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Baptist and Reflector

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

VOLUME 107

THURSDAY, JANUARY 2, 1941

NUMBER 1

HAPPY NEW YEAR!

★ ★ ★ ★

H-ear the word of God attentively
A-bide in the truth loyally
P-rove all things sensibly
P-lay your part faithfully
Y-oke yourself in service co-operatively

N-ame the name of Jesus sincerely
E-xamine yourself thoroughly
W-atch and pray earnestly

Y-earn over souls compassionately
E-xpect great things from God" trustfully
A-ttempt great things for God" courageously
R-ely on God completely

Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary

BAPTIST AND REFLECTOR COMMITTEE

C. W. Pope, John A. Huff, R. Kelly White, P. L. Ramsey, C. O. Simpson, J. G. Hughes, A. L. Todd.

McCaw-Mercer Press, Inc., Jackson, Tenn.

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

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

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

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

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

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

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

EDITORIAL

Dealing with Debt

THE MEMBERS of the Baptist Hundred Thousand Club pay a sum specified by them into the treasuries of their churches "over and above" their regular budget contributions toward the payment of Southern Baptist debts on co-operative causes.

The Club has decreased these debts, saved Southern Baptist credit and stamped Southern Baptists as an honorable people—people who pay their debts.

Tennessee Baptists are also Southern Baptists. In the measure of their ability, some of them propose to bear their part in this debt-paying service.

At the recent State Convention at Johnson City in November, the messengers of the churches there assembled voted to place the major responsibility for promoting the Hundred Thousand Club upon the agencies and institutions sharing in its funds in the state. These are Union University, Tennessee College, Carson-Newman College, Harrison-Chilhowee Baptist Academy and the Tennessee Baptist Orphans' Home.

At the Executive Board meeting in Nashville in December, Dr. W. C. Creasman, Associate Superintendent of the Orphans' Home, was chosen as the director of the statewide campaign for the Hundred Thousand Club in January and February. Associated with him in the work are the heads of the schools named and the Superintendent of the Orphans' Home. These are Dr. John Jeter Hurt, Dr. Merrill D. Moore, Dr. James T. Warren, Prof. Roy Anderson and Dr. W. J. Stewart.

So the emphasis on the Baptist Hundred Thousand Club is now on. Our people everywhere are urged to respond in the measure of their ability toward the noble end of "A DEBTLESS DENOMINATION BY 1945."

"By Inspiration of God"

THE BIBLE CLAIMS to be a divinely inspired book. Beginning with the Pentateuch and on through the Old Testament, the expressions, "God said," "The Lord spake unto," "The Word of the Lord came" and similar expressions occur some 2,592 times. The evidently intended meaning of such expressions is the idea set forth in the words of David: "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

In recognition of the inspired character of the Old Testament, the New Testament records that Jesus referred to the ancient worthies "to whom the word of God came" and stated the accepted conviction that "the scriptures cannot be broken" (John 10:39). What Jesus Himself said was evidently inspired.

In writing his Gospel, Luke not only had access to the testimony of "eyewitnesses and ministers of the word" touching the things which he recorded, but he also personally had "a perfect understanding from the first" (Luke 1:1-4). This is the only place in the New Testament where *another* is rendered "from the first" by the translators. It is rendered "from above" in John 3:31; 19:11; James 1:17; 3:15, 17. Doubtless it should be so rendered here. Luke had "a perfect understanding *from above*"—he was inspired of God—to write his Gospel. By this inspiration he was enabled to select data from the eyewitnesses and also to add other data to it. The result was "certainty," as he himself put it. He may be taken as an example of the inspiration which guided the writers of the Gospels.

In II Peter 3:15,16, the apostle Peter classes the writings of Paul on a par with "the other scriptures." There is every indication that Paul reciprocated this attitude in relation to the other epistles. In II Tim. 3:16, he says that "all scripture (Biblical writings) is given by inspiration of God"—*theopneustos*, "God-breathed." When it comes to the Book of Revelation, Jesus Himself said, "I, Jesus, have sent mine angel (messenger) to testify these things in the churches" (Rev. 22:16). And "He that hath an ear to hear, let him hear what the Spirit saith unto the churches" is repeated again and again in the book.

In both the Old and the New Testaments, the Bible claims the "inspiration of God." If it is not trustworthy in this testimony, then on what particulars is it trustworthy? But "*Thy word is truth.*" The man who believes the Book accepts its testimony. The man who rejects its testimony does not believe the Book, no matter what his claims to the contrary may be.

"As They Were Moved by the Holy Ghost"

THE BIBLE, being the textbook in true religious matters, we let it speak concerning the nature of the inspiration which it claims for itself.

Under the inspiration which gripped the prophets, "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved (conveyed or borne along) by the Holy Ghost" (II Peter 1:21). By the empowering, prompting and control of the Spirit, they were inwardly borne along. The prophets did not originate their message. It came from the Holy Spirit, who used them as the vehicles of its transmission. God . . . spake unto the father by the prophets.

So completely were these possessed and so profoundly did the Spirit within them testify that sometimes they did not understand the full import of what they themselves spoke and wrote (I Peter 1:10,11). They did not lose their reason nor become wild-eyed fanatics. But their personalities were so animated, their senses so quickened, their minds so directed and their thought so controlled that they wrote "the scripture of truth" (Dan. 10:21). The same was true of all the Biblical writers, for "all scripture is given by inspiration of God."

Neither prophecy nor the other scriptures "came . . . by the will of man." Spiritual truths, being "spiritually discerned" (I Cor. 2:14), men could not by their natural powers either conceive or state those truths. These truths were not and could not be formulated "in the words that man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:11). This applies both to the inspiration of the scriptures and to their exposition among men. That which is formulated according to "man's wisdom" is not God's authoritative truth, but only what some man *thinks* about it. Since the Holy Spirit taught, not only the truth but also the *words* in which it was stated, then the fact of verbal inspiration is established.

In view of these things, it must be affirmed that the "fine frenzy" of the poet naturally speaking and the urge and exaltation of the musician and the artist are not the same as the inspiration of the Biblical writers. The former, however high and noble, is, after all, only natural. The latter is spiritual and supernatural. Inspiration

can neither be conceived nor stated "in the words that man's wisdom teacheth."

"The Spirit of the Lord spake by me, and his word was in my tongue" is the only explanation of inspiration. The result is a Book fully, divinely, infallibly and uniquely inspired. No other book is.

"Add Not Thou Unto His Words"

THROUGH DIVINE INSPIRATION we have in the Bible an unchanging, authoritative and final revelation of God and His truth to men on earth.

"Forever, O Lord, thy word is settled in heaven" (Psalm 119:89). "Thou has magnified thy word above all thy name" (Psalm 138:2). "To the law and to the testimony: if they speak not according to this word, it is because they have no light in them" (Isa. 8:20). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "Every word of God is pure . . . add not thou unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5,6). "Neither subtract from God's Word for the same reason" (Rev. 22:18,19).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" and "hath in these last days spoken unto us by his Son" (Heb. 1:1,2), the Son speaking both personally and instrumentally through inspired men, has given to men on earth a final and authoritative revelation of Himself and His truth in the Bible. If men reject this or rationalize its teachings away for themselves, they are doomed. "If they hear not Moses and the prophets (and the other scriptures also.—Ed.), neither will they be persuaded, though one rose from the dead" (Luke 16:31).

When, therefore, the Lord Jesus said that He had many other things to say to the disciples which they could not then bear and that when the Spirit came "he will guide you into all truth" (John 16:12,13), He did not mean revelations of truth additional to the inspired Word in its complete canon. It was His stamp of approval beforehand upon the New Testament later to be written and His promise to lead the disciples into a wider and deeper understanding of the written Word in both the Old and New Testaments. "He shall take of the things of mine, and shall shew it unto you" (John 16:14) and "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), are statements which specify the nature of the truths in mind and of the guidance promised relative to them. It was entering step by step into the understanding and exposition of the Written Word that Jesus had in mind, and not the discovery of truths additional to that revelation by human observation, investigation and reasoning.

In all kindness we must say that our appreciated contemporary, *The Biblical Recorder*, (N.C.) grievously erred not long since in editorially going over bag and baggage to the rationalistic Modernists when it took the position that God is still revealing Himself "in the moral issues of the day" additionally to His revelation in His Word and on a par with that revelation. Whatever manifestation of God there may be in connection with a given moral issue is but the application and outworking of His prior revelation in His Word and does not add one single truth to that revelation. Moreover, as important as moral issues may be and however much attention they should have, one does not come into an understanding of God's revealed truth by observing moral issues. Apart from at least a prior, working understanding of this truth, one is not qualified to deal soundly with moral issues. The understanding of revealed truth comes through the study of the Word and the illumination of the Spirit, not by human observation.

On the *Biblical Recorder* principle, "Holy Rollerism" and the various cults can claim the sanction of divine inspiration for their silly vagaries. One deeply regrets that any paper, especially a Southern Baptist paper, should take its stand with the worldly-wise rationalism which drags divine inspiration down to the level of the

earthly. Of all the people, let all Southern Baptists, professing as they do, full allegiance to the scriptures, use "sound speech that cannot be condemned" and stay with that blessed Book which "has God for its Author, salvation for its end, and truth without any mixture of error for its matter."

Evangelism Under the Authority of the Churches

COMMENDING a recent editorial in the Baptist and Reflector, Evangelist S. E. Tull of Hazlehurst, Miss., states some things relative to evangelism which are so sound and sensible that, with his permission, we are reproducing his letter as a further emphasis upon the line of thought in the editorial:

I want to thank you for your editorial in last week's Baptist and Reflector on "Evangelists Divinely Placed in the Church."

Three years ago when I surrendered the pastorate to enter the field of evangelism, I adopted the slogan: "There is no true Scripture Evangelism except that which is promoted by the authority of New Testament churches." My purpose in that slogan was to emphasize my conviction that all New Testament Evangelism must necessarily be conducted under the authority of the churches.

The evangelist, as you so aptly state it, is the servant of the church, which properly places him and his methods under the direction of the pastor as the spiritual leader of the church.

This scriptural policy carried into effect would settle forever the question of "Union Revivals," and would leave the free-lance "evangelist" without "co-operation" by New Testament churches.

There is no field of Christian activity more perverted and abused than what has become known as "Evangelism." It is here that the professional "Evangelist" has capitalized his interests and the non-de-script has flourished. The average thinking of the people respecting an evangelist is that he must be some sort of a "stunt-maker" who can "draw the crowd" and "work them up" through dramatized emotionalism.

The true office and place of the evangelist must be re-defined, and more such good editorials like you can write will greatly help in making evangelism more effective and more enduring as a Divinely appointed part of church life in winning souls to Christ and to the church. True evangelism must reach the convictions of men which lie deeper than their emotions.

The lost world needs repentance, and the churches need re-dedication to God. The Gospel which God designed to bring these results is in the custody of the churches of Christ, and every means to bring them about is vested in the churches. Thus the office of the evangelist is, as you say, institutionally and historically in the church and any other so-called evangelism operating outside the churches is being promoted without Scriptural authority.

As one who is attempting to work Scripturally in the office of evangelist, I greatly appreciate your sound and timely words.

But little more need be said at this time in this connection except to observe that these considerations are a fine aid in bringing into an even clearer light the fact that men posing as evangelists who propose to be "independent" of the pastors and churches do not deserve the co-operation and support of any of the pastors and churches and ought not to get it.

Barton's Creek Baptist Church

EVER SINCE Wilson County Association met there last fall, the editor had wanted to visit Barton's Creek Baptist Church (organized 1852) near Lebanon. Sunday morning, December 15, he had the pleasure of being with Pastor Hoyte Huddleston and the church. Both pastor and people warmed our heart by their cordiality and their responsive attention as we tried to preach the Word. The fine fellowship and dinner at the noon hour in the home of Bro. and Mrs. Andrew Hobbs are appreciatively remembered. In the afternoon we went with the pastor to Rocky Valley Baptist Church, Fred Morgan, pastor, where an associational Training Union group under the leadership of the director, Miss Mary Lee Kolbe, carried out a very helpful program. Pastor for five years past, Bro. Huddleston serves the church for half-time. He serves other churches as well. The membership at Barton's Creek has grown from 289 to 332 net, and the Sunday school attendance averages over 100. The Training Union functions splendidly. Since the association nice hardwood floors have been put down. Last associational year two new Sunday school rooms were built and new stoves were placed in the auditorium and Sunday school rooms. The church has up-to-date electric lights and last year gave \$1,032.00 to all causes. It was a real joy to be with Pastor Huddleston and his people, and we appreciate the appointment of Bro. _____ to receive subscriptions for the BAPTIST AND REFLECTOR. The Lord bless all these friends.

God Using His Man

By C. D. CREASMAN.

WHEN LELAND SEDBERRY was considering becoming pastor of First Church, Murfreesboro, I said to him, "If anybody can do the job you can, but if you fail don't worry about it." I knew the great difficulties the church was facing and that it would take all the ability of God's choicest servant to meet the situation successfully. When one of the finest pieces of work I have ever known was finally accomplished I felt that the method by which it was done should be passed on to other struggling churches and pastors. I asked Brother Sedberry to answer a few questions, which he kindly did for me.

First, what was the general condition of the church when you became pastor?

He replied: "Church property (home, church, and even song books and collection plates) sold at auction, at court house in October, 1936. I arrived the first of February, 1937. There were 750 known members, and they were worshipping in the chapel at Tennessee College. Sunday school ran around 250. Very small Training Union. Members scattered, discouraged, with no hope of making a come back."

Second, how did you proceed?

"I asked them to forget the building, bond holders, and all their troubles for three months and concentrate on the revival of a spiritual atmosphere through Gospel preaching, prayer meetings and all church services. I began to preach revival sermons. New members began to come in, new converts, better feeling, growing congregations which soon filled the chapel to overflowing. We continued the emphasis on the whole denominational program, including missions and benevolences, seeking to put first the Kingdom of God.

Third, how did you go about the building problem?

He replied: "At the end of three months a new spirit was present. A visit was made to the owners of the property. Ill feeling over the sale of the property was still present. They gave us little encouragement. It seemed that we would not be able to purchase the property, so we made plans to build. Then the owners made us a proposition: \$35,000, one-half cash, the balance in three years with interest at 3%. We set out to raise the cash, and did it. We made notes for the balance, and paid each note as it came due. We finished the job on December 1 with \$430.00 left over for repairs. It was all voluntary giving. No pressure. Very little said about money. The emphasis was on a spiritual program." (It is the first time the church has been free from debt in 93 years).

Finally, I said, what are the present conditions of the church?

Here is his answer: "Average attendance in Sunday school around 500. Training Union attendance average 150. Six hundred new members in four years. Present membership 1,140. All services well attended. During the past four years the church has given approximately \$2,000 to missions and benevolences per year. The total amount raised during the four years about \$75,000 for all purposes. The secret is this: enlistment of as many as possible in giving even small amounts, keeping an account for each given, sending out quarterly receipts for all gifts and keeping the church informed as to all financial operations, needs, receipts and payments."

The BAPTIST AND REFLECTOR would gladly publish a much longer article than this, telling something of the former achievements of Brother Sedberry and evaluating him somewhat as he deserves, but the above facts speak volumes, and his fame, and that of his great church, is spread abroad already. We just say, "Thank God for using His man so gloriously in a big crisis."

Who's Who Among Tennessee Baptists

PASTOR OF BELMONT HEIGHTS BAPTIST CHURCH, Nashville, Tennessee, since October, 1928. Born at Connellys Springs, N. C., son of Maria Elizabeth Harris and Rufus T. White. Married Vestal Benthall.

He received his B. A. and M. A. degrees from Wake Forest College and his Th. M. and Th. D. degrees from the Southern Baptist Theological Seminary.



DR. R. KELLY WHITE

During the five years at the Seminary in Louisville Dr. White was student pastor four years (half time) at Millersburg, Kentucky; two years (half time) at Spear's Mill, a country church, and two years (half time) at Flemingsburg, Kentucky, a mission church. In August, 1922, he became pastor at Marion, Alabama, which church he resigned to accept the pastorate of the First Baptist Church of Bessemer, Alabama, in 1926, where he remained until he came to Nashville, Tennessee.

During the time Dr. White has been pastor of Belmont Heights Baptist Church its membership has grown from 579 to 1,685; its debt reduced from \$130,000.00 to \$55,000.00, its gifts to missions, education and benevolences increased from \$1,508.77 to \$7,902.70 per year.

Dr. White is the president of the Executive Board of the Tennessee Baptist Convention.

Proving Our Love For God

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how dost the love of God abide in him?

The following appeal, sent by Southern Baptists' noble missionary, Dr. Robert E. Beddoe, to Dr. Charles E. Maddry of the Foreign Mission Board, reveals a tragic need and opens a door of thrilling opportunity:

"If you could be transported to Wuchow for a few days your heart would be torn as mine is every day. Trying desperately to provide for an ever-increasing influx of patients, I have used every nook and corner, have had carpenters working in three shifts making beds, cleaning basements and patching leaks; but still we are unable to meet the demand for space. We could use today 100 more private rooms and 200 ward beds. Our staff are worn to a frazzle, but they cheerfully work at all hours. I have kept the mails and wires hot trying to find suitable doctors.

"Right now, I cannot think where to put a single additional patient, and the reception room is full of those clamoring for space. It hurts to see the sick, lame and halt being carried in from great distances and know there is no room for them! The verse, 'I was a stranger, and ye took me in,' keeps ringing in my heart. In Chinese it reads, 'I was from a great distance, and ye took me in.'

"At the end of each day I am so exhausted that I cannot sleep, and every morning my feet and legs ache so I can hardly dress. Mrs. Beddoe grieves because, even with three helpers, she is unable to see all who come within our gates, so needy and hungry for the truth. The multitudes are begging for the Gospel and it is physically impossible for us to reach all. NOW IS THE ACCEPTED TIME in Kwongsi Province. Can't you do something about this? There are three of us here and the hospital alone could use twice that number. . . . Should we not grasp this opportunity to really do something in territory already partially occupied? This is a cry for immediate help."

What Harrison-Chilhowee Baptist Academy Means to Me

By TRUMAN BOYD.

(Delivered at the Tennessee Baptist Convention meeting in Johnson City, November 14, 1940)

MY FRIENDS, of course this form of salutation has become more or less the expected, but I trust that you Tennessee Baptists will accept this form of greetings as honest and sincere, because you are my friends.

My mission here today is not to tell you of the individual benefits, only, received from Chilhowee, but every fellow student joins me in expressing to you his deepest appreciation and sincere thanks for the part that has been yours in helping to provide us with such an institution of learning as Harrison-Chilhowee Baptist Academy. When we speak of this school as an institution, please do not form the opinion that this is merely an institute for ministers, but it is a place to send your boys and girls for Christian development.



TRUMAN BOYD.

In Chilhowee one finds one of the best equipped accredited high schools in the South. We do not mean that we possess all of the necessary materials that we should have. Our well-worn buildings are full to overflow. The class rooms will not begin to accommodate the vast number that would gain entrance. By equipment we mean that the staff of able teachers cannot be excelled on any high school campus. The sacrificial spirit of each of these enables every student to receive a broader knowledge in his scholastic work.

At Chilhowee, as have many others, we have found a place to live. Being nestled as it is beneath the protecting shadows of Chilhowee Mountain, which seems to stand as a sentinel against the eastern horizon, Chilhowee is fifteen miles from the limits of city or town; therefore, living is free from the inviting evils and turmoil of the city. One finds peace and rest for the threefold nature of man.

In the peaceful stillness, while only nature sings, we find it not difficult to study and meditate upon tomorrow's lessons; and oh! how sweet the moments spent with our Lord, whose voice seems to speak even in the quietness around the school.

In thinking of Chilhowee you must see more than a large school, consisting of two dormitories and an administration building, but there in the shadows of the school buildings is found an ideal community—a community built up largely of small two and three room houses. In most of these you will find married students, most of whom have families, and occasionally in one of these "preacher houses" one may find a member of the faculty, who lives among the students, sharing with them as they with one another their meager supplies. Our good neighbor is no other than the president of the school. The saddest moment in the life of a student at Chilhowee comes when he must take the hands of his associates and say good bye.

To some of us who have lived beyond the years of high school age, graduation day would mean little if it were not for the splendid, patient, sacrificial spirit of every teacher. In the class room each student is given individual attention by the ever patient teacher, who not only stresses the lesson in the text book, but with a spirit of love endeavors to lead his or her pupils to broader knowledge of the Lord Jesus Christ, and the value of His church. Not only

in the school room do you find religious activities, but on the campus and in the dormitories—these being directed mainly by the B. S. U. Council, which is making rapid progress at Chilhowee.

We also have a ministerial organization, which is similar to that in our colleges. Each of our thirty-odd preacher boys has the opportunity of learning to speak, to carry on a public meeting, and to be criticized. Many are the blessings received from these meetings.

We have received numbers of advantages at Chilhowee. We are better prepared to carry on for the Lord in many ways. But there is one thing that we have learned at Chilhowee that has helped so much—how to depend more and more upon our Creator for the necessities of life. We knew nothing about unemployment until we came there with a family. But every need has been wonderfully provided.

Mental and spiritual training is not all, but in order that the training may be well balanced, emphasis is placed upon physical training. And permit me to say here that Coach Bible's football boys are hard hitters this year.

Meeting of Executive Board Tenn. Baptist Convention

By LLOYD T. HOUSEHOLDER, Recording Secretary.

THE EXECUTIVE BOARD of the Tennessee Baptist Convention met in its annual meeting in the Assembly Room of the Baptist Building, Nashville, on Tuesday, December 10th, at 8:00 p.m. In many respects this was one of the very best meetings of the Board in recent years. Practically every member was present, including a number of new men elected at the recent meeting of the State Convention.

From every standpoint this was an encouraging and inspiring meeting. The spirit of the members was as fine as could be expected. The meeting was free from any unnecessary wrangling or debate, and every man present seemed intent upon doing the work at hand in such a manner as to honor the Lord. Every matter was considered prayerfully and carefully, and fervent prayers went up to a throne of Grace from the hearts of the men entrusted with the responsibility of carrying on the work of the Lord as it is related to this Board and to Tennessee Baptists.

Every report was encouraging. Dr. Freeman gave in substance the same report which he submitted to the Convention in Johnson City. Every phase of this report reveals the kind of leadership that Tennessee Baptists have, and indicates the willingness of the people to co-operate.

All the plans made for the days ahead were characterized by careful consideration, and the exercising of wisdom, as the Board faced the uncertain future. Of especial interest was the proposed plan to sell the present Headquarters Building, and to establish more adequate headquarters at some other location in Nashville.

The sentiment of the Board was that the Budget Committee exercised rare judgment in refusing to appropriate money for churches that do not give much prospect of future growth and development. Quite a lot of money formerly used for this kind of work is being put into joint pastorates, associational missionaries and the like, and the results accomplished thus far are altogether gratifying. The Board is convinced of the fact that the latter policy is better than the former.

Several matters of vital importance to the future of our work were considered, and the results of the action taken in connection with these matters will be evident in an enlarged program, greater efficiency, and more glorious results for the glory of the Lord, as the days come and go.

The following brethren were elected to serve as the officers of the Board during the ensuing year:

President, Dr. R. Kelly White.

Vice-President, Dr. H. B. Cross.

Recording Secretary, Lloyd T. Householder.

Executive Secretary-Treasurer, Dr. John D. Freeman.

Nashville Unit of the Baptist Bible Institute Extension Department

By HAROLD GREGORY, Nashville Associational Missionary Secretary of the School.

THE ABOVE PICTURE is a group of the night school unit recently established in Nashville, the first of its kind in the South.

Most people take for granted that Middle Tennessee is a Baptist stronghold because the Sunday School Board and Tennessee Baptist Convention headquarters are located there. Of course, these powerful agencies of the Baptist cause in this section are of inestimable and eternal value. The Board's many trained, consecrated workers are well qualified in every way to perform as they have through the years an humble, yet glorious service. They are limited, however, and at best are able only to generalize, setting in motion certain methods that require considerable time to bring their efforts to fruition. Very few realize that there are more anti-mission Baptists in Middle Tennessee than in any other section of the state. Two whole associations with a total of forty-eight churches gave \$28.30 to the Co-operative Program and \$34.96 Designated for a whole year. In nine associations of the Middle Tennessee area (exclusive of the Nashville Association) 187 churches with 30,000 members gave an average of 60 cents each per annum to missions and benevolences; have less than fifty per cent of their membership enrolled in Sunday school; forty per cent of these churches have no Training Union, and taking thirty individuals one whole year to win one soul to Christ.

Surely in the light of these facts there is great need in this area for a strong, permanent training agency that would turn back into this section men who are able to cope with such problems. These

problems cannot be solved over night by superficial methods. Only a careful and prayerful training program can overcome these obstacles.

The problem exists because there is a lack of trained leadership. When Baptists know they will go and give and win the lost to Christ.

In this great section there are scores of young men who have felt the call to the ministry. Many of them have the care of their families with obligations that make it impossible for them to go to our schools in either end of the state. Others because of inherent prejudice and misunderstanding would not go for any of our schools. The fact is keenly impressed upon us that much of this young life will be lost to the Lord's service and the call smothered, without the direct hand of encouragement and guidance found under the influence of a Christian school.

With this particular group in mind, we sought some plan that would at least partially fill the real need of this section. The Extension Class as a unit of Baptist Bible Institute was agreed upon and is being followed with much promise and encouragement.

The Institute recommends the course of study, approves the faculty and gives full credit on the diploma course for all work done in the class. Classes are held at present at the Y.M.C.A. two nights each week, Tuesdays and Thursdays being the evenings on which they meet. Three forty-five minute periods from seven to nine-fifteen are devoted to the three subjects which are given equal time. There are three in the faculty: Dr. E. B. Crain teaches "Personal Evangelism"; Rev. Guard Green teaching "Synthetic Bible Studies," and Rev. L. G. Mosley teaching "The Christ of the Gospels." The enrolment fee is \$5.00. A small tuition fee is accepted, and used as an expense honorarium for the teachers, all of whom are busy

(Continued on page 9)



Those in the picture, front row, left to right, are: Dr. W. W. Hamilton President of the Southern Baptist Convention, also President of Baptist Bible Institute of New Orleans; Prof. E. O. Sellers, Secretary of the Extension Department of Baptist Bible Institute; Mrs. V. R. Webster, V. R. Webster, Clifford Robinson, Reid Compton, Leslie Allen, Dr. E. B. Crain. Back row: Rev. Guard Green, Rev. L. G. Mosley, Herman Ellis, Miss Alta Whitaker, Mrs. V. R. Butler, V. R. Butler, Harold Ford, Mrs. Harold Ford, Harold Gregory, James Tanksley and J. W. Mayfield.

A Digest of Religious Thought

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

Seminary Students Given Prison Terms *The Christian Century*

Under the conscription law no draftees have yet gone to camp but eight theological students have gone to prison. On November 14 the eight students at Union Theological Seminary who had pleaded guilty to refusing to register for the draft came before Federal Judge Samuel Mandelbaum in New York for sentence. Their legal counsel then made a final plea for leniency. Visibly moved, the judge reluctantly rejected the plea, sentencing each to a year and a day in a federal penitentiary, but indicating at the same time that they could go free at any moment if they would fill out the registration blank. Women and girls in the crowded courtroom wept, and an elderly man said, loud enough to be heard in the silence, "This sentence is another triumph for Hitler." As the *New York Times* remarked editorially, these young men "are certainly not criminals." They have broken a law, but they broke it to oppose what they believed to be a tidal wave toward war and fascism. They believe that registration has no meaning except in relation to conscription, and conscription to be senseless except as preparation for war. Others may not agree with them, but they will not soon forget the picture of what happened in that courtroom.

(Every impartial mind will admire the conviction and the courage of these eight ministerial students. They have a seriousness which is sadly lacking in our modern Christianity. But much as we admire their courage and conviction we cannot agree with their position. They seem to invite trouble unnecessarily. These young men enjoy the police protection of the nation. The country must be defended in time of war. The country provides exemption for ministers and conscientious objectors so that these young men would not have been called to serve. They were only asked to register. That seems little enough. C. W. P.)

Catholics and Religious Tolerance Cyril C. Richardson *The Christian Century*

With the clarity and logical rigor so characteristic of Romanism, Fathers Ryan and Boland have painted a true picture of their church's political theory, which should give every non-Catholic American pause for thought. They have elucidated the ultimate aims of the Roman Church in her relationship with civil government. As these aims bind the consciences of our Catholic fellow citizens.

It is a basic principle of Catholic politics that the state should "have a care of religion" (p. 313). "To deny" this "is to maintain the illogical position that man owes God religious worship under only one aspect of his life." The state is obligated not only "to have a care for religion" but to "recognize the true religion. This means the form of religion professed by the Catholic faith." Unrestricted liberty of speech and writing endangers the public welfare by the propagation of "false religious notions" (p. 337), against which the state ought to protect its citizens. The American is far from the ideal situation. The church "would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority." The archbishop defends such principles as "equal rights for all" and the "square deal" (p. 353). The question, "Would we alter the Constitution in regard to its treatment of religion?" He answers with an emphatic No. The American people are divided in religious

matters and "to the American people, to the whole people, does the country belong."

(How could the government recognize the TRUE religion without showing favor to that religion and discriminating against other religions? The moment a government recognizes any one religion it thereby makes it the state religion and union of church and state results. This has ever been the policy of the Roman Catholic Church and try as hard as they may they never fail to reveal it. C. W. P.)

Have We a Modern Christ?

Claude C. Douglas
The Crozer Quarterly

Have we a modern Christ? The reply is an appeal to Scripture: "Jesus Christ, the same yesterday, today and forever." The inadequacy lies in the tendency to take it as meaning that the interpretation of Jesus must be forever the same. The writer wishes to take issue at this point. There is much criticism of modernism in religion on the ground that it does not have the vitality and stability of fundamentalism. The fundamentalist's religion rests chiefly upon faith, while the modernist's is based more upon reason. The latter tends to be scientific and seeks for facts, proofs, knowledge, and certainties. The former leans hard upon faith which becomes to him a great moral and spiritual stabilizer. But the sincere and serious-minded student cannot avoid raising questions about the origin and nature of Christianity. Often he feels that his Bible has become no longer an asset but a liability, no longer a help but a burden. Is he to lose his New Testament and along with it his Christ? Or is there some way by which, in the face of all these uncertainties, he may save the real Christ, a saviour Christ?

Jesus said much about Himself but revealed little. He is the puzzle of the ages. Who knows the truth about His birth, about His miracles, about His own conception of Himself and His mission, about the real Jesus? In the light of modern scholarship can the scientific mind of this day find a Christ who in any vital way can be called the Saviour of men? When a man is wholly consecrated to what he believes to be the will of God, the divine way for him, he is saved in the only sense in which a man can be saved in this life. The power of Jesus to save is purely a moral power and quite distinct from that attributed to Him by the chroniclers of His miracles. If this had been understood by some of our earlier theologians, there would have been no place for an expiatory atonement. When we thus interpret Jesus we have a Saviour whose reality and value to us are not invalidated by any uncertainties as to His pre-existence or virgin birth or miracles or bodily resurrection. Once freed from such limitations, He is the Saviour, not only to those who accept Him but also to many even who never heard of Him but who "do by nature the things contained in the law."

(What a tragedy of errors!—Over against the veracity of the Bible and the value of faith this author sets modern scholarship and human reason and pins his faith to the latter. He asks, "Who knows the truth about His birth and His miracles?" Our answer is, anyone knows who reads and believes the New Testament. He suggests that "when a man is wholly consecrated to what he believes is the will of God he is saved." Paul believed he was doing God's will when he persecuted the Christians, but he was not saved. Millions regard the "virgin birth" and resurrection of Jesus, not as "uncertainties," but historical facts. 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 O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR JANUARY 12, 1941

Christ's Valuation of Personality

LESSON TEXT: Luke 14:1-14.

GOLDEN TEXT: "Is not the life more than food, and the body than raiment?" Matt. 6:25.

There has perhaps never been a day when personality was as highly valued by the world as it is at present. Business concerns are ready to pay for it at a high price if it means the disposition of their goods or services. The forces of unrighteousness would enlist its instrumentality to further their nefarious and unholy practices. The church stands still or moves forward in proportion to its presence and utilization. It is fitting, then, that we study such a topic with the text of the lesson before us.

I. THE HUMAN BODY INFLUENCES ONE'S PERSONALITY: A HEALING

The instance is that of a person afflicted with the dropsy, who is healed by Jesus even though it took place on the sabbath day. Jesus, in answer to the critics, justifies His healing by suggesting that it is as correct to do this as it would be to pull a dumb brute out of a well, the day being the sabbath notwithstanding. This justification closes their mouths.

From this we may note that the physical condition, its shape and its size, all of the factors of the human body, influence to a great extent one's personality. Men who possess large and strong bodies tend to dominate others with their personality. Those who have dwarfed or deformed bodies may develop inferiority complexes if they are not careful. People who are diseased or afflicted with organic troubles within their bodies often become irritable and cause trouble not only for themselves but also for others.

Many of the pioneer preachers and church leaders were of unusual strength and size, physically. It was said that Dr. B. H. Carrol caught the immediate attention of those about him when he entered the group, due to his manly bearing and handsome appearance. People were known to have regarded his personal appearance in comparison to that of Moses as portrayed in the statue by Michel-Angelo. Such size and vigor, for those who possess them, are to be regarded as trusts from the good hand of God and are not to be used except for His glory. To those who are denied these valuable assets there may be given other advantages in compensation.

Some great souls have lived upon the earth while housed in poor and handicapped bodies. The writer lived in a town for a number of years that had an able and honored hunch-back for its mayor. One of his brightest and most diligent students, while engaged in teaching, was another hunch-back. Some battle against ailments of one sort or another during much of their lives and accomplish great things.

"A sound mind in a sound body" is an expression that has come to us across the ages. It has some truth in it. But many sound minds have inhabited unsound bodies. Many great and attractive personalities have shown out through the darkened windows of tremendously handicapped physical structures. Those whose bodies are sound should by all means strive to keep them so since one's body to a very great degree influences one's personality. Jesus healed the man with the dropsy and thus enhanced the man's personality.

II. THE INDIVIDUAL'S ATTITUDE REFLECTS ONE'S PERSONALITY: A STORY

The story that Jesus told is that of one's choosing an exalted place instead of a lower one and then being asked down instead of up. To this He added, "For every one that exalteth himself shall

be humbled; and he that humbleth himself shall be exalted." How many leaders and would-be leaders among us keep these words before us?

Humility is one of the most striking of the Christian graces. Let us avoid the counterfeit as illustrated in Uriah Heep, however. A person is as far from genuine humility as the east is from the west who feels that he has it and then is busy calling the attention of others to what he thinks is present within his life.

The age in which we find ourselves, the age of the go-getter, tends to obscure if not obstruct this grace of humility. The world puts a fancy premium upon the quality that, if we are not careful, magnifies the dominant and domineering. The world wants its leaders to have success, although it has yet to find what real and lasting success outside of the life and teachings of Jesus amounts to. The events of the more recent years have taught us not to measure it in terms of money. Since some persons did not learn that they took their own lives rather than admit utter failure. "Blessed are the meek; for they shall inherit the earth," said Jesus and in the same utterance as that in which we find our Golden Text of this lesson.

Our particular day calls for an emphasis upon humility as a desirable characteristic in every life. America is about to become an armed camp, if present trends continue. This is desirable if we use our military might purely and solely to protect ourselves. Our danger is that we shall become a proud and over-bearing nation when we get ready to defend ourselves adequately. The spirit of the military, in the past, has not been the spirit of humility in very many instances. "Lord God of hosts, be with us yet, lest we forget, lest we forget."

III. THE PERSON'S GENEROSITY ENRICHES ONE'S PERSONALITY: A TEACHING

"The liberal soul shall be made fat" (Proverbs 11:25a). Such a teaching is evidently in the mind of Jesus as He brings instruction on the point of whom we are to invite when making a feast. We are to invite the down-and-outs rather than the up-and-ins. And if we are seeking fatness of soul for ourselves, rather than vain-glory and self-satisfaction for an abortive generosity, this is what we will do.

Look about your friends and acquaintances to pick out the most attractive Christian personality. Will it not be the one who is most generous? "Who gives most, lives most," it has been wisely observed. God loves the stingy person but He cannot use him much. Note the unchanging law within this realm, as in all other realms, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). There is something about the generous person that lets the Son shine through the life, thus enriching that one's personality. And, as we have seen, a desirable person is one who lets the Son of God, the Lord Jesus Christ, be seen in and through the life that is lived.

"Do not expect to be recompensed for such generosity in this life," said Jesus, "rather wait for such recompense in the life to come, but be assured that it will come." This is placing the recompense where it will do the most good, is it not?

"Is not the life more than the food, and the body than raiment?" (Golden Text). Certainly it is. Sane men never doubt it. The greatest thing that walks the earth is a human being that has been made in the image of God. Until such a one is remade in the likeness of Christ, by repentance and faith, that greatness is only potential. But when this is done Christian personality is an actuality.

What America Means To Me

A LAND OF BEAUTY and sunshine, the Nation of nations, where freedom reigns, democracy rules, and opportunity knocks, is America to me.

No word beneath the bending blue touches the fibre of my being like America. No notes of music are so sweet, as the thoughts of the Land of the Free and the Home of the Brave. Nothing is so thrilling as the sight of the Stars and Stripes, flying in the breeze.

To me, America is the Guiding Star among the nations of the world. All eyes look for the sparkling radiance from this Star of Hope. America is the Sun from whence the other nations receive their true light. America is the Moon casting her rays over the darkness of the war-torn nations.

In America, I am free to nourish my mind with the culture and knowledge of all ages. My soul is free to dwell within the realms of rapture and song. My life is protected, valued, and given a chance for expression.

America means to me a land of justice and peace, where the leaders go to all limits to give justice to every man, and to promote peace in all the world.

In the whirlwind of the day, America stands like Gibraltar, calling all men to cease from strife and to let manhood be at its best.

America to me is like a mountain, looming majestically against the sky, which stands for all that is pure, high and holy. She is like a fertile plain, where mortals may grow into usefulness. She is like a refreshing stream, flowing through human lives, to make life sweet and blessed.

O glorious Land of perfect bliss! This is something of what thou dost mean to me.

JIMMIE T. WILLIAMS.

Nashville Unit of the Baptist Bible Institute Extension Department (Continued from page 6)

pastors, sacrificially arranging their work in order to render this worthy service. There are fourteen who have enrolled for the twenty-week term which began November 19, 1940. The most of those enrolled are pastors of missions who are dependent upon secular employment for their livelihood. Anyone may attend the class regardless of age, sex or previous education. But it is not recommended as a "short cut" or substitute for a college course. It is only practical in the improvement of the service now being rendered and in serving to stimulate a further interest in education.

Dr. W. W. Hamilton and Dr. Sellers were with the class in its session of December 10th. They were in high praise of this forward move. Dr. Hamilton in a brief address brought greeting from Baptist Bible Institute and said "This endeavor, the first of its kind, should encourage the formation of similar units in many centers."

Consolation Corner

By J. LUTHER MCALILEY

AN EDITORIAL in the public press recently commented on the procedure of a group of girls who went to a number of colleges, to find what they had to offer before they decided to enroll in any of them as students. The editor spoke of it as "Shoppers For Education."

There can be little question about the wisdom of such an investigation. Just what sort of school courses these young women were seeking is not mentioned; but they did use a wise course in their efforts to find what they wanted.

People can usually find exactly what they want, and they can find institutions where their wants will be supplied.

When the desire is for a genuine education, it is not a matter of one's going around among so many colleges. It is more a matter of one's having been born into a Christian home and having been taught

at mother's knee, near a fireside where the reading of the Bible and evening prayers have been so long a part of the daily routine, that the children cannot recall when those important parts of daily life did not exist.

Education in its fullest sense is not to be had at any one place, or in any one institution. Education is the complete development of the full human being. The child is a trinity of body, mind, and soul. The basic meaning of education embraces the full development of all three parts of every human being; and if any one part is dwarfed or stunted, that human being can never become fully educated.

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Dear Boys and Girls:

I have always thought this to be a worthy custom for any person to follow—to have a definite plan for his life yielded so that God can mold it and give it a permanent place in Christendom. A life, however simple, is more worthwhile if it contains a purpose. No matter what, have a plan for yourself and build to that plan. It will not only save you trouble. It will result in a life that has a unity of all the things that make you what you are. I have never seen the person who had planned his life around a purpose that did not express his joy in so doing above all else. So now in the beginning of this brand new year if you do not already have a plan for your life won't you design a plan for yourself? One other thing I would say to you, your life will be a failure if you leave Jesus out of it. Those who are wise then, in the beginning of this new year will seek the guidance of Jesus, and at the close of the year they will have done well in so doing, I am sure.

In making some plans for our page this year I thought it would be interesting to have a "Who's Who" on our page and once a month or maybe twice a month run a picture of, and carry a write-up, of some of you. What do you think of this idea? I believe it would help us to become better acquainted with each other.

I hope that all of you had a Happy Christmas and I want to thank you for your Christmas greetings.

May this be a Good New Year for each of you and may you write to me many times.

Your friend,

Aunt Polly

GOD

"In the beginning God . . ."

How fitting it is that this should be our week to select a word beginning with "G". Of course, from those words we all would choose "God." There is no use to try to define this word. I know that our dictionary says that a god is a being of more than human attributes and powers; esp., a superhuman person conceived as dominating nature or some province of nature and to whom worship is due and acceptable; a deity. But I also know that God, who is the Almighty, the Creator of the universe and of us, does not mean the same to each of us. What God means to us depends upon what we are willing to let Him mean.

In the beginning of this New Year it is well to look back upon the old year that has just passed and check on our lives, as we have done each year heretofore. It does help, doesn't it? We read from the very first lines of the Bible that, "In the beginning God" . . . and then we read about the things God did. If we turn back the pages of our life to the first of last year we might say that "In the beginning of 1940 we did" . . . Do you wish that you could erase the 1940 of your life, or perhaps the 1939 of your life? That is impossible. Let's make up for this year. "In the beginning of 1941 we" . . . What are you going to do with 1941?

This God, who is the Almighty, the Creator, is also Our Father when we, through His Son Jesus, become a child of His. And I am sure that in this New Year He would have us remember that if "we lean not unto our own understanding and in all our ways we acknowledge Him, He will direct our paths."

PAGE 10

Lebanon, Tenn., Rt. 6.

Dear Aunt Polly:

I have just been reading the letters in the BAPTIST AND REFLECTOR and I enjoy them all. I am a girl 14 years old and I go to Hurricane Church. Our pastor is Rev. Wallace Owens. I enjoy his message better each time. I sure was surprised at your picture the other day. By calling you Aunt Polly I would have thought you to be an old lady. But you look to be a young girl. It sure was good. I would enjoy having a picture of you. I go to Lebanon High School. I have four teachers and the principal is Mr. Eugene Sloan. I like him very much. Hoping to see my letter real soon. I am hoping to hear from pen pals and will answer all who write.

Your friend,

DOROTHY LANFOM.

Thank you, Dorothy. I am not ~~gray~~ headed, but I am not "awful young." We hope you get some pen pals and—won't you write us again?

Medina, Tenn.

Dear Aunt Polly:

I am a reader of the BAPTIST AND REFLECTOR. I am 11 years old and in the sixth grade. I have been a Christian two years. I belong to the G.A.'s. My mother is the counselor. Miss Edna Campbell is my Sunday school teacher. All my girl friends are Christians. I think all children should be Christians. Rev. W. A. West is my pastor. We all love him. He has been our pastor for 6 months and we have had 46 additions since he has been with us and our church is going forward. I would like to have a pen pal. Hope my letter isn't too long and hope it misses the waste basket.

Lots of love,

LATISHA ROWLETT.

All of the YOUNG SOUTH letters miss the waste basket, Latisha. We treasure each one and we hope you'll write again.

506 Washington Ave., Maryville, Tenn.

Dear Aunt Polly:

I am a girl 9 years old. I am in the fourth grade. I have three teachers. I am a Christian and go to the First Baptist Church. I look forward to reading the BAPTIST AND REFLECTOR. Especially my poem. I have already read the week's issue. My grandmother likes it very much. I would like very much to see my letter on your page very soon.

Your friend,

JO ANNE LEE.

Well, here it is, Jo Anne. We are glad that you like the BAPTIST AND REFLECTOR.

R. 3, Seymour, Tenn.

Dear Aunt Polly:

I have been thinking of you for a long time and wondering what you looked like. After seeing your picture on the YOUNG SOUTH page I thought I would write you and tell you I think you are a fine looking lady. I am a little boy 8 years old. I go to school at Prospect and am in the third grade. My teacher's name is Mrs. Mae Davis. I like my teacher. I go to church at Cedar Grove Baptist Church. I am a Christian. I was saved August 1, 1940. I love to live a Christian life. I have 1 brother and 5 sisters. I am the youngest one. I like to play and tease my sisters, especially Lana Lee.

Your little friend,

WADE CUNNINGHAM.

Thank you, Wade. I like to tease people, too.

-MY POEM-

THE PLAYHOUSE KEY

This is the key to the playhouse.
In the woods by the pebbly shore.
It's winter now;
I wonder if there's snow about the door?
I wonder if the fir trees tap
Green fingers on the pane.
If the sea gulls cry and the roof is wet
And tinkle-y with rain.
I wonder if the flower-sprigged cups
And plates sit on their shelf,
And if my little painted chair
Is rocking by itself?

—CAROLYN CARSON.

1210 Watauga St., Kingsport, Tenn.

Dear Aunt Polly:

I am sending you a poem for the YOUNG SOUTH page. I hope you print it in the blank space. I'm sorry I did not write you sooner. This is my fourth time to write. I would like some pen pals.

With love,

CAROLYN CARSON.

Carolyn, thank you for the poem. Are you a member of Dr. J. H. Hughes' church?

Fountain City, Tenn.

Dear Aunt Polly:

I have just received my Bible which you mailed to me as first prize for the scrap book. I certainly do thank you and also the judges in selecting me as the winner of this nice Bible. I am very proud of it. I have won several prizes in Sunday school, but this is my most treasured prize and I expect to carry it every Sunday. Again thanking everyone who had a part.

Sincerely,

RUBY MONDAY.

Ruby, I apologize for being so late in printing your letter, but we appreciate you and we love you and we will count on you in 1941.



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DEDICATION

THIS PAGE is dedicated to our BAPTIST AND REFLECTOR, Tennessee's own denominational paper. The state and regional officers express their true sentiment about the aid this paper gives our work.

The BAPTIST AND REFLECTOR is our Training Union and Student Union friend. Each week through this paper as a medium, we seek to give fresh news about the progress of our work.

We feel that every Training Union officer and every Student Union leader should receive this paper each week. For with knowledge comes action, and with action the world knows more about the reality of the Christ. So we urge all of our constituency to take and read and urge others to do the same—the BAPTIST AND REFLECTOR.—Henry C. Rogers, State Director.

I feel that the BAPTIST AND REFLECTOR is a necessity to me since it is the only means I have of knowing the progress of the churches in our state. The good news from many along with the challenge from some needy places inspire me to offer myself more completely to such a program. I'm sure the BAPTIST AND REFLECTOR means the same to thousands of other Baptists in Tennessee.—Roxie Jacobs, State Junior and Intermediate Leader.

I appreciate the BAPTIST AND REFLECTOR for the publicity it gives our Training Union work, especially to the rural folk. This summer I had the privilege of attending the eight Regional Training Union Conventions held in various parts of the state. The publicity given these meetings proved quite helpful. State officers and departmental directors appreciate the contributions made by our state paper to keep each person of our state informed as to what we have done are doing, and plan to do.—Doyle J. Baird, President, Tennessee Training Union Convention.

The BAPTIST AND REFLECTOR gets my vote. It keeps me informed of the general state program and serves as a challenge as it presents the attendance and accomplishments of other Training Unions scattered throughout our great state. It is a never failing source of information regarding changes of officers, pastors, programs and other items of interest to a state officer. I am enlightened and uplifted by the editorials and "Digest of Religious Thought" when I know these words come from outstanding Christian Baptist leaders. Yes, BAPTIST AND REFLECTOR gets my vote as a necessary tool for a Training Union "workman that needeth not to be ashamed."—Orelle L. Ledbetter, Vice-President, Tennessee Training Union Convention.

No one can appreciate the friendly attitude and co-operation of our state paper, the BAPTIST AND REFLECTOR, more than an officer of the Baptist Training Union. Since Tennessee, like "all Gaul," is divided into "three parts," it is utterly impossible for our state leaders to unite the energies and co-ordinate the efforts of our various unions and local leaders without some medium like the state paper. For this reason the officers of our organization are deeply grateful to the editor and his staff for their faithfulness, and pledge them loyalty and support in return.—James L. Sullivan, President of Southwestern Regional Training Union Convention.

We cannot be very efficient Training Union officers without the information we receive in the BAPTIST AND REFLECTOR. The news items from other churches are inspiring and give us new ideas for our work. The articles concerning our conventions, with pictures of the speakers, make the programs so appealing that we feel we just must attend. And when we find it is impossible for us to go, we can hardly wait for the next issue with the reports of the conventions. The BAPTIST AND REFLECTOR keeps us posted on the state and southwide program of our Training Union work. I would feel lost without it.—Virginia Owen, Junior-Intermediate Leader of North Central Region.

Each week when the BAPTIST AND REFLECTOR reaches our house, I look first for the Baptist Training Union page. As a regional officer, I wish to express my appreciation for this page.

I believe the Baptist Training Union page has done much to inform people over the state of the work of the Baptist Training Union, has created more interest in the accomplishments of unions in other localities, and has made us realize that we can do more in our own church or region because others have done it.

The November 28 issue was very interesting and instructive, giving goals and achievements of each region. I believe this will inspire people all over the state to achieve greater goals this year.

What a joy it was to read such a splendid account of the State Baptist Training Union Convention in the last issue of the BAPTIST AND REFLECTOR. Thank you for this page and may it continue.—Ruth Rogers, Junior-Intermediate Leader, North Western Region.

I wish to express my sincere appreciation to the BAPTIST AND REFLECTOR for the splendid help it has rendered to our Baptist Training Union work, not only for the whole page it carries concerning our work each week, but to the special announcements concerning our meetings over the state.

I believe I speak the language of the North Central Region when I say "Thank God for Dr. Taylor and those who are associated with him in the great work, and the great aid the BAPTIST AND REFLECTOR is rendering to Tennessee Baptists.

Furthermore, I feel that what is said of the Training Union in this respect, can be said of all the other departments of Tennessee Baptist work.—A. D. Nichols, Pastor Advisor, North Central Region.

As a Training Union officer I appreciate the BAPTIST AND REFLECTOR for its publicity to this part of our work. It enables me to follow the progress of the work throughout our state. To me these reports are more than dry statistics. I see entire associations coming together at various central points, studying under competent teachers, growing in grace and in the knowledge of Christ. In the weekly attendance report I see hundreds of Baptists of all ages coming to our churches on Sunday evening, discussing together Baptist doctrines, Bible study, Missions and Evangelism. I see them attending the evening worship service, magnifying the church, the Bride of Christ. To the BAPTIST AND REFLECTOR, I express my sincere gratitude for this inspiring information.—Charles S. Bond, Pastor Advisor of South Eastern Region.

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Inquiries Solicited

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

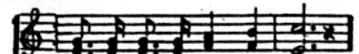
MISS JANIE LANNON
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

Don't figure how you can't balance your Sunday school program. Figure how you can.



"Be wise and Stand-ard-ize."

YOUR STATE SUPERINTENDENT recommends the Standard of Excellence as a well balanced program of work for any Sunday School regardless of size, location or constituency. In Isaiah 62:10 we read these words, "Lift up a Standard (program) for the people." Some one has said, "If you think of Standardization as the best you know today, but which is to be improved tomorrow, you get somewhere."

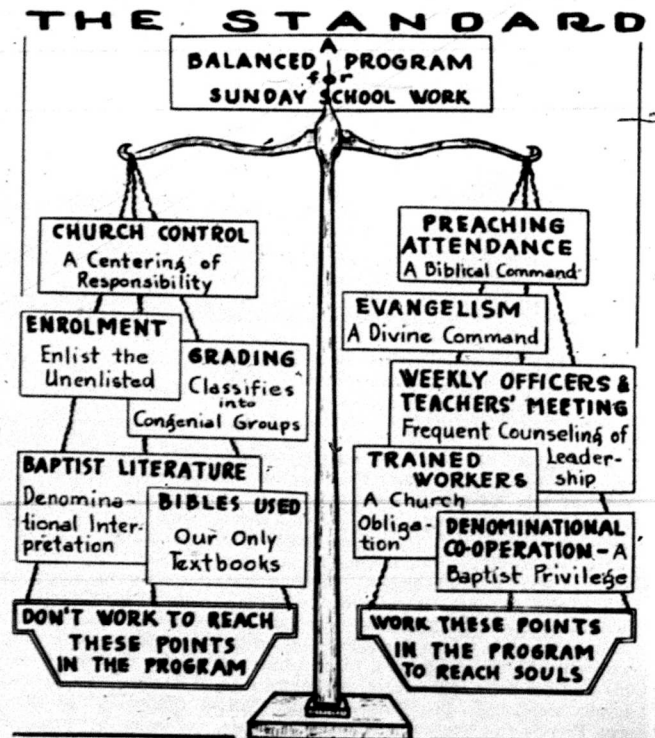
There are thousands of pastors and superintendents throughout the southland who have found the Standard of Excellence very helpful in building a bigger and better Sunday school. Scores of churches have reached and maintained it for many years while many others reach it for only a few months during the year. But in every case it is a great aid to the Sunday school work.

Tennessee had forty-two Sunday schools to reach the Standard in 1940. They are as follows:

Big Hatchie Association—Bradford Curry, Superintendent	
Church	Superintendent
Covington, First	Hayes E. Owen
Bledsoe Association—Allen Kelsey, Superintendent	
Portland, First	T. E. Booker
Carroll Association—J. M. McMillan, Superintendent	
Camden	W. C. Johnson
Clinton Association—M. K. Cobble, Superintendent	
Clinton, First	V. O. Foster
Lake City, First	J. D. Stair
Concord Association—O. C. Miller, Superintendent	
Mt. View	A. F. Curtis
Smyrna	W. R. Brown
Crockett Association—	
Alamo	S. A. Runk
Bells	L. W. Hood
Duck River Association—V. D. England, Superintendent	
Lewisburg	Wallace Bentley
East Tennessee Association—Elizabeth Thomas	
Pleasant Grove	R. W. Layman
Gibson County Association—N. D. Guy, Superintendent	
Humboldt	A. L. Teague
Hardeman Association—	
Bolivar, First	W. W. Cox
Jefferson County Association—James Boyd, Superintendent	
Jefferson City, First	Fred Noe
Piedmont	A. V. Meadows
Knox County Association—James Brown, Superintendent	
Central, Bearden	A. B. Carr
Central, Fountain City	Ralph Weaver
Madison Association—George Crawford, Superintendent	
Jackson, First	Spencer Truex
Poplar Heights	Roy T. Rushing
Maury Association—C. U. Barker, Superintendent	
Columbia, First	John D. Wagster
Nashville Association—J. N. Barnett, Superintendent	
Donelson	R. L. Hardy
Franklin	Guy Craddock
Edgefield	Thomas Jarrell
Eastland	C. C. Wooten
Grace	Roy Bethune
Goodlettsville	G. W. Edwards
Madison	P. V. Hamblen
New Hope	A. Jacobs
North End	George Green
Seventh	Robert Quinn
Union Hill	T. Brooks
Woodbine	J. W. Carrigan
Ocoee Association—	
Avondale	W. A. Nichols
Brainerd	H. L. Sommerhauser
Eastdale	L. M. Howard
Red Bank	J. E. Bradley
Robertson Association—W. P. Davis, Superintendent	
Lebanon	J. E. Hollingsworth
Springfield, First	C. W. Cook
Orinda, First	H. W. McNeely
Shelby County Association—Mark Harris, Superintendent	
Brunswick	T. B. Bonner
Watauga Association—Brownlow Scaif, Superintendent	
Calvary	J. Frank Seiler
Elizabethton, First	J. D. Brooks
Elizabethton, Siam	E. A. Morrell
Wilson County Association—R. H. Baskin, Superintendent	
Prosperity	P. B. Fuston
Watertown, First	Harry Phillips
Reports from the following church leaders indicate that they have accepted the Standard as a balanced program of work and are making a determined drive to reach it. The only way in the world to reach any worthy goal is to try for it. "Not failure but low aim is crime."	
Schools that have reported six or more points in the Standard are as follows:	
Beulah Association—Roscoe Hunt, Superintendent	
New Salem	G. W. Shackleton
Pleasant Grove	H. A. Hankins
Mt. Olive	C. C. Thomas
Carroll Association—J. M. McMillan, Superintendent	
Bruceton, First	O. B. Webb
Clinton Association—M. K. Cobble, Superintendent	
Black Oak	S. T. Long
Front Bottom	B. W. Brown
Chilhowee Association—J. R. Broyles, Superintendent	
Valley Grove	N. W. Johnson
Mt. Lebanon	C. S. Brakeville
Concord Association—O. C. Miller, Superintendent	
Taylor's Chapel	J. V. Brasville

Cumberland Association—Russell Tuck, Superintendent	
Erin	L. G. Satterwhite
Cumberland Gap Association—W. C. England, Superintendent	
New Tazewell	C. W. Arnold
Gibson County Association—N. D. Guy, Superintendent	
Gibson	W. S. Thomas
Holston Valley Association—O. M. Sweeney, Superintendent	
Rogersville	E. M. Sweeney
Holston Association—J. C. Blalock, Superintendent	
Cherokee	Norman Bacon
Long Island	M. E. Epperson
Hiwassee Association—	
Ten Mile	Charles Blount
Jefferson County Association—James Boyd, Superintendent	
White Pine	H. E. Walker
Madison Association—George Crawford, Superintendent	
Ararat	H. W. Johnson
Mercer	G. W. Pentecost
North Jackson	F. S. Odell
Maury Association—C. U. Barker, Superintendent	
Mt. Pleasant	H. R. Massey
Holt's Corner	Harold Fuller
New Beverly	Ed. Parris
Piney Grove	A. B. Hamack
Mulberry Gap Association—C. D. Livesay, Superintendent	
Mulberry Gap	C. M. Click
Nashville Association—J. N. Barnett, Superintendent	
Belmont Heights	Norman O'Neil
Grandview	J. J. Hartman
New Salem Association—	
New Middleton	Elmer Wimfree
Polk County Association—T. W. Davis, Superintendent	
New Zion	Luther Adams
Riverside Association—O. C. Reagan, Superintendent	
Riverton	Roy Cooker
Robertson County Association—W. P. Davis, Superintendent	
Pleasant Hill	James E. Black
Shelby County Association—Mark Harris, Superintendent	
Buntyn	H. T. Reed
Sweetwater Association—W. O. Beatty, Superintendent	
Rock Springs	E. Watson
First, Loudon	Walter Sherbert
Watauga Association—Brownlow Scaif, Superintendent	
Immanuel	R. T. Greer
Weakley Association—R. Q. Nelson, Superintendent	
Adams Chapel	Clarence Rogers
Central, Martin	A. B. Adams
Wilson County Association—R. H. Baskin, Superintendent	
Round Lick	L. H. Smith
Fall Creek	M. L. Williams

Mr. Superintendent and Brother Pastor, do you have a Standard Wall Chart for your school? If not, this department will be glad to send you one upon request. Have you weighed your Sunday school? How many points does it weigh? Every Sunday school should be well balanced. The Standard contains ten Sunday school fundamentals.



WOMAN'S MISSIONARY UNION

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

New Year's Day—and Every Day

Each man is Captain of his Soul,
 And each man his own Crew,
 But the Pilot knows the unknown Seas,
 And He will bring us through.

We break new seas today—
 Our eager keel quests unaccustomed waters,
 And from the vast uncharted waste in front,
 The mystic circles leap
 To greet our prow with mightiest possibilities;
 Bringing us—what?

—Dread shoals and shifting banks?
 —And calms and storms?
 —And clouds and biting gales?
 —And wreck and loss?
 —And valiant fighting times?
 —And maybe death!—and so, the Larger Life!

For should the Pilot deem it best
 To cut the voyage short,
 He sees beyond the sky line, and
 He'll bring us into Port.

And maybe, Life—Life on a bounding tide,
 And chance of glorious deeds;
 And help swift-borne to drowning mariners;
 Of cheer to ships dismantled by the gale;
 Of succor given unasked and joyfully;
 Of mighty service to all needy souls.

So—Ho for the Pilot's orders,
 Whatever course He makes!
 For He sees beyond the sky line,
 And He never makes mistakes.
 For each man captains his own Soul,
 For each chooses his own crew,
 But the Pilot knows the unknown Seas,
 And He will bring us through.
 —JOHN OXENHAM, in *World Call*.

1941

Watchword for 1941: That Thy way may be
 known upon earth, Thy salvation among all
 nations. Psalm 67:2.
 Hymn: Jesus Saves.
 Topic for 1941: An Urgent Gospel—the World's
 Dire Need.
 Bible Topic: The Missionary Psalms.

Standard of Excellence For Woman's Missionary Societies

Societies that fulfill all points of their stand-
 ards shall be on the list of honor as A-1 or
 organizations; those that fulfill nine in Class B;
 those that fulfill eight in Class C.

1. At least twelve regular meetings of the
 society (not circles) during the year, one each
 month, each of these twelve meetings having a
 devotional service and a definitely missionary
 program with an average attendance of at least
 one-third of the membership at the twelve
 meetings.

2. At net increase in membership during the
 year of at least 10 per cent of the number re-
 ported at the close of the preceding year until
 all eligible members are enlisted.

3. Meeting apportionments for the Co-
 operative Program and Training School.

4. A ten per cent increase in the number
 of tithe reported at the close of the preced-
 ing year.

5. Regular reports to associational superin-
 tendent.

THURSDAY, JANUARY 2, 1941

6. One of our W.M.U. missionary periodicals
 and the BAPTIST AND REFLECTOR subscribed for
 by at least one-fourth of the members in the
 society or one of our W.M.U. missionary pe-
 riodicals subscribed for by at least one-half of
 the members in the society.

7. Observance of the special seasons of
 prayer for state, home, and foreign missions,
 including an offering during each season of
 prayer.

8. At least two mission study classes; one-
 third the membership in a W.M.U. mission study
 class during the year.

9. Personal Service for the spiritual uplift of
 the local community, conducted by the mem-
 bers of the society under the direction of so-
 ciety's personal service committee.

10. Fostering in the church of a Sunbeam
 Band and at least one other of the graded
 W.M.U. organizations for the young people.

A large paper standard may be secured for
 10c from W.M.U. state headquarters. Card-
 board standards are 25c from W.M.U., 1111
 Comer Building, Birmingham, Ala.

All percentages required by the standard
 shall be based on the membership at the close
 of the preceding year.

Helps for January Program

In making plans for studying the January
 missionary topic, "An Urgent Gospel Where
 We Live," W.M.U. leaders will find a wealth
 of material in the January issue of *Southern
 Baptist Home Missions*.

The first sub-head under the missionary topic,
 "Taking Stock for 1941," is the theme of this
 new issue of the Home Mission magazine.

The leading editorial by Dr. J. B. Lawrance,
 "Home Missions and the Future," is an ap-
 praisal of Home Missions today, a statement
 of great needs now challenging the Board, and
 an appeal for a greater mission program in the
 South.

Rev. J. L. Moye, field secretary of Spanish
 work in Texas, points out possibilities among
 the Mexicans in an illuminating article entitled
 "Mexicans—Present and Future."

"The Mexican of tomorrow," he says, "prop-
 erly dealt with can and will become a great
 blessing, but maltreated he may become a
 menace. There are many Gospel triumphs
 which seem to be prophetic of what the future
 holds for the work."

Also indicative of Southern Baptists' respon-
 sibility in Home Missions is the pointed dis-
 cussion by Rev. L. W. Martin, "Mountain Men
 and Tomorrow."

The mountain missionary insists that Baptists
 must send more men to his field now. He urges
 that the scriptural injunction, "Now is the time
 of salvation," is an admonition for the saved
 to heed in sending the Gospel.

The January number of *Southern Baptist
 Home Missions* also carries a new study of
 Baptists' responsibility to the Jews by Rev.
 Jacob Gartenhaus.

Other material in the magazine takes stock
 for 1941 of the work among the Italians, deaf,
 Negroes, and Cubans.

Also helpful for mission study and general
 reading will be such popular features as
 Missionary Illustrations, Questions and An-
 swers on Home Missions, and fresh news and
 plans on evangelism by Dr. Roland Q. Leavell.

Miss Bucy in Tennessee



MISS WILMA BUCY
 Field Worker Home Mission Board
 Speaker at Missionary Rallies

We are happy to announce that Miss Wilma
 Bucy, field secretary of the Home Mission
 Board, will be our speaker at the missionary
 rallies in January. She is a most inspiring
 speaker. We trust she will have a splendid
 crowd at each of these meetings.

There have been forty-seven of these mis-
 sionary rallies held in forty-seven associations
 since September 3. Miss Bruce has taught the
 young people and the counselors W.M.U. plans.
 Miss Northington has held a clinic for the
 W.M.S. members.

The following are the rallies for January:
 January 2—Union Association
 3—Stone Association in Monterey
 4—Riverside in Byrdstown
 7—Carroll County in Bruceton
 8—Western District
 8—Weakley County in Dresden at
 4:00 P.M.
 9—Beulah in
 9—Dyer Association in Halls at 4:00
 P.M.
 10—Gibson in Milan
 10—Big Hatchie, at
 4:00 P.M.
 11—Indian Creek in Savannah.

Letter from One of Our Training School Girls

We have been here at House Beautiful about
 nine or ten weeks now and the place has be-
 come home to us. We have become definitely
 a part of the school and the school a part of
 us. How I wish that every member of the
 Tennessee Woman's Missionary Union could
 be here with us for one day and see the life of
 the school which they are supporting.

As we were studying the history of the
 Training Union in Missionary Education class
 the other day, I got a vision of how vital the
 support of our Tennessee women is to the
 school. When Miss Christian told us that the
 expense of each girl is something over four
 hundred dollars a year, then calling to mind
 the fact that most of us are here on scholar-
 ships given by you, I realized that our women
 are literally pouring their lives into missionary
 service by the financial support they give. I
 wish there was some way of expressing grati-
 tude to the very last woman, but as that is

(Continued on page 16)

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

According to the *Alabama Baptist*, L. R. Cleverdon has resigned as President of Judson College, Athens, Ala.

The Editor of the *United States Baptist* has moved to Washington, D. C., from Chicago. Mike Elliott has accepted the pastorate of one of the churches in Washington, D. C., and is also editor.

The Executive Board of Mississippi appointed a committee on Evangelism consisting of C. E. Patch, J. B. Parker, and J. M. Walker. All the committee have once been pastor in Tennessee.

Arch C. Cree has resigned the care of the church in Salisbury, N. C. The change is effective January 1. He will be available for meetings and conferences.

The auditorium of the First Church, Birmingham, Ala., will be remodeled at a cost of \$21,000, of which \$15,000 has already been subscribed. Dr. John Lawrence Slaughter is pastor.

H. W. Virgin resigned the care of the North Shore Church in Chicago after serving 17 years. He has had successful pastorates in several Southern states, noted for his evangelistic ministry. He will spend his winters in Florida and his summers in Chicago.

M. E. Dodd, of Shreveport, La., has requested for the third time, that the name of the college be changed.

Charles A. Jones, for many years general secretary-treasurer of the South Carolina General Board, has recovered from a long and serious illness.

J. L. Marlowe has resigned the care of the Inman Church, Atlanta, Ga., to accept the call of the Shepperd Church, Chattanooga.

Devoe E. Byrd has been called to become pastor of the fellowship Church at Dubberly, La. The call is effective the first Sunday in November.

The Florida Baptist Witness calls attention to the fact that the Badgett quadruplets, Jeraldine, Jeanette, Joyce, and Joan Badgett, are enrolled in the Nursery Department of the First Church, Galveston, Texas.

By THE EDITOR

Since we brought out no issue of the BAPTIST AND REFLECTOR Christmas week, there are various news items which do not appear in this issue of the paper.

Evangelist A. D. Muse, of Memphis, has launched the publication of a monthly paper entitled THE HARVESTER. Some good things are said in the initial copy. We wish him well in his new venture.

BAPTIST AND REFLECTOR expresses its appreciation to Mrs. I. R. Horn of Lebanon, a faithful subscriber since 1881, for her letter commending the BAPTIST AND REFLECTOR in connection with a subscription to the paper as a Christmas present to a relative of hers.

Chamberlain Avenue Baptist Church, Chattanooga, A. A. McClanahan, Jr., pastor, recently paid \$1,000 on its church debt.

Concord Baptist Church, Chattanooga, I. C. Frazier, pastor, recently closed a Sunday School Training Course with eleven taking the examination.

The annual Home Coming Week Program of the Bible Institute will be held March 3-7, 1941. This is a combination of the Layne and Tharp lectures with a program of Evangelism, Religious Education, Bible Study, Music, Woman's Missionary Union, Home Missions and other denominational work.

Radio station KWKH, Shreveport, La., 1100 on the dial, will broadcast services of First Baptist Church, Dr. M. E. Dodd, pastor, at 7:00 P.M. Central Standard Time, each Sunday evening beginning January 5.

The First Baptist Church of Pueblo, Colo., C. Spurgeon McClung, pastor, is a beehive of activity. All services, including the prayer meeting, are well attended, with additions most every Sunday, there were 110 in a recent Brotherhood meeting.

R. W. Selman, pastor, Northside Baptist Church, as chairman, and J. N. Bull, A. A. McClanahan, J. C. Williamson, are a committee representing the Baptists in Chattanooga sponsoring a "BAPTIST HOUR" over the radio which began Sunday three weeks ago.

The broadcast is over station WPAO, 1420 kilocycles on Wednesday from 1 to 1:30 P.M. The program and the speakers are published elsewhere in this issue.

Lebanon Baptist Church, C. H. Warren, pastor, is constructing a new \$8,000 Sunday school annex.

We have just received the information of the ordination to the ministry some time since of Rev. Paul Hall by Round Lick Baptist Church, Watertown, Hoyte Huddleston, pastor. W. B. Woodall preached the sermon. Associated with him in the council were C. H. Warren, Fred Evans, W. J. Stewart, B. B. Powers, Hall Grime and the pastor. Bro. Hall is pastor of Mt. Olivet, Rome, and Lancaster churches. We pray the Lord's blessings upon his ministry.

Among the foreign missionaries now in the Southern Baptist Hospital in New Orleans are Mrs. Kate Carper Johnson from China, Miss Naomi Schell from Japan, and George Carver, Jr., from China. Among the home missionaries in the hospital are Mr. and Mrs. W. A. Taylor from Florida.

W. C. Creasman, Associate Superintendent of Tennessee Baptist Orphans' Home, on a recent Sunday morning at the Magness Memorial Baptist Church, McMinnville, O. L. Minks, pastor, brought a stimulating message on "Christian Certainties."

Recently J. C. Blalock, Holston Association Field Worker, closed a busy week of preaching and teaching with the Clear Branch Baptist Church, resulting in the reorganizing and grading of the Sunday school and 5 conversions and 2 rededications, a religious census of 22 workers awaiting awards on the book "Building A Standard Sunday School." Revival services continued with Rev. Ray Linville, pastor, doing the preaching.

Rev. Garrett R. Graham has accepted the pastorate of the Knoxville Baptist Tabernacle, succeeding Rev. Mel G. Leaman, deceased. He is former pastor of the First Baptist Church, Plainfield, Ill.

BAPTIST AND REFLECTOR wishes to express its appreciation to the friends who sent Christmas greetings to it. The Lord bless all of them throughout the oncoming days.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 22, 1940

	Sunday School	Training Union	Crossville, Bethlehem Cleveland: Big Springs Big Springs Mission South Cleveland Columbia, First Doeville, Little Doe Dorcy Elizabethton: Eastside First Immanuel Little Mountain Slam Southside Watauga Grand Junction Hermitage, New Hope Hixson: First Mission Jackson, West Jackson Johnson City, Central Kingsport, First Knoxville: Broadway	91 379 53 104 260 290 60 140 512 126 82 227 134 235 124 130 159 43 616	31 161 61 74 42 196 100 255 48 54 97 234 159 134 273	Gayland Heights Immanuel John Sevier Lincoln Park New Hopewell Lebanon Lenoir City: First Pleasant Hill Maryville: Bethel Prospect Memphis: Union Avenue Murfreesboro, Westvue Mount Juliet New Tazewell, First Paris, First Raleigh, Ardmore Ramer, Gravel Hill Roan Mountain Shelbyville, First Union City, First Waite Hill, Powell's Chapel Watertown, First	178 316 214 446 179 232 438 166 181 626 97 951 170 144 137 341 100 80 177 618 139 210	68 137 69 1,0 108 99 119 63 91 277 130 83 54 48 86 29 203
Alcoa: Calvary	228	128						
First	251	127						
Aplison	165	84						
Bristol, Calvary		130						
Butler	157	99						
Caryville	226	90						
Chapel Hill, Smyrna	61	61						
Chattanooga: Chamberlain Ave.	351	143						
Clifton Hill	448	100						
Concord	218	115						
East Lake	414							
Edgewood	161	55						
First	801	210						
Highland Park	587							
Morris Hill	209	103						
Red Bank	471	114						
Rossville Tabernacle	236	50						
South St. Elmo	117	53						
Spring Creek	104	59						
Woodland Park	820							

BAPTIST AND REFLECTOR wishes to express its thanks to W. L. Baker of Chattanooga who recently sent in two clubs of subscribers of ten each, one for himself and one for H. L. Baker enclosing full remittance for the same. We thank both of these friends very much.

The following friends visited the BAPTIST AND REFLECTOR office this week: W. P. Davis, Springfield; Lloyd T. Householder, Lewisburg; Mrs. J. E. Hollingsworth, Springfield; F. M. Dowell, Jr., Monterey; F. W. Lambert, Westmoreland; Rev. and Mrs. Adkins and Virginia Adkins, White House; W. H. Keathley, Dyer.

A Faithful Sunday School Teacher

On a recent Sunday, Mrs. Lucy Dunn, teacher of the Baraca Class of Central Baptist Church in Fountain City, began her fiftieth year as a Sunday school teacher in Knoxville. She became a teacher at the age of 15. Every male Sunday school teacher in the Fountain City Church was at one time a member of her class. All officers in the main Sunday school were in her class. A majority of the board of trustees and of the deacons also are members. The Rev. A. F. Mahan, pastor of the church, himself belongs to the class.

From Mrs. Dunn's class have come many of Knoxville's leading professional and business men. At least three of her class members have been ordained as ministers. J. E. Lambdin, head of the Southwide Training Union, attended her class, when he was a student at the University of Tennessee.

Mrs. Dunn is the widow of the late Col. J. A. Dunn, a newspaper man, Capt. William Rule, for many years editor of THE JOURNAL, was her uncle. For many years she was associated with them in newspaper work. Mrs. Dunn is now deputy Criminal Court clerk, and keeps her docket of cases in Judge E. G. Stooksbury's court. With the same sincerity that she attends church services, she does her work there and attorneys praise the accuracy and neatness of her records.

While Mrs. Dunn will not talk about herself, there are many who credit her with being responsible for the preservation of Christian influence in Knoxville. Many leaders there today believe they owe their Christian characters and qualities to the "way of life" instilled in them in Mrs. Dunn's classes.

BAPTIST AND REFLECTOR has taken this data concerning Mrs. Dunn from an article in a Knoxville paper by Sherlock Hope accompanied by a picture of her class and herself. We send her our congratulations and hearty greetings.

Briefs Concerning the Brethren

Called and Accepted

J. E. Callaway, Junction City Baptist Church, Junction City, Ark.

R. R. Patterson, Longview Baptist Church, Memphis, Tenn.

C. C. Kiser, Jr., First Baptist Church, Perry, Fla.

Leo M. Perry, University Baptist Church, Tulsa, Okla.

Joe Avery, First Baptist Church, Greenville, Ala.

R. E. Milam, First Baptist Church, Navasota, Texas.

Ira V. Garrison, Memorial Baptist Church, Houston, Texas.

Irvin E. Hasteley, Meridian Baptist Church, Sweetwater, Okla.

Resigned

Harry M. Lintz, First Baptist Church, Lake Charles, La.

Leo M. Perry, First Baptist Church, Monett, Mo.

R. E. Milam, First Baptist Church, Robstown, Texas.

Ordained

George R. Reynolds, Lawrenceburg Baptist Church, Lawrenceburg, Ky.

Subjects and Speakers for "The Baptist Hour" Broadcasts Over WPAO, Chattanooga, 1420 Kilocycles

December 4, 1940
Subject: The Bible, Our Only Rule of Faith and Practice
Speaker: Rev. Ralph R. Moore, Central Baptist Church

December 11, 1940
Subject: The Deity of Christ
Speaker: Dr. John A. Huff, First Baptist Church

December 18, 1940
Subject: Man's Need of a Saviour
Speaker: Rev. J. N. Bull, East Chattanooga Baptist Church

December 25, 1940
Subject: God's Gift of a Saviour
Speaker: Rev. J. A. Ivey, Ridgedale Baptist Church

January 1, 1941
Subject: The New Testament Church and Baptists
Speaker: Rev. C. M. Pickler, Red Bank Church

January 8, 1941
Subject: New Testament Baptism
Speaker: Rev. J. D. Bethune, Boynton Baptist Church

January 15, 1941
Subject: The Lord's Supper
Speaker: Rev. R. W. Selman, Northside Baptist Church

January 22, 1941
Subject: The Place of Baptists in World History
Speaker: Rev. Carl DeVane, Highland Park Baptist Church

January 29, 1941
Subject: The Place of Good Works in the Christian Life
Speaker: Rev. W. J. McDaniel, Avondale Baptist Church

February 5, 1941
Subject: The Co-operative Program. How Baptists carry on their Missionary Work.
Speaker: Rev. J. C. Williamson, East Ridge Baptist Church

February 12, 1941
Subject: The Security of the Believer
Speaker: Rev. L. B. Crantford, East Lake Baptist Church

February 19, 1941
Subject: The Resurrection of the Body
Speaker: Rev. T. W. Callaway, St. Elmo Baptist Church

February 26, 1941
Subject: Heaven and Hell
Speaker: Rev. E. L. Williams, Woodland Park Baptist Church



FLOYD CREASY

Summary of the Evangelistic Work of Floyd Cready for 1940

Church	By W. C. Smiley, Moderator Evangelistic Association	Decisions	Additions	Baptisms
Apison	45	22	20	
Miss on Ridge	21	21	21	
Oak Grove	45	32	22	
East Lake	87	69	45	
Oakwood	56	38	30	
Chamberlain Ave.	82	44	32	
White Oak	48	32	25	
Calvary	33	22	18	
Peavine	31	21	19	
E. Chattanooga	24	20	18	
Tabernacle	40	26	20	
Gillespie Ave., Knoxville	52	39	30	
Calvary, Kingsport	59	51	41	
Lynn Garden Mission	73	58	20	New
	746	435	363	

During the past year the First Baptist Church of Ponca City, Okla., of which A. F. Crittenton, native of Tennessee, is pastor, paid the balance on its church debt, purchased and remodeled a cabin at the summer assembly at Falls Creek at a cost of around \$350, installed

a \$6,500 pipe organ, made numerous repairs on the church property, paid all bills promptly and has a nice balance in the treasury. The church gave \$3,000 through the Co-operative Program and \$2,000 to specials. Total contributions reached nearly \$20,000. The Sunday School enrollment was 1,167 with an average attendance of nearly 800 and there were 147 additions to the church during the year.

Ordination of Bro. Sterling Price

On December 19 Prof. Sterling Price was ordained to the Gospel ministry. Prof. Price is Head of the Department of Voice in Carson-Newman College. Recently at the Training Union Convention in Chattanooga he surrendered to preach the gospel. In the ordination service Dr. C. W. Pope preached the sermon, Dr. Ramsey Pollard delivered the charge, Dr. A. E. Cate read the Scriptures and led in prayer, Dr. J. T. Warren presented the Bible, and Dr. W. A. Keel led the ordination prayer. Brother Price will be ready to enter the active pastoral work at the end of the semester next May.

WITH THE CHURCHES: Alcoa—First, Pastor Angel received 1 by letter, baptized 10. Chattanooga—Brainerd, Pastor Collins received 9 additions; Clifton Hill, Pastor Stansel received for baptism 3, baptized 2; East Lake, Pastor Crantford received by letter 1; Englewood, Pastor Petty welcomed by letter 2; First, Pastor Huff received by letter 1; Highland Park, Pastor DeVane received for baptism 2; Morris Hill, Pastor Catlett received for baptism 10, baptized 10; Red Bank, Pastor Pickler received by letter 1; Woodland Park, Pastor Williams welcomed by letter 7, for baptism 6, baptized 5. Cleveland—South, Pastor Waters received by letter 3. Elizabethton—First, Pastor Starke received for baptism 2. Kingsport—First, Pastor Hughes received by letter 2, for baptism 2. Memphis—Union Avenue, Pastor Hurt received by letter 1.

BAPTIST AND REFLECTOR wishes to express its appreciation to Dr. L. R. Scarborough, President of the Southwestern Seminary, Seminary Hill, Texas, for the gift of a crate of delicious grapefruit from the Seminary orchard in the Rio Grande Valley. Thank you, Dr. Scarborough.

Hon. W. A. Frost, who has been business manager of the Western Recorder since June, 1922, has resigned to become Kentucky Commissioner of Welfare under Gov. Keen Johnson. A recent issue of the Western Recorder featured his picture on the front page and carried a splendid tribute to him. He will be missed in his former position. We wish him abundant success in his new field of service.

BAPTIST AND REFLECTOR wishes sincerely to thank the Baptist Training Union of the First Baptist Church of Newport which has kindly sent in a list of subscribers to the paper. The Lord's abundant blessing be on them. The paper greatly appreciates their spirit and loyalty. Are there not other Training Unions in the state which will do likewise?

A telegram from Secretary Charles E. Madry of the Foreign Mission Board was received December 22. The telegram carries the following important information: "Impression has gone abroad that all missionaries in China and Japan are being withdrawn. This is a mistake and these are the facts. Upon the repeated advice of the state department we have brought home from Japan five, leaving nine.

From China fifty-two active missionaries, mainly mothers with children. Nine retired missionaries and sixty-five children. We have left in China one hundred and thirty-eight active missionaries and nine in Japan. These will continue active service unless and until war condi-

tions make it wise to bring them home. Unparalleled opportunity remains for preaching the gospel in China."

—BAR—

A New Year Greeting From the President of the Baptist World Alliance

Brothers and Sisters in Christ:

Fervently do I invoke the blessing of our Heavenly Father upon you all, wherever you dwell and whatever your race or your political allegiance.

Nothing can separate us from one another or from the love of God which is in Christ Jesus. Our unity in Him has, since the Baptist World Alliance was founded in 1905, endured the test of a world war and a number of smaller conflicts, and it will hold through any strain of earthly events, even those of these tragic years. We are highly and firmly resolved that, as the Lord liveth, no evil power shall embitter our spirits or sever the ties that bind us in Christian love.

I dare not presume to forecast the future, but we enter the New Year with the certainty that the changeless God is a God that hears prayer. Will you everywhere join with me in intercession for those who suffer through the strife of man with man? Will you pray with me that the work of all our churches and missions may be sustained even in time of war, and that the Kingdom of righteousness and peace and joy in the Holy Spirit may even now be extended? Shall we not earnestly and passionately offer our petition that the days of tribulation may be shortened, and the good and acceptable and perfect will of God shall triumph throughout the whole world?

I greet you each and all in the name of the world-fellowship of Baptists, with the humble but confident assurance that God is ever waiting to shew Himself gracious, and that 1941 will, if we open our hearts to Him, be a year of inward strength. We shall learn by a deepened experience that all things work together for good to them that love God. We have received "a kingdom that cannot be shaken" (Heb. 12:28). Our obstacles shall prove opportunities, and in quietness and confidence shall be our strength. "This is the victory that overcometh the world, even our faith."

Yours in the fellowship of our Lord and Saviour Jesus Christ.

J. H. RUSHBROOKE.

Letter from Training School Girl

(Continued from page 13)

impossible, I wanted to tell it to you who is their leader.

It is almost examination time now and we are working hard getting our term papers in and doing some very necessary studying. We new girls will certainly be glad when exams are over because it is always harder taking exams the first time in a school.

We have our state prayer meetings every Thursday night at 10:00 and remember definitely the needs in Tennessee. All of us here covet your prayers and I'm sure we have them.

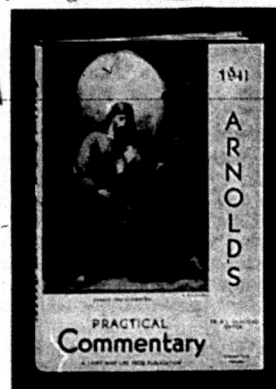
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LET'S PROMOTE THE PROMOTER!

The enlistment of Baptists in kingdom service in the churches and the denomination depends on information. The enlistment of our people in this way means a larger growth and service in the churches and in the denomination and a nobler ministry to the world at large.

The main weekly agency of enlistment information is the state paper. Baptist and Reflector is, therefore, the main informative promoter of our cause.

Tennessee Baptists ought to promote this promoter of their cause by adequately enlarging its subscription list.

As part of a Southwide movement to enlarge the subscription lists of all the state papers, Tennessee Baptists have the opportunity to do this.

LOOK AT THESE SUBSCRIPTION PLANS AND PRICES

1. Individual Subscriptions: One year, \$2.00. Six months, \$1.00.
2. Club Subscriptions: In clubs of ten or more, new or renewal, subscriptions, \$1.50 per year. Such clubs may be sent in at any time and as often as they may be secured. An extra subscription is credited to the club worker (which, however, is not counted in making up the ten), which will be mailed to any address indicated to us.
3. Church Home Plan: When a church puts the paper in the budget and sends it to not less than 50% of its resident homes (homes with one or more members in the church) and pays for it through the church treasury, the rate is ten cents a month (\$1.20 a year) payable monthly or quarterly if desired. The papers are mailed individually as in the other cases. At present there are 55 churches and 1 Sunday school with the paper in the budget. This list is published elsewhere in this issue.
4. Then to meet special cases there is the monthly club plan under which subscribers pay 15 cents a month for the paper. There are now 41 of these clubs in the state. Write for fuller information if interested in this club.
5. Then a few boys in the state have a given number of papers sent them each week in a bundle, which they sell and deliver for 5 cents a copy, of which amount they keep 2 cents as commission on each copy sold. If interested in this plan, write for fuller information. Write for further information on any of these plans if desired.

PASTORS AND PEOPLE RALLYING TO THE PAPER

There is a very fine spirit in the state toward Baptist and Reflector. More and more the pastors and their people and other friends are rallying to the state paper. Secretary Freeman and all the departmental heads and their associates are naturally solidly behind the paper. It is manifestly impossible for the Baptist and Reflector office force to do all the work needed on the field. The paper must depend upon its friends and it does depend upon them and counts on them. Under one or the other of our plans, subscriptions in increasing volume should flow in.

At the recent Executive Board meeting in Nashville A GOAL OF 3,000 SUBSCRIPTIONS FOR THE PRESENT YEAR TO BE ADDED TO THE PRESENT SUBSCRIPTION LIST WAS ADOPTED. Tennessee Baptists can do this and go beyond it! Write and tell us that the paper can count on you to help it reach this goal. Your letter will be an encouragement.

ALL TOGETHER NOW!

Tennessee Baptists, all together now to promote that agency which week after week and month after month and year after year promotes all that you believe, all that you are doing and all that you ought to do.

BAPTIST & REFLECTOR

149 Sixth Avenue, North
NASHVILLE, TENNESSEE