

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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## RECESSIONAL

(London "Times", July 17, 1897)

God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boastings as the Gentiles use  
Or lesser breeds without the law—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on thy people, Lord! Amen.

—Rudyard Kipling.

# 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, Sam P. White,  
J. G. Hughes, A. L. Todd.

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## EDITORIAL

### For A Debtless Denomination

*(We run these pungent paragraphs from a letter by Director of Promotion James E. Dillard as a further emphasis on the Hundred Thousand Club in addition to the display found on page 16 of this issue.—EDITOR.)*

**S**OUTHERN BAPTISTS are getting out of debt. The old \$6,000,000 Southwide debt is now only \$2,100,000.

"Our work is saved, our morale is restored, our credit is established and our program is strengthened. Thank God and all who have helped. You have helped greatly and continuously and will help more.

"What we need now is speed, speed, speed.

"We ought to have a Debtless Denomination Before 1945.

"We ought to have it NOW.

"We could have it now if all, if half our people would help. But there were only 300 in Gideon's band. We must still count on a minority to fight this battle against debt.

"The Baptist Hundred Thousand Club is such a minority. The Baptist Hundred Thousand Club has paid enough on these old debts to pay the salaries of 1875 foreign missionaries for a year.

"If we had full 100,000 members each paying \$1.00 a month we would be out of debt in two years.

"Let's get them.

"Let's make the Hundred Thousand Club in reality what it is in name.

"Let's do it during January and February."

### Resentment In The Guise of Religion

**T**HE STORY IS TOLD of a woman who used shouting as an escape valve for her resentment and thoroughly "bawled out" a man in a revival.

Especially in the earlier years of his ministry a pastor may at times be apt to lash his church for "disloyalty to Christ" for not following some suggestion of his, when in reality he is but expressing his personal resentment. At least the editor was sometimes guilty of this.

Sometimes certain members, "having it in" for certain other members, cannot be enlisted in the work of the church. But let a

rival organization be formed, and these same people become active, zealous and liberal in it. Personal and competitive resentment turns the trick.

Lacking ability, or failing to study, or failing to work hard enough, some men have not succeeded in some position and they have become "soured" on the denomination and its work. They have talked piously to the effect that "a New Testament preacher has a hard time getting recognition from the machine." But there is no "machine" as they conceive it, and a faithful New Testament preacher does not fail to get due recognition.

There are not wanting instances of men whose opposition to the Southern Baptist Convention method of work dated from the time when they were not shown the prominence or given a position to which they felt that their talents and ability entitled them. So they have rung the changes on "New Testament loyalty" when in reality it was an escape valve for personal resentment.

Well, we know from experience how it hurts and humbles to find out that one is not considered by others to be as great as he has thought himself to be!

### "Trouble With Our Pastor"

**I**N RARE INSTANCES it may be that a minister is so autocratic and dictatorial and so unreasonable and narrow-minded and so lacking in vision and cooperation in relation to the denomination that a church can justifiably say, "We are having trouble with our pastor." It is a pity for a church to be inflicted with such a man.

On the other hand, it is possible for a pastor to be well-informed and forward-looking and Biblically progressive and to preach the Word of God on both salvation and service. But some man in the church, with others of his kind, may not like the message of the Word on service. It touches his pocketbook too much, or he does not like it for some other reason. So he and his clique start to opposing the pastor and they send out the report, "We are having trouble with our pastor." In reality the trouble is with them.

At intervals in Christian history some man has been a more or less constant source of disturbance in his church and has sought to hide behind the alibi of "trouble with the pastor." Well, Ahab, you remember, asked Elijah, "Art thou he that troubleth Israel?" But Elijah said: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord. . . ." (I Kings 18:17, 18).

When Billy Sunday was charged with "rubbing the fur the wrong way," he said, "Just turn the cat around!"

### A Spiritual Answer To Hitlerism

**M**R. R. J. RUSSELL, member of the English Parliament, speaking recently in that body, said:

"We talk freely today of reconstruction after the war. By that we mostly mean reconstruction in material things: economics, finance, land, streets, houses, and labour for daily bread. I submit that none of these can be successfully fulfilled and none of them can compare in importance with the creation of a new spirit in the character of our people. Something, we all admit, has gone wrong. It is the business of this House to ask what, and how. I do not propose to enter on that question of what is wrong morally, socially, and in other ways, in the world which has led the world into such an impasse as that in which we find ourselves today. I think that all will agree that in this matter the first field to be occupied is that of infancy, and that in dealing with the child we must have directness and simplicity. I think that, if we were to ask the question of those who have been our greatest and best in national and world affairs, they would say that the real foundation of their greatness was laid in those early years at the time when they learned to say at their mother's knees, and repeat, that old prayer: 'Look upon a little child. Pity my simplicity.'"

## "Give Us More Democracy"

**T**HERE SHOULD BE more democracy in the world in a political sense. But we are now thinking of the term in religious connections.

"Give us more democracy" is a cry that is often heard. One says, "Amen," to this. But one does not see the consistency of the call when it comes from a church whose affairs are run by a small minority of the members, unless it comes from those members who are not properly allowed a voice and who long for relief from the situation.

Sometimes an "anti-board" or a "board" preacher harps loud and long on "Baptist democracy" and "church independency" and "church supremacy." Yet this same man may be autocratic and "crack the whip" over his members and he and a clique may run things pretty much as they please. If you take issue with him, look out!

"Give us more democracy in the Southern Baptist Convention" is sometimes voiced in certain quarters. We agree in so far as the call may be applicable. But the power and practice of the Convention are ultimately determined by the democratic majority vote of the messengers of Baptist churches present and especially by the reaction of the churches from which they come. The truth is that there is already as much (and sometimes more) democracy in the Convention than is found in the average Baptist church or district association or state convention. Investigate and see. Autocracy would not last long in the Southern Baptist Convention.

It is particularly amusing to hear some man plead for "more democracy in Baptist affairs," when in the conduct of his own enterprise, perhaps a denominational enterprise, he is either autocratic or governs by the small minority, back-behind-the-scene principle.

He who insists on democracy should act consistently with democracy.

## "Guaranteed" Evangelistic Results

**N**EW TESTAMENT EVANGELISTS, Christ's gift to His churches (Eph. 4:11), deserve constant encouragement and support. But this cannot be said of those who pose as evangelists and prostitute the sacred office to personal ends.

An "evangelist" in another state wrote a pastor that if the pastor would pay him \$300.00 he would "guarantee 100 additions to your church." When a certain pastor in Tennessee asked a visiting "evangelist" why he wanted to use a certain proposed unsafe method at one point in the meeting, the visiting minister said, "Well, you see, I am an evangelist, and I can't afford to fail." An "evangelist" from the West had in his advertisement the statement, "My methods get results."

The first of these men promised "guaranteed results" at so much per head. The second proposed to insure "results" by a shady method, thus maintaining his reputation. The third pledged that his methods would "get results." Neither said anything about *Biblical methods and Biblical results*.

It is a deep tragedy that any man should seem to be willing to traffic in the souls of men for personal considerations. Any genuine results which may be brought in in a meeting held by such men are in spite of and not because of them. The most of the "results" of such men are a heartache to the pastor and a blight on the church.

## Read the Protest and Appeal

**L**ET ALL our friends read the protest and appeal of the Executive Board on page 6.

A principle of liberty dear to the Baptist heart is at stake.

If you find it in your heart to write personally to your Senators and Representatives, it would mean much.

Let us stand firmly for the separation of Church and State and for liberty!

## To Demand Leadership Disqualifies For Leadership

**I**F BY THE CHOICE of a church or of the denomination one is placed in a pastoral position or some other position of leadership, his being so placed is not a matter of self-seeking. Such a man has the right to expect his leadership to be followed to the extent that he follows Christ.

But if one demands a position of leadership and, like a politician, maneuvers to be put into it, he thereby disqualifies himself for leadership. The basis for this statement is the Bible teaching that in the Christian economy one rightly becomes a leader by not maneuvering to be one.

It is reported that a few ministers in certain sections have plotted to take pastorates away from their fellow ministers, even making competitive bids in the matter of salary. In some cases certain men or women or both have pulled wires to be elected Sunday School superintendent or teacher or to be elected to some other position in the church, and have stirred up trouble and division in the church over the matter. We have heard of men who schemed to be ordained as deacons or schemed to be ordained to the ministry. All such people disqualify themselves for such positions by pulling wires and show that the Lord has not called them to those positions.

Some of the major troubles of the churches and of the denomination come by way of some "Diotrephes, which loveth to have the preeminence among them"—and plays politics to get it.

## What Did People Think of First?

**W**HEN THE WAR finally came to the United States, when the fact struck home that the nation had been attacked, what was the main reaction of the majority of the people?

Of course, no one but God knows. But one suspects that the majority of people thought first of the physical suffering and loss of life and the economic losses and social disturbances which war would entail and, of course, there was indignation toward the dictatorships which inflicted war on the country. These were proper objects of thought. But there is something deeper and more fundamental which should have had the primary place in thought.

There were some whose first reaction when war came was this: *"We and the nation have sinned. Now the desert thereof is coming upon us. We and the nation need to get closer to God. Let us do this first, then wage all-out war against the dictators."* This should have been the deepest reaction of the entire nation.

A man who recently traveled in Europe says that in the war-torn countries the majority of people with whom he talked were primarily concerned with the economic disruption which war caused and longed for it to end so business could be carried on as usual. Only a few had as their major concern the improvement and deepening of the spiritual life.

In America how many have been measurably weaned from major devotion to gold instead of God and devotion to pleasure instead of prayer under the tragedy of war? A few have. But the majority continue as if the scourge of war were not upon them.

If the President's appeal for a day of prayer on January 1 and the supplemental appeal of our preachers for a day of prayer on the first Sunday in February, as published in last week's BAPTIST AND REFLECTOR, do not evoke only a formal response, it will signify that people are learning that the nation's greatest need is to get closer to God.



LUTHER VAUGHTER

### Dean of Rutherford County News Writers

**F**IFTY-FIVE YEARS ago a young boy became a regular writer for the *Murfreesboro News*. His name was Luther Vaughter. He wrote under the pen-name "El-Ve." After the passage of the years, he is still corresponding for the successor of the *Murfreesboro News*, the *Daily News Journal*, and other publications.

Not long since, the *Nashville Banner* carried an interesting write-up concerning Bro. Vaughter by Mary B. Hughes, together with his picture.

Bro. Vaughter, whose post office address is Walter Hill, has been a member of Powell's Chapel Baptist Church for fifty-four years and clerk of the church for twenty-six years. For a number of years he was Sunday School Superintendent. For eighteen years he has been Clerk of Concord Association. His great-grandfather, his grandfather, his father and his father-in-law were all deacons in a Baptist church. His father's uncle, John Bond, was a pioneer Baptist preacher.

Mr. and Mrs. Vaughter reared seven children without ever having a doctor, except the time when one of the children had a swelling in his leg. Mr. Vaughter has been tax assessor of the Fifth District and served as election official in most elections for forty-seven years. He frequently sends in articles and news items to BAPTIST AND REFLECTOR. He says he cannot remember when the paper did not come into his home under some name. His hobby is collecting pictures of Baptist ministers, of which he now has more than 150.

BAPTIST AND REFLECTOR sends its greetings to this faithful brother and wishes for him many more useful years.

### Wishing You A New Year of Happiness

When the New Year comes and knocks at my door  
And I open with eager hand,  
Would I hasten to meet him if I but knew  
And could faithfully understand  
The depth of pain, despair and grief  
That he will bring to me,  
The bitter cup of hope unfulfilled  
Before his going I see?

No doubt I would not go with reluctant feet  
To open the door for him,  
If I but a hint of his message could have  
Before I bid him come in.  
But hope springs anew in the breast each year,  
And covers the old year's scar  
And I hasten to bid him be my guest  
As I fling my door ajar.

A drop of faith and an ocean of hope  
For what we do not understand,  
And I pray the gifts he brings to us  
May be fashioned with kindly hand.  
And this I know, whatever he brings,  
Whatever of weal or woe  
We'll hasten to greet the New Year  
When the Old Year turns to go.

—LORA A. BAKER.  
Metropolis, Ill.

**3 MODERN FIREPROOF HOTELS  
IDEALLY LOCATED ON  
SEVENTH AVENUE NORTH**

**NASHVILLE  
TENNESSEE**

For economy, comfort and convenience, these fine hotels stand unsurpassed in Nashville. The James Robertson, only uptown hotel with garage in building. All rooms in the Sam Davis equipped with tub, shower and running ice water.

**SAM DAVIS  
HOTEL**

*Quiet  
Comfortable  
Economical*

**James Robertson  
HOTEL**

**Memorial Apartment  
HOTEL**

**700 ROOMS and  
APARTMENTS in  
James**



## Boyd's Creek Baptist Church

**BOYD'S CREEK** Baptist Church is located on the old Knoxville to Sevierville Highway in one of the most beautiful and fertile valleys in Sevier County.

In this valley, just a few years before the church was established, John Sevier fought and won a decisive battle with the Indians.



REV. J. H. SMOTHERS

Just a little more than a stone's throw from the church a monument has been erected to his memory. With the enemy driven out and settlers being permanently located it became necessary to establish schools and churches to meet the educational and spiritual needs of their families. Some Baptist of this community called upon the Sevierville church to ordain Elijah Rogers that he might become the first pastor of the Boyd's Creek Baptist Church. This was done in 1810 and Brother Rogers served for 31 years.

The first building, according to records, was a log building, which was later replaced by a brick structure. The present one is a frame building 90 years old.

Rev. James Langford was the next pastor, serving from 1841-1844. He was known as a combination of preacher, singer and prayer. A member of the Dumplin Church made the remark that he had been heard singing tenor the distance of one mile.

Brother Langford was succeeded by Rev. William Billien, who served from 1844-1848. Brother William Burnett followed him and remained with the church for 26 years. Brother Burnett's last public sermon was delivered at Boyd's Creek on the subject, "Keep Thy Heart With Diligence For Out of It Are the Issues of Life." But it is said his last and greatest sermon was preached on his deathbed on this subject: "I Have Fought a Good Fight; I Have Kept the Faith."



Boyd's Creek Baptist Church

In 1848 the brick building fell down and the present one was built. During the time of building, the church worshipped in the old Brabson school house and in the home of Mr. William Hodges, and in September, 1849, had its first service in the new building.

Since the death of Brother Burnett the church has had some 30 pastors, serving from a few months to several years. Rev. David Maney served 25 years, this being the longest period of any since the earlier pastors.

During the last two years, 1940-1941, the Boyd's Creek Baptist Church has built, under the leadership of our present pastor, Rev. J. H. Smothers, a beautiful pastorium which is now occupied by the pastor and family. On November 16, 1941, this building was dedicated free from debt. A fine all-day program was given. High-lights for the day were singing by the Chilhowee Glee Club and

the Dedictory Sermon by Dr. Ramsey Pollard, pastor of Broadway Baptist Church of Knoxville.

During the ministry of the Boyd's Creek Church much good has been accomplished. One thousand or more souls have been saved and baptized through her influence. She has sent out several gospel preachers who have been flaming evangelists and some of them, though in advanced years, are still holding high the torch that feet may be guided over the slippery places to safety. Especially is this true in the person of Rev. Norton of Erwin, Ky., and our own beloved Rev. J. R. Dykes, who has meant so much to Blount, Sevier and Knox counties. The present pastor has found in him a loyal friend, a wise counsellor and an understanding and sympathetic brother.

Boyd's Creek is proud of her past and is looking forward to a bright and useful future for the cause of Christ.

## Answering The Call

By E. N. DELZELL, Circulation Manager.

*"And when He had spoken this, He said unto him, follow me."*  
(Mat. 8:22.)

**C**HRIST MAY HAVE MEANT a physical following, at this particular time, for it was as he started to walk away from the apostolic group, that he commanded Peter to follow him. "During the Lord's earthly life, following Him implied the abandonment of previous occupations and duties; attendance upon Him even when He entered on strange and mysterious paths. Now to follow Christ requires the perception of His course; and the spiritual discernments by which His movements can still be discovered."

It is not for me to question what, or why, the work of my brother or best friend, or if he shall have an easier experience, as did Peter, for I am sure that question would be prompted by a spirit of jealousy. My Lord's answer would be, "If I will that he tarry 'til I come, what is it to thee?"

The simple lesson for us is this: Our individual lives are separately planned by God. His will is good and perfect for each of us, and my concern is first to be found continually abiding in his purpose for me, rather than looking with envy or curiosity upon the different courses of another life.

No man is responsible for other men's work, and no man is responsible for other men's errors and failures, and my prayer is that I may contribute most effectively and surely to the good of the whole by conducting my own life on Godly principles. In this spirit I have taken up the work with BAPTIST AND REFLECTOR.

## "Fill Your Quota Now"

By ALFRED CARPENTER,  
Superintendent Camp Work, Home Mission Board.

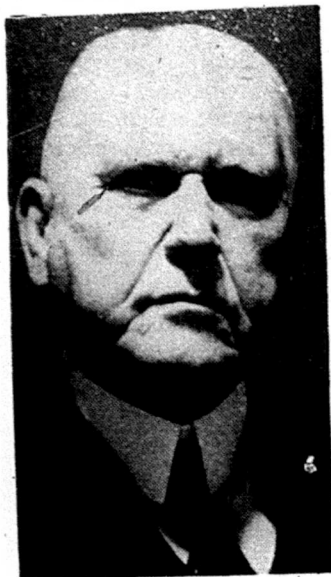
**F**ILL YOUR QUOTA Now" is the request from the Government to Southern Baptists regarding its Army Reserve chaplains. Recent response has been gratifying but the need is greater than as of August 1 when this office made its first appeal. Qualifications are still the same, age 24-40, an A.B. and Th.B. degree or the equivalent, with three years preaching experience. We are requested to withhold endorsement of men not meeting these qualifications.

Southern Baptist quota is 74 per cent filled. In addition to quota we need a 25 per cent reserve pool to draw upon for impending emergencies. We are shorter on quota than any other denomination excepting Methodists and Catholics. Northern Baptists are over with 124 per cent.

We must depend upon the volunteer cooperation of our 25,259 churches and 23,040 preachers. We cannot ask the Government to hold our quota open much longer. **"FILL YOUR QUOTA NOW"**.

## The Baptist Hour

**M**ARK THE DAY and hour! 8:30 EST January 4, 1942! The first broadcast of the Baptist Hour in this second series. Dr. George W. Truett is the speaker. Here is the subject he has chosen: "The Triumph Over Fear." All America needs this vital message



DR. GEO. W. TRUETT

by this great preacher in this crucial hour. Over the 25 co-operating stations (others are coming in), all the South can hear it. Let every Pastor, Sunday School Superintendent and Teacher ask everyone to invite his neighbor to listen to this message. Here are the stations to date carrying the program: KOMA, KPRC, KTUL, KWKH, KXOK, WBRC, WCSC, WDAF, WFAA, WFBC, WFTL, WHAS, WIS, WJAX, WNOX, WPTF, WREC, WRUF, WRVA, WSB, WSLI, WSM, WSPA, WTSP, WWPB. The Baptist Hour can be heard over these stations every Sunday morning at this same hour through March. Dr. Theodore F. Adams of Richmond will speak on January 11, 18 and

25. His subject will be, "The Home."

We appeal to every Pastor, every group of Christians, and to every Family Altar to join in prayer that God will richly bless the people through these programs and messages.

## Are We Presumptuous?

By C. J. JACKSON

**J**ESUS TAUGHT much through parables. He used language that was easily understood. He told us of ten virgins, five of whom were wise and went prepared. He told of some seed which fell in good ground and made a big yield. And a woman, said He, put leaven in some meal and forthwith the whole lump was leavened. These things Jesus commended. He would have us ready at the hour of opportunity. He would have us do our best with what is in our possession at all times. He would have us so well prepared and so enthusiastic that our very influence would be contagious and affect everyone for good whom we touch.

These things He taught in His parables and held up before us to guide us.

Our denominational colleges in Tennessee are good ground. Seeds planted there in the main will yield great harvests to bless the world at home and abroad.

Jesus set us an example in Christian Education for He conducted a college composed of His immediate followers. He was not willing for them to go out to teach the Word until they were prepared.

Aren't we quite presumptuous when we take it upon ourselves to ordain and send out so many to preach who are not qualified for such an holy task? Aren't we sometimes by so doing, laying open not only our denomination to criticism and scorn, but the very Kingdom of Christ itself? We do not want poor teachers in our schools. We should not want poor teachers and preachers in our pulpits. Jesus did not commend the blind leading the blind.

Should we not today resolve by all that is high and holy, that we will from now on support our colleges to the end that our youth may be trained to truly represent the Christ we love and serve?

## A Protest and An Appeal

**T**HERE IS NOW before the Congress of the United States a bill which would extend the benefits of the Social Security Act to certain employees of religious and charitable institutions excluded under the Act as it now stands. We wish hereby to register our disapproval of the proposed amendments because of two serious points:

1. It is proposed that Section 1420 of the Act shall be amended so that taxes imposed by the Act shall be paid directly into the "Federal Old-Age and Survivors Insurance Fund," rather than into the general treasury. This, it is claimed, will safeguard the tax exempt status of religious institutions. We contend that it does not do so, since the proposal does not convert a general tax into a "true contribution to a trust fund," as is claimed by the advocates of the amendment; it only converts a general tax into a tax for a specific purpose. Churches are still taxed under the proposed amendment, which makes no material change in the meaning of the section of the Act.

2. It is proposed to amend Section 209(b) (8) in order to exclude from the operation of the Act only "Service performed by a duly ordained or duly commissioned or licensed minister of any church in the exercise of his ministry, and service performed by a regular member of religious orders in the exercise of duties required by such orders."

We call your attention to the fact that such an amendment would bring under the operation of the Act all charitable and educational institutions, foundations and religious denominations which do not have religious orders, since it would permit the matter of organization to become the occasion of unjust discrimination against non-hierarchical religious bodies. The proposed amendment would exempt from the Act only such institutions as are operated under church auspices through duly licensed or commissioned ministers and/or regular members of religious orders. As the Act now stands, it makes no such discrimination and we would urge you to safeguard it against the proposed change.

In case, however, any change must be made in this section of the Act, we urge you to support one suggested by the Faculty of the Southern Baptist Theological Seminary of Louisville, Kentucky, which is as follows:

"Service performed by persons in the employ of churches or religious denominations, or boards and other institutions thereof, organized and operated solely for religious, charitable or educational purposes, no part of the earnings of which inures to the benefit of any private shareholder or individual."

Such an amendment would put all churches, Catholic and Protestant, on the same basis. It would obviate the criticism which has been made against the law as it now stands, since it would not exempt privately owned and highly endowed non-religious institutions and foundations, but would preserve the spirit of the constitution in providing for the freedom of religion as religion and not merely as one of a number of welfare institutions equally deserving of exemption.

As our representative in the national law-making body, we ask you to use your influence and vote against any modification of this law which would bring about even the least infringement of the fundamental democratic principle of absolute separation of Church and State.

EXECUTIVE BOARD OF THE  
TENNESSEE BAPTIST CONVENTION.

R. Kelly White, President; Lloyd T. Householder, Recording Secretary; John D. Freeman, Executive Secretary-Treasurer.

Adopted by the unanimous vote of the Executive Board, December 9, 1941.

# A Digest of Religious Thought

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

## Your Dead Plead For Your Help To Reach Heaven

Wilfred G. Hurley

*Our Sunday Visitor*

more wholesome, because it is more cheerful. It is not an entrance into darkness and forgetfulness, nor into terrible nothingness, whose only cheer may come from entirely shutting its eyes to what is, after all, the inevitable, and taking refuge in animal unconsciousness of our fate. How much more cheering is the view of the Communion of Saints and the Catholic union of charity between the living and the dead. What a blessing is purgatory, where souls may be purified for the sight of Almighty God; where they may be helped by the prayers of their earthly friends; where affliction may be lessened through petition.

*(What a pagan and wholly unscriptural thing is the practice of praying for the dead! What an unreasonable and unscriptural thing is the doctrine of purgatory! What right has the Catholic Church, or any other group which calls itself Christian, to teach doctrines which neither Jesus, his apostles, nor the Old Testament prophets ever taught? If purgatory were a reality and praying for the dead a Christian duty surely Jesus or his apostles would have mentioned it somewhere!—C.W.P.)*

## Reverence For The House of God

*Arkansas Baptist*

Our evangelical churches frequently face the problem created by a lack of reverence for the house of God. It is not confined to any particular age group, for adults are often as offending as young people and children. On the whole, our evangelical churches have much to learn as to worship. Our evangelistic fervor and the highly sociable qualities of our meeting commit us to the informal. We also know the danger of making our church services so formal and stilted that it would be impossible to be evangelistic in such an atmosphere.

How shall we correct this wide lack of reverence? Certainly not by discipline. Children, young people, and adults who act as if ignorant of what is meant by a worshipful attitude in the house of God cannot be taught the right attitude by over-awing them. The very heart of true worship is love. It is impossible to sustain it without sincere and pure affection. Irreverence in any Christian assembly reveals a high state of ignorance and a low state of divine love. As people are lifted into closer fellowship with God through Christ, and are more thoroughly taught concerning his attributes and works, they increasingly shed their vulgar irreverence.

## Where Is The Heart of The Home?

*Our Sunday Visitor*

fully tried to defend itself against the automobile, the radio, motion pictures and a thousand and one other distractions. Not to stress the fundamental reason, the waning influence of religion and morals. At the present time attempts are being made in various

It is a holy and wholesome thought to pray for the dead. It is holy because it is an act of charity and religion. Prayer for the dead as practiced in the Church, keeps before our minds the fundamental unity of all mankind. This view of death is

quarters to restore the family to its original dignity. A pertinent illustration of such efforts is the elaborate folio, "Wake Up the Heart of the Home," prepared by *Ladies Home Journal*. Privately circulated, this 16-page treatise seeks to "bring back the family" in a novel way. To this magazine, having the world's largest circulation, the heart of the American home has always been the dining room. Restore the dining room, therefore, and you go far toward restoring the home, according to this opinion. The dining room is described as the potential source of the happiest childhood memories, the training ground for manners. It is the room "where father held forth as a 'good provider' . . . where mother preened herself over her special dishes and pretty table . . . where youngsters became real members of the family circle."

*(Add to this old-fashioned dining room scene the family altar with the family listening while father reads the Bible and offers prayer and you have the heart of the great American civilization.—C.W.P.)*

## Playing Up Lawlessness

*The Christian Index*

Jack Traver, in his "Macon News' Photo Quiz," issue of November 6, published the photos of four young women and two young men who are introduced by an editor's or news reporter's note, in which it is said: "Many soldiers have complained to Photo Quiz that they do not like the afternoon mandatory closing of Macon theaters on Sunday. Do you think they should remain open at this time?" The quiz refers to theaters down town, not in the residential section. The poll shows four out of six favor open theaters. Why should a city long noted for its Christian homes, strong churches and outstanding Christian schools subject its permanent residents, people who will be living in the city long after Camp Wheeler is mere memory, to the play boy spirit of young men hailing from cities north of Dixie? They have dubbed our section the Bible Belt. Maybe it will be good for these young men to discover that there is a "God in Israel" and that the Bible Belt is more than a term to be used in derision. "Remember the Sabbath Day to keep it holy" has not been deleted.

*(Amid all the temptations incidental to army life, the young men at Camp Wheeler are fortunate indeed to be quartered near a city whose respect for the Sabbath day reminds them that the Ten Commandments have never been repealed.—C.W.P.)*

## Government and Prayer

*The Watchman-Examiner*

At least one sovereign State in this country has a governor who believes profoundly in prayer. Governor Charles Edison, of New Jersey, has asked the people of his State to set aside two minutes daily to pray for world peace. "We believe," said his proclamation, "that the only true path leading to righteousness and peace throughout the world lies in our petition to Almighty God. In some political circles it is now regarded as a sign of weakness to seek spiritual help through prayer in the settlement of our problems. It cannot be expected that worldlings, secularists, and self-sufficient creatures will want to allow God a place in the affairs with which they have to do. We are encouraged, however, to learn of political leaders who are not of those kinds but who believe firmly in the efficacy of corporate prayer to bring divine aid toward the shortening of war and the establishment of a secure and beneficent peace.



# The Sunday School Lesson

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

LESSON FOR JANUARY 18, 1942

## John the Baptist and Jesus

LESSON TEXT: Matthew 3:1-17; Mark 1:1-11; Luke 3:1-22.

PRINTED TEXTS Luke 3:1-6, 15-17, 21-22.

GOLDEN TEXT: "Thou art my beloved Son; in thee I am well pleased." Luke 3:22.

WHY DOES LUKE enumerate so carefully the civil and ecclesiastical authorities in verses one and two? Not only to fix the date, but, in accordance with the world-wide aspect of his Gospel, to set his narrative in relation with secular history; and, further, to focus into one vivid beam of light the various facts which witnessed to the sunken civil and darkened moral and religious condition of the Jews. What more needed to be said to prove how the ancient glory had faded, than that they were under the rule of such a delegate as Pilate, of such an emperor as Tiberius, and that the bad brood of Herod's descendants divided the sacred land between them, and that the very high-priesthood was illegally administered, so that such a pair as Annas and Caiaphas held it in some such irregular fashion between them? It was clearly high time for John to come, and for the word of God to come to him." (Expositions of Holy Scripture, MacLaren, Vol. Luke, page 70). With these words of introduction, let us now see how John prepared the way for Jesus and learn how we may prepare for His Kingdom.

### I. THE PREPARATION OF REPENTANCE (verses 1-6).

"The word of God came unto John." That explains the presence and the preaching of this stalwart son of the wilderness, John the Baptist. When the word of God comes to a person there is no other alternative than to proclaim that word, for it is God's word and not the word of the preacher. We believe in a Divine call to the ministry. God has chosen to give His everlasting word to the world through His chosen ministers and servants. Without such a call, coming from the very throne-room of Heaven, no man should dare or presume to such a high office. With such a call, ringing and echoing in his heart and soul through the passing years, he can speak God's message with courage and conviction. The day in which we find ourselves demands that men who have had such a Divine summons to engage in the highest of human tasks shall fit themselves in every possible manner in order to make their message attractive and compelling for those to whom they are to speak. Every man whom God has called to the ministry must be trained and educated if he is to render the most effective service.

John's message to the people was one of repentance. "The coming King," said he, "must have prepared hearts when He arrives." The hills are to be pulled down and the low-places are to be filled in, with all the crooked parts of the road made straight. The figure used by him was familiar to the people who had likely witnessed the visits of oriental potentates to their country when such preparations were made of the highway over which he came. If we would prepare ourselves, and others, for the advance of His Kingdom we too must repent. With us, as with the people of John's day, social or racial or other kinds of standing are of no particular value in God's sight. He will accept us and use us only upon the basis of our genuine repentance. With us, as with them, there must be brought into His presence the fruits of repentance. Our lives must be changed lives. They must be different.

### II. THE PREPARATION OF SELF-ABASEMENT (verses 15-17).

At first the people thought that John himself might be the promised Messiah, and so they asked him about it. He told them plainly that he was not even worthy to unloose the shoes of the One who would come later. "I am just a voice," said the modest and humble John. In his strength of character and ruggedness of speech he placed himself in the background in order to place Christ in the foreground. He is a worthy example to all of us in self-abasement. We cannot prepare very effectively for the coming of the King and His Kingdom unless and until we, like John, put ourselves in the background.

What a lesson for us as preachers! When we preach, do people think of us or do they think of Christ? Are our preaching and ministry of such a type that the people instantly think of Jesus? Do we really want them to see and think of Him rather than to see and think of us? What a lesson for us as Sunday school teachers! Are our pupils being continuously pointed to Christ as Saviour and Lord by our teaching and leadership? Are we preparing the way for the coming of the King into their lives?—Let us be reminded that humility upon our part may be used of God in such a manner that the persons to whom we preach and whom we teach will be used for His glory. May God spare us from the officious manner and the self-seeking attitude when they prevent others from getting a vision of the King.

### III. THE PREPARATION OF DIVINE EMPOWERING (verses 21-22).

With Jesus it was the descent upon Him of the Holy Spirit and the voice of approval of the Father as He spoke from Heaven with the words of the Golden Text. God the Father spoke at the baptism of His Son. He spoke again just before the coming of the hours of trial and crucifixion of Jesus (John 12:20-30) when the Greeks came seeking Him. Both times He must have been strengthened with the knowledge that His Father approved His actions. The Holy Spirit came upon Jesus at baptism, taking the form of a dove. The Spirit was never absent from Him any more, it would seem. By this, we are not to assume that the Holy Spirit was absent from Him up until His baptism, however. The Scripture simply says that the Holy Spirit descended upon Jesus at baptism.

It is a sacred time when we are baptized. Did we pray when we were baptized? Jesus did, at His own baptism. Heaven approves Scriptural baptism, for Jesus said that this was to be a vital part of our ministry: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19). In baptism we set forth the essential teachings about Christianity and relate ourselves vitally to them. Death and burial and resurrection are the key-words in such teachings. Following baptism we are to be empowered by the Holy Spirit. In this we are not to expect any sort of "second work of grace," however. Each time we pray and genuinely give ourselves without reservation to Christ and His Cause we will receive a Divine Empowering from on high. In a sense for us, too, heaven will open and the Holy Spirit will come down upon us. Those about will not hear the voice of God's approval but we will and others will know it from our testimony.

## --Book Reviews--

GLIMPSES OF GRACE, by Gladys C. Murrell, Abingdon and Cokesbury Press. Price \$1.00.

Here is a book of worship services designed for use in women's organizations. The women of the Bible afford the bases of the services. Each character exalts some principle of goodness. The chapters are well planned with scripture readings, suitable poetry, and suggested prayers.

The author is the wife of a Methodist minister. She has experience as a teacher and leader in church activities. For a number of years she has taught in a summer institute for the Methodist Church. Her book "Doorways to Devotion" has been well received.—P.L.R.

EVERY MAN'S BOOK, by Francis Carr Stiffler, Harper & Brothers, Publishers. Price \$1.00.

Francis Carr Stiffler is Editorial Secretary of the American Bible Society. The book is the outgrowth of a series of radio addresses on the Bible. It deals with the history of the Bible as it has outlived its enemies down to the present and today continues to give light to the world in spite of the war.

He shows how the Bible is Every Man's Book today as it continues to be the best seller in all civilized lands including Germany and Russia and is conquering China's millions for Christ. He makes the book very interesting reading as he tells of the translation and distribution among the peoples of foreign lands. He shows that England and America owe their place under the sun to the influence of the Bible on their national life.

I would recommend the book as good reading for anyone and it will be of special interest to ministers and Bible teachers.—P.L.R.

THE SUGAR CREEK GANG IN CHICAGO, by Paul Hutchens, Wm. B. Eerdmans Publishing Company, 1941. Price 50 cents.

This book is fifth in a series of books for boys between 8 and 14 years of age. The author is skilled in writing in a language that is interesting and understandable to that age group.

The story is about a gang of small town boys who have the usual experience of being opposed by another gang which is made up of tough little boys. The Sugar Creek Gang have won the lasting friendship of Old Man Paddler who makes possible a trip to Chicago. The story deals with the trip to Chicago and the experiences of the gang with Big Bob Till.

The author honors religion, the Bible, the church and the Christian principles of life throughout. I would recommend the book for the early teen age.—P.L.R.

A MESSAGE FOR TODAY ON THE CHARIOTS OF FIRE ON THE TRIUMPH OF THE SPIRITUAL, with notes on the Times, by L. L. Gwaltney, Birmingham Printing Company, Birmingham, Ala. Price 35 cents.

The reader will find in this little volume a definite, frank presentation of facts that are needed today. The author bases his discussion on the Word of God. He faces the situation as it is, no effort is made to cover up the facts. In all the hate, cruelty and destruction he sees victory as the ultimate goal because God is on His throne above the storm. God with his people is more than all the forces against them. The book offers much comfort and encouragement for just such a time as we find ourselves facing at the present. The book is well worth the price for which it is offered.—E. L. Smothers.



# THE YOUNG SOUTH

Send All Letters to AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

We are going to have something new on our page this year but it will be next week before we can begin. Be sure to read our page next week. I hope you are going to enjoy it.

Almost every week letters come asking for pen pals. I hope you will write to each other. I'd like to know if any of you are corresponding with each other.

Maybe it hasn't snowed at your house but Old Man Winter has come to Nashville, covered in a blanket of snow. The dirty brown earth and the sooty grey sidewalks look clean and white. It is like a new year coming to us with twelve clean months. Our "dirty brown and sooty grey" living of 1941 needs a clean slate for 1942. When our New Year has melted away let's see that we will be found cleaner Christians.

This year:

Take time to work—it is the price of success.  
Take time to think—it is the source of power.  
Take time to play—it is the secret of perpetual youth.

Take time to read—it is the foundation of wisdom.

Take time to worship—it is the highway to Reverence.

Take time to be friendly—it is the road to happiness.

Take time to dream—it is hitching our wagon to a star.

Take time to love and be loved—it is the privilege of the gods.

Your friend,

**Aunt Polly**

Byrdstown, Tenn.

Dear Aunt Polly:

I am a little girl eight years old. I belong to the Baptist Church here. My Mother, Father and Sister belong to the church, too. Now I will close.

Yours truly,

LOIS E. NEAL.

*It's a wonderful thing to have your family in your own church and to know that they are Christians, Lois. We are glad that you have found Christ early in life and we hope that you will live to be an old lady and that God will bless you in his service.*

Byrdstown, Tenn.

Dear Aunt Polly:

I am a little girl ten years old and I am Virginia Helen Huddleston's friend. I belong to the First Baptist Church and I go to Sunday School, too. I am in the Junior Class and Mrs. Taylor is my teacher. I will close now.

Yours truly,

FAIRA JEAN NEAL.

*Friends make life worth living, don't they, Faira Jean? We remember Virginia Helen and we're sure you appreciate her very much. We have received your letter asking for a boy pen pal and a girl pen pal. We hope you get both.*

Rogersville, Tenn.

Dear Aunt Polly:

I am a girl eleven years old and go to school at North Fork. I am in the sixth grade. I also go to the North Fork Sunday School. Our pastor is Mr. Elbert Hennard of Church Hill. I attend his meetings and like him very well. I would like to have pen pals. I would like to see my letter in the BAPTIST AND REFLECTOR.

Love,

ELLA MAE HENSLEY.

*Ella Mae we hope you get a lot of pen pals, and we hope you will write to us again. Do you like your letter in print?*

Shop Springs, Tenn.

Dear Aunt Polly:

I am a girl nine years old. I am in the fourth grade. I am a Christian. I belong to the Shop Springs Baptist Church. This is the first time I have written you. I read your letters every week. I hope my letter is printed on the Young South page.

Yours truly,

JEAN NETTLES.

*Jean, we are so glad that you read our page every week. You are mighty smart to be in the fourth grade. We are happy to publish your letter and we want you to write us again.*

Dear Aunt Polly:

I am ten years old. I am in the sixth grade. I go to Mt. View School. Mrs. Travis Ball is my teacher. I go to Calvary Baptist Church. Rev. H. R. Click is our pastor. I like him very much. Miss Josephine Brooks is my Sunday School teacher. I like the BAPTIST AND REFLECTOR. I hope my letter isn't too long.

Yours truly,

FERN WILDE.

*Fern, you are smart, too. Your letter is not too long and we hope you'll write to us many times this year. Are you a Christian?*

R. R. 2, Santa Fe, Tenn.

Dear Aunt Polly:

I am a girl fourteen years old. I go to the Santa Fe Baptist Church. Our pastor is Brother Boyd Lecroy. I am a Christian. My Sunday School teacher is Mrs. Nettie Fitzgerald. I am in the Junior Class. I hope to see this printed in the Young South.

With love,

FREDDIE MAIE BROOKS.

*Freddie Maie, we are always glad to hear from the boys and girls at Santa Fe. And especially, a whole family.*

## Where to Look

By DR. E. R. MORLAN, M.D.

I don't look back; God knows the fruitless efforts,

The wasted hours, the sinning, the regrets;  
I leave them all with Him who blots the record,

And mercifully forgives, and then forgets.  
I do not look ahead; God sees the future,

The road that, short or long, will lead me home;

And He'll be with me, facing every trial,  
And bear for me the burdens that may come.

I don't look 'round me; then would fears assail me,

So wild the tumult of earth's restless seas;  
So dark the world, so filled with woe and evil,

So vain the hope of comfort or of ease.

I don't look in, for then I am most wretched;  
Myself has naught on which to stay my trust.

Nothing I see save failures and shortcomings,  
And weak endeavors crumbling into dust.

But I look up—into the face of Him  
Who keeps my heart at rest. My fears are

stilled,  
And there is joy and love; it's light, not dim,

That's perfect peace, and every hope fulfilled.

—Florida Baptist Witness.

R. R. 2, Santa Fe, Tenn.

Dear Aunt Polly:

I am a little girl six years old. I go to Santa Fe School. My teacher is Miss Dorothy Lawrence. I go to Santa Fe Baptist Church. Our pastor is Brother Boyd Lecroy. I hope to see this printed in the Young South.

With love,

ELIZABETH BROOKS.

*We want to welcome you, too, Elizabeth. You are next to the baby of the Brooks family, aren't you?*

Route 3, Seymour, Tenn.

Dear Aunt Polly:

I am a boy nine years old. I go to church at Cedar Grove Baptist Church. I am a Christian. I became a Christian when I was eight years old. My pastor is Rev. Sam B. Conner. I love him very much. I go to school at Prospect. My teacher's name is Mrs. Thompson. I am in the third grade. I love my teacher very much. I received your Christmas letter and was very proud of it.

Your friend,

WADE CUNNINGHAM.

*P.S., Sunday Night, December 28, 1941: I have no church to go to now. This afternoon, while I was writing you, my church burned down.—W.C.*

*Wade, we're just as sorry as we can be about your church. We hope you're soon going to have a nice new one to worship in. We appreciate your fine letter.*

R. R. 2, Santa Fe, Tenn.

Dear Aunt Polly:

I am a little girl four years old. I go to the Santa Fe Baptist Church. My Sunday School teacher is Viola Brooks, my sister. I have seven sisters and no brothers. I hope to see this printed in the Young South.

With love,

DOROTHY BROOKS.

*And here's the baby of the Brooks family. You tell your sister, Viola, that she should have written us, too.*

Route 2, Newport, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I go to the Santa Fe Baptist Church. Our pastor is Brother Boyd Lecroy. My Sunday School teacher is Miss Nettie Fitzgerald. I hope to see this printed in the Young South.

With love,

LENA BROOKS.

*You and Freddie Maie have the same teacher, don't you? We hope the Brooks family will write to us again.*

Dresden, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I read the Young South page every week. This is my first time to write. I go to the First Baptist Church. My pastor is Bro. Claybrook. I am in the fifth grade. My teacher is Mrs. Brasfield.

Lots of love,

RITA PASCHALL.

*Rita, we are glad to hear from someone from Dresden. We hope that you will write again and that some more of the boys and girls in your church will write.*

Santa Fe, Tenn.

Dear Aunt Polly:

I am a girl nine years of age. I am in the third grade. My school teacher is Miss Nelley. I go to the Baptist Church. I am a Christian. My preacher is Boyd Lecroy. We are going to have a Christmas program the third Sunday. I enjoy your letters. I hope to see this in the paper. I hope that this is not too long.

Lots of love,

MARIE BROOKS.

*We hope you had a nice Christmas program, Marie. We're glad that you are a Christian and we're glad that you like our page.*

Kodak, Tenn.

Dear Aunt Polly:

I am a little girl ten years of age. I read your page every week and like it very much. I go to church at Beech Springs Baptist Church. Our pastor is Rev. Charles Crawford. I am in the Junior Sunday School Class. My teacher is Mr. Paul Russell.

Your friend,

BETTY JO HENRY.

*Betty Jo, we are so glad that you like our page. We hope you will write often.*

Mosheim, Tenn.

Dear Aunt Polly:

I read the Young South page and enjoy it very much. As a girl thirteen years of age, I belong and go as much as possible to the Mooresburg Baptist Church. I have moved some distance away, but I go back when I can. I go to church, though it isn't a Baptist church. I'm going to the Brown Springs Church as soon as possible. I'm sending this poem, though it isn't very good. But I like to think of My Lord's Life each day. I wish you a very happy New Year and happiness through the coming years.

An admirer of the Young South page.

FRANCES KIRKPATRICK.

## I CAN SEE JESUS' LIFE

By FRANCES KIRKPATRICK

I can see him when I'm in danger,

I can see Him lying there;

I can see him when I'm in danger,

I can see him when burdens are hard to bear.

I can see Him talking with wise men,

I can see Jesus every day.

I can see Jesus with Daniel in the Lion's Den;

By me I hope He will always stay.

I can see Jesus in the Garden,

Praying to the God of all.

I can see why one's heart can harden

When Jesus is always making a call.

I can see Jesus dying on the cross,

I can hear Him say, "Father forgive them."

I can see him when tempests toss

I can see Him when lights are dim.

I can see Jesus, walking by the river;

I can hear John say, "This is Jesus the giver."

Then he says accept Him today

And with you he will always stay.

I can see Jesus going away;

The people are very sad;

But they know he hasn't gone to stay.

For He is coming back some day.

*Thank you for your fine letter, your good wishes and your poem, Frances. We hope your church problem will soon be solved and that you will be happy in the Master's service.*

Chattanooga, Tenn.

Dear Aunt Polly:

I am writing to thank you for the lovely Christmas Greeting. I think it was the nicest thing you could have done. I am now wishing you the happiest and most prosperous New Year you have ever experienced.

Your friend,

BETTY GAY WALDEN.

*Thank you, Betty, and we hope 1942 will be kind to you. One of the finest things that has happened was receiving your letter. We hope you will write many times this year.*

# 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



## One-Night Training Camp

January is a time for new beginnings; for fresh starts. Our new Standards afford us an opportunity to do bigger and better work during 1942. Why not begin with a "ONE NIGHT TRAINING CAMP"? Here is an account of one held at the South Knoxville Church, taken from the January Training Union Magazine.

"The first one-night training camp we held was a year ago in March. An associational group school was planned for May, in which doctrinal books were to be taught. However, we thought the incoming officers and committees should either learn, or review, their duties, since methods books were not being taught.

This first one we had seemed to be quite a success. Our Training Union asked that we have another this year, and the director of one of the churches in my associational group asked that we help them put on the same for them. The object of the training camp was to instruct officers in their various duties and privileges and ways of doing them. Each committee meets with a different leader and in a separate room, at the same time.

First, we decided on a suitable date, near the last of the month. Next, we selected leaders for each different kind of conference. As soon as we got a promise of their services, we sent each of them leaflets from the free help envelopes. Then we started talking about it in all the unions and in our assembly.

For our conference leaders we asked an assistant pastor of one of the largest churches, our associational pastor-adviser, the Training Union Director of a neighbor church, the general secretary of one of the larger churches, the Baptist student secretary at the University of Tennessee here and his wife, Mrs. Hattie Potts Rogers, a well-known worker who lives in our town, and Dr. Keel, then professor of Bible at Carson-Newman College, Jefferson City.

In the morning preaching service the Sunday before, we made announcements, giving the names of all the leaders and inviting any church members who were not members of the Training Union to attend.

Across the front of the room were these words: "Teaching them to observe all things whatsoever I have commanded you." Just below this we tacked up a large wall-size Standard of Excellence of each department, as well as one of the Training Union. All about the room, in conspicuous and central places, were emblems in appropriate color for each department.

The following schedule was used: From 7:00 to 7:20 all met together in the main part of the room with the director in charge. The general chorister led in singing the first stanza of "To the Work." The director referred to the Scripture verse at the front of the room. Before going to separate rooms, each conference leader was properly introduced.

The hour from 7:20 to 8:20 was used for the conferences.

From 8:20 to 9:00 the group re-assembled. A brief report of each conference was given and Dr. Keel brought an inspirational message on "The Right Motive." A prayer by a visiting pastor closed the meeting.

## Suggestions for Growth Through Prayer

The year 1942 is a brand new year; the Training Union theme for the year is "The Growing Christian." Through the opportunities offered by the church for worship, Bible study, prayer, Christian living, and Christian witnessing, growth is the aim for the year.

### FIRST WEEK

We want January to be "prayer month." Start off the new year with prayer. Many churches will have observed a Watch-Night Service on New Year's Eve. On Sunday night following the first day of the year have each member of the union write his name on a slip of paper. Then mix the papers together and let each one draw a name. Each one will covenant with the one whose name he drew to pray at a certain time each day for a definite person or thing.

### SECOND WEEK

On the second Sunday night, you will notice a suggestion in the Baptist Adult Union Quarterly about establishing family altars in the home. This week the aim of the union should be to grow through prayer in the home by observing the family altar. The children will enjoy coming together with their parents to read the Bible and pray, and the example set by their parents will be helpful.

### THIRD WEEK

During the third week, it is suggested that each day be set aside to pray for one member of the family. One family tried this and on the day set aside for prayer for a certain one, he felt a great strength because he knew that every member of his family was praying for him on that particular day.

### FOURTH DAY

To culminate this month of prayer, arrange with the pastor to let the Adult Department of the Training Union have charge of prayer meeting during the fourth week. The service might be conducted in the form of testimonials from the adults who have experienced blessings in answer to prayer—either during that month or at some former time. End the service with a prayer of thanksgiving for the goodness of God in giving us a new year in which to grow in his service.

## Resolutions

DID you make any New Year's resolutions? Someone has said that resolutions are like pie crusts—easily broken! But they should be like fainting ladies—carried out! Regardless of how you feel about it, it seems worth while to take stock at the beginning of a new year and at least write out some objectives one wants to reach in making the months ahead count for more than the twelve just back of us. May we suggest a few thoughts for you?

### I RESOLVE:

1. To be a growing Christian this year. I shall take advantage of every opportunity offered by my church for Christian development.
2. To lean upon the Holy Spirit in every undertaking. "I can do all things through Christ which strengtheneth me."
3. To keep the proper motives for doing Christian work before me at all times. Eternal values are those I shall seek.
4. To remind myself that I belong to the Training Union for the purpose of training in church membership.
5. To do what I already know and execute what I plan all during the year.

SERVICE shall be my 1942 keynote.

## DURING 1942—

Take time to work—it is the price of success.  
 Take time to think—it is the source of power.  
 Take time to play—it is the secret of perpetual youth.

Take time to read—it is the foundation of wisdom.

Take time to worship—it is the highway to reverence.

Take time to be friendly—it is the road to happiness.

Take time to dream—it is hitching our wagon to a star.

Take time to love and be loved—it is the privilege of the gods.

## "Bring Them in During 1942"

Miss Vera Atkins of Druid Hills Church, Atlanta, Georgia, tells of a very effective "Bring Them In" social which counselors might suggest to the union. The union members met at the church at 6:00 p. m. and were given an hour and a half to bring the prospects (and absentees) listed on a slip given each one. They were to bring them into the church for a social at 7:30. If they failed, they came to the back door.

## What Kind of Programs Will You Have in 1942?

Busy workers often have difficulty in finding time to plan properly their B. Y. P. U. programs, and yet they realize that if the work is to succeed the programs must be carefully planned.

One group of workers who did not feel that they could spare a whole evening each month for this important work, being determined still to get the task properly done, found the following plan successful.

By meeting a little early, they found that they would have thirty minutes for program planning purposes just before the general Training Union business meeting each month. Of course, thirty minutes was not enough time in which to plan carefully the coming month's programs, but that difficulty was ingeniously overcome thus: The programs were not to be fully planned, but each group captain was to come prepared to give at least one good idea or suggestion for improving one of the coming programs. There were eight captains in this group, and by their exchanging suggestions eight ideas were made available. Each captain brought a pencil and quarterly, and as the suggestions were made they were jotted down in the quarterly under the heading for which they were intended.

Then, later on, when the captains went seriously to work planning the programs, suggestions for brightening up the work were right at hand.

The suggestions offered were many and varied. One captain had planned to add variety to the missionary program by inviting a member of the Woman's Missionary Society to make a ten-minute talk. The others were glad of this suggestion, for they felt it not only would improve their programs, but might also serve to get some hitherto indifferent W. M. S. members interested in the Training Union work.

Another had found a poem in *The Baptist Training Union Magazine* that fitted nicely into one of the programs, and this, too, was made available for all. One had planned to have a solo appropriate for the subject for that week, and this at first thought did not seem so easy to pass around; but by giving the singer a place at the opening of the program in one union and the closing of the program in another the problem was solved.

The fourth suggestion was a "Round Table" program in which the members would sit around a table and discuss the topic formally—under the direction of the leaders, of course. This rounded out the four programs for that month. Try it in your unions!

# 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!"



MISS ADA WILLIAMS



MISS JANIE LANNOM

## Elementary Leader To Wed

"Mr. and Mrs. David Thomas Williams of Newport, Tennessee, announce the engagement and approaching marriage of their daughter, Ada Vesta, of Newport and Nashville, to the Reverend Warner Grayson Rutledge of Cowan, Tennessee." Thus reads an announcement revealing that another worker in the State Sunday School Department is to marry. The wedding will take place January 29 in the Belmont Heights Baptist Church, Nashville.

Miss Williams is a graduate of Maryville College, Maryville, Tenn., and was formerly a teacher in the Cocke County schools. She did graduate work in the Woman's Missionary Union Training School, Louisville, Ky., receiving the Master's degree in Religious Education. For the past few years she has served efficiently as Elementary Leader in the State Sunday School Department.

Mr. Rutledge is the son of the late Mr. and Mrs. W. G. Rutledge of Shelbyville, Tenn. He was graduated from Carson-Newman College, Jefferson City, Tenn., and received the Master's degree from George Peabody College, Nashville. After a period of teaching in New Albany, Miss., he continued his studies in the Southern Baptist Theological Seminary, Louisville, Ky., later assuming the pastorate of the First Baptist Church of Cowan, where the couple will reside.

The Sunday School Department, together with all the workers in the State Baptist Building, bid the couple Godspeed on their journey through life.

## Office Secretary To Wed

Miss Janie Lannom has served as Office Secretary in the State Sunday School Department since March, 1938. She came from the Sunday School Board, where she worked for a year. She has served as approved Primary Worker in the state for the past two years and has worked in the Nashville Association for several years, as Y. W. A. president for three years and Associational Primary Superintendent for two years. She is a member of the Donelson Baptist Church, where she has served as Primary Superintendent for a number of years. Also she has been a faithful worker in the Training Union and the Y. W. A. of her church. She has been an efficient Office Secretary in the State Sunday School Department.

Miss Lannom is the daughter of Mr. and Mrs. George R. Lannom of Nashville. On January 17, at the Donelson Baptist Church, she will be married to Mr. Eugene Scandlyn of Harriman. Mr. Scandlyn is connected with the First National Bank and is Choir Director of the Trenton Street Baptist Church and serves as the Training Union Director of Big Emory Association. They will make their home in Harriman.

The Sunday School Department, together with all the workers in the Baptist State Building, bid the couple Godspeed on their journey through life.



# 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

## Your Apportionment

Has your society accepted an apportionment for the Co-operative Program, Training School and 100,000 Club? To reach the third point on the Standard it is necessary for each W. M. U. organization to set a goal for the year and to reach it. If possible, accept a 10 per cent increase, but this is not required.

This is a year when money is flowing freely. Why not do your best to increase your number of tithers that God may have His part?

The 100,000 Club gifts should be stressed because we may have a depression by 1945 and we should pay our debts now!

## Fellow Helpers to the Truth

Now ready for sale at Baptist Book Store, Nashville, is the preparatory book for the March Week of Prayer for Home Missions, *Fellow Helpers to the Truth*, by Willie Jean Stewart.

Written according to the plans of the committee on the Week of Prayer, Miss Mary Northington, chairman, the book is a study of five pioneer home missionaries who are examples of various types of Home Mission work.

Using as a background the lives of these five—Dr. J. W. Newbrough, Rev. Donato Ruiz, Miss Mary E. Kelly, Dr. M. N. McCall and Miss Fannie Taylor, each of whom has spent a generation in missionary service on home fields—the author has given a comprehensive presentation of the entire Home Mission enterprise.

A pointed exposition of John's first epistle—a gem in its missionary teaching—is Miss Stewart's preface. Each chapter is introduced by a commentary on an appropriate verse from the epistle.

This is a different type of mission book which women in the societies will delight to study as they approach the Week of Prayer for Home Missions.

The 96-page book is on sale for twenty-five cents.—Joe Burton.

## New Books on Cuba

Six books on Cuba, first graded series ever published by the Home Mission Board, will be brought from the press by January 15, it has been announced by the Board's publicity department.

Publication of the Cuban series at this time is unusually timely, since beginning in the spring of 1942 the mission topic to which Christian leaders throughout the nation will be giving attention will be mission work in the Latin-American fields.

The complete list of titles is as follows:

*A Baptist Generation in Cuba*, by M. N. McCall. 128 pages. Forty cents. For adults.

*Meet the Youth of Cuba*, by Herbert Caudill. 128 pages. Forty cents. For young people.

*Dear Margaret*, by Gloria Young and Mrs. H. R. Moseley. 128 pages. Forty cents. For intermediates.

*Tia Tells a Story*, by Mildred Matthews. Sixty-four pages. Twenty-five cents. For juniors.

*Carmita of Cuba*, by Marjorie Jacob Caudill. Sixty-four pages. Twenty-five cents. For primaries.

*Cuba—Leader's Resource Book*, edited by Una Roberts Lawrence. This book provides helps for teachers on the entire series.

Order all books from Baptist Book Store, Ninth Ave., North, Nashville, Tenn.

## The Master . . . Calleth for Thee

By MRS. GOODWIN FRAZER

Bowed and grief-stricken in a home in Bethany sat one of the Master's faithful followers. She was bewildered that the Master had not come to her in the hour of her need. Suddenly the scene changed. Her bewilderment faded as Martha entered with these eager words upon her lips, "The Master is come and calleth for thee." (Jno. 11:28.)

It must have been a very precious thing to receive this personal call from the beloved Master. What divine understanding was manifested that He called just for Mary! Why this personal call? He could have given her all the comfort she needed in the presence of her friends but He had something more for her. He had for her the blessing of more intimate fellowship with Him and with His followers. He wanted her to enter into a better understanding of her Master's work in the world; He wanted to give her a fuller revelation of His boundless love and power; He wanted to enlarge her opportunities for witnessing to that same love and power.

Today the Woman's Missionary Union bears to you the Master's personal call. She says, "The Master . . . calleth for thee."

Doesn't it stir your heart to take to yourself the message of these words? Perhaps you think your gifts are meager, your personality of no great consequence, your means not worth mentioning and yet—"The Master . . . calleth for thee."

I would not by any means say that all the women in our churches who know the Lord most intimately are in the Woman's Missionary Union. Would to God that I could! Nor would I say that all the women in that organization know the Lord in blessed intimacy of fellowship, but I can say that the most devoted Christians I have known through twenty-six years as a minister's wife have been within the membership of the W. M. U. For myself I gladly testify that it has brought me into a more intimate fellowship with Him.

In bearing her Master's call the Woman's Missionary Union would also bring you into a better understanding of His work in the world. Perhaps you, like Mary, think that you know all about His work, but it was proved to her that day that she could enter into a fuller knowledge, and so can you, my friend, so can you. I believe you want the knowledge that this organization has brought to thousands of women. It has brought it to others. Why not you?

We read in the Word that "as soon as she heard" Mary "arose quickly and came to Him." What was the result of Mary's prompt response to her Master's call? I will tell you that it brought something very precious,—it brought to her a personal experience with the Master and enlarged opportunities for witnessing to His love and power.

Friend, dear friend, the Woman's Missionary Union is just a voice. Won't you join this band which circles the globe bearing to every nation and people the name that is above every name?

We want you! "The Master . . . calleth for thee!" We pray you will arise quickly and come unto Him for all He will bestow and you may give through the Woman's Missionary Union.

## -- Book Reviews --

CHRISTIAN WORSHIP, by W. A. Sloan, Herald Press, Louisville, Ky. \$1.00.

This is a book of such unusual merit that the reviewer cannot think of anyone reading it and not receiving a blessing from it, especially is this true of ministers of the gospel. Nothing is more important in our church life than true worship, and nothing is more difficult to properly enter into ourselves, and to so direct the thoughts of others that they will enter properly into it. "Worship is love loving. To worship is to bring one's treasure, one's affection, one's heart devotion, one's self in rapturous love to the Lord." "Worship is homage rendered by the worshipper to the Lord. By homage we mean all those attitudes, feelings, and sentiments, such as the proper regard and respect, deference, fealty, awe, reverence, veneration, honor and glory which rightfully belong to the Almighty." "If the heart of worship is absent the art of worship avails nothing." The drift toward too much formality in worship makes the following words very appropriate: "To seek to worship him with various robes, and prescribed gesticulations and movements, with pictures and ornamented altars and everything to impress the physical senses, is, even thought with the purest of motives, not to worship 'in truth', and is not, therefore, genuine worship." He also shows that true worship is a product of and issues in an obedient life. For this latter even prayer itself cannot be made a substitute acceptable to God.—J. R. Chiles.

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## Race Relations Sunday, February 8

MATERIALS OFFERED FREE FOR ITS OBSERVANCE

FEBRUARY 8 will be observed this year as National Race Relations Sunday, the twentieth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered, and special programs will be presented in Sunday schools, young people's meetings, and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta.

Among these are "Brothers in Black," a notable sermon by Dr. J. McDowell Richards, President of Columbia Theological Seminary; "Negro Progress and Handicaps," by Dr. Guy B. Johnson, University of North Carolina; "America's Obligation to Its Negro Citizens," by Mark Ethridge, Manager of the Louisville Courier-Journal; and "America's Tenth Man," sixteen-page survey of the Negro's part in American history. Write for Race Relations Sunday packet. There is no charge for these materials, but postage may be enclosed if convenient.

## --Book Reviews--

**LIFE'S BEST—SERMONS BY LOUISIANA MINISTERS.** Compiled by Rev. A. E. Prince, D.D., Western Baptist Publishing Company, Kansas City, Mo. Price \$1.00.

This book contains a series of sermons contributed by some of the leading Baptist ministers of Louisiana.

Each sermon glows with spiritual insight, gleams with forceful gripping illustrations and offers a rich source for thought for Christian workers. There is in this volume a splendid combination of the expository, evangelistic and doctrinal approaches. With each message the reader will find practical application and a style easy to understand.

The compiler has added a short biographical sketch of each contributor.

The varied and effective appeal of these sermons may be judged somewhat from the titles selected at random from among those in the book: "Life's Best," "The Waste of Sin," "The Impact of a Great Personality," "Shall We Repeal God's Plan of Salvation?" "The Real Stewardship," "The Soul Winners Preparation," "Back to Bethel," "In His Keeping," "The Journey's End," etc., etc. For pastor and layman alike this series will prove an inspiration and a blessing.—E. L. Smothers.

**A. B. C.'S FOR CHRISTIAN LIVING,** by Frieda J. Schneider. Zondervan Publishing House, Grand Rapids, Michigan. Price for cloth binding \$1.00, paper 50 cents.

This book contains messages from a soul that is housed in an afflicted body. There are twenty-six chapters, one for each letter of the alphabet. In these expositions the reader will be impressed with the deep consecration of the author and her optimistic outlook on life. Each chapter opens with some incident connected with her life through which she seeks to attract the reader not to herself but to Christ whom she says, "is the Head of all my endeavors and achievements."

Each chapter of this volume sets forth an important Christian principle and message in a most beautiful manner. This book is both inspirational and informational, the reader will find much food for thought, help and comfort within its pages.—E. L. Smothers.

THURSDAY, JANUARY 8, 1942

**AUNT HATTIE'S BIBLE STORIES,** by Harriet I. Fisher. The Bible Institute Colportage Ass'n.

The reader will find this little book easy to read and quite interesting. The author takes each of the outstanding personages of the book of Genesis and presents the story of each life in a very attractive manner. With each narrative great Bible doctrines are set forth. This book will prove helpful for both children and adults. You will find this small volume of more value than the price would indicate.—E. L. Smothers.

**ARMENIAN ROMANCE,** by Marie S. Banker. Wm. B. Eerdmans Publishing Company. Price \$1.00.

This book is a true story of the sufferings inflicted upon the Christians of Armenia by the Turks during the year 1916. It follows one family in their experiences which were common to many in those days of testing. It pictures the beautiful courage of faith and faithfulness under dire adversity that reads like fiction because it is all so foreign to the experience of American Christians. The story is interestingly told. It is timely in that it reveals what Christians may be called upon to suffer in an antagonistic government.—P.L.R.

**AROUND THE MEDITERRANEAN WITH MY BIBLE.** By Harriet-Louise H. Patterson. W. A. Wilde Company. 355 pages. Price \$3.00.

The title of the book describes it. For it is a book of travel and observation in the Holy Land. It covers all the most important places mentioned in the Bible. You begin your journey at midnight, aboard a ship passing Gibraltar, the gateway to the Mediterranean. After many delightful hours you end your journey in Rome beneath the wooden cross in the Colosseum. During your journey you have visited many places. You have visited Crete and there saw the boy which sheltered the ship on which Paul was sailing to Rome. You have visited in Egypt with Moses and the Children of Israel. You have walked many miles and hours with the Master and others in Palestine. You have traveled over the oldest road in the world to Damascus and with Paul you have wandered along the Street called Straight. Later you sat with him on Mars Hill. You have visited his hired home in Rome and

walked along the Appian Way, and as you journeyed many have been the times you have paused long enough to open your Bible and read again some sacred story connected with the scene which is so vividly described to you.

Miss Patterson has given us a great book. Buy it, read and reread it. I trust it will bless your life as it has mine.—Rev. D. C. Sparks, Pastor Horse Creek Church, Hima, Kentucky.

## IN MEMORIAM

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

### EDENS

**JOHN EDENS** of Knoxville, Route 15, went to be with the Lord December 19th. He died as he had lived for 75 years, trusting the Lord. He was 91 years and 5 months old. Conscious to the last, he said that it would be a wonderful change.

He leaves to mourn his loss two sons, one daughter, twenty-three grandchildren, thirty-three great-grandchildren and one great-great-grandchild. He had been a reader of BAPTIST AND REFLECTOR for 60 years or more.

"Blessed are the dead which die in the Lord."

### GEO. M. STEWART

On February 17, 1941, death visited our church, and took our beloved brother, Geo. W. Stewart. To know Brother Stewart was to love him. He was always cheerful, looking on the bright side of life. He was a faithful member.

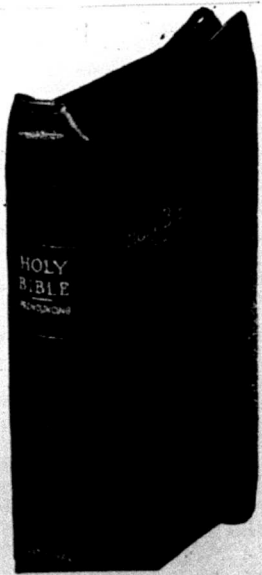
**Resolved.** First, that the church has lost a loyal member, the community a good citizen and the home a devoted brother.

Second, that a copy of these resolutions be spread on our church records, a copy to be given to the family, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

By order of the church.

MRS. DICKEY SMITH,  
MRS. HASSELL KILLIAN,  
MRS. MARY WILLIAMSON.

Stewarts Chapel.



## MADE FOR Constant Use

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## Baptist Book Store

127 Ninth Ave., N., Nashville, Tenn.

# AMONG THE BRETHREN

McKenzie Baptists have called as pastor Joe Clapp, pastor at Woodland Mills and student in the Baptist Bible Institute, and he has accepted to begin work January 18th.

—B&R—

Mr. K. Cobble, former pastor at Lake City, has accepted the pastorate of Grace Tabernacle Baptist Church, recently organized church in Elizabethton, and is already at work on his field.

—B&R—

Wade House of Orlinda recently assisted Pastor Joe Strother and the First Church, Jonesboro, in a revival, speaking a week in the church, then in the courthouse. There were several conversions and additions and the evangelist has been invited to a return engagement.

—B&R—

Ira C. Cole of Memphis will assist Pastor Curry Simpson and the First Church, Metropolis, Ill., in a revival beginning January 18th.

—B&R—

Roy N. Sandefer of Nashville will supply the pulpit of Powell's Chapel Baptist Church until the new pastor, Wayne Dehoney, takes charge.

—B&R—

If some of our readers wonder why certain news items sent in in December have not been published, let them recall that there was no issue of the paper Christmas week. Therefore some matters could not be published.

—B&R—

Pastor H. L. Carter and the First Church, Dickson, dedicated their building recently, with Secretary John D. Freeman preaching the sermon.

—B&R—

Midway Baptist Church in Crockett County Association has unanimously called as pastor A. V. Pierce of Medina and he has accepted. The former pastor, R. J. Williams, has retired from the active pastorate.

—B&R—

Have our pastors reflected on the fact that when BAPTIST AND REFLECTOR is put into the budget by the Church Home Plan the church itself, unless it so decides, does not have to pay for the papers, but the subscribers can pay for them? Think also of the low rate: Ten cents a month per subscription payable through the church treasurer! Fifty per cent or more of the resident homes receiving the paper secures this rate. Write for information.

—B&R—

TELEGRAM:—"The paid up circulation of 'The Commission' has increased since September 1, 1940, from 15,126 to 31,015 on December 29, 1941, surpassing the goal of 30,615 set for December 31, 1941."—Archibald McMillan.

The editor and Mrs. Taylor wish to thank their friends who so kindly remembered them with Christmas cards.

—B&R—

BAPTIST AND REFLECTOR again calls attention to the fact that the \$1.50 subscription rate on the paper is offered only on clubs of ten or more names sent in in one group. Fewer than ten names in a group or names sent separate from the group take the \$2.00 rate, or they can be listed for only nine months at the \$1.50 rate. Let our friends remember this and kindly co-operate with their paper in this matter.

—B&R—

The prayers of the brotherhood will ascend for the speedy recovery of Mrs. Noah B. Fetzer, wife of the bookkeeper of the State Board, who is a patient in Vanderbilt Hospital, Nashville. At this writing she was doing well.

—B&R—

Earl B. Edington, graduate of Harrison-Chilhowee Baptist Academy and of Carson-Newman College and pastor of Hunter Street Baptist Church, Birmingham, Ala., has been elected President of the Executive Board of the Alabama Baptist State Convention, the youngest president in the history of the board.

—B&R—

Have our pastors and churches generally reflected on the fact that when BAPTIST AND REFLECTOR is put into the budget by the Church Home Plan the church itself, unless it so decides, does not have to pay for the papers, but the subscribers can pay for them? Think also of the low rate: Ten cents a month per subscription payable through the church treasurer! Fifty per cent or more of the resident homes receiving the paper secures this rate. Write for information.

—B&R—

Renewing a subscription, I. R. Horn, Lebanon, Route 6, says he is 81 years old and still enjoys the paper and has been reading it since 1881. The Lord bless this loyal soul.

—B&R—

"A Formula of Fidelity for the Defense of the Faith" is the name of an interesting and inspirational little booklet by C. E. Myrick, pastor Trinity Baptist Church, Memphis. We appreciate receiving a copy.

—B&R—

Missionary Boyd LeCroy of Maury County had a unique experience during the holidays when he preached for Santa Fe Negro church in a Christmas service at 3 o'clock in the morning.

—B&R—

Missionary J. F. Neville has completed his work with the church at Celina, and will probably move

back to New Salem Association. He has done good work for our Board both there and in other places. We hope that his time will soon be engaged, for he is too good a man to remain idle. His address is Baxter, Tenn., Route 1.

—B&R—

H. M. Randall, former pastor at Crossville, has accepted the call of the church at Spencer, Van Buren County. He will give half his time to work on this field and the other half to mission work in the county in which there are but two other Baptist churches.

—B&R—

Mississippi Baptists, at their recent State Convention, voted to establish a Baptist Foundation for their state. J. C. Olander of Norgan City is a member of the committee to make recommendations regarding the same. Tennessee Baptists have such an agency, but they have been slow to realize just how important it is. Texas Baptists have one and it is now handling several million dollars of their trust funds and doing it in a great way. Donors make gifts to various Baptist causes because they trust the Foundation to continue and to handle their trusts always as instructed.

—B&R—

The sympathy of the brotherhood goes out to Pastor R. K. Bennett and family of Stanton on account of the death of his mother at Stanton Saturday morning, December 27. The funeral was held at Fruitland with Preston L. Ramsey of Covington preaching the sermon, and burial following at Center. Mrs. Bennett was a gracious, quiet, consecrated woman. The editor will greatly miss her when he is privileged again to be in Bro. Bennett's home. God comfort all the sorrowing.

—B&R—

Recently Dr. T. E. Ennis, superintendent of the Kentucky Baptist Children's Home, Glendale, Ky., went to be with the Lord. He was an able and consecrated minister and superintendent. The Lord comfort all the bereaved.

—B&R—

Beginning work as an evangelist in 1923, A. D. Muse of Memphis has filled over 700 engagements in 21 states, resulting in more than 16,000 baptisms. No church is too small or remote to call on him for service.

—B&R—

Attending a meeting in Chicago, Dr. Rufus W. Weaver, Executive Secretary of the Columbia Association of Baptist Churches, Washington, D. C., became ill and had to return to a Washington hospital. He is slightly improved, but it will be some time before he can resume his active duties.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE JANUARY 2, 1942

Sunday School	Training Union	Sunday School	Training Union	Sunday School	Training Union
Athens: First	240	66	Doeville, Little Doe	93	72
Belle, Midway	54	39	Dyersburg, First	44	87
Butler	155	76	Elizabethton: Eastside	131	83
Cobb Creek	66	66	First	402	160
Chapel Hill, Smyrna	53	45	Immanuel	92	60
Chattanooga: Concord	204	98	Little Mountain	75	44
Edgewood	184	89	Siam	206	183
Highland Park	575	107	Southside	86	46
Northside	432		Watauga	233	
Oak Grove	102	50	Grand Junction	95	41
Red Bank	44	121	Hampton	73	46
Roseville Tabernacle	182	56	Hermitage, New Hope	120	77
South St. Elmo	126	80	Kingsport, First	539	105
Spring Creek	104	65	Knoxville: Bell Ave.	488	144
Tabernacle	387	73	Broadway	804	183
Woodland Park	668	148	First	810	
Cleveland: Big Springs	283	153	Lenoir City: First	324	
First	313	63	Pleasant Hill	200	90
South Cleveland	118	42	Liberty: Salem		43
Columbia: First	192	22	Maryville: First	522	
Cookeville, First		97	Memphis: Bellevue	1478	502
Cumberland Gap	149	15	Boulevard	424	158
			Central Avenue	458	109
			Highland Heights	507	137
			LaBelle	440	176
			Prescott Memorial	327	131
			Temple	953	247
			Union Avenue	755	219
			Murfreesboro: Westvue	125	63
			Mount Juliet: Green Hill	45	23
			Nashville: Belmont Heights	173	536
			Nashville: First	853	247
			First, T. I. S.		154
			Inglewood	253	101
			Old Hickory, First	415	246
			Ooltewah	101	86
			Shelbyville, First	143	
			Stantonville	49	63
			Statesville, Greenville	28	9
			Union City, First	450	
			Walter Hill, Powell's Chapel	114	54
			Watertown, First	158	
			Round Lick	100	

With about 400 members on the roll, the First Church, Tullahoma, Oley P. Kidd, pastor, raised over \$11,500.00 in contributions in 1941.

—B&R—

J. H. Sharp of Huntland, pastor of Huntland and Maxwell Baptist churches, recently assisted Pastor A. D. Nichols and the Jamestown Church in a revival in which there were 15 professions and 13 approved for baptism. He was carried away with the progress which has been made in that section and speaks in high praise of Bro. Nichols' work. He and Mrs. Sharp are now happily located at Huntland. "You make our paper better and better," he writes, and he sends his good wishes to the entire force of the paper. We appreciate these kind words from our friend and fully reciprocate his good wishes. And we appreciate so much the fact that he says "our paper" instead of "your paper." For BAPTIST AND REFLECTOR belongs to Tennessee Baptists.

—B&R—

Wayne Dehoney has accepted the pastorate of Powell's Chapel Baptist Church, Walter Hill, and will assume his duties January 18th.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office this week were: L. S. Sedberry, Ann Banks Sedberry and Leland Sedberry, Jr., Murfreesboro; E. W. Tidwell, Bon Aqua; C. H. Robinson and son, Joe, Goodlettsville; Joe Wells, Fayetteville; Roy Anderson, Seymour; Rev. and Mrs. T. A. Pursell, Clarksville; H. W. Farris, Granville; and H. L. Wilchester, Fountain City.



Harrison-Chilhowee Baptist Academy opened its Winter and Spring Session December 29th with an increased enrollment. We are looking forward to a successful term. Work on the new Administration Building is progressing, thanks to Tennessee Baptists.

The First Baptist Church, Chattanooga, Dr. John A. Huff, pastor, has given us a fund to build another cottage, and the work on it is now going forward.

—B&R—

#### A REQUEST OF PASTORS

Brother Pastor, when you stand up to preach next Sunday morning, January 4, the first broadcast of The Baptist Hour for 1942 will have been given. Will you not help to publicize later broadcasts: (1) by asking for a show of hands by those present who heard Dr. Truett's message that morning, (2) by asking all who heard this first program to write the station to which they listened thanking the station for carrying the program and requesting copy of Dr. Truett's address, (3) by calling attention to Dr. Theodore Adams' three messages on "The Home" on the following three Sunday mornings, and (4) by asking all present to invite their friends and neighbors to listen to the program of The Baptist Hour. Tell them what stations they may hear same over in your community.

The broadcast is heard each Sunday morning at 8:30 E.S.T. (7:30 C.S.T.) and the program is as follows:

Jan. 4, Dr. George Truett, "The Triumph Over Fear."

Jan. 11, 18, 25, Dr. Theodore F. Adams, "The Home."

Feb. 1, Dr. Pat M. Neff, "Christian Education."  
Feb. 8, 15, 22, Dr. Fred F. Brown, "The Church."

March 1, U. S. Senator Josh Lee, "Christian Citizenship"

March 8, 15, 22, Dr. C. Oscar Johnson, "The State."

March 29, Dr. George W. Truett, "Our Adequate and Abiding Gospel."

—B&R—

BAPTIST AND REFLECTOR wishes to thank the following friends for sending in subscriptions other than their own: Ella T. Arnett, Church Hill, 1; D. L. Eastman, Norfolk, Va., 1; J. B. Powell, Jackson, 1; E. R. Webster, Loudon, 10; Central Baptist Church, Martin, for adding 8 to their budget; Mrs. Geo. Hall, Memphis, 3; Mrs. J. Roland Lee, Memphis, 1; Mrs. Mary A. Jones,

Kingsport, 2; Mrs. C. G. Carter, Memphis, 1; T. L. Jacobs, Saulsberry, 3; Mrs. J. T. Davis, Brownsville, 1; Springfield Baptist Church, 333 on the budget plan; Rock Hill Church, Lexington, 44 on the budget plan; West Jackson Baptist Church, Jackson, 403 on the budget plan; John R. Chiles, Rogersville, 1; Luke Martin, Kingsport, 1; H. J. Rushing, Collierville, for adding 1 to their budget; First Baptist Church, Columbia, for adding 53 to their budget; Mildred Keesling, Fountain City, 10; E. C. Cutlip, Henning, 12; New Hope Church, Hermitage, for adding 1 soldier subscription to their budget; C. H. Farnsworth, Jackson, for adding 1 to the Maple Springs Church budget; John D. Everrett, Jefferson City, 26; W. F. Christenberry, Knoxville, 4; Christine Little, Nashville, 1; R. K. Bennett, Stanton, 2; Mrs. I. R. Arnett, Sargonsville, 2; Mrs. Ollie Blalock, Bolivar, 2; Mrs. L. C. Goodman, Bradford, 1; Clarence L. Nelson, Butler, 7; W. H. Scudder, Nashville, 1; Clarence T. Crouch, Clarksville, 4; John F. Vines, Kansas City, Mo., 1; Mrs. Robt. Martin, Maryville, added to First Church budget, 1; General White, Cleveland, 2; and Foster V. Brown, Cleveland, 10.

WITH THE CHURCHES: Carthage—First, Pastor Deuser received 1 by letter, 2 for baptism. Chattanooga—Northside, Pastor Selman received by letter 4; Red Banks, Pastor Pickler received by letter 8, for baptism 4; Woodland Park, Pastor Williams received by letter 1, baptized 4. Cleveland—First, Pastor Keel received by letter 2. Columbia—First, Pastor Richardson received 1 by letter. Elizabethton—First, Pastor Starke received 1 by letter. Hermitage—New Hope, Pastor Olive received 3 by letter. Johnson City—Unaka Ave., Pastor Bowers received for baptism 1, baptized 3. Kingsport—First, Pastor Cobb received for baptism 3, by letter 3. Knoxville—Broadway, Pastor Pollard received 1 by letter. Memphis—Bellevue, Pastor Lee welcomed by letter 5, for baptism 2, baptized 2; Boulevard, Pastor Arbuckle received for baptism 2, by letter 2; Temple, Pastor Boston received by letter 5, for baptism 1. Murfreesboro

—Westvue, Pastor Medlock received by letter 1. Nashville—Belmont Heights, Pastor White received for baptism 1; First, Pastor Powell received for baptism 3, by letter 2. Old Hickory—First, Pastor Kirkland received by letter 1, baptized 1.

#### Briefs Concerning the Brethren

*Called and Accepted*

E. J. Daniels, First Baptist Church, Fort Pierce, Fla.

W. E. White, First Baptist Church, Sapulpa, Okla.

L. H. Moore, First Baptist Church, Johnson City, Ill.

Loyd R. Simmons, First Baptist Church, McLeansboro, Ill.

R. H. Riley, Emmanuel Baptist Church, Carlinville, Ill.

Earl Finney, Goreville, Ill.

W. R. Vaiden, Lower Northampton Church, Accomac Association, Va.

Robert Smith, First Church, Cowper, S. C.

Frank Cheavers, Seventh and James Street Church, Waco, Tex.

J. Marvin Thomas, La Vega Church, Waco, Tex.

R. E. Harrison, Lory Memorial Church, Wichita Falls, Tex.

James P. Harrelson, Magnolia Heights Baptist Church, Florence, S. C.

L. B. Soula, First Church, Buena Vista, Ga.

Aubrey C. Halsell, First Church, Union City, Tenn.

J. A. Duren, First Church, Colquitt, Ga.

W. B. Sandefer, Simmesport, La.

Stanley E. Wilkes, Broadmoor Church, Shreveport, La.

James T. Horton, First Church, Poplarville, Miss.

Clarence W. Crawford, Calvary Church, Washington, D. C.

R. J. Kirby, Calvary Church, Portsmouth, Va.

E. Allen Burnette, First Church, Largo, Fla.

S. B. Cooper, Calvary Church, Tupelo, Miss.

W. H. Harbin, West Greenville Baptist Church, Greenville, S. C.

Eugene Skelton, First Church, Celeste, Tex.

Alvin Swindell, Rocksprings, Tex.

*Resigned*

E. J. Daniel, First Baptist Church, Winter Garden, Fla.

James W. Jelks, First Baptist Church, Lakeland, Fla.

L. O. Leavell, First Baptist Church, Gadsden, Ala.

Loyd R. Simmons, First Baptist Church, Zeigler, Ill.

Earl Finney, Cross Baptist Church, Herrin, Ill.

Aubrey C. Halsell, Crossett, Ark.

Stanley E. Wilkes, First Church, Natchitoches, La.

Clarence W. Crawford, Second Baptist Church, Richmond, Va.

R. J. Kirby, Wytheville, Va.

E. Allen Burnette, First Baptist Church, Frostproof, Fla.

S. B. Cooper, Titty-fifth Avenue Church, Birmingham, Ala.

R. A. MacFarland, Rock Hill, S. C.

Alvin Swindell, Hico, Tex.

*Ordained*

K. W. Kerfoot, Berryville, Va.

Fred Ayers, Duke Street Baptist Church, Greenville, S. C.

Frank Clark, Norman Park, Ga.

John W. Presley, Pulaski, Ky.

*Married*

Byron O. Embrey, Jr., to Theresa Mae Westmoreland, Elyria, O.

T. Willard Harlow to Jessie Jeanel Boyle, Stillwater, Okla.

Wm. Henry Ferguson to Mary Wallace Quarles, Henrico, Va.

*Died*

Rev. C. M. Naylor, Franklin, Ind.

Rev. T. Ennis, Glendale, Ky.



# AN APPEAL TO SOUTHERN BAPTISTS

The Executive Committee of the Southern Baptist Convention meeting in Nashville, Tennessee, December 17, 1941 with representatives of the Convention agencies present authorized the following appeal:

TO THE BAPTISTS OF THE SOUTH—

Dear Brethren and Sisters in Christ:

We feel constrained to call your attention to a matter of great concern and ask your prayerful and immediate action.

We are facing the most crucial situation our country, our churches, and our people have ever known. It behooves us to take stock, study strategy, lay plans, and get rid of anything and everything that would hinder the largest possible service to Christ and to humanity in this day of days.

One hindering and humiliating burden we carry is the debt upon our general denominational agencies. This debt happily has been reduced from approximately \$6,000,000 to \$2,161,055.66, but it ought to be entirely wiped out. It ought to be done now. It can be if our people will wholeheartedly, sacrificially, and concertedly act now. We, therefore, urge:

1. That special effort be made immediately to actually realize one hundred thousand memberships in the Baptist Hundred Thousand Club.
2. That February 15, or nearest suitable Sunday, be observed as Baptist Hundred Thousand Club or Debtless Denomination Day.
3. That every church be asked to adopt a minimum goal of one Club membership for each twenty-five church members.
4. That cash contributions be taken and credit given on this goal. One Club membership for every \$12.00 contributed.
5. That all holding Centennial memberships or having made pledges toward the Debtless Denomination be urged to pay the same as rapidly as possible.
6. That wise follow-up plans be adopted in the effort to enlist every member of every church in this special effort to rid our denomination of its debt.

If, for any reason, it is not deemed best to ask for Club memberships, then ask for cash contributions. Ask all to help.

We call upon all our agencies, organizations, and people to join wholeheartedly and immediately with our pastors in this special effort to have a Debtless Denomination **now**.

Yours for a Debtless Denomination, **now**,

W. W. HAMILTON,  
President, Southern Baptist Convention.

CHAS. W. DANFEL,  
President, Executive Committee, S.B.C.

J. E. DILLARD,  
Director of Promotion, S.B.C.

**FOR A DEBTLESS DENOMINATION BY 1945**