

Baptist and Reflector

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

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HE SAID WHAT THEY MEAN

BY W. C. TAYLOR

DR. SAMUEL McCREA CAVERT writes about "an attack upon the churches." It consists in some criticism by the "American Women Against Communism, Inc." Whether these ladies were in every detail fair in their attack upon the so-called "Federal Council of the Churches of Christ in America" is not pertinent to this brief article. I merely desire here to quote Dr. Cavert's words, as follows: "The Federal Council of the Churches of Christ in America, as is well known, is an official federation of twenty-two national churches." There you have it. In his eager defense, the doctor desires to present an imposing array. And it is a very solemn alignment—"Twenty-two national churches."

Now are Northern Baptists a "national church?" Are the Negro Baptists who affiliate with this Federal Council? Who can say? Would they be omitted in the count of affiliated denominations?

Of course, the theory with which the Federal Councilors approach Baptists is that we do not surrender our congregational doctrine and autonomy of Baptist Churches when a Northern Baptist or Negro Baptist Convention enters the Council. But this article is not an appeal to Baptists. It is an attack on the ladies of an anti-communistic society. Ladies are not supposed to know or care about ecclesiology. So the mask is removed. They are to be duly impressed and frightened by the array of "twenty-two national churches" which are placed on the defensive by Dr. Cavert as innocent of the charge of communism. (What would the learned counsel for the defense have to say about the Methodist Youth Movement's alignment with communist propagandists and their boozing our liberal enough President of the Nation?)

You see what alignment with these Councils of Churches really means. It means discarding one of our Lord's teachings—His doctrine of the nature and work of a New Testament church. An affiliating Baptist convention is classed as a "National Church." And such, to all practical purposes it becomes, in this union entanglement. So would the Southern Baptist Convention have degenerated into a "National Church" in an alignment similarly treacherous to truth. The figures deny congregational autonomy. If the Northern or Negro Baptist churches were counted, in their congregational autonomy and numbers, then Dr. Cavert could say there were twice "twenty-two" thousand churches back of the Federal Council instead of a paltry "twenty-two." But it is an "Official Council of National Churches" and that is what all who affiliate are committed to. Such a commitment is just as truly an abandonment of Baptist truth and loyalty to Christ Jesus as it would be to send a cable to the Pope of Rome: "We come under to your Holiness."

Might I say, as a simple believer, to both Dr. Cavert and the anti-communist ladies—more power to them, by the way—that every "national church" in the world is a sin and an apostasy, and the Council of National Churches even more so. The word "church" is one of the words found on the lips of our Lord Jesus Christ and it had definite congregational meaning there. You can't twist it as a nose of wax, reverend doctor. Its only Christian meaning is Christ's meaning and that is crystal clear in both Math. 18:17 and in the Revelation given to the Apostle John. Hands off of Christ's word! There is no such thing as a "national church." All such pretenders are counterfeit churches, impostors and robbers of our Lord's vocabulary.

Happy Southern Baptists, not to belong to this treasonable alignment of disloyalty to Christ and His Word and His true churches!

Baptist and Reflector

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EDITORIAL

"Born" But Not "Borne"

MANY TIMES through the years of our ministry we have heard some preacher speak about the necessity of being "borne" again, and in quoting from Scripture relative to the new birth he would give it as, "Ye must be borne again." We have heard even a Seminary graduate use the expression. Recently a certain Baptist editor carried an editorial article which repeatedly had the word "borne" in it.

BAPTIST AND REFLECTOR is making sport of no one in what is here said. It is realized that there are some brethren who for one reason or another are honest in believing that "borne" is a good word. Yet it is strange that even these brethren have not carefully examined the third chapter of John and seen for themselves that the word is "born" and not "borne." And certainly college and seminary graduates ought to know better than to use the word "borne."

Now if any brother who happens to read these words has been using the expression, "borne again," we respectfully point out to him that there is no such word in the English language, properly used. Jesus did not say, "Ye must be borne again," but "Ye must be born again." Read in the Word of God and see for yourself.

Let the language of Scripture be given as it is. Do not add even an "e-d" to it. The word is "born," not "borne."

Don't Misconstrue the Prophet

TIME AND AGAIN one hears or reads the theme, "The Minister as a Prophet," discussed in such a way as to imply that for the preacher to be imbued with the spirit of the prophets and to speak as a prophet, he must necessarily be stern and cutting and belligerent and "knock down and drag out," so to speak.

This misrepresents the prophets. It is true that they did not fail to "cry aloud and spare not" when necessary. But they had a definite sanction and empowering from the Lord when they did so. Similarly the minister should so speak today under similar conditions. Even then, however, he is to "reprove, rebuke, exhort with all longsuffering and doctrine."

But, on the other hand, the prophets did not always speak sternly. Often they spoke with infinite tenderness and grace and beauty. Many a time they dispensed the beauty and fragrance of "the rose of Sharon" and "the lily of the valley." They "spake comfortably unto Jerusalem" and proclaimed the covenant-keeping God as "thine everlasting light." They spoke of deserts blooming and blossoming and unfolded the blessed fact that "mercy and truth are met to-

gether, righteousness and peace have kissed each other." All one needs to do to see this clearly is to read the prophets.

Therefore, for a preacher to speak as a prophet does not mean that he is constantly to be on the warpath. He is to walk that path when necessary and with the sanction of God upon it when he does so. But he also speaks as God's prophet when, like Paul among the Thessalonians, "gentle among you, even as a nurse cherisheth her children," he speaks appealing words of comforting "grace and truth."

Keeping Christianity Old

WRITING ON THE THEME, "Keeping Christianity Young," and taking the ful-fledged Modernist position, the *Biblical Recorder* (N.C.) not long since held that "a new pattern of Christian orthodoxy" is needed today. From this "a new orthodoxy will be fashioned," which will keep step with God as He reveals Himself "in the moral issues of our day" additionally to His Biblical revelation and on a par with it. Doctrine is to be subject to "constant revision," which rules out "a static religious system or a fixed theology." A Christianity thus kept "young" alone "can or will push back our moral and spiritual frontiers, and so advance the kingdom of God."

In an editorial in a previous issue of the BAPTIST AND REFLECTOR, we pointed out the fallacy of the notion that God reveals Himself in moral issues additionally to His Biblical revelation and on a par with it. Just as earnestly we protest against the *Biblical Recorder's* interpretation of keeping Christianity young.

New Testament Christianity is *static in doctrine*. It is not dry or dead, but in equilibrium, unchangeable. Erroneous doctrines and creeds should be subject to constant revision until they conform to the Word of God. But God's revealed truth is "the faith once delivered unto the saints," and from the time that it was delivered it has undergone no change. The doctrines of God, Christ, sin, salvation, service, heaven, hell, the church and her ordinances and her mission in the world have not changed one jot or tittle.

If Bible doctrine is to be subject to constant revision to conform to human reasonings and observation, then God and His Word are therein secondary to man and man is the final doctrinal arbiter. But "To the Law, and to the testimony: if they speak not according to this word, it is because there is no light in them." This puts one on a safe foundation and gives him an authoritative standard to go by, which could not be under the "constant revision" theory. *In doctrine Christianity must be kept fixed and old.* The Christianity which discards or perverts or constantly modifies the revealed doctrines of the Bible or changes their evident meaning and application at the demands of puny human reasoning and observation is not genuine.

When it comes to the experience and discernment of Bible doctrines, *Christianity is dynamic*. God's truth is static in revelation and dynamic in operation. For instance, the gospel is "the everlasting gospel" and is unchangeable through the centuries, yet it is ever new in the experience and discernment of men. The believer finds among his treasures "things new and old." But this does not mean going "beyond what is written" and adding to it or taking from it. For Christianity to be kept young does not mean whittling away the truth until it can no longer be Biblically identified with "the faith once delivered." As love is old, yet ever new, so is Christianity. New Testament Christianity can be kept young in the true sense only by keeping it unchanging in doctrine, for only then can it be dynamic in experience. God's Spirit does not work on the basis of error, but on the basis of truth—the Biblically revealed truth of God. Only on this basis can there be true spiritual experience.

Jesus is at the center of no other kind of Christianity. So the old-young kind is the only Christianity which genuinely meets individual and social needs. By it alone can a new nature be given and new motives and attitudes to solve problems in the spirit of

the cross. The kind of Christianity for which rationalists contend has been proclaimed in principle for centuries here and there and in modern form for many, many years. Fundamentally, it creates more problems than it solves. Make an honest investigation and comparison of the results thereof with the results of "the old-time religion," if you please, and see that the latter alone really advances the kingdom of God. Other forms of "Christianity" advance only what some people call the kingdom of God. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Weary humanity must finally come to this, if it is to find its real destiny and peace.

Paul was a convert on the basis of the ancient and unchangeable gospel which, he himself said, was preached in the days of Abraham. And the Word of God makes clear the fact that the gospel as rightly received and applied determines the form and the substance of other doctrines. When, therefore, Paul speaks of old things passing away and all things becoming new, he is speaking of redemptive matters, a new nature, new motives, a new outlook and a new destiny. He does not mean going "beyond what is written" nor adding to nor taking from "the faith once delivered." He certainly does not mean the "new orthodoxy" of rationalism. Were he living today, Modernists would class him as a "mossback," "reactionary" and "naïve." And it was Paul who said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul's Christianity was static in doctrine and dynamic in experience.

Through the years it has more and more seemed to us that the demand for "a new theology" is nearly always, if not always, a smoke-screen to cover up the unbelief in and the rejection of God's revealed truths on the part of those who voice the demand and yet wish to avoid the stigma of disloyalty to the Word of God. The honorable thing would be frankly to avow this unbelief and stand by it.

The world needs the old-young Christianity—unchanging in doctrine and ever new in experience. It does not need the Athenian program which is bent on hearing and telling "some new thing" which earthly rationalism has put forward as one of its "assured results."

Wets and Wet Voters, Please Notice

A REPORT to the American Medical Association not long since classed chronic alcoholism with several virulent diseases as a threat to health and classed it as a disease.

After elaborate tests, a special committee reported to the American Association for the Advancement of Science in its recent meeting that "alcoholism is the greatest public health menace."

More and more, beverage alcohol is being recognized and reported as a major single factor in traffic accidents, and there has been a marked increase in the percentage of such accidents the past year over the year before.

"Alcohol is the bedfellow of syphilis and gonorrhea."—Dr. Milton Rosenau, Professor of Preventive Medicine in Harvard University. "Beer, wine and whiskey are allies of prostitution . . ."—Dr. Seale Harris, Professor Emeritus of Medicine of the University of Alabama. "Since the repeal of Federal and state prohibition laws, the old alliance between prostitution and the saloon has been renewed with enthusiasm on both sides."—Bascom Johnson, in a series of articles on "Prostitution in the United States."

It is to be noted that these reports and statements relate to conditions under repeal, not under prohibition. Where are those wets and those foolish drys who voted wet who said that repeal would reduce the evils of the liquor traffic?

In the nature of the case, how can the many anti-social effects of beverage alcohol be reduced by putting legal approval and encouragement upon the traffic? *Ouilaundry should be outlawed.* Nothing which is a moral and physical menace and the results of which are uniformly Santanic should be legalized and licensed for beverage use.

When you get a chance again, vote dry!

Some Blistering Words

THE MAGAZINE *Progress*, organ of the International Reform Federation, Clinton N. Howard, editor, speaks some blistering words in the following article:

A JANUS FACED FRIEND

Replying to the appeal of Greece for help, President Roosevelt said, "As your majesty knows, it is the settled policy of the United States Government to extend aid to those governments and peoples who defend themselves against aggression. I assure your majesty that steps are being taken to extend such aid to Greece, which is defending itself so valiantly."

How about valiant China? This administration has been extending its "aid" to aggressor heartless and murderous Japan in its undeclared war against peaceful and helpless China for three years, and has been the arsenal of that aggressor as it now demands that we become the arsenal of England. The Administration supplies Japan with the implements of war in the sum of more than \$300,000,000 and salves its conscience by making a credit of \$50,000,000 to China!

What did we get in return from Japan for the raw materials furnished her, which makes American participants complicit in the crime against China? When you come to Washington to the inauguration buy a souvenir thermometer of the Washington Monument or the Capitol, and you will find the inscription, "Made in Japan."

We urge the President and Congress to read the heart rending story by Madam Chiang Kai-Shek in Liberty Magazine for October 21, 1940, as an example of our "good neighbor policy" toward those peoples who defend themselves against aggression," now being written in heaven. We have appealed to the President and to Congress in vain for three years to stop being the accessory of Japan on the demand of the American Merchants of Death.

Yes, these are blistering words!

First Baptist Church, Covington

SUNDAY, January 5, at both hours the editor was with Pastor Preston L. Ramsey and the First Baptist Church of Covington. Bro. Ramsey will have been pastor there three years the first Sunday in April, succeeding Homer G. Lindsay, now of Jacksonville, Florida. Our grateful appreciation is expressed for the many courtesies shown us and the responsive attention given us. Added to these were the splendid hospitality and fine fellowship with the pastor and Mrs. Ramsey in their home and with the children, Bobby, Theresa and Mary Catherine. In the afternoon we went with the pastor out to Oak Grove Church where the pastor supplied for Rev. J. H. Turner, whose sister was critically ill. Bro. Ramsey preached a very fine sermon.

Bro. Ramsey and his family are much beloved in Covington. He is leading in a splendid way. A beautiful and substantial Sunday school annex has been built. The WMS has been standard for 13 years. The Sunday school has been standard since 1932. Through the efforts of the women through their regular activities and by special visitation every woman in the church made either a contribution through the Co-operative Program or to the Orphans' Home last year. The church celebrated its centennial in 1939. There has been a gradual increase in the contributions of the church under Bro. Ramsey's pastorate. The budget this year is larger than ever before, with a \$500 increase to the Co-operative Program. The present membership stands at 454. The church has a wonderful plant, is orthodox, united and co-operative. We had been with the church some six years before one Sunday morning, and we greatly enjoyed being with them again and with the pastor, our friend for many years.

The Life of a Toy Piano

By MRS. MYRA PEDRETTY.

A FEW DAYS before Christmas, three years ago, there was a little toy piano (the Baby Grand style) along with many others, stacked on a table in one of our large ten cent stores awaiting their turn to be bought to make some little girl happy Christmas morning.

This little piano I am writing about was a very special piano, though it looked just like the others, with only twelve keys and three little legs which looked very uncertain. The price was only one dollar, but God had a plan for this little piano. A lady came into the store looking for a piano for her little girl. After looking them over, she picked up this one and began to play. Its twelve little keys were in good tune. She played "Silent Night," using her right hand while she held the piano in her left arm. She played other songs, too, and the clerks and customers began to draw closer and listened in amazement as the melody floated from the tiny toy piano. It was wonderful, they said, how she could play songs that sounded so perfect on only twelve keys. The clerk asked her to stay and play for them awhile longer. She did stay and as she played, the clerk sold many other pianos. Then this good woman paid for her piano and the clerk wrapped it up, and she left the store with this little treasure, which has turned out to be a blessing to all who hear it.

Instead of the little daughter getting the piano all for herself, something else was given to her and this good woman kept the piano for her own, for a great idea had come to her and she wanted to try it out. Thus, the little piano began a very eventful life. This woman played all the songs that she knew and could play on the big piano to her family and played for her friends who were sick.

One time shortly after she got the piano, the B.T.U. in her church was having a play, and she played some pretty songs that are in our church hymn book. Her part on the program was the best, and in that way she began to play her toy piano in public.

In the months and years that followed, she has been called many times to play for class meetings and socials, and in the sick room. She plays as a devotional, reading the Scripture, and talks about it and then plays a song that fits into her talk, then talks again and plays another song, and so on through her devotional. It is very inspiring and helpful, and so different and unusual. One of her favorite songs is "Count Your Blessings." This good woman is so truly thankful for all God has done for her, she never grows tired of praising Him for all her blessings.

Now I think it is time to tell you who this woman is. She is Mrs. J. K. Lomax of Calvary Baptist Church, Memphis, Tenn. She is a Kate Smith model, but not at all sensitive about her size, she jokes about it. When she comes up a long flight of stairs, all out of breath, she says, "I have a heavy load to bring up these steps," and she says she knows it looks funny to see such a big woman carrying around a tiny piano.

She is a beautiful woman, fair skin and dark wavy hair, big brown eyes that sparkle with her love for Christ and humanity shining through them. She, too, like Kate Smith, lives in a great big way, not only physically but spiritually. She is yet a young woman, mother of a fine son eighteen and a little daughter nine. She is a talented musician and plays by ear, she reads notes too, but loves to play by ear.

It was told some time ago that another lady bought a toy piano and tried to play it like Mrs. Lomax does, but it just wouldn't play that way. Then some one told her that it was not the piano, but the Holy Spirit, using her talent and working through her nimble fingers to bring forth those beautiful melodies. (It sounds something like a Xylophone).

Mrs. Lomax has had several serious heart attacks that have confined her to her bed for months at a time, but her spirit is never downed. She always comes back with a more fervent desire to serve her Master. It would be hard to find a more consecrated fruitful Christian than Mrs. Lomax, as she yields herself so completely to the Master's will, and the little piano yields itself in the hands of this good woman.

I get this thought for you and me: we may have a talent, though very small it may be compared with other Christians, great in the work of the Lord, yet if our lives and our talents are yielded entirely to the touch of the Master Musician our little lives can bring forth melodies that will echo throughout all the earth. Even the angels will rejoice to hear.

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Bible Teachings on War

By PETE B. KINSOLVING, *Liberty, Tenn.*

A GREAT WAR is now raging like a prairie fire through the countries of Europe and the Far East, and may engulf our own peaceful shores. There are multitudes of devout Christians who believe that war is a positive evil, not a biological necessity to curb the human race. There are many among us who are "conscientious objectors," but at the same time, realize that if we are to survive as a nation, we must defend ourselves from the merciless forces of evil dictators.

What is the Christian attitude toward war? Were the eight theological students right, who preferred going to a Federal prison rather than register in the National Draft because they were "conscientious objectors?" Is the doctrine of Pacifism and "Laissez-Faire" as preached by Lindbergh and others the teaching of the Bible? Was Jesus a Pacifist? Did Jesus teach non-violence to the exclusion of non-resistance of all forces? These questions are disturbing the thinking of many people today. We believe the Bible sheds much light on many of these disturbing questions and helps us to see war in its proper setting.

1. WAR IS A CONSEQUENCE OF SIN

The Bible teaches that war is the consequence of sin. Read James 4:1-2, and Genesis 3:15. The first passage teaches that wars come from "lusts." The lust for power, economic security, and territorial expansion, these things are the true factors behind every war. Then, too, the second passage Gen. 3:15, teaches that when sin entered into the world, a great conflict began. A conflict between right and wrong, truth and error, light and darkness, God and the Devil, and the "child of the woman" and the "serpent." No wonder Jesus said in Matt. 24:6: "There shall be wars and rumors of war." So long as sin runs its course in this world war will be the inevitable result. War is but a destructive agent of sin. Sin destroys, war destroys life, property, happiness, talents and even civilization itself.

2. WAR IS A DIVINE PUNISHMENT FOR SIN

It is true that we live under the "reign of Grace," not in the age of an "eye for an eye and tooth for tooth," the "lex talionis" of the Mosiac Age. But turn to Gen. 9:6 and see if that law is still in operation. God gave it to Noah, "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Jesus told Peter "He that taketh by the sword shall perish by the sword." The inevitable and irrevocable law of "sowing and reaping" applies to war also. War is a Divine punishment of sin.

3. NATIONS ARE USED OF GOD TO EXERCISE MAGISTERIAL FUNCTIONS IN DECLARING AND CONDUCTING WAR

God used heathen nations to punish His own chosen people, the Jews. The Jews have had four major dispersions: 722 B.C., the ten tribes destroyed by Sargon II of Assyria; 587 B.C., the two tribes by Nebuchadnezzar of Babylon; 63 B.C., the Maccabean Dynasty destroyed by Pompey of the Romans; and in 70 A.D., Jerusalem destroyed by Titus of the Romans. Read what the Prophets Ezekiel and Isaiah had to say about magisterial functions of nations. In Isaiah 7:20, "In the same day shall the Lord shave with a razor that is hired, namely by them beyond the river, by the King of Assyria, the head, and the hair of the feet; and it shall also consume the beard." Read also Ezekiel 5:1 in this connection. God used Assyria and Babylon and Rome to mete out Divine punishment to His own people.

God is no respecter of persons. Poor France suffered for her sins as other nations have and will suffer in the future. Germany has suffered and will suffer again for her sins. England, Japan, and all the rest, including America, will some day suffer for their sins. Poor England is suffering now, we may be next.

4. SOMETIMES IT BECOMES THE DUTY OF NATIONS TO DECLARE WAR

(a) Israel had to defend herself many times and was blessed of the Lord in so doing. Read the story of why Samuel raised the memorial at Ebenezer (I Samuel 7:12) to signify how God had helped Israel to defeat the Philistines.

(b) Suppose Charles Martel had not fought the Mohammedans at Tours in France, 722 A.D., and defeated them? We might have been reading the Koran today instead of the Bible.

(c) Suppose England had not defeated the great Spanish Armada in 1588? We would have been under Spanish rule today.

(d) Suppose America had not fought for her independence? We would not be the great nation that we are today.

Paul plainly taught in Romans 13:1-7 that a citizen has civic responsibilities and that government is ordained of God. A man owes something to his country, even to the right to defend it. A man might have, and ought to have, religious objections to fight an offensive war. But the blessings of God would inhere in a defensive war.

Some people see in Jesus non-violence, pacifism personified, and a living rebuke to everything of a warlike nature. But Jesus fought the Devil, resisted the evil powers. We should do likewise. But let us be sure we are fighting the Devil and his forces, and not just one another for power, economic security, or more territory. Let us also pray for the enemy, even while we are at war with him.

The eight theological students recently sentenced to Federal prison term for refusing to register in the National Draft did so as "conscientious objectors against war." To register in a draft for military service does not necessarily mean one must fight. The government of the United States has been very considerate of those who must register and serve in the army. The theological students were exempt by law from actual military service. The author of this article is a "conscientious objector to war" but he registered in the draft as a civic duty. In my humble opinion, I believe that to defend one's own country is a God-given right. Our forefathers believed this and prayed and fought to sustain this principle.

We would not infer that war is a necessity—far from it. But if war is necessary to defend our shores we must not, supinely, resign ourselves to our fate and do nothing about it. To resist evil powers is not an evil, but may be a positive force for righteousness. Let us be sane in our thinking and praying about this subject of war and look forward to the day when:

"The war drum throbs no longer,
And the battle flags are furled,
In the parliament of man,
The Federation of the World."

Out of Debt by 1945

AT THE BEGINNING of 1941 the three theological seminaries urge Southern Baptists to do their best for the Co-operative Program. We believe the time is ripe to press for new memberships in the Baptist Hundred Thousand Club. Persons like the undersigned who became members in May, 1933, will each have paid in by August, 1941, one hundred dollars, if like us they have kept up the payment of one dollar a month. Will not many now join us by giving checks for a hundred dollars each, and thus do their part in wiping out the debts? We entreat pastors to take a cash offering in January or February for Southern Baptist debts, the money to be sent to the State Secretary for distribution on the basis of the percentage of the Hundred Thousand Club in each state. We have no time to lose, if Southern Baptist boards and institutions are to be free of debt by May, 1945.

JOHN R. SAMPEY,
LEE R. SCARBOROUGH,
W. W. HAMILTON.

Revitalizing The Country Church

By J. B. LAWRENCE, Executive Secretary,
Home Mission Board.

FOR SOME TIME the Home Mission Board has felt that something ought to be done to revitalize our country churches. Baptists are a country people. More than 85% of the pastors have come from country churches. Many of our city churches could not have maintained themselves if it had not been for the country Baptists who came to the city and joined the church. In almost any city church if you were to ask the members of the congregation who were born and reared and converted in the country to stand, a large percentage would stand. It is tremendously important to win our cities to Christ; it is no less important to win the country districts to Christ. Baptists cannot afford to lose the country. A mission program should be projected that will revitalize the country churches and re-establish them in the life of the denomination.

The Home Mission Board, feeling that a program of this sort was necessary and desiring to set a pattern for the revitalization of our country churches, has employed Rev. Percy Ray of Myrtle, Miss., for this task. Before employing him we looked into the work that he was doing. We found that he was giving himself to country work and that he had been successful in reviving country churches and in building country church meeting houses. We also found that he had a deep conviction that the country is one of the greatest opportunities for soul-winning, spiritual development and training in Christian service that God offers to His workers today.

In the past eight years Brother Ray has been used of the Lord in a remarkable way in establishing work in destitute places, in reviving broken down and discouraged country churches, and leaving them with good, modern buildings equipped to carry on the Lord's work with all departments of the work well organized.

Brother Ray began his ministry at Hatchell Church near Hornsby, Tennessee, in 1932. This was a mission point. The Lord blessed his efforts and it was here that he built the first meeting house, costing approximately \$3,000, and dedicated without debt.

At Wallersville, Mississippi, he found an old building ready to fall down and a scattered and discouraged membership. Dr. Gambrell, when he first began preaching, was pastor of this church. Brother Ray conducted a meeting that developed into a great revival, many were saved, the church was revived and a beautiful brick veneer building was erected with ten Sunday school rooms, costing \$3,500, and dedicated without debt.

At Myrtle, Mississippi, Brother Ray found another old building with a scattered membership. Brother Ray built there a brick veneer meeting house costing \$3,500 and dedicated without debt.

In Arkansas, seven miles from Blytheville, Brother Ray found another broken down country church and here he built another meeting house dedicated without debt. At Hurricane, Mississippi, Brother Ray built another meeting house costing \$4,000 and it was dedicated also without debt.

Since beginning his work in 1932, Brother Percy Ray has built seven meeting houses, all of them costing over \$3,000, except three, and all of them dedicated without debt.

The Home Mission Board believes that the key to the revitalization of the country church is evangelism. Our country people believe in the preaching of the Gospel, but they want the *Gospel* preached. This is what Brother Ray does. He begins work with a revival. He promotes his work with a revival, and in a revival spirit he conducts his work.

Brother Ray has a tent, a lighting system, a loud speaker, and when he enters a community he stretches this tent and begins preaching the Gospel. He is a man of prayer and great faith in God and deep conviction that the Gospel of God faithfully preached will produce results. To give you some idea of his method, let me relate what was given to me by one of his helpers. At a certain place where it seemed impossible almost to have a revival meeting, Brother Ray organized a prayer band out of the few faithful souls that came to the meeting. This prayer band was so organized that at every

hour of the day and night for six days somebody was praying for the meeting. On Sunday the meeting broke loose. The Holy Spirit was present in great power, the tent was packed and for thirty-two hours that meeting went on without cessation. Men got up out of their beds ten miles away at midnight and came to the tent seeking the Lord. It was, indeed, so this helper said, a manifestation of the power of God.

I happened to have the privilege of dedicating the church house at Wallersville. This was where Dr. Gambrell was pastor when a young man. On Saturday night we had a meeting and there came a drunk man to the church with the purpose of killing another man because he thought this man had estranged his wife. He raised a racket out on the yard while the meeting was in progress. Two of the deacons went out and took charge of the man. Just as soon as the service was over, Brother Ray made a bee-line for that man, and for two hours he prayed with that man and talked to him. At twelve o'clock that man left the church ground and you could hear him weeping for a hundred yards. Brother Ray brought me back to Myrtle to where I was staying and then left immediately to where that man lived, and labored with him until he professed faith in Christ at two o'clock in the morning. The next day that man came and joined the church.

The Home Mission Board, in the employment of Brother Ray, had in mind the setting of a pattern for the revitalization of our country churches. We believe that Percy Ray is setting that pattern. With the same type of men laboring throughout our land in the same sort of way our country churches can be revitalized, meeting houses can be built, Sunday schools, B.T.U.'s and Women's Missionary Societies can be organized, pastors can be located and the Kingdom of God advanced. But it will take faith, prayer, devotion, consecration and a sense of a divine call to a superlatively important task. God has the man for this task. Will they heed the call and make the sacrifice to meet the challenge?

Noble Y. Beall Assigned to Camp Work

The Home Mission Board named Dr. Noble Y. Beall as Southern Baptists' contact man in the military training areas of the South at a meeting of the Board's executive committee January 3.

The appointment, said Dr. J. B. Lawrence, executive secretary-treasurer, followed the suggestion by a special committee of the Executive Committee of the Southern Baptist Convention that the "Home Mission Board was the logical agency to do this work."

This special committee appointed in December is composed of Dr. Lawrence, Dr. W. W. Hamilton, of New Orleans, president of the Southern Baptist Convention, and Dr. T. L. Holcomb, of Nashville, executive secretary of the Baptist Sunday School Board.

In addition to the recommendation of this committee that the Home Mission Board inaugurate a program for the training camps, Dr. Lawrence said that he had received letters from the state secretaries of the Baptist organizations in eighteen states and the District of Columbia urging the Board to enter upon this new work.

Dr. Beall, who has already begun a preliminary study of the opportunities for spiritual service in the camps, served on the western front in the World War.

Home Mission Board Receipts

	December,	Total,
Co-operative Program	\$17,998.87	\$245,403.26
Hundred Thousand Club	3,001.73	46,876.05
Annie Armstrong Offering	60.27	157,673.46
Designations	1,660.04	37,806.02
Bottoms Trust		45,434.68
Totals	\$22,720.91	\$533,193.47
1939 Totals		\$514,016.80
Increase		\$ 19,176.67 (3.9%)

A Digest of Religious Thought

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

Why Do I Go To Church

W. W. Hamilton
Biblical Recorder

knew our need. The inner compulsion leads me to seek after God. We are created religious, and if born again then we can say with David, "I had rather have the humblest place in God's house than to be anywhere with the wicked." I ought to go to church and I prefer to do so. A better understanding comes to me in the worship of the sanctuary. The most enjoyable fellowship develops as I give myself to God and to others of like faith and purpose. The worthiest and humblest and richest souls are there. I find myself seeking their plane of living, and saying how good and pleasant it is to walk this high road with them. Much needed help is received for meeting temptations, for overcoming difficulties, for fitting my back to the burdens as I turn from the church worship to the needs of the daily life.

(The normal man is a gregarious creature and desires the fellowship of his kind in whatever he does. That is true whether he engages in sports, work, entertainment, crime or religion. It is hard to understand how anyone can be as religious as Mr. Channing Pollock claims to be and not desire fellowship in worship which is the highest function of the religious soul. C. W. P.)

God's People and God's Judgment

Edgar M. Carlson
The Christian Century

the present world. What do we really mean when we say that this horrible war is the judgment of God? And if it is the judgment of God does that mean that we ought to participate in it or to renounce it? What does the Bible mean by it, since it is a biblical idea and phrase? At the very least it means that this is God's world and must be run in God's way. It is the political and social collapse which follows upon moral decay. Such, for instance, is the case with Israel in the day of Amos, or Judah in the day of Isaiah or Jeremiah.

Sit in the school of the prophets—if you have the courage! Here are a few things that the prophets had to say to their own generations: That nations which are professedly on God's side may come under His judgment, and that nations which are openly and avowedly God's enemies may be the instruments of his judgment. That while the nation under judgment is judged on its merits, the nation which is the instrument of judgment is not. The victim deserves defeat, but the victor does not deserve victory. That the instruments of judgment are at the same time instruments and enemies of God. This is made very clear in the case of Assyria and Babylon. Finally, that the only attitude which is appropriate for God's people in the face of judgment is repentance. The confession of personal responsibility for personal and national sins makes the difference between a judgment which is a mere disaster and one which is transfigured with hope. I may have erred in my reading of the prophets, but if I have not they have serious words to speak to the Christian conscience in this tragic day. Make no mistake, they are more modern than this morning's paper.

The divine command is sufficient for me. Jesus says that we must not fail to assemble, that the Sabbath was made because He

How We Won The Victory

By S. A. MAPLES, Member of the First Church.

THE QUESTION is being asked in many sections in Tennessee, How did the First Baptist Church of Murfreesboro pay a debt of \$35,000.00 and at the same time raise \$30,000.00 for other expenses in three years, making a grand total of \$65,000.00? Well, if you will promise to be right good I will let you in on the secret.

It is no secret that we lost our church during the dark days of the depression. This church was built about 20 years ago at a cost of \$150,000.00. The church raised at that time about \$100,000.00 which left an indebtedness of \$50,000.00. At that time a great deal of wealth was in the church, half a dozen men, either of whom could have paid the debt during those prosperous years without much sacrifice. The banks did not want the money so the debt drifted along. Soon after the depression set in some of the wealthiest members passed away, some of them got their letters and joined elsewhere and with but few exceptions, the others went down in the crash.

When our church was foreclosed it was a sting like a two-edged sword. We were reminded of that passage of Scripture "Foxes have holes, birds have nests but the Son of man hath nowhere to lay his head." We were out in the street with nowhere to go. Tennessee College threw open their doors and we worshipped there. During these dark days we took time to do some serious thinking and praying.

We humbled ourselves and asked God to send us a preacher who would lead us out of the wilderness into the promised land.

In due time we decided to call a pastor. Our heads and our hearts were all set in the same directions, most assuredly directed by God. The entire church called Dr. L. S. Sedberry. He was not called by any committee, we all had a part in it, therefore, we all felt our individual responsibility. Bro. Sedberry's gospel sermons inspired us on to the higher ideals of Christianity.

It was not long after his coming till we made up our minds to buy our church back. Faith in God, preaching of the Gospel, and co-operation has been the great means of our victory.

Under the capable leadership of our pastor and the power of the Gospel, we have all been brought into a happier, sweeter fellowship with each other and a closer relationship with God, which is the greatest victory of all.

During these three years 650 members have been added to the church, about 300 of whom have come by the way of baptism.

Faith in God, faith in your fellow man and faith in yourself, with courage and determination to push ahead, regardless of the difficult task that lies beyond has never yet known to meet defeat.

All praise to God. To Him we give all the glory for every victory won.

(Note—Shortage of Religious Digest Material caused us to use this article on this page).

(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 26, 1941

Christ's Concern For The Lost

LESSON: Luke 15. Printed: Luke 15:1-10.

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

Here we have two parables given by the Lord to illustrate His concern for the lost people of the earth: that of the lost sheep and that of the lost coin. Since both parables illustrate essentially the same truths we may combine them in our thinking and teaching.

I. THE TRUE CONDITION OF THE LOST

When we are made to realize the true condition of lost people, as Jesus ever sees it, we will begin to be concerned as He is. In our becoming engrossed with other things, even with the normal program of the church, there is a danger that we shall fail to be concerned about the lost about us because we fail to realize their true condition. As an aid in bringing us to realize the true condition of the lost, from the standpoint of the lost person himself, let us think of the lost sheep as thought of in the first parable of the lesson. A sheep is contented and quiet so long as it is with other sheep or the shepherd, but let it become separated from either or both and it becomes disturbed and finally frantic. In this disturbed and frantic condition it will wander still farther and become yet more frantic, if left to itself. And so with lost people. They may be unwilling to acknowledge their lost condition, they may even boast of their contentment and well-being, but this is only a mask which is suddenly and rudely snatched away in the time of social or personal upheaval. This is, in the final analysis, the explanation of the state of things in the world at present. Men are lost, whole groups of men are lost. Homes are lost. Communities are lost. Much of the leadership of great and powerful nations is lost. To be lost is to be separated from God, and to be separated from Him is to be dead. This is the root idea of death, i.e., separation; just as the root idea of life is that of union. So long as individuals and groups are lost just so long will they continue to grope and stumble and fall. They can and they do hide their desperation for a while but such days as those through which we are passing are calculated to snatch the covers from such hidings. Give men and nations the Gospel at an hour like this and they will be found, they will come to Jesus, they will be everlastingly saved!

II. THE EARNEST SEARCH FOR THE LOST

Both parables in the lesson illustrate this thought. The shepherd leaves the ninety-nine sheep to go search for the hundredth one that is lost. When does he stop searching? Not until he finds it. Is the search seasonal and more or less spasmodic, as with too many of our churches in their evangelistic efforts? By no means. If people are lost in our community, or Africa and China and everywhere else, during the first ten days of August (or whenever the annual evangelistic services are held) or during the week of prayer for Foreign Missions or for Home Missions or for State Missions, surely they are lost all the year around unless and until they are brought to Christ and are saved. Let us be clearly understood just here. This page is in complete sympathy with special efforts in evangelism and missions. They should be periodic lest they not be at all. The church should give itself to special emphasis along these lines. But we do plead for all such efforts to be special in the true sense of the word. There is a tendency with many of us to feel that all such special efforts relieve us of all responsibility and concern during the interim of such efforts. To what extent did the seeking shepherd, or the sweeping woman, go? Surely, with both, there was no eight-hour day or forty-hour week. They did not seek, or sweep, for a while and then stop to consider whether or not they should continue. They kept right on until they had found that for which they were

searching. Would that such might be the case with every last one of the Lord's redeemed who have all been saved to seek! But far too many of us feel that our duties have been performed, it may be, when we have preached a sermon or taught a class or led a group or appeared on a program or even merely attended a service. If that does not find the lost (God help us in such stupidity and utter laziness) then we try to soothe our consciences by reminding ourselves that perhaps it is not God's will that they should be found and saved after all or that they will be found by some one else or that we will try to find them later if we feel so inclined. But such is not the attitude of Jesus. Nor is it the attitude of those who are closest to Him. Those who are empowered and motivated with His Spirit are earnest and untiring in their search for those for whom Christ died. They remember His example, they remember His command, they remember the condition of lost people. This drives them on, never stopping until the lost is found.

III. THE GREAT REJOICING AT FINDING THE LOST

Such rejoicing takes place in two worlds: in that of time and space in which we now find our bodies, and in that of eternity and spirit in which we now trust our souls. Is it any wonder, then, that shouting is often heard in this world when a lost soul is found and brought home to the Father? If our ears were not so dull we should also be able to hear shouting and rejoicing in that other world, for Jesus specifically states in two places in this text that it takes place (verses seven and ten). Whoever "sold" us on the idea that shouting was all out of place in our church-houses? It certainly is not at a football game or a political rally. It may be that in our desire to avoid ballyhoo in religion we have gone to the extreme in trying to suppress the emotional element altogether. This has given room for the "holy-roller" type of religion around us and sometimes among us. It has caused some of our people even to doubt their regeneration experience solely because it was not accompanied by an outburst of rejoicing of those about them when acquainted with the happening. Let all such cease to doubt by recalling their own joy and peace when it took place and by remembering that all heaven rejoiced if no others on earth did. After all, the main thing is that the finding actually takes place rather than that rejoicing is heard in the earth. It is believed, however, that glory should be given to God with genuine expressions of joy and thanksgiving whenever and wherever a lost soul is found and brought to Him in repentance and faith. This is normal upon our part and might be used by the Holy Spirit to bring others to God in like manner. If the Spirit fills the cup of some saint to the overflow so that shouting and praising God are heard in the midst of the most dignified and most cultured, who are we to frown upon such a scene? If our culture and dignity interfere with the workings of the Spirit, God might remove them altogether. It would be far better to lose them than it would be to have the Spirit removed. On the other hand, let no one manifest any emotion that does not have its originating impulse in the heart of that Spirit. It is just as bad to try to "whoop it up" in religion, maybe worse, upon a purely human basis, as it is to quench the Spirit in the matter of rejoicing when some lost soul comes home to God. But it is natural and normal for genuine rejoicing to take place when we find a lost soul because realizing the true condition of that soul in its lost condition we have searched earnestly and diligently for it in the name and for the sake of Christ, who is the Great Shepherd of all of our souls.

The Young South

Send All Letters To

AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

I am making my letter short and omitting our word study this week so we can print more letters. Keep on writing. It is a pleasure for the postman to come when he has a letter from you. And I'll have to confess, I am disappointed when there isn't one. Don't disappoint me.

What would you like for us to have on our page this year? Do you like poems and stories? Tell me when you write. This is your page, you know.

Your friend,

Aunt Polly

UGLY CELIA

Celia Dunn had very black eyes, dark straggly hair, a large scar on her forehead, and two warts on her chin. She was much bigger than most girls of her own age and they thought she was hideous. But Celia was a normal girl and she wished she could hear just once someone say that she was pretty. Celia had a big brother with whom every girl in town was deeply in love—and no wonder—for he was handsome, a college graduate and a young man with his own money. His name was Jim.

"If you must know," Celia overheard her brother reasoning with her mother, "my sister is repulsive to my friends and they don't want her tagging around with me. And I don't blame them."

That, in fact, was what kept Celia out of public. So her friends concluded, If Celia ventured out in public her brother's high social standing would be affected.

Lou Spraggan, her brother's favorite of the socialites, was a beautiful spoiled young creature, about Celia's age, who ruled her father, her house, her schoolmates and everyone, including Jim. Naturally Celia was afraid of her.

Well might Jim love Lou. She was young, the only child of a wealthy father, and a lovely thing to look at.

And, well might he not like his ugly sister. "Poor, Celia. She needs money." His mother pleaded with him. "Father left us with only enough for necessities and this is the most critical period of her life."

Thus Mrs. Dunn pressed her son, thinking that eventually she would obtain an allowance from him. A little each month would help a lot toward improving Celia's appearance.

"And is that the only reason you desire my money, Mrs. Dunn?" Jim questioned, a slight twinkle in his eyes.

Being a mother she realized her ineptness and hastened to make amends.

"Mother, dear. You know I love you and—my sister, in a way. I think perhaps you understand slightly my position. Isn't it better for one of your children to get to the top than for neither of them?"

Mrs. Dunn smiled, knowingly.

Only Celia knew the truth. It was not that Jim was so hard pressed. He had money in the bank. She knew that. It was his attitude

that hurt. He had not only snubbed her recently in public but he had permitted Lou to say ugly things.

Celia was the only Christian in her family and liked none the better for it. She attended Sunday school regularly. And now—when she was already an outcast in her family—Old Man Spraggan had invited her whole Sunday school out to his home for their annual picnic. Now while he was not a Christian it was his custom to invite a different denomination each year. She would be expected to attend so she decided to make the best of it.

The day finally came. A great host of people were present. The affair was going along very well when someone said that Lou had chosen deliberately to absent herself, pleading a previous engagement. Celia just couldn't let this last chance slip by so she ran out of the house across the yard and stopped by a fence near the garage for she knew Lou would be coming for the car.

She stood with her back to the driveway, admiring something in the orchard.

"Turn around!" Lou's voice came loud and clear. "What are you doing, admiring those caterpillars?"

Celia had not quite anticipated this. She asked God to let her say the right thing. Hardly above a whisper, the answer came. "They are not caterpillars. They are beautiful butterflies."

Coming closer Lou realized that the caterpillars had been transformed and that they were beautiful butterflies. Just then she heard Celia say, "He hath made everything beautiful in its time."

"Who are you talking about?"

"Why, God, of course," Celia answered.

Lou came closer to Celia and asked interestingly, "Who is God, and what does He have to do with butterflies?"

Celia's eyes lighted with joy as she told Lou the story of creation, of Jesus and how He died to save sinners.

They both forgot themselves completely and Celia stopped all of a sudden. "Lou, couldn't you come to Sunday school with me next Sunday?" she asked eagerly.

"Could I learn about Jesus?" And then she added, "Would that make me see butterflies instead of caterpillars in everything?"

"Yes, and you'll want to, when you know Him like I do," Celia told her.

"I already do," Lou said. "You know, I never knew you were so pretty before."

She put her arm in Celia's as they went back to the picnic. "I wonder why Jim has never told me of you and Jesus."

Rockford, Tenn., Rt. 1.

Dear Aunt Polly:

I am a reader of the BAPTIST AND REFLECTOR. I am 16 years of age and I'm a freshman in Everett School. I belong to Beech Grove Church. Rev. Buford Bull is our pastor. Since he has been our pastor our church has improved greatly and is still going forward. Please send me a pen pal.

Lots of Love,

LOIS MAPLES.



-MY POEM-

MARY'S CHRISTMAS PURSE

On her chubby fingers four
Mary counted friends:
Her little purse was almost full
And shopping day begins.

"It's like a birthday," Mary said.
"But then whose birthday is it?"
"Well, then, to Him I'll give it."
—INA LEE FREEMAN,

Knoxville, Tenn.

Servilla, Tenn.

Dear Aunt Polly:

I have written you before, but I am writing you again. I am getting along fine. Hope you are, too. Hope you will have a good time at Christmas and a Happy New Year. I have been going to school every day this month. We had our Christmas tree at school yesterday. And I got a necklace and a handkerchief. I am a Christian. I professed faith in Christ September 9, 1940. I go to the Corinth Church. Our pastor is Rev. Bill Johnson. We had a Christmas program Thursday night at Corinth church. I am sending you a poem. Hope you can use it on the YOUNG SOUTH page.

Yours truly,

INA LEE FREEMAN.

We always like a second letter, Ina Lee. I did have a nice Christmas and I hope you did. Wish I could have published your poem and letter sooner.

Dear Aunt Polly:

I am a girl 12 years of age. I go to church every Sunday. I belong to New Hopewell Baptist Church, and our pastor's name is Charles Ausmus. I am a Christian and have found life much easier.

Yours truly,

FRANCES MAPLES.

We always like to hear from a Christian, Frances. Write us again.

Harrogate, Tenn.

Dear Aunt Polly:

I am a little girl 11 years old. I go to Sunday school at Pump's Springs Church. I was saved when I was 8 years old. Later, I joined the church at Pump's Springs. My father baptized me when I was 9 years old, with my sister and another young girl. I read the letters in the BAPTIST AND REFLECTOR every week. I enjoy them very much.

Your friend,

LENA BROOKS.

Thank you for such a nice letter, Lena. We are glad that you like the BAPTIST AND REFLECTOR.

Harrogate, Tenn.

Dear Aunt Polly:

I am a little girl 13 years old. I go to Pump's Springs church to Sunday school. I joined the church when I was 11 years old. I was baptized with my sister and another girl. I go to church almost every meeting. I read the letters that other children write you. So I thought I would write you.

Your friend,

VENA BROOKS.

We are glad that you and Lena wrote. We are glad that you two are church-goers. Keep it up.

Monterey, Tenn., R.2.

Dear Aunt Polly:

I am a twin girl. I live at Rock Springs. I have four sisters and two brothers. My father is a preacher. He is Dewey Todd. My sister married a preacher, A. G. Padgett. Last Sunday, December 1, was my father's birthday. We had a big birthday dinner. I hope to see my letter in print real soon.

Love,

LOUISE TODD.

You have lots of preachers in your family, Louise. We are glad that you wrote.

Monterey, Tenn., Rt. 3, Box 66.

Dear Aunt Polly:

I am a boy 5 years old. I go to school at Muddy Pond. I am in the first grade. I have two sisters and one brother. R. T., who is my brother, is writing too. We are going to have a Christmas program at my school. My Aunt Inez Todd is here visiting us. I hope to have a pen pal. I hope to see my letter printed soon on the YOUNG SOUTH page.

Love to all,

LEE PADGETT.

Welcome, Lee. Write us again.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary
DOYLE BAIRD
Convention President

Watauga Association
Bethel
Fairview
Little Doe
Roan Mountain
Rock Springs
Dungan Chapel
Rutherfordton
12
51
1
14
86
13

Other Appreciations for the Baptist and Reflector

REV. L. G. FREY

"The BAPTIST AND REFLECTOR helps to keep our Training Union members informed on the church program and consequently increases their interest. The Training Union page furnishes news and views on what other unions are doing and offers space for special items from us. The editorials and other articles dispel ignorance on distinctive Baptist doctrines and strengthen our faith. The budget plan will put the paper into each home and give the pastor a good assistant for each week in the year."—Pastor Adviser for North Central Region.

MISS RUBY OWEN

"As a Training Union officer, especially do I appreciate the BAPTIST AND REFLECTOR and the help it has given in the publicity of the Training Union work. More work has been accomplished by keeping the people informed about the work being done and that which has been planned."

"The publicity given by the BAPTIST AND REFLECTOR keeps the Training Union program before our minds—and impresses upon us the work that needs to be done."

"I also appreciate the publicity given our conventions as it has been most helpful in getting many people to attend who probably would not have come, if it had not been that they read the BAPTIST AND REFLECTOR."—Junior-Intermediate Leader for South Central Region.

MR. PAUL GREEN

"I appreciate the BAPTIST AND REFLECTOR more and more each year for what it is contributing to a fuller Christian life for me. I delight in reading in it of the fine progress being made in every department throughout our state."

"I like to pause each week and think with our great state leaders and all of God's workers, as I read their thoughts expressed in our great Baptist paper."

"My prayer is that God will continue to bless its devoted editor and all those contributing to its success."—Regional President of North Western Region.

Mr. Sterling Price Ordained

Mr. Sterling Price, who led the singing at our recent State Training Union Convention and who surrendered on the last night of the convention to a call to preach, was ordained on Wednesday night, December 18. The ordination took place at First Baptist Church, Jefferson City.

On Sunday the 29th of December he occupied the pulpit at Broadway, Knoxville.

Rockwood

On Sunday night, December 29, at the Rockwood Baptist Church, Mr. Henry C. Rogers, State Director, had the signal honor of presenting 24 gold pins to Training Union members of the Rockwood Training Union. These pins were merited through the year 1940. One of the requirements was the completion of eight study courses. This department has made excellent progress under the capable leadership of Mr. John L. Burchfield, director, and Rev. C. S. Leonard, pastor.

Study Courses for December

During the month of December 1948 study course awards were issued in Tennessee. These were given to the following churches:

Beulah Association	22
Big Emory Association	19
Rockwood, First	19
Big Hatchie Association	31
Carroll County Association	33
McKenzie	11
Chilhowee Association	10
Gayland Heights	23
Liberty	14
Union Grove	14
Concord Association	38
Murfreesboro	6
Crockett County Association	9
Midway	8
Fayette Association	5
Somerville	5
Gibson Association	13
Milan	1
Holston Association	8
Sullivan	8
Jefferson County Association	59
Jefferson City	59
Knox County Association	21
Euclid	13
Knoxville, First	8
Lincoln Park	8
Mascot	5
West Lonsdale	5
West View	5
Madison County Association	14
East Laurel	19
McMinn Association	14
Mt. Harmony, No. 1	19
Nashville Association	1
First	26
Franklin	1
Judson	26
Noholchucky Association	26
Bethel	22
Ocoee Association	13
Cedar Springs	22
Chattanooga, First	1
Ridgegate	13
Robertson County Association	2
Springfield, First	112
Shelby County Association	6
Belleview	18
Berea	2
Boulevard	3
Germantown	45
LaBelle	13
Merri Avenue	88
Mallory Heights	40
Prescott Memorial	1
Seventh Street Mission	1
Temple	1
Longview Heights	1
Tennessee Valley Association	2
Dayton	24
New Union	2
Spring City	2

Miss Mattie Lou Wright, the director of Bledsoe Association, is making remarkable record in her association. She was one of the four directors in Tennessee to attain all her goals in 1940. Already this year she has reached nearly half of the goals. Recently she held her quarterly associational meeting with over 100 in attendance. We congratulate Miss Wright.

Bledsoe Association

Annual Study Course Work for 1940

A few days ago the Sunday School Board released some interesting facts about study course work for the year of 1940. Look at these facts and then breathe a word of prayer that 1941 shall surpass all records for 1940.

First Place—Texas	75,509 awards
Second Place—TENNESSEE	25,323 awards
67,043 members.....	70,810 members.....
Third Place—North Carolina	39,923 awards
50,345 members.....	50,345 members.....
Fourth Place—Missouri	15,520 awards
63,369 members.....	63,369 members.....
Fifth Place—Georgia	15,283 awards
Sixth Place—Alabama	14,907 awards
59,517 members.....	46,165 members.....
Seventh Place—South Carolina	14,880 awards
68,373 members.....	32,477 members.....
Eighth Place—Oklahoma	14,586 awards
44,133 members.....	34,321 members.....
Ninth Place—Mississippi	13,530 awards
45,100 members.....	12,907 members.....
Tenth Place—Arkansas	13,294 awards
51,083 members.....	32,477 members.....
Eleventh Place—Kentucky	13,260 awards
39,339 members.....	11,531 members.....
Twelfth Place—Louisiana	11,681 awards
11,531 members.....	11,531 members.....
Thirteenth Place—Florida	11,485 awards
12,907 members.....	11,531 members.....
Fourteenth Place—Virginia	11,485 awards
6,857 members.....	11,531 members.....
Sixteenth Place—New Mexico	4,578 awards
4,563 members.....	2,927 awards
Seventeenth Place—Maryland	2,927 awards
978 members.....	656 awards
Nineteenth Place—District of Columbia	533 awards
2,377 members.....	368 awards

NEW BAPTIST HYMNAL

Southern Baptists' Standard Hymnal

New low prices now in effect! This great hymnal was compiled by co-operating committees of musicians appointed by Northern and Southern Baptists. In its 464 pages are listed the great standard hymns and gospel songs. Its 521 selections include hymns, songs, amens, glorias, children's selections, and responsive readings. Indexes: topical, titles, first line, authors, composers, tunes, meters. Truly this is Southern Baptists' standard hymnal.



PRICES

Issued only in round notes and in cloth binding, the NEW BAPTIST HYMNAL is attractively and durably bound in beautiful royal maroon cloth with title in gold against a dark green background. Hundred, \$60.00, carriage extra; dozen, \$8.25; copy, 75¢, postpaid. Pulpit edition, leatheroid, pastor's name in gold, \$3.00. Special binding in preferred colors, church name in gold, 250 copies or more, hundred, \$85.00, carriage extra.

BAPTIST BOOK STORE

161 8th Ave., N., Nashville, Tenn.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

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

Motto—"Try It!"

Fellowship Supper for Sunday School Workers of Robertson County Baptist Association



AROUND a supper table is a good place for a Baptist fellowship and planning. Around a supper table our Lord instituted the world's greatest memorial and tied his followers together with cords of sympathetic helpfulness for world conquest. In a spirit of sympathetic helpfulness, on the evening of November 8, 141 Sunday school workers of Robertson County Baptist Sunday School Association met in the beautiful dining rooms of the Springfield Baptist Church for fellowship and to plan an associational Sunday school program for enlisting every worker in the program for training as promoted by our State Sunday School Department and the Sunday School Board.

Success of the supper cannot be traced to any one thing or to any particular individual. There were a number of contributing factors. First, long time planning. For almost a year plans were laid out. A well-defined visitation program by the Associational Superintendent during the months of February and March. This program carried him into all but three of twenty-three churches. Second, 100% co-operation in actual service by the moderator, Dr. Norris Gilliam. Dr. Gilliam visited with the Superintendent, encouraging the churches and counseling the Associational Superintendent. Third, co-operation of pastors, Sunday school superintendents, W.M.U. leaders, Baptist Training Union Director, and the Executive Board. Fourth, the faithful work of the Associational Secretary, Miss Edna Cook. Fifth, adoption by the Robertson County Baptist Association in annual session, September 17, as a means for promoting Sunday School Worker Training in every church. Sixth, a program planning conference with the moderator and other interested workers. Seventh, a three weeks' publicity campaign. Cards or letters were sent out by the Associational Superintendent to the pastors and Sunday school superintendents every week advertising the supper. The moderator sent a card to clerks, pastors, Sunday school superintendents and other interested workers, urging a large attendance from every church. Eighth, the ladies of the Springfield Baptist Church who served as hostess. The meal was a covered dish affair, but our gracious hostesses received the dishes and furnished

bread and coffee. The tables were beautifully spread and decorated according to the high standard of this great church.

The following program was presented:

1. As Related to the Entire Study Course—Dr. Norris Gilliam.
2. As Related to Administration—Mr. H. W. McNeley.
3. As Related to Teaching—Rev. Wayne Dehoney.
4. As Related to Doctrines and Evangelism—Rev. W. L. Baker.
5. As related to Reports and Records—Dr. T. C. Meador.
6. As Related to Every Church—Rev. W. P. Davis.
7. As Related to Our Task—Dr. Richard N. Owen.

Fifteen of twenty-three churches were represented—W. P. Davis, Superintendent of Robertson County Baptist Sunday School Association.

Why We Work Through the Associations

By E. P. ALLDREDGE, Secretary,
Department of Survey, Statistics, and Information,
Baptist Sunday School Board,
Nashville, Tennessee.

The special associational Sunday school conferences scheduled for the weeks of March 3-8; 17-22 have tremendous possibilities.

All the great Sunday school and Training Union promotional work now being carried on by Southern Baptists is and must continue to be done through the district associations.

1. It is physically impossible for any group or any dozen groups of campaign workers to even attempt to go to each one of our 25,000 Baptist churches. For if such groups could go to 1,000 churches in a year, it would require twenty-five years for them to complete their task.

2. Out of the 750,000 officers and leaders of Sunday school and Training Union work in Southern Baptist churches today, not more than one in every thousand ever attends any ordi-

nary statewide or Southwide conference or convention.

3. Through the district association, and through this agency alone, may we hope to reach all the responsible leaders in all our 25,000 Southern Baptist churches.

4. For four years now we have been working through our district associations and it is safe to say that we have in this way reached almost a half million workers who were never before brought into any great denominational conferences of any kind.

5. By supplementing the work done through the associations with the great annual conferences at Ridgecrest and the occasional great Southwide conferences, there is every reason to believe and expect that a new day will soon come to our already fast developing Sunday school and Training Union work all over the South.

Some Values of a Sunday School Enlargement Campaign

By JOHN L. DODGE,
Pastor First Baptist Church,
Cleveland, Tennessee.

For the little more than three years which it has been my joy and privilege to serve the First Church of Cleveland, Tennessee, as pastor, I had looked forward to the time when it would be possible for us to conduct an Enlargement Campaign for the Sunday school. This expectation has been realized.

The Enlargement Campaign was a new adventure to many of our people. That precluded the accomplishment of many things which, otherwise, could not have been accomplished. The two workers, in addition to Mr. Daniel, were Mrs. Marie Lowrey, Approved State Intermediate Worker, and Miss Ada Williams, Elementary Worker, who gave their time, prayers and energy without reservation to the week's work.

Some of the values derived from the Enlargement Campaign by our Sunday school were:

1. Increased conception of the spiritual value of the Sunday school officer and teacher. Those who attended the classes taught by these three workers got a new conception of what a Sunday school officer and teacher should be and do.

2. An enlarged vision of the possibilities of the Sunday school. The Religious Census, which was far from being complete, was a great revelation to every one, pastor included, of the possibilities of the Sunday school. It is the opinion of the writer that a Religious Census, properly taken and tabulated will be a great revelation to the Sunday school of any church anywhere.

3. Possibly the most outstanding value of the Enlargement Campaign was the renewed sense of spiritual responsibility and opportunity of the officers and teachers.

The Superintendent of the local Sunday school, Mr. H. L. Reeves, gives this testimony to the value of the Enlargement Campaign:

"I had looked forward ever since I became a superintendent of this Sunday school, which is my first one, to conducting a study course in which the services of State Workers could be secured. I was not disappointed in them. The spirituality and enthusiasm which was injected into the meeting was well worth everyone's time who attended and anybody's time who would have attended. Every objection seemed to have been answered."

"As Superintendent of a Sunday school, I have a clearer conception of my duty, and what it means to be a Christian and a servant for our Master."

"As a result of this Enlargement Campaign, we are planning to enlarge our Sunday school and, while we may not be able to do all that we would like to do, I feel that the seed has been sown and in due time fruit will be harvested."

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE. NORTH. NASHVILLE. TENNESSEE
MRS. C. D. CREASMAN, Hermitage
President
MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer
MRS. DOUGLAS GINN, Nashville
Office Secretary

The Stranger Within Our Gates

By MRS. W. C. SMITH

He comes to us from other lands,
The stranger within our gates,
An opportunity within our hands;
For love and friendship here he waits.

And yet we feel he does not wait,
No part of us he seems to crave.
By "isms," creeds and sordid hate
In his own land he was made slave.

But though aloof and cold he seems,
We must try hard to understand,
He came to us to share our dreams,
To make our own his native land.

He left behind those dear to him,
Took up abode so strange and new;
Small wonder that he finds it grim
And hard to understand us, too.

So let us try to aid the while,
A helping hand to him to give,
And greet him with a cheerful smile,
And show him the way to live.

Let's give him Christ, Saviour so dear,
Who'll save him, lead him all the way.
Then, finding all he sought for here—
Life, peace and faith for every day.

He will become a part ere long,
No more a stranger on our hand;
He, too, will sing our glorious song
God bless my own, my native land!

—From *The Baptist Message*.

The W.M.U. Convention

The Tennessee W.M.U. Convention will meet in Nashville, March 25-27. We feel that it means the people of the state are coming home when they journey to state headquarters. We want you to visit our Orphanage, the Sunday School Board and your State Baptist Building. A program full of missionary interest has been planned for you. Many missionaries will bring inspiring messages from the state, home and foreign fields.

Since we are now paying our way we have secured good rates at the hotels. Homes will be opened for \$1.00 for bed and breakfast. Mrs. Raymond Rogers, Blackburn Drive, will serve as our hospitality chairman.

The Missionary Rallies

As we finish our itinerary of missionary rallies we thank God for the privilege we have had of going into 57 different associations since September 3. We have had missionaries travelling with Misses Northington and Bruce to bring the evening messages. In the afternoon conferences have been held for the women and young people.

We express our great appreciation to Miss Ruth Ford, Mrs. Emmett Ayers and to Dr. and Mrs. C. J. Lowe of China, Rev. and Mrs. W. E. Craighead of Rumania, Miss Marjorie Spence of Chile, and Miss Wilma Bucy of the Home Mission Board for assisting us in these meetings.

We also thank the churches who have opened their buildings and their homes to us. We could not have made such a tour except for the abounding hospitality of the entertaining churches. The suppers have been unusually fine.

We are grateful to the superintendents and young people's leaders for the publicity given to these meetings making it possible for us to contact several thousand of our workers. Most of all we thank God for giving us the strength to make all of these meetings this fall besides many others that had to be attended during these crowded days.

Kathleen Manley Writes

Baptist Hospital,
Ogobomoso, Nigeria.

Dear Folks:

There always seems to be a lot of things I want to write about and very little chance to do it. Just now I think I could almost write a book. So get ready for a long letter.

We have been busy at the hospital seeing many people and treating them. The wards are almost full and the patients seem so very happy about things and so interested in all they hear. The men's ward is a particularly cheerful place now. They are all rejoicing with us that a certain man's cataract operation was a success and that the man can really see again. Two small boys who were very, very ill are rapidly getting well also and the surgical patients are improving. I wish you could know some of the women patients as well. We rejoice, especially, that some of our patients are finding Christ while with us. Ogunniti, our technician, has charge of our Sunday morning services in the ward. One Sunday last month eight men confessed Christ as their Saviour for the first time. There are others from time to time but eight in one service made us very happy. The different pastors from the town take turn about in the daily service for our patients and they have good meetings.

July is vacation month from school in Nigeria. Our children—mine, Miss Sanders, and Miss Kersey's—come home from the different schools they attend—the girls from Idi-Aba, the boys from the college in Iwo and from Baptist Boys High School in Abeokuta. These added to the other boys and girls who go to the Day School in Ogobomoso and the children from the baby building made quite a large number. We wanted to do something special for them while they were at home so we planned a barbecue in our back yard. Our cook fixed enough chickens for them all and they looked mighty good but since the chickens were prepared to please our children and not us, they had so much pepper on them we could not eat them at all. I like lots of pepper but not as much as the Yoruba's. We boiled a big pot full of corn on the cob—another favorite Yoruba dish and supplied plenty of native made bread and cookies. We planned to serve the food out of doors on our ping-pong table and a couple of other tables to make room for all. Miss Kersey took out a white cloth for the center and some flowers. But as she spread the cloth, cries of delight came from various children, saying, "Oh, it reaches to my place." "It comes to mine, too." "We're going to have a real table cloth and flowers." So, of course, she quickly brought other cloths and more flowers until the whole table was covered. Then the children gather around—from tiny two-year old Lagunju, to six-foot tall Paul from the college. It was hard to tell who enjoyed the party most—the children or the "mothers"! There were about forty there. Wish you could have seen those little fellows from the baby building sit there and eat with such good table

manners. They were really much better than some of the older boys and girls who rather recently joined our family. After the feast was over, different ones made speeches that really reached our hearts.

I have been going recently to visit some of the villages around Ogobomoso for special W.M.U. work. We have had good meetings with the women and men too. Few women can read so they often have to call on the men to act as secretary and program chairman. One little church at Gambaree particularly impressed us. It is a tiny little church—about fourteen by twenty feet. Its walls are made of palm branches and they are straight and firm. The roof is grass and slopes down so that it is only in the middle a tall person can stand. But the church was so clean, its grounds so well kept and planted with flowers, the people so concentrated and full of spirit of worship that we really felt we were in a temple, a beautiful place holy to God. It certainly does not take a fine building to worship God.

Last week I went with Miss Young to Ala for a W.M.U. school in one of our newest associations. Last year the native women had charge of the people—both spiritual and physical needs. They came to me begging me to go some day and when I heard Miss Young was going, I asked to go also. We have ten churches in that association. Two pastors serve them all. We had another pastor there last year but he has come to the Seminary for further training. About four churches can be reached by motor road and the others by foot trails. The road to Ala itself is very new and was made by the people there. Few motors go to Ala so Miss Young's shiny black Chevrolet and trailer were a great curiosity. The children never tired of looking at their reflections in the car and there was always a crowd of them around trying to see themselves from every possible angle. I had fun watching them admire themselves and listening to their surprised comments.

Every church sent women in to the W.M.U. school and we had a fine time. We had the help of the two pastors, and Miss Ladainu, two special W.M.U. workers. The women taught songs, W.M.U. methods, Bible study, and health lessons. They have had little opportunity to go forward there. We do not have a school in the district but a surprisingly large number of women can read. We found that the pastor who is not in the Seminary did a lot towards teaching the women to read. He went out and got them and made them learn whether they wanted to or not. They did not like to be made to study at first but now they thank him.

Every day I had dispensary and treated the sick. What I could tell you about the things I saw there! They were so eager for help and needed it so much. I could still be working night and day if I could have stayed—the sore mouths, the sore eyes, the thin crying dirty babies, the tired discouraged mothers, the sad stories of many babies dying, the superstition and ignorance of the simplest health laws. Soap and hot water could do wonders for the people there. My short stay with them was just a tiny bit of help. They do need a missionary, or two, in that great district to help them all the time. Join us in praying that God will send them just the ones who can help most in their churches, and in starting schools and dispensaries. The things the women had told me last year about the needs are more than true. They need help. As in every place we go, one little child stood out as being especially bright and interested. At Ala it was a little girl of about six. She has such a sparkling personality, such leadership already, and she is a good little girl, too. Some day, somehow she must be given a chance to go to school and to train herself for greater service among her people. Now, she is just a very

tiny little girl with undeveloped possibilities. Who knows what she may be some day?

I warned you that this would be a book. It is already and there is one more thing to tell. Sam Ayoride is one of the Seminary students. He is pastor at the leper colony church while he is here. Before he came to the Seminary, he was Miss Elam's cook and a good one. Recently the Northrups needed a cook for a while and since it was vacation time, Sam went to help them. He worked for two weeks and was paid for his work. In a little while, Mrs. Northrup received a note from him enclosing two days' pay. He said he was glad to help them on the two Sundays but that he could not receive wages for his Sunday work.

Remembering you often, I am,

Kathleen Manley.

The Baptist Hundred Thousand Club

By J. E. DILLARD

What It Is

1. The Baptist Hundred Thousand Club is the special debt-paying plan of the Southern Baptist Convention.

2. The purpose of the Baptist Hundred Thousand Club is to hasten the payment of the debts upon the boards and institutions of the Southern Baptist Convention.

3. The objective of the Baptist Hundred Thousand Club is a Debtless Denomination by 1945, the Centennial of the Convention.

4. The Baptist Hundred Thousand Club seeks 100,000 memberships for this purpose.

5. The cost of a membership in the Baptist Hundred Thousand Club is one dollar a month (3 1/3 cents a day).

6. Every dollar received through this Club is paid upon the principal of the debts.

7. The expenses of promoting the Club are paid by our Sunday School Board.

Any person or group may take one or more memberships.

Ask your pastor for a membership card.

We Need You — Join TODAY!

(\$1.00 a month—3 1/3c a day)

Churches with the Baptist and Reflector in the Budget

The following churches in the state have the BAPTIST AND REFLECTOR in their budgets in whole or in part:

Calvary Baptist Church, Alcoa, O. M. Drinnen, pastor.

Ashland City Baptist Church, Ashland City, Noel Smith, pastor.

Athens First, Chas. S. Bond, pastor.

Bartlett Baptist Church, Bartlett, D. D. Smothers, pastor.

Bells Baptist Church, Bells, L. G. Frey, pastor.

Smyrna Baptist Church, Chapel Hill, C. N. Barclay, pastor.

First Baptist Church, Chattanooga, John A. Huff, pastor.

First Baptist Church, Clinton, Horace L. Smith, pastor.

First Baptist Church, Columbia, W. Edwin Richardson, pastor.

First Baptist Church, Dayton, H. F. Ensminger, pastor.

Dover Baptist Church, Dover, Fred Tarpley, pastor.

Ninth Street Baptist Church, Erwin, Dwight H. Willett, pastor.

Central Baptist Church, Fountain City, A. F. Mahan, pastor.

St. Clair Baptist Church, Grandview.

Greenfield Baptist Church, Greenfield, O. C. Cooper, pastor.

Trenton Street Baptist Church, Harriman, D. C. Sparks, pastor.

Walnut Street Baptist Church, Harriman, E. H. Howard, pastor.

New Hope Baptist Church, Hermitage, E. Floyd Olive, pastor.

First Baptist Church, Hixson, E. C. Harris, pastor.

Poplar Heights Baptist Church, Jackson, L. G. Frey, pastor.

Westover Baptist Church, Jackson, L. G. Frey, pastor.

First Baptist Church, Kingsport, J. G. Hughes, pastor.

Broadway Baptist Church, Knoxville, Ramsey Pollard, pastor.

Eureka Baptist Church, Knoxville, I. E. Wishart, pastor.

First Baptist Church, Knoxville, F. F. Brown, pastor.

New Hopewell Baptist Church, Knoxville, C. A. Ausmus, pastor.

West End Baptist Church, Knoxville, J. W. Wood, pastor.

Lancing Baptist Church, Lancing, C. M. Dutton, pastor.

First Baptist Church, Lenoir City, Richard Huff, pastor.

First Baptist Church, Lexington, pastor.

Big Creek Baptist Church, Lucy, J. P. Neil, pastor.

Mt. Pisgah Baptist Church, Lucy, E. M. Cox, pastor.

Beech Grove Baptist Church, Maryville, R. N. Bull, pastor.

Cedar Grove Baptist Church, Maryville, R. T. DeArmond, pastor.

East Maryville Baptist Church, Maryville, Blennie Smith, pastor.

First Baptist Church, Maryville, Calvin L. Hammond, pastor.

Mt. Lebanon Baptist Church, Maryville, J. R. Dykes, pastor.

Pleasant Grove Baptist Church, Maryville, J. O. Hood, pastor.

Prospect Baptist Church, Maryville, R. T. DeArmond, pastor.

Salem Baptist Church, Maryville, Edd Tefetellar, pastor.

Mallory Heights Baptist Church, Memphis, D. D. Satterwhite, pastor.

Temple Baptist Church, Memphis, V. E. Boston, pastor.

First Baptist Church, Monterey, F. M. Dowell, Jr., pastor.

Inglewood Baptist Church, Nashville, W. Rufus Beckett, pastor.

Oakdale Baptist Church, Oakdale, Davis Burris, pastor.

Piney Baptist Church, Oakdale, C. B. Peoples, pastor.

First Baptist Church, Paris, H. H. Stembidge, pastor.

Rutledge Baptist Church, Rutledge, C. B. Cabbage, pastor.

Sevierville Baptist Church, Sevierville, H. J. Beasley, pastor.

Old Chilhowee Baptist Church, Seymour, Ernest Parrott, pastor.

Shop Springs Baptist Church, Shop Springs, W. C. Summar, pastor.

Bethel Baptist Church, Townsend, J. H. Smothers, pastor.

First Baptist Church, Union City, C. E. Autrey, pastor.

Millers Cove Baptist Church, Walland, R. J. Porter, pastor.

First Baptist Church, Watertown, C. E. Wright, pastor.

Westbourne Baptist Church, Westbourne, Floyd T. Buckner, pastor.

Pine Ridge Baptist Sunday School, Maryville, Geo. Farmer, Sunday School Supt.

What other churches or Sunday schools in the state will put their state paper in their budgets?

McCowan-Mercer Press Jackson, Tennessee

Offers a complete Printing, Binding and Mailing Service to Publishers and Religious Organizations. An excellently equipped manufacturing plant, coupled with more than thirty-five years' experience, assures our clientele of superior advantages.

Inquiries Solicited

Book Reviews

JAPANESE YOUTH FACES LIFE by Dorothy Carter Garrott. Published by the Broadman Press, 1940. 128 pages. Cloth, 75c; Paper, 50c.

Youth everywhere face problems. These problems are not peculiar to any race, or culture, or land. It is a small world today. However, the rapid strides which Japan has made in less than a century since that country was opened to world influences, have, perhaps rendered these problems more acute. Western ideas have intensified the problem, and Western materialism and greed have greatly aggravated it. A reading of this book will give a clearer understanding of the problems which our neighbors, and our consecrated missionaries, face; and we hope, will lead to earnest prayer and worthy effort in their behalf.

—J. C. MILES.

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L. L. Riley, Secretary

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INSURANCE CO.
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NASHVILLE, TENNESSEE

In announcing the Baptist Hour program broadcast of Chattanooga Baptists over WPAO, Chattanooga, 1420 kilocycles, in our January 2 issue we failed to indicate the hour of the broadcast, which is on Wednesday from 1 to 1:30 P.M.

B&R
PLEASE HELP US MEET \$3,600 SEMI-ANNUAL INTEREST ON TOTAL DEBT OF THE BAPTIST BIBLE INSTITUTE. SEND GIFT BEFORE JANUARY 31. PRAY OFTEN—HELP QUICKLY—EXPECT VICTORY. W. W. HAMILTON, NEW ORLEANS, LA.

B&R
In the 17 months that J. T. Barbee has been pastor of the First Baptist Church, Clovis, New Mexico, he has welcomed 276 additions and married 150 couples.

B&R
We are glad to report that Rev. R. C. Medaris has been able to leave the Baptist Memorial Hospital for his home.

B&R
While the congregation of the First Baptist Church, South Bend, Washington, is constructing a magnificent new building, the pastor, Rev. Earl D. Sims, one of our subscribers, and the people are holding services in the New Home Hotel.

B&R
Renewing his subscription, W. C. Dodson of Chattanooga, says: "BAPTIST AND REFLECTOR seems like one of the family, and I want to say that I think we have one of the best, or the best paper that can be gotten out. There is no paper that can take the place of the BAPTIST AND REFLECTOR in our home."

B&R
Someone either sent or left in the front office of the BAPTIST AND REFLECTOR a few days ago the sum of \$1.50 wrapped in two blank sheets of paper. There was no name and no address. If the brother or sister who sent or left the money will make himself or herself known with proper identification, we shall be glad to give due credit.

B&R
A bulletin of the First Baptist Church, Kingsport, J. Gilliam Hughes, pastor, states that the church provides 300 subscriptions to the state paper to as many families in the church and says: "There is no other periodical published which will give Tennessee Baptists all the information about all our work as does the BAPTIST AND REFLECTOR. The paper ought to be in every Baptist home in Tennessee."

B&R
Sunday, January 5, was the fourth anniversary of Cecil H. Franks as pastor of the First Baptist Church, West Helena, Ark. In these years there have been 520 additions, 350 coming by baptism, the present membership being 1,225. The membership four years ago was 667. The church now has over 300 tithers and more than \$30,000 has been raised for all purposes, of which \$5,200 has gone to missions and \$3,700 on the debt.

B&R
Pastor Ira Dance reports that First Church of Etowah has increased its percentage of gifts to the Co-operative Program. We rejoice in

all such good news. 1941 should see our regular gifts exceed the total given in 1934. Let us always keep in mind the slogan, "BAPTISTS SHOULD CO-OPERATE, NOT DESIGNATE."

B&R
BAPTIST AND REFLECTOR sends its hearty congratulations to Rev. and Mrs. William McLean Grogan who were married at Marion, Ark., recently. Mr. Grogan is the assistant pastor of the Central Baptist Church of Fountain City. The bride is the former Miss Virginia Petree, student in a Bible class at the University of Tennessee, taught by Mr. Grogan. She is the daughter of Mr. and Mrs. L. H. Petree.

B&R
All pastors who have received *more than one copy* of the State Convention Minutes will please send a card to L. G. Frey, Secretary, Jackson, so that correction in mailing list can be made now.

B&R
On the Southwide Baptist Hour at 3 o'clock on January 19, WSM, Nashville, At J. Moncrief will broadcast on the subject, "Christ and Human Liberty." The chairman, S. F. Lowe of the radio committee of the Southern Baptist Convention, writes that the first 15,000 who write in giving the station to which they listen will receive the messages of Dr. Truett and Dr. Dodd, together with other information in a beautiful booklet. Address, The Baptist Hour, Atlanta, Ga.

B&R
Over station KWKH, Shreveport, La., 1100 kilocycles on January 19, Dr. George W. Truett will speak. January 26 to March 30 the evening service on "Salvation" will be conducted by Dr. M. E. Dodd, pastor. Over station KTBS, 1450 kilocycles, Shreveport, from 10:05 to 10:30 A.M. each Sunday the radio Bible Class with Rev. L. B. Cobb, Associate Pastor of the First Church as teacher, will broadcast.

B&R
Luther S. Knisley has accepted the call to become pastor of Calvary Baptist Church, Erwin, and expects to move on the field about January 25.

B&R
Rev. J. A. Maples, formerly of the Second Church, Rossville, Ga., has been called to DeCATer as pastor and is on the field.

B&R
Mrs. J. B. Gilbert, who has served as president of Woman's Missionary Union of the Huntingdon Baptist Church for a quarter of a century, recently resigned, and was honored by a party at which numerous gifts were presented by members of the organization.

B&R
Mrs. Ruth Gardner, 42, author of several religious books and daughter of Dr. W. Owen Carver of Louisville, Baptist Theological Seminary, died recently at her home at Henderson, N. C. She was the wife of Rev. E. Norfleet Gardner, Henderson pastor.

B&R
Stating that he has been a subscriber since before the BAPTIST AND REFLECTOR was consolidated and stating that he is so in love with the paper, Rev. W. B. Rutledge sends his re-

newal and states that he will bend every nerve to keep the paper coming to him. May the Lord bless our friend and brother in the Lord.

B&R
Sam P. White writes of the fine progress of Sevier Heights Baptist Church, Knoxville, Roy Hinckley, pastor. It has a new and beautiful building and has 226 members. Bro. White says: "It is a new church and a live one." "The church has neither prefix nor affix as a Baptist church."

B&R
The following friends visited the BAPTIST AND REFLECTOR office this week: George J. Burnett, Gaffney, S. C.; C. H. Warren and daughter Nelle, Lebanon; W. P. Davis, Springfield; W. S. Bates, Decatur; Mrs. Percy Caver, Mt. Juliet; C. E. Wright, Watertown; H. A. Russell, Murfreesboro; J. T. Warren, Jefferson City; Jas. L. Sullivan, Ripley; Fred Pinegar, Chattanooga; Paul Green, Dyersburg; Fred Tarpley, Louisville; J. A. Ivey, Chattanooga; Edward Glover, Carson-Newman, Jefferson City; Glenn Hill, Duff; O. E. Bryn, Jr., Winchester; C. T. Tinden, Jr., Spring City; W. Edwin Richardson, Columbia; Mr. and Mrs. Gale Dunn, Memphis; Howard C. Bennett, Carthage; Mrs. Elmer Winfree, Brush Creek; Orelle L. Ledbetter, Memphis; U. W. Malcomb, Hampton; Chas. S. Bond, Athens; Mr. and Mrs. Ralph Norton, Chattanooga; Ruth Rogers, Paris; Virginia Owens, Murfreesboro; Joe Jeste, Jackson.

B&R
PROGRAM OF PREACHERS' SCHOOL
Sponsored by McMinn County Baptist Association to be held at First Baptist Church, Athens, Tenn., January 27th to 31st, 1941

8:50 a.m.	Opening
9:10 a.m.	The Kingdom of God—Rev. Ira Dance
9:50 a.m.	Homiletics—Rev. Dwight H. Willett
10:30 a.m.	Recess
10:40 a.m.	Systematic Theology—Rev. R. W. Selman
11:20 a.m.	To be announced
12:00 noon	Lunch
1:00 p.m.	Opening
1:10 p.m.	God's Plan for Spreading the Gospel—Rev. Chas. Bond
1:45 p.m.	The Kingdom of God—Rev. Ira Dance
2:20 p.m.	Homiletics—Rev. Dwight Willett
2:55 p.m.	Systematic Theology—Rev. R. W. Selman
3:30 p.m.	Close

B&R
WITH THE CHURCHES: Chattanooga—Brainard, Pastor Collins received by letter 5, for baptism 2; Calvary, Pastor McMahan received by letter 2, for baptism 3; Central, Pastor Moore welcomed by letter 1, for baptism 1, baptized 2; Eastdale, Pastor Denny received by letter 6, for baptism 1; East Lake, Pastor Cranford received by letter 1, for baptism 4; Edgewood, Pastor Petty welcomed by letter 3, for baptism 7, baptized 9; First, Pastor Huff received by letter 5, for baptism 7; Oakwood, Pastor Everson received by letter 2, statement 1; Ridgedale, Pastor Ivey received by letter 1, for baptism 1; Woodland Park, Pastor Williams received by letter 3, for baptism 4. Cleveland—Big Spring, Pastor Melton received 1 by statement, 1 for baptism. Elizabethon—First, Pastor Starke received by letter 2, for baptism 1. Kingsport—First, Pastor Hughes received by letter 2, for baptism 3. Knoxville—Fifth Avenue, Pastor Wood welcomed by letter 3, for baptism 1, baptized 3. McMinn-

January and February are for the promotion of the

BAPTIST HUNDRED THOUSAND CLUB

*for a Debtless Denomination. Every Church should help.
Ask your pastor for a membership card.*

ville—Magness Memorial, Pastor Minks received 1 addition to the church. *Memphis*—Bellevue, Pastor Lee welcomed for baptism 5, by letter 19, baptized 2; Boulevard, Pastor Arbuckle baptized 1; Temple, Pastor Boston received 1 by letter; Union Avenue, Pastor Hurt received 1 by letter. *Murfreesboro*—Westview, Pastor Medlock received 1 by letter. *Nashville*—Inglewood, Pastor Beckett received 1 by letter.

—B&R—

All pastors who have not received the 1940 State Convention Minutes will please notify Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, at once.

—B&R—

Tullahoma Baptists are preparing to meet the challenge of the army camp near them. On the first Sunday in January every deacon pledged to tithe during the year and a building fund of \$10,000 was launched. O. C. Kidd is their pastor.

—B&R—

New Hope Baptist Church, Hermitage, E. Floyd Olive, pastor, has sent 30 subscriptions to the *BAPTIST AND REFLECTOR* which is fifty per cent of its resident homes. Also Una Baptist Church, Una, J. C. Miles, pastor, sent 24 subscriptions through Mr. B. B. Rice, which is fifty per cent of its residents homes. We thank these friends very, very much. Who'll be next?

—B&R—

Decatur Church, McMinn Association, has called J. A. Maples of Chattanooga. In addition to his duties as pastor, he will serve the State Board as part-time missionary in Hiwassee and upper Tennessee Valley associations.

—B&R—

Fifth Avenue Church, Knoxville, is moving onward in a fine way under the leadership of Pastor Frank Wood. Their 1941 budget of \$28,000.00 has been subscribed, and in it is provision for a substantial increase in Cooperative Program gifts.

The First Baptist Church of Union City, Tennessee, under the direction of its pastor, C. E. Autrey, is presenting a Gospel program over Station WPAD, 1420 kilocycles, at Paducah, Ky., every Saturday from 11:00 to 11:30 A.M. The public is invited to tune in for these broadcasts.

—B&R—

A LETTER FROM BROTHER OWEN

Dear Dr. Taylor:

At the Pastors' Conference of the Watauga Association in January of this year, Rev. E. A. Cox, pastor of Calvary Church in Elizabethton presented a paper on The Inspiration of the Scriptures. A unanimous vote of the brethren requested its publication. As a result there is before me a neat little book of 66 pages. After a Preface and an Introduction, the chapter headings are: Proofs of Inspiration, which covers chapters II and III; The Meaning of Inspiration; Some of the Practical Values of the Doctrine of Inspiration. I have read the book through with very great pleasure, and it is my opinion that it would be difficult to find a book the careful reading of which will so benefit, especially our preachers who have not had the privilege of a Seminary course. All our preachers and churches will benefit by its perusal. There is a sturdiness about it which is inspiring. A careful reading of it will block the way against many of the faddists who are distressingly common in our midst today. I am placing this book in the lists to be gotten to the people in our association. Copies can be had by applying to Rev. E. A. Cox, Elizabethton, Tenn. It sells for 35 cents. It will furnish a firm foundation on which our people may stand in both an offensive and a defensive warfare against Satan and his hosts.

J. C. OWEN.

Editor's Note: We have read the book by Bro. Cox. It is fine.

Briefs Concerning the Brethren

Called and Accepted

Raymond A. Coppenger, First Baptist Church Pennington Gap, Va.

J. B. Hill, Hollandale Church, Hollandale Miss.

W. R. Haynie, Gretna Church, Gretna, La.
Earl H. McElroy, Eaton Memorial Church Owensboro, Ky.

Floyd Montgomery, First Baptist Church Mount Dora, Fla.

G. Earl Guinn, First Baptist Church, Jennings, La.

W. L. Stagg, Jr., First Baptist Church, Lake Charles, La.

A. D. Foreman, First Baptist Church, Amarillo, Texas.

O. C. Sutterfield, First Baptist Church, Earlsboro, Okla.

Homer E. DeLozier, Maplewood Baptist Church, St. Louis, Mo.

B. F. Kennedy, Bethel Church, St. Louis Mo.

R. Clyde Swift, First Baptist Church, Piedmont, S. C.

Resigned

Chas. E. Gipson, Lee Memorial Church, Pine Bluff, Ark.

W. L. Stagg, Jr., First Baptist Church, Bissier City, Okla.

A. D. Foreman, First Baptist Church, San Angelo, Texas.

O. L. Lowe, Calvary Baptist Church, Durant, Okla.

R. Clyde Swift, Madison Street Church, Commerce, Ga.

Died

Cornelius Bowles, Twentieth Street Baptist Church, Huntington, W. Va.

MAKE YOUR MONEY LIVE ON!

An Appeal for the days that are yet to come

"I want some of myself to work for me and my Lord after I have left the earth." Thus did a good man express his sentiment when he provided that a portion of his worldly goods should be set aside in trust, the income to be used for doing mission work in his state. In similar words another man expressed his desire when he left with the Tennessee Baptist Foundation a sum of money, the income from which is to provide an annual scholarship for a ministerial student in Harrison-Chilhowee Academy.

"The night cometh when no man can work" is a well-known truth; yet does it express all the truth? One may not be able to work in person, but he most surely can employ some one to labor for him. Just as we may send funds to a mission board with which to employ a worker to serve the Lord for us, even so may one leave behind the funds with which a worker may be employed to serve in his place after he has been called to his eternal rest.

CONSIDER THESE GREAT FACTS

1. Tennessee Baptists have provided little endowment for their State Mission work. Only a few hundred dollars are now held in trust to earn money with which to employ state missionaries.
2. Tennessee Baptists have provided practically no endowment for their Orphanage. It will be impossible to have a great home for orphan children without endowment.
3. Tennessee Baptists have provided about one-fifth of the endowments needed by their colleges and the academy. Christian schools cannot operate upon their incomes from student fees and tuition. They must be endowed to serve the most needy youths.
4. Tennessee Baptists possess millions of dollars. Surely a goodly portion of this should be left in trust, so that they who now own it may continue to serve after death.

THE TENNESSEE BAPTIST FOUNDATION

was established in order that there might be in the state an agency whose sole business would be to receive, hold, invest and protect and use any and every trust which any donor may wish to leave behind. It is set to this task:

1. By a charter which controls it.
2. By the Tennessee Baptist Convention who elects its Board of Trustees and keeps a continuous watch over its business.
3. By its purpose to care for trust funds for any Baptist cause anywhere. Whatever the cause one wishes to provide for through a trust fund, he can give to it by leaving the trust with this Tennessee agency.

MAKE YOUR LIFE COUNT AFTER YOUR SPIRIT LEAVES THE EARTH!

HELP ENLARGE AND MAINTAIN OUR BAPTIST WORK THROUGH THE COMING YEARS!

BEGIN NOW TO LAY BY IN STORE THAT YOU MAY HAVE A PERMANENT PART IN KINGDOM WORK.

Write to the Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville, Tennessee, for full information.

P. S.—A TEN THOUSAND DOLLAR BEQUEST WOULD NOW ENABLE US TO PROVIDE A MUCH NEEDED ADDITION TO OUR EQUIPMENT AND SET UP A TRUST THAT WOULD EARN A GOODLY DIVIDEND TO BE USED AS THE DONOR MAY SPECIFY. OTHER EQUALY IMPORTANT OPPORTUNITIES AWAIT ANY AND ALL WHO WISH TO MAKE PROVISION FOR FUTURE LABORS IN THE LORD.