish me if the Mission House of the future should stand as a monument of a unique exhibition of fraternal love and of common zeal for the evangelisation of the world.

"Our people of every country will utter their *Amen* to my prayer that in this season of heavy trial there may be granted to the Baptist Missionary Society the abundant blessing of Him Whose commission it has so long fulfilled.

"Yours in His Fellowship,

"J. H. RUSHBROOKE."

## Preaching in Stores and Homes

By LAWRENCE THIBODEAUX

Recently we established a mission point at Choctaw, a small village about eleven miles from Thibodeaux. The man who owns the main store of the settlement has kindly given permission to hold services at his store on the front porch by the roadside.

In the rear of the store men gather every Sunday to gamble, and so we go on the front. At the same time that I preach they are gambling. Some of the gamblers are courteous and come to hear the sermon, then return to their game.

A number of the people there have expressed their desire to know more about the Saviour. About thirty-five people, including a few women but mostly men and boys, have stood by the roadside and listened to the messages. These people are gospel hungry. I pray they may be filled.

Last Sunday we were called to a new home in a new community and had many eager listeners, where the Gospel had never been preached. I am planning to establish another mission in that settlement.

Some of our recent converts are now witnessing in new homes and so calls are coming for services in new places. In most of this vast territory we are just sowing the seed and praying that God will give us a great harvest.

THURSDAY, OCTOBER 24, 1940

## Program for the Ministers Association The Tennessee Baptist Convention Nov. 11, 1940

- 1:30 p.m. (E.S.T.)-1:40 The Singing of Hymns—Prof. Sterling Price, Carson-Newman College.
- 1:40-1:45 Scripture reading and prayer—Rev. O. D. Fleming, Pastor First Baptist Church, Morristown, Tennessee.
- 1:45-1:55 General Organization.
- 1:55-2:00 Presentation of the program by the committee. Major Theme: "Recoveries in Religion Today."
- 2:00-2:30 "Recovery of the Democratic Idea in Religion"—Dr. Chas. S. Henderson, Pastor Immanuel Baptist Church, Nashville, Tennessee.
- 2:30-2:40 Open Discussion.
- 2:40-3:10 "Recovery of the Seeking Note in Religion"—Dr. R. J. Bateman, Pastor First Baptist Church, Memphis, Tennessee.
- 3:10-3:20 Open Discussion.
- 3:20-3:25 Special Music.
- 3:25-3:55 "Recovery of the Preacher's Place as Prophet Today"—Dr. F. M. Powell, Professor, Church History, Southern Baptist Theological Seminary, Louisville, Kentucky.
- 3:55 Announcements and appointment of committees.
- 4:00 Adjournment.

WM. R. RIGELL,  
DAVID LIVINGSTONE,  
C. E. BOSTON,  
*The Committee.*

## Thy Will be Done

By ROBERT E. BEDDOE, M. D.

**I**T IS QUITE true that the Christian should accept God's will in all things. A rebellious spirit is incompatible with the in-dwelling Holy Ghost. Passive resignation, however, is not taught by these words from the model prayer. For many years I read into them a sort of do-nothing fatalism, but recently they have taken on new meaning. It is a question of emphasis. Read them like this: "Thy will *be done*."

God has a work to do in our hearts, but we have a work to do in the world. I heard one say: "I have quit making plans for the future." A sort of "let God do it" spirit. I believe the words from the prayer ask for an active, dynamic *doing* of God's will. This calls for plans, prayerfully conceived and daringly executed.

In connection with our work in the Stout Memorial Hospital, which in this crisis is prospering beyond our wildest dreams, we are now making plans for the time when peace and security return to China. We visualize an enlarged and perfected institution which will serve as a model for this part of the world. After all, if Baptists are to operate a hospital here, why should it not be the best?

Now is a good time for Southern Baptists to make some plans. A slogan like this would be a good one: "In time of war prepare for peace." We remember the moral collapse following 1918. What can we expect following this war? Have we not been warned? Should we not seek spiritual rearmament? Shall we passively and supinely sit with folded hands under the hypnotic spell of pseudo-consecration? Rather we should put our heads and hearts together and get ready for the devil's blitzkrieg which is just over the horizon.

Accept God's will, yes; but be sure to DO His will.

## South America Pleads

Every door in South America swings wide for the entrance of the Gospel. In the political and economical world, we are striving for the unity and solidarity of the Americas. The quickest way to achieve this goal is to give the Gospel to South America. We now have 145 missionaries in all South America and, by all means, the number should be doubled within two years.

The Foreign Mission Board, in all of its glorious history of ninety-five years, has never faced such an opportunity for the preaching of the Gospel as we face today.



## Times of Trouble Are Times of Testing

By CHARLES E. MADDRY, Executive Secretary,  
Foreign Mission Board, Richmond, Virginia

It has always been so. Israel was severely tested at Kadesh-Barnea. Joshua and Caleb stood the test when everyone else failed. It was a dark hour in Israel's history when God called Gideon to save Israel. It is significant that the testing of the thousands was at the fountain of Harod, or "trembling." Only three hundred were left for the deliverance of Israel. Thus it has always been.

Adoniram Judson and Luther Rice went out to India in a dark and threatening hour. The war of 1812, or our second conflict with Great Britain, was just beginning. It was dangerous for Americans to travel the high seas, and especially dangerous to enter British-controlled India. The change in the views of Judson and Rice on the question of baptism left them stranded and without support in a faraway India. For many months, Judson was supported by Carey and English Baptists, while Rice came back to America to stir up and organize the scattered Baptist forces along the Atlantic Seaboard to support Judson in India. Because of the devastating war that was raging between England and America, Rice had to come by way of South America, and after many months of hardship and danger he arrived in Philadelphia in the latter part of 1813. The Triennial Convention was organized in 1814, and the program of American Baptist foreign missions was launched in a time of war and intense international hatred and strife.

### WHAT BECAME OF IT ALL?

Out of this Judson-Rice movement for foreign missions came the organization and unity of American Baptists. It saved them from the dry rot and certain death resulting from ultra-Calvinism. It kindled a blaze of evangelistic fervor that swept through America like a cleansing fire. To us, as a denomination, it gave our colleges, theological seminaries, state conventions, and the Baptist papers and magazines. It gave us freedom and deliverance from the paralyzing doctrines of the reactionary Hardshell Baptists, and started Southern Baptists on the high road to a great and commanding destiny.

Let us never forget that the greatest forward step ever taken by our Baptist forefathers was taken at Philadelphia in May, 1814, when the American Baptist Foreign Missionary Society was organized. Just three months later, in August, 1814, the British Army captured Washington and burned the Capitol of our country. The Baptist fathers of that day were stout of heart and undismayed by war and the threat of disaster at home or abroad. God grant that some of their spirit may be given unto their great-grandchildren.

### UNDERSTANDING THE TIMES IN WHICH WE LIVE

We are told that the men of Issachar "were men that had understanding of the times, to know what Israel ought to do." That is the supreme need of the pastors and leaders among Southern Baptists today. This is no time for faltering and fear. God needs men of vision and faith and courage today. Surely this is no time for little men in places of leadership. Woe betide the land when the leaders of men are little, timid and afraid! These men would counsel caution and urge us to save ourselves. God pity the people under such leadership! God's Word long ago passed the sentence of doom upon weak and faltering leadership, when it declared, "Woe unto thee, O land, when thy king is a child." This is the time to hear anew the command of Christ, "Go ye into all the world and preach the gospel to every creature."

## The Cruelties of War Cannot be Described

Miss Lillie Hundley, one of our faithful missionaries in Shanghai, writes; "On the twenty-ninth of June we had our joint Baptist Middle School commencement in which seven schools participated.

There were thirty-one graduates in *Eliza Yates*, thirty graduates in *Ming Jang*.

"Soon after the close of school our Baptist Young People's All China Conference began. In spite of uncertain conditions and difficulties in traveling, this conference was well attended by representatives from most of our missions. There were ten days of inspirational messages, classes and discussion groups, intermingled with recreation and Christian fellowship. The last hour was a mountaintop experience, for in that meeting about 100 young people consecrated themselves to God for service in His kingdom. Mr. and Mrs. Bill Marshall came to China especially for this conference. They were a great blessing to all, in their fine spirit and helpful inspirational messages.

"At Tsinan we found a modern city at present dominated by the Japanese. As far as our own treatment was concerned, everything was pleasant, discounting sometimes crowded cars, but we saw one terrible incident. In a compartment next to ours a Chinese was unmercifully beaten by Japanese soldiers. Why? There was no way of learning. It literally made me sick, not only seeing and feeling the suffering of one man, but of thousands and thousands in countless ways. Ah, the cruelties of war cannot be described. How human beings can cause their fellows such suffering is beyond my comprehension—no matter what motive prompts the act. There is no justification in wars of aggression; neither is there justice in a people or nation aiding an aggressor nation by selling it war materials. Wars cannot be stopped by such a policy.

"We found the Moons and Leonards and Miss Stewart working in Harbin, Manchuria, under very difficult circumstances, for the Japanese control is felt very definitely in that section. It is they who are prospering and the Chinese who are suffering. The missionaries and their work are being carefully watched and in some cases an effort is being made to enforce Shinto shrine worship. I was inspired by the prayer meeting of our church there. For an hour these people made requests and prayed—all prayed. Manchuria is a great and needy field.

"Everywhere the work of the kingdom goes on, in spite of the scarcity of workers. Chinese Christians are proving faithful. Thousands of others are turning toward Christianity for the Light of Life.

"The Marshalls were very enjoyable companions. They have been a great blessing to us all and I hope this visit is a blessing to them. He has just held a five nights' revival since our return to Shanghai, a glorious meeting. More than 200 expressed their acceptance of Christ as Saviour. The Chinese love them and so do we missionaries.

"Pray for us sincerely."

## Go Forward With the Evangelistic Campaign

In a recent letter, Miss Mary C. Alexander, of the *China Baptist Woman's Missionary Union, Shanghai*, says: "We are not ignorant of the good reasons for the cancellation of plans for the evangelists of the Southern Baptist Convention coming to China; and yet we wish the venture of faith could have been made. We still hope that the plans are simply delayed and not permanently cancelled. Doors are wide open for the Gospel message. Travel is difficult, of course, and may be increasingly so for the days ahead. The committee feels, however, that in these days of opportunity for the preaching of salvation, everything possible must be done to go forward with the Evangelistic Campaign. Local churches and church leaders are being urged to go forward undiscouraged; tracts are being prepared and printed as fast as possible; and demands are hard to meet at that. Please let Southern Baptists know that His kingdom's sure increase is evident on every hand. Urge faithfulness in prayer for His preached word in China."

# A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

## Einstein's Brand of Atheism

Watchman-Examiner

Albert Einstein urged abandonment of the "concept of a personal God" before a conference of leaders in science, philosophy, and religion; Jewish, Protestant, and Catholic, in New York City. He admitted that "the doctrine of a personal God interfering with natural events could never be refuted, for, this doctrine can always take refuge in those domains in which scientific knowledge has not yet been able to set foot." To an enlightened Christian, "those domains" are the realm of "pragmatic Christianity." Einstein would have us substitute for the doctrine of a personal God "the Good, True, and Beautiful in Humanity itself." "The spiritual evolution of mankind does not lie in blind faith, but through striving after rational knowledge."

There is nothing new in Einstein's ideas. They are only the arguments of humanistic atheism restated. A refusal to acknowledge the personality of God is to deny one of the most reasonable facts in the universe. With all his acknowledged scientific ability as a physicist, his arguments have only the sound of a weary bleat against the harmony of Scriptural revelation. It would be wiser for Einstein to stick to his own particular subject than to seek lightly to enter the thoroughly cultivated fields of religion, concerning which he manifests confusion and incompetence. His attempts to define religion are as tragic as would be our efforts to redefine Einstein's theory of relativity, were we foolish enough to try it. We can get along without knowing the mysteries of relativity, but Einstein cannot get along without God.

*(If this atheistic, meddling, ungrateful, scornful attitude of Einstein's is an example of the Jews of Germany, then, perhaps they are partly responsible for the conditions which produced Hitler. This unnecessary, scornful statement concerning the religion of a people who have recently given him haven from persecution will go a long way toward strengthening Hitler's claim that the Jews are trouble-makers wherever they are found. Einstein repudiates the God of his forefathers, Abraham and Moses, and with his god of science must be classified with Hitler and his god of force; and Lenin and Stalin with their human god. C. W. P.)*

## Do Baptists Practice Democracy?

Biblical Recorder

The terms "Baptists" and "Democracy" have long been linked together. As one reads of the workings of the earlier churches one is impressed with the lack of overhead rule and authority. Most of the Baptist people still believe in democracy, but the question we need to face today is, Do Baptists practice democracy? Perhaps more pertinent still, Do Baptists trust democracy? There are many in our denomination, both in the pew and in the pulpit, who do trust democracy and earnestly seek to practice it consistently. But there are tendencies in our group, from the local church to the Southern Convention, which are undemocratic. Is it not a too common inconsistency to see a pastor or denominational leader declaring himself a defender of democracy and at the same time playing the role of a dictator?

As all the world knows, Baptists at the Baltimore Convention voted on the invitation to join the World Council of Churches. Since the Convention there has been widespread discussion of this action. Our Southern Baptist papers have devoted many pages in presenting both sides of the question. This is good, for it is the way of democracy; but the unfortunate part is that the information, as to what the World Council stands for, should have been given to our people after the Convention voted and not before.

*(Where did we ever get the impression that a true Baptist Church is a pure form of democracy? A democracy is a body which makes*

*and executes the laws which govern it. A theocracy is a body governed by God-given laws. Jesus Christ is the head of every true Baptist Church and the New Testament is its book of faith and practice. Baptists did not elect Jesus to become Savior; they did not legislate the teachings of the New Testament; nor can they repeal the laws of the New Testament. Remember the words of Jesus, "Ye have not chosen me, but I have chosen you." A Baptist Church employs a democratic form of church government when the voice of the Bible is silent; but whenever the Bible speaks its voice is mandatory. The criterion of a Baptist Church is not "Is it democratic?" but, "Is it Biblical?" C. W. P.)*

## Pius XII, the Great Straddler

The Christian Index

Reports indicate that Pope Pius XII is first on one side and then on the other of the wars that have been ravaging Europe and Africa for the past three years. In the social upheavals for a thousand years, the Roman Church has waited for the end and jumped on the largest piece. This is the well-established policy of the hierarchy. At the beginning of his career, they were against Mussolini. But when he became the most powerful man in Italy, the Vatican signed the Lateran Treaty in exchange for his good will. When Hitler launched his program of totalitarianism, they were against him. Now Pope Pius XII and his bishops in Germany favor Hitler. Pope Pius XII is standing astride every crack in the social order of Europe, Asia and America, and his diplomats in all the great capitals of the world will inform him of the winning side in time for him to attach himself to it.

To this editorial Bishop O'Hara replied: "The Christian Index. 'I have just learned of your vile editorial on his holiness Pope Pius the 12th. For shame, sir. In the name of common decency and Christian charity I protest against such a lack of Christian spirit. Fortunately such outbursts reflect the sentiment of not many of our Baptist brethren in Georgia.' Gerald P. O'Hara, Bishop of Savannah, Atlanta.

## A Light That Must Never Go Out

PAT M. NEFF  
Baptist Standard

Winston Churchill, speaking to the American people in a broadcast on October 16, 1938, after the fall of Czechoslovakia, said, "The lights are going out." The lights of democracy in Europe, of free government, of free speech, free press, free thinking; the lights of education and culture have gone out. Tongues have been bridled, news agencies suppressed, racial hatreds stirred up, churches and mission stations bombed, intolerance promoted, universities disintegrated, actual and potential leaders in the realms of higher learning have been sacrificed to the god of war.

Europe seems destined to freeze into Arctic night as a result of the devastation and destruction of the war, with only one light glimmering into the darkness, the light of Christian unity which light alone can guide us back to the ways of hope and peace. It will largely be the task of America, of American universities and churches to hold high the torch of human liberty, a beacon light to all peoples by which faith and men may be rekindled lest civilization eternally perish.

*(The enemies of Christian civilization are destroying it by destroying its institutions and traditions. When its churches are deserted, its Christian schools forsaken, and its sacred traditions discarded it is already dead. Christ has promised that the "gates of hell shall not prevail" against His church; but He has not promised that the forces of evil shall not prevail against Christian civilization. C. W. P.)*

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



# The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE  
LESSON FOR NOVEMBER 3, 1940

## Jesus Declares His Mission

LESSON TEXT: Luke 4:16-30.

GOLDEN TEXT: "For the Son of Man came to seek and to save that which was lost" Luke 19:10.

Jesus twice visited Nazareth after beginning his ministry. Today's lesson records the first of these two, and makes obvious His reason for not making that His home and the headquarters of His ministry. "He came unto His own, and they which were His own received Him not." Appropriately enough, He came there, to the village of His childhood and youth to make public the nature of His earthly mission, to declare the nature and purpose of His work.

According to His life-long custom, He went into the synagogue when the Sabbath came. The ruler of the synagogue, either prior to the service or without previous warning during the service, invited Him to lead the worship that day, by reading the lesson from the Prophets, and preaching the sermon. It should be noted in passing that it was not customary for a Jew to volunteer to do this, and it is not possible that Jesus did. He responded to the invitation to do so. It was customary to call upon guests, well-known teachers or any qualified visitors, whether laymen or priests, to thus conduct the service.

The attendant handed Him, happily, the scroll of the prophet Isaiah, which He rolled from one roll to the other until He found the day's lesson, Isaiah 61:1, 2. He read those prophetic words, stopping significantly before he read the phrase about the "day of vengeance of our Lord." Then, He either turned back on the scroll to Isaiah 58:6 and read therefrom, "to set at liberty them that are bruised," or, as He had liberty to do, He may have quoted this other passage from the same prophet from memory, alongside the primary reading.

### I. THE MISSION OF THE MESSIAH (vv. 18, 19)

Whether the regular Scripture lesson for the day, or Jesus' own personal choice for the lesson, no better inaugural could have been chosen for the Messiah's announcement of His mission, for it was the prophetic annunciation of what the mission of the Messiah was to be. (1) The Messiah was to be the ordained and anointed instrument of the Spirit of the Lord. "The Spirit of the Lord is upon me. . . . He hath anointed me." (2) The Messiah was to proclaim the Good News of the Kingdom to all men, and not least, to the poor of this earth who had heretofore been either entirely neglected by the great ones of the earth on the one hand, or had been victimized and exploited by them, on the other. "Good news . . . to the poor," He said. That announcement in itself was the best news the poor had ever heard to that day! (3) The Messiah was to minister to the grief-stricken and sorrowing, "to heal the broken hearted." No leader has ever been able to offer peace of heart to his followers, except Jesus. (4) The Messiah was to bring a message of deliverance to those who are bound in the custody of the greatest and worst captor of all, the Evil One. There is hope for sinners, now that Jesus has come, for He is to "save the people from their sins." This is the spear-head of His mission, on which all the rest turns. (5) The Messiah was to open men's eyes. He was to open the eyes of us humble folk that we might see the wondrous spiritual and eternal things on every side. And He was to open the eyes of those who are earth's leaders, as well. Blind led and are leading the blind. Those who cannot see the most powerful forces, facts and factors in the world are the ones who are determining human destinies. Nor was He to neglect to open the physical eyes of the physically blinded. He was a spiritual preacher, but He was also a practical healer and helper. Touched with our infirmities, He included in His mission the task of healing men's broken bodies. (6) The Messiah was to deliver to liberty and freedom those who were

bruised of heart and of body as well. "Jesus felt it to be His mission to mend broken hearts like pieces of broken earthenware, real rescue-mission work. Jesus mends them and sets them free from their limitations" (A. T. Robertson). (7) The Messiah's coming was to be the trumpet-sound for the beginning of the "year of Jehovah's favor," that is the period of the Gospel, or the Messianic Age.

### II. THE MESSAGE OF THE MESSIAH

1. "This Scripture fulfilled in your ears." You see the fulfillment of all the prophets sought. This was an amazing claim, and the people saw its meaning.

2. "Today" does that blessing come to you. With Jesus, today is ever the day when He offers His blessing to us, rather than in some nebulous day in the future, or around some corner which must first be turned.

### III. THE CHALLENGE TO THE MESSIAH

(1) They said, "You are a local boy. We know you. You cannot be that great. We are not, therefore we will not admit that you can be." (2) Moreover, they said, "If you are this Great One who is to come, work miracles here as you are supposed to have done elsewhere. Understand, we do not believe about them or you, but if you can do some magic and prove it to us, go ahead." Such hard-crusted unfaith! Of course "He could not do many mighty works there because of their unbelief."

### IV. THE REJECTION OF THE MESSIAH

(1) They were filled with wrath, just ready to burst, when Jesus told the two pointed stories which punctured their pride. (2) They "rose up and seized Him." (3) They sought to lynch him, by throwing Him headlong off of the brow of a convenient precipice on the edge of the village. (4) Jesus, evidently by the power of His amazing personality, passed through them unharmed, and went His way. (5) He departed from Nazareth, made His headquarters in Capernaum, and returned to Nazareth only once more during His earthly life. Woe unto thee, Nazareth, for thy mighty unbelief, and to those who imitate thy unfaith!

### Hotel Rates in Johnson City Where Tenn. Baptist Convention Meets Nov. 12-15, 1940

#### COLONIAL HOTEL

	SINGLE	DOUBLE
With Bath	\$1.75	\$2.50
Without Bath	\$1.25-\$1.50	\$2.00

#### WINDSOR HOTEL

	SINGLE	DOUBLE
With Bath	\$1.50	\$2.50
Without Bath	1.25	2.00

#### HOTEL JOHN SEVIER

Single	\$2.50
Double	3.00 (Double bed)
Double	3.50 (Twin beds)
Three in Room	1.50 Each (3 single beds)
Four in Room	1.00 Each (2 double beds)

There is also an abundance of nice tourist homes. For hotel reservation write direct to the hotels. For information on other matters write to Central Baptist Church, Johnson City.

# The Young South

Send All Letters To  
AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

It is my earnest prayer that in some quiet moment when you and your conscience face the question of why you should go to church that these reasons, which I found in a South Carolina church bulletin, may help point the way for you:

1. FOR FELLOWSHIP THAT I WILL FIND THERE. The best people I have known were church-goers.

2. FOR THE SAKE OF CHRIST. Christ is not only my Saviour. He is my Example, and if He went to Church, I should go for His sake.

3. TO HEAR GOD SPEAK TO ME THROUGH HIS WORD AND HIS SERVANTS.

4. BECAUSE IT IS A PLACE OF PRAYER.

5. BECAUSE OF THE SOUL'S LONGING FOR SOMETHING BETTER—A HUNGER FOR GOD.

6. TO KEEP ALIVE THE VITAL SPIRIT OF WORSHIP FOR WHOLE-SOME AND PROGRESSIVE LIVING.

7. TO CO-OPERATE WITH OTHERS. My obligation urges me to do my part.

8. THAT MY INFLUENCE WILL BE FOR GOOD. My presence is a vote for the Church. My absence is a vote against it.

9. OBEDIENCE AND LOYALTY TO CHRIST REQUIRE IT. "Not forsaking the assembling of ourselves together." "If you love me keep my commandments."

10. CHRIST'S BLESSINGS ARE PROMISED IF I PUT HIM AND HIS CHURCH RIGHTLY IN MY LIFE.

11. BECAUSE OF ITS INFLUENCE FOR GOOD IN THE WORLD. I ought to support the Church because I would not want to rear my children where there are no churches.

12. MY LOVE TO CHRIST COMPELS ME TO DO SO. I go to please Him. Genuine love knows no sacrifice too great for the loved.

There are some people who only go to church on Easter or Mother's Day and for other reasons. They are like the blind lamplighter George MacDonald tells the story of who lit the streets of a city but he himself never saw the illuminations to which he contributed so much. I hope you never play the part of the blind man by adding to the service of the church and yet missing the presence of the King. If He is throned as Lord then He will grace your life with a joy not of earth.

Your friend,

*Aunt Polly*

## The Language of the Empty Pew

"Thou shalt be missed because thy seat will be empty." 1 Samuel 20:18.

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear.

To the preacher, the empty pew says: "Your sermon is not worthwhile." To the visitors, it whispers: "You see we are not quite holding our own." To the treasurer, it shouts: "Look out for a deficit." To the stranger who is looking for a church home, it suggests: "You had better wait awhile."

The empty pew speaks against the service. It kills inspiration, smothers hope, dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing.—*The Repairer*.

## A New Set of Beatitudes

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who loves an hour and a quarter in a place of worship as well as two hours in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his purse as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who has grace to leave the critical on the sidewalk when he comes to church.

Blessed is the man who loves his own church enough to praise it.—*Dickson Baptist Herald*.

## "Morbus Sabbaticus"

"MORBUS SABBATICUS," or Sunday sickness, is a disease peculiar to church members. The attack comes suddenly on Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast; but about church time the attack comes on and continues till services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers. He eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.  
2. It never makes its appearance except on Sunday.

3. The symptoms vary, but they never interfere with the sleep or the appetite of the patient.

4. It never lasts more than twenty-four hours, or just over the Lord's day.

5. It generally attacks the head of the family.

6. No physician is ever called in to see the patient.

7. It always proves fatal in the end—to the soul.

8. No remedy is known for it except prayer, but the patient refuses that.

9. Religion is the only antidote.

10. It is becoming fearfully prevalent among men, and is sweeping thousands every year prematurely to destruction and to hell.

—Selected.

Madisonville, Tenn., R. 5, Box 39.

Dear Aunt Polly:

I am a girl 13 years old. I go to Bethlehem School. I have to walk about 3 miles but I like it. I am in the eighth grade. My teacher is Miss Ruby Teague. She is a good woman. I go to New Bethel Church. I like to go. I would like to see you. We had a Vacation Bible School last week and I sure did enjoy it. We made lots of things. I play ball at school. All the children are good playmates. Well, I had better close for this time.

Your friend,

MARY ELLEN ERVIN.

I would like to see you, too, Mary Ellen. How about sending me your picture?

Madisonville, Tenn.

Dear Aunt Polly:

I am a boy. I am 17 years old. I am in the fourth grade. I go to school every day. My teacher is Miss Ruby Teague. She is a good woman. We learned a little about a Bible School last week. I learned a good man's name. His name was Hubert Ford.

Your truly,

GORDON RITCHIEY.

We are glad that you learned something at your Bible School, Gordon.



## -MY POEM-

Watch next week to see whose poem will be printed here.

—Aunt Polly.

Bells, Tenn., R. No. 1.

Dear Aunt Polly:

I am a girl of 17. I go to school. I am in the twelfth grade. I am a member of the Baptist church at Bells. We have Bible School here in the church. My favorite verse is John 3:16. I like to read the Bible and go to church. I have a little poem here. If you can use it I would like for you to have it on the YOUNG SOUTH page. I hope you have time.

Yours truly,

EVELYN WRENN.

Your poem is nice, Evelyn. Thanks.

## Take Time

When the shadow of the day drives away the sun  
And your day's work is done,  
You kneel to pray beside your bed so white and clean,  
Stop! and see just what I mean.  
When you stop to pray,  
In the needless hour of the day,  
Which I mean takes time off,  
You will win and won't have anything lost.  
Pray your prayers yourself and take heed,  
For there is always some one in need.  
If you can say something new and always try to be true  
Although you are sinful, you can always pray it through.

—EVELYN WRENN.

## Whom God Chooses

When God wants to drill a man,  
And thrill a man, and skill a man;  
When God wants to mold a man  
To play the noblest part;  
When He learns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch his methods; watch his ways.  
He ruthlessly perfects,  
Whom He royally elects!

He hammers him and hurts him,  
And with mighty blows converts him  
Into trial shapes of clay  
Which only God understands,  
While his tortured heart is crying  
And he lifts beseeching hands!

He lends, but never breaks,  
When his good He undertakes.  
He uses whom He chooses  
And with every purpose fuses him;  
But every act induces him  
To try His splendour out—  
God knows what He's about!

—Baptist Messenger.

Everyone who has a SCRAP BOOK for the contest please send it to Aunt Polly, 149 6th Avenue, North, immediately. Let's have them all by not later than Saturday, November 2, 1940.

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MISS JANIE LANNOM  
Office Secretary

MISS ADA V. WILLIAMS  
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism."

Motto—"Try It!"

## THOUGHT FOR THE WEEK

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

II Timothy 2:15

"Training should be considered of Paramount Importance"

## A TRAINING SCHOOL IN EVERY BAPTIST CHURCH

It is the desire of the State Sunday School Department that every Baptist Church in Tennessee "Reap the benefits of a Sunday School Training School" in 1940.

There were 1,455 Baptist churches in the state that did not have a Sunday school training school last year. May we count on you to help us reduce this number in 1940? The Approved State workers and the Regional Superintendents are busy promoting this special training program.

### EVERY ASSOCIATION IS URGED TO ORGANIZE

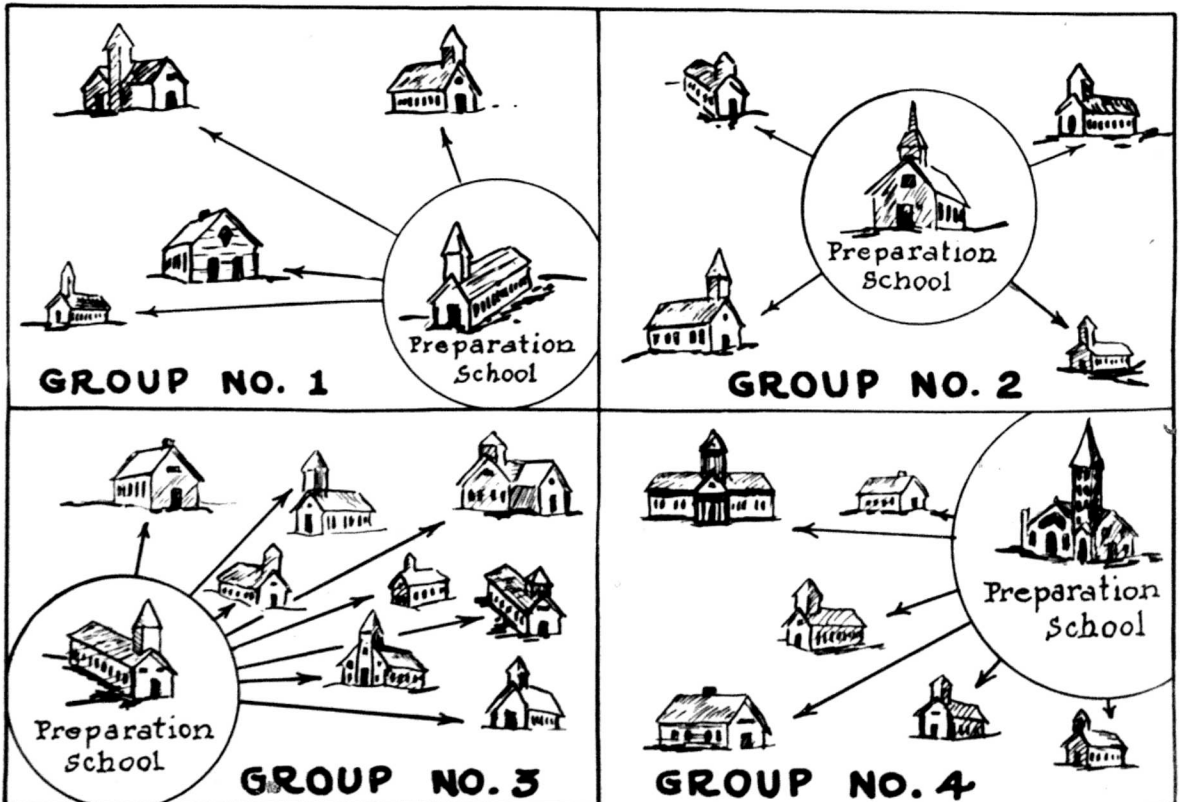
The associational superintendent and the superintendent of training should so organize their force that every associational officer will be used in contacting and enlisting the churches to take part in this program of training. Personal visits, postal cards, phone calls and special meetings will help. They should also enlist capable volunteer workers to teach a course in churches that want help.

### CONDUCT AN ASSOCIATION-WIDE TRAINING SCHOOL

Your State Sunday School Department is urging, wherever possible, that two weeks be given to an association-wide training school. The first week of the campaign will be given to associational group preparation training schools for the purpose of training volunteer teachers. The second week of the campaign the volunteer teachers, who took training in the preparation school, will go out to the nearby churches and teach a course for them. This method makes it possible for all teachers to be together in the plans and at the same time be fresh and enthusiastic about the association-wide training school.

### ASSOCIATION DIVIDED INTO GROUPS

Here Is Where the Group Captain Should Shine by Contacting Each Church in His Group and Enlisting Them to Take Part in the Training Program



### THE PREPARATION GROUP SCHOOLS

A good capable volunteer teacher should be secured to teach in each preparation school. Much depends on this week's work. These teachers must inspire the workers to go out to the nearby churches the second week and teach the course. We need you to help lead every church to "Reap the benefits of a Sunday School Training School."

In my mind's ear I can hear hundreds of officers and teachers over the state crying out, "Come over and teach a course for us. We are in great need of help."

Why not "Sow to the Spirit through a Sunday School Training School"

"Go to the rescue of a Church that needs help in Training"



# BAPTIST TRAINING UNION

149 SIXTH AVENUE. NORTH. NASHVILLE. TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MISS RUBY BALLARD  
Office Secretary

LAWRENCE NEWMAN  
Convention President

## First Baptist Church Chattanooga Promotes Enlargement Campaign

DURING THE WEEK OF OCTOBER 6 in the First Baptist Church of Chattanooga a great Training Union Enlargement Revival was held. Dr. John A. Huff is the pastor; Mr. A. Donald Anthony is the educational director; and Mr. Joe Howren is the director. One new department was organized, two new Story Hours, two new Junior unions, two new Intermediate unions, one new Young People's union, and two new Adult unions.

On the Sunday preceding the campaign there were 235 present, and the week following the campaign there were 360 present. Thirty-nine new workers were enlisted during this eventful week.

We submit below a message about the campaign as copied from the Church Bulletin on the Sunday following the campaign:

"TRAINING UNION REVIVAL—Tonight closes the most enthusiastic Training Union Revival and expansion program ever conducted in our church. These special meetings have been under the direction of Mr. Henry C. Rogers, State Training Union Secretary, with Miss Roxie Jacobs, Mrs. Jerry Lambdin and Rev. Homer Reynolds as associates. More than 100 have been in attendance each evening for special study besides the visitors. These devoted workers have revealed to us our major problems and have helped us visualize our possibilities, as a church, in the building and promotion of a great worship service on Sunday night through the Training Union Department. This job rests upon both the young and adult members, in our church, who are already definitely engaged in some activity, but who must assume more responsibility and leadership, until a new army of workers can be enlisted and trained in various activities of the whole church program.

"If we are to develop and train our youth in Christian living and serving, then our deacons, Sunday school forces, W.M.U. leaders and the fathers and mothers in our church must give themselves thoughtfully to this job of enlisting, training, and leading our youth. That you hold a place of responsibility as teacher, leader, officer and worker in some other department of the church program does not and will not excuse you from definite responsibility to the Training Union and Evening Worship service on Sunday night. In the words of Mr. Homer Reynolds 'I DARE YOU' to face this problem and the challenge of our youth and give to them the leadership and example of a worthy Christian life. Every father and mother should take an active part in promoting and sustaining this program if you have a vital interest in and concern for the salvation, growth and development of your boys and girls in being and living Christian lives. Let us build a wall of honorable Christian manhood and womanhood about the youth of our church and encourage them on their way to a happy, successful and conquering Christian life."—JOHN A. HUFF, Pastor.

### On to Chattanooga

AT THE TWENTY-FIFTH Training Union Convention which will be held in Chattanooga on November 27-28-29, a superb program has been arranged. Among the outstanding personalities that will appear on the program is Mr. E. E. Lee. He will speak on Thursday afternoon on the subject, "How to Get Rich."



MR. E. E. LEE, Convention Speaker

In addition to Mr. Lee the following will appear on the convention program:

A Cappella Choir, Carson-Newman  
Miss Thelma Arnote  
Dr. T. W. Ayers  
Dr. C. Roy Angell  
Miss Ruby Ballard  
Dr. John H. Buchanan  
Mr. John L. Cottrell  
Mrs. Sadie Tiller Crawley  
Mrs. Louisa Carroll  
Dr. Austin Crouch  
Congressman Cliff Davis  
Mr. Jake Edmunds  
Mr. Arthur Flake  
Dr. John D. Freeman  
Dr. R. E. Guy  
Mr. Harold Gregory  
Mr. Walter Harwood  
Mrs. Walter Harwood  
Miss Julia Harwood  
Miss Roxie Jacobs  
Mr. W. D. Kendall  
Mr. J. L. Krait  
Dr. W. A. Keel  
Miss Christine Little  
Mr. J. E. Lambdin  
Dr. Frank H. Leavell  
Mrs. Frank H. Leavell  
Mr. E. E. Lee  
Dr. R. G. Lee  
Miss Evelyn Marney  
Mr. Lawrence Newman  
Mr. Sterling Price  
Mr. William Hall Preston  
Mr. Henry C. Rogers  
Dr. W. R. Rigell  
Mr. Earl Robinson  
Mr. Lawrence Trivette

Dr. R. Kelly White  
Rev. W. Frank Wood, and others.

### Former Presidents to be Honored at State Training Union Convention

ON WEDNESDAY NIGHT, November 27, all former state presidents and all former state secretaries will be honor guests. A special program is being arranged. The former presidents in order that they served are:

1916 Mr. J. E. Lambdin  
1917 Mr. J. E. Lambdin  
1918 Mr. Judson Stamps  
1919 Mr. Judson Stamps  
1920 Mr. F. M. Dearing  
1921 Mr. Daniel H. Driver  
1922 Mr. Sibley C. Burnette  
1923 Mr. Willett D. Anderson  
1924 Mr. Cliff Davis  
1925 Mr. Monroe E. Clinton  
1926 Mr. Jesse Daniel  
1927 Mr. Gerald Webb  
1928 Mr. Everett Redd  
1929 Mr. Sam Harris  
1930 Mr. George Baird  
1931 Mr. John W. Horton  
1932 Mr. Wallace Frazier  
1933 Mr. Cecil Howse  
1934 Mr. Joseph Howren  
1935 Mr. Herman L. King  
1936 Mr. Herman L. King  
1937 Mr. A. Donald Anthony  
1938 Mr. A. Donald Anthony  
1939 Mr. Lawrence Newman  
1940 Mr. Lawrence Newman

The former State Secretaries are:

Mr. W. D. Huddins  
Mr. William Hall Preston  
Mr. Jake Edmunds

Friends of former years should be present in this convention to help pay tribute to these splendid workers.

### TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by Hartwig. Organists who have read original manuscript are most enthusiastic about it—easy to produce—single copies 75c.

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# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE  
 MRS. C. D. CREASMAN, Hermitage President  
 MISS MARGARET BRUCE, Nashville Young People's Secretary  
 MISS MARY NORTHINGTON, Nashville Executive Secretary-Treasurer  
 MRS. DOUGLAS GINN, Nashville Office Secretary

## Sympathy

OUR HEARTS go out to Miss Margaret Bruce in this time of sorrow. Her only brother died in Oklahoma on October 7. He was an outstanding Christian and a loyal member of the Baptist church. His death was caused by a heart attack.

Although Miss Bruce drove all night for three nights to attend his funeral, she came right back to the rallies she had planned. May God comfort her, Mr. Bruce's wife and children.

## Young People's Rallies

IT IS A JOY to see the great crowd of young people who are attending the associational rallies. The largest crowd was in Knox County where we had 750 in attendance. Even in the small associations we have had splendid crowds. Since September 4 we have held young people's meetings in Western District, Carroll, Beech River, Gibson, Beulah, Nashville, Cumberland, Crockett, Hardeman, Fayette, McNairy, Lawrence, Giles, William Carey, Maury, Knox, Sevier, Midland, Big Emory, Tennessee Valley, New Salem and Wilson.

The missionaries who have assisted in the meetings have been Miss Ruth Ford of China, Mrs. W. A. Craighead of Rumania, Dr. Plainfield, missionary to the Italians in Tampa, Fla., and Mrs. S. E. Ayers and Mrs. C. L. Lowe of China.

After the divisional meetings we start again—

- Nov. 8—Ocoee, First Church, Chattanooga
- 9—Hiwassee, Ten Mile
- 10—Polk County, Benton Station
- 11—Mulberry Gap, Sneedville
- 12-14—Tennessee Convention, Johnson City
- 15—Holston Valley, Rogersville
- 16—Jefferson County, Jefferson City
- 17—Grainger County, Rutledge
- 18—Northern, Maynardville
- 19—Cumberland Gap, New Tazewell
- 20—Campbell County
- 21—New River, Oneida
- 22—Clinton, Clinton, First
- 23—Chilhowee, Maryville
- 24—Providence, Lenoir City

Mrs. Craighead and Miss Spence of Chile will be our missionary speakers for November.

## Subscribe Now

NOW IS THE TIME to renew your subscription to our missionary magazines. Tennessee's quota for *Royal Service* is 7,400. Up to September 1 we had sent in 5,407. Please send in your renewal before December 31. We must not fail to reach our quota.

## Kathleen Manley Writes

THIS LAST WEEK we had home mail twice. Some had been on the way two months, and some just five weeks. We had a wonderful time with our mail.

Charlie Knight has a good radio so we listen to news every day. To hear American news we have to sit up until about 2 a. m. or else get up at 4 a. m., so we mostly content ourselves with British news. We do appreciate having a radio, also we appreciate having Charlie Knight. He's a good missionary, so sincere and hard working, besides being a whole lot of fun.

Our new doctor, Ray Northrip, is a mighty fine person. A doctor, especially a young one, surely does have to have a lot of self confidence

and a working faith in God. He takes great responsibility to come to take charge of all medical work. There is no older, more experienced man to call on for help, he just has to go right on and do it. This last four weeks he has had to do all the most difficult kinds of operations you could think of. There was no choice, no one else to take part of the responsibility, and God has certainly been gracious and blessed all of his work. Dr. Northrip is a great addition to our work and his wife is just as fine. She is lovely to look at and so deeply considerate of every one. Their beautiful humility and dependence on God makes them loved by all.

Yesterday a Mohammedan man came from many miles to bring us his young son who is very sick and who has suffered much at the hands of many doctors! He had given up hope of the lad's recovery when a friend wrote him to come here. The son of a friend had been cured after he, too, had been many other places. They were also Mohammedans. They wrote this man to come, saying that in a mission hospital there was something different, a different kind of service, a closer interest in and love for the patients. That, somehow, in a mission hospital folks could find what they were seeking for and could be helped. So that tall, impressive looking Moslem stood telling us of what his friend had said about this "difference" they found here. We felt that we were receiving a great challenge and a great opportunity in the coming of the little boy, Waidi. Waidi is so bright, he has been allowed to spend all of his time in study and none at play so his body has suffered greatly. I do hope he can get better. I liked Kellie's article about Willie Kate Baldwin. She is even more helpful here than she could have been in America and she certainly does have a way with girls. She knows her job and is faithful in doing it. Miss Anderson praises her every chance she gets. We all love Willie Kate.

Remember me to all the folks and be sure that you do write.

With love,

KATHLEEN.

## A Letter from Miss Tilford

520 Roi Albert,

Shanghai, China

July 18, 1940

WE ARE GOING TO IMAGINE that there are six of us in a party and all of us are going to take a trip to the Western Hills in this little Peking cart. There are many things that I want to tell you and we'll just visit as we ride along slowly being pulled by this tired little donkey.

School closed June 22. There were sixteen graduates this year. It is strange that we have had larger graduating classes since the war than before the war. Ever since we moved into the Settlement we have had to borrow the beautiful auditorium of the Moore Memorial Church for our graduation. It is a Chinese Methodist church and has one of the largest auditoriums of any church in the city. It stands in the heart of the business section and the lighted cross on the spire is a testimony for Christ in this large, overcrowded wicked city. We are especially happy because all of the girls except one in the graduating class is a Christian, and she had been with us for only one year.

July 1-3, Miss Marlowe and I invited the

Cantonese girls in the college to come to our place for a three day Retreat. I have loved to call it our "little Ridgecrest." Last fall we organized a college Y.W.A. from among the Cantonese girls who are studying at the University of Shanghai and they have met regularly once each month in our home. As far as I know, this is the first effort that has been made to have a college Y.W.A. in China. This was a great experience for the girls and their advisors. C. J. Chiang had the study class and Miss Pauline Chiang, who had just returned from B.B.I., spoke at two of the devotional periods. For a long time we have been praying for a student house for the Baptist students in this city. Although this has been denied us, God has been good and given Miss Marlowe and me this beautiful Chinese home in which to live. We want to share it with our Chinese friends and missionaries. Since we moved into it three months ago we have had an average of three meetings each week. Tonight a Fellowship from the U. of S. meets here with us.

The Triennial Conference for All China Baptist Young People is in session at the North Gate Baptist Church. There are more than 300 delegates from all sections of China in which we have to work. The spirit is good. Miss Alexander says that it is so good that she is afraid that the Devil is going to do something to destroy it. Mr. Marshall of the Texas B.S.U. has been bringing us some good messages. Already more than 30 young people have been saved in the evangelistic meetings. North Gate has been transformed into a summer assembly. The delegates eat in the gym and sleep in the classrooms. We are fortunate to have one church that was not destroyed by the Japanese bombs! On Sunday night we are to have the Consecration Service. All of us are praying that God will lay His hands on some of these fine young men and call them into the ministry. That is the one great need in China today—educated ministers! Be praying for these young people who give their lives in this service!

We hope to move into our new quarters in August. We almost have a large Chinese residence which we shall use for a church and school. We have been given permission to use some funds that we had on hand to purchase this property and we have been negotiating for this property for five months. The time seems long, but we believe that if it is God's will for us to have this place He will give it to us.

I am very, very well. Happy in my work and in love with our Chinese. Miss Marlowe is better and is a constant joy to me. Miss Smith is going to book my passage to America next week, so it begins to look as if I might come home next year. It will be great to see you and be with each of you—but I don't see how I am going to leave my Chinese friends for one year! I have enjoyed this visit with you—now let's enjoy the cool of this mountain and think of each other. Love,

LORENE TILFORD.

## Missionaries of the Foreign Mission Board from Tennessee

(Many have requested the names of the foreign missionaries born in Tennessee, so here is the list sent from the Board.)

Name, place of birth and station in order:

Rev. J. R. Saunders, Adamsville; Shuchow, China.

Rev. W. H. Tipton, Talbott; Shanghai, China.

Mrs. Effie Roe Maddox (Mrs. O. P.), Springfield; Bello Horizonte, Brazil.

Rev. Charles L. Neal, Henry County; Mexico.

Mrs. Hallie Garrett Neal (Mrs. C. L.), Po-

cahontas; Mexico.

Mrs. Gladys Stephenson Gallimore (Mrs. A. R.), Sharon; Waichow, China.

Dr. N. A. Bryan, Shop Spring; Hwanghsien, China.

Mrs. Frances Allison Bryan (Mrs. N. A.), Chapel Hill; Hwanghsien, China.

Rev. Z. Paul Freeman, Trenton; La Rioja, Argentina.

Mrs. Blanche Hamm Bice (Mrs. J. L.), Ramer; Maceio, Brazil.

Mrs. Berta Tooms Maer, Medina; Temuco, Chile.

Miss Kathleen Manley, Morristown; Oghomoshu, Africa.

Dr. William L. Wallace, Knoxville; Wuchow, China.

Miss Frances Lorene Tilford, Tullahoma; Shanghai, China.

Rev. James Elmer Lingerfelt, Athens; Bahia, Brazil.

Mrs. Nellie Jane Self, Lingerfelt (Mrs. J. E.), Rockford; Bahia, Brazil.

Mrs. Lillie Mae Hylton Starmer (Mrs. R. F.), Knoxville; Bucharest, Rumania.

Miss Floryne Tipton Miller, Elizabethton; Tokyo, Japan.

Rev. Charles W. Knight, Franklin; Oghomoshu, Nigeria, Africa.

Rev. Patrick Donal Sullivan, Martin; Parana, Brazil.

Mrs. Janie Nooner Sullivan (Mrs. P. D.), Sharon; Parana, Brazil.

Mrs. Georgia Cantrell McCamey (Mrs. H. D.), Smithville; Africa.

## •Book Reviews•

*The Faith of Morn* by Archer Wallace. Round Table Press, New York. \$1.50.

This is a book of 23 very fine essays which have in them an appeal to and for the finer and better things in everybody's life. Hence the book is worthy of universal reading. It is reverent toward God, kind toward people, and you can feel in every chapter something like the incoming tide which lifts every boat in the bay. Take the one on Exports and Imports:

"William E. Gladstone, busy though he was throughout his long and useful life, made time for solid reading, and seized every opportunity to extend his knowledge of men and things. . . . Men may go on making speeches, but a fluent manner will not conceal for long their poverty of thought. . . . The very genius of the Christian life is that it is a life of continual development. . . . If hidden resources are not constantly and adequately maintained, spiritual poverty cannot long be concealed." In the chapter on *The Reversal of Human Judgment* he says: "If there had been a Who's Who published in Jerusalem twenty centuries ago, what a list of supposedly distinguished persons would have been published about whom nothing is known today," and on the other hand those so well known now, would have been left out, maybe even Him whose name is above every name.

—J. R. CHILES.

## Twenty-Fifth Anniversary Objectives

By THOMAS J. WATTS, Executive Secretary

In May, 1943, the Relief and Annuity Board of the Southern Baptist Convention will celebrate its *Twenty-fifth Anniversary*. With such a celebration in view the Executive Committee of the Board on October 10, 1940, adopted the following eleven objectives to be reached by May 1, 1943, viz:

1. Present Assets of \$5,038,000 to be increased to \$7,000,000.
2. Income to be increased from \$1,000,000 in 1940 to a minimum of \$1,500,000 per year.
3. Churches co-operating in the Ministers' Retirement Plan to be increased from nearly 6,400 already co-operating to a minimum of 12,000.
4. Conventions, Boards, Institutions and Agencies participating in the several group plans to be increased from 75 to 125. Membership in all plans to be increased from 6,500 to a minimum of 12,000, two thousand or more to be lay employees of churches, boards and institutions.
5. Dedicate Baptist Building in Dallas by May, 1941. (General Occupancy Baptist Agencies).
6. Increase Gift Annuity agreements now in force (exclusive of other Southwide Agencies) to \$500,000.
7. Increase Savings Annuities from \$170,000 to \$300,000.
8. Secure bequests in wills and trusts of \$250,000 or more.
9. Complete the enlistment of States in the Ministers' Retirement Plan by inaugurating same in New Mexico, Arizona and District of Columbia.
10. Publish new book by Secretary Watts, entitled *HALF WAY TO OUR JUBILEE—A Review of the First Twenty-five Years of the Work of Relief and Annuity Board*.
11. Increase receipts for Relief beneficiaries from \$100,000 to \$150,000 with greatest possible emphasis on Fellowship Offerings at the Lord's Supper at least once each year.

Application and agreement blanks for pastors and churches desiring to participate in the Ministers' Retirement Plan and explanatory literature may be obtained from your State Secretary.

DR. JOHN D. FREEMAN, 149 Sixth Avenue, North,  
Nashville, Tennessee.

### Lexington, Tennessee Advertisers

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## AMONG THE BRETHREN.

By FLEETWOOD BALL

Fred Walters, of Houston, Texas, and Miss Olivia Elder were married Oct. 5 at the residence of Robert Jolly in Houston. Mrs. Walters is assistant to Mr. Jolly at the Baptist Memorial Hospital.

The Northhill Church, Houston, Texas, recently ordained W. M. Holloman to the full work of the gospel ministry. He is the third man to be ordained in this church in the last fourteen months.

Wallace Bassett, pastor of Cliff Temple Church, Dallas, Texas, and Miss Hassie Mayfield, of McComb, Miss., were married Oct. 10 in the home of her mother.

A revival in the First Church, Bogalusa, La., is in progress. During the first week there were 37 people reached by profession of faith, 25 added to the church. C. R. Shirar, of Calvary Church, Alexandria, La., did the preaching.

A. B. Harrison, of Bradford, has accepted the pastorate of Rosedale, Miss. He is a graduate of Union University, Jackson, and the Southern Seminary, Louisville.

E. A. Autry has resigned the care of the church at Oil City, Texas to become pastor of the First Church, Fulton, Ky.

M. R. Rainbow recently accepted the care of the church at Castor, La., and will put the *Baptist Message* in every church.

R. G. Lee, pastor of Bellevue Church, Memphis, was the speaker Monday night for the Men's Banquet. His subject was "The Man of the Hour."

S. P. Andrews preached to good crowds last Sunday at Hulka, Miss. His son preached at night.

There was a total of 92 additions to the First Church, Crystal Springs, Miss., A. B. Pierce, pastor. C. C. Morris, of Ada, Okla., did the preaching.

Roy Chandler, formerly a resident of Tennessee, has resigned as pastor of the church at Fayette, Ala.

T. P. Haskins declined the position as Executive Secretary, and remains Assistant Secretary to Andrew Hopper of Oklahoma.

H. J. Matthews, pastor of the First Church, Marshall, Texas, is happy over the 132 additions in a recent revival, in which Hyman Appleman did the preaching. T. D. Carroll led the music. It is the second meeting at this place for Hyman Appleman.

Charles D. Owen, pastor of Temple Church, Abilene, Texas, a native of Tennessee, was called to his heavenly reward. He was one of the most valuable men in Texas.

By THE EDITOR

J. H. Miller has resigned after several years' faithful service as pastor at Puryear to become pastor of Friendship Baptist Church in Crockett County, and will soon move on the field.

Russell Bradley Jones, pastor First Baptist Church, Gainesville, Ga., recently delivered a series of ten messages on prophecy in the Druid Hills Baptist Church, Atlanta, Louie D. Newton, pastor.

Secretary John D. Freeman is doing the preaching in the First Baptist Church, Lebanon, Ky. Let our people remember the meeting in prayer.

Homer G. Lindsay welcomed 9 additions on his first Sunday as pastor of the First Baptist Church, Jacksonville, Fla.

The sympathy of the brotherhood goes out to the relatives of Rev. Claude Baker, near Antioch, Baptist minister, retired on account of his health, who was murdered with a shotgun recently for what appears to have been the motive of robbery. He was a graduate of Union University and had been pastor of several churches in Middle Tennessee and also principal of Turner School. The Lord's grace be on the sorrowing.

So also the sympathy of the brotherhood goes out to Pastor and Mrs. Joe M. Strecher of Smithville, who are patients in a Lebanon hospital from injuries received Oct. 13 on the Hunter's Point Road, when their car was wrecked in collision with another car. Their young son, Don, escaped injury. Prayers will ascend for their speedy recovery.

In our issue of October 10 it was stated that Dr. Ernest F. Campbell had resigned as pastor of Rivermont Avenue Church, Lynchburg, Va. We have since been informed that this is an error. We are glad to make a correction and regret that the error was made.

In the eight years of the pastorate of C. M. Pickler of Red Bank Baptist Church, Chattanooga, 359 have been baptized, a total of 739 members received and \$76,370.82 has been contributed, of which \$10,434.83 has gone to the Co-operative Program. The total given above is enlarged by the amount spent by the different organizations last year.

Pastor O. M. Drinnen and the Calvary Baptist Church, Alcoa, were recently assisted in a great revival by Rev. Ernest T. Crawford of Clinton. There were 24 professions, 18 renewals, 44 additions and the best spiritual awakening among the members of the church in many years.

Miss Mae Blanche Sensing of Nashville has been elected chorister and Miss Lizette McCall of Memphis has been elected treasurer of the Baptist Training Union of Blue Mountain College, Blue Mountain, Miss.

In a letter to the editor concerning the forthcoming State Convention in Johnson City, Dr. Wm. R. Rigell, pastor of Central Baptist Church, where the Convention will hold its sessions, says, among other things, the following: "We are offering our Baptist people a most generous welcome to our city and are going to do everything in our power to make the visit delightful and to make a real contribution to our cause in Tennessee." Does this not sharpen your desire to attend? *Let's go to the Tennessee Baptist Convention!*

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCT. 13, 1940

	Sunday School	Training Union							
Adams	184	31	Cookeville	317	90	Pleasant Hill	194		63
Alcoa: Calvary	242	94	Daisy	159	65	Liberty, Salem			
First	284	160	Dyersburg; First	555	128	Maryville, First	577		
Antioch	106	56	Elizabethton: First	530	237	Memphis: Bellevue	2202		685
Athens, First	375	106	Immanuel	125	58	Boulevard	493		181
Bartlett	147	91	Little Mountain	125		First	816		
Bolivir	231	179	Slam	229	159	LaBelle	685		198
Rutler	141	100	Watauga	265		Seventh Street	432		123
Caryville	182	71	Erwin: Calvary	312	87	Speedway Terrace	631		
Chapel Hill, Smyrna	80	61	First	381		Temple	1214		303
Chattanooga: Central	345	82	Fountain City, Central	586		Union Avenue	1065		290
Chamberlain Avenue	325	110	Georgia, Rossville: South	124		Murfreesboro, Bethel	71		55
Eastdale	237	111	Tabernacle	246	84	Murfreesboro, First	491		147
East Lake	421		Grano Junction	119	51	McMinnville, Magnesia Memorial	206		66
East Ridge	75	41	Hampton		51	Mount Juliet, Green Hill	72		47
Highland Park	665	135	Harrison, Trenton Street	438	77	Nashville: Edgefield	403		75
Mission Ridge	173		Hixson, First	118	85	Inglewood	413		159
Morris Hill	203	102	Mission	75	58	Lockeland	537		232
Oak Grove	220	123	Mission No. 1	45		Radnor	74		94
Pine Grove	129	60	Jackson: Ararat		74	Seventh Avenue	210		84
Red Bank	494	155	First	795	121	Old Hickory	527		260
Ridgedale	667	217	West Jackson	653	247	Ooltewah	114		51
Silverdale	105	80	Jefferson City, Buffalo Grove	71	60	Paris, First	406		90
South St. Elmo	130	80	Kingsport, First	655	128	Raleigh			63
Spring Creek	104	59	Knoxville: Broadway	1104	277	Ramer, Gravel Hill	116		73
White Oak	225	71	Fifth Avenue	1025	198	Rockwood, First	277		141
Woodland Park	800		First	1034		Seymour, Cedar Grove	121		77
Church Hill, Oak Grove		52	Gayland Heights	168	76	Sheilbyville, First	154		
Cleveland, Big Springs	337	183	Immanuel	396	139	Townsend, Bethel	147		60
Clarksville, First	390		Lincoln Park	517	174	Trenton, First	393		
Collierville	163	62	Mt. Carmel	108	78	Tyner	57		35
Columbia, First	309	52	Lebanon	274	114	Union City, First	640		243
			Lenoir City: First	406	139	Walter Hill, Powell's Chapel	81		41
						Watertown, First	218		

The First Baptist Church, San Antonio, Texas. Perry F. Webb, pastor, has been holding a "Mission Revival," with various missionary speakers bringing messages, including Secretary J. B. Lawrence of the Home Mission Board. *A mission revival?* Why, some pastors never even preach on missions as often as once a year. Several red hot sermons on missions ought to be delivered in the course of a year.

Porter M. Bailes, pastor of the First Baptist Church of Tyler, Texas, recently did the preaching in a revival in the University Baptist Church, Abilene, Chas. A. Powell, pastor, in which there were 93 additions to the church.

Pastor Walter E. Rodgers and Red River Baptist Church at Adams were assisted in a revival not long since by L. G. Gatlin, pastor of the First Church, Guthrie, Ky. There were 12 additions by baptism.

Pastor Ray Dean and Old Hickory Baptist Church are being assisted in a revival by B. F. Collins, pastor Brainerd Baptist Church, Chattanooga, preaching and Joe Canzoneri, of Jackson, Miss., directing the music.

In the absence of Pastor McKnight, Fite, who was away in a meeting at Benton, Ky., the pulpit of the Grand Junction Baptist Church was supplied by Dean S. S. Sargent of Union University.

Woodrow Medlock has resigned as pastor of Powell's Chapel Baptist Church and has accepted a call to Westvue Baptist Church, Murfreesboro, effective November 1.

From Dr. and Mrs. Everett R. Gill, for many years the representatives of Southern Baptist mission work in Italy, the editor has received a card with the picture of a dwelling, "Dun Travelyn," and carrying the following lines.

"From Virginia and Mid-West  
Our lives came together.  
In far lands and fair lands  
Our loved homes have been.  
Now in the 'Old North State'  
We drive down our tether  
Mid new friends and dear friends.  
We're 'done travelin'."

In a revival not long since in Turkey Creek Church in Indian Creek Association in which Missionary Pastor H. W. Farris of Gainsboro did the preaching, there were 52 conversions.

Baptists over Tennessee will be interested in the announcement made recently by Mrs. L. G. Sconyers, of Johnson City, of the engagement of her daughter, Martha of Montgomery, Ala., to Alwyn Howell of Birmingham. Miss Sconyers is the Junior-Intermediate Leader of State Baptist Training Union work in Alabama, and has worked in Tennessee with Mr. Rogers and his co-workers on several different occasions. Mr. Howell, a native Virginian, is Assistant to the pastor of the First Baptist Church in Birmingham, where the marriage will take place in the winter.

The following friends visited the BAPTIST AND REFLECTOR office this week: M. R. Fletcher of Birmingham, Ala.; J. C. Pitt, Birchwood; W. F. Wright, Jamestown; C. H. Warren, Lebanon; Nancy Kimble of Knoxville; Carolyn Spaling of Memphis; and B. Frank Collins, Chattanooga.

The First Baptist Church of Martin, Tenn., closed a fine revival on October 13. Tom L. Roberts, pastor of First Baptist Church, Pineville, La., brought the messages. Ira Prosser, of Oklahoma City, led the song services and there were 38 additions to the church.

**WANTED**—A copy of the State B.Y.P.U. Convention program for the years 1916-1917-1918-1919-1924. Please get in touch with Mr. Henry C. Rogers, 149 Sixth Avenue, North, Nashville, Tenn.

### Ten Days in Bristol, Tennessee

I HAVE RECENTLY spent a few days in Bristol, Tennessee. Of course they were interesting, as Bristol was the first town of any size that I ever saw. There I spent the first night I ever spent in a hotel (Hotel Hamilton then, The Virginian now). Bristol is the largest town in the U. S. located directly on a state line, where the two cities which make up the community are divided in the center of its main thoroughfare.

When I first knew Bristol, there was only one Baptist church in the city and the congregation worshipped in a small wooden building, now they have eight Baptist churches, four in Virginia, four in Tennessee. All, so far as I could gather, are in a prosperous condition.

The church where I was (Virginia Avenue) has as its pastor Rev. Truett Cox, and was organized two years ago. They have property valued at \$10,000.00 and only have an indebtedness of \$1,800.00. They have four hundred and fifty enrolled in Sunday school with an average attendance of around two hundred and seventy-five. They have an active Training Union with about one hundred and fifty members. There are additions to the church most every Sunday. These marvelous results are largely due to the intelligent consecrated leadership of their young pastor, who is both a good preacher and an untiring worker.

It is needless to say that I enjoyed the time I spent with them and I believe a great future is in store for both church and pastor.

—J. K. HAYNES, Knoxville, Tenn.

WITH THE CHURCHES: *Athens*—First, Pastor Bond welcomed 1 by letter and 9 by baptism. *Chattanooga*—Central, Pastor Moore received by letter 1; Chamberland Avenue, Pastor McClanahan received by letter 1; East Ridge, Pastor Williamson received by letter 2; Highland Park, Pastor DeVane welcomed by baptism 4; Oak Grove, Pastor Donohoo received by letter 1; South St. Elmo, Pastor Giegler received for baptism 1; South Rossville, Pastor Windsor baptized 1; Woodland Park, Pastor Williams welcomed by letter 9, for baptism 8, and baptized 12; White Oak, Pastor Horlitz received by letter 2, for baptism 2. *Cleveland*—First, Pastor Dodge received by letter 1, baptized 4. *Dyersburg*—First, Pastor Vollmer re-

ceived by letter 5. *Rossville, Ga.*—Tabernacle, Pastor Tallent received by letter 2. *Hampton*—Pastor Malcolm received by letter 1. *Hixson*—First, Pastor Harris baptized 8. *Kingsport*—First, Pastor Hughes welcomed by letter 3, for baptism 4. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 6; Fifth Avenue, Pastor Wood received for baptism 1; Fort Sanders, Pastor Carroll received by letter 2, for baptism 1. *McMinnville*—Magness Memorial, Pastor Minks had 3 additions to the church. *Memphis*—Bellevue, Pastor Lee welcomed by letter 18, by baptism 3, baptized 3; Boulevard, Pastor Arbuckle received by letter 2, for baptism 2; LaBelle, Pastor Baker had 1 addition to the church; Seventh Street, Pastor Highfill received by letter 2; Speedway Terrace, Pastor Harris received by letter 2, for baptism 3; Temple, Pastor Boston welcomed by letter 4. *Murfreesboro*—First, Pastor Sedberry welcomed by letter 3, by baptism 1 and baptized 4. *Nashville*—Edgefield, Pastor Barton received by letter 2; Inglewood, Pastor Beckett baptized 2; Lockeland, Pastor McMurry welcomed by letter 3, by profession 2. *Paris*—First, Pastor Stembidge received by letter 1. *Tyner*—Pastor Bishop received by letter 1.

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# SUGGESTIONS FOR THE EVERY MEMBER CANVASS

By J. E. DILLARD

*To help Pastors and Every-Member Canvass Leaders make the best possible preparation for putting on and following up the Every-Member Canvass.*

## Purpose and Plan

The purpose of the Every-Member Canvass is to enlist all our people in all our work.

1. Make it clear to your people that you are hoping to enlist them, their interest, prayers, talents, personalities as well as their purses in all the work of the Kingdom.
2. Explain the *spiritual values* of money and how it enables one to multiply, distribute, and immortalize one's Christian activities.
3. Make it perfectly clear that the *ultimate aim* and goal of all our efforts is to do the will of Christ, to extend his Kingdom, and to reach the lost.
4. Explain fully our *plan* for trying to enlist all our people in the intelligent, systematic, adequate, and cheerful support of all the causes included or implied in the Great Commission.

## Get Ready

Every successful Every-Member Canvass has been preceded by long, thoughtful, prayerful, patient preparation; every failure has been marked by hasty, or inadequate preparation. What is worth doing at all is worth getting ready for.

1. See *articles* in current issues of the state papers, The Baptist Program, the Sunday School Builder, Royal Service, et al. The following tracts may be secured from the state secretaries: "Promoting Our Program," "How the Baptist Co-operative Program Works," "Objections to the Co-operative Program Answered," "Stewardship Questions Answered."
2. *Have a meeting* of leaders for prayer and for planning.
3. Decide upon the *time* for launching and completing your Every-Member Canvass.
4. Appoint a canvass *director* and the following *committees* Budget; Publicity; Prospect lists; Canvassers; Lunch.
5. Order necessary *supplies* from your state secretary—tracts, canvass cards, etc. (Suggest the card that provides a space for the tither's pledge and Baptist Hundred Thousand Club membership).
6. Arrange for *series* of appropriate sermons, prayer meetings, stewardship study courses, three minute talks in Sunday school, B.T.U., W.M.S., and Brotherhoods.
7. Arrange *meetings* for instructing and training your canvassers.
8. Have your *budget* carefully prepared. Have a reasonable ratio between local expense and the denominational objectives. Have the budget approved or adopted by the church. Mail a copy to each member. Have the budget so made as to be easily understood.
9. Send a *weekly letter* to the members enclosing helpful literature.
10. Assign the proper *prospects* to the proper canvassers. Give canvassers their prospect lists early enough for them to call at least once before the canvass.
11. Use posters, lettergrams, etc.
12. Adopt a *slogan* for your canvass. (Suggestions: "All our people in all our work," "Make straight a highway for God," "Forward together with Christ," "Let's keep our church growing and going and glowing," "Let's keep the torch of truth burning brightly").

## Put It On

Pastors and leaders differ as to the order of procedure on Every-Member Canvass Day. Some prefer beginning in the Sunday school

and other organizations and ending with the house-to-house canvass. Others prefer beginning at the morning preaching service, then the house-to-house canvass and finally the appeal to the organizations. There are several modifications of these two general plans. *That plan will work best that is best worked.* All plans call for the pulpit message, the use of all organizations and groups, and the person-to-person appeal.

1. Definitely decide and let all the workers understand the way you want to do it.
2. See that the committees are all ready for the canvass.
3. Make the proper *announcements*. Have the subscription cards ready. Have the prospect lists in the hands of the canvassers. Have the canvassers themselves all signed up before going out to ask others.
4. Use the *special assembly program* in your Sunday school. (You will find it in the current issue of *The Baptist Program*.)
5. The pastor's *sermon* should fit the occasion. The pastor should announce the canvass and ask the members who have not already signed up to remain at home till the canvassing teams call.
6. The lunch committee should give a simple *lunch* (sandwiches and coffee or tea) so the canvassers can go out promptly.
7. After prayer and final word of instruction and encouragement *send the teams* (two each) out to solicit those who have not already subscribed.
8. Let the pastor, director, or bookkeeper *be at the telephone* all the afternoon to answer questions that may be asked of the canvassers and to receive the returns.
9. See that *every organization* and group is reached.
10. Have *final report* on the Sunday following the beginning of the canvass.

## Follow Through

Do it the best you can, there will be some overlooked, some away from home, some who will not sign. And then there will be new members coming in, and old members moving away, and members suffering severe losses, and other members enjoying unexpected gains—all these call for the carrying on of the work all the year.

1. Appoint a canvass leader or director for the *whole year*; give him a small carefully selected committee to help him; this committee to *call* upon all new members; *explain* the financial plan of the church; give each new member a box of offering envelopes, and *solicit* a subscription from each member.
2. Have an accurate and adequate system of *records*; keep funds for local expenses and denominational objects separate; make remittances to your state mission secretary regularly, promptly, and in full of all denominational funds; have financial reports of all funds regularly; send monthly or quarterly statements (or letters) to all your members whether paid up or not.
3. Have a plan for giving concrete information concerning all the objects, local and denominational in the budget; urge your people to remember these causes in prayer; observe the Special Days listed in the Calendar of Denominational Activities for instructional purposes and as "over and above" opportunities. *Keep the Baptist Hundred Thousand Club* or the "Debtless Denomination by 1945" before your people and urge them to help hasten the debtless day. Put on a school of missions; plan for stewardship study and revival; keep stewardship, evangelistic and Hundred Thousand Club literature always on hand for members new and old.
4. Can you think of anything you are *not* now doing that might help promote the program of our Master, our denomination, our church? If so, do it for His sake.

**WE ARE WORKERS TOGETHER WITH HIM**