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Baptist and Reflector

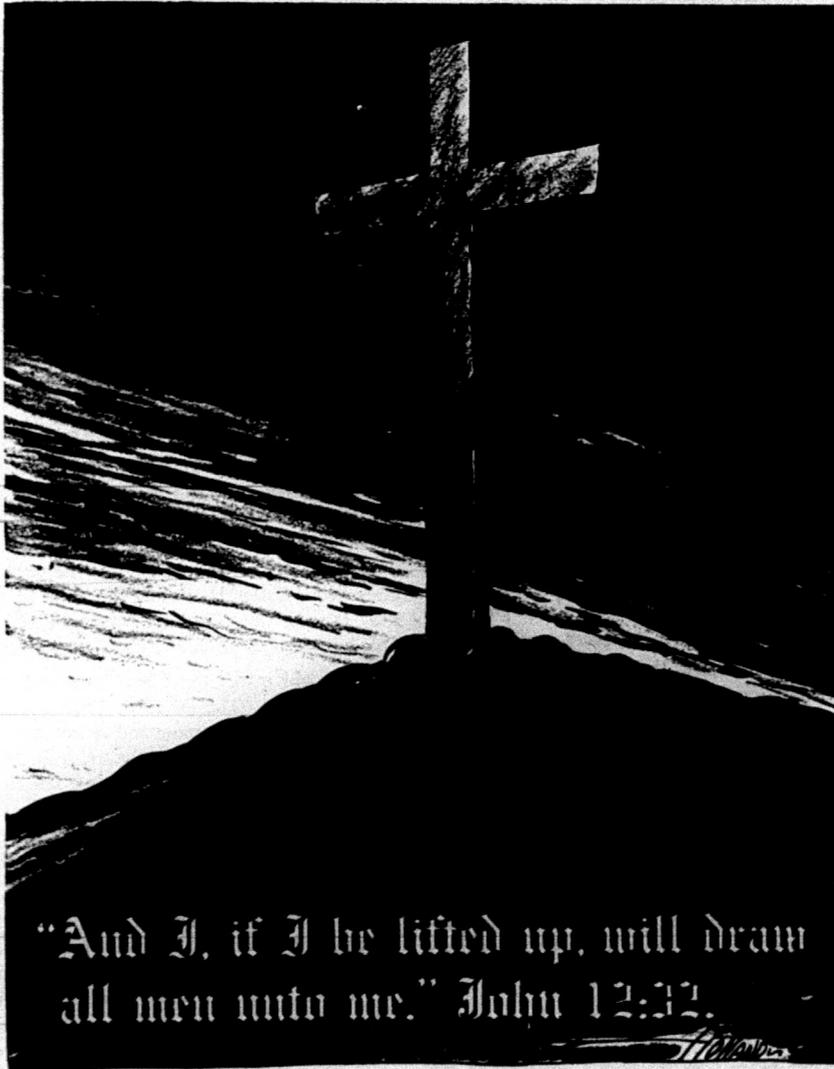
"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

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THE WAY OF THE CROSS



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"And I, if I be lifted up, will draw
all men unto me." John 12:32.
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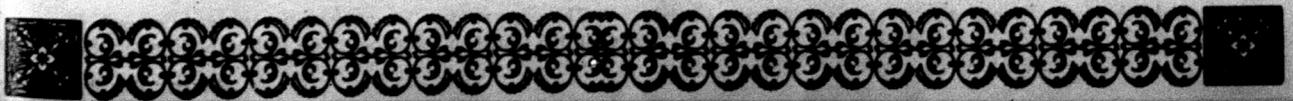
—Courtesy Nashville Banner

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.



Baptist and Reflector

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John D. Freeman, Executive Secretary

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EDITORIAL

Preaching to Dead People

GOD TOLD EZEKIEL to prophesy to a valley of dry bones, representing "the whole house of Israel." He did so, and a movement among the bones took place. Bone found its mate. Yet there was no life. God told him to prophesy again. He did so, and life came to the dead and they stood up, "an exceeding great army."

The prophet was not to bother himself with the question of *how* the power of God operated to bring this about. There was no warrant for arguing the uselessness of prophesying to the dead or arguing about the illogic of movement on the part of the dead. It was Ezekiel's business to obey God; it was God's business to look after the results.

Without going into the possible full scope of the application here, one application is seen to be to the preaching of the gospel to men "dead in trespasses and sins," even "to every creature" and "unto the uttermost part of the earth," as the Lord has commanded. Antimissionism and omissionism to the contrary, this is to be done. It is the business of the people of God to obey; it is God's business to look after the results.

"The Nursery of the Church"

THE JANUARY ISSUE of the *Bulletin of the Friends of the Public School* records that, according to the *New York Times* of January 13, 1941, Bishop Thomas Molloy, Roman Catholic, in dedicating a Parochial School at East Elmhurst, Brooklyn, N. Y., said, among other things, the following:

"Children are the hope of the nation. We are dedicating not merely an institution, but the nursery of the future members of the church and citizenry of this great community." By "the church" the Bishop meant, of course, the Roman Catholic Church.

The claim has often been made, even by some non-Catholics, that Federal or state aid to Parochial Schools has nothing to do with religion or helping the Catholic Church. On this point the *Bulletin* well says:

"Now if this official spokesman of the Catholic Church in America declares that Parochial Schools are 'the nursery of the future members of the church,' it would seem that those outside the church should take him at his word and realize once and for all that helping Parochial Schools by Federal or state aid is combining Church and State."

The Two Natures in the Christian

A BROTHER in the state requests the editor to discuss the carnal and the spiritual natures in the Christian and whether the entire man is redeemed in this life or whether only the inner man is redeemed and regenerated here, leaving the body to be redeemed in the resurrection. BAPTIST AND REFLECTOR holds the latter view.

There is an "outward man" and an "inward man" in the human being (H Cor. 4:16). The sphere of the believer's personality where he is made a "Partaker of the divine nature" (II Peter 1:4) in this life is the "inward man." "Seeing ye have purified *your souls* by obeying the truth through the Spirit . . . see that ye love one another . . . being *born again*, etc." (I Peter 1:22,23). The words we have emphasized indicate that being "born again," or regeneration, takes place in the inner man. "For he is not a Jew (spiritually speaking) which is one *outwardly*; neither is that circumcision (regeneration) which is outward in the flesh; but he is a Jew, which is one *inwardly*; and circumcision is that of *the heart in the spirit*, and not in the letter . . ." (Rom. 2:28,29). We have enclosed certain words to indicate what seems to be the meaning here and emphasized certain words to indicate that regeneration takes place in the inner man and not in the body. And then, in John 3:6 Jesus says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Clearly, therefore, it is revealed that the body is not regenerated, but only the inward man, that part of man which is "soul" and "spirit." To be sure, the body is *prospectively and positionally* redeemed in this life. In the plan and purpose of God it is included in the scope of redemption. But it will not be *experientially* redeemed until the resurrection wherein God shall "ransom them from the grave."

Here the two natures in the Christian come in, the carnal or fleshly nature and the spiritual or regenerate nature. The sinner is fleshly and earthly in his entire being, body, soul and spirit, but not the Christian, of course. A Christian may be "carnal" in his lack of development and in the inferior quality of his life (I Cor. 3:1-4). But we are not thinking here of carnal *living*, but of the carnal *nature* in the Christian. The regenerate "inward man" gives the Christian his spiritual nature; the unregenerate "outward man" gives him his fleshly nature. So the Christian has "the old man" and "the new man" in one personality (Rom. 6:6; Eph. 4:22-24; Col. 3:9,10). Read and study these references carefully.

"The old man," the fleshly man and nature, "is crucified with him" (Christ). The literal is, "was crucified with him." That is to say, in the plan, purpose and reckoning of God the carnal man in the believer was nailed to the cross in the person of Christ, the Substitute. As previously indicated, the fleshly man is *positionally* redeemed. When the redemptive power of the cross is applied directly to this "outward man," the body will be *experientially* redeemed in the resurrection—"the redemption of our bodies" will take place.

But that "the old man" in the Christian has not yet been *literally* put to death is evident from the fact that Paul instructs Christians to "put off the old man" and "put on the new man." Here are the two natures. This putting off and putting on is a metaphorical expression meaning that Christians are to make the spiritual nature dominant over the fleshly nature.

In Gal. 5:16,17, Paul tells how this is to be done: "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts (desires) of the flesh." One may, indeed, have the desires, but, walking in the Spirit, he will not fulfill them. "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye (otherwise) would." So, while "the old man" was crucified in redemptive purpose and position, he still remains active in the *experience* of the believer. But, the obligation and privilege of the believer is to keep applying the power and principle of the cross to conquer the flesh step by step (Gal. 2:20;6:14).

These two natures "are contrary the one to the other." Time and again the Christian feels something in him pulling him to do right

and at the same time something pulling him to do wrong — the spiritual and carnal natures in conflict with each other. In Romans 7 Paul expresses this conflict: "When I (regenerate Paul) would do good, evil is present with me (tugging at the fleshly nature)." "Now then it is no more I (in my real self) that do it, but sin that dwelleth in me (in my fleshly nature)." Apparently Romans 7 is autobiographical and describes the defeats of Paul after his regeneration when, until he learned better, he tried to live the consecrated life on the principle of the law instead of the principle of grace. In chapter 8, however, is recorded the victory over the flesh by yieldedness to and walking in the Spirit, which is also the way of victory for every Christian. Paul still had the fleshly nature, but he no longer fulfilled its desires as before. The Christian does not reach what is called "sinless perfection" in this way, but he does gain such dominancy over the flesh through the Spirit that he is not led into known sin or into sin with his eyes open.

"The old man, which is corrupt according to the deceitful lusts" is the fleshly nature in the Christian. "The new man, which after God is created in righteousness and true holiness" is the spiritual nature. "And these are contrary the one to the other." The conflict between them will continue until one is put out of life's responsible running. But in the meantime, the Christian is frequently to renew his yieldedness to God (Rom. 6:13), that God may, step by step, gain for him a victory through the Spirit which the Christian in himself cannot gain.

Let Southern Baptist Pastors and Churches Act Immediately

WE ARE IN RECEIPT of an article under this heading from Dr. Arthur J. Barton, Chairman of the Social Service Commission of the Southern Baptist Convention, which calls attention to Bill S.860 introduced in the United States Senate by Senator Morris Shephard of Texas, the purpose of which is "to provide for the common defense in relation to the sale of alcoholic liquors to the members of the land and naval forces of the United States and to provide for the suppression of vice in the vicinity of military camps and naval establishments."

The several sections of the Bill provide, in order, the following:

That "no person, corporation, partnership, or association shall sell, supply, give, or have in his possession any alcoholic liquors, including beer, ale, or wine at or within any military camp, station, fort, post, yard, base, cantonment, training or mobilization place which is being used at the time for military purposes." The Bill makes provision that the Secretary of War may make regulations permitting the use of alcoholic liquors for medicinal purposes.

"That in the interest of the common defense it shall be unlawful within such reasonable distance of any military camp, station, fort, post, yard, base, cantonment, training or mobilization place as the Secretary of War shall determine to be needful to the efficiency, health, and welfare of the army and/or Navy and shall designate in general orders or bulletins for any person, corporation, partnership, or association to sell, supply, give, or have in his or its possession any alcoholic liquors, including beer, ale, or wine."

"That in the interest of the common defense it shall be unlawful within such reasonable distance of any military or naval camp, station, fort, post, yard, base, cantonment, training or mobilization place as the Secretaries of War and/or Navy shall determine to be needful to the efficiency, health, and welfare of the Army and/or Navy, and shall designate and publish in general orders or bulletins to engage in prostitution or to aid or abet prostitution, or to procure or solicit for purposes of prostitution, or to keep or set up a house of ill fame, brothel, or bawdy house, or to receive any persons for purposes of lewdness, assignment, or prostitution in any vehicle, conveyance, place, structure, or building; and any person, corporation, partnership, or association violating the provisions of this section shall, unless otherwise punishable under the Articles of War or the Articles of the government of the Navy be deemed guilty of a misdemeanor."

Suitable penalties are provided for a violation of the law. Commenting on the Bill, Dr. Barton well says:

As will be readily seen the purpose of this Bill is to protect our soldiers and sailors from the ravages of liquor and vice.

As Chairman of the Social Service Commission I am hereby urging everyone who reads this to take the matter seriously to heart and see that his pastor and church act promptly in giving support to this Bill. Shape your own resolutions, letters or telegrams, and send them immediately to the Senators of your State and to the Representatives of your District, urging that S. 860 have prompt and favorable consideration and that it be enacted into law without delay. In the language of Woodrow Wilson, "Time is of the essence" if we would protect our fine young Americans and have an efficient Army and Navy of defense.

BAPTIST AND REFLECTOR unreservedly commends this Bill and the comments of Dr. Barton upon it. Let us add our urge to his

that the pastors and churches act quickly in this matter in insisting upon the favorable consideration of and the passage of this Bill. Send your resolutions, letters, telegrams at once.

Interest in Brotherhood Movement Manifest in Holston Association

By E. K. WILEY, Secretary, Tennessee Baptist Brotherhood.

THROUGH ARRANGEMENT made by the efficient and capable associational missionary, Brother J. C. Blalock, we were privileged to present the Brotherhood; defining its aims and objectives in nine churches, located in different sections throughout the Holston Association. The membership of other churches located near points, where these meetings were held, had been invited and urged to attend. Although the weather was cold and the flu epidemic at its worst, it was our joy, through these meetings, to contact twenty-seven of the churches in this great association. Some of the churches visited have definitely decided to organize the Brotherhood Movement that they may more effectively mobilize the man-power for active service in the whole program of their churches and the denomination.

The Brotherhood, as an organization, has no program of its own, therefore, it can justify its existence only as it magnifies the church, co-operating and supporting all that the church and denomination is endeavoring to do.

It was a great privilege to visit two churches in Watauga: Calvary in Elizabethton, Tennessee, and Siam, near Elizabethton. Six churches of Watauga Association were represented at Siam Sunday afternoon, January 12, when we had a very spiritual service and some plans were agreed upon for the organization of the Brotherhood Movement in other churches in this Association.

On Tuesday night, January 14, we met with McPheeters Bend Church. A group of interested men were in attendance and indicated their readiness to enlist in the movement to mobilize the man-power for the support of their church program, where they have a new church building under construction at the present time.

It was a privilege to visit in the home of the pastor, Rev. W. H. Pangle, whose leadership is counting in a great way for the advancement of the Master's cause. On Wednesday night we attended prayer meeting at First Church, Rogersville, where we had a good attendance and a spiritual service, Brother J. R. Chiles, an energetic and faithful servant of the Lord, has enjoyed several years of fruitful ministry as pastor of this good church. May the blessings of the Master continue to crown the efforts of their work in preaching and teaching and in completion of their Sunday school annex which is now under construction.

Whitsett's Chapel Baptist Church

AFTER SOMETHING LIKE a year and on Sunday, February 23, the editor enjoyed a return engagement with the Whitsett's Chapel Baptist Church, a few miles from Donelson and the Municipal Airport. We believe that the Lord was with His people as they prayerfully and responsively listened to the preaching of the Word. The Lord spoke to our heart in the service. And then, it was also our pleasure to partake of an abundant and satisfying dinner in the same home where we were entertained upon our former visit, the home of Mr. and Mrs. Z. H. Boner. We shall long remember their kindness and the Christian fellowship we had with them and with the others gathered there. "The fellowship of kindred minds is like to that above." The Lord bless the church and lead it to His choice for its pastor and bless the community in general.

DOUBLE ANNIVERSARY CELEBRATION

By WILL SHEPHERD.

WITH OUR GOOD FRIEND, brother and former pastor, Dr. William Frances Powell, appearing in the role of the keynote speaker, the First Baptist Church of Chattanooga put on its best bib and tucker, on the evening of Tuesday, February 11, left the four walls of its church, repaired to the Hotel Patten and gave a party. The occasion, a delightful one for the 300 or more members and their friends, was in honor of Dr. and Mrs. John A. Huff, who have just completed four years of service to the church. In addition the church was commemorating the seventy-fifth anniversary of its organization, and during the evening many historical milestones of the church were recalled. The church has on its present membership rolls one member, Mrs. G. M. Smartt, whose name has been there without interruption for sixty years. Mrs. E. B. Wise, widow of the beloved and lamented Deacon Wise, was the oldest member in point of years with the church present. She has been a member of the church 59 years. Many other interesting incidents of the evening was the introduction of little Jerry Keef, the eleven-year-old daughter of Deacon and Mrs. Keef, as the youngest member of the church present, and of Unce Johnny Webb, eighty-four years of age, as the oldest member present.

Dr. Huff began his pastorate with us in February of 1937. For eight months prior to his arrival the church had been without a pastor, we were floundering around, going nowhere and accomplishing nothing. On February 1, 1937, the beginning of the new era in the long and honorable history of the church, our bonded indebtedness amounted to exactly \$193,000.00, upon which we had a commitment to pay interest at the rate of $5\frac{1}{2}$ per cent. In addition to this, we had an old organ note of \$3,600 upon which we were paying interest at the rate of 6 per cent. In addition, we had current operating but delinquent bills amounting to approximately \$2,700.00, making our total liabilities at the start of the period slightly less than \$200,000. Such was the picture that greeted Dr. Huff upon his arrival in Chattanooga. At the time the church was operating with a reduced personnel and a budget of only \$27,000.00. Our mission contributions had fallen almost to the vanishing point, our morale was at a low ebb, our bonded debt was staggering, and our interest rate was excessive. We were going nowhere fast. Our commitment to our bond holders provided we should pay the amount of \$1,200 per year on our principal debt, and at that rate we would have been one hundred and ninety-three years paying off the principal debt.

Since I have given the picture of 1937, let me give the picture of 1941. We have succeeded in reducing our bonded debt to \$78,000.00. We have raised our church budget from \$27,000 to \$54,000. We have paid every cent of our delinquent bills, including the old organ note. We have secured a reduction on our interest rate from $5\frac{1}{2}$ per cent to $3\frac{1}{2}$ per cent. At the close of our fiscal



DR. JOHN A. HUFF



MRS. JOHN A. HUFF



FIRST BAPTIST CHURCH, Chattanooga, Tenn.

year October 1, 1940, we balanced our budget. Within the past four years we have handled budget funds amounting to a sum in excess of \$208,000.00. We have more than doubled our mission program and have participated wholeheartedly and joyously in the Co-operative Program of the Southern Baptist Convention. What's more, we have employed a full-time educational director, in addition to our full-time music and finance director. Within the period I am writing about, we have raised and actually paid some \$20,000.00 in designated gifts that did not pass through the budget of the church. This includes nearly \$4,000 to the Hundred Thousand Club and some \$10,000 paid by the good women of the church through the medium of the Lottie Moon Offering. In addition to our financial operations, every department of our church has shown rapid gains. Within the past four years 760 new members have been added to the membership rolls of the church.

At our banquet Dr. Powell delivered one of the greatest inspirational addresses ever delivered under the shadow of Lookout Mountain. His address on the subject of "Loyalty to the Church and its Program" was received with rapt attention and interest. Truly the spirit of the Lord hovered around our banquet board, and we humbly lifted our hearts to God in thanks for pointing to us the way to bigger and better things.

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ONE THOUSAND DOLLARS has been committed to the Tennessee Baptist Foundation to be held and administered by it for the purpose of providing a scholarship for a ministerial or missionary student in Harrison-Chilhowee Academy. While a student in college, Mr. J. P. Cope of Rutledge, was the recipient of a scholarship provided by Mrs. Frances Upham of New York City. The trust committed by him and his wife to the Baptist Foundation is to be known as the "Frances Upham Scholarship Fund." The interest earned is to be used by Harrison-Chilhowee Academy in providing aid to students either for the ministry or for missionary service. And the interesting part of the terms setting up the trust is that each beneficiary therefrom is to assist in establishing a similar fund of \$1,000.00. When such sum has been left with the Foundation, it is to be set up as a memorial to Mr. and Mrs. Cope, and another fund of equal sum is to be started by the Foundation.



J. P. COPE, Rutledge, Tenn.

Establishing new trusts of this kind is to be voluntary on the part of those receiving aid from the funds, but it is expected that they will gladly contribute to such after having finished school. When the second trust has been established, a third will be begun to become a memorial to the largest donor to the second. And successive trusts of equal sums will, each in turn, be set up in memory of the largest donor to the preceding.

Under the terms of the commitment, if Harrison-Chilhowee Academy should ever have to close its doors or cease to be a Baptist institution, the scholarships are to be transferred to Carson-Newman College. If it were ever to close or cease to teach fundamental Baptist principles and doctrines, the Foundation is instructed to transfer the scholarships to an institution which does hold to and propagate Baptist doctrines as set forth in the Confession of Faith adopted during the Southern Baptist Convention in Memphis in 1926.

WHY NOT SUCH TRUSTS?

Baptists of Tennessee have hardly learned that they now have an agency whose sole purpose and ministry is to hold, invest, protect and utilize trusts, memorials, and other such endowments as one may wish to leave. It is not legally connected with any other agency or institution, except that its charter is so drawn that the Tennessee Baptist Convention must elect its Board of Trustees, a majority of whom must also be members of the Executive Board of the Tennessee Baptist Convention; and the Executive Board must elect annually the Executive Secretary and Treasurer of the Foundation. The charter of the foundation is so drawn that trust funds must forever be administered in accordance with



Mrs. J. P. COPE, Rutledge, Tenn.

the terms set forth in the commitment by those who leave trusts with it.

Does some one fear to give a trust to a favored institution or agency because it might some day have to close its doors? Is there some of the Lord's money being held from use because of fear that the institution to which the donor would give it might not always be true to Baptist faith? The Tennessee Baptist Foundation assures all people who may wish to set up scholarship funds or other trusts, but who have not done so because uncertain about the future of the cause they desire to aid. Commit the funds to the Foundation and they will never be jeopardized by the failure of any institution; and, in any case when one such institution may cease to operate, or may turn from the faith of a donor, the income from the trust can go to another institution to be specified by the donor.

The Tennessee Baptist Foundation is in good hands. Dr. John L. Hill of the Sunday School Board is president; Mr. Maxie Jarmon, head of the General Shoe Corporation, is vice president. Andrew Tanner, an outstanding attorney of Nashville, is recording secretary. Mr. F. N. Smith, well known business executive of Clarksville; Judge T. R. Bandy of Kingsport, and others, ministers as well as laymen, constitute the Board of Trustees. John D. Freeman is secretary-treasurer. Write to the Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville, Tennessee, for full information about this agency. Begin now to build up a trust by committing funds which you wish to have serve your Lord after you have gone to your reward. Mr. and Mrs. Cope of Rutledge have set a good example for many others. Their unique trust fund should multiply itself rapidly, and it should inspire others to provide now for worthy undertakings that may be carried on through the coming years.

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The Unpardonable Sin

By J. H. THURMAN, Murray, Kentucky.

“WHEREFORE I SAY unto you, all manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Mt. 12: 31-32).

Perhaps no other Scripture has been more misunderstood than this one. One of the rules of interpreting Scripture is, to interpret the given passage in the light of its context. If one will carefully read the context, beginning with verse 22 and read through verses 31 and 32, there will be no difficulty in interpreting the text. Simply take what it says, and do not read into it your own opinion, or something that is not there. It is not a difficult passage at all when interpreted in the light of its setting.

FIRST, LET US SEE WHAT THE UNPARDONABLE SIN IS NOT

1. It is not resisting nor grieving the Holy Spirit. Men may and do resist the Holy Spirit. “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye” (Ac. 7:51). Men may grieve the Holy Spirit. We are admonished by the Apostle Paul to “Grieve not the Holy Spirit” (Ep. 4:30). But men may be saved after committing either or both of these sins by “repentance toward God, and faith toward our Lord Jesus Christ” (Ac. 20:28).

2. It is not atheism or infidelity. A man may deny the existence of God, the divinity of Christ, His blood atonement for sin, the immortality of the soul, and the inspiration of the Scriptures. Yes, one may be saved after denying all of these. These sins, as terrible as they are, are everyone pardonable, and may be blotted out by the blood of Christ. Whenever the atheist will come to believe and accept these Bible facts, and will repent of his sin of unbelief, and trust Christ to save his soul, pardon will be forthcoming. For, “He that believeth on the Son hath everlasting life” (Jn. 3:36).

3. It is not gambling nor drunkenness; it is not profanity, or taking the name of the Lord in vain. Sins of this character are “exceedingly sinful,” but are not too much to be cleansed by the blood of Christ. For, “the blood of Jesus Christ His Son cleanseth us from all sin” (1 Jn. 1:7). The Apostle Peter, a New Testament preacher, cursed and swore, and even denied his Lord, but “he went out and wept bitterly,” indicating deep repentance (Mt. 26:69-75). “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn. 1:9).

4. It is not simply unbelief until death. As long as one is an unbeliever, he is in a lost condition. But any moment he will repent of his sins, and believe on Christ to have his soul, he will receive a full and free pardon. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isa. 55:7). “He that believeth on the Son is not condemned, he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn. 3:18).

5. It is not murder. It is a fearful thing to take that which we cannot give, and stain our hands with the blood of our fellow man. David and Samson of the Old Testament were both murderers, yet their names appear in the long list of Old Testament heroes of faith (Heb. 11 Chap.), and were included in the “great cloud of witnesses” in Hebrews 12:1. Paul, the greatest preacher of New Testament days, except our Lord and Master, was a murderer. These great Bible characters were everyone saved and are now in heaven. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as

wool” (Isa. 1:18). “The blood of Jesus Christ his Son cleanseth us from all sin” (1 Jn. 1:7).

6. THE UNPARDONABLE SIN should not be confused with what is known as “Sinning away one’s day of grace.” In the light of our text it would seem that there was no such sin, for our text says that “all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost.” However, there are a number of passages that might be given that interpretation. “My spirit shall not always strive with man” (Gen. 6:3). “He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Prov. 29:1). Cf. also Prov. 1:24-31; Ps. 51:11; Hosea 4:17; 2 Thes. 2:9-12. A continued rejection of God’s offered mercy and grace in Christ may lead to a final rejection. God’s means of making His claims upon men’s hearts effective, are His Word accompanied by His Spirit. And when men continue to reject the wooings and pleadings of His spirit, they may expect to suffer the consequences.

IN THE NEXT PLACE, LET US SEE JUST WHAT THE UNPARDONABLE SIN IS

1. It is a sin that is unto death. “There is a sin unto death: I do not say that he shall pray for it” (1 Jn. 5:16). John virtually says in this passage, that it is useless to pray for forgiveness for a sin that is unto death, for there is no forgiveness for it, it is UNPARDONABLE.

2. It is a tongue sin. The correct interpretation of the text is found in the meaning of the terms, “blaspheme against the Holy Ghost,” and “speaketh against the Holy Ghost.” Scholars tell us that the word for BLASPHEME comes from two words, one meaning to blame, and the other, to speak. When these two words are combined their meaning is “to speak blame of.” Mr. Webster says the meaning is, “to speak in an irreverent manner of God.” In the light of these statements, the UNPARDONABLE SIN is “to speak blame of the Holy Spirit” and is therefore a tongue sin.

3. It is assigning the work done by the Holy Spirit to Satan. The contest gives an account of Jesus healing a man who was blind and dumb, and possessed with a devil. The Pharisees said, Jesus healed the man by Beelzebub, the prince of devils (demons). Jesus answered in effect that that would be Satan casting out Satan, or Satan divided against himself, and that a city or a house divided against itself could not stand. When the Pharisees saw the miracles Jesus had done in healing the blind and dumb man, and casting demons out of him, they knew it would be useless to deny it, so they admitted Jesus did it, but claimed He did it by Beelzebub, which of course was false.

4. It is knowingly and wilfully attributing the work done by the Holy Spirit to the devil. It is giving the devil credit for a thing that the individual himself knows the devil cannot do. Jesus further said, “If I cast out demons by the Spirit of God, then the kingdom of God is come unto you” (v. 28). Men should be exceedingly careful about how they sin against the Holy Spirit, for He only brings the Kingdom of God to our hearts. If He leaves us alone, there is no divine power left to save us. He who makes light of Jesus saving and regenerating sinners by the power of the Holy Spirit is dangerously near committing the UNPARDONABLE SIN.

WHY THIS SIN CANNOT BE PARDONED

1. Because it gives God’s worst enemy credit for God’s best work. The work that God does by His Spirit is His best work, and is a work that cannot be done by His arch enemy, the devil. Nor should this enemy have credit for it.

2. Because it is sin against light, and is the worst sin the devil himself has against God’s highest and best work.

The UNPARDONABLE SIN is never committed by one of God’s children, always by an alien sinner.

A Digest of Religious Thought

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

Kagawa
Christian Advocate

In these trying days for Kagawa in Japan our judgments must be made against the perspective of his noble life. His Kingdom-of-God Movement is devoted to evangelism, education, and social reform. Meditating deeply upon the principles of brotherhood as taught by Jesus, he came to believe that in co-operation was the way to the better life. So he organized the poor wage earners and was sent to prison for it, but so wrought against all use of violence that the government sought his advice on labor questions. He is a non-resident, just as was Tolstoy, just as Gandhi is, and just as Jesus was. His social crusade is not for state socialism, but for voluntary economic co-operation. He is as much of an evangelist as he is a social reformer. He is a mystic, as are all great religious leaders. He is a student of science and finds no conflict between science and religion. He is an apostle of love as the way of life, but to him love is not just sentiment or a devotional emotion; it is good will expressed in obedience to the Golden Rule and the way of the cross. He believes, with John Ruskin, that "in all things competition is anarchy and death; in all things co-operation is brotherhood and life." He is one of the greatest and most Christlike religious leaders in the world today.

The Wind Made War on a Fire

Dr. Samuel Childs Mitchell
The Alabama Baptist

"The social and economic revolution which is taking place in the world cannot be stopped. The question is: Who will direct it and toward what ends? Mere resistance to it will not be enough." We stand today face to face with both war and revolution. The first is easy to follow, in spite of the censor. War is a pageant of battles with men, cannon, airplanes and fiery bombs. It is spectacular. But revolution is a matter of ideas, emotions, and social forces that elude our grasp. These are volcanic and hidden. This war will end. Exhaustion alone will terminate it eventually. But the revolution in the make-up of our economy and society, has been maturing for ages and will continue in its effects indefinitely in the future. Some ideas are a-borning, others are dying. It is easier to discern the ideas which are outworn, diseased, and passing out than it is to detect new forces that are rising out of the welter of human experience and clamoring for a place in a changing world. Just what tendencies, economic and social, are emerging, it is difficult to say. Some form of co-operative society seems to be coming into being. It behooves us all to ponder the causes of the present cataclysm and to bring to fruition the forces making for a better social order in a world organized as a community, rather than to fix our eyes solely on the clash of arms.

Religion in the Public Schools

The Review and Expositor

Here is one of the most immediately urgent questions facing organized religion. A plan has been evolved for introducing religious instruction in public schools. Machinery is being set up in many sections of the country for conducting the instruction. For as much as two years in some instances the plan has been in experimental operation. Kentucky, among other states, has legalized it on a local, optional, basis. Here, as in other states, legal issue was obviated by designating this instruction "moral," but the law provides for its being the direct responsibility of the churches which also are to meet the extra cost as well as provide the teachers. Two important features of the plan are that this teaching is to be within school hours, and to be credited on the same basis as other studies. All denominations, of course, including Jews, represented in a given school, are invited to provide teachers.

If this is an improper or dangerous movement it is high time general and intelligent interest were taken in it by all Christian leadership, by Baptists above all others. Now here is a matter not to be dismissed in cavalier fashion. It must be faced. We must face the fact that our American principle of separation of Church and State has, within this century chiefly, been construed and enforced to exclude religion from public schools.

"I Am a Conscientious Objector!"

W. Earle Hotalen
The Alabama Baptist

I have a son, my only son, whom I love. Within a few months or years he may have to go with millions of other American boys into battle and death. I am willing for my country to take my son if he is needed. I am willing for my son to give his life for his country if such a costly gift is needed. I was a volunteer soldier in the United States Infantry during the World War, and my fathers before me enlisted in the wars of our country. My son's life is more precious to me than my own, but we both believe that the nation into whose citizenship we were born is worth fighting and dying for.

I am not willing for my country to deprive my son of moral and spiritual guides in the training camp and in the battle trenches. I am not willing for my government to open the pitfalls of the liquor and beer saloon before the feet of my boy. I am not willing for the government to encourage as "recreation and entertainment" for my boy the barroom and the bawdy house. I am not willing for the government to send my son back to me a drunken, syphilitic wreck. With all the indignation of a patriotic citizen and with all the anger of a father's outraged love, I am a conscientious objector to the policy of our government which abets the debauchery of the fine manhood and character of our American boys.

The National Religious Crisis

Dr. Rufus W. Weaver
The Alabama Baptist

The greatest religious dislocation in the history of America is in process. There are approximately 21,000,000 young men in this country between the ages of 18 and 35. One-half of these have been or will during the coming five years be uprooted from their normal civilization relations and transferred to areas of service under the control of the Government. Two million underprivileged youth between 18 and 21 have within the last few years received training in the CCC camps. The total equals at least one-half of America's young manhood. This social dislocation creates a religious crisis unparalleled in American history. The consequences will affect organized religion.

The Government is recognizing as never before the necessity for the preservation of the spiritual life of the men called into service. A communication, signed by General George C. Marshall, Chief of Staff, dated January 8, 1941, announces the policy that will be followed by the chaplains in their relations to pastors and workers, living near the camp unit: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives."

(We do not know the religious faith of General Marshall, but we rejoice in the attitude of a "Chief of Staff" who recognizes the value of religion and the rights of soldiers and organized churches. C.W.P.)

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

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR MARCH 16, 1941

The Lord's Supper

LESSON TEXT: Luke 22:1-38. Printed Text: Luke 22:14-30.

GOLDEN TEXT: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes" I Corinthians 11:26.

TWO PASSAGES of Scripture should be studied in this lesson: that indicated above, to observe what took place in the original Supper; and that of the passage from which comes the Golden Text (I Corinthians 11:17-34), to see the teachings concerning how and why the churches are to keep the Supper. Let us always speak of it as the Lord's Supper, thus belonging to Him and given to the churches for their observance, instead of the Sacrament or the Communion or anything else. For names indicate attitudes and practices and purposes. If we keep central the central facts about the Lord's Supper, being reminded that it is: (a) simple in observance, using two of the commonest articles of food known to mankind (bread and the fruit of the vine) and to be attended without pomp and display; (b) sublime in purpose, picturing the greatest act that ever transpired on the earth (the atoning sacrifice of Jesus Christ on Calvary for sinful mankind); and (c) sacred in atmosphere, being a service of the assembled church in a memorial capacity, purely, (rather than to show Christian fellowship), we shall be spared from any sort of misunderstanding concerning it ourselves as well as avoid carping criticism from those outside the membership of our church.

There are at least two pre-requisites for the group that would partake of the Lord's Supper: first, there must be identical elements in their Christian experiences; and, second, there must be oneness of thought and life within the group. This means that they shall be regenerated because of repentance and faith and that they shall be baptized alike. This means that they shall be in complete harmony and enjoying the sweetest fellowship.

I. REMEMBER THE LORD JESUS CHRIST:

We are so prone to forget, even those whom we love the most. There are so many distractions. There are so many disturbances. The best way to increase our love is to remember those who love us. Jesus wanted us to love Him more and more. Thus He gave us this Memorial Supper. Three things we are to remember about the Lord.

1. Remember His Sacrifice. That Sacrifice makes possible our salvation and acceptance with the Heavenly Father. Others come into the world and die purely as a matter of course, without any choice upon their part. Jesus came for the specific purpose of dying the death of sacrifice. He was God's Lamb. All animal sacrifices of the Old Testament pointed to the Supreme Sacrifice made on Calvary. The central fact in our religion is the Atonement. The power, or lack of power as the case may be, in our religion comes when we sacrifice. It is on the basis of such a lack of the spirit of sacrifice that the flame of power burns low for us as His redeemed people. Nothing takes its place.

2. Remember His Suffering. We can never fathom its depth or intensity. We can only appreciate the love that prompted it. His was a suffering that was far more than physical, for other men have died just as painfully. His suffering was far more than mental, for others have withstood similar strains on their minds in the hour of death. His suffering must have been largely in the realm of the spiritual. In that realm He reveals the agony of soul that was His in the cry, "My God, my God, why hast thou forsaken me?" (Mark 15:34b). His sympathy for those who suffer is complete for He has been over every road.

3. Remember His Substitution. When we remember the death of our Lord, let us remember that it was in our behalf, and that He was taking our places when hanging and dying on that cruel Cross.

Was there any other way by which God could bring man to Himself than by dying in his stead? Two hearts break when a sinner comes home to God: Jesus', when dying on the Cross; the sinner's, when realizing the enormity of his sins and trusting a love so great. Jesus' substitution is for all who trust Him and for all of the sins of the sinner saved by grace.

II. PROCLAIM THE DEATH OF JESUS:

The outstanding thing about Jesus is not His life but rather His death. Thus the Supper is to "shew (proclaim, RV) the Lord's death" and not His life. On this point many students of the Lord have slipped up, when they emphasize His life of perfection to the neglect of His death, so far as its meaning and mission are concerned. A far larger proportion of the space of the New Testament is given to the death of Jesus than is given to His life. Why is this so, if not that His death has a greater meaning and mission than His life and teachings?

1. The meaning looks in three directions: First, we glimpse something of the horror of sin, as well the terrible results of the same. Will sin kill an innocent man, and that in the name of religion, so-called? Will sin violate every principle of justice, and that under the authority of a government that boasted of its fairness to all who lived under its dominion, the Roman? The Cross of Jesus gives an answer to both questions, and even more. Second, we see the worth of man from God's point of view; for God thought enough of man to die in his behalf. It is significant that wherever the Gospel is preached and believed men have had a high regard for their fellows, as well, and that the opposite is the case where that Gospel is unheard or ignored. Third, we discover the essential nature of God, namely, love. It is a love freed from mere sentimentalism. It is a love that suffers and bleeds and dies for the benefit of the one who is loved. It is a love coupled with justice and thus meets every demand of a just law. It is a love that flows downward.

2. The mission looks in three directions, also. It enables men to be disjoined from their sins. It makes possible union of men with God. It sends such ones out to bring others to a like faith and union in and with God. The domination of sin over the lives of mankind is too powerful for men to break of their own accord and in their own strength. It can be broken through faith in Jesus as related to His death. It is possible for men to be joined on to God if they grasp the hand of Jesus who will hold on to them with one hand and hold on to the Father with His other hand. The normal attitude of a new-born child of God is the attitude embodied in the idea of Christian missions.

III. LOOK FOR THE RETURN OF THE LORD:

Each time we observe the Lord's Supper we should consciously look for His return to the earth, for the Golden Text concludes with "till He come." That return may be thought of in two senses, the one just as definite as the other and both related to the Christian experience. First, His return is inward and immediate to each person at the instant of personal repentance and faith in Christ. When the Holy Spirit comes into the experience of such a regenerated person it can be truthfully asserted that Christ has in a sense returned to the earth. Second, His return is to be outward and visible and glorious. The last time the world beheld Jesus He was in shame and defeat. The next time it beholds Him He will be in triumph and honor. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Revelation 1:7).

The Young South

Send All Letters To

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

Dear Boys and Girls:

I will make my letter as brief as possible and omit our world study this week so that we may have a story. I believe that you will like our story this week.

Look in our issue of February 27 for this sentence: "We can and we should be willing to suffer a great deal if it is for the sake of Jesus." This is your first chance on our "Who's Who" for this month. Watch next week's issue for the picture and write-up of our first "Who's Who."

Your friend,

Aunt Polly

How Helen Practiced

It was Saturday morning, and an ugly, drizzling rain was falling. The great mountains of snow, that had been piling higher and higher all winter, were slowly settling, while little rivers poured over the sidewalks and down the streets.

Dismal faces all over the city looked out on the dismal day. Saturday, and no out-door fun, after a week in school, was indeed a serious matter.

"It is just as mean as it can be," Harry Armstrong, glowering angrily at the leaden sky; while Baby Maule echoed the sentiment, and puckered her sweet face into a frown. "I say, isn't it mean that it's got to rain today?" he repeated as his sister Helen came into the room.

"Oh, I don't care much," said she carelessly. "I've got the loveliest library book, and I've hardly had a moment to read it. It can rain if it wants to." And Helen went gaily away to her favorite seat in the cozy library. Yes, indeed, Helen was right. It might snow or blow, hail or rain, for all the heed she would give it.

Her book held her spellbound. With flushed cheeks and lated breath, she read how brave men died to save life, not to take it; how tender women da ed the dangers of the pestilence to care for the plague-stricken. Her heart beat hard and her temples throbed as she turned page after page.

Harry peered in at the door. "Come in Helen," he said, coaxingly: "it's too bad not to play with a fellow when it rains."

"Oh, I can't, Harry," answered Helen. "I want to finish my book. How I wish," she added, looking up with shining eyes, "that I could do something brave and grand!"

But the door shut with a decided slam, and the would-be heroine was alone with her dreams.

"Grandma," said Helen, as she lingered by her grandmother's side after dinner, "I'm reading the loveliest book. It tells how in shipwrecks men save others, instead of themselves; how ladies take care of the sick, when almost every one is afraid and runs away. Do you think I can ever do anything like that?"

Grandma drew the little girl toward her, and stroked her hair with a loving touch.

"If you are ever in any place, may you be the bravest of the brave, but hadn't you better be practising for it? You have to do the easiest examples in your arithmetic before you can do the hard ones. You can't read Caesar before you have had your easy Latin lessons."

"Practising, Grandma? How can I do that?" said Helen, looking puzzled. "No one is sick with any dreadful disease that I know of. And we won't be shipwrecked on dry land even if it does rain hard."

"Use your eyes, little daughter; use your eyes," said grandma, nodding her head. "Remember, it is doing that counts, not dreaming."

"Lives of great men all remind us
We can make our lives sublime";

quoted Helen, softly, just as Harry's voice penetrated the quiet room. "Let me, mother! Please let me?" he said pleadingly. And then: "I tell you, I'm going anyway!"

"Harry!" said his mother sternly.

"Well, mother, I didn't mean that; but I'd rather be wet through than to stay cooped up here all the afternoon. My throat is most wet. Please let me have one good run, even if it does rain."

"I don't dare to, my dear," said his mother sadly.

Helen glanced at grandma, but she knitted quietly, without raising her eyes. A flash stole over Helen's face. Could this be what grandma meant? Was this rainy day the time, and this dull, quiet house the place, for her to forget self and think of others? Was she only dreaming of golden deeds, and letting her chance to do them slip away? "But this is such a little thing," she thought, regretfully.

"It's too hard for you, if it is," whispered conscience.

Helen smiled. "That's so," she admitted, as she jumped to her feet. "Goodby, grandma." And she stooped and softly kissed the placid face beside her.

"Goodby, little one," answered grandma, looking after her with the tender, wistful look that grandmothers' faces often wear.

"O Mamma," said Helen, coming into the playroom a few minutes later, "can we have an old sheet to make a tent with?"

"Certainly," said her mother. "You can run and get one from the linen closet."

"What are you going to do?" asked Harry, hiding his tear-stained face behind the curtains.

"Oh, I thought we would play menagerie. Don't you want to come?" asked Helen eagerly. "We can have lots of fun."

Such sights as the struggling sun-peeped in upon, now and then, that lowering afternoon! "The magnificent street parade" was headed by "a band of unrivaled excellence," in which Harry's drum took a prominent part. "The Numidian lion" followed, peering sleepily through the "bars of its cage, and bearing a wonderful resemblance to Handy, the cat. The "Bengal tiger, with her sleeping young," reposed peacefully in the shoe-box and plainly proved how much our domestic cat resembled her sisters of the



Was this rainy day the time, and this dull, quiet house the place, for her to forget self and think of others? Was she only dreaming of golden deeds, and letting her chance to do them slip away?

Eastern jungles. An African parrot swung contentedly on its perch while a canary, "recently from its native isle," burst in upon the martial music with stirring strains of its own.

And when the day was over, when the lion had been rewarded by a bit of steak, and the tiger lay purring her babies to sleep for the night; when the parrot had stopped talking of its native land, and the canary was nothing but a little, headless ball of soft feathers—when the rainy day was over, Harry said, suddenly: "Oh, say, Helen, I think you are first-rate! I'd rather have you than any of those folks you've been reading about."

And when the good-nights were said, mamma's "My little helper" sounded very sweet in Helen's ears; while grandma's words lingered like a benediction from the lips of One of old; "He that is faithful in that which is least is faithful also in much."—Selected, *Charity and Children*.

Niota, Tenn., R. 1.

Dear Aunt Polly:

I am a little woman 30 years old, (5 ft. 112 lbs.) married, have one son 8 years old. We all go to Sunday school and church at Pond Hill Baptist Church. Our pastor is Sherridan Lovingood and we love him very much. There is only one BAPTIST AND REFLECTOR in our church (my own) and we pass it around among ourselves. So you see we can't have a copy, so maybe you letter just put each sentence or quotation for "Who's Who" in the last copy and not ask for same out of last week's BAPTIST AND REFLECTOR. I love your page and always read it first.

Your friend,

FAY SLIGER.

P. S. I get so interested in what I am reading in the BAPTIST AND REFLECTOR that I forget to hunt for the quotation so I have to go back over it to find where I read it.

Thank you so much for your letter, Mrs. Sliger. I am wondering if you could not get up a club of five subscribers from your church at our \$0.15 a month basis. If you could, we would send the paper complimentary to you or to whomever you designated. If you are interested write to the BAPTIST AND REFLECTOR office.

605 W. Market St., Fayetteville, Tenn.

Dear Aunt Polly:

I am a little boy 10 years old and I go to Robert E. Lee School. Some of my classmates are David C. Nichols, Bill Shelton and Bobby Overall. I read the YOUNG SOUTH every Thursday. I would like to have lots of letters from pen pals, too.

A YOUNG SOUTH reader,

C. E. CRAWFORD, JR.

P. S. I go to the First Baptist Church. My pastor is Brother E. L. Smothers and my Sunday school teacher is Miss Johnnie Sebastian. I am a Christian.

C. E., Jr.

We are glad that you read our page, C. E. Boys and girls, write to C. E.

Jonesboro, Ark.

Dear Aunt Polly:

I am sitting before my fire reading the BAPTIST AND REFLECTOR children's corner. I notice that Wada Isham, of Oakdale, Tennessee, has not missed Sunday school in three years. I am a little grey-headed boy 69 years old last December and go to the First Baptist Church at Jonesboro, and have not missed Sunday school in thirty-six years. I hope that this will inspire your girls and boys to establish a like record.

Yours in the service,

W. B. LANGFORD.

That's a fine record, Brother Langford, and we just appreciate so much your writing us. Many years from now maybe some of our fine boys and girls will be able to write and say that they have done likewise.

212 E. Chilhowee Ave., Johnson City, Tenn.

Dear Aunt Polly:

I am 14 years old and in the eighth grade at school. We take the BAPTIST AND REFLECTOR. I look forward to the YOUNG SOUTH page. I go to Sunday school and church at the Central Church. I also enjoy going to B.Y.P.U.

Yours truly,

STUART CANNON, JR.

P. S. Please print this letter and I love to write letters so please send me lots of pen pals.

Hope you get lots of pen pals, Stuart. We welcome you to our page.

Oakdale, Tenn.

Dear Aunt Polly:

I have never written to you. I am 10 years old and am in the fifth grade. I belong to the Piney Baptist Church where my daddy is pastor. My two brothers and I were saved and baptized last spring in a revival held by my daddy.

Yours truly,

PEGGY SCARBRO.

P. S. Please print my letter in the BAPTIST AND REFLECTOR.

Is Rev. Mark Scarbro your father, Peggy? We hope you will write often.

Monterey, Tenn.

Dear Aunt Polly:

I am a girl 13 years old. I am in the eighth grade. I am a Christian and a member of the First Baptist Church. Rev. F. M. Dowell is our pastor. Mrs. Hubert Officer is my Sunday school teacher. I go to the Intermediate B.Y.P.U. Our Intermediate union is so large we have two unions. I also go to the G.A. We have a Bible class which meets every Monday night. We are studying the books of Paul. It sure is interesting. We have just closed our study course. Miss Roxie Jacobs taught the Intermediates. Every-one sure is fond of her. I like to read very much but most of all I like to read the Bible. I didn't miss a day reading in 1939, 1940, and so far in 1941. In 1940 I read the Bible through. I read three chapters Monday through Saturday, and on Sunday five chapters. I have started to read it through again this year. I sure do enjoy reading the YOUNG SOUTH. I read it to my two little sisters. I will close.

With love,

PAULINE TUDOR.

Everyone sure is fond of Miss Roxie, Pauline. You are doing fine with your Bible reading. Keep it up.

BAPTIST TRAINING UNION

149 SIXTH AVENUE. NORTH. NASHVILLE. TENNESSEE

HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediary Leader



MISS NANCY LAUPER
Office Secretary

DOYLE BAIRD
Convention President

Athens

DURING the week of February 9th a study course was held at First Baptist Church, Athens, with eight other churches attending. Mr. Henry C. Rogers and Miss Roxie Jacobs of the State department assisted in this week of work. On Sunday night following this week of Training, there were 143 in Training Union—an increase over the previous Sunday night of about 60. Mrs. Dillard Brown is the Training Union Director and Rev. Charles Bond is the pastor.

March is the Time!

March is the time for Training Union Study courses. Be sure you plan to observe this week sometime during the month.

Youth Week!

This year Baptist churches in Tennessee and all over the South will be observing Youth Week. The suggested time is the week of April 6th. Below we submit some information. Next week we will give some values of Youth Week.

I. WHAT YOUTH WEEK IS

Several Baptist churches in the South have recently observed what is known as Youth Week. The Third Baptist Church of St. Louis, Missouri, with Dr. C. O. Johnson as pastor, has observed it twice, once in the fall of 1936, and again in the fall of 1937. The First Baptist Church of Nashville observed it in the spring of 1937. Dr. W. F. Powell is pastor of this church. Both these churches have voted enthusiastically to make Youth Week an annual event. Following the example of these churches a number of other Southern Baptist churches have already observed Youth Week.

The Baptist Sunday School Board, in its annual meeting in 1937, took note of this development and recommended that the Training Union Department of the Board promote Youth Week as an annual project in the churches. Following the instructions of the Board, the Training Union Department is issuing this tract and recommending to the churches of the Southern Baptist Convention that they observe Youth Week. A week in April is recommended as an ideal time for the concerted movement, but any week in the year which is deemed most convenient by any church is acceptable.

Briefly stated, Youth Week is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out the project. It fits ideally into the program of the Training Union, since the aim of that church agency is "Training in Church Membership." Youth Week is a laboratory project in which the young people of a church may have the further opportunity to learn by doing. In other words, the actual work which is ordinarily done by the regular church officials should be done during this week by the young people who occupy those positions.

II. PREPARATION FOR YOUTH WEEK

In order to make the greatest success of Youth Week it is highly essential to make a good "ready." Two or three months before time for the event the Training Union director and pastor should begin to make their plans. The following steps are necessary:

1. Have Church Approve the Project

The matter should be presented to the church

in a regular church business meeting. It should be thoroughly explained by the pastor and voted upon by the church.

2. Work Out the Plans

After the church has voted its approval, the Training Union director and general officers, under the leadership of the pastor, should work out all the plans for the week. They should have before them a chart of the complete church organization with the names, telephone numbers, and addresses of all the church officials. This is necessary in order to determine just how many young people will be needed to fill all the places. This organization chart should show all the general church organizations, including deacons, clerk, treasurer, and ushers, the general and department officers of the Sunday school, the general officers and circle leaders of the W.M.U., the general and department officers of the Training Union, the general officers of the Brotherhood, and so on. Many churches will not select a young man to serve as Youth Week pastor, preferring not to displace the regular pastor. A thorough study of this tract will show what plans should be made.

3. Have Church Elect Officers for the Week

The pastor should appoint a nominating committee with the Training Union director as chairman, and with the pastor, Training Union general officers, and heads of unions on the committee. The church officers, including deacons, should be selected from the membership of the Senior B.Y.P.U. and the older Intermediates. Of course, other young people in the church who may not be enrolled in the Training Union may be used also. After very careful consideration of all the places, this committee should bring its recommendations to the church in a church business meeting, and the church should elect the officers for the week.

All of this should be done in prayer and should be just as serious as the selection of the regular church officers.

4. Instruct the Church Officers

The next essential step of preparation for Youth Week is to instruct thoroughly all the Youth Week church officers in the duties of their positions. A typewritten outline should be made for each church officer. The Training Union director should supervise this work. Each outline of duties should be made after careful study and consultation with the pastor and with the official holding that position. Each young person holding a church position should then be instructed to take his outline to the regular church officer holding that position and discuss it thoroughly with him. This instruction should cover not only the work of the church officers, but also all the church committees that may be appointed for the week.

III. RECOMMENDED PROCEDURE FOR THE WEEK

1. Launch the Week's program at Sunday morning Preaching Service

On the opening Sunday morning of Youth Week the young people who are to serve as ushers and deacons will be at their regular posts of duty. The Youth Week officers are in charge of this service. If a young man is being used as Youth Week pastor, of course, he would preach at this service. Otherwise, the regular pastor would preach.

On the first Sunday of Youth Week in 1936 in the Third Church, St. Louis, a large pilot wheel was presented by the pastor to the young man who was to serve as pastor for the week.

In First Church, Nashville, the pastor officially turned the keys of the church over to the young people in the first Sunday morning service. A large gold key had been prepared from gilt cardboard. The pilot wheel and key respectively were turned back to the pastors one week later in the last service of Youth Week. When Youth Week was observed the second time in St. Louis, twenty-three members of the church from the official church family brought in a huge cross representing the Kingdom interest and turned it over to a young man who accepted it on behalf of the young people who were going to be responsible for the days just ahead, and one week later when the cross was brought forward again, double the number of young people, indicating the ambition of youth to increase the loyal supporters of the church, turned it back to the pastor.

2. Youth Week Officers Have Charge of Preaching Services and Training Union on Opening Sunday

The Youth Week officers have charge of not only the opening Sunday morning preaching service, but also of the Training Union and the evening service. In the Sunday evening service, the regular pastor may preach or a special program may be put on by the young people. This special program might present the Training Union as the official training program of the church.

3. Activities for the Week

All the regular activities of the church for the week should be carried on by the young people who are serving as church officers.

(1) *Church cabinet meeting:* Following the regular service on Sunday evening would be a good time for the pastor to call a meeting of the Youth Week heads of the various agencies of the church for a cabinet meeting. This will be an excellent time for the Youth Week church officers to check up on all that is to take place during the week and to be sure that the plans are perfectly understood by all.

(2) *Deacons' meeting:* The Deacons' meeting should be held on Monday evening of Youth Week, with only the Youth Week deacons present. All matters pertaining to the regular church work which are usually discussed in the deacons' meeting should be discussed in this one. In the deacons' meeting in Youth Week in the First Church, Nashville, all the deacons were put on various committees and assigned specific tasks for the week. For instance, one committee was to make a survey of the territory immediately around the church with a view to personal witnessing to the lost.

(3) *Meetings of church committees:* All the church committees which have been appointed as a part of the Youth Week program should hold their meetings at some time during the week, with only the Youth Week members present. These committees, for instance, might be the finance committee, the baptismal committee, the enlistment committee, and so on.

(4) *Brotherhood meeting:* The Youth Week Brotherhood president should call a meeting of the Baptist Brotherhood if the church has one. A regular program should be planned in advance in consultation with the regular president of the Brotherhood. This program should be presented by young men, but all the regular members of the Brotherhood should be present.

(5) *Sunday school teachers' meeting:* The Youth Week Sunday school superintendent and other Sunday school officers should have the regular mid-week teachers' meeting if the church has such a meeting. The plans for this might be worked out in advance in consultation with the regular Sunday school superintendent. The young people themselves, however, should be completely in charge at this meeting, but the regular teachers and officers should be present.

(6) *Prayer meeting:* The mid-week prayer service should be conducted by the young people.

(Continued on page 13)

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!"

BAPTIST STATE SUNDAY SCHOOL CONVENTION

First Baptist Church, Chattanooga, April 8, 9, 10, 1941

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

Special Features: Magnifying the pastor, superintendent, teacher and pupil in the church's Sunday school.

Speakers and Conference Leaders: Some of the south's finest speakers and conference leaders have been secured.

Display Posters: Beautiful display posters giving publicity to the Convention have been sent to every Sunday school superintendent in the state. See that this poster is put up in a conspicuous place at the church.

Send Workers: Churches are urged to send their workers to this Convention. It would be a very fine piece of service for a church to pay the expenses of a car load of its workers to this meeting.

Baptist and Reflector: Keep your eyes on the BAPTIST AND REFLECTOR each week until after the Convention. Speakers, conference leaders and parts of the program will appear each week.



Dr. Louie D. Newton

Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Georgia, one of the most popular speakers in the Southern Baptist Convention, will bring a message at the opening session, Tuesday evening, April 8. He will magnify the work of the pastor.

Elementary Conferences Leaders for Sunday School Convention, April 8-10, 1941

We are giving the names of those who are to conduct the Elementary conferences at the Convention. These leaders will have some very fine suggestions to make and we hope that all the Elementary workers in the state will avail themselves of this opportunity. They are as follows:

- Cradle Roll—Mrs. Keith Von Hagen, Nashville.
- Beginner—Mrs. L. D. Falk, Chattanooga.
- Primary—Mrs. Willis Brown, Shuqualak, Miss.
- Junior—Miss Blanche Linthicum, Nashville.

Make Your Reservation

Hotel Rates—Please make your reservations at the hotel of your choice.

	Without Bath		With Bath	
	Single	Double	Single	Double
Read House...	\$2.00	\$3.00	\$2.50	\$4.00
Plaza	1.50	2.50	2.00	3.00
Patten	2.00	3.00	2.50	4.00
Four in room with baths \$1.75 each.				
Northern	1.25	2.00	1.75	3.00

THURSDAY, MARCH 6, 1941

Ross	1.50	2.50	2.00	3.00
Park—Double room with connecting bath.	\$1.25			
Double room with private bath....	1.50			
Single room	\$2.00 and up.			

Surpass Last Year's Record

The Young People have at the close of the fourth month (January) of the Sunday school year surpassed last year's record in the number of Standard classes. During the Sunday school year just passed 1939-40, seven Young People's classes attained Standard recognition. Nine classes have already been recognized as Standard for 1940-41, and there are yet eight months to go.

This makes us feel that more people are beginning to realize the true worth of following the Standard of Excellence as a program of work. Yes, a Standard Young People's class is so positively evangelistic that we take great delight in asking every class in Tennessee to adopt the Standard as a working program.

Will you accept it too? Write today to the Sunday School Department, 149 Sixth Avenue, North, Nashville, Tennessee, and ask for a wall size Standard with seals for a Young People's class. Place this wall chart on the wall of your classroom. Go over each point very carefully marking the points that you have already reached with seals. Then, set about to work definitely toward the points which you do not reach. There will be a new enthusiasm and a new spirit in your class. Try it!

FRANCES EWTON.

Tennessee Young People Lead the South

The first Young People's department in the South to be recognized as Standard for 1940-41 is in Tennessee. To the Young People's department of Highland Park Baptist Church, Chattanooga, Dr. Carl A. DeVane, pastor, goes this honor. Mr. F. L. Tallant serves as Sunday school superintendent, and Edward Sliger is department superintendent.

There are six classes for Young People in this department and according to the regulations of the Standard three of the classes have attained Standard rating. These classes are:

- Light Sharers class—Mrs. J. F. Foreman, teacher.
- Ready class—Mrs. J. F. Foreman, teacher.
- Loyalty class—Edward Sliger, teacher.

We congratulate you upon this splendid record, and sincerely hope that this example will be followed by many other Young People's departments in Tennessee.

FRANCES EWTON.

A Good Book Free

Executive Secretary T. L. Holcomb authorizes the announcement that for the remainder of 1941 the Sunday School Board will send without charge a copy of *Building A Standard Sunday School*, by Arthur Flake, to any pastor who will agree to teach the book or to have it taught in his church. Requests should be sent to Jesse Daniel, the State Sunday School Secretary, and he will see that the book is sent out from the State Book Store.

A duplicate award may be received from the study of this book if as much as one year's time has elapsed since the study of it. The study of this book may be applied toward the diploma, the red, blue, or gold seal. Brother Pastor, take advantage of this offer.

New Sunday School Board Worker

Norman O'Neal has accepted the position of office secretary in the Department of Intermediate Sunday School Work.

Mr. O'Neal is a graduate of Howard College, Birmingham, Alabama. He also holds the degree of Master of Religious Education from the Southwestern Baptist Theological Seminary, Fort Worth, Texas. At present he is a student at George Peabody College where he is working toward his M.A. degree.

He served for some time as educational director in Immanuel Baptist Church, Fort Smith, Arkansas. He was serving the Belmont Heights Baptist Church, of this city, in the same capacity when called to his new work.

We congratulate Mr. O'Neal and wish for him great success in his new work.

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Inquiries Solicited

WOMAN'S MISSIONARY UNION

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

IT WON'T BE LONG NOW!

D. J. GINN

FOR MONTHS we have been thinking, planning and looking forward with the greatest joy to the coming of the W.M.U. Convention to Nashville.

The women of Nashville Association are already "convention conscious" and everything points to a really great convention. The program as planned is unusually fine and when were ever fortunate enough to have the Southern Union president, the Executive Secretary, several former state presidents and as many state, home and foreign missionaries as we will have this year? Friends, you can't afford to miss this convention, and we want you here, every one of you!

Miss Bruce is planning an excellent program for the Young People for Wednesday night. Do your duty by your young people and help them plan a way to be present for this one session if for no other.

Get your bag ready and come to see Uncle John and Aunt Mary, or, if you prefer making a reservation in a home for one dollar a day for bed and breakfast, write to Mrs. Raymond Rogers, Blackburn Drive, Nashville, and tell her when you will arrive.

The following rates in the hotels are available:

Write to the hotel for reservations.

SAM DAVIS (1 block of church)	
Single room with bath.....	\$2.50
Double bed (2 persons).....	3.50
JAMES ROBERTSON (1-2 block of church)	
Single room.....	\$2.50
Double bed (2 persons).....	3.50
NOEL HOTEL (5 blocks of church)	
Single room with bath.....	\$2.50
Large room (4 or 5 persons).....	6.00
SAVOY HOTEL (2 blocks of church)	
Single room without bath.....	\$1.50
Double room with one double bed without bath.....	2.00
Single room with bath.....	2.00
Single room with connecting bath.....	1.75
Double room with one double bed with bath.....	2.50
Double room with twin beds and private bath.....	3.50
Four in a room (.75 each).....	3.00
HOTEL NASH (1 block of church)	
Room without bath (2 persons).....	each \$1.00
Room with connecting bath (2 persons).....	1.25
TULANE HOTEL (3 blocks of church)	
Single room with running water.....	\$1.00 & \$1.50
Single room with bath.....	1.50
Double room without bath.....	1.75 & 2.00
Double room with bath.....	2.50 & 3.00
Four in a room without bath.....	.75
Four in a room with bath.....	1.00
HERMITAGE HOTEL	
Regular rates	
ANDREW JACKSON	
Regular rates	
Y. W. C. A.	
Double room (2 persons).....	\$2.00

W.M.U. Enlargement at Broadway Knoxville

MRS. C. D. CREASMAN

When an invitation came from the pastor, Dr. Ramsey Pollard, and from the president of the W.M.S., Mrs. C. H. Bright, to participate in a week of W.M.U. enlargement at Broadway Church, Knoxville, I accepted at once for I believe in enlargement for the Lord's work and especially am I interested in any part to enlarge and make more efficient the organizations of the Woman's Missionary Union. So to Knoxville I went on February 16 for one of the busiest, happiest, most satisfying weeks I have had in a long time.

In the mornings conferences were held for officers and committee chairmen. At noon each day there was a covered dish luncheon with Circle Meetings afterwards. The Circles combined so that during the week all of the eleven

day circles were reached by the visiting speaker, who presented to them the great enlistment task which was theirs. The evenings were given over to meetings of different groups. On Monday evening the Y.W.A. girls met and heard a talk on enlistment. On Tuesday the whole W.M.U. was invited and Thursday evening was given to the Business Women's Circles. On Wednesday evening the pastor graciously invited the visitor to speak on W.M.U. work at the mid-week prayer meeting.

Of course I had a good time, for you see by this schedule that I talked all week, and I love to talk! But that was not the only reason I had a good time. I enjoyed the fine spirit of Broadway Church. It is thrilling to see how the great old church is growing under the leadership of Dr. Pollard. The Sunday school attendance has increased from around 600 to over 1,000 in a year's time. On the Sunday evening I was there the large church auditorium was packed with seats in the aisles to take care of the people. I was told that this was just the usual congregation. Ten people joined the church on that day, which was also just the usual occurrence at Broadway. And do the people love their pastor! You would think so if you could have seen the celebration of his birthday on that Sunday evening after service. Many choice gifts with expressions of love and appreciation gave evidence of his place in the hearts of the people.

Mrs. Pollard, too, is greatly loved. Her special work is with the young people. The week ended with a "Sweetheart Banquet" for the Young People's Department of the Sunday school, beautifully planned and efficiently conducted by Mrs. Pollard.

I was happy to have contact with Mr. and Mrs. Price, friends whom I had made in Oklahoma. Mr. Price is now Educational Director at Broadway, and much of the progress of the church is due to his efficient service.

Not only the pastor and his wife and Mr. and Mrs. Price, but the leaders of the W.M.U. entered heartily into the enlargement plans of the church. Mrs. Bright is a splendid leader, and is determined to make her W.M.U. measure up to its great possibilities. The First Vice-President, Mrs. Herbert Lyon, was busy all through the week assigning to the circles names of women to be enlisted. Two new circles had just been formed and another was organized during the week, bringing the total number up to fifteen. Every circle was busy enlisting new members and there were rumors of other new circles to be formed soon. The goal set by

Dr. Pollard and Mrs. Bright is two hundred new members in two months. We believe they will reach this goal.

Just watch Broadway Woman's Missionary Union grow!

Thanks from Mrs. Gallimore to Tennessee W.M.U.

Words fail to express my deep gratitude for your abiding love and faith for the past quarter of a century. For it is that long since you first granted me a scholarship to attend House Beautiful. During the twenty-three years as a missionary in China, your thoughtfulness at Christmas time has smoothed out many a weary day and given new courage to carry on.

When Miss Northington asked what book I wanted for Christmas I asked her to help me secure a special Bible I was needing—one to be used in the nomadic life we lead, that could be my constant companion. Somehow I felt that such a gift would be one that would be a constant symbol of your love and faith and the way in which my love is bound up in you. Our Bibles, of course, are our closest companions—our stay when all others fail, and our guide through every hour—God's precious message to us in joy and sorrow, the message we take to others—our one tool for our every labor. Other books must be laid aside, but my Bible goes with me. And so I wanted this gift from you at this time, and Miss Northington graciously granted this request.

Now, may I thank you simply and sincerely for this lovely copy of God's Word that shall bind me closer to Him as I daily walk the paths He chooses for me. Pray that I may walk humbly, trustfully and above all, faithfully.

Ever your debtor in His Name,

GLADYS S. GALLIMORE (Mrs. A. R.)

Waichow, South China.

Wake Forrest, N. C.

January 20, 1941.

A Message from Cuba

At the close of 1940 we review a year brim full of activities.

Outstanding among them was the two weeks' V.B.S., our greatest success being the enlistment of new children in all departments of the church; a four day mission school where almost a hundred received credits; a day of study of "Guiding the Little Child in the Sunday School," receiving awards more than twenty; and our special efforts for the future Sunday school annex, having now almost \$200 laid away.

The quarterly fraternal meeting of the three churches in this district has worked wonders among us. Last month the meeting was here and wanting to vary the program we began with a half hour playlet representing the work of the three churches. We had never had a lovelier decoration; the front of the church was one solid coral vine which looked like it had grown there. That formed three bowers for the girls representing the churches and a window at the center made a beautiful entrance for "The Spirit of the Churches" who gave a charge in poetry.

In this field, the hardest that I have ever had, it has been necessary to build so carefully that we have not had as many baptisms as we would have wanted but several faithful people have added their lives to ours for the ongoing of the Kingdom. I am ready to start a special class with a group who declare themselves regenerated and are looking forward to baptism. How we do need your prayers that we may be patient and be willing for others who come after to reap the harvest that will surely come from faithful sowing.

The days are often clouded with problems and disappointments make restless nights full of wonderings at times, but the rainbow of promise always seems to shine just as one needs

it most. One of the causes of the rainbow is the certainty of the prayers of many like you who are constantly carrying us before the Throne of Grace. What would we do without you?

But you will never fail us, many for more than twenty-two years now have been working hand to hand and heart to heart with me, and as the years for service become fewer I feel that each moment must count for our Lord.

I have had wonderful health after my long sickness: that too is a challenge to be careful and yet to greater efforts.

May you find love and prayers and Christmas wishes between every line.

God bless and keep you.

Very sincerely,

CHRISTINE GARNETT.

Suggestions for Spring W.M.U. Quarterly Meeting

1941

OPEN DOORS

Hymn—Jesus Saves.

Devotional—The Open Door. Rev. 3:1-8.

Remember one on prayer calendar.

Open Doors in Our Community. (Have definite suggestions for the personal service committee.)

Open Doors in Our Association. (Have the associational missionary or some one who knows the needs and opportunities for service in the rural sections to discuss this.)

Prayer that we may be faithful in entering these doors.

Hymn—Help Somebody Today.

Reports on observance of the Home Mission Season of Prayer.

Key to the Debtless Denomination. Talk on 100,000 Club.

Offering for Tennessee College Orphans' Home Scholarship Fund.

Announcements.

Missionary Sermon or Address—"Stewardship of Time, Talents, and Tithes Will Open the Doors."

LUNCH

Hymn—

Devotional—Psalm 84.

The Young People—Our Wide Open Door of Opportunity.

Business.

Reports from the W.M.U. Convention.

YOUTH WEEK

(Continued from page 10)

ple, but all the church should be invited to come.

(7) *W.M.U. meetings.* If this is the week for a regular meeting of the W.M.S. or of the circles of the W.M.S., these should be in charge of young women, with all the members present.

(8) *Sunday school on closing Sunday.* On the closing Sunday of Youth Week, the regular Sunday school should be in charge of the Youth Week superintendent and his associates. They will carry on just as the regular Sunday school officers do. In some places it is deemed wise to have young people to take the places of the teachers as well as the general officers.

(9) *Official closing of Youth Week at preaching service on closing Sunday.* Youth Week should be brought to a close at the Sunday morning preaching service. At that time the regular pastor and all the deacons and other church officers will assume their accustomed positions and receive back from the young people the official management of all the affairs of the church. As indicated under the discussion of launching the Youth Week program, there should be some sort of ceremony for turning the work back to the regular officers.

THURSDAY, MARCH 6, 1941

Smiles

Bill—Still take a bath every morning, I suppose?

Phil—Sure thing. Usually I take it hot, occasionally cold, and if I happen to be in a hurry, I take it for granted.

Doctor Sticher—Ah, you are looking very much better today, Mr. Wimpus.

Wimpus—Yes, I followed the instruction on that bottle of medicine you gave me.

Doctor Sticher—Indeed. That is fine. But let me see—what were they?

Wimpus—Keep the bottle well corked.

A woman, prizing a hat, gasped when told it was \$15.

"Why, there isn't anything on that hat."

"You are paying for the restraint," the saleswoman replied quietly.

Butcher (to elderly lady)—"What can I do for you, madam?"

Lady—"I'd like to try some of that track meat I heard so much about last spring."

A gentleman was walking down the street with his little boy at his side when the youngster cried out, "Oh, Pa! There goes an editor."

"Hush, hush," said the father. "Don't make sport of the poor man. Nobody knows what you may come to yourself some day."

The prospective customer approached the art shop.

"I want to see some of those pictures that are done by scratching," he advised an attendant.

The clerk thought a moment, and then his face lighted up. "O, yes," he said, "you mean itchings."

Boy—Say, Mother, this book says that in the ocean the big fish eat up the little sardines. Is that true?

Mother—Yes, I believe it is true.

Boy—How do they open the cans?

The train was over half an hour behind schedule when the conductor, passing through a car, was stopped by an indignant woman. "Why is this train so late?" she demanded.

"Well, you see," answered the conductor with a confidential air, "the train before was behind, and we were behind before besides."

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Price

The DeLuxe Pulpit Edition, beautifully and durably bound in flexible black DuPont Fabrikoid, gold stamped, with edges of paper burnished gold, and silk marker. Each, \$2.50, postpaid.

"Beauty, dignity, durability, and an unusually large selection of the best old and new songs are all characteristics of what will undoubtedly prove to be the most popular hymn book among Southern Baptists."—Walnut Street Baptist Church, Carbondale, Illinois.

BAPTIST BOOK STORE

161 8th AVENUE, NORTH, NASHVILLE, TENNESSEE

We have received a copy of the first issue of Robertson County Baptist mimeographed publication in the interest of Robertson County Association. It is interesting reading. We appreciate the fact, that among other things, the publication puts emphasis upon the state paper, the BAPTIST AND REFLECTOR.

With Pastor J. T. Barbee of the First Baptist Church of Clovis, New Mexico, conducting the services, William H. Petty, who died Thursday evening, February 20, was buried in the Clovis cemetery on Friday afternoon following with full aviation honors.

Since the last list was published the following friends have sent in subscriptions to the BAPTIST AND REFLECTOR other than their own: Mrs. Bettie Medling, Dyer, 1; H. J. Rushing, Collierville, 1; Mrs. S. R. Conger, Jackson, 2; Master Arthur Thomas Freeman, added 3 to his list making 35 a week for him now; Trenton Street Baptist Church, Harriman, added 3 to the budget; Mrs. Sherman Riden, Maryville, Route 5, a new club of 15 and Third Baptist Church, Nashville, Bunyan Smith, pastor, has arranged to receive 100 copies of the paper under the church family plan. We thank you, friends, very very much. Who will be next?

With H. E. Rader as contractor, work is going forward in the construction of the new addition to the First Baptist Church of Lenoir City, Richard H. Huff, pastor.

While the pastor, H. J. Huey, was in a revival in the Baptist Church at Monette, Ark., Fred Cole, recently ordained minister, and pastor of Chapel Hill Baptist Church, supplied the pulpit of the First Baptist Church, Milan, at both hours on a recent Sunday.

J. LeRoy Steele, formerly pastor of Oakwood Church, Knoxville, and at one time the Sunday School lesson writer in the BAPTIST AND REFLECTOR, has become pastor of the First Baptist Church, Opelika, Ala., succeeding Claud B. Bowen, now pastor of Calvary Church, Jackson, Miss.



DR. W. W. HAMILTON, PRESIDENT BAPTIST BIBLE INSTITUTE, NEW ORLEANS, PRESIDENT SOUTHERN BAPTIST CONVENTION.

The First Baptist Church of Jefferson City, C. W. Pope, pastor, recently held one of the greatest revivals in the history of the church, Dr. W. W. Hamilton of New Orleans doing the preaching and Prof. Sterling Price leading the singing. There were about 40 conversions and more than 200 rededications and the entire church community was deeply stirred and revived.

The sympathy of the brotherhood goes out to Rev. C. C. Sledd, pastor of the Baptist Church of Hozie, Ark., former pastor at Hollow Rock, Tenn., over the death of his daughter, Mary Katherine, 17. Funeral services were conducted in the Prospect Baptist Church, Hollow Rock, on February 14 with Rev. D. S. Brinkley in charge. God's grace be on the sorrowing.

On Sunday, February 23, a group of Baptist leaders conducting a Ministers' Fellowship Tour in Carroll County, appearing at McKenzie, Hollow Rock, and Huntingdon. Those taking part on the program were Dr. J. M. Mallory, Jimmie Williams, Woodrow Hood, Bernard Mathews, R. J. Sedberry, Delbert Nowell, and James Stokes. The tour was taken in the interest of Union University.

After the material for this week's issue had already been set in type word came from Secretary H. A. Zimmerman of Phoenix, Arizona, of the death in Phoenix, Thursday evening, February 27, of Dr. E. P. Baker, pastor of LaBelle Baptist Church, Memphis, Tenn. He had been in Arizona for some time on account of his health. A fuller account will be given later. He was the editor's warm personal friend. God's grace be upon the sorrowing.

Reward

A reward is offered to any minister, seminary or college professor, Bible teacher, religious editor, ministerial or other student, layman, woman or youth, or any other person anywhere, who will furnish the Southern Baptist Convention's Committee on The Non-Resident Church Member Problem with the best 1,500 to 2,000 word essay based on Scriptural, historical, psychological, philosophical and practical information of the origin, present status, and solution of Southern Baptists' Non-Resident Church Member Problem, with major emphasis on the solution. The essay (envelope) must bear a post-mark not later than April 1, 1941 and must be double-spaced one side of 8 1/2 by 11 inch white paper. The Committee will favor the writer of the best essay with \$15.00, the second best \$10.00 and the third \$5.00. Some suggested fields of research are the Bible; the Throne of Grace; the record of this subject in the Southern Baptist Convention Minutes (1938—Page 27, No. 20 and Page 64, No. 48; 11; 1939—Page 118, No. 84; and 1940—Page 114, No. 83); The Southern Baptist Program (Nashville, Tenn.) for Nov. 17, 1938; The Southern Baptist Brotherhood Quarterly (Memphis, Tenn.) Oct. Dec., 1940; The Sunday School Builder, December, 1940; any church anywhere; books on Church History, Church Efficiency, etc.; and the realm of Christian common sense.

CHAS. F. LEEK, *Chairman,*
SBC Non-Resident
Church Member Problem Committee,
Highland Avenue Baptist Church,
Montgomery, Alabama.

The revival campaign that had been in progress for three weeks at Unaka Avenue Baptist Church, corner of Unaka and Broadway, Johnson City, came to a close Sunday evening, Feb. 23. D. B. Bowers is the pastor of the church. Paul Roberts of Euclid Avenue Baptist Church of Bristol did the preaching and Harry Wester of Jefferson City was in charge of the music. It was one of the most successful revivals in the history of the church. There were many additions to the church with 30 baptisms.

WITH THE CHURCHES: *Chattanooga*—Brainerd, Pastor Collins received by letter 1; Central, Pastor Moore received for baptism 1; Concord, Pastor Frazier received by letter 1; Edgewood, Pastor Petty received for baptism 1, baptized 3; First, Pastor Huff received by letter 2, for baptism 1; Red Bank, Pastor Pickler received by letter 1, for baptism 1; Ridgedale, Pastor Ivey received by letter 1; Rossville Tabernacle, Pastor Tallant received by letter 1; St. Elmo, Pastor Callaway received by letter 1, for baptism 2; Woodland Park, Pastor Williams welcomed by letter 2, for baptism 3, baptized 6. *Cleveland*—Big Spring, Pastor Milton received by letter 4. *Dyersburg*—First, Pastor Vollmer received by statement 1, baptized 2. *Elizabethton*—First, Pastor Starke welcomed by letter 2, for baptism 17, baptized 15. *Lakeview, Ga.*—First, Pastor Anderson welcomed by letter 2, for baptism 1, baptized 1. *Johnson City*—Unaka Avenue, Pastor Bowers received for baptism 11, by letter 1. *Knoxville*—Fifth Ave., Pastor Wood received for baptism 1. *Kingsport*—First, Pastor Hughes welcomed by letter 1, for baptism 1, baptized 3; Broadway, Pastor Pollard welcomed by letter 8, by baptism 2, by statement 1; Sevier Heights, Pastor Hinchey received by letter 3. *Memphis*—Bellevue, Pastor Lee welcomed by letter 12, by baptism 3, baptized 5; Boulevard, Pastor Arbuckle received for baptism 2, baptized 6; LaBelle, Pastor Hurt received by profession 2, by letter 3; Temple, Pastor Boston received by baptism 1, baptized 3. *Murfreesboro*—Pastor Sedberry received by letter 3. *Nashville*—Belmont Heights, Pastor White received by letter 2, by baptism 4; Edgefield, Pastor Barton welcomed by letter 3, by profession 1, baptized 3; Inglewood, Pastor Beckett received by letter 6, by baptism 1.

The following friends visited the BAPTIST AND REFLECTOR office this week: W. E. Davis, Lawrenceburg; B. B. Powers, Mt. Juliet; Mrs. Louisa Carroll, Celina; C. O. Simpson, Trenton; Ellis A. Fuller, Atlanta, Ga.; Ramsey Pollard, Knoxville. We cordially invite them to come again.

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NASHVILLE, TENNESSEE

YOUR PASTOR'S OLD-AGE NEEDS—

are they being provided for?

AGE-SECURITY is here to stay! THE GOVERNMENT has determined that!

Slowly but surely all classes of citizens will be included in the plan to provide the people against need when they have grown too old to labor or have been incapacitated by disease or accident. Congress is still being besought by some statesmen to include employees of the churches under the Federal Old-age Security Program. Some bill to that effect comes before Congress every session.

Baptists Can Save Themselves.

Shall our churches delay the matter of providing pensions for their pastors and other workers, and thus run the risk of having the national government compel them to do so by taxing them? This question should be faced immediately by all Baptists for to fail to act in time means to run grave risk of losing the basis of our religious liberty, namely; our *freedom from the right to be taxed*, since the right to tax an individual or an agency includes also the right to control.

There is a means at our disposal whereby we may provide for the old-age needs of our church workers. It is two-fold in nature and so meets the needs of every church as well as of every Baptist agency and institution.

1. *Ministers' Retirement Plan.* Under this plan churches, with very little additional expense, can provide for old-age pensions for their pastors.
2. *Age Security Plan.* Under this plan churches can provide for the old-age or total disability needs of their janitors, secretaries, educational directors, and other regular employees, and our colleges, hospital and orphanage, can take care of their workers.

Churches Should Act Immediately

The Ministers' Retirement Plan is already in operation. Several hundred churches and pastors are members and pay their dues regularly. In this way they make it unnecessary for the government to come in and take over this important part of their work. Your pastor should be a member, but, if he does come in and get the benefit of the plan, his church must also be a member.

The State workers are provided for under the Baptist Employees Plan, so the Tennessee Baptist Convention is already complying with the government's program.

Our Baptist institutions in Tennessee are not enlisted as yet (Union University does have its administrative staff covered), but they are studying the plan for them and should enter it at an early date.

A Word of Warning to All

Our people should realize that we are living in a new land and under a new Supreme Court. The matter of providing for the old-age needs of her citizenship was too long delayed by our national government, but it has come at last. Baptists have always been loyal citizens, and they can prove their loyalty under existing conditions by making it unnecessary for the government to resort to taxation of their churches, agencies, and institutions, in order to provide pensions for their pastors and other employees.

Write Secretary John D. Freeman immediately for information about the Plan for your church and pastor. Write Secretary Thomas J. Watts, 2002 Tower Petroleum Bldg., Dallas, Texas, for information about other employees.