

# Baptist and Reflector

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

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## THE MORNING COMES

*A Song of Faith and Hope*

By EUGENE PERRY ALLDREDGE

The boundless tide of death and horror,  
The spreading scourge of blood and sorrow,  
The waste of all we own and borrow,  
Will turn again, some glad tomorrow,  
The morning comes!

The long, black night, so dread and chill,  
Its shadows grown and gathered till  
The whole earth shrouds and weeps, but still  
The sunlight gleams from o'er the hill,  
The morning comes!

The men who live to kill and plunder  
Will pause some day, begin to wonder  
Why hate and hurt the man who's under?  
Whom God would join, why put asunder?  
The morning comes!

The hour of darkness then will pass,  
The sun in heav'n shine out at last,  
God's Son return with trumpet blast,  
And every shadow be o'er cast,  
The morning comes!

Oh wondrous morning  
We wait for thee!  
The world adorning  
O'er land and sea!

Nashville, Tennessee.

# Baptist and Reflector

O. W. Taylor  
Editor

John D. Freeman  
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E. N. Delsell  
Circulation Manager

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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

### Freedom and Independence of Baptist Churches

**B**APTIST CHURCHES are free and independent bodies." This statement is often made. It is a true statement.

But Baptist churches do not have the rightful liberty to go contrary to or go beyond scripture teaching.

The principle of "endeavouring to keep the unity of the Spirit in the bond of peace" is to govern churches. No church has the right to act contrary to the accepted convictions and practices of its sister churches and disturb the peace and harmony of the churches. Consistent with these things and in the conduct of its own affairs, a church has full liberty.

No church has the justified liberty to be non-cooperative with the denomination of which it is a part. It has no right to set its head and go ahead regardless of its sister Baptist churches. It stands to reason that the combined judgment of Bible-loving churches is apt to be more nearly right, at least, than the judgment of a single church. "Be subject one to another" is a New Testament principle.

No church is justified in being a law unto itself in matters which affect the doctrinal soundness and the spiritual welfare and the practical service of the denomination and still claim to be a loyal member of the denomination. Rightful liberty is not absolute, but relative.

### Independence of Baptist Preachers

**A** BAPTIST PREACHER is free and independent" is a statement that is often made. But this freedom and independence has certain restrictions and should never be boastfully stated.

No preacher has the justified liberty to go contrary to or to go beyond the scriptures.

So also the preacher is limited in the proper exercise of his freedom to the doctrinal, spiritual and practical life and harmony of his fellow Baptist preachers and the churches. No preacher on the plea of being independent has the right to teach and act contrary to these things and be "like a bull in a China shop."

No Baptist preacher has the justifiable freedom of disregarding consultation and cooperation with his fellow Baptist preachers and the churches who are just as loyal to Christ as he is. It is hardly reasonable that a single Southern Baptist preacher is more fully guided by the Spirit than the rank and file of other Southern Baptists.

To a man who was rudely pushing his way through a crowd on the plea of "personal liberty" an Irishman said, "Begorra, your personal liberty ends right where my nose begins!" The principle has spiritual applications.

### Freedom of Baptist Agencies

**A** BAPTIST INSTITUTION or agency, like the churches and preachers, is limited in the proper exercise of its freedom to the area covered by the teachings and principles of scripture.

A Baptist institution or agency in a cooperative arrangement and receiving Co-operative Program funds is honor bound to abide by the cooperative ethics in the case. It has no right to set its head and go ahead regardless of consultation and agreement with the other parties in the cooperative arrangement. If it proposes not to keep cooperative step with the denomination which supports it, then it ought neither to expect nor receive supporting funds from the denomination.

The same considerations apply if the institution or agency does not keep in line with the accepted convictions and policies of the denomination.

Baptist institutions and agencies and those in charge of them should not, as the old saying has it, "get too big for their britches." Baptist freedom and independency is a dear principle. But this principle is not to be so pushed as to become perilous.

### Speaking Into The Air

**S**O LIKEWISE YE, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (1 Cor. 14:9). The use of high-sounding words largely, if not entirely, unintelligible to the average reader or hearer has the air for an audience. It is an airy business.

Certain "liberals" in theology use "great swelling words" (II Peter 2:18) in trying to define and state Christian doctrine and social issues in terms of human wisdom. But at the end of their long and learned discussion one may find it difficult, perhaps impossible, to discover what they actually believe. Surely an educated man ought to be able to state his beliefs so as to be understood.

Read the average highbrow article and see if you can satisfactorily determine what the man is driving at. No, you are not dumb. The highbrow just speaks into the air. If instead of this there were more plain and scriptural speaking to the minds and hearts of men, the world would be better off.

An old lady was carried to hear a noted preacher deliver one of his famous sermons with astronomy as a basis. Being asked what she thought of it, she said: "I dinna ken (don't know) that I understood him, but there was something very soothing and satisfying in the psalms."

It is not always so interpreted, but fundamentally the human heart is hungry for the Word of God versus "the enticing words of man's wisdom."

### First Baptist Church, Milan

**T**HE EDITOR ALWAYS looks forward with anticipation to his annual visit to the First Church of Milan in response to the appreciated invitation of Pastor H. J. Huey. Sunday, January 25, he preached at the morning hour and at the vesper service, and he gratefully remembers the responsive attention of the audiences. Under the pastor's leadership the church took a firm stand against the opening of picture shows in Milan on Sunday by the Mayor and Board of Aldermen without even a referendum on the matter. Also under pastoral leadership the church took steps to put BAPTIST AND REFLECTOR into the homes of members under the Church Home Plan. As always, the dinner and the fellowship in the pastor's home left nothing to be desired. Bro. and Mrs. Huey have been at Milan thirteen years and the church has steadily grown, and these faithful servants of Christ are greatly loved and respected. For their courtesies and those of the church, together with Bro. G. H. Dickey, we express our sincere thanks.

## Gibson Baptist Church

FOLLOWING THE VESPER service at Milan, Bro. Huey drove us to Gibson in the car of Mrs. J. J. Fuqua, his own car being otherwise employed, for a service with Pastor A. M. Senter and his people. Bro. Senter had been kept from preaching that morning by what appeared to be flu, but he was bravely present at the evening hour. We hope that he suffered no ill effect from venturing out. In other days we spoke in Bible Institutes at Gibson, and it was a real pleasure to visit them again after the passage of the years. The courteous attention and kind reception of pastor and people warmed the heart. With the pastor presiding, the church voted to put BAPTIST AND REFLECTOR in the budget and send it to every resident home in the church. Remarks had been made by different brethren and, in particular, Bro. Joe Morris said that if the church would do this for six months or a year and then felt it had not been paid he would pay the cost of the papers. Following the service Bro. Huey carried us to Jackson. The entire day was, to us, a gracious one.

## Eastland Baptist Church School of Missions

THE EVENINGS of January 19-23, Pastor E. B. Crain and the Eastland Baptist Church, Nashville, held a School of Missions. The teachers were: The pastor, Mrs. T. E. Bradbury, Mrs. Glenn Mowery, Mrs. A. M. Primm, Miss D. Pickup, Mrs. Don Edens and Mrs. Dave Startup. Speakers each evening were: Harold Gregory, W. Rufus Beckett, Secretary John D. Freeman, Mrs. C. J. Lowe, and the editor. The editor spoke Wednesday night. Mrs. Crain graciously presided. We appreciated the cordial attention. To visit Eastland was of particular interest to the editor and Mrs. Taylor, as our membership was there when we lived in East Nashville. In their respective spheres, Pastor and Mrs. Crain are steadily, faithfully and constructively leading the people, and the work is moving onward and upward.

## An Inspired Picture of The Antichrist

IN THE SECOND CHAPTER of II Thessalonians Paul gives an inspired description of "that man of sin," the Antichrist.

1. His manifestation to men is to be preceded by a departure from the revealed faith set forth in the Scriptures (verse 3).
2. He is to be revealed to men—unveiled, manifested, disclosed, made known (verse 3). One takes this to mean disclosure to both sight and interpretation and, therefore, identification.
3. He is to exalt himself against and above all that is called God and all that is worshipped in heaven or on earth (verse 4).
4. He is to sit in the temple of God and claim that he is God (verse 4). He is to deify himself and demand worship. He is to do this in the temple of God, not merely some place which claims to be this.
5. His coming is to be "with all power and signs and lying wonders" (verse 9) and "with all deceivableness of unrighteousness" (verse 10).
6. His revelation is to be in the end of the age prior to the coming of the Lord from heaven (verse 3 and 8).

Even in our own short life, we have heard or read of several proposed identifications of the Antichrist. It seems to us that attempts to identify him now are mere speculation. Surely no one has yet appeared who fully measures up to all the descriptive marks indicated above. So far as men know, the Antichrist may be on earth *incognito*, but has not been revealed so as definitely to be recognized and pointed out.

When the Antichrist is revealed, discerning men can unmistakably identify him. In the meantime, preachers and teachers ought not to pass out speculations as if they were undeniably the revelations of the Word of God. *Keep your prophetic feet on the ground!*

## Preachers' School At Athens

THE ANNUAL PREACHERS' School sponsored by McMinn County Association was held, January 26-30, in the beautiful auditorium of the hostess church, the First Church of Athens, Charles S. Bond, pastor. Regular teachers and speakers on the program were: A. F. Mahan, Fountain City; Dwight H. Willett, Erwin, and E. B. Crain, Nashville. Special speakers were: Jesse Daniel, John D. Freeman, W. C. Creasman, Roy Anderson and the editor. We were there on Wednesday. The attendance and the spirit were excellent. By way of presiding Charles Runyan and C. E. McDonald and by way of music on the accordion Carl Gosnell contributed much to the services. We greatly enjoyed listening to the teachers and speakers and appreciated the attention given them and us. The lunch served by the ladies at noon was superb. Since we were at Athens last the church has constructed a new house of worship of beauty and utility. Pastor Bond has been there two and one-half years and the cause is prospering. As he carried us to the train, we were gladdened to see the splendid little mission chapel built and paid for by the First Church where the pastor and his workers and others minister to the spiritual welfare of the people in the poor section of the town. The Gospel of Christ is going on and gaining victories.

## The Christian's Liberty In Christ

ALL TRUE BELIEVERS are embraced in the redemptive "liberty wherewith Christ hath set us free." They are free from the yoke of Mosaic ritualism. They are free from the power of sin as it once reigned. They are free from the eternal condemnation and penalty of sin.

But Paul plainly says for Christians not to use "liberty for an occasion to the flesh, but by love serve one another." In the expression and outworking of their spiritual liberty, Christians have only that justifiable freedom which is within the circle of God's will as revealed in His Word under the leading of the Spirit.

Christians have the right to do as they please only as they please to do right.

## Where Are Our Training Union Members In Tennessee on Sunday Night?

By A READER OF BAPTIST AND REFLECTOR

DURING THIS WEEK in order to answer this question for our own satisfaction, we took 557 quarterly reports from that many unions for the quarter closing December 31st and studied them carefully to see what percentage of the members who attended Training Union on Sunday night remained for the evening Preaching Service. We felt this would be a good quarter to make this observation since the Sunday preceding the Christmas Holidays, there are usually so many attractions that would keep Training Union members from attending Preaching Service if they were of the mind to be kept away. This is what we found.

Out of the 557 unions from all parts of Tennessee—country, town and city, only 41 of these union failed to have 75 per cent of their members at the evening Preaching Service every Sunday during this quarter. Sixty-five of this number had their unions 100 per cent present in the evening Preaching Service for the entire quarter.

Another interesting observation: We found that of these 557 unions reporting, 201 were 100 per cent in "Giving Systematically to the Church." We feel that if the Training Union did nothing more than these two things for the members, every effort expended in enlisting church members to become a member of this organization would be time well spent. I am sure that every Pastor in Tennessee will agree that this is true.

Amen!—EDITOR.

## Honolulu As A Base for Mission Work

By CHAS. A. LEONARD, Williamston, N. C.

THE LARGE, COSMOPOLITAN city of Honolulu, which has a population of around 200,000 residents from nearly every quarter of the globe, is the most important city on the Hawaiian Islands, not only because of its size but due also to its being the political, commercial and social center of the Territory of Hawaii. The development of Pearl Harbor as the largest naval base of the United States has given political importance and impetus to Honolulu as the Cross Roads of the Pacific. Pearl Harbor is both admirably situated and formed as a great harbor and naval base, being protected from storms by land on every side and from enemy attack on water, there being an entrance large enough only for the entrance of large ships. It can be closed at night and was usually kept closed, we understand, but the Japanese submarines seemed to get in without difficulty. The Japanese could have sunk a ship in the entrance and have bottled up the whole fleet. But the strategy they used gave us a greater set-back. Servants of God should know not the meaning of defeat, for, as Paul tells us, we can do all things through Him who strengthens us. Accordingly, missionaries from the Far East who have located in Hawaii have gone on in extending the Kingdom of our God since conditions brought about by Japan made it impossible for them to work in occupied territories. The United States has suffered a terrible, treacherous stab by the Japanese; but, as President Roosevelt has assured us, victory is sure to come; and when Japan is driven from occupied areas in the Far East there will be such an opportunity for mission work as has never before been known.

Not only was the population of Honolulu rapidly increasing when we left there three months ago, but the whole Island of Oahu was filling up with residents, thousands of workmen coming in from the States to assist in the Government's big defense projects on the Island. Pearl Harbor, which is near Honolulu, was a veritable bee-hive of activity. We passed there twice every week on our way to the Reformatory of the Islands to hold evangelistic meetings. Developments week by week were most noticeable. It was estimated that there were already no less than 100,000 service men in that area, including those on the ships in Pearl Harbor. Southern Baptist missionaries have felt a keen interest in the spiritual welfare of the men of the Army and Navy from their first arrival on the Islands, and have been doing work among them. It is gratifying that the Foreign Mission Board has been able to send evacuee missionaries recently to Oahu Island to do special work among the service men there.

To one of the Southern Baptist lady missionaries visiting in the home of a Japanese family, the mother exclaimed, "Would that you had come sooner! My daughters have all joined the Mormons! I never wanted them to dance, but the young elders kept coming until they got them, and now there seems nothing I can do." At the large Mormon dance hall, just a block from our home, conducted in connection with the church nearby, we stepped to the side door to look in and were grieved, but not surprised, to see a group of young women, half-dressed, giving the vulgar hula dance on the stage, while hundreds of others, Mormons and their friends, were preparing for a dance on the large ballroom floor.

"I am sorry to say that many churches on these Islands are dying of dry rot," declared a Protestant pastor. "The reason is," he continued, "so many ministers are not preaching repentance, the cross, and Christ as Lord." A young woman in Honolulu remarked that she went to hear a certain minister because she was interested in a discussion of topics of the day. "And I get," she said, "that for which I go." Yet this church is spoken of as one of the most evangelistic. A Christian leader who, apparently, had real interest in the lost, declared: "We need an injection of real evangelical faith, fervor and spiritual power such as comes with a true, full presentation of Christ and his Gospel."

Many are lost and without Christ, both in and outside the

churches of Hawaii's great city. And we were startled to hear a minister on the Big Island (Hawaii) say: "Of the 73,300 people on this Island, I dare say that not more than one thousand are really regenerate Christians." The proportion of those lost in Honolulu and on its Island, Oahu, is, we fear, as distressing. Another Christian worker, connected with the leading Mission Board of the Territory, said: "We have woefully neglected the young Japanese, and they are going from us and are being lost, some to Buddhism, others to Mormonism. We have presumed that because most of them are becoming American citizens that they would automatically become Christians. The numerous Japanese language schools, horebeds of Buddhism and Shintoism, continue to enroll Japanese. The result is that many of these are growing farther away from Christ."

People who understand Japanese psychology are surprised that the Mormons are getting so many Japanese young people, as well as Hawaiians. Maybe it is because there are among them those who want something worth while, but have not yet found it. Perhaps nowhere in the world, certainly nowhere in American Territory, are there so many currents and countercurrents as out there in the Pacific, in that melting-pot of East and West. The distressing thing is that so many are lost. A faithful, straightforward presentation of Christ is the great crying need. Someone asked: "Is not God sending you Southern Baptists here to meet this need?" What a responsibility is thus thrust upon us!

We missionaries did not realize the needs on the Islands, and especially in Honolulu, until we went there. Likewise, few others outside the Territory realize the needs for Christian work there. A few days before we left Honolulu, when looking for a suitable place to be used as a preaching (Gospel) hall, six heathen temples—Buddhist, Shinto, and others—were counted in one small area.

The missionaries there crave the prayers of God's people: that they be able to meet the many needs of the resident population of the Islands, from the States and from Islands of the Far East; also that they be of definite spiritual blessing to the many thousands of American Army and Navy men who are going there now in increasing numbers.

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## Thirty-two Reasons Why God's Children Are Safe

By J. H. THURMAN, Murray, Kentucky.

His "life is hid with Christ in God" and . . . "shall appear with him in Glory." (Col. 3:3-4.)

2. "Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand." (Ps. 37:24.)

3. "The Lord forsake not his saints . . . I will never leave thee, nor forsake thee." (Ps. 37:28; Heb. 13:5.)

4. They are preserved forever. "He preserveth the soul of his saints . . . they are preserved forever." (Ps. 97:10; 37:28.)

5. God in eternity promised *eternal life*. "In hope of eternal life, which God, that cannot lie, promised before the world began." (Tit. 1:2; I Jn. 2:25; Jn. 3:16.)

6. God in time gives to every believer just what he promised—*eternal life*. "The gift of God is eternal life . . . He that believeth on the Son hath everlasting life." (Rom. 6:23; Jn. 3:36.)

7. The believer has *eternal life* and "shall not perish" and "shall never die." (Jn. 3:16; 11:26.)

8. The believer has eaten "by faith" of the "Bread of Life," and "shall never hunger" and "shall never die." "He that liveth and believeth in me shall never die." (Jn. 6:31-58; 11:26.)

9. He has also drunk "by faith" of "Living Water" and "shall never thirst" for the "Water of Life." "Whosoever drinketh of the water that I shall give him shall never thirst." (Jn. 4:10-14; Rev. 22:17.)

10. He is "born of the Spirit," . . . "born of incorruptible seed," and therefore has an "incorruptible" nature. (Jn. 3:5; I Pet. 1:23; II Pet. 1:4.)

11. They are sealed by the Holy Spirit unto the day of redemption. "After that ye believed, ye were sealed with the Holy Spirit . . . ye are sealed unto the day of redemption." (Ep. 1:13; 4:30.)

12. God's pledge to keep them makes them safe. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (Jn. 10:28.)

13. God's ability to keep them makes them safe. "My father which gave them me, is greater than all; and no man is able to pluck them out of my father's hand." (Jn. 10:29; II Tim. 1:12; Jude 24.)

14. They are safe because Christ is their hope. "Jesus Christ which is our hope, . . . which hope we have as an anchor of the soul, both sure and steadfast." (I Tim. 1:1; Heb. 6:19.)

15. They have eternal redemption through his blood. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12; Rev. 5:9; I Pet. 1:18-19.)

16. His unchangeable relationship to God—a son, makes him safe. "Ye are the children of God by faith in Christ." (Gal. 3:26; Jn. 1:12.) Sin may break fellowship and friendship, but not sonship.

17. They are safe because they are the purchase of his death. "Ye are not your own, for ye are bought with a price, . . . The Son of man came . . . to minister, and to give his life a ransom for many." (I Cor. 6:19-20; Mk. 10:45.)

18. He is a "new creature" in Christ. He has been regenerated, and has Christ living in him "the hope of glory." "If any man be in Christ, he is a new creature . . . which is Christ in you the hope of glory." (II Cor. 5:17; Col. 1:27; Tit. 3:5.)

19. The prayers of Jesus for his children make them safe. "He ever liveth to make intercession for them." "I (Jesus) thank thee that thou hast heard me. And I know that thou hearest me always." (Heb. 7:25; Jn. 11:41-42.)

20. They are saved by *grace* and kept by his power. "By grace are ye saved, . . . Not by works of righteousness which we have done, but according to his mercy he saved us, . . . You who are kept by the power of God." (Ep. 2:8; Tit. 3:5; I Pet. 1:4-5.)

21. They are not condemned, and shall not be condemned. "He that believeth on the Son is not condemned, . . . He that . . . believeth on him that sent me, hath everlasting life, and shall not come into condemnation." (Jn. 3:18; 5:24.)

22. God's everlasting love is set upon his children. "I have loved thee with an everlasting love . . . Having loved his own . . . he loved them unto the end." (Jer. 31:3; Jn. 13:1.)

23. Nothing can separate them from the love of God. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." (Rom. 8:35-39.)

24. God does not impute or charge sin to his children. Their sins are covered by the blood of Christ. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin . . . The blood of Jesus Christ his Son cleanseth us from all sin." (Rom. 4:7-8; I Jn. 1:7.)

25. Their safety does not depend upon poor, weak, sinful man, but upon Christ our substitute and his atoning blood. "Who his own self bare our sins in his own body on the tree . . . For Christ also hath once suffered for sins, the just for the unjust, . . . It is the blood that maketh an atonement for the soul." (I Pet. 2:24; 3:18; Lev. 17:11.)

26. His empty tomb guarantees their safety. "He was delivered for our offenses, and was raised again for our justification." "It is Christ that died, yea, rather, that is risen again, . . . who also maketh intercession for us." "If Christ be not raised, your faith is vain; ye are yet in your sins." (Rom. 4:25; 8:34; I Cor. 15:17.)

27. They are safe "For our conversation (citizenship) is in heaven" (Phil. 3:20), and their names are recorded in heaven. "Rejoice because your names are written in heaven." (Lu. 10:20.) "My fellow laborers, whose names are in the book of life." (Phil. 4:3.) They are just waiting for Christ to come in glory. "Looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ." (Tit. 2:13.)

28. The safety of God's children is very vitally connected with salvation. If one is saved he is safe. If he is not safe he is not saved. What I claim for one of God's children, I claim for each of them, regardless of creed or church. Safety is the very heart of our religion. If it is not, it is not a refuge for our souls. (Jude 24; II Tim. 1:12.)

29. The perfect righteousness of Christ, which is imputed to them at faith, makes them safe. "Christ hath become the end of the law for righteousness to every one that believeth." (Rom. 10:4.) "Not having mine own righteousness which is the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9.) "Abraham believed God, and it was counted unto him for righteousness . . . unto whom God imputeth righteousness without works." (Rom. 4:3, 6.)

30. Jesus Christ is God's love-gift to the world and believers are God's love-gift to Jesus. Seven times in John 17:2-24, Jesus speaks of believers as given to him by the Father. Surely Jesus is able to keep them, for "He is able to save to the uttermost them that come unto God by him." (Heb. 7:25; Jn. 6:37.) If he fails here, he would fail everywhere. Satan would take the throne, and God's plan of redemption through Christ would be defeated.

31. God is in covenant with, and is oath bound to his Son and his children. This guarantees their safety. "I will make an everlasting covenant with them, that I will not turn away from them, . . . (Jer. 31:31-33; 32:40; Heb. 8:8-10.) "If his children forsake my law, and walk not in my judgments, . . . then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break." (Ps. 89:27-37.)

32. If God gives *eternal life*, and he does, then if what a person receives can cease or be lost, it is not what God gives, for God gives *eternal life*, and *eternal life* cannot cease. That would be a contradiction of terms. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." . . . "The gift of God is eternal life." (I Jn. 5:11-12; Rom. 6:23b.)

## Trezevant Brotherhood Scores Again



**I**N KEEPING with their record for doing worthwhile things, first, placing the BAPTIST AND REFLECTOR in their church budget; then voting unanimously to build a \$4,000 educational annex, the Brotherhood now leads the Trezevant church in a unanimous vote to advance from half-time to full-time pastorate.—E. K. WILEY.

"Dear Brother Wiley: I have some more encouraging news for you about the accomplishments of our Brotherhood in Trezevant.

"On Thursday night of last week we held our regular monthly and quarterly meeting in the Home Ec room at the High School building. What I mean by the quarterly meeting is that we invite our wives to meet with us each quarter. Well, we had the 'bosses' with us on that night. The pastor had prepared an interesting program, and I had arranged a fine supply of barbecued chicken for the feast, together with other eats and drinks.

"Well, the eats were fine, but the fellowship and what we launched out to undertake, or at least recommend to the church, is the main thing I wish to write about.

"We voted 100 per cent to recommend to the church in conference on Sunday morning that we undertake to raise funds to supply full-time preaching for our church. Immediately following the Sunday morning sermon, the resolution was presented by the pastor as coming from the fifty-odd who attended the Brotherhood meeting the week before, and there was not a dissenting vote cast. So the pastor announced a committee of six men to secure pledges from the membership. We held our first meeting Sunday afternoon, and on the following Tuesday sent out 220 letters and cards to the local members, urging them to sign and return to the committee or bring along with them to Sunday school or church not later than the first Sunday in February. They are to state on these cards the amount they will give for local expenses by the week, month and year, and if they are tithers, state the estimated amount of their tithe.

"Knowing that you are interested in any accomplishment of local Brotherhoods as well as district units, I thought I would drop you these lines and say again that we think our Brotherhood is one of the greatest things we have ever had in our church. I mean, Boy, we are really stepping down the line through our unit here. I do not entertain a doubt but that we will get enough money subscribed to pay for the full-time program in our church.

"I am having some correspondence with Mr. Harry N. Hollis and we hope to get a full organization in all the associations of the North Western Region in the near future.

"Best wishes and prayers for the success of the work of the Brotherhood set-up in our fair state.

"Sincerely,

"W. B. HOLMES."

## Appreciation for The Life of Brother J. P. Bilyeu

By J. HAROLD STEPHENS, Cookeville, Tenn.

**R**EV. J. P. BILYEU was the son of Benjamin Norman and Nancy Peterman Bilyeu of Overton County, Tenn., in which county Bro. Bilyeu was born March 2, 1863, which would have made him almost seventy-nine years of age. He went home to God on January 19, 1942. The life of this great man of God is worthy of the praise of all who knew him.

When a young man, his people were all staunch "Campbellites," and so when he became convicted of sin he was advised to join that church, being told that would be all he needed to do, or rather to merely submit to their baptism. This he did, but still there was something sadly lacking in that he knew he had not been saved. In his dissatisfaction, he looked for more of an answer to his spiritual hungerings, and was told by the "Campbellites" to go to work for the Lord and all would be well. He tried to heed their advice, but found himself, after about two years, more miserable than ever. He decided that he was getting nowhere fast, and so began to call

on the Lord for salvation, which he realized he did not have, and the Lord heard his prayer and saved him with a salvation of which he was sure, as he now had the witnessing Spirit within.

When Bro. Bilyeu married Miss Avo Horner, while a young man, he was unable to read and write. This good woman taught him so efficiently, and he learned so well, that before long he was regarded as a well educated man for his day. He taught in the rural schools, after his wife had taught him, and also was a singing school/teacher in great demand.

Soon after his conversion he was called upon to conduct a prayer meeting in a small rural community. He accepted the opportunity and there started a revival in which about forty people were led to Christ. The preaching was done by this young uneducated man, who was not yet ordained—no, not even thought of, until that great revival, as one who was even called to preach. He had the joy of seeing his own parents renounce "Campbellism" and seek the salvation of Christ, and heart-felt religion.

Bro. Bilyeu studied his Bible diligently and became one of the best doctrinal preachers in the state of Tennessee. He was known to have learned much of the Bible at the end of a corn row as he let his team rest, while plowing. He nearly always carried his Bible to the field with him. He could quote more scripture and give book, chapter and verse for it than any man I have ever known, and continued to be able to do so until very near the time of his death.

He held some of the best revivals that has ever been held in this mountain country, and from these revivals he organized many Baptist churches. He was known to have baptized hundreds and hundreds of people in the whole Upper Cumberland area. He served as associational missionary for the Riverside Association for nineteen years in succession, and was moderator of the same association for number of years.

His ministry carried him to the places where others failed to go. He would often ride on horseback for forty miles at a time for one appointment, and many times visited in homes where no preacher had ever before been.

Bro. Bilyeu was a staunch defender of the faith, and did much toward preventing the spread of "Campbellism" in the places where he served. He was of deep convictions and preached the Gospel without fear or favor. In recent years he wrote the tract entitled "Water Baptism—Who For? What For?" This tract has been published by our State Board, and has received wide distribution over the state.

He has two sons who are very active as laymen in the First Baptist Church in Cookeville. Powell is president of the Men's Bible Class and Perry is the president of one of the Adult Unions. He also has a daughter who is active in the Madison Baptist Church. His good works are thus living on in the consecrated lives of his children. Our Tennessee Baptist cause has truly lost a veteran of the Cross of Christ. He was literally a John the Baptist type of preacher, the like of which we probably shall never see again. As his pastor, I have written the following poem in his memory, not for its poetic value, but for the thought which is in it.

### "A WATCHMAN FOR THE HOUSE OF ISRAEL"

A faithful servant of God has gone to rest,  
A God-called man, who gave his best  
To the cause that was his first love,  
And now he waits for us in the home above.

A Watchman for the house of Israel was he,  
Always alert any dangers to see,  
And gladly informing the children of men  
Of wisdom of God and the folly of sin.

The doctrines of the precious old Book  
He earnestly studied, and never forsook;  
Fearlessly proclaiming them to one and all,  
To the rich, to the poor, the great and the small.

A watchman who filled his place on the tower  
Losing sight of self in God's own power,  
Until he answered the last call of the Lord,  
And so goes to receive the Faithful's reward.

# A Digest of Religious Thought

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

## The Place For Christian Conviction

*The Watchman-Examiner*

Christianity develops conviction in the soul. It roots itself in a divine revelation. It thrives through the process of pulsating experience. It is impossible to be a Christian and not to have convictions. Christian conviction is the mold of Christian zeal. Christianity is a hot religion. The lukewarm spirit of the moral and spiritual coward is offensive to the Lord. He will have none of it. There is passion in Christianity. If it is in love, the tide will be deep and sweeping. If it is for justice, the flame will burn hot and high. If it is for truth, its beam will always be shining brighter and farther. Convictionless souls are like frogs that make themselves comfortable in the soft ooze. Some men live in a glamorous, unreal world. With them, good is often evil and evil is often disguised good. They are the kind that sympathize with criminals, multiply paroles for evildoers on the grounds that society as a whole is guilty, and create apologies for blood-thirsty aggressors because the world is not perfect.

The testimony of history is that Christianity has never laid strong hold upon masses of people until great souls of burning conviction have appeared. Jesus would never have startled Jerusalem unless the saying had been found true of him, "The zeal of thine house hath eaten me up." Paul would never have evangelized from Jerusalem to Illyricum unless he had been the bearer of the conviction, "I know whom I have believed." Augustine had never shaken the people of his century without the startling passion, "For me to live is Christ." And this country would not be a pattern of freedom for the world but for such men as Patrick Henry, who cried, "Give me liberty or give me death." The heritage we enjoy came down to us from men with burning hearts.

*(Conviction is the reserve power found in strong leaders, heroes and martyrs. Without it men become indifferent, complacent and apathetic. This is the sad condition of the Christian religionists today. Our faith may be orthodox, but it is too often lukewarm.—C.W.P.)*

## Democracy and Christianity Are Not Identical

*The Christian Century*

It was a wise and timely utterance when Professor Robert L. Calhoun recently declared that it is an error to identify Christianity with democracy. Articles and books may be written—many of both have been written—to analyze and expound the relations between Christianity and democracy. Such discussions continue to be needed and will continue until clear thinking about both becomes much more general than it now is. But basic to all such discussions must be a recognition that, however closely democracy and Christianity are related, democracy cannot even define itself or its ends and processes fully and adequately save in the terms which Christianity offers in its doctrine of the revelation of the nature of man as a child of God. Apart from this basic faith no secular millennium of self-government, equal opportunity, economic sufficiency and even of brotherly good will can ever constitute the consummation of the Christian quest or the final triumph of the Christian faith. Nor can it even constitute the consummation of democracy.

*(It is a fact of history that Christianity functions best in a democratic country. But certainly Christianity and democracy are not synonymous. Christianity can exist and even grow under any form of government whether it be autocratic or democratic. As there is a difference between an apple and an apple tree so there is a difference between Christianity and democracy.—C.W.P.)*

## The King Bolt In Baptist Creeds

W. B. Riley

*Western Recorder*

Four graduates of the Southern Baptist Theological Seminary have made known their theological position in connection with the Barnett case. The two commencement speakers, Robert Pratt and Gordon Hurlbutt, have given unmistakable evidence of Modernism vs. Fundamentalism. Hurlbutt, the last to speak, seems to think that the fundamental of Baptist faith is the privilege of exercising individual freedom of thought. Some of us who have lived longer, and had excellent opportunities for studying Baptist history, do not so conclude. We have, on the contrary, found that the basic doctrine, "the King Bolt in the Baptist Creed," is the acceptance of the Bible as the divinely inspired Book and as the only rule of faith and practice. This peal to think as one pleases, whether it be in accord with either Baptist history or some Scriptures interpretation, was hatched just about a quarter of a century ago by the leading Modernists of the Northern Baptist Convention and since that time has been the principal stock in trade. The sooner we get back to the historic Baptist position, THE BIBLE—the only rule of faith and practice, the better—not only for our denomination, but for the world that "lieth in the wicked one." The resignation of one is not enough. There should be an ardent endeavor to discover who has led these young men to such conclusions, and the pupils should not suffer alone; their teacher or teachers should be judged with them.

*(When a Baptist finds his faith at variance with the revealed word of God, then that Book, for him, ceases to be the "rule of faith and practice." If he cannot adjust his faith to harmonize with the word of God, then let him in all fairness resign his position, withdraw from a Baptist church, and unite with a group that holds similar views to his own.—C.W.P.)*

## No Substitute For The Church

*Arkansas Baptist*

None have been so lacking in discernment nor so dull of apprehension as to miss the ridicule now heaped upon the church by a doubting world. When men have criticized this divinely appointed institution, when they have exhausted their vocabulary in complaint of its shortcomings, then they are at the end of their strength. The critics can offer no substitute. The doubter has nothing to put in its place. Those still living in the idiocy of atheism and indifferentism should be rational enough to see that the world can make no definite move of departure from the church until there is a better place towards which to turn. At the time that Christ laid the basis for Christian triumph, he faced only the twelve. The crowds had slipped away. To his question, "Will ye also go away?" Peter gave the only answer that a sensible man could make: "To whom shall we go, thou has the words of eternal life." So it was then, so it is now. Nineteen hundred years removed from its organization, the word has not yet been given a substitute for the church.

*(All the forces that would destroy the church and the message that it preaches and the hope that it inspires offer in return—nothing. Atheism would take away the believer's faith in God and give him—nothing. It would take away the hope of future life and heaven and give him—nothing. It would destroy the fellowship of the church and give him—nothing. When atheism, skepticism and rationalism have stricken every hope and every promise from the believer they then stand before him with empty hands.—C.W.P.)*

# The Sunday School Lesson

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

LESSON FOR FEBRUARY 15, 1942

## The Healing Ministry of Jesus

LESSON TEXT: Mark 1:35 to 3:12; Luke 4:42-44; 5:12-39.

PRINTED TEXT: Mark 2:1-12.

GOLDEN TEXT: "He had compassion on them, and healed their sick." Matt. 14:14 (ASV)..

THOSE WHO minister to our bodies when they are ill or in pain deserve our appreciation in whatever way we can give it. If we can express such gratitude and appreciation in a financial manner, we should consider it an opportunity to do so. Among the professions that do and should hold a high place in our esteem is the one that furnishes the doctors and nurses. They restore us to health and normalcy, if possible, or make our last days as comfortable as possible. They undergo much privation and hardship in order to meet the needs of their patients, coming into the sick-room at any hour of the day or the night and in all kinds of weather. They follow in the foot-steps of the Great Physician, Jesus Christ of Nazareth, in their concern for suffering humanity. Happy are they when they do so consciously. We center our attention upon the healing ministry of Jesus in this lesson.

### I. THE HEALER COULD NOT BE HIDDEN (vss. 1-2): "it was noised . . . no room. . ."

It usually takes some time for the word to go out that the services of the doctor are desirable, or that the ministrations of the nurse are satisfactory. Both alike must go through the "starvation" period until the community finds them out. It is fortunate to all concerned when the people begin to call them, if they are prepared and worthy. It seems that this period of waiting, in the case of the Great Physician, was very brief indeed; for "it was noised that he was in the house," so much so that He had more patients than the space would accommodate. But people always want to have the services of the doctor who has the outer-office filled with waiting patients, and the good and faithful doctor will finally have it so. Then, as now, satisfied patients furnish all of the advertising the doctor or the nurse needs; for the word travels swiftly.

### II. THE HEALER REWARDS COOPERATIVE FAITH (vss. 3-5): "When Jesus saw their faith."

There was only one sick person but Jesus saw the faith of the entire group of five. He honored and rewarded the faith of all by healing the body of the one who was sick. Here we have a striking object-lesson both of effort and of faith when linked among several persons. It is cooperation in its essential beauty and effectiveness. Since the sick man could not come by his own efforts and since one or two or three of his friends could not bring him on the top of the house and then down into the presence of Jesus through the disarranged roof, four of the sick man's friends joined first their faith and then their works with the result that Jesus recognized and rewarded them. It is truly amazing how much the Lord commanded that we do, as His disciples and followers, that can only be done by working with others. For instance, preaching the gospel is in reality a cooperative enterprise for there can be no preaching unless there are those who back the preacher with their prayers and support as well as those who are to listen to his message. The same can be said of teaching His Word. It is the same in the matter of baptizing. When Jesus said "make disciples of all nations" He knew that we could do this only when we work together as a group of Christians. Some of our duties as His fol-

lowers are to be fulfilled as between us and Him, that is, singly; while many others are to be fulfilled by means of cooperative faith and effort. The blessings of Heaven are upon any group, large or small, that earnestly seeks to carry out the commands of Jesus after having each one known Him as Saviour. It is not only pleasing to observe their harmony and beautiful spirit of fellowship but it is also a guarantee of the actual presence of Jesus among them to warm them spiritually and to insure their ultimate and glorious success. "For where two or three are gathered together in my name, there am I in the midst of them." (Mt. 18:20).

### III. THE HEALER FORGIVES SINS (vss. 6-9): "who can forgive sins but God only?"

The basis of the palsied man's physical condition was his sinfulness. Sin is the basis of all disease, although in many instances such sins are those of others rather than the sufferer. Jesus, as the excellent physician, went to the roots of the man's trouble by first of all forgiving his sins and healing his soul. The question of the fault-finding scribes was a fitting one indeed, for none but God could forgive sins. But Jesus was and is God. The best that the doctors and nurses can do for us to patch up our broken bodies and prolong physical life for a while. But Jesus heals our souls by forgiving us our sins. Centuries ago Seneca wrote: "A sound mind in a sound body." His contemporary, Jesus Christ, could and did say: "A sound soul in a sound body." Faith in Him makes our souls sound, here and now. Our bodies must wait a while for perfect soundness by means of that same faith.

### IV. THE HEALER HEALS DISEASE (vss. 10-12a): "Arise, and take up thy bed."

Upon being challenged by the 'critical and cynical scribes as to His power to forgive sins, Jesus cures the palsied man and bids him go home with his bed. Was there ever a more spectacular cure? Was there ever a clearer manifestation of divine power? It should be recalled that Mark wrote his gospel with this particular thought in mind, namely, to show Jesus as the man of authority and dominion. His account of the life of our Lord makes its chief appeal to those of the ancient Roman mind, those who love action that is instantaneous and decisive. And so his characteristic word, "immediately," occurs twice in the lesson text of twelve verses. The healing was not gradual and extended but instant and finished that reminds of the military atmosphere in which the typical Roman liked to revel. Jesus gave the order both to the disease and to the diseased man, and both alike obeyed with sharp precision. Such action thrills us!

### V. THE HEALER IS GLORIFIED (vs. 12b): "and glorified God."

All were amazed at such a display of divine power. All were stricken with wonder at such miraculous healing. All were amazed at seeing the once-palsied man walking away with his bed. "We never saw this before," they exclaimed. And they glorified God. The Great Healer is denied the glory by many in this scene, since they denied His being one with God. But we give Him the glory when we give glory to God the Father, for we know that the two are one. His followers acclaim the Great Physician today and ascribe all glory to Him. Wherever the story of Jesus' love and sacrifice is told among men on the earth at present the ministry of healing springs up and flourishes. Those who suffer, as well as those who minister to sufferers, do well when they give glory to the Healer of men's bodies, minds and souls.

## Stewards

ERNEST O. SELLERS,  
Baptist Bible Institute, New Orleans.

Naught we may have we call our own,  
Debtors are we, and all unknown  
Our days that do remain.  
Our talents all, also our time,  
Are loaned by Thee, forever Thine,  
To be returned again.

Lost and undone around we see,  
Myriads of souls, we may set free,  
Through marvelous love and grace.  
His word of power we must proclaim,  
In every home, o'er earth's broad plain,  
Till we shall see His face.

Fill us, O Lord, with love and power,  
Cleanse us and make us strong each hour,—  
Thy love doth cast out fear.  
Lead us and guide, Saviour divine,  
Whate'er the task Thou dost assign,  
Be Thou our helper near.

## The Layman

By EDGAR A. GUEST

Leave it to the ministers,  
And soon the church will die;  
Leave it to the women folks,  
The young will pass it by.  
For the church is all that lifts  
Us from the coarse and selfish mob,  
And the church that is to prosper  
Needs a layman on the job.

Now a layman has his business,  
And a layman has his joys,  
But he also has the training  
Of his little girls and boys;  
And I wonder how he'd like it if  
There were no churches here,  
And he had to raise his children  
In a Godless atmosphere?

It's the church's special function  
To uphold the finer things;  
To teach that way of living from  
Which all that's noble springs,  
But the minister can't do it,  
Single-handed and alone;  
For the laymen of the country  
Are the church's cornerstone.

When you see a church that's empty,  
Though its doors are opened wide,  
It is not the church that's dying;  
It's the laymen who have died.  
For it's not by song or sermon  
That the church's work is done,  
It's the laymen of the country  
Who for God must carry on.

—The Ada Baptist.



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BAPTIST AND REFLECTOR

# THE YOUNG SOUTH

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

Dear Boys and Girls:

Just a line to tell you how glad I am that so many letters are coming in. I read every line of every letter over and over and over.

I do not want to take up space this week because I promised you a story. Last summer when I was in Boston I saw the famous old church where Paul Revere stood to warn his people that the "Red Coats" were coming. I'm sure you've read many times the story of his famous midnight ride. Well, our story this week is about another midnight ride. I hope you like it.

The answer to last week's cross-word puzzle is on our page this week. I hope that all of you got it right and that you memorized the Scripture reference Matt. 5:8(a), "Blessed are the pure in heart." Watch our page week after next for another puzzle. Several letters have already come saying that they liked the cross-word puzzle. I'm so glad to know when you do or do not like what we're printing on our page. I'm glad some like the cross-word puzzles. I believe they will be helpful.

Your friend,

**Aunt Polly**

Chatanooga, Tenn.

Dear Aunt Polly:

We saw where you had printed our letter in the BAPTIST AND REFLECTOR, and we just wanted to thank you for your kindness. I wish my life could shine as brightly as yours seems to.

Sincerely,

GRACE WHALLEY.

Thank you very much, Grace. I'm sure your life is shining more brightly than it seems to you.

Clarkrange, Tenn.

Dear Aunt Polly:

This is the first time I have ever written you. I have been planning to write you, but never have. I am thirteen years old. I am a Christian. I belong to the Mount Union Baptist Church. My pastor is Bro. Brown. My Sunday School teacher is my Daddy, T. B. Human. I also go to school. I am in the eighth grade. I would like to have some pen pals. I'll write to you again.

With love,

PAULINE HUMAN.

Welcome, Pauline. You are very lucky to have your father for your Sunday School teacher. We're glad you're going to write us again.

Lancing, Tenn.

Dear Aunt Polly:

This is my first time to write. I go to the First Baptist Church, and I like my Sunday School teacher very much. My grandmother takes the BAPTIST AND REFLECTOR, and I read the Young South. I like it very much. I hope to see my letter on the Young South page.

With love,

RAYMOND HOWARD.

Well, here's your letter, Raymond. We're so glad that you read the Young South and that you like it.

Route 1, Alexandria, Tenn.

Dear Aunt Polly:

I am a girl ten years of age. I am in the fifth grade. I go to Helton School. My school teacher is Miss Mary Louise. I like her very much. I go to Mt. Zion Church. I would enjoy having pen pals. I enjoy the Young South very much.

Yours truly,

DOLORES MALONE.

We're glad that you enjoy our page, too, Dolores, and we hope you get lots of pen pals.

Route 2, Silver Point, Tenn.

Dear Aunt Polly:

I am writing you for the first time. I enjoy reading the paper. We take it. I am eleven years old and am a Christian. I was converted at ten in my home. My father is a preacher. I am the fourth child in my family. We have a happy home. My brother wrote last week. I have a sister eight years old. She is a Christian, too, and my brother is a Christian. We go to church and at Nash's Chapel. Our pastor is E. H. McAfee. We like him very much. I hope to see this letter in print.

WILLENE NASH.

Thank you, James. We're glad that your mother reads our page to you. I hope you can come in to see me some time. I'm sure Dr. Freeman would want you to stop and see him, too.

Dear Aunt Polly:

I am ten years of age. I go to Oak Grove Baptist Church. My pastor is Rev. J. H. Turner. My birthday is April 19. I hope I have not written too much.

Love,

ELAINE OWEN.

Welcome, Elaine. We're so glad to hear from another "ten-year-old". Write to us again.

Box 105, Copperhill, Tenn.

Dear Aunt Polly:

I sure do enjoy reading the BAPTIST AND REFLECTOR. Our pastor, C. P. Holland, has put it in all homes of the church. I am eleven years old and I am in the fifth grade. I go to Sunday School and church every Sunday. My Sunday School teacher is Mrs. Lee Fair. Our pastor and his wife have rooms in our home. We sure do love them. I would like to have pen pals from all over Tennessee.

With lots of love,

LOU ELLEN STILES.

Lou Ellen, you are fortunate indeed to have your pastor and his wife in your home. Congratulations on having the BAPTIST AND REFLECTOR in all your church homes! We hope you'll get lots of pen pals.

Collierville, Tenn.

Dear Aunt Polly:

I am ten years old. I am in the fifth grade. I am not a member of the Baptist Church. My Sunday School teacher is Mrs. Ruby Humphries. I am in the Junior Class.

Sincerely yours,

LILLIE ANN SUTTON.

Another "ten-year-old". Welcome to you, too, Lillie Ann.

Riceville, Tenn.

Dear Aunt Polly:

I am a boy twelve years old. I belong to the Riceville Baptist Church. My church pastor is my Daddy. His name is Rev. J. W. Creaman. I go to Riceville School. I am in the fifth grade. I love to read the Young South page. Please print this on the Young South page.

Yours truly,

CECIL CREAMAN.

We're bappy to print your letter, Cecil, and we hope you'll write again so we can print another letter for you. We're glad you like our page.

Clarkrange, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am thirteen years old. I belong to Mount Union Church. Our pastor is Mr. Brown. My Sunday School teacher is T. B. Human. I go to Clarkrange School. I'm in the eighth grade. I would like to have some pen pals.

With love,

TREVA NEELY.

Welcome, Treva. We hope you'll write often and we hope you'll get lots of pen pals.

## Answer to Last Week's Puzzle

B	L	E	S	S	E	D
O	A	K	E	Y		
A	R	E	T	H	E	
			M	O		
P	U	R	E	I	N	
O	G	S	S	A		
		H	E	A	R	T

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NO. 1

## The Ride of Jennie McNeal

You have heard of the midnight ride of Paul Revere. But there's another midnight ride you might like to know about. During the Revolutionary War there was a long strip of land in Westchester County, New York, that was commonly called "The Neutral Ground." It was held by neither the American nor British armies, but lay between them—sort of a Colonial no-man's land. The people who lived there were between two fires. Raiding parties from both sides came often demanding food and shelter.

In a little cottage half way across the Neutral Ground lived the Widow McNeal and her pretty black-eyed daughter, Jennie. Farmer McNeal had been one of the original "embattled farmers" who "fired the shot heard 'round the world." He was one of the first to fall as the British answered that challenge.

Jennie and her mother were not afraid of the raiding parties. Her father had taught her to shoot the gun. In fact, Jennie was such a good shot she thought often of cutting her hair and running away to join the army.

One night when the moon was out of sight and the rain clouds hung heavy overhead, there came a loud knocking at the door. Jennie was bending over the bright wood fire seeds just right they will tell you all the mysteries of the watching apple seeds pop. You know, if you pop apple future. Jennie was a light-hearted lass, as curious to know the future as any of us. So when the tapping began she "I'll go, mother," she said. "Someone has forgotten his manners, banging that way." She drew the bolt. Lifter her head but did not move.

There stood a dozen or more of His Majesty's scarlet-coated dragoons. The Captain addressed Mrs. McNeal: "Madam, your pardon. We have ridden far in the rain and sleet and now humbly plead for a bite and sup at your generous board. Please be as quick as you can, and we will pay you well for the kindness and remember this bright-eyed girl for pouring our tea."

A look from Jennie stopped his foolishness. Turning away, he sat among his men before the glowing fire. Their voices lowered as they talked of the errand which had brought them to Neutral Ground. With angry eyes and sullen face, Jennie came and went, fixing the table for their supper. Her ears were wide open. Putting bits of broken conversation together she found that they were looking for Colonel Roberts. The British had set a price on the Colonel's head. His home was twelve miles down the valley and Jennie knew that if the dragoons got there he would be shot.

The moment the men rushed to the table, Jennie was out of the back door. Bareheaded, she ran out where the horses were feeding. She unhitched the Captain's horse and was off like the wind.

"I must save him," was her only thought as she sped over the dangerous road. The horse's hoofs struck sparks on the rocks as they raced along.

The dragoons did not tarry over their bite and sup. Not until they heard the echo of the Captain's feet-footed mare on the hill did they think of Jennie. With an angry yell they leaped to their saddles, and thundered off into the darkness.

Jennie heard the horses behind her, but she only urged the mare to greater speed. The narrow valley echoed with a shout: "Halt or your blood is on your head!" But she did not stop! The horse raced on. All around her Jennie heard the whine of bullets as they whizzed by.

As they tore around a curve in the narrow road, the mare stumbled. A quick jerk of the bridle brought her to her feet again. As she lunged forward Jennie was thrown against a tree. She knew from the sickening pain that something was wrong with her arm. Behind her, horses' hoofs sounded louder and louder. Talking softly to the quivering horse she got her into a gallop.

Jennie knew the valley road like her own backyard. And with the darkness as a helper she gained on the clumsy dragoons. While they were picking their way over the rocks Jennie was racing with her news.

There by a turn in the road she saw the house. Jennie flung herself off the steaming horse and burst into the room. She gasped her precious message and then, surprising enough, she fainted.

The Colonel didn't waste any time grabbing his saddle bags and dashing to the stable. He was off through a secret path in the woods just as the Red Coats came up into the front yard.

The Captain ran in with a terrible frown on his face. Jennie had come to and smiled up at him. "Sir, I think you'd better be leaving Neutral Ground far behind you, for the Colonel will certainly tell the patrol Red Coats are raiding tonight. I imagine your own red coat is more comfortable than one of tar and feathers."

The Captain was well aware of his own danger, turned and walked out of the door. Jennie heard his shout to his men. "Boys, to the border. Neutral Ground has become rather uncomfortable."

And that's the story of the midnight ride of Jennie McNeal. Jennie grew to be an old lady. She never tired of telling her grandchildren about the storm and the ride. She always ended her story with: "The strange thing about it all was—the apple seeds that night told me I'd have a wild journey, a midnight ride."—Selected and Edited.

# 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

## Quarter Ending December 31, 1941

Association	Number Churches	No. Churches Having Unions	Number Unions	No. Sending in Quarterly Reports	No. A-1 Unions	Number Story Hours
Beech River	52	13	27	3	0	3
Beulah	39	15	49	1	1	8
Mig Emory	49	35	92	12	3	9
Big Hatchie	29	17	58	1	0	7
Bledsoe	17	7	22	12	1	3
Campbell	45	12	35	0	0	3
Carroll County	21	14	43	0	0	14
Chilhowee	47	32	119	8	0	8
Clinton	50	23	69	1	0	8
Concord	25	20	48	5	0	6
Crockett County	13	9	24	0	0	4
Cumberland	21	9	22	0	0	2
Cumberland Gap	62	10	20	4	0	3
Duck River	37	22	61	8	2	6
Dyer	37	21	64	1	1	5
East Tennessee	33	10	25	6	1	5
Enon	21	1	1	0	0	0
Fayette	14	4	11	0	0	1
Gibson	41	22	60	0	0	8
Giles	12	8	18	8	0	3
Grainger	27	11	55	0	0	6
Hardeman	13	11	41	6	0	2
Hiwassee	27	13	7	1	0	2
Holston	82	66	215	23	1	24
Holston Valley	37	12	25	0	0	5
Indian Creek	17	3	5	0	0	0
Jefferson County	25	20	69	16	8	9
Judson	14	3	8	0	0	2
Knox	82	75	316	39	7	48
Lawrence	26	6	11	0	0	0
McMinn	59	32	81	18	0	11
McNairy	25	15	34	5	0	6
Madison	35	22	90	13	0	17
Maury	23	11	28	3	0	3
Midland	23	4	12	3	0	2
Mulberry Gap	58	6	17	4	0	4
Nashville	47	45	265	129	8	50
New River	45	5	17	10	2	1
New Salem	18	8	18	4	0	4
Nolachucky	38	32	82	16	3	8
Northern	21	2	5	0	0	0
Ocoee	90	70	340	58	11	52
Polk	38	15	41	3	0	4
Providence	33	12	30	0	0	3
Riverside	39	15	27	5	0	7
Robertson	24	16	53	7	2	3
Salem	27	16	43	4	1	6
Sequatchie Valley	14	11	37	4	0	3
Sevier	50	17	56	0	0	4
Shelby	49	43	301	42	4	42
Southwestern District	30	3	9	0	0	2
Stewart	18	8	15	0	0	1
Stockton Valley	17	1	1	0	0	0
Stone	30	18	38	1	0	3
Sweetwater	60	21	55	8	0	6
Tennessee Valley	24	15	38	5	1	3
Union	17	8	21	1	0	3
Watauga	34	39	121	30	5	19
Weakley	33	4	12	0	0	2
Western District	29	12	35	1	0	2
West Union	56	4	9	0	0	2
William Carey	24	14	35	4	0	2
Wilson	25	19	51	26	1	15
Wiseman	20	1	4	0	0	1

### A-1 Unions for Tennessee—Quarter Ending December 31, 1941

#### JUNIORS

Church	Beulah Association	Union
Woodland Mills	.....	QQQ
First, Rockwood	.....	11 and 12 Jr.
Smyrna	.....	Junior
Lincoln Park	.....	Lambdin
Lincoln Park	.....	Steadfast
First	.....	J.O.Y.
First, Nashville	.....	Live Wire
Old Hickory	.....	Busy Bees
Old Hickory	.....	Cheerful Workers
Winfield	.....	Junior
Russellville	.....	Willing Workers

Association	Union
Big Spring	Guiding Star
Big Spring	Busy Bees
Ridgedale	Cheerful Helpers
Tabernacle	Junior

Salem Association	Union
Salem	Junior

Shelby Association	Union
Speedway Terrace	Busy Bees

Watauga Association	Union
First, Elizabethton	Best Yet
First, Elizabethton	Pastor's Partners

Tennessee Valley Association	Union
Spring City	Junior

#### INTERMEDIATES

Bledsoe Association	Union
Gallatin	Conquerors
Smyrna	Intermediate
First, Newport	Dottie Allen
Chinquepin Grove	Chinquepin

Jefferson Co. Association	Union
First, Jefferson City	I X I
First, Jefferson City	Working Teens
Lincoln Park	Livingston
Lincoln Park	Hodgson
Lincoln Park	Templeton
Old Hickory	Go-Getters
Winfield	Intermediate
Big Spring	On We Go
Longview	Hale
Rockwood	Hobart Ford

#### YOUNG PEOPLE

Jefferson County Association	Union
First, Jefferson City	Leavell
First, Jefferson City	John L. Hill
First, Jefferson City	J.O.Y.
First, Jefferson City	David Livingstone
First, Jefferson City	F. F. Brown
First, Jefferson City	George W. Truett
First, Jefferson City	Judson
First, Jefferson City	Henry C. Rogers
First, Jefferson City	M. E. Dodd
Marble City	Young People
Madison	Young People
Tennessee Home	Willing Workers
Russellville	Greenwell
Big Spring	Christian Builders
Hampton	Young People

#### ADULT UNION

Nashville Association	Union
Hermitage	No. 1
New Hope	Master's Band
Russellville	Anderson
Big Spring	Willing Workers
Big Spring	Samuel Melton
Chamberlain Ave.	McClanahan
Ridgedale	David Livingstone
Tabernacle	Ever-Ready
Springfield	B.A.U. No. 1
Springfield	Rose Stevenson
LaBelle	Leaders
LaBelle	Fellowship
Hampton	B.A.U.
First, Elizabethton	Armstrong
Cedar Grove	B.A.U.
Rockwood	Builders

#### TRAINING UNIONS

Ocoee Association	Union
Big Spring	Hampton

#### Efficiency

1—The Union shall make a quarterly average of at least 70% on the eight-point record system. This grade to be gotten by adding the weekly grades of the Union for the quarter and dividing by the number of Sundays in the quarter.

Study the standard. Then, turn to the inside cover of your quarterly and study the report that is to be filled in at the end of the quarter and see how easy it is going to be to make your report to your Training Union Headquarters. Refer to the Statistical report on this page and note the number of unions from your Association reporting during the quarter that has just closed and then resolve with the new standard and the new report blank that your Training Union will send in reports for every union next quarter.

# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MADGE McDONALD  
Office Secretary

THEME: "Whatever you need in your church train for it."

MOTTO: "Try It!"

## A History Making Event

E. S. TUCKER, *Associational Supt.*

Jesse Daniel, Superintendent of Sunday School Department, Tennessee, invited two men to meet him for dinner at William Len Hotel in Memphis, November 14, 1941. One of the men was E. S. Tucker, Superintendent of Shelby County Baptist Sunday School Association. The other, Orelle Ledbetter, Superintendent of Teacher Training for Shelby County.

An ancient maxim says, "Beware of Greeks bearing gifts," but the two unsuspecting diners were caught unawares and before the evening was over Jesse Daniel had sold them the idea of presenting every book in the entire training course for Sunday School Workers at one school, in one week, January 12-16, 1942.

This promise involved more work than can be imagined or realized, unless experienced; that dinner was earned.

The first thing was to find a building that was large enough and so arranged that rooms could be provided for fifty-two classes, and have an auditorium that could seat a thousand or more people for an assembly program.

Dr. V. E. Boston, Pastor of Temple Baptist Church, invited the group to meet in their building and offered them the use of their new Educational Building. This new building is one of the kind that all workers dream of, but never hope to see; it is built to give grading by single year up through the primary department and having two Junior and two Intermediate Departments; 150 class rooms in all.

Fifty-two teachers were enlisted or drafted (as the case required), and books were placed in their hands. The faculty was composed of 28 pastors and 24 other workers chosen from the Sunday School Workers from the churches in Shelby County. Dr. T. L. Holcomb and Harold Ingram were chosen to deliver the inspirational messages of the week.

Publicity came next and began with Mr. Ledbetter appearing before the Baptist Pastor's Conference and presenting an outline of the proposed plans, which won their approval and a promise of cooperation and support. Every pastor agreed to call off all interfering programs in their own churches, and lead their people into this greatest undertaking ever attempted by an association in the entire Southern Baptist Convention.

It began to be realized that a job was on hand, history was being made, and precedents being set; therefore every Baptist Sunday School Worker in Shelby County should have a part in the achievements of such a program.

Four groups of letters were sent out to every pastor and superintendent, one special delivery to every pastor on Saturday night, asking public announcement at every service the next day, and the final appeal was addressed to more than 400 people including every pastor, superintendent, clerk, Baptist Training Union Director, W.M.U. president, and church clerk. Newspapers gave much space and used pictures; street cars carried signs until everybody was told.

The finale was one full week of glorious achievement: 1493 workers were enrolled, 42 churches were represented, 44 classes actually taught, average attendance was 915, and 730 awards were made.

The entire emphasis of the week was on Sunday School enlargement and development,

high-lighted by the addresses of Harold Ingraham, and climaxed by the eloquent appeal by Dr. T. L. Holcomb.

Associational goals were set, including plans for local training schools in every Shelby County Church during April, a county-wide enlargement campaign in November, and a challenge to Knox, Nashville, and Ocoee Associations to compete in the number of training awards during 1942.

A dramatic and patriotic ending to a great week came when each member of the faculty was introduced and, presented with a book of Defense Stamps, and a mighty chorus sang "God Bless America."

## Madison Association

Madison Association is planning for a large Training school for Sunday School Workers. The date is February 16-21. The place is First Baptist Church of Jackson.

## Plan Your School Now

Make your plans now for a Sunday School Training school. Watch this page of the REFLECTOR for announcement of free books to those who will teach one or more courses.

## Special Meeting

Sunday school meetings will be held in Tennessee during the week of March 16-20. Hold these dates open.

## State Sunday School Convention

The date for the State Sunday School Convention has been changed from April 7, 8, and 9, to September 29, 30 and October 1, 1942. First Baptist Church, Nashville, Tennessee.

## Training Work Done in January, 1942

Association	No. Churches	Awards
Carroll	1	11
Clinton	1	45
Concord	1	6
Fayette	1	4
Gibson	3	39
Holston	2	43
Indian Creek	3	11
Knox	3	33
Madison	1	36
Maury	2	29
McMinn	1	22
Nashville	2	63
Ocoee	36	464
Polk	2	17
Robertson	1	28
Sevier	1	4
Shelby	29	549
Southwestern District	1	12
Stone	1	12
Watauga	2	97
<b>TOTAL</b>	<b>89</b>	<b>1497</b>

## Today's Opportunities

By A. V. WASHBURN

Surely it would not be considered over-emphasis to call attention again to the very serious situation particularly confronting Young People's classes and departments over the South. Some weeks ago an appeal went forth regarding two great matters: (1) That every church would compile a list of the young men away in military service (or defense industries) and send them each quarter the special vest pocket lesson commentary *On Duty*, (2) That each church would seek to

vigorously promote a Replacement Drive for Young People reaching large numbers of Young People thus far unlisted by the Sunday School.

The actual declaration of war by our nation bringing an increased number of men into the armed forces but adds urgency to these suggestions. Never before have we sustained greater opportunities or heavier responsibilities in our work with Young People. It is clear that definite action by our churches is demanded if we are to meet and fulfill our obligations. Every church is affected and every church shares in a mutual responsibility. Every church will desire to supply its own young men with every possible means of sustaining spiritual life under exceedingly difficult conditions. Such sustaining will the more fully build up and preserve a morale in our forces and even more will conserve these young men with their powers and abilities for the succeeding generation. Some loose thinking ex-army officer is reported to have said that what our armed forces need is *morale* not *morals*. Who has ever known of dissipation and undisciplined living developing good soldiers or anything else? It has on the contrary been at the base of the collapse of all great empires and individual lives. Therefore whatever can be done by our churches for the spiritual welfare of our boys in uniform is perhaps our greatest contribution to the cause of liberty. We can afford to do no less.

## A PRACTICAL PLAN

1. Let each church make some one person definitely responsible for listing and supervising the church's ministry to all young men away in the country's service. Perhaps the Young People's department superintendent or a teacher would be most suitable.

2. Let this responsible individual see that a sufficient number of the special lesson treatment, *On Duty*, is ordered and sent each quarter to all men thus listed.

3. Seek to locate through the men from your own church others in the camps who would appreciate and profit from *On Duty* and include them each quarter.

4. Urge regular communications with these young men from various departments of church life, send the church bulletins, class papers and in every way help them to know of the interest the church has in them.

5. To do what should have been done all along but made more imperative now by enforced losses in the Young People's division, let each church launch a vigorous *Replacement Drive* for Young People. With two on the outside for every one in Sunday school we should do our best to reach them by *now*—before yet others are called away for duty on the land, sea, or in the air.

In all the above matters every church can be of great help. As Dr. Holcomb has well said, *On Duty* and other religious materials will be much more appreciated by our boys when they are received from their church than otherwise. Many churches are finding it helpful to send *Open Windows* along with *On Duty* to their boys in service and this seems especially helpful inasmuch as these daily devotions are centered around the Sunday school lessons.

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# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson  
President

MRS. MARGARET BRUCE, Nashville  
Young People's Secretary

MISS MARY NORTHINGTON, Nashville  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville  
Office Secretary

## Spiritual Anemia

CORNELIA ROLLOW

**ISAIAH 53:5.** "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed."

The story is told of the serious illness of Captain John Smith on a sea-going vessel. The ship doctor told him he could live only a short time, probably just a few hours. He asked the patient if he could do anything for him, send any message. The old captain said, "No, no message, I have no one left—but doctor, I am afraid to die. I've been a wicked man, I'm afraid to die! Can't you get somebody to help me, Im afraid!" The doctor went in search of some one to take a Bible in and read to the old man. There seemed to be not one man on the boat who had a Bible. Finally, some one said, "We have a young fellow here, this is his first trip, maybe he can help us." The young fellow was found, he had a Bible and finally consented to take it in and read to the old dying captain.

He came to the side of the bed, saluted, and said "Sir, I've never done a thing like this before, but I'll do my best. My mother gave this Bible to me before I left home. She used to read to me from it almost every night. I'll read to you some of our favorites. He read the 23 Psalm and the 14th chapter of John, then said, "Now, Sir, I'll read you our favorite verse and instead of substituting my name, as she used to do, I'll use your name. Isaiah 53:3. "But He was wounded for Captain John Smith's transgressions, He was bruised for Captain John Smith's iniquities; the chastisement of Captain John Smith's peace was upon Him, and with His stripes Captain John Smith is healed." There was quiet in the room, then the old Captain slowly, with his ebbing strength slipped his hand into the hand of the sailor boy's and said, "Son, it's alright now. If He loved me that much, done all that for me, now I know He will let me tell Him I'm sorry for all I've done. It's alright now, Son, I'm not afraid."

The life-giving Christ, "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

Why is the world and the church so full of weak Christians—because they have not realized what the life-giving blood of Jesus means.

**Symptoms:** Miss Lackey of Mississippi once said "Lack of strength denotes weakness, and weakness is the result of disease, lack of exercise and proper nourishment." There is indifference, lassitude, sapping of vitality—symptoms of anemia.

I wonder if the prevalent disease among Christian people is not Spiritual Anemia? Symptoms of Spiritual anemia are similar—weakness, easily led astray by unwholesome things, abhorrence of spiritually nourishing food, in a constant fever to be doing something, going somewhere, regardless of what you do, where you go or with whom you go.

**Remedy:** Science has proved that for certain types of anemia only a blood transfusion is the remedy. My doctor (God bless Christian doctors!) told me frankly that without a blood transfusion immediately I could not live. Necessary arrangements were made, the blood donor secured was a young Jew, a medical student. After the blood had been taken from his arm and placed in a glass container to be kept warm

at "body temperature," he sat in the section reserved for student on-lookers to observe the transfusion which was to be given immediately.

As I lay on the table in the operating room, thoroughly conscious of all that was taking place, trying to keep my mind on other things that would divert my thoughts from the unpleasant sensations in that left arm of mine, I watched the face of that young Jew trying to realize what his life-giving blood meant to me. Yes life! In all its fullness! Something unexplainable was happening in this human body of mine, new life was flowing into my body, I was going to LIVE in all the fulness of its meaning! A nurse held a small mirror before my eyes saying "Look and see what is taking place!" I could clearly see a faint tinge of color slowly coming to supplant the chalky, white cheeks and blue lips—it meant LIFE!

My thoughts then turned to a spiritual meaning. The sacrifice of another young Jew, our Savior of the world, Jesus of Nazareth, who gave His life-giving blood to save me—the whole world from the dread disease of sin, of spiritual anemia. "Jesus paid it all, all to Him I owe."

I realized as never before what the blood of Jesus meant to anemic, dying soul-sick people of the world. If I had refused to take that new, life-giving blood into my life I would have died. If we refuse to accept His life-giving blood to wash away our sins, to give us spiritual life, we are lost.

"What can wash away my sins?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus."

"Something happens in the human soul which is done by God; which man himself cannot achieve; he is changed, justified, raised up from death to life, from darkness to light, from slavery to sonship; things we cannot do for ourselves." ("Discipleship" by Leslie D. Weatherhead.)

**Reaction:** When assimilation takes place there is a sensation of "being on fire," eager to be up an doing. Similar to the way an old Negro woman felt in a meeting. The preacher was giving them a soul-stirring message, the old woman started shouting, until her vociferous shouting of "Praise the Lord" became annoying. The preacher called one of the brethren over and whispered to him to please ask Sister Johnson to be quiet. When the request was whispered to her she answered in a loud voice, "Nigger, I can't be quiet, I've overcharged!"

When the realization of His sacrificial love, our blood-bought redemption permeates our very being we should be on fire for Him, "overcharged" with His love, eager to be up and doing about our Master's business.

Some one has said, "I'd rather be a shouting Christian than a luke-warm one."

**Constant Need of Keeping Fit:**

1. A certain amount of exercise is needed to keep fit physically. Proper nourishing food, fresh air, rest, a quiet hour each day are necessary.

2. Many things are essential to keep fit spiritually. "Exercise thyself unto Godliness." (1 Timothy 4:7). "Service is love in action," "Service is work lifted to the level of love."

Surely when we realize anew the depth of His life-giving love, we will be eager and alert to be "laborers together with God," "that the world may know Him!"

The late Theodore Roosevelt read a book written by J. Reis. "How the Other Half Lives."

He was so deeply impressed with the book that he went by Mr. Reis's home to talk with him. He was not at home, so Mr. Roosevelt left this note, "Dear Mr. Reis: I have read your book and have come to help."

When we feast our souls on God's Word, surely that will be the cry of our own hearts, "Dear Father, I've read Thy Book, and I'm here to help."

In the matchless words of the late S. D. Gordon "how essential is the need for the shut door, the open Book and the bent knee."

In Isaiah 30:15 we read, "In quietness and confidence shall be your strength," and in James 4:7-8, "Submit yourselves therefore to God. Draw nigh to God and He will draw nigh to you." Mark 1:35, "And in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed."

In the Baptist Woman's Missionary Union Training School in Louisville, Ky., a beautiful custom prevails. When one is in her room for her daily quiet hour, this card (made by some Baptist young people in Louisville) is hung on the outside of her door:

"We part from men to meet with God,

That we may meet men again on a higher plane."

How great is that need in this world of rush, hurry, turmoil and strife! "Powerful is the heartfelt supplication of a righteous man." James 5:16. (Weymouth) E. Stanley Jones said, "In all the history of Christianity wherever there has been a new emphasis upon Jesus Christ, there has been a fresh out-burst of spiritual vitality."

Surely we have been treading on hallowed ground as we have thought anew of our blood-bought salvation.

A Christian layman was walking through the slum district of a great city. On the pavement by a tall, dark, foreboding looking house, a young boy stood with a small mirror in his hands. The man stopped, waiting to see what the boy was doing. Then he realized the lad was catching the reflection of the sun an shining it into a window. He came up to him and said, "Sonny Boy, you ought not to do that, you might be hurting somebody's eyes up there." The big, blue, anxious eyes of the boy looked up to the man's face and said, "Mister, I ain't doing nothing wrong. You see that little window right up there, well, I've got a little brother up there, he was hit by an automobile a long time ago and he ain't never walked since then. Seems like the sun just can't get in his window, so every time it shines out bright like this, I bring this little mirror and try to make the sun shine into my little brother's room. Mister, I ain't doing nothing wrong, am I?" "No, no, my boy, you are not doing anything wrong, but you have taught me a lesson I'll never forget." The man went down the street with bowed head with this prayer in his heart, "O, my Father God, help me and all of Thy blood-bought children to be mirrors through which the sunlight of Thy love may shine into the lives and hearts of our brethren and sisters here and even "unto the uttermost parts of the earth."

Revitalized by His precious blood! May the prayer of our hearts be "not I, but Christ living in me."

John 20:31. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

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## Extension Library Is Ready

L. R. ELLIOTT, Director.

THE SOUTHWESTERN SEMINARY Extension Library, Seminary Hill, Texas, is now ready to lend books to Baptist pastors and other Christian workers. This announcement climaxes several years of preparation by the Southwestern Seminary and a cooperating committee appointed by the Texas Baptist Pastors' Conference. Many pastors who do not have an adequate book supply of their own will find in the Extension Library the mental and spiritual help they need. For a nominal fee they can have books that would cost them well over \$100 a year. When Americans are being told they should read more books in war time surely our preachers should read more if they are to hold the moral and spiritual leadership of their communities. Good books bring a preacher into stimulating fellowship with the great souls through whom God has saved multitudes in the past. Iron sharpeneth iron. Dr. Gambrell used to say that a preacher was not put on the shelf until he began to leave his books on the shelf.

The Extension Library has been set up in a special room in Fort Worth Hall and will be exclusively operated for the benefit of its members. The Library now has on its shelves more than 1000 books and new books will be added regularly. They will treat of Bible study, Christian doctrine, church history, missions, evangelism and all the various problems and activities of churches and the ministry.

The private library of Dr. Forrest Smith has been given by his family to start the Extension Library. It is a well-selected collection made by one of the best pastors in our generation. He loved his preacher brethren and delighted to serve them. In this beautiful way he continues that gracious ministry. The first member of the Extension Library is Rev. W. R. Miller of Fairfield, Texas, and his first book request is Broadus, "Sermons and Addresses," a book full of spiritual meat. This book was in the Smith collection and has gone to Brother Miller.

The membership rules, drawn up by the committee of the Pastors' Conference are:

1. Membership Fee. Two dollars per year. Postage on books paid both ways by the Extension Library (Under present postage rates). This membership fee helps to defray the expenses of postage and to expand the resources of the library.

2. Membership. For all Baptist preachers and other Christian workers.

3. Borrowing Limit. Books may be borrowed for 30 days provided there is no other request for the book. As a rule not more than three books may be borrowed at any one time.

4. Each borrower is responsible for all loans and damage to books beyond ordinary wear.

It is earnestly hoped that a large number of our preachers will use this Extension Library.

### Baptist Rescue Mission

CLOVIS A. BRANTLEY, Superintendent  
New Orleans, La.

SOON WE SHALL begin our sixteenth year at the Baptist Rescue Mission, the Home Mission Board's agency in New Orleans for rescue work. Not a single night has passed in all this time without a service being held where the Gospel was preached and sinners invited to come to Jesus. Last night we had 130 in our services, 12 of whom made a public profession of having received Jesus as Savior, one an inmate of our Woman's Home. You can imagine the thrill when hardened sinners, who have seen the world and committed all kinds of sins, walk down the aisle saying, "Yes, I have sinned, but I want to be saved. I want to begin anew with Christ as my Savior." The money and effort that has been spent then begins to mean something, and we give thanks all over again that Southern

Baptists still believe in the power of the gospel of Jesus Christ, and that they have been far sighted enough to place in this old city of wickedness, where thousands of men come, a lighthouse of Gospel truth, where they have a chance to begin over with the Lord Jesus Christ to help them. Our task is greater with the coming of the bad weather. Keep us on your prayer list.

## 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.

### MRS. P. R. BRADBURY

MRS. P. R. BRADBURY, lovingly known as "Aunt Viney," was born August 2, 1851 and died November 7, 1941. As a member of Little Hope Baptist Church, she served as deaconess many years, and as the Missionary, she gave herself wholeheartedly to carrying out the Great Commission.

Aunt Viney lived to a ripe old age and since her husband's death, several years ago, had been in failing health until her Heavenly Father called her Home.

Be it resolved: That Little Hope Church has lost a consecrated member, That we extend our tenderest sympathy to the bereaved family, assuring them of our prayers, and that three copies be written, one each for the BAPTIST AND REFLECTOR, Missionary Society Record and the family.

Committee:

MRS. T. A. PURSELL,  
MRS. E. S. FREY,  
MRS. HAMILTON FREY.

### MRS. DAVE HEMBY

Whereas, On January 5, 1942, the Heavenly Father in love and wisdom called Mrs. Louise Hemby unto Himself; and,

Whereas, Her life was one of love and devotion to her Christ; and,

Whereas, She was a much loved and faithful Sunday School Teacher, W.M.U. worker and member of our church;

Be it resolved:

That the church, Sunday School and W.M.U. have lost a loyal and devoted member;

That it is our prayer that our Lord may be glorified both in her life's influence and death;

That we strive to emulate her loyalty to Christ; That we extend our Christian love and sympathy to her husband, daughter and mother;

That a copy of these resolutions be sent to our church paper, The Halls Graphic, and BAPTIST AND REFLECTOR for publication. Also a copy be sent to the family.

Respectfully,

MRS. I. W. SIMMONS,  
MRS. RAYMOND HALE,  
Committee.

For Really Quick  
**HEADACHE Relief**  
Snap Back with  
**STANBACK**  
FOLLOW DIRECTIONS 10¢ & 25¢

BRO. C. P. HOLLAND, of Copperhill, pastor of Colleton Baptist Church and Field Worker of Polk County Association, writes:

"Our work at Colleton is going very nicely considering the winter months we have to go through. Our church has put the BAPTIST AND REFLECTOR in every home of the church through the church budget. I am sure our folk will have a greater vision of the Kingdom work by reading it. We are paying monthly on our co-operative program. Our goal is \$65.00 for this year.

"Just the condition I labor under here: Our men folks work seven days a week, most of them. We have them on Sunday nights. We had our home-coming December 7 in the afternoon. A large crowd attended. Among the number present we had with us our beloved moderator, George Passmore, and assistant moderator, Paul Culpepper, who made splendid talks. Dr. Clenton Curtis brought us a message on the needs of the church. A very few preachers know what I was up against when I came here. Those who did know were G. W. Passmore, moderator, Paul Culpepper, and Dr. John D. Freeman, who viewed the landscape.

"To cap it all for this church, our young people had charge of last Sunday night's service. Their subjects on how to be saved, questions and answers. The program was real fine. We raised that night \$4.65 on our co-operative program. We are planning to give them another night soon. Miss Ruth Brooks had charge of the program. Blessings on BAPTIST AND REFLECTOR. Brethren pray for us in this neck of the woods.

### A Prayer of Consecration

By MRS. C. O. SIMPSON, Trenton, Tenn.

Open my eyes, Lord Jesus,

That I may find my place;

Give me a bit of wisdom:

Give me abundant grace.

Open my ears, Lord Jesus,

That I may hear the plea

Coming through strife and turmoil

Over the raging sea.

Open my heart, Lord Jesus,

Come in and take control;

Come with your blood-stained banner

Into my yielded soul.

### CULLOM & GHERTNER CO.

Good PRINTERS to Good People

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### EYE COMFORT

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



# AMONG THE BRETHREN

The period of March 1-8, Pastor C. C. Morris and the First Church, Ada, Okla., are to have Dan Gilbert, author, journalist and evangelist, for a series of revival services.

—B&R—

Hear Dr. F. F. Brown on "The Baptist Hour" at 8:30 a. m., over WSM, WNOX, and WREC, Sunday, Feb. 8, subject, "The Ministries of the Church."

—B&R—

"BAPTIST AND REFLECTOR has been a welcome visitor in our home continuously since 1886."—J. W. Jenkins, Knoxville.

—B&R—

Home-coming Week will be observed by the Baptist Bible Institute Feb. 23-27. Notable speakers are to be on the program.

—B&R—

Homer G. Lindsay, pastor First Baptist Church, Jacksonville, Fla., was recently elected President of the Executive Board of the State Convention. In his pastorate of sixteen months, 438 new members have been received and contributions to all causes have been almost doubled.

—B&R—

Pastor B. B. Powers and Mt. Juliet Baptist Church welcomed 28 additions, the Sunday School and Training Union grew and total offerings for 1941 were \$420.88, with \$412.00 through the Co-operative Program.

—B&R—

In the seventh year of the pastorate of C. Spurgeon McClung of the First Church, Pueblo, Col., all reports showed a gain over previous years, including additions.

—B&R—

Pastor James A. Ivey and the Ridgedale Church, Chattanooga, will dedicate their church building free of debt with a special program March 4-6.

—B&R—

The Southern Baptist Hospital, New Orleans, received a legacy of \$1000 from the estate of Miss Susan Juden of Coliseum Place Church, and \$500 from the estate of J. E. Gwatin of Napoleon Avenue Church, both of New Orleans.

Commending and recommending BAPTIST AND REFLECTOR, Pastor C. O. Simpson in the Trenton Church bulletin says: "We also doubt if there is any place or any object where a Baptist church or a Baptist could invest the same amount of money to a greater profit."

—B&R—

BAPTIST AND REFLECTOR appreciates an invitation to the Fiftieth Wedding Anniversary of Rev. and Mrs. J. W. Mount of Pineville, La., Sunday afternoon, Feb. 15. Hearty congratulations!

—B&R—

John Falconer Fraser, for the past nine years pastor of University Baptist Church, Baltimore, announced on a recent Sunday morning that he would retire from the pastorate at the end of this year. He is regarded as one of the outstanding ministers of Baltimore.

—B&R—

Pastor Lyn Claybrook and the First Church, Dresden, are rejoicing over the blessings of the Lord during 1941. It was the best year yet. The largest average Sunday School attendance, a full graded Training Union established, a good number won to Christ and baptized, gratifying attendance at services, the budget exceeded, all bills paid monthly, about \$1250 paid on the church debt, the BAPTIST AND REFLECTOR Church Home Plan adopted, more given to all mission causes than ever before and a fine fellowship prevailing—these are some of the accomplishments of the year.

—B&R—

Renewing his subscription, Pastor W. M. Thomas of Cumberland Gap says: "I appreciate the paper more and more each time I read it. I begin with the first page and read all the paper, and enjoy every page."

—B&R—

Under the auspices of the Southern Baptist General Convention of California and under the direction of State Board of Directors, a new sprightly, newsy publication has come to our desk called "Southern Baptist Stamina," with G. Dallas Faulkner as Editor and Business Manager. We wish it well. It is a day when stamina is needed.

Through an error BAPTIST AND REFLECTOR gave Alabama as the state of the parents of Mrs. R. Kelly White. It should have been North Carolina.

—B&R—

Missionary and Mrs. James T. Shirley of Jackson announce the birth of a boy who came to them January 21st. This is the second child, another boy being about two years old.

—B&R—

Watertown Baptists have increased their offerings for Co-operative Program causes by 25% over those of 1941 and have planned to make the gifts larger if the income will allow, 50% increase being their goal. The past year was the best in the history of the church in many ways, their contributions exceeding any other year except during their building program several years ago. C. E. Wright is their able pastor.

—B&R—

C. E. Williams, a Tennessean, is living in Laurel, Maryland. Some time ago he wrote our Nashville office for some literature on Adventism. He took these tracts into a neglected part of the state, distributed them, held services and now reports a Baptist church soon to be organized. "I have been here for two years," he writes, "praying for a Baptist church." His works have helped answer his prayers.

—B&R—

The McMinn Association Preachers' School was held last week with First Church, Athens. Some 35 preachers and several laymen took advantage of classes taught by Drs. A. F. Mahan of Fountain City and D. H. Willett of Erwin. Sweetwater Association school is being conducted this week at Sweetwater.

—B&R—

Cumberland Homesteads Baptists are forging ahead under the leadership of Pastor L. S. Chambers. They have all bills paid, money in the treasury, and have started a building fund with which to erect the first unit of their permanent church house. Brother Chambers is working with T.V.A. but hopes before the end of the year to be able to give full time to the church field.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE FOR JANUARY 25, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	216	126	Tabernacle	320	68	Sevier Heights	210	71
First	251	111	White Oak	205	71	Lenoir City: First	362	
Athens: First	456	81	Woodland Park	749	150	Pleasant Hill	198	102
Bells: Midway	64	70	Church Hill: Oak Grove	114	47	Liberty: Salem		48
Bluff City	52	52	Cleveland: First	341	102	Maryville: First	692	129
Bolivar: First	206	132	South	126	63	Oak Street	122	
Parran Chapel	65	60	Columbia: First	313	50	Memphis: Bellevue	2031	595
Bradford	118		Doeville: Little Doe	89	82	Boulevard	583	187
Butler	162	66	Dyersburg: First	491	104	Central	573	160
Cobbs Creek	132	95	Elizabethton: Cedar Grove	131	89	Highland Heights	607	162
Chatt Hill: Smyrna	72	70	Eastside	137	89	LaBelle	616	214
Chattanooga: Alton Park	186		First	572	182	Prescott Memorial	420	168
Apison	94	59	Immanuel	81	91	Temple	1228	301
Avondale	463	91	Little Mt.	63		Union Ave.	1030	317
Brainerd	312	121	Pine Crest	126		Mt. Juliet	170	96
Chamberlain Ave.	301	99	Siam	239	199	Green Hill	67	21
Clifton Hill	459	73	Southside	94	108	Murfreesboro: First	528	158
Concord	229	121	Watauga	218	52	Westvue	158	89
Eastdale	254	90	Grand Junction	105	44	Nashville: Belmont Heights	794	197
East Lake	398		Hampton: First	77	100	Edgefield	378	80
East Ridge	137		Hermitage: New Hope	134	100	Lockeland	192	68
Edgewood	181	81	Hixson: First	131	41	Seventh	25	466
Northside	505	137	Jackson: Rock Hill	67	41	Old Hickory: First	650	327
Red Bank	503	119	West Jackson	623	190	Shelbyville: First	221	
Spring Creek	150	70	Kingsport: First	769	140	Stantonville: West Shiloh	49	61
Highland Park	600	119	Knoxville: Bell Ave.	641	165	Townsend: Bethel	141	44
Morris Hill	196	81	Broadway	1120	247	Union City: First	626	292
Ooltewah	102	41	Fifth Ave.	919	156	Watertown: First	202	41
Ridgedale	465	170	First	1025		Round Lick	98	47
Rossville Tabernacle	206	72	John Sevier	201	87	Walter Hill: Powell Chapel	138	61
S. St. Elmo	138	72	Lincoln Park	521	218			

Word received last week from Alabama brings good news regarding Missionary R. L. Franklin. "He is much better," reports Mrs. Franklin, "and the doctor tells him that a little rest will make him good as ever."

—B&R—

Tennessee Baptists gave more to southwide causes through their Hundred Thousand Club during the past Convention year than they gave the last year before dividing the fund between state and southwide debts, \$2,000.00 more! Thus the wisdom of our Convention in taking care of their own obligations along with those which they owe as Southern Baptists is shown! Let us make it much more this year.—J.D.F.

—B&R—

BAPTIST and REFLECTOR was glad to see the following visitors last week: E. R. Webster, London; B. B. Powers, Mt. Juliet; H. J. Huey, Milan; Chaplain Virgil A. Rose, CCC Central Repair Shop, Jackson; Lloyd T. Household, Lewisburg; Henry N. Hollis, Sr., Memphis; Leonard A. Stephens, Brownsville; C. H. Warren, Lebanon.

—B&R—

The W. M. U. Clinic for associational and local officers for the North Western Division will be held at Bells on February 25. This is the meeting that was postponed on January 7th because of the inclement weather. Mrs. Orrin Hunt will be in charge of the program and the State Officers will be present and conduct the various conferences.

WITH THE CHURCHES: *Alcoa*—Calvary, Pastor Drinnen received 2 additions. *Athens*—First, Pastor Bond received by letter 11, for baptism 17. *Butler*—Pastor Nelson received by statement 1, by restoration 1. *Carthage*—First, Pastor Deuser received for baptism 1. *Chattanooga*—Avondale, Pastor McDaniel received by letter 4; Brainerd, Pastor Collins received by letter 2; Chamberlain Avenue, Pastor McClanahan received by letter 1; Clifton Hill, Pastor Stansel baptized 4; Eastdale, Pastor Denney received by letter 5; East Lake, Pastor Crantford received by letter 1, for baptism 1; Edgewood, Pastor Petty received by letter 1; Northside, Pastor Selman received by letter 2; Red Bank, Pastor Pickler received by letter 1; Ooltewah, Pastor Ward received by letter 1; Ridgedale, Pastor Ivey received by letter 2; Tabernacle, Pastor Norton received by letter 1; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 6, baptized 5. *Cleveland*—First, Pastor Keel received by letter 3. *Columbia*—First, Pastor Richardson received by letter 1. *Dyersburg*—First, Pastor Keel received by letter 3. *Elizabethton*—First, Pastor Starke baptized 3. *Jackson*—Rock Hill, Pastor Cooper received by letter 2. *Johnson City*—Unaka Avenue, Pastor Bowers received for baptism 5, by letter 1. *Kingsport*—First, Pastor Cobb welcomed for baptism 5, by letter 8, baptized 4. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 1, for baptism 2, baptized 4. *Memphis*—Bellevue, Pastor Lee welcomed by letter 10, for baptism 5, baptized 2; Boulevard, Pastor Ar buckle received for baptism 1; Central Avenue, Pastor Turner received for baptism 2, by letter 6; LaBelle, Pastor Renick received by letter 2, baptized 3; Temple, Pastor Boston welcomed by letter 10, for baptism 2, baptized 4; Union Avenue, Pastor Hughes received for baptism 3, by statement 1. *Nashville*—Belmont Heights, Pastor White received by letter 1; Edgefield, Pastor Barton received by letter 1; Lockeland, Pastor Gilliam received 7 additions. *Old Hickory*—First, Pastor Kirkland received for baptism 1, by letter 1. *Townsend*—Bethel, Pastor Smothers received for baptism 1. *Walter Hill*—Powell's Chapel, Pastor Dehoney received by letter 2.

## Mountain City Revival

By SAM EDWARDS

THIS OLD CHURCH is rejoicing over a most gracious revival which ran from Jan. 4th to 18th in which Dr. Arthur Fox, evangelist of Morristown, Tenn., did the preaching and Pastor Sam Edwards led the singing. A large number was baptized by the pastor at the closing service Sunday evening. There have been 38 additions to the church to date, with others yet to come. Dr. Fox endeared himself in every way to the people of this little mountain city.

Mountain City Baptist Church is a very old church, having been founded in 1794 while George Washington was serving as President. A more beautiful setting, surrounded and fenced as it is by the lofty ranges and towering peaks of the Unaka Mountains, could hardly be imagined. Here in this setting of unsurpassed beauty we believe that, dating from this revival, the Lord's cause is going to move forward in a great way. Several of the leading business men in the church have voluntarily told the pastor that from now on they are on the Tithe basis. There is a growing sentiment throughout the church in favor of building a house that will honor the Lord and promote His cause up here in the Unakas.

## Items from Baptist Bible Institute

THE WORK of the Correspondence Department of the Baptist Bible Institute has shown a gratifying increase during the past year. One hundred eleven new students have been enrolled representing twenty-two states reaching from Alaska to Florida. Thirty-six received certificates for completed work. Several new "groups" were formed. The total enrolment was 26% above the past year.

The aim of this work is to give careful preparation by correspondence to those who, because of financial or other reasons, cannot enter the regular classes of the Institute but desire more comprehensive study than is offered by the usual five day training classes.

The four courses having the largest number of students were: Bible Synthesis (Gray), Theology (Connor), Personal Evangelism (Sellers), and Christ of the Gospels (Shepard). The department offers thirteen different courses, others are under consideration.

## Recommendation of Conference of Seminary Faculties

By J. WASH WATTS

MY REQUEST of the Conference of Seminary Faculties, the following recommendation is presented for publication. It is desired that Southern Baptists understand and support it heartily at this time.

"We, a committee representing the Seminaries of the Southern Baptist Convention, in session at Louisville, Kentucky, January 7, 1942, report the following to be presented to the Southern Baptist Convention Committee on Classification of Unordained Religious Workers by Selective Service Boards and to the Selective Service System of Washington, D. C.:

"We recommend that deferment from military service be granted for all full-time religious workers in the employ of churches or religious organizations, who qualify as Ministers of Education and, or Music, duly set apart by regularly organized churches."

## Briefs Concerning the Brethren

*Called and Accepted*

A. H. Prewitt, Fellowship Church, Dubach, La.  
Frank M. Powell, Calvary Church, Tupelo, Miss.  
E. S. Elliott, First Church, Cherryville, N. C.  
Selwyn Smith, Southside Church, Montgomery, Ala.  
W. F. Goode, Clear Springs Church, Shelby County, Ala.  
J. J. Knight, Miller City, Ill.  
E. D. Smith, Bethel Church, Goldman, La.  
B. B. Hilbun, Highland Baptist Church, Meridian, Miss.

*Resigned*

A. B. Wood, First Baptist Church, Forest, Miss.  
Selwyn Smith, Capitol Avenue Church, Atlanta, Ga.  
Clarence Phillips, Vance, Ala.  
Herbert A. Barnett, Shongaloo, La.  
B. B. Hilbun, Pontotoc, Miss.

*Ordained*

A. T. Greene, Jr., Drayton, S. C.  
Leroy P. Dority, Hartsville, S. C.  
Jack Bilbo, Hattiesburg, Miss.  
Oscar Lumpkin, Whiteville, Tenn.

*Died*

Rev. John Hiram Owens, White Pond, S. C.



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Here is a pulpit lamp that puts the kind of light you want where you want it when you want it. Its fluorescent glow is cool, restful, uniform, without glare or shadows. The adjustable reflector governs the amount and direction of light. In stately bronze and brown bakelite, it is 5 3/4 inches high; the shade 18 3/4 inches long. It uses one 15-watt T-8, 18-inch bulb, is equipped with 9/2 feet of rubber cord and plug. For AC or DC (specify which.)

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## Report to the Executive Committee of the Southern Baptist Convention

from its Committee on Arrangements for Next Session

**T**HE ACTION OF THE Convention last May at Birmingham in accepting the invitation to hold its next meeting in San Antonio, Texas, was taken with hearty unanimity and likewise accepted with approval by our constituency. Large numbers of our people, both east and west of the Mississippi, began planning to attend the Convention's "farthest west" session, some even forecasting a registration equalling or exceeding that largest of all (8300 plus) at Washington in 1920.

However, since the entry of the United States into the World War, many of our people from many quarters, particularly on the Atlantic seaboard, and in our middle states, have feared that representative attendance would now be impossible because of transportation difficulties, railroads and highways, to the Southwest.

At the meeting of your Committee on Arrangements (Moore and Sisk present, Ball unavoidably absent) at San Antonio on January 21 with the local Hospitality Committee (Pastor Perry Webb, chairman), very careful and candid consideration was given to this matter; and we compliment the patriotic and fraternal spirit shown throughout by the San Antonio group which included with Baptist pastors and Woman's Missionary Union leaders an army man, a railroad man, and a hotel man—all evidently interested in doing the thing best for everybody concerned.

It appeared from this discussion:

(1) That the railways, even if taxed at the time with troop trains, expect to be able to take good care of Convention travel;

(2) That motorists need not be detained or delayed, since tire-rationing is not to apply to ministers and others engaged in religious work;

(3) That new demands are not expected to cripple the entertainment capacity of San Antonio by the establishment there of additional training camps and flying fields; and

(4) That the Government is likely not to restrict but rather to relax and release facilities for such religious gatherings as the Southern Baptist Convention.

It was, therefore, felt by our Committee that not now nor in immediate prospect is there an "emergency" which would justify us in asking the Executive Committee to change the meeting place of the Convention.

Moreover, San Antonio gave us renewed assurances that it will more than meet the requirements specified in the Memorandum of Agreement authorized by the Convention, including: (1) The guarantee by the Hotel Men's Association of 2500 rooms, and meals, without any rise in rates, for messengers and visitors; (2) the city's very adequate and easily accessible Municipal Auditorium seating 7500, with ample exhibit space and many committee rooms, large and small; (3) the authorized complimentary room reservations for Convention and W.M.U. officers and assistants; (4) exchange advertising entertainment for the editors of all our denominational state papers; (5) free entertainment on the Harvard plan (lodging and breakfast) for thirty missionaries of the Foreign Mission Board and twenty missionaries of the Home Mission Board.

A war-time Convention in San Antonio with its Alamo heritage and aroma; its Lone Star luster and uplook; its Western verve and vigor; its semi-tropical life and loveliness; its army camp and flying field challenge; its home and foreign opportunity and outlook: God grant it may be one of the greatest in all our history!

HIGHT C. MOORE, *Chairman.*

Nashville, Tennessee,  
January 23, 1942.

## A Letter to Our Chaplains

**D**EAR BROTHERS: The Chaplain is "one man in a thousand." He is literally one man of a thousand, since there is one Chaplain for every thousand men in the service. It is my honest conviction that there is no other one man in the thousand who means more to the thousand men than does the Chaplain. His is the great responsibility of spiritual ministry. Physicians are of tremendous value to save life and to preserve it, but the Chaplain deals both with the life that now is and that which is to come.

You Chaplains have behind you the entire support of the Army and Navy Departments, of the Commander-in-Chief, and of every citizen of our great Republic. The position of the Chaplain is regarded more highly than ever before in our history.

You have the unqualified support of the Churches, which are looking to you for your very best service. You represent the Churches, and are chosen and continue in service because of your relation to and approval by your denominations. The importance of this relationship is being impressed upon you anew, and it will mean more and more to you as the months and years pass.

The men to whom you are assigned look to you for help and guidance. Some of them are very conscious of this fact and would like you to be a brother to them. Some have only a vague and indefinite desire to counsel with you and to reach higher planes of living. Many are more willing to attend divine worship now than when they were at home. While there are some who will not seek you, every man knows that there is grim business ahead and that the issues of life and death are involved. It is your high privilege to interpret God and the way of life to all of these men.

Others will interpret to the men in service the meaning of this war, why and how to fight, how to develop themselves physically and intellectually

so that they come back to their homes stronger men and better equipped for their life work. Upon you, however, rests the responsibility for helping them to become better men—stronger in faith, love, and courage.

Is it not the duty of the Chaplains in the service, and all of the other ministers throughout our land, to maintain and develop a spirit of love for all our fellow men? Jesus Christ must have a place at the peace conference table. To win the peace will be literally as important as to win the war. We must do our utmost to achieve victory but, while doing so, we must try to cast out all hatred, and work for a more righteous and better world that shall follow this war.

May God give you His grace and strength and His help in your important work.

WILLIAM E. LAMPE.

Dr. Lampe is the Distinguished Executive Secretary of the Evangelical and Reformed Church in the United States. He was, for seven years, a missionary and educator in Japan, and holds many degrees. For years he has been a member of the General Commission and a sincere friend of the Chaplains.

## Americans in Japan

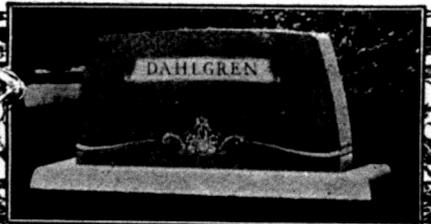
The first authentic report on the condition of American citizens taken into custody by the Japanese after war started December 7 said that thirteen Americans were housed in an old convent at Tokyo, two in a school at Kobe, sixteen in the race-course buildings there and eight in the swimming club at Yokohama. "They are strictly guarded and cannot leave the buildings," the State Department report said. "However, they receive visitors, food and laundry. They have a weekly medical examination and are all in good health. Conditions are sanitary but primitive, and equipment only temporary."



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

### What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

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