

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★

ORGAN

MISSISSIPPI BAPTIST CONVENTION

VOLUME 107

THURSDAY, OCTOBER 2, 1941

NUMBER 40

THREEFOLD SALVATION

By T. W. CALLOWAY, Pastor,

St. Elmo Baptist Church, Chattanooga, Tennessee.

(As reported in the Chattanooga News-Free Press.)

FULL SALVATION is threefold: soul, life, body. The soul is saved for eternity; the life for present service; the body for future glorification. Its duration is past, present and future. Its process is instantaneous as well as progressive.

The God-breathed soul-spirit is immortal and spiritual, the seat of our affections, volition, reasoning and thoughts, which distinguish us from the brute creation. While the Bible ascribes soul-life to the brute, yet such perishes with the body. However, with man the soul-spirit made in the image of God, has understanding, conscience and knowledge of God, with the hope of everlasting happiness.

The immortality of the soul-spirit is fundamental; either for weal or woe, heaven or hell, hence the need of salvation. Such is accomplished by repenting of sin and the acceptance of Christ as a personal Savior. His life is then imparted to the believer with the abiding presence of the Holy Spirit. Such become a "new creation in Christ Jesus." This impartation is the very life of Christ Himself, hence eternal—a definite, instantaneous transaction taking place upon faith in the crucified One. To save such, Christ freely gave His life as a substitute on the cross.

Christ reveals the worth and immortality of the soul when He says: "What shall it profit a man if he gain the whole world and lose his own soul?"

After the soul-spirit of the believer is saved for eternity, the life here on earth should be saved for service to the glory of God. This is present salvation. "Faith without works is dead." Saving faith is active, and is an evidence of the soul being saved for eternity. We must "be" then "do."

A living Christ-life indwells the believer, hence He wishes to live His life through such. The saved are partakers of His own life. He has purchased our life for service as well as the soul for eternity with His own precious blood, and as honest Christians we should deliver the goods.

For such a life of Christian service, Christ will reward us at His coming. While the saving of the soul-spirit is entirely of grace through saving faith in the Lord Jesus Christ, yet the rewards for service are based upon our faithfulness to Him. God is a great paymaster. He tells us through the great Apostle Paul:

"Every man's work shall be made manifest . . . if any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

"Full salvation" will not be accomplished until Jesus comes and the believer receives his resurrected, glorified body. The beloved John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see Him as He is."

The body now is the organ of our appetites, sensations and passions. Some day when Jesus appears it will be perfected, resurrected and glorified. Hence, full salvation covers the interim from the cross of Christ to the resurrection, and we will never enter into its full fruition until we see Him face to face.

*"Face to face with Christ my Savior,
Face to face what will it be,
When in rapture I behold Him,
Jesus Christ, who died for me?"*

Hence, the hope of "full salvation" for the Church, national Israel and the nations of earth is the appearing of the Lord Jesus Christ in millennial glory.

Baptist and Reflector

O. W. Taylor
Editor

John D. Freeman
Executive Secretary

Norris Gilliam
Director of Promotion

BAPTIST AND REFLECTOR COMMITTEE

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

Rich Printing Co., Nashville, Tenn.

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.
Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months \$1.00. Club rates and plans sent on request.
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

Grace Baptist Church, Nashville

THE APPRECIATION of the editor is expressed for the excellent attention given by the good congregation to the preaching of the Word and for the courteous reception given him by pastor and people when at the morning hour, September 21, he occupied the pulpit of Grace Baptist Church, Nashville, L. S. Ewton, pastor. We had been to the church before. We have always found a fine spiritual atmosphere there. Dr. Ewton's pastorate there has through the years been marked by faithfulness and fruitfulness. The singing under the direction of Mr. J. D. Bethune, with a solo by Miss Carolyn Thompson, added much to the service. Grace Church recently held a revival in which the preaching was done by L. S. Sedberry of the First Church, Murfreesboro, and which resulted in 32 additions up to the time of his leaving.

"Not of The World"

JESUS SAID of His true people, "They are not of the world, even as I am not of the world."

God does not classify true Christians with the world order. They are "strangers and pilgrims in the earth." Their "citizenship is in heaven." In *redemptive position* and *in nature*, "they are not of the world." And being "not conformed to this world" as to their fundamental course, "they are not of the world" as to their *main life*. They may be worldly at times and step aside here and there on their journey from earth to glory, but, as to their main course, they live transformed lives.

We cannot, therefore, appreciate it when some speaker or writer indiscriminately puts true Christians and nominal Christians and hypocrites and unregenerate men in general in the same category and affirms of all what is true of only a part. "We are responsible for war." "We are responsible for the sins of men and nations." No, it is "the sinner and the ungodly," whether professedly religious or not, who is responsible for such things under the leadership of the devil, not the true people of God. Critics ought to make this distinction clear and be fair in their charges.

The apostles and the early Christians, as a whole, certainly lived consecrated, faithful and fruitful lives. Yet the Roman Empire and world order as such kept on with its wars and other iniquities. Were these Christians responsible for it? By no means. The world order followed the devil in spite of the Christians.

But the Christians kept on preaching and living the truth of God, as they are to do now. This was their responsibility, and so it is now. And people kept on being redeemed "from this present evil world" and "called out" into spiritual assemblies or churches. True Christians were successful despite the iniquities of the world order. And so it is now.

The Gospel That Pleases The Devil

THERE IS NO MESSAGE which Satan hates like the Gospel of grace centered in the atoning cross (II Cor. 4:3, 4). He exercises all his subtle skill to keep men blinded to this, if possible.

In his opposition he has "his ministers," whom he uses to further his purposes (II Cor. 11:13-15). Being deceived by Satan, sometimes, no doubt, they do not know they are his ministers. Satan has them to pose "as the ministers of righteousness." But when their message is tested by the Word of God, it is found that they do not set forth the righteousness of Christ by way of the atoning cross imputed to believers at the point of faith without any pluses, as the scriptures reveal. The "righteousness" they set forth is what Paul describes as "going about to establish their own righteousness." Satan stands for a "righteousness" which many himself allegedly builds up by his own supposed merit and his works, not the righteousness wrought out by Christ and bestowed on believers as the gift of grace.

The message which sets forth the Satanic righteousness is what Paul calls in Galatians "another gospel: which is not another." It is only a counterfeit of the true. A counterfeit must, if it is to be effective, embody some elements of the genuine in it, the more the better. Yet it is still a counterfeit. So Satan contrives to embody as many truths as possible in his counterfeit gospel, short of presenting the actual truth and way of salvation itself "by grace . . . through faith . . . not of yourselves . . . not of works." Preach every truth you will, just so you leave out this.

This is the gospel that pleases the devil. It pleases millions of men, too. The flattering message which does away with the idea of atonement by the blood of the Lamb and which leads men to think that they can go to heaven on the basis of their own alleged merit and their works catches the popular ear. But the Gospel of grace calls men humbly to pray, "God be merciful to me a sinner"; or, as the literal idea is, "God be propitiated to me a sinner." "Be toward me as thou art when thou lookest on the atoning blood." This is the message which catches the ear of Spirit-enabled, discerning souls. And it alone is "the power of God unto salvation to every one that believeth."

*For nothing good have I
Whereby Thy grace to claim,
I'll wash my garments white
In the blood of Calvary's Lamb.*

The Associations

SECRETARY FREEMAN and the editor greatly enjoyed the attendance, the spirit and the hospitality of the first day's session of *Salem Association* on September 17 at Mt. Zion Baptist Church out from Alexandria, W. W. Rhody, pastor. Brethren P. B. Kinsolving, James Davenport, O. L. Davis and W. M. Davis were chosen moderator, assistant moderator, clerk and treasurer, respectively. Bill A. Jordan preached the annual sermon, an earnest message on "As In the Days of Lot" in Luke 17. An unusually fine response to BAPTIST AND REFLECTOR was given. Salem Association is looking up and going on.

Our party also attended the first day's session of *William Carey Association* at Oak Hill Baptist Church out from Fayetteville, J. V. Rich, pastor, represented in his absence by Joe Wells, regional missionary. While the attendance was not quite as large, the spirit and hospitality were equally as fine as at Salem. A larger number of subscriptions to the paper than the editor had ever received in the organization of the association at the same church. Moderator Clifford Fanning, Assistant Moderator Ewell Sexton, and Clerk-Treasurer W. O. Phagan were the officers elected. Alternate Ewell Sexton preached the annual sermon in the absence of the appointee, W. J. Malone, absent on account of ill health. It was an earnest message along the line of the Gospel and the obligation of the churches to preach it. William Carey, too, is looking up and going on.

Can The Heathen Be Saved Without The Gospel?

Substance of a sermon preached by PASTOR C. H. WILSON before Caldwell County Association (Kentucky).

(We run on the editorial page this discussion by our friend of years as a statement of our own convictions on the point at issue. Nobody at home or abroad is saved without the Gospel.—EDITOR.)

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13).

MY SUBJECT PRESUPPOSES that the heathen are lost. A hog is not lost as men are.

In our text's scripture Paul is talking to the converted heathen in the church at Ephesus about the threefold work of the Trinity in salvation. He declares that the Father "hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love" (V. 4); that in Christ "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (V. 7); and that in Christ "also after that ye believed, ye were sealed with that Holy Spirit of promise" (V. 13).

The text shows that these heathen were saved after they heard the gospel, and not before they heard it. Note the expression, "The gospel of our salvation." "After they heard the gospel, they believed; and when they believed, they were sealed (branded)."

Paul shows in the second chapter of the book from which the text comes that those to whom he wrote had been depraved, without God, and without hope.

In his letter to the Roman brethren Paul shows that the heathen are without Christ's righteousness. Here is the outline of Romans:

1. Righteousness needed.
2. Righteousness provided.
3. Righteousness received.
4. Righteousness imputed.
5. Righteousness guaranteed permanent.
6. Righteousness rejected by the Jews.
7. Righteousness manifest in life.

Under the first division of the book the Apostle shows that the heathen need Christ's righteousness and that his righteousness is revealed in the gospel (1:16).

"One big trouble with us," says F. F. Gibson, "is we do not believe that men are lost." That is so.

Romans and Ephesians are the two great doctrinal books of the New Testament. "The Heathen Lost without the Gospel" is one of the doctrines taught in both of these books.

"Well, they will be saved somehow," says an objector. "God will save the elect anyway." No, He will not save them anyway; He will save them in only one way.

"They will be saved if they do the best they can," persists the objector. Has anyone in the homeland ever done the best he could? The Baptist who makes any of these objections gives up God's one way of salvation.

"When was Cornelius saved? Before or after he heard the gospel?" After. If saved before, he did not know it, Peter did not know it, and the Lord did not know it (Acts 11:18). If one says, "I do not believe that," I answer, "Neither do the Hardshells." They went out from us at this point, and at others.

"I wish my father and mother could have heard the gospel," a converted Brazilian once declared, according to Missionary R. S. Jones. That man evidently believed that the heathen cannot be saved without the gospel.

Peter said, "God put no difference between us and them, purifying their hearts by faith" (Acts 15:9). "Faith comes by hearing" (Rom. 10:17). Hearing what? Believing the truth is essential to salvation (II Thess. 2:13).

What is the gospel? "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (II Cor. 15:3, 4).

Is there anyone present who was saved before he heard the gospel? (Opportunity was given for such person to indicate his presence.) No, not one.

The last and world-wide commission given by our Lord and Master is to every creature. "Go ye therefore, and make disciples of all the nations" (Matt. 28:19). Why does He send us to every creature with the gospel if it is not essential? Since it is essential to salvation, we are wilfully disobedient to Him if we fail to give it to all the lost of this earth.

If one is guilty, he needs justification; and justification comes by faith; and faith comes by hearing; and hearing, by the word of God.

Paul put missions on the ground of debt, not charity (Rom. 1:14). "Charity begins at home," says someone. Can a man's duty to his home be called charity? Those who put missions on any other basis than the scriptural ground of debt never do very much for missions. Both motive and appeal must be right. Then the love of God must be shed abroad in the heart to cause us to get busy at the job.

What class of people give most to missions? Those who believe that the heathen are lost and cannot be saved without the gospel.

While in prison Paul said, "But the word of God is not bound" (II Tim. 2:9). "There is no prison for the word of God."

Why is the Word not bound?

1. Because the Holy Spirit is not bound. He cannot be "seized".
2. Because of the power of the risen Christ. That cannot be bound.
3. Because the prayers of the saints are not bound.
4. Because the love of God is not bound. "The love of Christ overmasters us."

So we do not believe for a moment that missions are going to fail. Christ gave the commission, and the Father gave His all for it. Do you not suppose that even heaven was lonely while Christ was on earth?

Our missionaries in different lands have given one-fourth of their small salaries to missions. They see the need. What are we doing at home for missions?

Let us take another look at the pierced hands and feet and side of the Son of God and hear Him say, "As my Father hath sent me, even so have I sent you.—The Messenger of Truth.

Scratching Itching Ears

FOR THE TIME will come when they will not endure sound doctrine; but after their own lusts (desires) shall they heap to themselves teachers, having itching ears" (II Tim. 4:3).

Sound doctrine, or teaching, means that which is according to the Word of God. The pronoun "they" in this passage includes, of course, only those who come under the description given. There are many discerning souls who do not come under the description, but who love sound doctrine.

The apostle foretold that there would arise those who would "not endure sound doctrine." In that distant day some of this kind arose, and we have them with us still. They demand an easy, flattering, popular message. They have revolted against a clear-cut "Thus saith the Lord." They demand the theories of men instead of the Word of God.

The expression, "having itching ears," belongs to those who "will not endure sound doctrine." Thus itching, they "heap to themselves teachers" bent on pleasing them rather than on profiting them. They provide themselves with preachers and teachers dedicated to "eyeservice as menpleasers" to scratch their ears. But, as South says, "Itch in the ears is as bad as in any other part of the body, and perhaps worse."

Bless God for the preachers and teachers who in the love of Christ faithfully declare the revealed truth of God and for the hearers who stand with them. But there are other ministers whose governing principle is catering to the popular fancies of their admirers. They have been aptly described as *cater-pillars*—pillars of catering to worldly tastes.

About the most undignified and inappropriate business for any man who claims to be called of God is scratching itching ears. Equally disgusting is it for worldly minded people to go around presenting their ears to the preachers to be scratched.

The Colossal Failure and Monumental Success of Southern Baptists

By LIVINGSTON T. MAYS,
1800 Shelby Avenue, Nashville, Tennessee.

A TEXAS SHEEP RANCHER left 800 sheep with a Mexican herder and went on a journey for several months. When he came back he went to the herder and asked: "How are you getting on?" The Mexican replied: "Muy bueno, very fine. See 200 nice fat sheep?" The owner inquired: "Where are the other 600?" "I don't know," answered the shepherd. "You are fired! You are a COLOSSAL FAILURE!" thundered the master and owner of the sheep.

Under the leadership of the Spirit (let us hope), a man is called to be the pastor of a church of 800 members, a flock of 800 sheep. In the course of time, Christ the Head of the Church visits it on a beautiful Sunday morning and finds 200 present at the worship hour. Would He not ask the pastor: "Where are the other 600 sheep I entrusted in your care?" and ask the people: "Why are you sitting here as 'they sat and watched' me when I was being crucified? Why are you not out seeking your 600 straying brethren?"

COLOSSAL FAILURES

Pastor and people are colossal failures when an average of only 25 per cent of the enrolled membership of Southern Baptist churches are present Sunday morning and 12 per cent on Sunday evening. Twenty-six per cent give to missions, 42 per cent to local organizations and expenses. Any other organization on earth, any business concern, any public school with such a record would fold up and quit or it would collapse.

The writer in the last few months visited a dozen Baptist churches, eight in county-seat towns, four large churches in big cities. The town churches with 600 to 800 had about 150 to 200 in attendance. City churches with 7,200, 3,200 and 3,000, respectively, had present, respectively, 2,200 ("largest church in the South"), 800, 700. These figures are approximate, not mathematical. These audiences were often optimistically estimated by cheerful, hopeful pastors and members as tremendous crowds, "fine audiences," etc. A pastor of 3,000 has 2,300 absent most Sundays; a pastor of 7,000 has 5,000 absent most Sundays.

By comparison, the writer went to a high school chapel service. He asked the school superintendent how many were present. The superintendent replied: "We are badly off this morning. Our enrollment is 2,400 and only 2,375 are present." When asked: "What would you do if your average attendance were only 600 or 25 per cent?" He replied: "We would all be fired and the school closed or its teachers, superintendent and general management changed." Why shouldn't a church be as efficient as a high school? The Savior said of the good shepherd that he left the 99 and went out to seek the one lost or strayed sheep. It is high time that pastors, sometimes at least, leave the 25 per cent and go out after the 75 per cent. If we lose 75 per cent of all we gain and continue to be satisfied, and to brag and boast in the newspapers and associations of our marvelous success, we shall actually fade from the earth.

MONUMENTAL SUCCESS

Many noble pastors are miracles of success with only 25 per cent cooperation, and that 25 per cent The Gideons Band, the elect, the salt of the earth are monumental successes as is evidenced by our great missionary enterprise, our magnificent Sunday School Board, our colleges and orphanages, our church buildings, our Ridgecrest assembly, our Spirit of fraternity and hope.

Our real churches are gloriously successful and those who assemble are technically the church. Hence it is not the real churches that fail, the 25 per cent are victories. (They are the actual churches.)

We must be terribly unsatisfied at only 25 per cent efficiency. A four-cylinder engine cannot go far hitting on one and missing

on three cylinders. This article intends to encourage the brotherhood to be discouraged enough with conditions to be aroused to vital action. "Never Dissatisfied, Always Unsatisfied" should be our motto.

SUGGESTED REMEDIES

1. PRAYER.
2. Give Sunday afternoon to seeking those absent at morning services. Our best efforts belong to the Lord on the Lord's Day.
3. Intense revival efforts with calls for reconsecration. Let not our leaders be hypercritical of evangelists. They are God's reapers.
4. Recognition of the fact that many church members have not been born again or saved, with appeals to them to pray to God for forgiveness and Spiritual benedictions from on High, which without the public humiliation of announcing that they have never been saved, may bring them to true faith and regeneration. Then being a child of God, they will delight to assemble with God's children in the House of God.
5. Many Elders or preachers were clearly in every church of New Testament times. Each large church of today should have assistant pastors, secretaries, and various helpers in full time service and a throng of voluntary workers. Southern Baptist Statistical Secretary Dr. E. P. Aldridge states that the percentage of efficiency of churches decreases after the membership passes 640. There should be a full-time worker for each 100 members of a church.
6. Stop the droves who go home after Sunday school.

Certainly there should be more than contact by printed circulars or post card with a straying child of God. He is worth a world. "What shall it profit a pastor or a church if he gain the whole world and lose a soul?" What shall a church give in exchange for the 75 per cent of its members which has gone astray?

May Christ The Good Shepherd teach us how to bring home the wandering sheep.

(In this message Dr. Mays probes, perhaps painfully, but he also commends. It may be that the brethren and our editors in the South will want to discuss the matter. It needs consideration and discussion.—EDITOR.)

THE WILLIAM LEN
CENTRALLY SITUATED AT MAIN & MONROE
RATES FROM \$2.
W. A. MANNING, Mgr.
NEWEST HOTEL IN
MEMPHIS
250 ROOMS & BATHS
Coffee Shop Seating 300
Ice Water & Fan in Every Room
OTHER SOUTHWEST HOTELS
HOTEL MARCH
VICKI-BURG HOTEL
HOTEL CONTINENTAL
Direction—SOUTHWEST HOTELS INC.
R. E. McEACHIN, General Manager

CIRCULATIN'

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

IN LAST WEEK'S ISSUE the experience of the church at Bells with the BAPTIST AND REFLECTOR was published in this column. This week we have the experience of another church that has had the paper in the budget for only one year.

A little more than a year ago the Brotherhood of the church at Trezevant led in getting the church to put the BAPTIST AND REFLECTOR in their budget. The close of the year showed that their receipts for local expense had increased 38 per cent and their receipts for missions had increased 29 per cent. This church has 87 homes represented in its resident membership. The BAPTIST AND REFLECTOR for such a church at the Church Home Plan rate cost \$8.70 per month or \$104.40 for the entire year. The total increase in receipts for all causes was \$661.28. They have more than \$300.00 in the treasury at this time and last Sunday voted to build an educational building costing \$4,000.00. This was done without a dissenting vote. Brother Sisco reports all phases of the work advanced because of the ministry of the BAPTIST AND REFLECTOR.

Our Tennessee Baptist paper is producing results everywhere it receives a fair trial. We have not had a single budget church to report but that they said that enough additional money was raised the first year to more than take care of the cost of the paper being sent to the homes of the people.

With such testimony from the churches of our own state and like testimony from the churches of practically every other Southern Baptist state it seems that all of our pastors and churches should have enough faith in this matter to try it in their own situation.

All of our pastors and people believe that the circulation of the BAPTIST AND REFLECTOR should be increased. At every associational meeting numbers of people say that they think that the paper ought to go to every Baptist home in the state.

The Church Home Plan or Budget Plan is the way to put the paper into every Tennessee Baptist Home. Furthermore, this is the way to accomplish this great need without any additional net cost to the churches. Reading the paper will stimulate the church to so INCREASE their offerings as to TAKE CARE OF this additional sum. . . —this plan should be adopted by all of our churches at once. This should not be done for the sake of the paper nor for the sake of the Editor, but for the sake of the additional lost souls who could be reached with the increased offerings resulting from the reading of THE BAPTIST AND REFLECTOR by all of our people everywhere.

Brother Pastor, please write these brethren or any others who have had the BAPTIST AND REFLECTOR in the homes of their people for as much as a year and get their opinions about the worthiness of this procedure. Then talk to the Lord about the matter. I know that it will take some faith, but with God's blessings upon it, this fine paper will demonstrate in one year's time that it is one of the finest projects that can be adopted by any church. Do not put this matter off. Put the BAPTIST AND REFLECTOR in your budget for 1942.

THURSDAY, OCTOBER 2, 1941

"At Even There Is Light"

(An interview with Mr. George C. Stebbins)

By ERNEST O. SELLERS

AGED NINETY-FIVE, mentally alert, a slight feebleness in walking, and almost totally deaf, George C. Stebbins, the world renowned song writer, lives with his sister, Mrs. Roscoe Miller, at Catskill, New York, about twenty-five miles south of Albany on the Hudson River. A remarkably strong and cultured Polish lady, Miss Litzko, has cared for "Uncle George" and his sister for the past twenty-seven years, a "heaven-sent blessing."

Advised of my visit, he was seated upon the front porch watchfully awaiting my arrival. It was necessary to write most of my questions. To some he gave prompt categorical answers. Others awakened memories and elicited extended comments. All of his replies were interesting and instructive.

I asked him who was the most unforgettable character he ever met. Looking me in the eye and with a clear, strong voice he replied without hesitation, "Why you should know that without asking, D. L. Moody. He was the greatest, most sensible and earnest Christian, intensely human, I ever met." Asked how many songs he has composed, he said, "about 1,500." His favorite is "The Homeland, O the Homeland," words by R. H. Haweis. He composed it while associated with Dr. George Pentecost, a widely known Baptist clergyman and evangelist. While working with Dr. George C. Lorimer in Tremont Temple, Boston, Mr. Stebbins wrote his famous "Evening Prayer," to be used as a musical response. This simple hymn is now found in every front-rank church hymnal including the Canterbury Hymnal of the Church of England. He first used "Saved by Grace," words by Fanny Crosby, at the Northfield Bible Conference, where he directed the music for over thirty-five years.

Looking back over his long years of experience I asked him what he feels to be the greatest need of Christians in our present world situation. He paused thoughtfully and said, "Human philosophies and governments all seem to have failed. I do not see anything that remains but for Christ to return and take charge of human affairs."

After our lunch Miss Litzko brought out the car to drive me across the Rip Van Winkle bridge to Hudson to take my train going further north. A severe thunder, lightning and rain storm arose while we were eating. In spite of this Mr. Stebbins insisted upon riding the six miles to see me-off at the railway station, going up and down steps and entering the car with but little assistance.

Before leaving the house we had prayer. I did not need the pressure of his hand upon my shoulder nor the hesitating and tremulous tones of his voice to make me realize we were standing before the Throne.

It was a wonderful privilege to visit this saint (he prefers being called friend, or "Uncle George"), who himself and by his songs has encircled the world, helped to enlarge the Kingdom and now awaits his summons to meet the Great King. In parting he said, "Tell your students and friends that at even there is light."—Baptist Bible Institute, New Orleans, Louisiana.



Geo. C. Stebbins and Ernest O. Sellers

Rev. J. R. Dykes Retires From Ministry

ON SUNDAY, June 29, 1941, Rev. J. R. Dykes preached his last sermon as pastor of Mt. Lebanon Baptist Church, near Maryville. He is retiring from the active work of the ministry in which he has been engaged for 43 years. His work during these years has been in the Chilhowee Association, with the exception of a few years spent in Knox County as pastor of Mt. View Church.

• • • He is more than 70 years of age.

He is, no doubt, the best known minister in the Chilhowee Association and is greatly loved by the laymen and by his brother ministers, who often seek his advice and counsel.

He has conducted more funerals than almost any minister I know. He has been called on to conduct many that he was physically unable to do in the last few years.

In the Chilhowee Association he has held babies in his arms, nursed them as children on his knees, led many of them to his Savior, baptized them into the church, stood with them at the marriage altar, given wise counsel in the rearing of their children, and buried their dead. How he has endeared himself to the rich and poor alike in all these years of his faithful ministry!

He is an excellent preacher and a teacher and sympathetic pastor and friend though never fearing to condemn sin. His churches have followed his leadership because he has so lived before them that they have had confidence in him. He has lived the Gospel he preached. Nearly all the churches he has pastored have called him again in after years. Bro. Dykes would not pastor a church that would not go forward, that would not work. He had a great deal of pride in both the material and spiritual progress of his churches. He built several nice church buildings and always kept the house of the Lord in good repair. He knew the personnel of his church and did not hesitate to tell each one his duty, and his advice was well taken.

He was pastor at Mt. Lebanon the second time at the time of his retirement. The church prospered greatly under his leadership, having gone from twice a month preaching to full time, finished three Sunday school rooms in the basement, installed a new furnace, put in a water system, redecorated the entire exterior of the church, and raised money for a parsonage which is now almost completed. Gifts to missions, orphanage, and Christian education have doubled—membership has been increased both by letter and by baptism and the spirituality of the membership has been built up.

Many eyes were wet with tears as he delivered his last message to us as pastor. It was an impressive scene as he called the newly elected pastor, Rev. Charles Lemmons, to the pulpit and stood with clasped hands as he gave his blessing upon the pastor and members. We as a church are happy that he is to retain his membership with us and live in our midst.

We hope and pray that he may continue the great man of faith we have always found him to be, and that his prayers for the people he has known and loved will continue to be answered.—A Member.

(Recently a friend sent us this write-up, which is here reproduced substantially as it appeared in "The Maryville Times." The Lord's abundant blessings continue on our friend and brother beloved in the bonds of Christ.—EDITOR.)

Points With The Pen Point

A PASTOR SAID he had no "inactive members," as all of them were active in something.

In a round table discussion on how to improve sermons, an old layman urged the preachers to "make fewer p'intes and make 'em more p'inted."

The Kingdom would long since have come in if the only service necessary were that "in an advisory capacity."

Many a church member, though present at the services, has not heard a sermon in years, for his mind has been elsewhere while the minister was speaking.

As Jehoiakim "departed without being desired," so it is at times with certain church members when they die; the people feel relieved instead of grieved.

Carson-Newman College Overflows With Students

By C. J. JACKSON

CARSON-NEWMAN COLLEGE, located at Jefferson City, Tennessee, has entered its tenth decade of service.

There was a time when the college sent out faculty members and others in search of new students. But now the situation is different—the search has to be made for places to house the students who come.

When the college opened its doors this fall, it was necessary to rent three entire buildings off the campus and convert them into student dormitories. The dining halls are crowded and so are many of the class rooms.

All of these conditions represent the knockings of opportunity at our door—opportunity to victoriously face a changing economic and social condition in Tennessee; opportunity to help these young men and women into greater lives of usefulness; opportunity to develop a leadership for our great and growing denomination at home and abroad.

Opportunities rejected pass by. "Time and tide wait for no man." More than four thousand Baptist young people in the Carson-Newman area of service are of college age. Like a swollen tide their generation moves on. The college has room for less than five hundred of them. Many go elsewhere. Some are left out because no one seeks after them—diamonds in the rough left unpolished.

In our philosophizing we lay great stress upon the individual. Rightly so. Then should we not make provision in our denominational colleges for each individual Baptist boy or girl who wants to come? By our failure we may be leaving a Truett, a Judson or a Lincoln undiscovered for such a time as this in which we live. Truly Carson-Newman College furnishes one of the South's greatest opportunities for an investment in Christian Education.

Tennessee Baptist Project

H. C. B. A.

Harrison-Chilhowee Baptist Academy



We have the Labor and Tennessee Baptists have the capital. Let's get our Labor and Capital together and finish the much needed administration building.

Send donations to Dr. John D. Freeman, Nashville, or Roy Anderson, Seymour, Tenn.

A Digest of Religious Thought

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

The Atheistic Front

The Watchman-Examiner

Following the World War of 1914-18 atheism became a world cult definitely financed and empowered by Soviet Russia. The Third Internationale has an anti-religion plank in its program. Wherever Communism has spread, atheism has gone with it. When the Nazi-Soviet pact was made in 1939, a pagan faith, definitely anti-Christian, was united to big Russia's atheism and its revolutionary cells around the world. The average Christian has little idea of how wide-spread are atheism and creeds that are anti-Christian. Meanwhile, conditions have made aggressive tactics well-nigh impossible for Christians. Concentration camps in Germany, firing squads and perilous exile in Russia, and bitter, unreasoning bigotry emanating from Communist cells in Christian countries have raised imposing barriers.

(Today the world is witnessing a fearful battle between two gigantic foes: atheistic, Communistic Russia, the avowed foe of religion, and barbarous, hypocritical Germany, now posing as the defender of civilization while she imprisons and persecutes Christians at home. True Christians can have little sympathy for either. May neither win—may both lose.—C.W.P.)

Can Man Outwit God?

The Alabama Baptist

How interested in spiritual wealth are Baptists who move to a new city and never take their letters? The strategy is an apparent one. By leaving the letter in the old church they are freed of responsibilities in the new. By being "moved away" from the old church, they are freed of the responsibilities there. Yet, they feel secure because they have met the condition of the old hymn, "What can wash away my sin? Nothing but the blood of Jesus," been baptized, and claimed eternal protection. Can such people truly feel that eternal salvation can be accomplished by human connivance? Can a man outwit God? It is a nobler conception of our relationship with Christ when we see it in the light of the ancient Indian blood-brother rite. In that ritual the two to be bound in eternal brotherly love came together. Each cut his arm until the blood flowed, then the blood was with that of those who have claimed him as a blood brother. Can ours be said to flow if through fancy footwork we have sidestepped responsibilities and tried to outgeneral God's plan of salvation?

(The spirit that would try to outwit God by first getting saved, then refusing to accept the responsibilities of saved people, is certainly no christian spirit. He who tries to, in this manner, outwit God had better take Peter's advice and "give diligence to make his calling and election sure," lest he find that the devil has outwitted him.—C.W.P.)

The Lord Was Very Angry

Western Recorder

The other day I was reading a sermon preached two hundred years ago by one of the greatest preachers America ever produced. The subject of it was "Sinners in the Hands of an Angry God." The preacher was Jonathan Edwards. He was no ignorant, back-woods preacher. He was a graduate of Yale, and that meant even more two hundred years ago than it does today. He majored in philosophy, and wrote what his biographer has said were "considered the most important philosophical treatise of his time." It has also been said that, "His place among the thinkers of the world is high and indisputable. . . . He was one of the greatest preachers of his age." But the one sermon by which Jonathan Edwards is remembered two hundred years afterwards is, "Sinners in the Hands of an Angry God."

We like to think about the love of God. We like to preach about it. There is nothing so glorious as the love of God, His pardon, His patience, His wonderful grace. But may it not be possible that we have dwelt on that so long or so much that we have almost forgotten that there is another side of God? Haven't we almost persuaded ourselves that God loves people too much ever to punish them? Isn't there danger today that we shall think of God as being "SOFT?" There is quite enough of godlessness, quite enough of the breaking of God's moral laws, quite enough neglect and defiance of Him in our modern world to provoke Him to anger! Does the God who punished sinners in the past, and who has said that He will pour out His wrath on the ungodly in the judgment, does that God see the sin and wickedness, the disobedience and defiance of Him so rampant in the world today with utter indifference and concern? How can God look on this world that has gone so far away from Him without being moved to wrath?

(Anger is not always evil. There are times when failure to become angry is a sign of spiritual decay and death. When a man can look upon acts of injustice, cruelty, vice and oppression and feel no resentment it is the sign of a calloused soul and a dying conscience. Indignation may be righteous indignation.—C.W.P.)

Mr. Roosevelt and Mr. Churchill Worship

The Arkansas Baptist

What with army maneuvers on Sunday and other governmental indiscriminate acts against the Lord's day, it becomes measurably reassuring when we heard of a meeting on the high seas in which the heads of the two English speaking nations, together with their distinguished staffs met for a Christian service and prayed for peace. It is said that in the course of the conference between Mr. Roosevelt and Mr. Churchill that the party met on the British battleship, Prince of Wales, on Sunday morning where a regular service was conducted and men, men with the destiny of millions of souls in their hands, bowed their heads humbly and invoked Divine blessings from the King of them all.

(It is at least encouraging to Christians to know that these two men, leaders of two great democratic nations, on the Lord's Day stop to recognize the existence and sovereignty of Almighty God. On that same day two other great nations were locked in deadly combat, and the leader of one denies God's existence, while the other denies God's right to first place in the hearts of his people.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR OCTOBER 12, 1941

Christ Our Saviour

LESSON TEXT: Matthew 20; Luke 10.

PRINTED TEXT: Matt. 20:25-28; Lu. 19:1-10.

GOLDEN TEXT: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Those who studied under the late and beloved Dr. G. M. Savage, of Union University, will recall how frequently he referred to Jesus Christ as our Saviour. It seemed to be a favorite word in referring to Him. His particular pronunciation and enunciation, when speaking of "Our Saviour," linger. The charm and music of Dr. Savage's designation, with all that it implies, abide. For Jesus is our Saviour. He was that before He became our Lord. Now a saviour implies a saving, and a saving implies a condition of being lost and helpless. Since we were lost and ruined, Jesus came into our lives as Saviour, first of all. We are to go on to recognize His lordship within our lives, but we think of His saviourhood before we think of anything else.

I. THE SAVIOUR GAVE (Matthew 20:25-28).

"Even as the Son of man came . . . to give a ransom for many" (v. 28).

First, He gave His teachings. He gave to the world great truths, truths that have tremendously influenced the course of history ever since. He taught about God in terms of fatherhood, with infinite love and care, One who was both just and merciful. He taught about Heaven as the eternal dwelling-place of those who are properly related to God, by, "in my Father's house are many mansions." He taught about prayer and how we may pray acceptably, giving to us the Model Prayer. He taught how we are to live, telling us not only how we are to get the most out of it but also how we are to put the most into life. He taught concerning Himself, saying, "I am the way, the truth and the life." He said He was the Bread of Life. He said He was the Water of Life. He said He was the Light of the World. And yet no one for a moment considered Jesus as being egotistical, for He must tell the truth about Himself. He taught us how to die, with the prayer on his lips for His enemies of, "Father, forgive them for they know not what they do." He taught about the Kingdom of Heaven, and said it was within us who believe and trust and follow Him. What a teacher our Saviour was and is! Those who teach in His name and for His glory have a marvelous predecessor and example in the person of Jesus, the Saviour.

Second, He gave His ministries. And they were many and varied. We think of Him as physician and healer. He visits the sick-room and sends the patient out a well person. He sends word and power ahead of Him to the sick room, often not going there in person, and people are healed instantly. He opens blinded eyes. He unstops deaf ears. He expels demons. He cures leprosy. He even calls the dead back to life. We think of Him as comforter and sympathizer. At the grave of Lazarus, knowing that He would restore him to his bereaved sisters in a moment, He weeps with sympathy and understanding. To His stricken group who dimly perceived what was about to take place, He quietly spoke the classical words of comfort of, "Let not your hearts be troubled."

Third, He gave His life. He gave His all. He died on the Cross for us. Do we need further proof of His profound love for us than

that? Can any one doubt God's love for us when they hear that Jesus died to save us? Men may give a lot for us without moving our love and appreciation in return, but when they give their lives, who can be so base not to respond?

"When I survey the wondrous cross on which the Prince of Glory died,

My richest gain I count but loss, and pour contempt on all my pride."

The Saviour gave. He gave all. Do we?

II. THE SAVIOUR SEEKS: (Luke 19:1-10).

"For the Son of man is come to seek and to save that which was lost" (v. 10).

First, He seeks by completely identifying Himself with men. He was what He wants us to be, namely, "in the world but not of the world." We are to touch men for God's glory and for their everlasting benefit. He used social contacts in such a way that people were helped thereby. He ate with sinners. He talked with outcasts. He never thought Himself too far above any person to try to help them to a better life. So far as we can discover, He loved Judas along with the other eleven, although He must have known he was a devil from the beginning. He shut no one outside of the possibility of His blessed companionship (if that was done, it was done by the person himself, not by the Saviour).

Second, He seeks by placing Himself in the other person's place. In the case of Zaccheus, He evidently gave him a look or a word of understanding (of both) that let Zaccheus know that there stood before him One who differed from all others. In all probability, he was accustomed to being met with sneers and glances of hate and suspicion. He likely saw far more frowns than he did smiles. But in the Saviour he met one who understood perfectly. It may not be the most accurate manner of expressing it, but the Saviour put Himself in the other person's place. The clue to this idea may be seen in the expression "For he hath made him to be sin for us" (2 Cor. 5:21a). If the Saviour has been made to be sin, He can know the place and attitude of the sinner. In any case, Zaccheus came hurrying down the tree and received Jesus as his Saviour.

Third, He seeks by inviting men to "come and see." He earnestly and longingly invites people to come to Him. The Bible, it will be recalled, might well be regarded as a Book of Invitation. From first to last, it says, "Come." His interest in the lost is eternal and abiding. His concern for the unsaved is deep and yearning. He wants all men saved. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else" (Is. 45:22). How could God have the heart of a father and not at the same time long for the salvation of His creatures? His fatherhood implies His seeking. The Saviour seeks. Do we?

The whole matter can be summed up in the Golden Text, the most comprehensive verse in the whole Bible, John 3:16. In it we glimpse the extent of God's love, "the world;" the content of God's love, "his only begotten Son;" the intent of God's love, "that whosoever believeth in him should not perish." Herein is enough gospel to preach to any person anywhere at any time. Salvation depends upon such a simple act, from the human standpoint, that we marvel at people when they remain in their lost condition. Jesus saves all who trust Him as Saviour. Trust in such a simple matter. We have been trusting all of our lives. To believe in, or trust in, Jesus Christ as Saviour is to have everlasting life. Introduce some one to Him for this today. Let your Saviour be some other's Saviour.

Migrants Are People

By PLAUTUS I. LIPSEY, JR.

INTO NATIONAL DEFENSE areas all over America, hopeful armies of workers are marching by hundreds of thousands in search of jobs—eager to assist in making this country the arsenal of democracy.

This human migration, certain to reach unprecedented size in the next few months, is creating tremendous social problems whose solution is essential to the maintenance of civilian morale and the security of the nation.

The issues involved bear not only upon the migrants themselves, now numbered in the millions, but upon the communities from which they move and the areas in which they come to pitch their tents or build their homes.

Some of these problems are acute for today. Others loom darkly upon the horizon of the post-emergency period. Solutions for both types, competent authorities hold, must be based on the recognition that "Migrants are People."

The problem is obviously a national challenge. Industry and agriculture on a national scale depend upon the contributions of migratory workers. The national defense program itself depends upon them. Their fundamental human needs cannot be met by any community or state on its own resources.

What is the federal government doing about this situation?

A special Congressional Committee is making a thorough survey of the nature and circumstances of the traveling population of America, including the impact on communities affected by the in-migration and the out-migration. Hearings are being held in every part of the country. Remedial proposals are being sifted day by day.

The latest hearing, at Detroit (Sept. 23-25), has turned the spotlight upon the acute situation developing in this center of the automobile industry—a great industry now being converted largely to national defense production. Later hearings this fall and winter will study conditions in the St. Louis territory and in defense areas of the Southern states.

The inquiry (House Committee Investigating National Defense Migration) is headed by Rep. John H. Tolan, of California, who tirelessly emphasizes the group's primary interest in the human side of the problem, and the necessity for national remedies.

"Our Committee," says Chairman Tolan, "is the first of its kind in the history of the United States. We have spent millions, probably billions, through our courts and through the Congress and in the various states, to protect and keep inviolate the free flow of commodities between the states.

"But as far as I know, this is the first time that a dollar has been spent to investigate and protect human interstate commerce.

"The Congress has appropriated vast sums of money to protect the migration of wild ducks and geese between the states and even provided feeding grounds for them in Canada. But our committee has found no feeding grounds provided for the human migrant."

The committeemen have asked hundreds of migrants: "Why did you move?" The replies have been remarkable for consistency.

"In all our investigations," the Chairman asserts, "we have never found one migrant who would not have remained at home if he could have supported himself. As American citizens they refuse to starve standing still."

Outstanding in the problem of the national defense migration are: the question of legal residence for migrants; employment agency and labor contracting abuses; housing and rentals; health, sanitation, medical and hospital care; schooling facilities; transportation facilities.

Before going to Detroit, the Committee has held hearings in New York City, Washington, Hartford, Conn., Trenton, N. J., Baltimore, Montgomery, Ala., Chicago, Lincoln, Nebr., Oklahoma City, San Diego, Los Angeles and San Francisco.



Send All Letters To

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

Dear Boys and Girls:

The other day I picked up the Memphis Mirror and found this article:

Bible Scrapbook of a Small boy

THE BOOKS ARE REALLY HIS—MESSY FINGER-MARKS AND ALL

Frank has begun a new Bible scrapbook. He has been working at this hobby ever since he was quite a small boy, and the idea has grown and grown, as have the books.

Frank's scrapbook series includes these subjects: "Children in the Bible"; "Mothers of the Bible"; "Fathers of the Bible"; "Bible Flowers"; "Places in the Bible" (present-day photographs as well as historic drawings), and "Maps of Bible Lands."

BUT FRANK DIDN'T ASK FOR HELP

True, some of the pages might be a little neater if six-year-old Frank had asked one of the members of the family to help him. But he didn't; and, because the books are really his—finger marks and all—they seem to suit his taste perfectly. He shows every one of them proudly, although the ones made more recently are much more artistic and complete. He is eleven years old now.

Religious magazines, of course, are the chief source of supply. Black-and-white pictures of Bible characters have been clipped and pasted and colored with crayons. Some colored pictures, which have been treasured from church-school papers, mark divisions for the book.

Frank always makes his own arrangements of material, even if these, too, do not always seem best to the grown-ups. Probably an adult's plan would not please him nearly so well.

His latest and most ambitious attempt is a scrapbook on "Books of the Bible." Although Frank has attended church school from the time he was half past two and could barely toddle to and from the nursery department, he is just now learning the books of the Bible in their chronological order. He and his mother and dad have had great pleasure in assembling material for this latest book.

HAS BEEN REMARKABLY PATIENT

Each section and book has a place for a reference and at least one illustration. In some cases it will probably require some time before Frank and his parents will find what they need in the way of pictures. Modern pictures sometimes suit the ancient themes to Frank's satisfaction.

The boy has been remarkably patient in assembling each one of his books. The family

subscribes to only one weekly religious journal and he often has to wait several weeks before certain issues have been read by all the family.

But Frank is not only engaged in pasting up pages in a keepable form. He is putting something of permanent value into his memory. And, interestingly enough, his mother and father find themselves learning right along with him.—Lillian M. Mitchell, The Christian Advocate.

When I finished reading about this little boy I thought of another article I had read in Charity and Children. The name of it was Seeking Peace of Greatest Importance. It read like this:



"Open thou mine eyes, that I may behold wondrous things out of thy law" Psalm 119:18.

Down at the quarry among the stones of the earth, a great convention was held as to the position each stone was to occupy in the lovely cathedral being constructed by a Master Builder.

A magnificent block of marble which had been polished and refined, and could fill any place so well, was annoyed because some of the stones were saying that the most important part of the wonderful structure was to be the foundation, which would be partly hidden from view by the earth surrounding it. "Surely," thought the well carved, splendid marble, "I am not intended for such a common place as that. I wish to grace

the tall spire that reaches up toward heaven. Then, I can be seen and admired by all."

As fortune would have it, the Builder did select this very stone to be used in the lovely tower surrounding the heavenly chimes.

How proud and pleased the marble then felt! But, one day it became dissatisfied because there seemed to be other places of importance in the edifice, and the marble wished to fill the one of greatest eminence.

Finally, one large, grand old stone fell and was broken, and another was sought to fill its prominent position. The beautiful marble then thought, "I should be there, for I am more suited for that place than any of the other stones."

But, a plain, rugged, old stone was selected for the place, and then the exquisite marble was filled with disgust, and resolved to drop through a hole out of sight, and see if the other uncouth stones could fill its unique place up around the chimes. "I'll show every one that I am indispensable, for no other piece of marble can do so well as I," thought the indignant stone.

And, so, the polished, glistening piece of marble dropped out of sight, and a plain, unsightly one was chosen to fill its place.

Oh, how out of place the crude old stone felt! How poorly the chimes did ring! The rough stone did not want to be put in such a prominent place. It knew how little suited it was for the position, and it truly wished it, too, could drop through a hole out of sight. "Oh, if I could only become mortar, to cement the stones together down in the basement," thought the rugged old rock.

The pretty, bright marble lying hidden from view, was thrilled with pleasure and pride at the situation.

But, very soon its pleasure vanished, for the Master Builder was talking. He was saying, "All parts of a cathedral are important. I have need for them all. Without a foundation there could not be a structure—without a door, no one could enter—without a window, there would be only artificial light—without the roof, there would be no protection from the weather—without the tower there would be no chimes."

"What I desire mostly in my architecture," said the Builder, "are stones that fit smoothly into the places in which they are put. When they do that, the entire temple has a harmony and grace, a superb magnificence that is impossible without, it matters not how marvelously wrought the individual stones may be."

How mortified and humbled the exquisite stone then felt. It had been more fortunate than the other stones, and then, through foolish pride and selfish envy, had lost the privilege and opportunity to fill a place in the great Architect's plan.

And so, the brilliant marble at last realized that no place is of little importance, whether at the top or bottom of the Cathedral, for the Master Builder's chief concern is the perfect symmetry of the entire structure.

As it seems to me, this contributor is trying to tell us that there is a place for each of us in God's world. I've told you this because I believe that the little boy with the Bible scrapbook is getting started off right. Through the experiences in the Bible we find light to direct us, food to support us.

The Bible is the Christian chart. Read it, study it, and pray that you will find your way.

Your friend,

Aunt Polly

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

Shelby County

The Shelby County Baptist Training Union Leadership School was held the week of September 14th at the Bellevue Baptist Church. Mr. Robert Stewart, Associational Director, served as Dean of the school. Each night one of the Pastors in the association read the Daily Bible Readings for the day for the devotional service.

Classes were held for each department of the work and over 800 individuals were reached.

The special features of the Training Union Study Course were: Monday night, the Nominating Committee read the report of the committee for new officers for the coming year. Mr. James Leonard was elected as Director, Dr. V. E. Boston brought the Installation message when the officers were installed. On Tuesday night, Miss Ruth Ford (Missionary from China) brought the message. Wednesday evening, Dr. R. G. Lee conducted the service. Thursday evening, Mr. Henry C. Rogers delivered the message and on Friday evening, the Intermediates presented a Sword Drill under the direction of Miss Janey Bilderback.

High goals were adopted by the Association and we believe Shelby County will continue to make progress. Their ambition is a Full-graded Training Union in every Baptist church in their association.

State Year Closes!

The State Training Union year closed on last Tuesday night, September 30th and unusual achievements have been made. In a forthcoming issue of the BAPTIST AND REFLECTOR there will be some interesting facts relative to this achievement.

Don't Forget

The Baptist Student Union Convention will meet with First Baptist Church, Knoxville, on October 24, 25 and 26. A superb program is being planned.

Did You Know?

That one church in Tennessee recently had 1005 in Training Union. We congratulate Bellevue Baptist Church on this marvelous attainment and wonder if another Baptist church in Tennessee will accept the challenge of "going and doing likewise."

Congratulations, Mr. Rhody!

Mr. W. W. Rhody, a student at Carson-Newman College, has accepted the challenge of taking all the Training Union courses by correspondence. This is a marvelous ambition and we congratulate Mr. Rhody. Who will be the second one?

Let's Attend!

The State Baptist Convention will convene with Eastland Baptist Church, Nashville on November 11, 12 and 13. Training Union members are making plans to attend this great convention. One Thousand Training Union members to be in the sessions of this convention is the goal.

Please Report

Please send in your quarterly report. Also, please send the names and addresses of all your Training Union leaders to State Training Union department. Helpful information is sent periodically to these leaders and unless the names are sent in, it will be impossible for this material to be sent properly.

New Standards

Beginning the first of January we will have new standards for each union and also new Department Standards. Be on the look-out for these. Copies will be sent free upon request after the 1st of January. With the new standards, we believe that greater work will be accomplished for the glory of our Christ and for the help of the church.

Nashville Students Hold Retreat!

Under the leadership of Mr. Doyle Baird, Student Secretary of Nashville, Mr. Davis Applewhite, B. S. U. President of Vanderbilt, Miss Roberta Bridges, President at Peabody, a splendid B. S. U. retreat was held at Knapp Farm on September 18, 19 and 20. Practically every B. S. U. Council member attended and great good was accomplished.

Those appearing on the program were: Miss Alice Stovall, Dr. R. Kelly White, Mr. W. D. Kendall, Mr. Franklin Fowler, Dr. Frank Leavell, Mrs. George Smith, Dr. W. F. Powell, Mr. William Hall Preston and Mr. Henry C. Rogers.

State Training Union Convention

The State Training Union Convention will be held at First Baptist Church, Jackson, on November 26, 27 and 28. Plan now to attend this great convention. Outstanding individuals will be on this program. Every Training Union Director, President of Young People and Adult Unions, leaders of Intermediate and Junior unions and Story Hour Leaders should attend.

How Do You Like This?

January through August of this year, Tennessee issued 20,010 Study Course awards. Here is the way the Record looks by the departments of Training Union work for Tennessee:

Administration	527
Adults	4,595
Young People	5,345
Intermediates	5,062
Juniors	4,481

Here is the way the Record reads for the South:

Texas	50,149
TENNESSEE	20,010
Missouri	13,475
Alabama	13,072
Oklahoma	12,637
North Carolina	12,432
Georgia	11,973
Arkansas	11,464
Mississippi	10,420
South Carolina	9,435
Kentucky	7,387
Louisiana	8,350
Virginia	7,233
Florida	6,671
New Mexico	2,861
Maryland	698
District of Columbia	438
Arizona	399

Knox County

Mr. E. E. Hale has been elected Director of Knox County Baptist Training Union work. He recently held a meeting of his new officers at his home and outlined a marvelous program for this association.

Grainger County

Miss June Williams is the new director of Grainger Association. She succeeds Mrs. Lena B. Renfro who has been director for the past few years.

Jefferson Association

The Jefferson County Training Association has lost her Director, Mr. Ernest Neal, who has accepted a position at our Baptist Orphanage. Mr. Neal has served as Director for the past 8 years.

Cumberland Association

Mr. D. E. Drinnon, Associational Director of Cumberland Association, is organizing a new Training Union at Blue Top. We congratulate Mr. Drinnon upon the remarkable progress he is making in his association.

Jonesboro

Rev. Joe Strother, pastor at Jonesboro, reports the Training Union at his church is making progress and the outlook seems most encouraging.

Siam

Rev. Hampton Hopkins, pastor at Siam, reports the Training Union in his church will be led for another year by the same, efficient officers that have served during the past year.

Russellville

"Our Junior Union here at Russellville is striving to do some definite Mission Work each month. You have no idea how our Juniors are thrilled over this idea." Such is the message from Miss Lela Maud Rice.

Bethel in Gibson Association

Rev. Gordon Clinard reports a full-graded Training Union organized at his church—Bethel in Gibson Association. We thank Mr. Clinard for this marvelous feat.

Mt. Juliet

Rev. B. B. Powers writes: "Our Training Union is growing steadily. We are now planning to organize another adult union. Recently, we had 82 present out of an enrollment of 99." Congratulations!

Erin

Rev. Will Edd Langford writes: "We do not have an Adult Union right now but we trust we shall have one real soon. We are using the Adult Union quarterly as our guide for Prayer Meeting Service. The programs are well-received."

Burnett's Chapel

Rev. C. E. Autrey writes: "We have organized a new Training Union at Burnett's Chapel and this has given new life to the church. It has increased the attendance at all of the services in the church."

New Story Hour Member

Yes, a new Story Hour member is in the Winchester Baptist Church. He is a young son of Rev. and Mrs. O. E. Bryan, Jr. The youngster arrived on September 9th.



Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE



National Mutual Church Insurance Company
Chicago, Illinois

BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism" Motto—"Try It!"

MISSIONS in MY STATE

Churches with departmental assemblies in Sunday school may present this program by departments, but it will be more effective if given before the entire school. The offering should be taken by classes. It will help a great cause if the churches will allow all loose offerings of the day to be added to those from the Sunday school.

Characters and Setting

Setting: State mission secretary's office. Arrange the pulpit platform to represent as nearly as possible an office. A table and some chairs will serve the purpose. A telephone, filing case, and such will help. In a one-room house the characters may be seated in the rear, or behind a curtain at the front, if one is available.

Characters: Group I (state mission leaders)—State Executive Secretary, Editor of State Paper, Secretary of Evangelism, Sienographer, State Sunday School Secretary, Training Union and Student Union Secretary, State W. M. U. Secretary, Brotherhood Secretary. Group II (associational workers)—Moderator, Pastor, Sunday School Superintendent, Training Union Director, W. M. U. Superintendent, Brotherhood Leader.

(NOTE: Use names instead of titles of all in Group I. Even though you do not have in your state a Secretary of Evangelism, we suggest that you have someone take the part. Also use names of your own associational workers for Group II. Choose carefully the person to represent State Executive Secretary and Sunday School Superintendent. Practice until the program can be full of life and action.)

(See State Mission Day Program.)

I. Make Careful Preparations for the Day

Begin by the first of October to plan the program. Call all the church leaders—deacons, W. M. U. president, secretary of Training Union, and your Brotherhood secretary—into conference with you and the pastor, and impress upon them the fact that State Mission Day is a church occasion—an occasion which should have the support of every one of them. Urge each of these to help keep the day before the people by making suitable announcements in their departmental meetings.

Call a meeting of your teachers and officers early in October, or before the last of September. Assign the parts in the program and select a good worker who will train those who are to present it.

Make Sunday, October 26, Record Attendance Day. Set attendance goals for departments and classes. Make much of the day, and keep it before the entire church during the month.

II. Plan Wisely for the Offering

Adopt a worthy goal. Find out from your treasurer what you gave last year, and add a goodly sum to that, thus setting a challenging goal. Write the amount on the big colored poster and place this in your church house where the people will see it. Give each department and class a definite sum to raise.

Free offering envelopes will be mailed you on request. Use a post card for ordering them. Have the envelopes in hand by October 19 and give them out in the classes on that day. Let the teachers explain the purpose of the offering and urge each pupil to have part in it.

Send the offerings promptly to your Baptist state headquarters, marking it "Special for State Missions." Always give the name of your church and association when sending these funds.

Order your envelopes from, and send your offering to

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

NOTE: Extra copies of the program may be had from the October issues of *The Sunday School Builder* (or *The Teacher*) by sending ten cents for each copy to the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee.

SUNDAY SCHOOL

PROGRAM FOR

State
MISSION DAY

SUNDAY
OCTOBER
26

OUR AIM:

A RECORD ATTENDANCE - A GENEROUS OFFERING

The goal for our church

PUT UP THE
POSTER IN
YOUR CHURCH



"We shall be witnesses unto me
both in Jerusalem, and in all Judaea"

OUR GOAL \$11,000.00

Every Church in Tennessee Should Make a Generous Offering for
State Missions Through the Sunday School.

THURSDAY, OCTOBER 2, 1941

PAGE 11

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

W.M.U. Divisional Meetings

For the first time the W. M. U. of Tennessee will hold eight divisional meetings. The dates and places are as follows:

N. Eastern—Oct. 20, 6 p. m. and all day the 21st, Kingsport, First.

Eastern—Oct. 21, 6 p. m. and all day the 22nd., Harriman, Trenton Street.

South Eastern—Oct. 22, and all day the 23rd., Cleveland.

South Central—Oct. 23, 6 p. m. and all day the 24th., Lewisburg.

North Central—Oct. 27, 6 p. m. and all day the 28th., Lebanon.

North Western—Oct. 29, all day and evening, Milan.

South Western—Oct. 30, all day and evening, Brownsville.

Central—Nov. 1, all day and evening, Dickson.

Our speakers are: Miss Kathleen Mallory, Executive Secretary W. M. U. of the South; Miss Kate Ellen Gruver, Nazareth, Palestine; Miss Lorene Tilford, Shanghai, China; State and local workers.



MISS KATHLEEN MALLORY,
Birmingham, Alabama,
Speaker W. M. U. Divisional Meetings.

The Hundred Thousand Club

Tennessee W. M. U. has almost doubled her gifts of last year to the 100,000 Club. Have you paid your extra \$1.00 a month for the payment of our South-wide debts? Could you double your gift and pay \$25.00 a year and take out a Centennial Membership? This means you will pay \$100.00 to the 100,000 Club by the time the Southern Baptist Convention becomes 100 years old in 1945.

October 5-11

The W. M. U. of Tennessee voted to make October 5-11 Enlistment and Certificate Course Week. It is an ideal time to meet each day to study the books you need to finish your certificate course, then go visit the unenlisted. Many new people have moved into your community. Have you given a cordial invitation to each one to your church? Did you tell that woman you would come by and take her to your meeting? Do not overlook the young people in the home. Tie them on to your church organizations before the world out-bids you. They are homesick for old friends. Make them see that your church has a place of service for them. Nothing will make them feel so at home as giving them something to do.

Stepping Stones for Sunbeams

Written by MRS. SHANNON W. BYRD, of the Northside Baptist Church, Chattanooga, Tennessee

Note—This is a series of four steps for Sunbeam Children from the ages of five to nine years of age. The three and four year old child or any new member is to be known as a beginner and may be given a band of yellow ribbon if desired.

RAY OF LIGHT—Beginner to be known as Ray of Light after completing following requirements. Ray of Light to wear yellow arm band.

- 1—Know the name of your Organization.
- 2—Memorize the following scriptures: Gen. 1:3, Psalm 27:1, Matt. 5:16.
- 3—Attend 50% of meetings.
- 4—Take part on program at least two times.
- 5—Serve as Beginner 2 months.

RAY OF JOY—Ray of Light will be raised to next step, which is Ray of Joy, when they have fulfilled the following requirements. Ray of Joy may wear plain arm band with the white wreath.

- 1—Serve as Ray of Light for 2 months.
- 2—Memorize the following scriptures: Psalm 51:8, Psalm 33:1, Psalm 51:12, Psalm 100:1.
- 3—Take part on program 2 times.
- 4—Know your Watchword.
- 5—Attend 50% of meetings since becoming Ray of Light.

RAY OF PEACE—Ray of Joy will be raised to next step, which is Ray of Peace, when they have fulfilled the following requirements. Ray of Peace may wear armband with letter S upon it.

- 1—Serve as Ray of Joy for 4 months.
- 2—Memorize following scriptures: Matt. 10:13, John 14:27, Romans 5:1, Romans 14:17, Psalm 4:8.
- 3—Take part on program at least two times.
- 4—Know one verse of Sunbeam Song.
- 5—Attend 50% of meetings since becoming Ray of Joy.

RAY OF LOVE—Ray of Peace will be raised to next step, which is Ray of Love, when they have fulfilled the following requirements. Ray of Love will add the letter B to complete arm band.

- 1—Serve as Ray of Peace 4 months.
- 2—Memorize the following scriptures: Psalm 5:11, Romans 8:35, Matt. 24:12, Rev. 2:4, John 5:42, 1st John 4:7.
- 3—Take part on program two times since becoming Ray of Peace.
- 4—Attend 50% of meetings.
- 5—Know the Pastor and General Officers of your own W. M. U. Organization.
- 6—Know History of Sunbeam Band.
- 7—Know Sunbeam Rally Cry.

SUGGESTED SERVICE TO BE USED WHEN PRESENTING THE SUNBEAMS WHO HAVE FINISHED THE FOUR STEPPING STONES

Have song and prayer while people are getting seated. Then have 3rd Vice President or someone explain the nature of the service.

The Counselor in charge then takes her place in the center of stage, sitting in a chair while soloist sings "I Think When I Read That Sweet Story of Old" (old melody). At close of song Counselor speaks. And Jesus said unto them, "Suffer the little children to come unto me and forbid them not, for such is the kingdom of Heaven," and again he said, "Except ye be converted and become as little children ye shall in no wise enter the Kingdom of Heaven." Today we are to see some of the work our little ones have

been doing. Our first little Sunbeam is known as a Ray of Light, he (or she) will come forward and tell us about his work.

(Sunbeam comes to platform and stands beside Counselor, who is still seated). Leader then asks the 1st Sunbeam, "What is the name of your organization?"

Sunbeam—Answering.

Leader—Quote Gen. 1:3.

Sunbeam—Answering, etc., until the first stepping stone has been completed.

After answering all questions the Leader puts the yellow arm band on left arm of child and he then stands to the right of the leader.

Leader—Jesus said, "There is joy in heaven over one sinner that repented," likewise there is joy in the heart of the mother organization when she sees her youngest child hiding God's Word in its heart. Our second Sunbeam, the Ray of Joy is now advancing. Ray of Joy comes slowly to platform and stands beside leader, who asks the questions on the second stepping stone, as in the first with Ray of Joy answering each one. When child has answered each question he is given the letter S made of white felt, which is to be sewed onto band. Ray of Joy takes place beside leader on right side.

Leader—And now the third Sunbeam is approaching, the Ray of Peace. We shall hear what he (or she) has learned. Tell us, Ray of Peace, how long have you served as Ray of Joy?

Sunbeam—4 months.

Leader—Quote Matt. 10:13, etc., until all points of Ray of Peace have been answered. Ray of Peace now takes place beside leader on her left.

Paul said, "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass, and tinkling cymbal." Here we have represented Light, Joy and Peace, but we would be incomplete without the Ray of Love, which is the stepping stone that crowns them all.

Ray of Love comes to platform, stands beside leader and answers all questions.

Leader—How long have you served as Ray of Peace?

Sunbeam—4 months.

Leader—Quote Psalm 5:11, etc., until all scriptures are given.

Sunbeam—Answering.

Leader—How many times have you taken part on the program?

Sunbeam—One half or 50%.

Leader—Will you tell us the name of your pastor and the general officers of the W. M. U. in your church?

Sunbeam—Naming at least the pastor, president, Young People's director and Sunbeam leader.

Leader—Give a brief history of Sunbeam Band (found in Sunbeam manual).

Sunbeam—Answering.

Leader—Give us your Rally Cry.

Sunbeam—Answering.

Sunbeams now take place on the end on left side.

Well done little Sunbeams and I am sure the Master is pleased with the scripture verses you have hidden in your heart. And now I am wondering what we can do to tell other children throughout the world about Jesus?

Ray of Light answers—We can join hands with Jesus and carry the light around the world.

Children and Counselor go to side of platform and join hands around a large globe which should be on a pedestal or very small table, so that the children's arms really encircle the globe.

Remain in this position until soloist sings first verse and chorus of "The Light of the World is Jesus." Then children and counselor bow heads while president or someone offers a short prayer (this should be unannounced).

Children leave stage in order they came in with Counselor following as organist plays the Sunbeam Hymn.

The Sunbeam that is five or six years of age may count taking up collection or answering questions on the story the leader has told as taking part on program.

The arm band and emblems may be awarded before or at any time the service is given. The felt may be purchased at any store that deals in the making of banners, etc.

Recommended Books for W.M.S. Mission Study

W.M.S. CERTIFICATE COURSES

COURSE I

1. One Book on Missionary Bible Study:
All the World in All the World (Carver) 25c
Missions in the Bible (J. B. Lawrence) 25c
Missionary Lessons from the Bible (Aulick) 35c
2. Following in His Train (Cox) 60c
3. One Book on Stewardship:
Stewardship in the Life of Women (Wallace) 50c
Stewardship and Missions (Cook) 35c
The Larger Stewardship (Cook) 35c
Stewardship Parables of Jesus (Long) 50c
"He That Giveth" (Simpson) 60c
"This World's Goods" (Simpson) 60c
Stewardship Applied in Missions (J. B. Lawrence) 35c
4. The New Why and How of W.M.U. (Bucy) 35c
5. and 6. Two Books on Foreign Missions
7. and 8. Two Books on Home Missions

COURSE II

1. One Book on Soul Winning:
Talks on Soul Winning (Mallins) 25c
Helping Others to Become Christians (Leavell) 35c
2. The Way of Missionary Education (Mather) 50c
3. Personal Service Guide (Lawrence) 25c
4. One Book on Prayer:
How to Pray (Torrey) 20c
Intercessory Prayer (McClure) 20c
Prayer (Halleby) 50c
The Lower Levels of Prayer (Stewart) 50c
5. and 6. Two books on foreign missions
7. and 8. Two books on home missions

Your Voice—Your Power JUST A THOUGHT

By GERTRUDE GLASS

THROUGH THE AGES the world has been led and swayed by those who had the power of forceful speech. These people have stirred men to lay down their lives; they have wrung tears from hardened hearts; and then as if by magic have swept away the cares and made men see that the world is beautiful.

How was it that these men and women were able to do what thousands of others would aspire to do, and yet seem to be unable? The answer is simply that they were willing to pay the price in order to gain control of their voices. The speakers we hear over the radio are the nation's best, and if they were not, we, the public, would demand that people be used who spoke clearly and distinctly, and who could be understood. "So they read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading." (Neh. 8:8). Even God's word expresses its approval of good voices.

With the wonderful facilities which we now have, everyone can enjoy the best in music as well as speech. Great masters of violin, piano, organ, and conductors of great symphonies thrill our whole beings, and we sit spellbound with the beauty and richness of the tones. Perhaps in the back of your mind there flickers the thought: "How long has he been studying? What a price he must have paid to be able to produce such magic sound."

In the midst of your reverie, a rasping, screeching, grating noise reaches your ears; and huddled against the corner of the building sits a beggar, his clothes in tatters, his hair a matted thatch over his even more grimy features. Held against his chin is a scarred and battered old fiddle with a broken string trailing down over his knee. At the very sight and sound you recoil in horror, and then hasten past so that you can again recapture the dream of the music by the concert master you heard before.

The chief difference between the two was that one had paid the price in order to strive toward perfection, and the other—had only the fiddle.

We require a great deal of training and effort before we will listen to a person performing on any of the man made instruments; and yet God's only instrument, we allow to remain untrained and untutored. God made only the voice, and yet we care for it little better than the street corner fiddler does for his cheap and untuned violin.

Your voice can be your greatest asset, and it can also be a mountain in your path. It is God's only instrument; it is worthy of the best of care and training—at least it is worth more than a fiddle.

State Radio Broadcast—North Carolina

Sundays, 4:30 P. M., April-June

By W. PERRY CROUCH, Chairman,
North Carolina Baptist Radio Committee

(In the article below Dr. Crouch tells the story of the beginning of the Baptist Radio Program in North Carolina. He also tells of their plans for next year. Undoubtedly the next forward step in Baptist Radio is the development of State Radio Programs under the direction of State Baptist Leadership.—S. F. Lowe, Chairman, Radio Committee, Southern Baptist Convention.)

AFTER THE BEGINNING of the Southwide Radio Broadcast, the North Carolina State Baptist Committee planned a thirteen week broadcast. Time was secured over station WPTF in Raleigh, which was stepping up their power to 50,000 watts. We believed that this station would reach all of Eastern North Carolina, and almost to the mountains in the West.

The Station gave us every help, particularly with suggestions as to music and arrangement of the program. It was decided to broadcast from

the auditorium of the First Baptist Church in Raleigh, and invite friends to be present at each broadcast. This also made it easier to have large choirs and to give a spirit of worship to the program. The preachers seem to appreciate the idea, since they would have an audience to speak to.

One man was placed in charge of the music for the entire series. He immediately began contacting nearby church choirs and glee clubs from Baptist Schools. We had determined to keep our music on a high plane. This was made more difficult because of the war on between the writers and publishers and radio stations.

The Radio Committee Chairman presided at most of the broadcasts, seeking to cut out all embarrassing pauses, and improve the order of the service each Sunday. Announcements were kept to a minimum, and then of a general and worshipful nature. We sought to avoid anything that would sound commercial or competitive.

We believe that the broadcasts were on a high plane and seem to be well received. A different Preacher was used each Sunday, with his theme fitted into the entire broadcast. Each program closed with an urgent word about church attendance.

PLANS FOR 1941-42

In a recent meeting of our State Committee, some plans were discussed for the fall and winter 1941-42. It was agreed that a hook-up with at least five stations would be desirable, even though some of these may overlap a bit. People usually listen to their local station. The Chairman was instructed to find out the possibilities and cost of such a hook-up.

It was agreed that the various parts of the state should be represented in the broadcast. In keeping with this plan, it was the opinion of the Committee that we should invite the various Baptist Ministers Conferences of the larger cities to be responsible for the program for a month. A theme would be suggested for each program.

It was agreed that we should not pay for any time on any station, and that we would request the Baptist State Convention to assume the other necessary expense such as line charges and programs, etc.

Announcements of general interest to Baptist People over the state would be sent from Baptist headquarters each week, thus making the program of state-wide interest.

These plans have not been completed. We are still open to suggestions.

IT'S TIME TO TRAIN!

Plan now for all present and prospective officers and teachers in your Sunday school to have an opportunity to study one or more of these books during October. All are 60 cents in cloth binding, 40 cents in paper binding.

Building a Standard Sunday School, by Arthur Flake

Sunday School Officers and Their Work, by Arthur Flake

The True Functions of the Sunday School, by Arthur Flake

A Church Using Its Sunday School, by J. N. Barnett

The Six Point Record System and Its Use, by Emma Noland

The Adult Department of the Sunday School, by William P. Phillips

The Young People's Department of the Sunday School, by William P. Phillips

The Extension Department of the Sunday School, by Joseph T. Watts

Intermediate Sunday School Work, by Mary Virginia Lee

Junior Sunday School Work, by Blanche Linthicum

Primary Sunday School Work, by Allene Bryan

Guiding the Little Child in the Sunday School, by Elizabeth McEwen Shields

The Cradle Roll Department of the Sunday School, by Mattie C. Leatherwood

Baptist Book Store

127 Ninth Ave., North

Nashville, Tennessee

AMONG THE BRETHREN

We have received certain news items without any names signed to them. As announced numerous times in the paper, we cannot use anonymous material.

—B&R—

H. W. Virgin, retired pastor of North Shore Baptist Church of Chicago will do the preaching in a revival in the First Church, Kingsport, beginning October 26.

—B&R—

The officers and teachers' council of Lawrenceburg Church has adopted splendid and appropriate resolutions concerning Rev. and Mrs. W. E. Davis, who recently severed his relation as pastor after a service of almost fifteen years. We regret that we cannot publish the resolutions entire.

—B&R—

Born to Mr. and Mrs. Andrew Allen on September 12, a daughter, Leila Marie. Mr. Allen is Secretary of the Elementary Sunday School Work for the Baptist Sunday School Board. Congratulations to the happy parents and God's blessings be upon the little girl.

—B&R—

Effective November 1, Grand Junction Baptist Church, McKnight Fite, pastor, will go to full time. The last associational year was the best in the church's history.

—B&R—

Magness Memorial Church, McMinnville, is grateful for the services of George Edward Jennings during the summer. He is a consecrated young minister and will complete his work at the Seminary at Louisville in 1942.

—B&R—

REMEMBER THE DEADLINE

June 30, 1942 is a very important date for hundreds of pastors in our State. Are you in that number? You are if you have not yet joined the Convention Ministers Retirement Plan. This is the deadline date after which no "prior service credits" will be available to ministers whose retirement will occur before they have been members of the Plan for 25 years—this being the basis upon which retirement benefits are calculated. Write me if you want further information as to how it will operate in your favor if you join now. John D. Freeman, 149 Sixth Avenue, North, Nashville, Tennessee.

—B&R—

Professor Roy Anderson, Harrison-Chilhowee Academy, was the guest speaker on a recent Sunday morning in Oakwood Baptist Church, Floyd Creasy, pastor. During the day there were three additions by letter and two for baptism and the pastor baptized three in the evening service.

Beginning September 21, Radio Station KWKH, 1130 Kilocycles, Shreveport, Louisiana, will broadcast gospel messages by Dr. M. E. Dodd each Sunday morning at 7:45 a. m. for five Sundays. The messages will be by electrical transcription with music by the Los Angeles Temple Church Choir. These were produced during Dr. Dodd's recent summer ministry in Los Angeles.

—B&R—

Rev. W. M. Grogan, for several years the former associate pastor of Central Baptist Church, Fountain City, is now located at Madisonville, having become pastor of the First Baptist Church there September 1.

—B&R—

Pastor Fred Tarpley of Dover recently assisted Pastor John W. Outland and Mt. Zion Church at Weaver's Store, in a gracious revival in which thirteen were added to the church by baptism.

—B&R—

John Gordon Mein, President, Columbia Federation of Baptist Young People's Union, whose address is 2115 Pennsylvania Avenue, N. W., Washington, D. C., is anxious to make contact with the hundreds of Baptist Young People coming to the city. He asks that parents or pastors send him the names to the Washington address if known and the Department in which the young person works.

—B&R—

R. L. Franklin, Clarkrange, Missionary North Central Region, sends good news concerning Mt. Union Baptist Church, which was known as Camp Ground and is one of the oldest churches on Cumberland Mountain. Some eighty years ago they built a log house which is still in good repair, a picture of which appeared in the BAPTIST AND REFLECTOR a few weeks ago. In 1900 they built a nice frame house which served the generation for forty years. In 1940 they tore this structure down and built another frame house which is an honor to any community. This is the third house of worship this church has built, and it is clear of debt. Recently they voted to go from one-fourth time to half time and they have the distinction of having the largest Sunday school in Riverside Association. Enoch Brown is their pastor.

—B&R—

The first part of September, O. C. Markham and the First Church, Hickman, Kentucky, were assisted in a gracious revival in which the preaching was done by Estus A. Autrey, pastor of the First Baptist Church of Fulton, Kentucky, and the singing was led by Hayward Highfill, pastor

of the Seventh Street Church, Memphis. The meeting resulted in nine additions, six by letter and three by baptism. Of the three by baptism, one was a Lutheran, one from the Church of God and the third had never made a profession of faith.

—B&R—

The First Baptist Church of Trenton has appointed committees to repair the pastory by tearing away the stucco and replacing same with brick and also papering the building. C. O. Simpson is pastor.

—B&R—

Private Charles R. Land, son of Rev. J. R. Land, of Decatur, Tennessee, who is finishing his thirteen-week period of basic training at the Calvary Replacement Center, Fort Riley, Kansas, is making a fine military record for himself. He has also continued his interest in religion activities while in the army. Prior to entering the army he taught Sunday school classes, took part in church dramatic activities and served as president of the local chapter of Baptist Young People's Union. When his training period is over at Fort Riley, Private Land will be sent to a permanent calvary garrison.

—B&R—

The will of the late Mrs. Haynes Jennings makes a liberal provision for Carson-Newman College. The estate is valued at more than a quarter of a million dollars. After specifying a few relatives for a definite amount, 51% of the remainder of the estate following the death of her husband goes to the college. It is believed that the college will be a beneficiary to more than \$100,000 by the provision of the will. The fund is to be used to aid worthy students in getting an education.

—B&R—

ATTENTION, BROTHERHOOD MEMBERS

One of the objectives of the Baptist Brotherhood of the South this year, according to Secretary Lawson H. Cooke, is that the men (with the pastors) in the Convention Ministers Retirement Plan. Our laymen readily recognize the benefits of this plan. Now is the time to plan this forward step—before the next year's budget is completed. The maximum cost to any church is \$10.00 per month. This is likewise the maximum cost to any pastor. For further details write me. If you have all the information you need, DO THE JOB NOW, and send me your application that it may be certified and sent to the Relief and Annuity Board, Dallas, Texas. John D. Freeman, 149 Sixth Avenue, North, Nashville, Tennessee.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE SEPTEMBER 21, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: First	221	103	Grand Junction	82	49	LaBelle	633	256
Athens: First	320	73	Hampton	56		Prescott Memorial	377	145
Bolivar: First	203	132	Harriman: South	181	107	Temple	1118	300
Parran Chapel	90	75	Jackson, West Jackson	669	207	Union Avenue	909	272
Butler	172	88	Jefferson City, Buffalo Grove	55	45	Murfreesboro: First	434	84
Chapel Hill, Smyrna	81	51	Kingsport, First	625	110	Westvue	209	73
Chattanooga: South St. Elmo	48	27	Long Island	91		Mount Juliet: Green Hill	45	30
Cleveland: Big Springs	242	152	Knoxville: Fifth Ave.	838		Nashville: Belmont	623	176
First	280	118	First	862	224	Edgefield	331	95
Columbia: First	262		Lenoir City: First	358		Neubert	179	101
Elizabethton: Eastside	116	96	Pleasant Hill	206	119	Raleigh, Ardmore		59
First	486	191	Liberty, Salem		51	Rockwood, First	200	105
Immanuel	109	49	Maryville: First	511		Union City, First	663	193
Little Mountain	60		Oak Street	79		Walter Hill, Powell's Chapel	176	77
Siam	251	160	Memphis: Bellevue	2043	659	Watertown, First	205	56
Southside	109		Boulevard	477	147			
Watauga	213		Central Avenue	548	134			

Send regular weekly attendances direct to BAPTIST AND REFLECTOR. Send other W. M. U., Sunday School, or Training Union reports and so on to these departments, same street address as the paper. And let us remind our friends, as we have often done before, that if they desire their Sunday School and Training Union attendances to appear in the paper, the figures must be received in BAPTIST AND REFLECTOR office not later than Thursday preceding the week of publication. Figures received after Thursday will come in too late. Report your attendance as early in the week as possible.

Sunday afternoon, September 14, those interested met at the home of J. A. Moyer at Pennine in Tennessee Valley Association, five miles South of Spring City, and organized a Baptist Church. Pastors John A. Davis, Spring City; Hugh Ensminger, Dayton, and John A. Porter, Wolf Creek, were invited to bring representatives from their churches to form a council. The church was organized with thirty-nine charter members and took the name of the First Baptist Church of Pennine. E. B. Arnold of Dayton was called as pastor and accepted the call. Services will be held at the home of A. J. Moyer until a building can be erected.

—B&R—

BAPTIST AND REFLECTOR appreciated the recent visits of the following out of town people: T. M. Savage, Los Angeles, H. L. Carter, Dickson; Billy Barnes, Old Hickory; Haywood Highfill, Memphis; D. W. Pickelsimer, Chapel Hill; Lloyd Householder, Lewisburg; Chas. W. Vaughan, Lawrenceburg; Ernest Cartwright, W. C. Smedley, Chattanooga; T. M. Savage, Los Angeles, Calif.; Rev. and Mrs. Joe L. Wells, Fayetteville; C. H. Warren, Lebanon; Boyd LeCroy, Santa Fe; L. A. Sands, and L. W. Hart, Mt. Pleasant.

—B&R—

The churches composing the joint pastorate of Francis R. Tallant of Michie, Tennessee, West Shiloh, Bethel, and Center Hill Baptist Churches in McNairy Association have recently experienced gracious revival meetings. J. B. Tallant of Rossville Tabernacle of Chattanooga, father of the pastor, assisted at West Shiloh in which twenty-one professions, sixteen additions by baptism and two by letter. R. F. Farris assisted at Center Hill. There were two additions by baptism. Hobert Ford of Rockwood assisted at Bethel and there were nine conversions, seven additions by baptism, three rededications and one by letter.



At Bethel an unusual thing happened. Five sisters were converted and baptised at the same meeting. They were Ruth, Wanda, and Leah McAfee, Mrs. Fredna Counce and Mrs. Fern South. They are shown in the accompanying picture. The little boy is the son of Mrs. Counce. Pastor Tallant led the singing in each of these meetings.

—B&R—

On Tuesday, September 9, there was born to Pastor and Mrs. O. E. Bryan of the First Baptist Church, Winchester, a son, O. E. Bryan III, weight 5 lbs. Congratulations to the happy parents and God's blessings be upon the little boy.

—B&R—

According to *The Baptist Examiner* of Russell, Kentucky, the higher courts of Texas have sustained the opinion of lower courts in the case of the Rev. R. E. White vs. Dr. J. Frank Norris, giving to Brother White damages in the sum of \$25,000.00 plus \$1,500 in accrued interest, the penalty growing out of a libel suit brought some months ago by Mr. White against Dr. Norris. causes!

—B&R—

Word has come to BAPTIST AND REFLECTOR that E. L. Smothers of the First Church, Fayetteville, has decided to accept the call of the Magness Memorial Church, McMinnville.

Briefs Concerning the Brethren

Called and Accepted

Earl Landtroop, Hagerman, N. M. ✓
J. R. Black, Gallaher Baptist Church, Knoxville, Tenn. ✓
H. H. Shirley, First Church, Ocala, Fla. ✓
Harmon Moore, Broken Bow, Okla. ✓
Lawrence Fitzgerald, First Baptist Church, Carthage, Mo. ✓
A. A. Dulaney, Roswell, N. M. ✓
E. L. Smothers, McMinnville, Tenn. ✓
Julian Atwood, Highland Church, Dallas, Texas. ✓
James Bryant, Hanna, Okla. ✓
E. L. Jenks, Quinton, Texas. ✓
Phillip C. McGahey, Breckenridge, Texas. ✓

Resigned

Harman Moore, Clayton, Okla. ✓
A. E. Prince, First Baptist Church, West Monroe, La. ✓
A. A. Dulaney, First Baptist Church, Carthage, Mo. ✓
B. L. Parkinson, Mankins, Texas. ✓
Walter D. Thompson, Nogales Baptist Church, Tulsa, Okla. ✓
C. E. Lancaster, First Baptist Church, Big Spring, Texas. ✓

Ordained

James W. Durham, Howerton's Church, Essex County, Va. ✓
P. S. Beauchamp, Abbey Church, Jones County Association, Texas. ✓

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received 2 by letter. *Chattanooga*—South St. Elmo, Pastor Ziegler received by letter 1, for baptism 1. *Cleveland*—First, Pastor Keel received by letter 1. *Dandridge*—Pastor Masden received 1 for baptism. *Elizabethton*—First, Pastor Starke received by letter 5, for baptism 2. *Kingsport*—First, received 2 additions. *Knoxville*—Fifth Ave., Pastor Wood welcomed 5 by letter, 1 for baptism, baptized 2; Oakwood, Pastor Creasy welcomed by letter 1, for baptism 1, baptized 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 7, for baptism 2, baptized 2; Boulevard, Pastor Arbuckle received for baptism 1; Central, Pastor Turner received by letter 3; LaBelle, Pastor Renick welcomed by letter 6, for baptism 5, by restoration 1, baptized 6; Temple, Pastor Boston received by letter 3, for baptism 1; Union Avenue, Pastor Hughes welcomed by letter 2, for baptism 5. *Murfreesboro*—First, Pastor Sedberry received by letter 22, for baptism 1; Westvue, Pastor Medlock received for baptism 3. *Nashville*—Belmont Heights, Pastor White welcomed by letter 3, by profession 1, baptized 1; Edgefield, Pastor Barton received by letter 2. *Neubert*—Valley Grove, Pastor Bishop received for baptism 1; by letter 1.

Hosiery

5 Pairs Ladies' Chardonize Hose, Postpaid, Guaranteed, \$1.00. 1942 Catalog ready. Write for one.
L. S. SALES CO., Asheboro, N. C.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co.
Dept. 9HX, Pontiac Bldg., Chicago, Ill.

For Really Fast
Headache Relief
Snap Back
with **ETANBACK**
FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST.

Sweetwater Association will meet at East Sweetwater Church Oct. 16 in stead of at Prospect Church, as previously scheduled.

—B&R—

Modern Barber Shop, LaFollette, Tenn., is the address of a new subscriber for BAPTIST AND REFLECTOR. "Some of my patrons will be glad to see the paper while they wait for service," declared the proprietor, A. M. Broyles. And somebody will be blessed by his thoughtfulness!

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

Gulbenk Engraving Co.

HALFTONES-COLOR PLATES
DESIGNING

210 Chamber of Commerce

Telephone 6-3387

NASHVILLE, TENNESSEE

CULLOM & GHERTNER CO.

Good PRINTERS to Good People

309 5TH AVE., N. NASHVILLE, TENNESSEE



BIBLES FOR JUNIORS

Containing Practical
Helps and Beautiful
Colored Pictures

SELF-PRONOUNCING TYPE • SIZE 4 1/4 x 6 1/2 IN.

- No. 9206Z — with a ZIPPER FASTENER, Morocco-grained binding, gilt titles, amber stained edges \$2.25
- No. 9215 — Genuine leather binding, overlapping cover, gold titles, red under gold edges \$2.75

For sale at your favorite book store or write to

A. J. HOLMAN COMPANY
1222-24-26 Arch Street, Philadelphia, Pa.

Church and Sunday School Furniture

write for Catalog
SOUTHERN DESK CO., HICKORY, N. C.

RICH PRINTING CO.

417 Commerce St.

NASHVILLE, TENN.

PRINTERS—PUBLISHERS

A modern plant catering to all types
of printing for over 50 years.

State Missions, It's Work and Goal

WHAT is the aim of State Missions? Why have such a department in our Baptist life? Why give money to carry it on? Does the money invested in it bring results that are worth while? What is the ultimate goal toward which State Missions is reaching out?

These are pertinent questions and should have good and sufficient answers. When one gives his money for any cause, he will, if a wise investor, make sure that the money is going to bring blessings to him and his and remain to bless others who live during the years to come. And every true Baptist will want to know that the money he invests in any missionary enterprise will bring honor and glory to the Lord.

THE AIM OF STATE MISSIONS

The purpose of State Missions is to plant the Gospel of Christ in the hearts and minds of all people within a state. It is to bring into the service of Christ an ever-growing number of converts and to enlist and train them for service in the name of the Lord Jesus Christ. Everyone who thinks about the future knows that all Christian labor is dependent upon the source from which the workers come and from which the funds are being secured with which to back them up in their labors. So, in Tennessee, it is the aim of State Missions to build in each community a strong Baptist church. Antioch church in Gibson County is a good example of what State Missions may do to this end, for in its membership are some fine laborers, it has a beautiful house of worship, and it is growing more and more generous in its support of outside causes.



Antioch Baptist meeting house in Gibson County. Two years ago this fine rural church suffered a disastrous fire which destroyed their building. It seemed a hopeless situation, but support was given them by State Missions for a year in paying their pastor. Now they have this beautiful house. The picture was taken during the 1941 session of Gibson County Association. The tent belongs to the association and was used during the Summer in work in and around the Milan shell-loading plant area.

WORK OF STATE MISSIONS

State Missionaries do everything possible to help promote the cause of the Lord and to encourage churches and missions to learn how to carry their own load. One of the finest examples of State Mission labor is shown in the picture of Missionaries Luther McCoy, worker among the Negroes of Cookeville and vicinity, and

John Brown, missionary pastor of Mayland, Crab Orchard and Brotherton, as well as general helper in Cookeville.

Luther McCoy is one of our Negro missionaries. He has revived the work in Gainesboro and Granville, which churches now have a pastor. He has opened work in Buffalo Valley and Cookeville and is entering other needy, neglected Negro communities. John Brown, a former owner and operator of a restaurant in Athens, Tennessee, had a miraculous conversion and call to preach. He is doing a wonderful work in the Upper Cumberland.



Luther McCoy (left) and John Brown, state missionaries, during some of their off hours. They are shown in the wreckage of an old hardware building in Cookeville which was purchased by Pastor Harold Stephens. Lumber enough was secured here to build two white mission chapels and a Negro Chapel at Buffalo Valley. A good state missionary knows how to tear down and to build up, whether it be physical structures or moral and spiritual ones.

GOAL OF STATE MISSIONS

The goal of State Missions is to plant a strong Baptist church in every community in the state, to see that there is a suitable meeting house for it and to lead it to provide for and secure the services of a resident pastor. Long since, town and city churches realized the necessity of having the pastors live with or among their people. Now rural and village churches are coming to realize this important need and are beginning to erect pastors' homes, form "Joint Pastorates" and move pastors to live among or near to the members served. It will be a great day for everybody when

there is located among the peoples of every community of the state a well-trained and consecrated minister who can be both preacher and pastor for the church and a friend, counsellor and director for community affairs. The preacher may have lost much of his former prestige in urban communities, but a trained preacher, living in a rural community, readily becomes the outstanding citizen.



What more attractive community center could any section of the state have than that pictured above? The cemetery, meeting house and pastor's home of Friendship Church, Bledsoe Association. The attractive cottage in the background is provided with a good plot of ground, a garage and a small barn which can be converted into a "Store House". The tragedy here lies in the fact that for long years no pastor has lived in the cottage. State Missions is seeking to bring pastors and churches together, and when that is done a new day dawns for the church and community.

Everyone who attends a Baptist church or its Sunday school can have a part in enlarging the work of the State Mission Department and thus make possible a greater amount of the work now being done to win Tennessee for Christ.
**REMEMBER STATE MISSION DAY, OCTOBER 26th,
WITH A BIG OFFERING!**