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# Baptist and Reflector

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

VOLUME 107

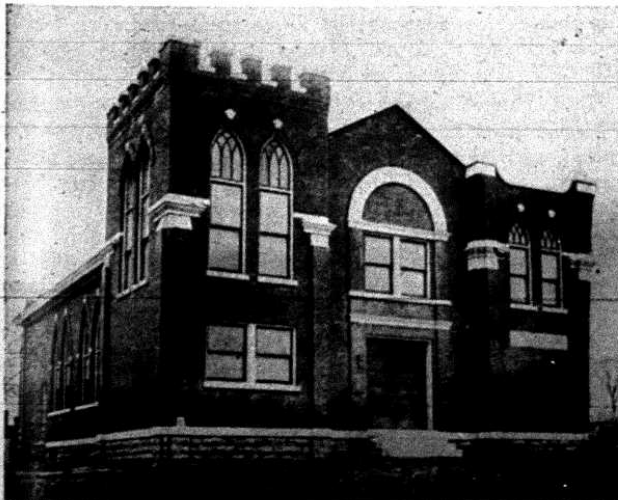
THURSDAY, MARCH 20, 1941

NUMBER 12

## A CHURCH OF THE LORD JESUS MOVES ON 1911-1941



PRESENT BUILDING JUDSON MEMORIAL BAPTIST CHURCH



FIRST BUILDING JUDSON MEMORIAL BAPTIST CHURCH



DR. H. B. CROSS, Pastor Judson Memorial Baptist Church,  
Nashville, Tenn.

JUDSON MEMORIAL BAPTIST CHURCH SOUVENIR EDITION

# Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary

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## EDITORIAL

### Using the Means of Baptists and Bemeaning Baptists

SOUTHERN BAPTIST pastors and churches and the Southern Baptist Convention method of mission work have their faults and make their mistakes. The same is true of every human being. But the general run of Southern Baptist pastors and churches and the general course of the Convention are sound in the faith and are serving and glorifying the Lord Jesus Christ.

But along comes a man here and there wearing the Baptist name and settles for the time as a squatter on Convention territory who seems to think that he is specially commissioned of the Lord to berate and bemean the pastors and the churches and the organized work of the denomination. Perhaps there is only one other thing more constant than his criticism and that is his appeal for money. He seems to think that even Baptists ought to stock him to help him knock them.

The conclusion seems more and more reasonable that if a man makes himself superior to our Southern Baptist pastors and churches and disdains to join co-operatively with them in their work and in their hopes and fears and joys and sorrows and spends much of his time berating and bemeaning them, then he does not deserve Baptist support and ought not to get it.

He who cannot condescend to clasp the hands of our Baptist brethren and sisters in Christ in service in the name of Christ is not competent to pass fair judgment on Baptist life and conduct.

### The Bible Rather Than Some Man's Opinion of It

THE SCOFIELD REFERENCE Bible is a very fine edition of the sacred Book along certain lines. If one uses it judiciously and does his own prayerful studying and thinking, it is very helpful. For instance, its definition of evangelical terms is in the main as sound as a dollar. However, its interpretation of the nature and establishment of "the church" and its view of certain other matters are taken by the BAPTIST AND REFLECTOR to be greatly in error.

In singling out the Scofield Reference Bible for specific mention, we do not mean to imply a belief that it has more defects than other similar human editions of the sacred Word. For judicious use we put it ahead of the most of such editions. But, after all, the Bible itself is an inspired Book, while the Scofield edition of it is only a set of human cross references and paragraphing and comments on the sacred text. That should not be forgotten by the readers. Even the great Dr. Scofield may be dead wrong on many things, and even he should be tested by the Word of God itself. And the principle here applies to all human treatments of the Bible. The Reference Bible is singled out as a conspicuous example of the class.

Dr. Scofield is very assured and positive in his comments. He

scarcely even implies anywhere that he might be wrong. His comments and interpretations are so placed and so phrased as to suggest that beyond question they give the meaning of the sacred text. Many people accept him as an undoubted authority in the case without investigating the possibility that he may be in error on this or that point. Having learned his notes, they conclude that they have arrived at the exact interpretation of the sacred text. With the Reference Bible as their main reliance, some men and women have in a relatively short period of time graduated into assured and dogmatic expositors of the difficult Book of Revelation, while many able men and women after long years of study are still in the dark about many points!

Yet Dr. Scofield was only human. He was subject to error, therefore. We have space to introduce only two illustrative instances of this. One is in a comment footnote on Exo. 19:5 and the giving of the law. Among the things "exceedingly important to observe" as listed by him is "that the law was not imposed until it had been proposed and voluntarily accepted." Then in a footnote on Gen. 12, he says: "The dispensation of Promise ended when Israel rashly accepted the law." Through the years this has seemed to us to be a wholly unjustifiable position. Note that word "rashly." A people acting rashly in accepting what God commanded! Dr. Charles W. Rankin, President of the Foundationalist College, Shanghai, China, as quoted by Philip Mauro in "The Hope of Israel," completely refutes this position, in our judgment:

In other words, God did not intend the Mosaic Law to be accepted by the Jews, the Jews "rashly" accepted it,—did something God did not want them to do. Therefore God did not intend the Mosaic Law to be a part of the Bible. He merely proposed it to the Jews, of course not desiring them to do a rash thing and accept it, and so it was the Jews who put it into the Bible by their "rash" action. It was not even put into the Bible by human wisdom, as avowed Modernists teach, but was put in by man's will when acting rashly. Therefore having thus by man's "rash" action of course improperly come into the Bible, the Mosaic Law cannot truly be a part of the Bible. Accordingly, put it out. This is the logic of the teaching of these Pre-millennialist leaders. And there can be no escape from this logical destruction of the Pentateuch under their teaching. To the extent of striking at the authority of Mosaic Law, no Modernism could do worse.

Moreover it is the most aggravated impiety and irreverence to teach that God having proposed to men a covenant, a Law, that they could act "rashly" in giving heed to His proposition and accepting it.

God had just led the Jews out of Egypt by the strength of His mighty arm. They were not in a position from any standpoint to make law for themselves, and moreover, the Mosaic Law was not only the necessary State law for the Jewish nation which God Himself was to govern, but it was a revelation from God of Himself, of His moral law, and of His plans both for Jew and Gentile. It contains the prophecies of the coming Messiah, the Ten Commandments, the Levitical System, typifying the Atonement of Christ. The Mosaic Code is the foundation of the entire Bible.

And God led the Jews to Sinai to receive His Law. Under most sublime and awe-inspiring conditions was Moses called up into the mount to receive it for them (Exo. 24:12). Moreover, it was the duty of the Jews to receive it (Deut. 4:13,14). The Mosaic Law was God's commands.—was His Law. And had the Jews failed willingly to accept it, this would have simply been rebellion.

One takes it that Dr. Rankin was not taking a fling at "Pre-millennialist leaders" indiscriminately, but at those holding the logically absurd view advocated by Dr. Scofield concerning Israel's "rashly accepting the law." It looks as if the Scofield Reference Bible has no legs to stand on in this particular.

Then in a comment on Ezekiel's prophecy against "Gog, the land of Magog, the chief prince of Meshech and Tubal" (Eze. 38), Dr. Scofield says: "That the primary reference is to the northern (European) powers, headed by Russia, all agree." And he says, "The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification." Maybe so, maybe not, but is not his comment only a human opinion, after all? Dr. Scofield says that "all agree" that the meaning is as he states it. But what does he mean by "all?" As a matter of fact, Bible expositors can be found who do not accept this view. Why, then, should a man say "all agree" when not all do agree? Yet Dr. Scofield appends his comment in such a way as to imply that his interpretation is universally accepted as authoritative. And many will turn to Ezekiel 38 and read the comment in the Reference Bible and say, "Yes, that is exactly what Ezekiel means."

We are not presuming to give here our opinion as to correctness or incorrectness of the interpretation in the case. Our point here is that to follow this method of Bible interpretation is to make the Word of God subservient to what some man says when the re-

verse should be true. And we are humbly stating that since the Scofield comments can err as greatly as they have in these instances, may they not also be in error on other points? Human comments on the Bible must not be too quickly accepted as being necessarily true and authoritative. Comments on the Bible must be tested by the Bible.

Should we, then, read what men have to say? Of course! Judiciously used, such may be very helpful. But always proceed cautiously. And don't be too quick to accept an interpretation as true and authoritative simply because some able man says that it is correct. It may be, and it may not be.

## Our State Director of Promotion

**B**Y THE ACTION of the Personnel Committee of the Executive Board and the BAPTIST AND REFLECTOR Committee, Rev. Norris Gilliam, for nearly five years pastor of the First Baptist Church of Springfield, has been chosen as the joint promotional director for the Executive Board office and for the BAPTIST AND REFLECTOR, succeeding in the latter capacity Mr. Don Norman, who resigned the position last fall. He will enter upon his new duties April 10.

Bro. Gilliam was born October 7, 1903, at Ladonia, Texas. Coming in later years to Tennessee, he finished his high school work at Bells. Then after taking his freshman work in the University of Tennessee, he finished his college work at Union University and took his seminary work at the Southwestern Seminary at Fort Worth, Texas, being chosen by the faculty to deliver the class address. He was ordained to the ministry February 14, 1923, by Calvary Baptist Church, Jackson, Tenn. On August 4, 1923, he was married to Miss Mary Ballard of Memphis, Tenn. They have two sons, Norris, II, 15, and Robert McCargo, 12.

While a student, Bro. Gilliam was pastor of rural and village churches. His full-time pastorates have been as follows: Idabel, Okla., Kenova, West Va., and Springfield, Tenn. In 1937 Union University conferred upon him the honorary degree of Doctor of Divinity. While in West Virginia he served a term as president of the Baptist Pastors' Conference of Huntington and vicinity, was assistant dean of the Annual Encampment, was a member of the Executive Board, and preached the sermon one year at the State Convention, as also at the State Training Union Convention. In addition he was a member of the Board of Trustees of Alderson-Broadus College and for some months edited and published an associational paper, "The Twelvepole Baptist." He has also been a member of the Executive Board in Tennessee.

There was no reason on the field for his leaving the pleasant and successful Springfield pastorate. His decision to enter his new position was reached only after what seemed to be the clear leading of the Lord. While he is leaving the pastorate, he is not quitting the ministry, even as Secretary Freeman and the editor have not quit the ministry. His ministry will continue to an enlarged extent and in new channels. Numerous opportunities to preach will come to him and he will, at the same time, be helping to advance the cause of Christ along all lines. For the first months he will major on enlarging the circulation of the BAPTIST AND REFLECTOR, the main promotional agency among us. Then he will also do promo-

tional work as directly related to Secretary Freeman's office. In fact, as the opportunity affords, he will promote all the lines of our work at the same time. He will be open for engagements with pastors and churches and associations and other group meetings, so far as he is able to meet them, along the lines of his work in preaching and promotion.

It is felt that Dr. Gilliam has distinct gifts along these lines and BAPTIST AND REFLECTOR joins Secretary Freeman in welcoming him to the fine fellowship of the state work and in commending him to the brotherhood and bespeaks for him a cordial reception by the brotherhood.

## Stanton Baptist Church

**I**N OTHER DAYS we once held a revival with Pastor R. K. Bennett and the Stanton Baptist Church. We have had the pleasure of one visit to the church since becoming editor. At both hours, Sunday, March 9, we had the pleasure of being with Bro. Bennett and the church again. The responsive attention of the audience made it easy to preach, and our stay with the pastor and his family in their home was, as always, pleasant in every respect. Bro. Bennett is pastor half time each of Stanton and Woodland Baptist churches and is also pastor of Keeling Baptist Church, which was organized as a result of his labors and which, until it can build, meets in the railway station. He ministers to it in the afternoon. Immediately following the morning service at Stanton, in which there was an addition on a forthcoming letter, we were carried by the pastor to Keeling where we preached again to a responsive audience. Later in the afternoon we went with the pastor to visit Bro. McMahan, a faithful deacon at Stanton, and his sister with whom he lives. Ill health has kept Bro. McMahan in the house and in bed most of the time for eight months. May the Lord touch him with His healing hand. The prospects are good that the Stanton Church will adopt the Church Home Plan, or Church Family Plan, of subscriptions to the BAPTIST AND REFLECTOR. Bro. Bennett has been at Stanton for ten years. It was his first pastorate after entering the ministry. Step by step the church has moved steadily on, and we saw many evidences of progress beyond what we saw when we were there before. For instance, the church has placed a new celotex ceiling in its building and bought a pastor's home. May the Lord abundantly bless the pastor and his family, including his aged mother, and the church.



REV. NORRIS GILLIAM.

## Lockeland Baptist Church

**D**URING THE PERIOD of February 23 to March 9, there were 63 congregations of different faiths in Nashville which held simultaneous revival services in their own way. Many Baptist churches held meetings. In a meeting of a different kind from the usual revival type, Pastor Wm. McMurry of the Lockeland Baptist Church preached and also different brethren were invited speakers in the meeting. No doubt he will report the meeting in more detail. The editor writes here of his visits to the church on Monday and Thursday nights of the second week, speaking by request on "Regeneration" and "What Baptists Believe." We record our appreciation of not only the pastor's courtesy in inviting us, but also of the cordial hearing given us. Dr. McMurry is leading at Lockeland in a fine way, is preaching the Word of God and sinners are being saved and the saved are being built up. He is a real preacher of the Gospel.

For the purpose he had in view, Pastor McMurry arranged for a special doctrinal emphasis the second week of his meeting. No doubt religious "liberals" consider that such a subject as, for instance, "What Baptists Believe," is an inappropriate subject at any time, and especially in a revival period. Why so, if the Lord leads and the preacher endeavors to speak in the spirit of Christ? We knew an honored brother who up to Friday afternoon had witnessed no conversions in a rural church where he was holding a meeting. That afternoon he decided to preach on Baptism. There were 6 conversions! Was his doctrinal sermon inappropriate?

## THE EAST RIDGE BAPTIST CHURCH

**T**HE EAST RIDGE Baptist Church, Ocoee Association, and located on Ringgold Road, US 41, two miles east of the city limits of Chattanooga, has bought a church home. The church was organized the first Sunday in April, 1940, with 23 members and has worshipped since that time in an abandoned school house. They have now bought the property where they have been worshipping for a consideration of \$3,000 with \$500 down and \$500 per year.

The lot is approximately 350 by 400 feet, on a good corner and on a knoll approximately 30 feet higher than the land on each side. On it is a stucco building containing four rooms. The one used as an auditorium is 24 by 57 feet and can be enlarged in width, and the others are 24 feet wide and vary in length. It is in ordinary repair for its age (13 years) and has a hot air furnace.

When the property was bought the church had approximately \$170 in the treasury. Some of the members feared that the necessary \$500 down payment couldn't be raised by the time it would be called for. To quiet their fears the church added to the amount on hand \$390.10 in January and \$280.22 more the first two Sundays in February and there is yet approximately \$100 pledged for this purpose to be given at future dates.

In the 10 months of the church's life it has shown a steady growth. Beginning with 23 members it now has 60 members with 11<sup>00</sup> more awaiting baptism. The Sunday school enrolment is 148 and the Training Union 48. The church also has a five woman's organization. It gives a definite per cent to the Co-operative Program, has entered the ministers' retirement plan, and co-operates with other Baptist work.

The church plans a revival at the approximate time as the one held last year before the church was organized which was during the

last half of March, and on the date of the first anniversary (first Sunday in April) it will hold a service dedicating the building to the Lord's work and will invite as speakers those that helped to organize the church.

Some of the happenings regarding its beginnings read more like fiction than fact, but I suppose that is true of almost every new organization. One instance will suffice. When the church bought the property the county removed the school seats in the three rooms used as class rooms, leaving us short on seating capacity. That week an evangelist loaned us 20 good benches 12 and 14 feet long that will be more satisfactory than what was there before. Every obstacle has been removed as this one was. The church has moved cautiously in the selection of its leaders and has made few mistakes. Many that had done little definite work are developing into excellent leaders and teachers. It has given to the organized work of Baptists from the day of its organization, but is proud to say that it has not asked for one cent.



REV. J. C. WILLIAMSON.

The field of labor contains more than 150 Baptist families. We have the name and address of 127 of these and other necessary information regarding them. The territory lays from the east limit of the city of Chattanooga, running east nearly four miles and is about one and one-half miles wide and is purely a residence community with no business in it except a few small stores. The pastor, Rev. J. C. Williamson, gives the church full-time preaching but works for a living. The church talks of and looks forward to the time when they can pay a pastor a living salary to live on their field. There is a frame building on the grounds that could be remodeled for a parsonage.



EAST RIDGE CHURCH, CHATTANOOGA.

## CHURCH HISTORY — Judson Memorial Baptist Church

ON SUNDAY AFTERNOON, March 12, 1911, at three o'clock, a large number of Baptists of Nashville, Tenn., in the territory south of the Reservoir, met in the home of Mr. William Gupton on White Avenue (the home of the present pastor) to discuss the advisability of organizing a Baptist Church in this community. Thirty-two persons were present. After the purpose of the meeting had been stated, Dr. Rufus W. Weaver, then pastor of the Immanuel Baptist Church, was elected chairman, and Miss Mary Cason secretary. The careful consideration and tact of this group was shown in the fact that a committee was appointed to confer with the Baptist Pastors' Conference, the State and City Mission Boards concerning the organization of the church.

The several committees appointed by Centennial Church (the nearest Baptist Church to the Waverly neighborhood), Pastor's Conference, City and State Mission Boards met at the Sunday School Board on March 17th. After full discussion the following resolution was unanimously adopted, "That it is the sense of this general committee that, after considering the matter in all its details, as presented by the parties in interest; and obtaining the sentiment of the committee as voiced by the members thereof, that the matter of organizing a church in the Waverly neighborhood is one in which the judgment of the Waverly brethren should prevail and govern, that the committee can find no valid objection to the same, provided that the site of the new church building be sufficiently far removed from the present location of the Centennial Baptist Church, and should the Waverly brethren decide to organize the committee pledging its good-will." On motion of Mr. E. M. Gardner, Thursday night, March 23rd, 1911, was agreed upon as a date for organization.

On this date seventy-four (74) persons presented their letters and the organization was effected by the adoption of a Confession of Faith and Rules of Church Order.

A business meeting held April 2nd elected M. E. Dunaway Sunday School Superintendent; H. D. Jamison, Church Treasurer; C. D. Edmonston, Church Clerk, and E. M. Gardner, H. C. Alsop, H. D. Jamison, William Gupton, M. E. Dunaway, J. R. Edmonston, Deacons. Two of these deacons, William Gupton and M. E. Dunaway, have served continuously. At this meeting the name "Glen Leven Baptist Church" was adopted. A lot at the corner of Eighth Avenue, South, and Glen Leven Avenue was purchased and plans made for the erection of a building.

A committee from the Glen Leven Presbyterian Church approached the new Baptist Church concerning the possible confusion by the use of the same name for both churches. Since the Baptist Church was the most recently organized, with Christian courtesy they conceded and appointed a committee to find a new name. The committee would not agree as to a name, and it was suggested that the matter be made a subject of prayer. While this prayer service was being held the name "Judson Memorial" was suggested and immediately the entire committee unanimously agreed upon the name.

Dr. Edward Judson, son of Adroniam Judson, and pastor of a New York City Church of the same name, was in Nashville to deliver the Cole lecture at Vanderbilt University. He made the principal address and laid the corner-stone of the new church building.

On April 16th the Young People organized a Baptist Young People's Union. Women organized April 2, 1911.

Some interesting facts of the church's development are as follows:

- Membership, March 23, 1911, 74; January 1st, 1941, 876.
- Orphanage offering, 1911, \$23.40; 1940, \$1,650.00.
- Mission offering, 1911, \$183.58; 1940, \$6,163.81.
- Current expense offering, 1911, \$1,013.58; 1940, \$8,738.15.
- First unit of Sunday school building erected 1921.
- Second unit of Sunday school building erected 1925-1927.
- New and enlarged auditorium dedicated January 14, 1934. Dr. W. O. Carver, guest preacher.

THURSDAY, MARCH 20, 1941

The following have served as pastors: J. N. Booth, 1911; E. G. Vick, 1912; J. E. Skinner, 1913; C. H. Cosby, 1914-1916; C. F. Clark, 1917-1924; R. E. Grimsley, 1925-1930; H. B. Cross, 1931—.

## Christian Teachers Needed In The Classroom

By LILLIE FRANK HAUN, Teacher of English, Bradley County High School, Cleveland, Tenn.

IN ATTEMPTING my fifth year of service as a classroom teacher, I am realizing more every day my great responsibility of giving first place to that most important phase of life—the Christian life. My failure to find the proper emphasis placed on this particular part of our training has prompted me to write this article. The difference, on the part of teachers, toward religion is appalling!

As I work with the questioning, the grasping, the flexible and, above all, the brilliant minds of our American youth—those boys and girls between the ages of fifteen and eighteen—I feel that my duty is a sacred one and when I fail to meet it on that ground I've failed entirely. Certainly it is my desire to do an efficient job in presenting the subject matter of my particular field, but "What will it profit my student if he gains the knowledge of grammar and literature and loses his own soul?" The primary purpose of all education must be to build character. How foolish it seems to try to build character merely from the pages of a textbook when the life that I'm living before those students is constantly causing them to say: "What you do and what you are speaks so loudly I cannot hear what you say."

Should I try to shun every question or comment that might give me a chance to recommend Jesus Christ as their Savior and show them that the Christian life is the only life that counts? No—as I see it, we teachers cannot afford to keep suggesting this and that as being good for one's education and leave out the one essential, the cornerstone without which the others cannot stand. In other words, teachers must make their Christianity worth more than to merely answer "Yes" on the dotted line when we apply for positions. The teaching of science, mathematics and English must be made the means to an end, not the end itself.

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# News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

## Young People's Revival in Houston

More than fifteen Mexican young people accepted Christ in a week of simultaneous meetings in the First Mexican Baptist Church and the Central Mexican Baptist Church of Houston, Texas.

Rev. Loyd Corder, new city missionary in Houston, led the meetings and preached in the Central Church.

The three Mexican Baptist churches also co-operated with all other Baptist churches in the city another week for simultaneous B.T.U. training courses.

Plans are being made, according to the city missionary, for a united Sunday School Training Course for Sunday school workers from all of the Mexican churches and missions of the city in about a month.

Beginning June 23, the Mexican Baptist Convention of Texas is to meet in Houston. Plans are being made to receive the greatest crowd in the history of the convention.

## Mission Leader Recuperating

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, is now in Florida recuperating from an attack of influenza suffered for the past few weeks.

## Junior College Enthused by Visit of Mission Worker

In a week of special study and Bible conferences at North Greenville Baptist Academy and Junior College, Tigerville, S. C., Dr. Noble Y. Beall, field secretary of the Home Mission Board, rendered invaluable help, according to testimonies of leaders and students at the college.

Speaking at chapel each morning, Dr. Beall challenged the attention of all present as he discussed the race problem and interpreted the Christian attitude toward one's fellow man.

Following chapel, the field secretary discussed with the ministerial group the tasks, opportunities, and problems of a minister of the Gospel.

Each evening Dr. Beall taught from the book of Ephesians.

"Dr. Beall's visit to our campus will long be remembered," writes one student. "We began to learn things and accomplish something definite from the first day of his visit."

## Two Cuban Ministers Ordained

Two young Cubans were ordained to the ministry at Marti in special services recently, and a new church organized.

Both of the new ministers have already been doing considerable mission work. Anibal Espinosa has been working in the mission at Jovellanos and Miguel A. Calleiro, Jr., has been a volunteer for work at Marti.

Eight pastors took part in the ordination, including Dr. M. N. McCall, superintendent of work on the island.

At the same time of the ordination the mission at Marti was organized as a church. The mission at Jovellanos has since been organized into a church also. The province of Matanzas thus gains two new ordained workers and two new churches.

## Deaf Class Observes Anniversary

The deaf class in the First Baptist Church of Houston, Texas, recently observed its seventeenth anniversary.

Of approximately 250 deaf people in Houston, some forty-five are members of the First Church. Twenty-two have been baptized in the past year. Some others hold membership in various churches.

Rev. C. F. Landon, home missionary, has just organized a "silent" department in the training union for these people. Around thirty-five are attending the newly organized group.

## "Good-Will Ambassador" Meets Jewish Leader

As Rev. Jacob Gartenhaus, Jewish field secretary of the Home Mission Board, walked down the street of a large city with a Baptist pastor, they saw a man whom the pastor recognized as a widely known Jewish leader.

"I want you to meet that man," the pastor said, though neither he nor Brother Gartenhaus knew how he would receive them.

Brother Gartenhaus asked the pastor to introduce him as an "ambassador of good-will."

No sooner were the two introduced than the man said, "I am delighted to meet this distinguished man. I have known him for several years through his writings, particularly in the *Mediator*, from which I have derived much benefit."

Later the pastor remarked to the Jewish worker that his ministry had certainly been far-reaching, it being a pity that every Jewish family could not receive the publication referred to by the man they had met.

"If you have a Jewish friend," Brother Gartenhaus pleads, "by all means he should be receiving this silent witness which has revolutionized the thought and changed the attitude of thousands of my people. The least we can do is to send it to them."

## Italian Woman Seeks Spiritual Knowledge

Although an Italian woman in Kansas City has not yet fully surrendered her life to Christ, she is constantly seeking knowledge on spiritual matters and is already referring to the Catholic Church as "they" instead of "we" as she did formerly, according to Rev. L. Di Pietro, missionary.

In a recent revival the young Italian mother attended quite regularly and seemed to see the way of salvation, but when approached about a decision for Christ, she said, "No, my mind isn't made up yet."

Recently in a visit with this mother, Mrs. Di Pietro was told of the ridicule the woman was receiving from her sister because she is attending mission services.

The woman related that her sister has made accusations against her and ridiculed her for going to the mission and taking her children.

"But as soon as my sister leaves me," the mother testifies, "I go right to my Bible and I read and pray for God to give me strength. Then I just feel my burden roll from my heart."

Since she is so constantly asking questions vital to her spiritual life and is so faithful in her attendance at the mission, Brother Di Pietro believes that she is not far from surrendering her all to Christ.

## Home Board Offerings Increase Thirty Per Cent in February

Home Mission Board receipts in February, according to the treasurer's report, shows an increase of 30% over the same month last year.

It is significant that this increase came largely through the regular channel of offerings, the Co-operative Program, receipts in February, 1941, from this source being \$3,897.34 above Co-operative Program offerings to Home Missions in February, 1940.

Itemized receipts reported by the treasurer are as follows:

Co-operative Program	\$18,374.61
Hundred Thousand Club	4,214.58
Annie Armstrong Offering	32.40
Designations	1,107.29

Total	\$23,728.88
Total February, 1940	18,195.22

Increase (30%)	\$ 5,533.66
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# A Digest of Religious Thought

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

## Christianity and Crisis *The Watchman-Examiner*

A new religious biweekly, *Christianity and Crisis*, made its initial appearance February 10. An editorial board, of which Dr. Reinhold Niebuhr is chairman, is responsible for its views. The following excerpt from the initial editorial gives a good indication of the conviction which inspires this new journalistic venture: The British are fighting for the kind of civilization which has made Protestantism possible. To deny that is to deny history. Our civilization was built by faith and prayers and hard work—it was also built by fighting. Is there a Christian minister who believes that the rights which he daily enjoys and which he takes for granted, like the air he breathes, would be his to enjoy unless these rights had been fought for by Cromwell, by William of Orange, and by Washington? Are Protestants in the United States to live off the liberties which others are maintaining for them and then express complete indifference to the fate of those whose sacrifice makes the tranquil and serene life of American Christians possible? Should this become the American Protestant attitude toward the world, it would inscribe one of the darkest pages in the annals of the church.

## Does Spiritual Fullness Come Through Struggle or Surrender?

William T. Bruner, Jr.  
*Western Recorder*

God cannot save a struggling man; He saves trusting men. When struggle changes to trust, then God does His work. So it is with purity of life and effective service. We cease trying to become, and then let God do for us what we ourselves cannot do. This may to some sound like a lazy man's religion, but those who know what I am talking about have not found it so.—Buell H. Kazee in his article on "How to Make the Surrender," January 23, 1941.

Does Brother Kazee realize that his teaching is directly contrary to accepted Baptist doctrine? Dr. E. Y. Mullins, in his "Christian Religion in Its Doctrinal Expression," page 420, writes as follows: "Again, sanctification is attainment of moral character by the Christian through struggle. He goes on to cite Rom. 7:14-25; Eph. 6:10-18, and other Scriptures that describe the deadly warfare between the carnal nature and the spiritual nature throughout life. In other words, standard Baptist theology teaches victory through struggle; Brother Kazee teaches victory through surrender without struggle. These teachings are direct opposites. Which is right? I am not writing for the sake of controversy. I am raising the question because I am myself deeply perplexed over the contradiction. I was brought up on strict Calvinism and drilled on the struggle theory. I learned nothing better in the Seminary. I am well acquainted with that terrible inward struggle that is supposed to strengthen moral character and gradually purify the heart. However, I cannot see that the struggle has done me any good.

(It seems to us that the question of whether victory comes through STRUGGLE or SURRENDER depends upon who your opponent is. If your opponent is God, Jesus, or the Holy Spirit; then victory comes through complete surrender. But if your opponent is the world, the flesh, or the Devil; then victory comes through struggle. First, determine who your opponent is, then act accordingly. C.W.P.)

## Jesus Christ Misrepresented *Baptist Standard*

Some writers refer to Jesus Christ as the teacher of the world's greatest philosophy. The fact is that He taught no philosophy at all. He was not a philosopher but a king. As king He was the proclaimer of law. "Pilate therefore said unto him, Art

thou a king then? Jesus answered, Thou sayest that I am a king." (It is as thou sayest, I am king.) Men speak of "the good advice" of Jesus Christ. He never gave any advice. He never advised anybody. He commanded them as king with authority supreme. "For he taught them as one having authority and not as the scribes" (Math. 7:29). The Golden Rule is regarded as good advice by almost everybody. It is not advice at all, but the highest, most binding law. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this the law and the prophets." There is one commandment He did not obey. It is the first commandment in the Decalog. It forbids worship, except to Jehovah. Jesus Christ received worship, never refused it and defended those who worshipped Him. The first commandment in the Decalog is the law for men; but not for Deity in Jesus Christ. It is worthy of being worshipped, was worshipped and He never refused worship. He was God with all the divine attributes and rights.

## The Supremacy of Christianity

John W. Shepard  
*The Review and Expositor*

There is only one force which offers hope of being adequate to weather the frightful tempest which now sweeps over Europe and the Orient, and threatens the rest of the world. It is the mighty force of the Christian faith, most powerful of all factors known to man in moulding the individual and society. Education in the hands of the state has become a formidable force for good or evil. Economic organization, with its material resources wields a mighty influence. The totalitarian state seems in the ascendant but eminent students of religion agree in giving religion the supremacy among the civilizing influences known to mankind. "No great civilization has been produced in which religion was not the highest motive; nor has any been able to survive the decay of the religious consciousness or even the removal of the religious consciousness or even the removal of the religious sense from its central position in the civilization." But true religion is not the search of man for God so much as the reaching down of God in revelation to man. Such a revealed religion is Christianity.

Recent developments in science, theology and philosophy have tested the strength of Christianity. Organic evolution was the first of these testing forces. This scientific theory spread rapidly and soon became predominant in educational circles. Many professed Christians were swept from their moorings and lost confidence in their faith. Higher criticism followed the new scientific and theological thought, bringing consternation to many who had always held to the Bible as the inspired and authoritative Word of God. The attack on the Bible soon centered around the Deity of Christ. Meantime the totalitarian state took over religion in Germany, appointing Mueller Reichbischof. It could not command universal loyalty for its paganized form of Christianity but worked out for itself a new Bible, which discarded "a Christianity crippled by the Jewish sense of inferiority and sin." Christianity is stronger than all other forces to stem the tide of the tragic difficulties of our bewildered humanity in the present world crisis. A return to the Bible and to the Christ is the only hope in this "hour of the power darkness."

(This splendid article presents a view of today's clashing world forces and their comparative merits. The entire article should be secured and read. 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 30, 1941

## Christ's Commission

LESSON TEXT AND PRINTED TEXT: Luke 24:36-53.

GOLDEN TEXT: "And, behold, I send the promise of my Father upon you" Luke 24:49a.

**A** FEW FIGURES should be kept in mind as an approach to this lesson. There are ten recorded appearances of Jesus from the time of His resurrection to that of His ascension. Five of these took place on Resurrection Day. Five others took place during the subsequent days. There were forty days from the resurrection to the ascension. There were three definite commissions. Two of these were given to the apostles, and are found in the lesson text. The other is recorded by Mark (16:15-18) and Matthew (28:16-20); and referred to by Paul (1 Cor. 15:6). It is this last commission that by many is called the Great Commission. The Great Commission was given to "above five hundred brethren at once" (if we follow Robertson's Harmony). The other two commissions were given to the apostles.

A glance at the Great Commission, although not found in the lesson text, might be helpful. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Upon the basis of the power of Jesus, we are to go, to make disciples, to baptize and to teach. A study of this word for power (Greek, "exousia") is revealing. "The power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)", notes Thayer. It is a military term. A military day should enable a better appreciation upon the part of God's people for Christ's Commission.

### I. HIS COMMISSION WITH ASSURANCE: (verses 36-43)

We must turn to the parallel passage in John's Gospel (20:19-25) in order to get the full force of this commission. In verse twenty-one we read, "As my Father hath sent me, even so send I you." This is, if it may be said just here, the writer's favorite of the commissions. With an emphasis on the little word, "as"; we note that we are sent with the same love as sent Jesus, that we are sent facing a similar world as faced Jesus, and that we are to spend ourselves in the work of the Kingdom as Jesus spent Himself. When we try to comprehend the sending of Jesus in the world by the Father we will try to do bigger and better work for Him.

The lesson text shows that the ten disciples (Thomas was not present, while Judas had committed suicide on Crucifixion Day) were terrified at His appearance, "and supposed that they had seen a spirit." This appearance took place in Jerusalem on the First Easter. It was to assure them that He was the same One who had walked and talked with the disciples before the Crucifixion that Jesus said, "handle me, and see." Their terror turned to joy which could not take it all in, when the Lord asked for broiled fish and honeycomb and ate in their presence. This evidently convinced them that it was indeed Jesus the Lord. A spirit could not walk and talk and eat, so it must be the same Person. The disciples were assured even though some of today are not. It was because of such assurance that they listened to and followed His commission. It is upon such assurance that we today are to listen to and follow and obey His commission.

### II. HIS COMMISSION WITH INTERPRETATION: (verses 44-49)

The appearance involved here takes place forty days later and is again at Jerusalem and before the eleven disciples. It is on the Day of Ascension. How could they forget the events and the instructions of that day? And they did not forget them either. It was a day when the Lord again opened and interpreted the Scriptures concerning Himself. He had done a similar thing on Resurrection Day on the road to Emmaus (Luke 24:27). What a priceless privilege it must have been to have heard Jesus as He opened both the Scriptures and their benighted minds ("then opened he their understanding, that they might understand the scriptures"); For it takes both to make the truth to live in our hearts and lives.

Linked with this interpretation was the application of the truth to their conduct in the future, so far as the enterprise of missions was concerned, "that repentance and remission of sins should be preached in his name among all nations." It is an imperfect interpretation, or a lack of application of the interpretation, that leaves out the missionary idea and not result in the missionary effort. Any sort of Scriptural interpretation that does not fruit in missionary endeavor is defective and displeasing to the Lord. Such, it seems, is a fair inference from this passage.

The message that Jesus has sent us out into the world to deliver must be properly interpreted and applied. We, too, must see that Jesus is the fulfilment of the law, the prophets and the psalms. We, too, must have our understanding opened to grasp this not only intellectually but also spiritually. We, too, must act on the thought that repentance and remission are to be preached to all nations. Baptists are a people with a Book. Baptists are a people with an Experience. Baptists are a people with a Program. How can we do without any of the three, facing the kind of world we do at present?

### III. HIS COMMISSION WITH BLESSING: (verses 50-53)

This is a continuation of the appearance mentioned above. The events transpire on Olivet just prior to the Ascension. It is His last time to be with the little group in the flesh. Ten days later He will come as the Spirit, on the day of Pentecost. Jesus now enters into the holy of holies with them before He goes back to the Father. "He lifted up his hands, and blessed them." Did they notice the scars in those hands as He lifted them up? He had been with them now more than three years. Into their lives He had poured His precious teachings. They had seen Him perform great miracles. They had watched Him die, at least some of them. They knew Him as risen from the grave. But within a few minutes now He would leave them. And leave them He did, "while he blessed them."

What was their reaction at Jesus' leaving them? First, they worshipped Him. Thus they again recognized Jesus as Lord. Worship is the foundation of working for Him. Indeed, unless and until we worship we can not do acceptable work. Second, they had great joy. There was a joy that the world could neither give nor take away. It was a joy at having had the privilege of being with Jesus. It was a joy of being counted trustworthy in carrying on His mission. It was a joy that looked forward to His return to the earth some time out in the future. Third, they continually praised God. Some of that praise was offered in the temple, but was all of it? We think not. They were just as truly praising God while engaged in His mission as while in the regularly stated place of worship. So are we. Worship, joy and praise belong with missions. All grow out of Christ's Commission.

Dear Boys and Girls:

The illustration for our poem this week was drawn by lovely Edwina Nettles, of the Tennessee Executive Board, and we are indebted to a local business concern for our Word Study drawing.

Who's going to be our next Who's Who? Find this sentence in this issue, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" and send it in right away, together with your paragraph stating why your family subscribes for the BAPTIST AND REFLECTOR, why they read it and why you read it. There is no age limit. So let's hear from everybody.

It was a happy privilege to be with the Intermediate group at Eastland Baptist Church, Nashville, on last Sunday morning and the Victory Training Union, First Baptist Church there on Sunday night and to carry to them the story "How Helen Practiced" that was on our page two weeks ago. You are a great bunch of Intermediates and Seniors, and we are for you!

If there is a prayer request, a poem, a story—send it in when you write.

Your friend,

*Aunt Polly*

Must I Go, and Empty-Handed?



Must we go, and empty-handed? While yet we have opportunity. No!

Last week I was impressed very much by an illustration from an old poem. I do not know the name of the poem, nor the author of it. It came to me through my Sunday school superintendent. And it came to him through a former pastor. It was this:

Two statues were talking to each other. One statue was called Opportunity. He stood on tiptoe with his hair thick on his forehead and bald on the back of his head. When asked why he stood on tiptoes, he replied that he was fleet of foot and that he did not tarry long. He said that the thick hair on his forehead was there so we could grasp him when he came and that if we failed the bald spot on the back of his head was to keep us from getting him after he had passed.

This illustrates our Word Study (Opportunity) for this week, perfectly, and it certainly is a truth. All my life I have heard the expression, "Opportunity knocks but once." If it "knocks but once" and if it is "fleet of foot" isn't it important that we grasp it while yet we can?

Many of us are guilty of letting our opportunities to win lost souls to Christ pass without grasping them and those opportunities have truly gone. That is why souls are dying without Christ—and worse than that—that is why we'll go to meet our Savior, and empty-handed.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Daniel 12:3.



*As Many as Touched Him*  
BONNIE DAY



*Filled with a strange new hope they came,  
The blind, the leper, the sick, the lame,  
Frail of body and spent of soul.  
"As many as touched him were made whole."*

*On every tongue was the Healer's name,  
Through all that country they spread his fame,  
But Doubt clung tight to his wooden crutch,  
Saying, "We mustn't expect too much."*

*Down through the ages a promise came—  
Healing for sorrow and sin and shame,  
Help for the helpless, sight to the blind,  
Healing for body and soul and mind;*

*The Christ we follow is still the same,  
With blessings that all who will may claim,  
But how often we miss Love's healing touch  
By thinking "We mustn't expect too much."*

Jackson, Tenn.

Dear Aunt Polly:

I am a girl 8 years old. I go to Sunday school. I am in the third grade. I read your YOUNG SOUTH page and enjoy it very much. I go to the Sunbeam band.

With love,

DORIS JEAN PAYNE.

We are so glad that you like our page, Doris Jean. We welcome you and hope you will write often. Cripple Children's Hospital, Knoxville, Tenn.

Dear Aunt Polly:

I am a little girl 11 years old. I am in the hospital for an operation. I enjoy reading the YOUNG SOUTH page. I go to Prospect School, at home. Mrs. Inez DeLozier is my teacher. I am in the sixth grade. I go to the hospital school, here. My teacher is Mrs. Edelman. I go to Prospect Baptist Church. Our pastor is Rev. Luke Rule. Mrs. B. J. Gousett is my Sunday school teacher. Mrs. Sam Patty is our B.Y. P.U. leader. Hope my letter isn't too long.

Love,

GRACE ELLIS.

We are so glad that you wrote and we wish for you a speedy recovery. Everybody write to Grace.

Henderson, Tenn., R. 4.

Dear Aunt Polly:

I am a girl 12 years old. I go to church and Sunday school at Silerton, Tennessee. My pastor is Rev. J. W. Camp. My mother is my teacher. I have gone to Sunday school four years without missing a Sunday unless I was sick. The first year I got a Bible; second, a Bible; third year, I got an honor pin; fourth an honor ring. I would like to have this published in the BAPTIST AND REFLECTOR.

Lovingly

BETTY JOE CROWLEY.

Well, here it is, Betty. That's wonderful, too.

Erwin, Tenn., R. 1.

Dear Aunt Polly:

This is my first letter to you. We just moved here from Virginia the last of January and the first thing daddy did was to subscribe for the BAPTIST AND REFLECTOR. I like to read the YOUNG SOUTH page. I enjoyed "How Helen Practiced" and Miss Manley's letter very much. My father is pastor of Calvary Church here. I was saved and baptized two years ago. I go to Junior Baptist union and Sunday school. I am a Maiden in G.A.'s and am working to be a Lady-in-Waiting. I am 10 years old and in the fifth grade.

Your friend,

DOROTHY KNISLEY.

You should be proud of your daddy, Dorothy. And he should be proud of you, too. Thank you for your nice letter.

P. O. Box 71, Harriman, Tenn.

Dear Aunt Polly:

I am a girl 13 years of age and in the sixth grade. I go to the Trenton Street Baptist Church. My pastor is Bro. D. C. Sparks. My Sunday school teacher is Mrs. Nick Harmon. We take the BAPTIST AND REFLECTOR and I enjoy reading the YOUNG SOUTH page very much. I hope my letter isn't too long. I would like to have a pen pal. I hope that Imogene Nichols will soon get a pastor.

Yours truly,

MARGARET SCARRO.

P. S. I read the BAPTIST AND REFLECTOR every Thursday. Hope my letter isn't too long. I will write again.

We hope you will write often, Margaret. Why not send in our Who's Who sentence for this week?

421 Carter St., Harriman, Tenn.

Dear Aunt Polly:

I am a girl 13 years old. I go to Harriman school. I am in the seventh grade. I go to Sunday school and church at Trenton Street Baptist Church. My pastor is Bro. D. C. Sparks. My Sunday school teacher is Mrs. Nick Harmon. We take the BAPTIST AND REFLECTOR and I enjoy reading the YOUNG SOUTH page very much. I hope my letter isn't too long. I would like to have a pen pal. I hope that Imogene Nichols will soon get a pastor.

Yours truly,

KATHERINE SHAWL.

You have a good pastor, Katherine. We hope you get lots of pen pals.

Lebanon, Tenn.

Dear Aunt Polly:

I am a little girl 9 years old. I am in the third grade. I go to the Gladeville Baptist Church. Our pastor's name is Bro. Paul Hall. I have been to Sunday school every Sunday this year. I have been reading your letters every week on the YOUNG SOUTH page. I like to read them.

Your friend,

VIRGIE KATHERINE LANNON.

Thank you, Virgie and welcome to our page.

Lebanon, Tenn., R. 5.

Dear Aunt Polly:

I am a little girl 7 years old. I go to Gladeville school. I am in the second grade. I go to church and Sunday school at the Gladeville Baptist Church. Bro. Paul Hall is our pastor. I have been reading your letters in the BAPTIST AND REFLECTOR and I enjoy them. I hope to see my letter soon.

Yours,

RUTH JEAN LANNON.

Thank you, Ruth, and many welcomes.

# BAPTIST TRAINING UNION

149 SIXTH AVENUE. NORTH. NASHVILLE. TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MISS NANCY LAUPER  
Office Secretary

DOYLE BAIRD  
Convention President

## AWARDS ISSUED FOR TENNESSEE — FEBRUARY, 1941

Winchester	66	66
<b>HOLSTON</b>		
Central, Johnson City	35	
Unaka Avenue, Johnson City	1	
Union, Johnson City	6	42
<b>JEFFERSON</b>		
White Pine	34	34
<b>KNOX</b>		
Arlington	63	
Bell Avenue	21	
Broadway	154	
Euclid	29	
Euclid	34	
First Knoxville	1	
Riverside	1	303
<b>MADISON</b>		
Cottage Grove	27	27
<b>MAURY</b>		
Holt's Corner	16	16
<b>McMINN</b>		
Athens, First	108	
Calvary, McMahan	2	
Eastmanlee	1	
Athens, East	5	
Mt. Harmony, No. 1	1	
Athens, North	2	
Rogers' Creek	5	124
<b>McNAIRY</b>		
Adamsville	2	
Clear Creek	1	
Good Hope	2	
Gravel Hill	4	
Selmer	3	
West Shiloh	1	13
<b>MIDLAND</b>		
Fairview	9	9
<b>NASHVILLE</b>		
Eastland	1	
First, Nashville	13	
Grace	1	
Jelton	26	
North End	7	
Old Hickory	2	50
<b>OCONEE</b>		
Avondale	1	
Bi chwood	14	
Concord	14	
Morris Hill	2	
Ridgedale	1	
Signal Hill	54	
East Ridge	4	90
<b>ROBERTSON</b>		
Cedar Hill	2	2
<b>SHELBY</b>		
Galilee	2	
Yale	8	10
<b>STONE</b>		
Monterey	76	76
<b>WATAUGA</b>		
Immanuel	25	25
<b>WESTERN DISTRICT</b>		
Jones' Chapel	20	20
<b>GRAND TOTAL</b>		907

### White Pine

The Training Union of the White Pine Baptist Church, Dr. E. C. Masden, pastor, and Miss Jodie Lee Tate, director, held a very successful study course during the month of February. Miss Roxie Jacobs taught the "Junior Manual" and "The Meaning of Church Membership" to Juniors and Intermediate. Rev. John M. Wenger taught the Young People "Church Music." The Adults were led by Dr. E. C. Masden who taught the "B.A.U. Manual."

There was an enrollment of 75; an average attendance of 59; and 58 taking the examination.

### Will Your Church Be "One" for 1940?

We secured more than 200 awards for the year 1940, AND—We Did It This Way:

In the February Baptist Training Union Associational News, the back cover was "The Big Ten" with several stars to illustrate, each star contained the name of an Association and the church or churches in that association that had received two hundred or more awards for the year 1939. "The Big Ten" were Bellevue

293, Temple 213, Big Springs 247, Avondale 217, Jefferson City 288, Siam 239, Union City 228, Bolivar 216, Erwin 212, First, Nashville 253. After reading and studying the list, we resolved to be one of "The Big Ten" for 1940.

We immediately talked up a study course for February, which gave us twenty awards. During the week of the study course, we announced that each and every one who would take eight study courses during the year, we would give one of the best Training Union pins.

Our group school was held during the month of March and it was held in our church and we came through with 82 awards for the week.

During the year we held several study courses with the desire to get awards for our church each month. We used the first Sunday night of each month in our closing assembly to present awards earned the previous month. We had twenty awards for February, in March 82, April 24, May 16, June 28, July 17, August 21, September 19 and a few for each month of the last quarter. The total for the year was 274.

Two of our young women, Miss Nannie Mae Barnard and Miss Dolly Bush, secured 16 awards each during the year, a large number of these by correspondence.

On Sunday night, December 29, Mr. Henry C. Rogers came to our church and presented the pins that had been earned. In the BAPTIST AND REFLECTOR for February 6, we note that Rockwood is in the list of those receiving 200 or more awards but instead of "The Big Ten," it must be the "Lucky Eleven." We see that four of last year's churches repeat and we are happy to be one of the new ones.

JOHN L. BURCHFIELD, Director,  
First Baptist Church,  
Rockwood, Tennessee.

### Prayer Changes Things!

The Longview Heights Baptist Church of Memphis, Tennessee was confronted with a problem which is not uncommon among small community churches located at the edge of large cities. The problem was this: "What shall we do about the unsaved persons in the rural districts?" Naturally, the answer was: "Bring them to church." But how? There were not enough cars available to go out and bring in the great numbers of people that should be at all the services; however, an effort was and still is being made to bring in as many as possible in this way. "But what about the others—the ones who can't or won't come?" That was the problem.

It naturally became the duty of the Training Union to work out a solution. Under the capable leadership of the president of one of the Adult unions, cottage prayer meetings were established in the outlying communities which were not served by any local church. Workers with vision and enthusiasm gladly accepted such a challenge. The Word they sowed faithfully week after week was the Word of Life. The soil was fertile and the harvest was not long. Lost ones were won to Christ. Valuable workers were gained in the Training Union and Sunday school. The church membership was increased and the entire community was blessed with a greater spirit of brotherhood and fellowship.

We now have five such prayer services firmly rooted in the immediate and surrounding neighborhoods. Truly a wonderful work is being

done! "We Did It This Way"—the way we think He would want it done.

MISS LAVANCHE BINGHAM, Director,  
Longview Heights Baptist Church,  
Memphis, Tennessee.

### Food, Fun, Fellowship

A pastor's wife writes:

I am wondering about which group of my family I should tell you—the Adults, the Young People, the Intermediates, the Juniors, or the Story Hour. I feel like a mother who is selecting just one child out of her family for special praise.

Maybe I should tell you about our Young People's Union. Today we find so many things calling them away from our churches on Sunday evening that when we find a group who will turn down these many other invitations and come to our Training Union and remain for our worship service, we feel that we want to compliment them. We have 25 enrolled in our Young People's Union. Their regular attendance varies from 19 to 23 each Sunday evening.

After the Training Union Program for the evening is over, we find these young people making their way together with about five Intermediates to the choir room. They fill our choir for the evening preaching service. They meet at 6:15 each Wednesday night for choir practice. They always prepare some special number, sometimes a duet, or a quartet, or a solo with the choir assisting on the chorus. At other times they prepare an anthem for the entire choir and how they do like to sing! They feel that they, too, have an important part to play in our worship service. Their singing and presence is a great encouragement to their pastor. Some of these young people were not staying for the worship service before we organized the choir.

About a year ago I asked this group to come to our home after the evening service. They came. I had planned for them about two hours of fun and also refreshments. During the evening they asked if they might come again the next Sunday evening. We told them "YES." So, for some months they came each Sunday night. We played quiet games, played the piano and sang, discussed the most interesting things that we had read during the past week, or how we might improve the Young People's Union. (We use Fun Encyclopedia in all departments of our work.)

Young people can always find things to do and to talk about. As to the refreshments, yes, it is an expense, but they are worth it. Serving is not much trouble because both the boys and the girls are glad to help. Sometimes we will not allow anyone in the kitchen but boys. They make sandwiches, open tin cans, and coca-colas, arrange and serve the plates. In fact, by now, all the girls and boys are quite familiar with our kitchen. I admit that sometimes after they are all gone, I find a number of dirty dishes to wash. But they are finding a clean, wholesome good time without having to go to questionable places for amusement.

We are now meeting every other Sunday night, and not always in our home because the mothers appreciate what we are doing and have begun to invite us out to their homes. We are sometimes invited into homes where there are no children. I believe that these people are getting a real joy out of having these fine Christian young people in their homes.

What better use could we make of our homes than to open them to our young people? And what better investment could a church make than to organize a young people's choir, helping them to form the habit of staying for the evening service and making them feel that they "belong." The youth of today are waiting to be trained. An investment in them is an investment in eternity.

MRS. PRESTON L. RAMSEY,  
Covington, Tennessee.

BAPTIST AND REFLECTOR

# STATE SUNDAY SCHOOL CONVENTION

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

## INSPIRATIONAL CONVENTION SPEAKERS



DR. JOHN D. FREEMAN  
Executive Secretary



MISS ADA WILLIAMS  
State Elementary Leader



MR. ANDREW ALLEN  
Southwide Elementary Secretary



MISS MARIE ESTES  
Church Library Promotion

**On To The Convention.** The reports from the Special Associational meetings indicate that a large number of people over the state plan to attend the Sunday School Convention in Chattanooga, April 8, 9, 10. Any number of churches are sending a good size group of their workers to this Convention. In several cases three or four churches are going together and sending at least one to represent a church. The associational officers should have pride enough to see that their association is well represented.

### Special Committees

General.....	MR. CHARLES NORTON
Registration.....	MRS. W. S. ROGERS
Publicity.....	REV. J. C. WILLIAMSON
Conference Rooms.....	REV. A. DONALD ANTHONY
Check Room.....	MRS. L. D. FALK
Usher.....	MISS ANNA MARIE LING

**Hotel Reservation:** If you have not already made your reservations please do so at your earliest convenience. Rates are given below:

	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 bath \$1.75 each.				
Northern.....	1.25	2.00	1.75	3.00
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.				

**Baptist and Reflector**—A special Convention issue, giving outline of the program with names of all participating, will come out on March 27.

**Book Exhibit**—Miss Christine Little, Book Store Manager, will have a book exhibit at the Convention.

**Display Posters**—Display posters giving publicity to this Convention have been sent to the Sunday school superintendents. See that the one for your church is put on display.

**Attend Convention**—Be present at the opening session, Tuesday evening, April 8, at 7:00 P.M. Remain through the closing session Thursday, April 10, 12:30 P.M.

**Special Features**—Emphasizing the indispensable place of the pastor, superintendent, teacher and pupil in the church's Sunday school.

### Vacation Bible Schools

It is Vacation Bible school time now in many communities. Hundreds of schools will be held in early spring before the boys and girls are needed on the farm to work in the fields. Date for the school should be set, principal should be elected, faculty should be selected, Vacation Bible school manuals should be secured and a week should be given to the training of workers. Tennessee should have more schools and better schools in 1941. Let's get busy.

### Dear Brother Superintendent:

Among Southern Baptists the month of March stands for missions. This year (1941), Missionary Day in Sunday school for Home and Foreign Missions is March 30. The Sunday school lessons for that day are missionary lessons on "Christ's Commission."

The missionary program, "A Divine Imperative—We must work the works of him that sent me," is printed in *The Sunday School Builder* and *The Teacher*. Also two copies of the program are enclosed herewith with other materials for Missionary Day.

Are we really awake to the needs, the calls, and the responsibilities of a lost world? Are we doing our part? Whether you are a big Sunday school with eight hundred enrolled, or a little school with fifty enrolled—you are in the biggest business in the world, the business of reaching the lost with the gospel and winning the lost to Christ. Missionary Day offers you an opportunity to lead your church to join with others in a special effort through individual witnessing and sacrificial giving in obedience to the divine command.

### Suggestions

Plan as soon as possible with your pastor about the observance of Missionary Day, and ask him to preach a missionary sermon on March 23.

Call a meeting of your teachers and departmental officers (Workers' Council). Appoint a missionary committee to make announcements of plans to magnify the educational value of Missionary Day.

Additional copies of the program may be secured by writing to the Baptist Sunday School Board for the March issue of *The Sunday School Builder* (or *The Teacher*), and sending ten cents in cash or stamps for each copy.

Set worthy attendance and offering goals. Aim for the largest attendance of the year. Lead your entire school to set a goal for the offering, and make it as large as possible. Write your goal on the poster and be sure to place the poster where everyone can see it.

Offering envelopes should be ordered early, in numbers needed, to be distributed on the Sunday before Missionary Day. They will be sent FREE on request by the COMMITTEE ON DENOMINATIONAL CALENDAR, 161 Eighth Avenue, North, Nashville, Tennessee.

Send your offering immediately to your own Baptist state headquarters, stating that it is for Home and Foreign Missions. (Give name of your church.) The amount will be credited to your church as a gift from your Sunday school, and distributed 32% to Home Missions and 68% to Foreign Missions.

### Greetings

The Sunday School Department sends greetings to the W.M.U. Convention meeting in Nashville, March 25-27, 1941.



MR. AND MRS. D. B. MCKINNEY, in charge of the music.



# WOMAN'S MISSIONARY UNION

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



DR. W. F. POWELL  
 Pastor-Host

## Welcome Women of Tennessee!

DR. W. F. POWELL

The refinement of every civilization has been reflected in the happiness of its hospitality. To greet guests with gladness has been a studied art of the ages. The ancient Romans had their most cordial words of greeting engraved upon the pavements of the thresholds of their palaces. The cultured Greeks trained magpies kept in cages hanging over their palatial entrances to chant their beautiful "Xaire" to visitors drawing near.

What a proud privilege for me to stand at the portals of our dear old First Baptist Church and bear the glad greetings of its members to the fellow members of all our sister churches and of all who dwell in the Athens of the South, to our Baptist women of Tennessee, sisters to that shining host who for nineteen hundred years have been last at the Cross, first at the Tomb and foremost with the Glad Tidings of our Risen Lord!



MRS. C. D. CREASMAN  
 President Tennessee W.M.U. Convention

We are the happiest we have ever been in the hope of company coming. Please EVERYBODY come! History will be made again in Nashville. You have come into the Kingdom for such a time as this, and besides, we are just waiting to exchange hospitality for inspiration!

## A Great Year in Tennessee

Tennessee W.M.U. has closed its greatest year in history. There are 3,001 W.M.U. organizations in the state. Last year there were 397 new organizations formed. In 1940 695 organizations reached every point on the standard. Forty-four churches had every organization in the church standard. There were 11,669 tithers reported with 1,937 new tithers.

Mission study classes reported totaled 3,930, with 20,721 receiving awards. In Tennessee we have 46,882 members.

The gifts for 1940 amounted to \$200,112.87. Of this amount \$123,743.01 went through the Co-operative Program. This is the largest gift made by the W.M.U. since the Ruby Anniversary year which is the high peak in gifts for our Union.



MYRTLE H. ZENTMEYER  
 Assistant Editor of THE COMMISSION.



RUTH FORD  
 Missionary Speaker from China.

## Visit to Pima Indians

Late this afternoon it was our privilege and great joy to visit the Pima Indian Reservation, eleven miles north of Casa Grande. We were unable to contact Rev. Frazier in Coolidge, but driving on into the reservation we stopped in a store in Sacaton and there made inquiry about our Baptist work. Soon a very courteous Indian, with a smiling face, spoke to us and we learned much about our Baptist work from him. His name is Frank Harvier, and he directed us to the church.

As we came near the church, I recalled having seen a picture of it. Soon another man came toward us, smiling. We found him to be the key man or interpreter for the congregation, his name was P. H. Porter. As I walked into the church the first thing I saw was a line of Standard of Excellence charts of our W.M.U. Upon examination I found them to be the W.M.S., Y.W.A., G.A., R.A., and Sunbeam, and each had reached every point on these Standards for 1940! I was told that the Southern Union had given \$500.00 to complete a church building in Casa Blanco, which would be a mission of the First Pima Baptist Church in Sacaton, Arizona. The Indians already have the adobe bricks ready for the building.

Words cannot express my thrills and impressions as I had this face to face interview with our Indian Christians. I discovered also that I had heard both of these men sing at the Southern Baptist Convention in St. Louis back in 1936. Not such a big world after all!

MRS. MARK FERGES.

## GROW Lovely GROWING OLD

By Douglass Scarborough McDaniel

In seventeen chapters Mrs. McDaniel has given a compilation of material unmatched in beauty of thought and word, exalting the mind and spirit of the reader. Here is practical advice for those growing old, those who are already old, and those old in years yet young in spirit.

One's vocabulary will increase with a reading of this book. Such words as "geriatrics," (the science and treatment of old age); "oikomania," (a morbid state in which love for those dearest to us is slowly turned into aversion); and "accidia," (taking a delight in being miserable).

Those who expect to grow old; those who know anyone who is old; mothers-in-law; sons and daughters-in-law; many others—should read this book.

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BAPTIST AND REFORMER

# IN MEMORIAM

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

## IN MEMORY OF OUR LOVE AND ESTEEM FOR THE LATE JOHN H. TRUMAN

The sad news was brought to the attention of our Class of the passing of one of our members at a ripe old age, who lived every moment of his life in full preparation and was ready when his summons came.

As a committee we approach this assignment with an unusual sense of inability properly to commit to writing our ideas of the worth of such a man to his family, his Sunday School Class, his church and his community.

A thoroughly unassuming, conscientious, true-blue Christian gentleman, citizen, husband and father, one who was ever ready and in close communion with his Heavenly Father through constant study of His Word and a daily prayer life, whose foremost consideration was for his loved ones and associates in life and a desire for worldwide nearness to God, poor in worldly goods but wealthy in Kingdom riches—such was Brother John H. Truman.

From the tenement of clay that was the home of the soul of Brother Truman there has emerged one of the brightest jewels of God's Kingdom. Out of a tired and weary body the real heart of this child of God has taken its flight to the eternal home of the blessed, and the worn out tenement has fallen to enrich Mother Earth. In this transition we understand somewhat the meaning of the expression—"Beauty for Ashes."

Therefore, First, we thank God for such a husband, father, friend and citizen.

Second, we commend his loved ones to the same love and watchcare of his God.

Third, we pray God that we may strive to emulate his example of child-like, simple faith in and devotion to his God.

Fourth, we extend to Mrs. Truman and family our sincere sympathy in the loss of their dear loved one.

It is directed by the Men's Bible Class of the First Baptist Church of Elizabethton on this February 2, 1941, that a copy of this expression of our love and esteem be spread upon our class record, that a copy be given the press, and that a copy be mailed Mrs. Truman and family.

C. H. WHITE, SR.,

R. N. SAMPSON,

I. S. NAVE,

Committee.

## MRS. CALLIE DODSON

Athens.

Death has again invaded our ranks, and has taken from our membership a well beloved and highly esteemed member of our missionary society, Mrs. Callie Dodson.

How we will miss her, for her's was such a noble character, so quiet and unassuming in her manner, yet all who came in contact with her could but feel that she was a devout Christian; that she let her light shine, thus honoring her Master. Therefore, be it resolved:

First. That in the passing of Mrs. Dodson our society has lost a loyal member, one who was always ready and willing to help in whatever way she could.

Second. Resolved, whereas it has pleased God in His infinite wisdom to take her from our

fellowship, may we bow in humble submission to His will, realizing that He knoweth best, and also that her life has been a blessing to our Society, our church, and to her home.

MRS. J. S. CURRIER.

## LAY

J. C. Lay was born September 16, 1870, and departed this life February 24, 1941. He was a lifelong member of Zion Baptist Church, Indian Creek Association. He was a deacon, having been elected about two years ago. He was a subscriber to the BAPTIST AND REFLECTOR for a number of years. In his going he leaves his widow and three daughters besides a host of other relatives and friends. He had been in ill health for several months. His pastor, M. H. Willingham, conducted funeral services at the church, the burial following with Masonic rites at the grave.

## Tidwell Biblical Library

BAYLOR UNIVERSITY, WACO, TEXAS

Dear Editor:

Some time ago Mrs. George W. McDaniel of Richmond, Va., deposited with the Custodian of The Tidwell Biblical Library at Baylor University more than 2,100 brief sermon outlines of her late husband, Dr. George W. McDaniel. The possibility of publishing all or part of these outlines has been discussed by a few brethren for a considerable number of weeks. We need here make no effort to expound on the greatness and soundness of Dr. McDaniel's sermons. All can understand, however, that publication of sermon outlines should be entirely contingent on the demand for such.

I know of no legitimate way for trying to secure information as to whether there be such a demand other than through a notice and appeal in our regular denominational press. Dr. McDaniel was known and loved and is highly honored in each and every state of the Southern Baptist Convention. Dr. Tidwell joins me in asking that you consider the matter of mentioning this in the columns of your paper with the request that interested brethren and friends drop a card in the mails addressed to Dr. B. O. Herring, Baylor University, Waco, Texas. Such an expression might enable us to decide as to whether or not the McDaniel Sermon Outlines would warrant publication effort.

Cordially,

B. O. HERRING.

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## WHY STUDY PROPHECY?

By Harold L. Lundquist

A concise, courteous consideration of the views of those who oppose prophetic study, with warnings to declare "the whole counsel of God." Opens up the Word to inquiring students. 2-color, art stock covers, 25c.

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# AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

Eleven new members were welcomed to the church in Philadelphia, Miss., seven being by baptism. The church in Philadelphia is to have a meeting April 28-May 7, in which C. C. Morris from Ada, Okla., will assist.

Roland Q. Leavell will lead in a simultaneous evangelistic campaign in Jacksonville, Fla., April 29-May 10.

George W. Truett of Dallas, Texas, will assist Ellis A. Fuller and the First Church, Atlanta, Ga., in a meeting from April 13-27.

In a meeting in the First Church, Tulsa, Okla., the pastor, J. W. Storer, was assisted by George W. Truett. There were 123 additions, 62 by baptism.

Paul Montgomery has resigned the care of Central Church, Winchester, effective April 1, following a pastorate of nine years. He intends to enter the evangelistic field.

Evangelist H. Evan McKinley has been called to be the undershepherd of the Grace Church, Morristown. He has been supplying there for some weeks. He and Mrs. McKinley will continue to do some evangelistic work, as they feel that they can be absent from their work at home.

W. K. Sisk, formerly of Kentucky, says that the Lord is blessing his labors with the Park Avenue Church, Mt. Vernon, Ill. The Training Union attendance is the best in the state among the Southern Baptist churches. A continuous revival spirit permeates the church services. E. G. Sisk of Madisonville, Ky., father of W. K. Sisk, has arrived in Mt. Vernon, Ill., to begin a series of meetings at the Park Avenue Church.

By THE EDITOR

Sneedville Baptists have finished paying for their pastor's home and are now free of debt. Incidentally, they are without a pastor to occupy the home.

Missionary Boyd LeCroy of Maury County has realized one dream—he has encouraged and helped until every hitherto pastorless church now has a bishop. Every church but one has an active Sunday school and he is helping them to begin. State Missions helps!

The West Tennessee Pastors' Conference met at Union University March 10 with a very large attendance. Secretary Freeman spoke on "A Great Church." Pastor James L. Sullivan of Ripley delivered a splendid message on "Principles to be Practiced by Preacher and Church in Calling a Pastor." C. E. Autrey of Union City spoke on "Why Is the House of the Lord Forsaken?" and L. G. Frey of Alamo on "How to Increase Attendance at Prayer Meeting."

Highland Church, Shreveport, La., will observe its silver anniversary by hearing all the living former pastors of the church in a series of services beginning Sunday, March 9. C. P. Roney of Chicago will speak at both services on Sunday. M. E. Dodd will speak on charter night, Monday, March 10. E. A. Ingram of Jasper, Texas First Church, will preach on Tuesday evening, March 11. W. H. Sims, evangelist of Shreveport, will preach on Wednesday evening, March 12, and R. A. Kimbrough of Jackson, first pastor of Highland, will preach on Thursday evening, March 13. On Friday evening the Baptist choir of Shreveport will render the program for Fellowship night. John Caylor, the present pastor, will be in the pulpit on anniversary Sunday, March 16, just 25 years to the day from the institution of the church, and will conduct evangelistic services throughout the following week, closing Sunday, March 23.

Walter Warmath began his pastorate with the First Church, Lexington, Sunday, March 2. Unusually large crowds attended both services.

Dr. R. P. Mahon, ex-Tennessean and pastor of the First Baptist Church of London, Ky., writes in rejoicing and in high praise of the work of Evangelist Arthur Fox and son, Paul, of Morristown in a gracious revival at London, February 16-March 2, in which there were 57 professions of faith, 49 candidates for baptism, 12 additions by letter, 23 re-consecrations, with one young man surrendering to preach and two of their finest girls offering themselves for foreign mission work. One afternoon the women of the church gave a tea complimentary to Dr. Fox's wife and to his daughter, Mrs. Sarah Eddleman and her little daughter. Mrs. Eddleman spoke to a large number of Baptist women and women from other churches. A

number of business men was among the converts in the meeting, one man over 70 years of age. Dr. Mahon says that all departments of Baptist work in Kentucky are prospering under the leadership of Secretary J. W. Black, and he adds: "I greatly enjoy BAPTIST AND REFLECTOR and rejoice to see that the Lord is blessing our pastors and churches down in my native state."

BAPTIST AND REFLECTOR has received three news items which are unsigned or unidentified. Time and again we have announced that we cannot use anonymous communications.

The recent Homecoming Week at the Baptist Bible Institute is described as "The Best Yet" by the President, Dr. W. W. Hamilton. Among the speakers were Dr. Austin Crouch and Mrs. C. D. Creasman of Nashville.

BAPTIST AND REFLECTOR appreciates receiving a copy of the neat and attractive Year Book of the First Baptist Church, Kingsport, J. G. Hughes, pastor.

The speaker on the program of the Baptist Hour broadcast Sunday afternoon, March 23, at 3:00 o'clock (CST) will be Dr. John L. Hill, who will speak on the subject, "Christ and His Sufficient Grace." Stations: WMS Nashville; WMPS Memphis; WSLI Jackson; WBRC Birmingham; WFBC Greenville; WSPA Spartanburg; WBIG Greensboro; WPTF Raleigh; WRNL Richmond. By transcription: WSB Atlanta 1:00 o'clock; KWKH Shreveport 1:00; WSCS Charleston 2:30; WCOC Meridian and WIS Columbia 4:30.

Rev. Maurice Aguiard, consecrated and fruitful missionary to the Indians in Louisiana, spoke at the evening hour March 16 in the First Baptist Church of Chattanooga, John A. Huff, pastor.

Clerk Fred E. West writes that Oakwood Baptist Church, Knoxville, feels that the coming of Rev. Floyd Creasy as pastor was a direct answer to prayer.

Hurrah for the little Grandview Church of Maryville! The church was organized only last December and now has 27 members and is sending the state paper to every home in the church under the Church Home Plan. Can you beat it?

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 9, 1941

	Sunday School	Training Union	Woodland Park				
Alcoa, Calvary	270		Cleveland, Big Springs	368	150	Pleasant Hill	185
Athens: First	352	106	Colombia, First	235	138	Liberty, Salem	92
C. C. C.	40		Daisy	321	50	Maryville, First	39
Layman Hill	28		Doeville, Little Doe	164		Prospect	592
Bemis	285		Dry Valley	66	53	Memphis, Bellevue	110
Bristol, Calvary		101	Dyersburg, First	140	77	LaBelle	75
Bella, Midway	64	144	Dover	503	118	Prescott Memorial	601
Butler	144	67	Elizabethton: First	65	38	Speedway Terrace	293
Caryville	124	91	Immanuel	477	231	Temple	474
Chapel Hill, Smyrna	67	63	Siam	108	38	Milan, First	1313
Chattanooga: Alton Park	193	29	Southside	216	189	Murfreesboro, First	210
Apison	121		Watauga	90		Mount Juliet	472
Avondale	121	73	Erwin, First	233	124	Green Hill	141
Brainerd	527	138	Hampton	313		Nashville- Belmont Heights	57
Chamberlain Avenue	296	174	Harriman: South		50	Edgfield	808
Clifton Hill	345	101	Trenton Street	189	106	Inglewood	268
Concord	429	52	Hermitage, New Hope	445	77	Grand Junction	293
Eastdale	212	115	Hixson, First	107	90	New Tazewell, First	101
East Ridge	214	102	Jackson, West Jackson	147	53	Seventh Avenue	195
Edgewood	65		Jefferson City, Buffalo Grove	652	193	Park, First	127
First	212	122	Kingsport, First	50	45	Raleigh, Ardmore	358
Northside	390	248	Knoxville: Broadway	626	143	Rockwood, First	100
Red Bank	457	149	First	1086	295	Sevierville, Alder Branch	46
Ridgedale	498	111	Immanuel	890	177	Shelbyville, First	214
Rossville Tabernacle	641	186	John Sevier	355	117	Townsend, Bethel	154
South St. Elmo	350	102	Lincoln Park	214	100	Trenton, First	112
Soring Creek	138	63	Sevier Heights	453	168	Union City, First	410
White Oak	95	45	Lebanon	225	89	Walter Hill, Powell's Chapel	220
	164	50	Lenoir City: First	295	107	Watertown, First	98
				352	128		

From the "Chatter Box," interesting mimeograph publication of Big Emory Association, we note that Trenton Street Church, Harri-man, is to have a Church School of Missions April 7-11 and that South Harri-man Church Sunday school, J. Nelson Roach, pastor, has reached the Standard.

—B&R—

BAPTIST AND REFLECTOR regrets to announce that while Dr. J. McKee Adams of the Southern Seminary at Louisville was recently filling an engagement in the First Church, Nashville, he became ill and was taken to the hospital, but we are glad to report that he improved sufficiently to return to Louisville some days ago.

—B&R—

The Fifth Sunday Meeting of Cumberland Association will meet with the Immanuel Church March 30 with all-day services and dinner on the ground. M. I. Crocker is pastor.

—B&R—

Dr. J. W. O'Hara, formerly pastor of the First Church, Newport, and Grace Church, Nashville, and also pastor in other states, and who served several years in denominational capacities and who has been living as a retired minister and doing supply work at Candler, N. C., has been called as pastor of Hominy Baptist Church, Candler, where he has been supply pastor since January 1.

—B&R—

Dr. W. Herschel Ford, pastor Southside Baptist Church, Jacksonville, Fla., writes in splendid praise of Dr. Herbert Lockyer, 633 Spruce Street, Philadelphia, Pa., who has recently been in a Bible Conference in his church.

—B&R—

The Canadian Baptist refers to Mrs. Sue Jacobson of Oregon, who is in her 97th year and was baptized 84 years ago, as probably holding the longest membership in any Baptist church on this continent. Comes the bulletin of the First Church of Norton, Va., Eph. Whisenhunt, pastor, and nominates Mrs. J. B. Casper, charter member of the church, who will observe her 100th birthday May 18 and who was baptized two years before Mrs. Jacobson.

—B&R—

Dr. Walter O. Lewis, General Secretary of the Baptist World Alliance, sailed for Europe March 8 on the S. S. "Exeter." He hopes to get back in time for the Southern Baptist Convention.

—B&R—

San Antonio, Texas, will invite the Southern Baptist Convention to hold its 1942 session in that city.

—B&R—

Revival fires which began burning before Christmas in the Grace Baptist Church, Springfield, are continuing under the leadership of F. T. Carroll, formerly pastor there for 10 years who was re-elected as pastor last November. A fine Training Union Study Course has been completed. A lot has been bought on which to build a mission. A 200% increase in the Sunday school is noted. On a recent Sunday there were 14 professions, there have been 16 additions in two weeks and 16 were to be baptized Sunday, March 16.

—B&R—

Dr. Kyle M. Yates of the Southern Seminary at Louisville is to be the visiting preacher in a revival with Druid Hills Baptist Church, Atlanta, Louie D. Newton, pastor, April 13-20.

—B&R—

From 35 in Sunday school and preaching service to 151 in Sunday school proportionately increased church attendance, a new furnace, the pastor's home underpinned, the pastor's salary increased, 52 additions to the church, and a fine pounding on his first anniversary are some of the results of the work of Rev. A. B. Jones, formerly in Tennessee, and his companion in his first year's pastorate of Tate Street Baptist Church, Corinth, Miss.

Friday, March 21, there will be a Fellowship Service in the Judson Memorial Baptist Church, Nashville. H. B. Cross, pastor, and Sunday, March 23, will be Birthday Sunday. Dr. W. O. Carver will be the guest speaker at the morning hour and Mr. Noah B. Fetzner at the evening hour.

—B&R—

The sympathy of the brotherhood goes out to Dr. J. C. Miles, pastor of Una and Eagleville Baptist Churches and teacher in the American Baptist Seminary, over the death of his brother, T. A. Miles, of Knoxville. Bro. Miles is the only member of the original family now living. The Lord comfort the bereaved.

—B&R—

The prayers of the brotherhood will ascend for the recovery from illness of Mrs. L. G. Moseley, wife of Pastor L. G. Moseley of Radnor Baptist Church, Nashville.

—B&R—

The report of First Church, Fountain City, for the first quarter of the present convention year should have shown contributions for the Co-operative Program of \$141.35 and designations of \$52.73. Through an error of the treasurer \$105.54 of these sums failed to reach the state office in time to be counted.

—B&R—

The Third Baptist Church, Nashville, Bunyan Smith, pastor, first sent in 100 names under the Church Home or Church Family Plan of subscriptions, but now adds 50 more, thus reaching every resident home. That is fine! Who'll be next?

—B&R—

In addition to the foregoing and since the last list was published, the following friends have sent in subscriptions other than their own: Minnie M. Dickerson, Memphis, 1; Mrs. B. K. McClendon, Johnson City, 1; Mrs. V. W. Reid, Eads, 1; Billy Barnes, Old Hickory, 1 added to his paper list, making 65; First Baptist Church, Chattanooga, adds 1 to budget; Chas. A. Child, Fountain City, adds 2 to club, Inskip Church; Mrs. D. M. Wallace, Morristown, 4; Alder Branch Church, Sevierville, 4 added to budget; Prof. Jno. D. Everett, Jefferson City, 5; H. C. Dodson, Edgewood, 5; S. R. Woodson, Humboldt, 6; succeeding Mrs. M. B. Head as club worker Grandview Church, Nashville, Mrs. T. M. Lane sends 6. Thank you friends, very much. Who'll be next?

—B&R—

BAPTIST AND REFLECTOR has been glad to welcome the following recent out of town visitors: Mr. and Mrs. Ray Eysans, Mr. and Mrs. C. E. Dodson, Ruth and Jimmie Dodson, all of Athens; Roy Anderson, Seymour; James Reese, Shelbyville; C. H. Warren, Lebanon; Perry Morgan, Ridgecrest; N. C.; E. C. Stevens, Louisville, Ky. Come again, friends.

—B&R—

Although he has retired from the pastoral ministry, Dr. Wm. D. Nowlin, now living at Arcadia, Florida, is in good health and preaches somewhere nearly every Sunday. BAPTIST AND REFLECTOR has a good article from his pen, which will be published in due time.

—B&R—

WITH THE CHURCHES: Chattanooga—Brainerd, Pastor Collins received by letter 3; Chamberlain Avenue, Pastor McClanahan, Jr., received by letter 2; Clifton Hill, Pastor Stansel received for baptism 1, baptized 2; Concord, Pastor Frazier received by letter 3; Eastdale, Pastor Denny received for baptism 1; East Ridge, Pastor Williamson received by letter 1; Edgewood, Pastor Petty welcomed by letter 2, for baptism 1, baptized 2; First, Pastor Huff welcomed by letter 1, for baptism 1, baptized 9; Northside, Pastor Selman received for baptism 1; Ridgedale, Pastor Ivey received by letter 5, baptized 1; Rossville Tabernacle, Pastor Tallant received by letter 3, for baptism 28; South St. Elmo, Pastor Ziegler received 1 conversion; Spring Creek, Pastor Tallant received for baptism 3; White Oak, Pastor Horlitz received

by letter 2; Woodland Park, Pastor Williams received by letter 1, for baptism 2. Cumberland Gap—Pastor Thomas received for baptism 15. Elizabethton—First, Pastor Starke received for baptism 1, baptized 6; Immanuel, Pastor Curtis received by letter 2. Kingsport—First, Pastor Hughes received for baptism 2. Knoxville—Broadway, Pastor Pollard received by letter 4, confession 2. Memphis—Bellevue, Pastor Lee received by letter 20, by baptism 4; LaBelle, Pastor Renick received by letter 3; Speedway Terrace, Pastor Harris received by letter 1; Temple, Pastor Boston received by letter 3. Murfreesboro—First, Pastor Sedberry received by letter 2, by baptism 1. Nashville—Belmont Heights, Pastor White welcomed by letter 10, by baptism 16, for baptism 20; Inglewood, Pastor Beckett received by letter 3, for baptism 6; Seventh, Pastor Barnett received by letter 1, baptized 1. Walter Hill—Powell's Chapel, Pastor Luther received by letter 2, by rededication 1.

## ~Book Reviews~

THE VISION by Paul Hutchens. Published by William B. Eerdmans, 1940. Price \$1.00.

Here is a delightfully interesting book of two hundred pages of Christian fiction. The plot is well handled and the story is clean, uplifting, and very attractive from start to finish. While the book is fiction, it nevertheless has a very distinct religious message. Rodney Deland is a very gifted young man, the son of faithful Christian servants, who aspires to follow in his father's steps as a gospel singer. In university life he is caught in the web of modernistic thinking and teaching and so loses "the vision" of Christian service formerly held by him. His rescue from this pit of darkness through the loyalty of a devoted mother, a faithful pastor, an energetic layman, and especially that of a wonderful young lady acquaintance who became much more than an acquaintance, leads the reader through scenes of joy and sorrow with ever increasing interest.

If the book has a fault at all, it lies in the fact that the religious message is so dominant that it might cause some who need its message most to turn aside from reading it. This, however, would probably not happen in many cases, and the book deserves a place in any home and especially where there are young people.

—J. G. HUGHES.

Church Loyalty (fifth book of My Covenant Series) by William Hall Preston. Published by the Broadman Press. Price 65 cents, set of eight titles in the series \$4.00.

This charming little book is an enlargement of the fifth of the eight points in "My Covenant, The Master's Minority Movement" of Baptist students. While written primarily for young collegians, it would help every Baptist in the land to read and study it carefully. Surely Baptist people who have been bought by the blood of Jesus Christ have no greater need than to develop a deeper sense of loyalty to His church! Secretary Preston well says: "Above all other interests and loyalties Christ and my Church deserve the pre-eminent place in my life."

The book contains only four chapters, but it is brimful of spiritual tonic. Get it and read it!

H. L. CARTER.

## Report of Committee on By-Law Change

AT THE Baltimore Convention (1940) L. E. Barton of Alabama offered the following amendment to the By-Laws: "Members of the General Boards, the Executive Committee, and the Commissions of the Convention retiring each year shall not be eligible for re-election immediately. This shall apply to the seminary boards where it is not in conflict with their charters." This matter was referred to a committee of seven to report to the next Convention.

Your Committee begs leave to submit the following report:

1. Your committee heartily favors the principle of rotation of members on all the Boards and Commissions as far as it is possible without crippling the work of these bodies. Of course, our first concern must be for the work fostered by the Convention.

2. After careful consideration of the interests of the General Boards especially, it is our conviction that this amendment should not apply to them, since they handle property and investments of large proportions, and it seems wise that there should be a degree of permanency in the members of their local or finance committees. This seems important in order to conserve the financial interests of these boards, which of course, are the financial interests of the Convention.

3. As to the Commissions, as they do not fix the policies of the Convention, but deal with matters more or less technical, there seems to be no need to apply the amendment to them.

4. However, it does seem wise that this proposed amendment should apply to the Executive Committee of the Southern Baptist Convention, and we so recommend. The Executive Boards of the State Conventions, we understand, work

under a provision similar to that proposed by the Barton amendment. It is manifest to all of us that the Executive Committee of the Southern Baptist Convention has come to be perhaps the most powerful committee in our Convention. And since most important matters of finance and the fixing of percentages are referred to this committee, the Executive Committee has unusual powers. To change its personnel according to this proposed amendment would safeguard the Convention against abuses that might arise from a committee to which most important matters are referred. It seems to us that a committee with such powers in shaping the policies of the Convention should always be most sensitive to the will of the Convention. And such change in personnel from year to year would prevent the Executive Committee from becoming a super body, largely dominating the policies of the Convention. This committee, in our judgment, should be immediately amenable to the will of the Convention. This amendment would help to keep it so.

Hence, your committee recommends that By-Law No. 9, Section (2) be amended by adding the words, "No member of the Executive Committee shall be eligible for re-election until at least one year has elapsed."

CHAS. A. JONES,  
L. E. BARTON,  
J. E. SAMMONS,  
D. M. GARDNER,  
PORTER M. BAILES,  
B. V. FERGUSON,  
JOHN F. VINES,

Committee.

## RECEIPTS AND DISBURSEMENTS FOR FEBRUARY, 1941

Co-operative		
Southwide		\$ 3,130.11
Statewide:		
State Missions	\$2,926.81	
Orphans' Home	1,300.82	
Baptist Memorial Hospital	83.01	
Carson-Newman College	812.01	
Union University	83.01	
Tennessee College	813.01	
Harrison-Chilhowee Academy	162.60	
Ministerial Education	162.60	
Debt (Union University)	321.21	8,130.11
Total		\$16,260.22
Designated		
Harrison-Chilhowee Academy	\$ 75.00	
Union University	135.05	
American Baptist Seminary	4.00	
Southern Baptist Seminary	45.00	
Orphanage Scholarship	10.00	
Training School	272.70	
Relief and Annuity Board	5.00	
Orphans' Home	533.54	
Home Missions	38.23	
Foreign Missions	3,331.92	
State Missions	133.73	
Hundred Thousand Club	1,877.16	
Total		\$ 6,161.33

John D. Freeman, Treasurer.

## McCowat-Mercer Press Jackson, Tennessee

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

★  
**Inquiries Solicited**

## JUNE 30, 1942, WILL BE OF VITAL INTEREST TO MANY BAPTIST PASTORS IN THE STATE

Every pastor who joins the Ministers' Retirement Plan before he passes 64 years of age may retire at 65. The years of service during which his salary is calculated in determining his annuity are the years between 40 and 65. If he joined the plan when it was started in the state on July 1, 1940, and was more than 40 years of age at that time, he will be credited with enough years immediately prior to the time the plan was inaugurated to give him full 25 years of service, provided he was pastor within the bounds of the Southern Baptist Convention. That will give him full pension.

**But . . .**

If a pastor, who was eligible to join the plan when it was started on July 1, 1940, delays membership until after

## JUNE 30, 1942

he will not be allowed credit for service prior to the starting of the plan. To illustrate: if a pastor was 50 years of age on July 1, 1940, he will at 65 need 10 years of service before the plan was started in order to get a pension of 50% of his average salary over the 25-year period—that is 2% per year for the 25 years. If he delays joining until after the dead-line date of JUNE 30, 1942, he will not be credited with the needed years prior to July 1, 1940.

Every Baptist pastor in the state ought to join the plan at once. Delay is both costly and dangerous. REMEMBER THAT THE DEAD-LINE DATE, JUNE 30, 1942, HAS REFERENCE TO PRIOR SERVICE CREDITS BACK OF JULY 1, 1940. IT DOES NOT MEAN THAT A PASTOR CAN WAIT UNTIL JUNE 30, 1942, TO ENTER THE PLAN AND GET A FULL PENSION, FOR DUES WOULD HAVE TO BE PAID BACK TO JULY 1, 1940, TO ENABLE ONE TO DO THAT; THEREFORE, THE URGENCY OF IMMEDIATE ENTRANCE INTO THE PLAN. STOP THE PENALTY BY JOINING NOW, THEN PAY BACK TO JULY 1, 1940, IF YOU CAN, BUT DON'T MAKE IT MORE EXPENSIVE BY WAITING. For information and application blanks write

Nashville,

**JOHN D. FREEMAN, Executive Secretary-Treasurer**  
149 Sixth Avenue, North  
Tennessee