

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

JOURNAL TENNESSEE BAPTIST CONVENTION

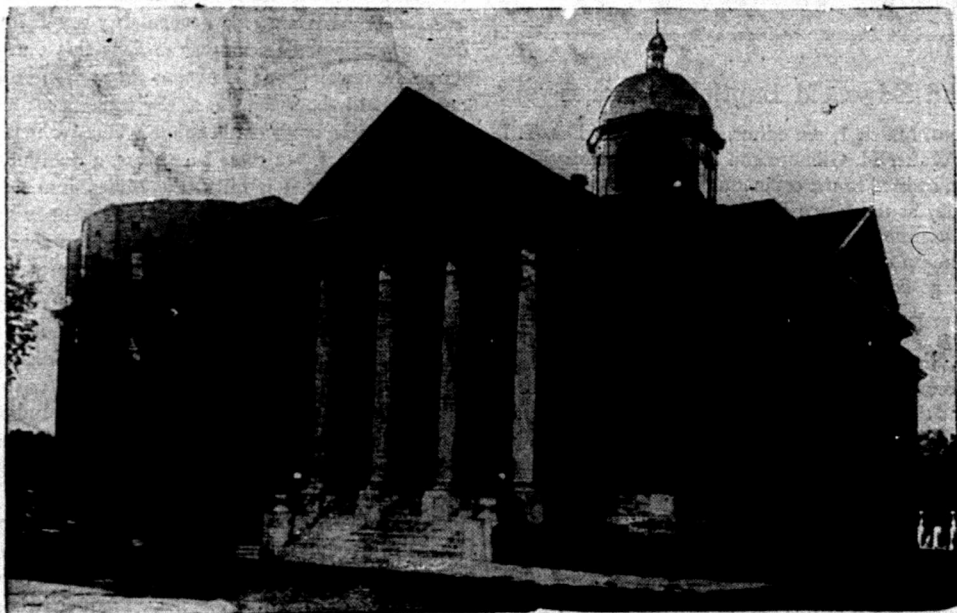
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## Tennessee Woman's Missionary Union Convention

Jackson, Tennessee — March 24 - 26, 1942



*First Baptist Church, Jackson, Tenn., where Convention sessions will be held*

### WELCOME TENNESSEE BAPTIST WOMEN!

**F**OR SEVERAL YEARS the Baptists of Jackson have been looking forward to the coming of the State W. M. U. Convention. The members of the First Baptist Church are now eagerly awaiting this visit.

We shall try to do everything within our power to make your stay a pleasant and profitable one. It is our sincere desire to be of service to each individual and to be a blessing to all. However, we expect you to bring to us a blessing . . . may the emphasis upon world-wide missions turn the hearts of the people toward love and not hatred. This is the blessing we want you to bring to us.



MORRIS FORD,  
Pastor-Host

W. MORRIS FORD, Pastor.

# Baptist and Reflector

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## EDITORIAL

### Grace and Edgefield Baptist Churches

SUNDAY MORNING, March 1, the editor, together with Drs. T. L. Holcomb and Walter M. Gilmore and Associational Missionary Harold D. Gregory, assisted in the ordination to the Gospel ministry of Bro. S. O. Binkley at the Grace Baptist Church, Nashville, L. S. Ewton, pastor. Being the clerk of the presbytery, Bro. Gregory will later give us a write-up of the occasion; hence, we do not go into details here. A large crowd was present and the service was impressive.

Sunday evening, March 1, we supplied at Edgefield Baptist Church, Nashville, in the absence of the pastor, W. Henderson Barton, who was recovering from a recent operation. Deacon E. T. Holman presided at the service and did it well. The congregation was very cordial and responsive, for which we are grateful. Calling upon Dr. Barton following the service, we found him doing fine. He will soon be able to take up his work again.

### We Welcome The Women

THE GOSPEL WRITER tells of "certain women" who had been blessed by the Lord and who in the love of their hearts "ministered unto him of their substance" (Luke 8:3).

Paul commended to the Romans "Phebe our sister . . . a servant of the church which is at Cenchrea," and said, "receive her in the Lord, as becometh saints, and . . . assist her in whatsoever business she hath need of you." And then he added: "For she hath been a succourer of many, and of me also" (Rom. 16:1, 2). Then he also said: "Greet Mary, who bestowed much labour on us" (vs. 6).

Addressing himself to his "true yokefellow," Paul said, "help those women which laboured with me in the gospel" (Phil. 4:3).

Women ministering to the Lord of their substance by ministering to His workers; women who in the service of the churches help many; women who labor in the Gospel, not as preachers but as assistants to its ongoing—this describes the true spirit and service of Woman's Missionary Union.

Soon the annual Convention of these helpers will be held in the First Church of hospitable Jackson. BAPTIST AND REFLECTOR is continually grateful for the continual support it receives from many in Woman's Missionary Union. It rejoices in the incalculable good the Union accomplishes in the service of Christ. And it sends its hearty greetings to the official personnel of the Convention, the messengers and visitors and the hostess church and its pastor. God-speed to all of you.

When the Convention shall have come and gone, may you realize, "Surely the Lord was in this place!"

### A Question Concerning The Millennium

WHAT IS YOUR position on the Millennium?" This question has been put to the editor.

We believe in the personal, visible, spectacular return of Christ to the earth to reign in power and glory. Let this fact be kept clearly in mind.

We do not believe that the Gospel will so "leaven" or "conquer the world," as it is commonly expressed, until the whole of human society is "leavened" and then Jesus will come. It is not the revealed purpose of the Gospel to conquer the world, but to call believers out from the world. In this purpose, the Gospel has ever been blessedly triumphant and shall continue to be.

We believe that Jesus is now on the Davidic throne, the throne to which the earthly Davidic throne pointed, and that the future visible and universal and sovereign manifestation of the Kingdom in the coming day will be the projection and manifestation of the Kingdom already existent and the Throne already occupied.

We believe that if there is going to be an earthly historical Millennium, the second coming of the Lord will precede and inaugurate it. We used to take the proposition of a historical Millennium for granted and we dogmatically affirmed it. We were as extreme as some brethren are today, when they say that one had as well deny any scriptural teaching as to deny this interpretation. But a scriptural teaching and a human interpretation of scripture may not necessarily be synonymous. By training we are inclined to the historical view of the Millennium. But inclination due to training is not proof. In these later years, a question has risen in our mind whether what is called the Millennium finds its fulfillment historically on the earth or finds its fulfillment in the spiritual realm. Plausible arguments on both sides have been ably presented and we have studied them with some care. In our present state of mind, it does not appear that either side has absolutely proved its case.

Just recently, a brother told us of how in a Bible school he attended the students, under the teacher's direction, placed on the blackboard all the scriptures considered to refer to the Millennium. These were studied and analyzed and reasoned about and discussed. But they did not reach an absolutely proved conclusion. One of the clearest writers we have ever read, an earnest and painstaking student of the Word, once confidently held to the earthly historical view of the Millennium. But now he holds that probably the Millennium finds fulfillment in the spiritual realm; or at least he did in the last expression we read from him on the matter. Yet he was not dogmatic about it. And then, brethren whom we personally know, men of far greater Biblical ability than the editor, hold radically different views concerning the Millennium. Consequently, we do not think that we need feel so bad over our own uncertainty.

We believe that God's Word is infallibly inspired from beginning to end. We do not question a single iota of it. Our question is not concerning the truth of scripture, but concerning certain human interpretations thereof. What is the realm of fulfillment of what is commonly called the Millennium? In our present state of mind, we are not affirming what this realm is. We are only raising the question for study. What is the provably (not probably) true view? The editor waits for further light.

"Then you do not know exactly where you stand on the Millennium?" Right you are, brother. In certain particulars we do not know where we stand. Having once been positively certain on these things, it is a pity to be uncertain now, isn't it? Well, so it is anyway. God's Word remains the same touching these things, but is a given interpretation provably correct? The editor is trying to satisfy his mind along these lines. May the Lord give him more light. We have not attempted to argue matters, but only to state our present attitude. Let no one twit the editor with being "unable to make up his mind." Do not say "unable," but say "He has not yet made up his mind." Maybe God will yet mercifully enable us to make up our mind and be as certain as some honored brethren now seem to be.



## Water Forcing Churches To Move

POSSIBLY SOME of our people have not thought much of the inconveniences and heartaches, and in some cases distinct loss, brought to numbers of our Baptist churches in areas where government dams have been or are being built.

A letter from Pastor James M. Gregg of Butler refers to the churches affected by the Carden's Bluff Dam on the Watauga River. The locations of the following churches will be completely covered by water: Union, Fish Springs, Little Milligan, Butler and Elk River. Likely they will disband as churches. Then Cobbs Creek, Midway, Sugar Grove, Rock Springs, Sinks Valley, Little Doe and Elk Mills Baptist Mission will have to move their buildings and will probably lose some of their members. Many of these good people are broken-hearted over having to leave their homes and other places dear to them. These people deserve the sympathy and prayers of our people. This has been or is being duplicated elsewhere.

As far as possible, these churches should preserve their organizations intact and carry on in another location.

Where it is necessary to disband, let none of the members stay out of church connection, but line up loyally in other Baptist churches. The building of dams should not make the Lord's disciples disobedient.

These handicaps are a test of Christian faithfulness. But the handicaps caused by these disarrangements are great. Let the sympathy of Tennessee Baptists flow out to these people and their prayers ascend for them.

## Type Dealing With Two Types of Taste

IN A VERY INTERESTING address at the editors' meeting at Memphis, Editor Lewis A. Myers of the *Arkansas Baptist* pointed out that there are two kinds of taste with which our papers must deal. These are: (1) Natural Taste; (2) Cultivated Taste.

There is that reading matter which easily appeals to the average reader because he has a natural taste for it. Perhaps no particular exercise of mental power is required to grasp it. Then there is that material which may not appeal to the average reader, and yet it ought to appeal to him. It may require considerable thought to follow it and it may not. But he needs it. His taste for such is to be cultivated unless he has closed his mind against such cultivation. If he has thus closed his mind, he is to be pitied. Of course, all of this is said on the assumption that the material is sound and safe. There are open-minded people whose taste for certain kinds of material has been cultivated, whereas, formerly they did not like that kind of material.

Our denominational papers should carry not only material which is easily appealing to the average reader, but also that material for which a taste is to be cultivated. Material which calls for no special exercise of thought should be carried and also that material which requires thought. Material which the general run of people want is to be carried and also that material which some people may not want, but which all of them need. The type in our papers must deal with two types of taste.

It is sometimes painful to see that the attitude of some people toward their denominational paper is determined by mere impulse or by other very shallow considerations. Some people's attitude is determined by whether the paper makes them feel good or not, when perhaps in certain particulars they need to be made to feel bad. Some people's attitude is determined by whether the paper stirs their emotions or not, whereas, it may be their *thought* rather than their emotions which needs to be stirred. Some people are carried away with material which presents their blessings in Christ, when they need material which presents their *duties* in Christ more than they need the other. Some determine their attitude by the short and superficial view rather than by the long view. The best arrangement for our papers is to carry a combination of both kinds of material. Our state papers do that very thing.

The true attitude of a Christian and a Baptist toward his denominational paper should be determined in the light of the following tests: (1) Is the paper true to the Word of God and the Gospel of grace? (2) When read with reasonable care, does it tend to make better citizens and better informed and better enlisted church members? (3) When read with reasonable care, does it tend to promote the causes of the denomination at home and abroad in the name of the Lord Jesus?

If the answer is in the affirmative, then at the same time there is answered the question whether every Tennessee Baptist home that can possibly do so should take and read its state paper or not. Of course it ought! *BAPTIST AND REFLECTOR*, for instance, carries material each week calculated to appeal to both the natural and the cultivated taste in any reader who will give it a fair showing. And beyond all peradventure, it tends to enlist people more fully in the service of Christ and promotes the faith and the program of our people to the ends of the earth. That this is true is not debatable; there are too many proofs to the contrary.

The state paper fulfills its ministry just as truly when it gives people what they need as when it gives people what they want and with which they easily fall in line without any special thought. In this respect, it is like a pastor. There are some people in Tennessee and in the Southland at large who need to discard their shallow and childish notions concerning the value and importance of the denominational paper. Not simply upon the basis of feeling, but upon the basis of *fact and feeling* the place and ministry of the state paper are to be appraised. The total, not the lopsided, view should prevail. Yet, sometimes even a Baptist minister may be found whose attitude toward his state paper is determined by tests which he would condemn in his own members, if they used those tests in appraising his sermons.

The upshot of this homily is that every Tennessee Baptist home should say: "*BAPTIST AND REFLECTOR*, here's my heart and my hand—and my subscription from year to year!"

## "Pity 'Tis 'Tis True"

IN HIS CHURCH bulletin of recent date, Pastor C. O. Simpson of the First Church, Trenton, carried some observations which we pass on to our readers.

On our way to Metropolis last Sunday morning we passed a Catholic church about 8 or 10 miles this side of Paducah. It was about nine o'clock. From the highway back more than a city block cars were parked closely together and all space appeared to be filled. It was raining and had been for two hours. We passed several Baptist churches with from 1 to 15 cars parked. Why the difference?

It raised the question in our mind, Which has the greater drawing power, TRUTH or ERROR?

We Baptists claim that we hold the truth as revealed in God's Word and that we can point our finger to the verses where it is taught, and yet we will permit Catholics to be more faithful to their service than we are.

Catholics say: "Original sin, as St. Paul has told us, is universal. Every child is, therefore, defiled at its birth with the taint of Adam's disobedience. Now Scripture says that nothing defiled can enter the kingdom of heaven. Hence Baptism, which washes away original sin, is essential for the INFANT as for the full-grown man, in order to attain the kingdom of heaven."—Cardinal Gibbons.

The above statement puts salvation in the hands of men and the power in WATER. The Scripture places salvation in the hands of God and the power in the BLOOD. We Baptists should be ashamed to let anybody be more loyal and sacrificial than we are. We have the TRUTH. We should appreciate it.

Of course, some Baptists equal Catholics and other errorists in loyalty and sacrificial faithfulness. Bro. Simpson does not have these in mind. But many of them, all too many of them, let others far excel them. Thinking of these many, one is reminded of the statement made by a prominent Baptist preacher when he said, "Baptists claim more and do less than any other people I know." And he said that in love for his people, too. "Pity 'tis 'tis true."

It looks very much like Baptists as a whole might with profit have less of the verbal statement and complacent inner feeling, "We have the truth," and more translation of the truth into terms of loyalty and service. The truth is given not simply to be felt, but also to bring forth fruit.

# Christ's Gift to Women and His Gift of Women to the Human Race

(Address at Baptist W. M. U. Training School Commencement, Louisville, Ky., May 8, 1941)

By W. O. CARVER, Louisville, Kentucky

THE UNIQUENESS and originality of Jesus among the founders and interpreters of religions in his attitude toward women does not stand out in prominence for most people. Brace contrasts the Christian teaching and practice with which one finds in the founders and in the most influential literature of other religions. Even more fully and forcefully is this contrast developed in two addresses preserved in a remarkable volume of "Papers and Addresses presented at The Woman's Congress of Missions," held in connection with the Columbian Exposition in Chicago in 1893 and published by the American Tract Society in 1894, under the title "Woman in Missions." All the seventeen addresses were by women. Two of them discuss "Woman in the World's Religions."

The Christian Gospels contain no statement more amazing and more revolutionary than one recorded incidentally and almost casually by John in his story of the death and restoration of Lazarus. "Now Jesus loved Martha—and her sister—and Lazarus." "Jesus loved Martha." It would have been impossible—unthinkable—that this should have been said of Manu, traditional law-giver of the Hindus; of Gautama the founder of a faith that embodied ethical revolt against the deadening social shackles of the all-dominant Hinduism; of Kung-fu-tze the prophet of social ethics for more of humanity's millions than have shaped their lives by the teachings of any other leader of men; of Zoroaster, most ethical and spiritual of all prophets outside the stream of the Hebrew-Christian tradition; of Mohammed, who although he owed his opportunity and influence to an extraordinary woman and had also opportunity to learn from Jesus, still failed utterly to appreciate the personality potentiality of womanhood, and under profession of guarding her purity beyond all other teachers put her under a bondage more complete than in any other system. Moses stands on a higher plane than any other law-giver of men's religions and more consciously interpreted the purpose of ethical Deity. Yet even of Moses it could not have been said that he loved an individual woman, without detriment to his standing and influence. Before his own conscience and in the eyes of his disciples it would have been a demolishing disgrace for any other founder to have spoken of women as Jesus did and to have treated them as he treated them.

"Now Jesus loved Martha." That statement embodies with concrete definiteness one of the most central and essential teachings and factors in Christianity.

"Manu's whole teaching about woman is based on the assumption of her impurity." If a Brahman is reading the Veda, and a woman comes within range he must cease for "her ear is not pure enough to hear what the vilest man may read." "A virtuous wife," must revere her husband as a god, however base and even licentious he may be. No sacrifices or fasts are permitted to women in Hinduism: For sacred oblation let her "wash the feet of her husband and drink the water. For the husband is to the wife greater than Vishnu." Out of the conception reflected in these rules come child marriage, and child widowhood, sati and infanticide, nautch dancing and prostitution. Woman has no individuality—without a husband has no soul, and human existence only in father or husband.

Gautama, despite his praise for his relatively high ethical standards and his embodiment of the spirit of gentleness, gave to woman no independent identity on the human plane and allowed to her hope of rising in the scale of being only on condition of her accepting her position in relation to man and to the Buddhist ideal as to have her Karma integrate its next existence as a man: only then she might set foot on the noble eight-fold path that leads to Nirvana. According to the elaborate legends, to his foster-mother's persistent pleadings he finally permitted her to organize the order of nuns, knowing that as the price of such an ignoble concession he was delaying for ages his own beatification and the com-

ing of the final Buddha. One of the penalties for crime in man was femininity in a future existence.

With all his social ethics Confucius has no word to condemn the evils which women suffer, polygamy, ignorance, slavery. He teaches, and for nearly five thousand years China has practiced the doctrine: "Man is the representative of heaven and is the supreme over all things. Woman yields obedience to the instruction of man and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences: when young she must obey her father and elder brother; when married, her husband; when her husband is old she must obey her son" (Brace 455). There was in China no school, private or public, for teaching girls until Mrs. Shuck opened the first in 1837. When Christian missionaries began teaching girls in India the opposition sometimes reached the stage of riot.

Shinto taught that woman is the creature of man; that her husband is her god; that she is to be divorced if she fails in obedience to her husband's parents.

Into a world that subordinated, depressed, degraded and exploited women came Jesus with his clear-visioned humanity. Through the revelation of God in Israel and the prophets of God to Israel a path had been opened which he straightened and widened to make it a highway of honor for women and for men and women as together they should walk the way of the Kingdom of Heaven.

Jesus' attitude toward women appears in the record as a matter of course. It is not justified or defended. He simply did and said what was right and left it to be accepted and applied. It was not his way to support his teachings by argument or appeal to authority. He spoke "as having authority"—the authority of essential reality. His Father abiding in him was doing his works and his words were the definitions of the deeds of God. In nothing is this more true and to him more natural. His ways with and for women were often shocking even to the Hebrew ideas of propriety with reference to the place of women in religion and in life.

He treated women simply as human beings and with only such reference to their sex as circumstances made natural and inevitable. If the Twelve were amazed to find him at Jacob's well talking with a woman, he wholly ignored their astonishment, and no one of them ventured to ask an explanation of him or in his presence to rebuke the boldness of the woman.

If Jesus had taught Nicodemus alone the spiritual demand for rebirth into the Kingdom of Heaven, with equal readiness he gave the lone Samaritan woman the deep word about the spirituality of true worship and the unimportance of place equally in case of Mount Gerizim and the Holy City. If to a single penitent robber from his cross Jesus pledged immediate immortality with himself in Paradise, so also to Martha alone in a quiet place he gave the assurance "Thy brother shall rise again," and went on to give the deepest word anywhere recorded concerning personal immortality: "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die."

If Zacharias, Joseph and Simeon constituted a trio of men with spiritual insight to receive him, they are matched by Elizabeth and Mary and Anna "a prophetess" waiting in her great age to see and declare the consolation of Israel. If Jesus chose twelve disciples to aid him in his ministry and to be the custodians and prophets of its continuance, equally did he recognize the company of women who went about with him through cities and villages and ministered to him and the Twelve out of their substance.

The humanity of Jesus is appropriated through his mother. The first words of his found in the Gospel record were spoken to his mother to whom he announced his unique relation to his divine



Father and the compulsion of his dedication to the affairs of his Father. His last words addressed from the cross to human need in loving personal concern committed his mother to his "beloved disciple" and him to her in the relation of son and mother, a relation which he had sanctified and glorified in the Nazareth years.

His disciples from Galilee and from Judea who attended and witnessed the bewildering intensity of events which left their Lord in Joseph's tomb outside Jerusalem, and who held sad conference and vaguely wondering vigil in that upper room whence he had taken up his journey via Gethsemane and Calvary, included women and men. Out from the tomb he first encountered women, to one of whom he gave his first resurrection message and a commission to his men. Together men and women were led by him to Olivet for the ascension commission and blessing. Together they waited and planned for service until Pentecost, when all alike "were filled with the Holy Spirit and began to speak . . . the wonderful works of God." In explaining Pentecost as the fulfillment of God's promise-plan "through the prophet Joel," Peter included the women: "I will pour forth of my Spirit . . . and your daughters shall prophesy. . . . Yea . . . on my bondmaids in those days will I pour forth my Spirit; and they shall prophesy."

And in the event and in the progress of the gospel we meet in the New Testament a Lydia as patron and leader in the first church of Europe under Paul's ministry; a Priscilla who takes the lead of her husband in "expounding more perfectly the way of the Lord"; a Chloe, deaconess of the church at Cenchreae; an Apphia who for Paul is "our sister" alongside his "beloved fellow-worker Philemon" in whose house a worshipping, working assembly found a home; and many another woman "who labored with" the men "in the Gospel" and were given indiscriminating recognition.

How could it be otherwise in a religion founded by Jesus? In him as the Christ there "can be no male and female," for we "are all one in Christ Jesus" (Gal. 3:38). Christian husbands must keep the prayer way to God's presence open by "dwelling with their wives on an intelligent basis, giving honor to the woman as (physically) the weaker vessel, but as being also joint-heirs of the grace of life."

For the first time in human history men and women, in the religion and the church of the Christ, were put on a basis of equality in worth, in grace, in privilege, where each according to fitness and spiritual gifts was to find and fill the appropriate and effective function for the growth of the Body of Christ.

This ideal of Jesus and practice of the early church has not had full expression in any social order nor in the Christian churches in any period of their history. In the New Testament this was not set forth as a demand nor as a dogma. Like slavery and other social institutions the subordination of women to the will of men was to be corrected and overcome not by direct assault and dogmatic teaching but by the legitimate working of the spirit and the ideals of Christian community.

The oppressed and suppressed elements of society were not taught or encouraged to go forth crusading for rights. Christianity calls upon its followers to serve, not to assert themselves; to proclaim God's grace for all, and themselves ever bearers of blessing to others. Only thus can organized Christianity be prophetic, be the church of God as distinguished from a society for social change and a partisan movement divisive of community life. Christianity is not a warfare against men and groups with other ideas; it is a society of witness to the Kingdom of God, associations of evangelism, not organizations demanding favors or rights. In the social order Christians constitute leaven, not dynamite; not social dynamite but spiritual dynamic Christianity. It releases the power of God in a gospel, but does not accumulate force to enforce claims. Through the centuries Christian women have witnessed and served and waited on God to enlighten Christian men concerning their place and capacity in Christian institutions.

The Christian movement has expanded through the centuries into regions and cultures which were controlled by men and subordinated and dominated women. Thus almost universally men have applied and women have accepted in the churches the social standards and conventions of the communities in which the churches arose. This they did almost unconsciously and in this, as in so many

other matters, did not seek to find and express the mind of Christ or give freedom to the genius of the Christian religion. Very naturally and inevitably men were the interpreters of the terms of the New Testament and expositors of the Christian principles. A too masculine cast has been given to the interpretations and expositions. Jesus Christ has not been thoroughly understood nor has his mind found full expression in the polity and procedure of his churches.

All translations of the Christian Scriptures reflect the warped viewpoints of man-controlled institutions in passages dealing with women, and the established interpretations further misrepresent the meaning of the original words. The most glaring example of this is the passage in Ephesians 5:22-32. The Authorized version reads verse 22, "Wives obey your husbands, as unto the Lord." There is no imperative in the Greek text; this is not a sentence at all but the closing participial phrase of one of Paul's long sentences beginning four verses further back; and the word does not mean obey. Furthermore, the voice of the participle is not active or passive, but middle. It carries an exhortation to women in the disposal of their own lives. The autonomy of the wives is left with them and the responsibility for their behavior is left with the wives.

In the two succeeding paragraphs, in chapter six, we do have the word obey, in the imperative mood of a verb that places the authority in the parents over their children and masters over slaves. The Greek word means "hear as a subordinate and carry out the will of another who has right to command."

Wives, in the autonomous responsibility for their own conduct under God, are expected to order their lives in voluntary adjustment to their husbands as rightful head of the family. This perversion of grammar, syntax and sense has become "law" instead of gospel and found place in the approved marriage ceremony of the sacramental churches from which most of the democratic churches have borrowed it.

To follow up this misinterpretation, we find twelve verses, with thirty-eight lines, in the American Standard version, enjoining reciprocal duties on wives and husbands. Here men being the expositors and preachers it has come to be generally understood that the major emphasis is on the duty of the wife and often it is wholly ignored that the husband comes in for any instruction. Now the fact is that 3 verses, 8 lines, are devoted to wives, while 8 and 2/3 verses of 28 lines emphasize the Christian standard for husbands; with one and a half lines at the end usually applied to the wives, but requiring the supplying of two verbs to give it that interpretation. Worse still, there is not an imperative verb applied to the wife, but the husband is laid under an imperative supported by several lines of argument. I came across an illuminating illustration of the almost universal ignorance of the facts about this celebrated passage in the book of an English Episcopal author devoted to the rights of women in the church and even in its ministry. He felt that this passage needed some evasive explanation, and began his effort to clarify it in the interest of his argument by admitting that its emphasis was on duties of women rather than men. It seems not to have occurred to him to consult the passage, which would have saved him some side-stepping and given him a powerful support for his liberal contention.

In the western world and in the last hundred years women have come into ever increasing recognition and in many respects have become units integral in the social organism, with creative power and influence.

During the past hundred years in the west, especially in Great Britain and the United States, women have increasingly asserted themselves and demanded their rights. This approach is very human but not essentially Christian, as already indicated. It has largely been in fields we designate secular that the campaign has been waged, politics, industry, business, education, suffragist crusading and other specialized agitation brought forward a comprehensive movement called feminism. This has unfortunately been untempered by Christian ideal, motive and aims; and the churches all too often set themselves to oppose it entire, thus antagonizing the legitimate full autonomy of woman as a unit in every social organism.

The first world war disrupted all forms of organized life. Women were needed for many tasks on unprecedented scale. They responded with restless eagerness. Important constraints and orderly

restraints dissolved. Women claimed and men encouraged "rights" that are proving ruinous to morale and morality and threatening the stability of our civilization. Women have as much right as men to drink, to gamble, to be profane, to sex indulgence, to all forms of dissipation and license. Which is true as a statement but is a wholly false and destroying statement. Women has as little right to demean themselves and debase their humanity and to ignore God's ideals for society as have men, which is no right at all. If women shall in any large measure demand the right to be as bad as men our civilization is doomed and there is no hope for humanity. Through the centuries men have required women to carry a disproportionate share of the moral and spiritual burden of human progress.

Within Christianity woman's freedom of action has been achieved through demonstration of efficiency in service. That they have "gifts of the Spirit" cannot be questioned by any who see them exercising these gifts. And, as one writer puts it, "The organization of the church," in Paul's teaching and practice, "depends upon God's free bestowal of the gifts of the Spirit" and this "must carry with it the consequence women must be just as unfettered in the use of their gifts as men themselves." Note that we must still say "as men themselves," thus confessing that man is still the measure and in great degree the arbiter of woman's freedom even in Christ Jesus.

The demonstration of woman's opportunities and responsibilities in Christian service found their first realizations in missions. It was natural that it should be so. From the beginning missions revealed the humiliations and oppressions of women in pagan civilizations and the unspeakable sufferings they endured. The compassion of Christian women was bound to express itself in "Women's Mission to Women"; and all the more so as the seclusion of women in the heathen lands was seen to make them inaccessible to men in mission service. American women had just enough experience of subordination and repression to serve as index to the shame and damage involved in the bondage in which they were held in non-Christian lands. Christian women could not fail to go with the saving gospel of the Christ to women mured within purdah walls and suffering the seclusion of harems. They could not be held back from answering the unutterable appeal of little girls made victims of stupid and wicked customs of social convention in pagan civilizations and among the uncivilized. Ignorance, child marriage and widowhood, chattel slavery from birth to death, these called women to transcend the conventions that were still restraining in Christian lands. Minds once opened for inescapable response to distant call and opportunity beheld waiting tasks in reach of hands at home and in ever-expanding forms their work in the churches and in the Kingdom of God developed in the older realms of Christendom.

Even fifty years ago Mrs. J. T. Gracey portrayed the character and sketched the work of thirty-nine "Eminent Missionary Women." Later Mrs. Montgomery told of the work and worth of "Western Women in Eastern Lands." Biographies of women who served in missions have multiplied into an extensive library. In 1938 the Central Committee for United Study of Foreign Missions issued through the Friendship Press a remarkable volume, "Women and the Way." A dozen women of ten nationalities tell what the Christ in his Way has done for women the world around. And the products of missions in exalted and revolutionizing womanhood in the lands that lay under the shadow of pagan depression have been worthy of single biographies and group stories that make up another commentary on the creative power of the Gospel of Christ Jesus. Eminent Christian women in mission lands have thrilled and blessed the world in all lands, from the Pundita Ramabai to the famous Soong family, mother and three great daughters, most distinguished of whom is the wife of China's Chiang-Kai-Shek.

With the expansion of the sphere's of women's activity logically came demand for training for service. The minds that must serve the gifts of the Spirit must be informed to understand and trained to do and to direct. The order of Jesus in planning a Kingdom ministry was call—training—commission—empowering by the filling of the Holy Spirit with his varied gifts. Preparation precedes Pentecost. American Baptists learned this lesson for their men ministers more than a half-century before they became aware that women workers would also require training "their calling to fulfill."

With characteristic conservatism and caution Southern Baptists found it especially hard to break the shackles of cherished—if unholy—traditions. The very names of the earliest women's organizations in behalf of missions testified to accepted dependence and inferior status: mite societies; female missionary societies, aid societies. Even when a few Southern women grew sufficiently bold in the Lord to enter the rift of controversy over them among the male servants of the Master and to organize for large participation in the missionary work, they found it necessary to go forth without the camp of the Southern Convention bearing the reproach of Christ. They accepted with humble modesty the permission of a majority of the brethren, emphasizing their desire only to serve by asking only to be recognized as "auxiliary to the Southern Baptist Convention," the status which they still hold pending the time when their full membership in the institution of Christ may find practical confession. Meantime the W. M. U. has grown so strong and important and its functions so distinctive as to make it doubtful whether the progress of the Kingdom would not be confused and delayed if the women's organization should be merged in the Convention on the basis of common interest and calling.

Women who "labor in the gospel" require training. Their intuitional approaches to principles of truth and life and their emotional response to openings and opportunities make them especially ready for generous and sacrificial service; but these qualities also subject them to peculiar danger of unsound methods and of movements lacking proper relation and balanced continuity. Besides training in the effective expression and implementing of their normally superior qualities women need the orientation of history and the setting of the contexts of comprehensive thought and of inter-related phases of work and institutions. Equally with men, women require and desire training in order that the labor of their hands may be established and that they may be steadfast and immovable as they abound in the work of the Lord, knowing that their efforts will not be in vain. One needs only to take account of the fact that women have been the founders of a number of bizarre movements in which wisdom was overweighted with emotion to see that knowledge and good understanding are needed to control their good intentions and devotion of spirit. Theosophy and Christian Science are major examples of the danger. Two of the most extensive modern sects in Japan were originated by women whose idealism and personal powers lacked the constraint and wisdom which education and understanding might have provided.

The story has been often told of how this Training School originated to meet the need of young women seeking in Seminary classes the training for Christian missionary work to which they were dedicating their lives and for which no provision had been made.

It is also part of the Training School tradition cherished with frequent repetition that it was in the mind of a missionary, Dr. E. Z. Simmons of China, that the seed thought was planted by the Holy Spirit. He had seen the need for such preparation for women missionaries as could be had only in an institution devoted to the equipment of women for the growing opportunities and demand for their distinctive gifts. Conditions in China and on other fields were developing larger and larger demands for women.

The Holy Spirit transplanted the idea from the soul of Simmons to the nurturing hearts of some women at home, chief of whom at first was Miss Eliza Broadus. Thus at length influences converged and produced this school for training our daughters for their work of prophesying. Out of it have gone more than twenty-two hundred daughters of prophecy polished after the similitude of a palace.

You who graduate tonight have come into this heritage of high calling. You will take your place in the goodly procession and go forth to set forth the mercy of our God, the love of our Redeemer, the grace of the Holy Spirit, the acceptable year of Jehovah and the open door of the Kingdom of Heaven. You go called, trained, commissioned. You will expect and await your Pentecost. Clothed with power from on high you will accept the specific gifts of the Spirit. And do you henceforth be each of you a gift of the living Christ to humanity in this hour of its deepest need.



## Some Gospel Fruitages and Some Valuable Suggestions

THE REGIONAL MISSIONARY under the State Board in the Southwestern Region is Bro. James T. Shirley of 161 Campbell Street, Jackson, Tenn. BAPTIST AND REFLECTOR wishes to reproduce a letter from him to the editor, which lists some splendid results in the Lord's work and carries some valuable suggestions regarding the State Paper.

"Dear Dr. Taylor:

"The new literature will prove helpful in getting the churches to begin now to take our Baptist paper. With the varied plans for securing the paper, it's hard to understand why so few Baptists are taking the Baptist paper. I believe that any pastor, if he takes the time and presents one of these plans to his church, they would adopt it.

"We should be able to realize some definite results from our efforts in the campaign in Hardeman, Fayette, Big Hatchie and, beginning tomorrow, in McNairy County Association. We as Tennessee Baptists will see a new day when we get our Baptist people to reading facts concerning Baptists.

"Enclosed you will find a picture of the new parsonage at Parsons, Tenn. Bro. D. W. Smith is the new pastor and the church is going forward in a mighty way under his capable leadership. The Men's Bible Class has grown from eight men to an average of seventy-five every Sunday. It can be done if you have the right leader. Last week Bro. Wiley helped to organize a Brotherhood. It is the only Brotherhood in the Southwestern Region, except those in Memphis. Last week a building committee was appointed to begin plans for a new educational building. During the week of March 8, we are planning to have a School of Missions with fifteen churches cooperating.

"The other pictures are of the old and new church buildings in Fayette Association. The church is Hickory Grove. The pastor is Roswell Davis of Cordova. The new church was built for \$1,200. This is a real achievement, for the church and community, as the membership is small and the average income small. This is a beautiful church, and it really looks good as you drive through the community. Plans will be gladly given to any church that is interested if they write Mrs. W. L. Yeager, Moscow, Tenn., Route 2.

"Sincerely yours,

"JAMES T. SHIRLEY."



New Parsonage, Parsons

This letter, with the pictures, showing the advancement that God's people are making is heartening. And, remember, that BAPTIST AND REFLECTOR publishes such news from time to time when such news is in hand. Surely every real Baptist is interested in reading such!

Bro. Shirley wonders why, with the varied subscription plans available, so few Baptists read their state paper. Perhaps he should have said so few Baptists comparatively speaking—compared with

the total number of Tennessee Baptists. But, anyway, the subscription list of the paper has gone beyond 10,000 and is growing steadily these days. This is the largest number of subscribers the



Old Hickory Grove Church

paper has ever had so far as we can recall. It is said that, in general, there are four readers of a paper for every subscription. Therefore, BAPTIST AND REFLECTOR touches between 40,000 and 50,000 people every week, and it goes into different parts of the world. The larger number of readers is, of course, in Tennessee.

Note the following things said by Bro. Shirley:

1. That it will mean a new day when Baptists are led to read about Baptists.

2. That he believes that if pastors will take the time and present (he means really present) the subscription plans of the paper, the church will adopt one of them. Of course, it might fail in some cases, but generally this result will follow. Suppose, brother pastor, you make an earnest effort along this line.



Hickory Grove Church, Moscow, R. 2

LET'S ENLIST TENNESSEE BAPTISTS TO TAKE AND READ THEIR STATE PAPER. THEY WILL BECOME BETTER ENLISTED IN THE LORD'S SERVICE!

### An Adequate Defense Built on Religion

America arms herself for the defense of democracy. But defending democracy includes more than just military preparations. This government of the people, for the people, which we are making frantic haste to defend, has as its basis the Christian ideals, and it is upon this basis, Christianity, that any adequate defense must be built. For the foe America faces attacks first not the military fortifications and forces of a people whom he would conquer, but their spiritual entrenchments, their morale. Religion is the greatest stabilizing force that the world has ever seen and the most needed in the world today.—Pat M. Neff, Baptist Bulletin Service.

## A Glorious Achievement—An Unprecedented Appeal

**R**EPORTING TO THE BROTHERHOOD on behalf of the Baptist World Emergency Committee, appointed by the Baltimore Convention to make the appeal to our people for a love offering of \$200,000 for the sorely distressed British Baptist Missionary Society in the dark days that befell our brethren in Britain in 1940, we are unspeakably happy to announce that a check went forward from Secretary Charles E. Maddy of our Foreign Mission Board a few days ago in the amount of \$6,085.80, which check brings our gifts to that altogether worthy cause to the full amount of \$200,000.

British Baptists have given, through their honored leaders, their overwhelming expressions of appreciation to Southern Baptists for this offering of love with which they have been able to carry on the historic and far-flung work of the oldest Baptist missionary society in the world. These leaders tell us that British Baptists were so strengthened and stimulated by our quick response to their emergency that they have themselves, in the face of their indescribable sufferings and privations come forward with gifts that can only be explained as sacrificial to a degree rarely witnessed in the annals of Christianity. Through wise and prayerful distribution of our gifts, together with their own sacrificial gifts, they have been enabled to extend the reach of our gifts far beyond any expectation. For this we give thanks evermore, praising our blessed Lord for the privilege of being permitted to share with them in saving their great missionary enterprise.

With this cherished task now so gloriously achieved, through the generous and gracious response of our people, made possible by the inspiring cooperation of our state and south-wide secretaries, our editors, our pastors, and all the estates of our beloved denomination; we turn now to give our prompt and grateful response to the unprecedented appeal which comes to Southern Baptists through our Foreign Mission Board for a sum of not less than \$300,000 with which the board will meet the imperiled plight of large numbers of suffering, hungry, starving peoples throughout the war-torn world.

The first Sunday in April is the day agreed upon for this offering. The entire month of April is dedicated for the completion of the offering. Full details of the appeal will presently reach all our people through the State Baptist Papers, The Commission, Royal Service, The Brotherhood Quarterly, and direct communications to pastors and church leaders through the State Secretaries. With grateful and full confidence, we appeal to our fellow pastors throughout the Southern Baptist Convention to make careful and prayerful preparation for this unprecedented appeal. Thus we shall be able to go to San Antonio with a report that will thrill the hearts of all our people. Please send all gifts through your State Secretary.

GEORGE W. TRUETT, *Chairman.*  
LOUIE D. NEWTON, *Secretary.*

### Consolation Corner

By J. LUTHER MCALILEY

**W**ILL YOUR ANCHOR HOLD? If the fabric of your anchor consists of the promises of God to His children, and of your personal faith in Jesus Christ as your Savior, does your anchor hold?

Strange but true, the dawn of this new year arose in the West and swept across our consciousness instead of coming from the East as usual. It began on December 7th at early Sabbath dawn. Old Janus with his double face did not make the headlines in his debut. Pearl Harbor with its debacle of distress and December 7th will ever be remembered as the awful beginning of this New Year.

You can't forget Pearl Harbor, can you? You do not want to forget Pearl Harbor, do you? But when you remember Pearl Harbor, does it fill your soul with forebodings? *Not if your anchor holds.*

Elisha said to his servants in a very similar situation: "Fear not; for they that be with us are more than they that be with them."

David sings: "He that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty . . . thou shalt not be afraid for the terror by night, nor for the arrow that

flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Read all that 91st Psalm. It contains all the Vitamins, needed to give renewed strength to the fabric of which your anchor consists.

Moses led God's people right out of the grasp of Pharaoh's blitzkrieg. Elisha calmly led at will the blinded forces of the Syrian king. Gideon led his band of three hundred to victory against unnumbered hosts. If genuine Christians look to their Bibles instead of their newspapers, their anchors will strengthen. They will hold.

### Local Committees, W. M. U. Convention, Jackson

General Chairman	Mrs. Robert P. Mahon, Jr.
Information	Miss Katie Mae Sewell
Hospitality	Mrs. J. N. Fite
Registration	Mrs. E. E. Joiner
Finance	Mrs. B. B. Seward
Literature-Exhibits	Mrs. C. R. Miller
Music	Mrs. L. E. Tate
Publicity	Mrs. H. H. Winter
Social	Mrs. Leonard Sanderson
Decoration	Mrs. Lucy Evans
Transportation	Mrs. Spencer Truex
Prayer	Mrs. R. A. Kimbrough
Baggage	Mrs. E. A. Billingsly
Ushers-Pages	Mrs. M. G. Freeman
Lunches	Mrs. Judson Kimbrough
Reception	Mrs. J. J. Hurt
Training School Dinner	Mrs. Elmore Johnson
Executive Board Luncheon	Mrs. Bruce Edenton

### To The W. M. U. of Tennessee

The First Baptist Church of Jackson and the Madison County Association extend to you a cordial welcome to the W. M. U. Convention which will meet in Jackson March 24th-26th.

During these days, when our souls are inclined to be cast down and disquieted within us, let us meet together with hope in our Lord and joy in the privilege of serving Him.

"O send out Thy light and Thy truth: let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles." Psalm 43:3.

CLAIRE ROGERS MAHON, President,  
W.M.S. First Baptist Church, Jackson.

### Living After Death

**B**APTISTS KNOW that their souls shall never die. But few of them seem to consider the possibility of keeping themselves active on earth after their bodies are in the graves. One lives on earth after death only through influences which he leaves behind. Those influences may be planted in the lives of other people; they may be wrought through Trust Funds left to support some Christian agency or institution.

The TENNESSEE BAPTIST FOUNDATION was set up for the purpose of helping any and all leave behind them such Trusts. Its charter compels it to handle Trusts exactly as the donors wish. Our colleges, the Orphanage, the Academy, the Hospital, State Missions, and other agencies need endowment! *What could be finer than to leave a Trust Fund to support our whole kingdom enterprise through our Co-operative Program?*

Write us now for information about how to set aside a Trust for your favorite institution or agency, anywhere!

Address Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville, Tennessee.



# A Digest of Religious Thought

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

## Invoke the Law, Mr. Secretary!

*The Christian Advocate*

In July, 1941, President Roosevelt signed the May Act which had been enacted by Congress, giving the Secretary of War authority to ban prostitution from the vicinity of training camps. The law had been passed with administration endorsement. Two top-ranking officers of the United States Health Service—Surgeon-General Thomas Parran and his assistant, R. A. Vonderlehr—are now asking why the powers granted six months ago are not being used. From a wide variety of sources complaints are coming in to *The Christian Advocate* concerning moral conditions about Army camps. Liquor selling and professional prostitution are the twin harpies that are preying on American young manhood. In the case of both there is full legal authority already granted by which they may be dealt with. Secretary Henry L. Stimson has the authority in the case of prostitution, granted by the May Act. President Roosevelt, as commander-in-chief of the armed forces, has authority in the case of liquor. In 1939 the gonorrhea rate in the regular Army was 27.7 per 1,000. At the present time this has jumped up to 40.3 per 1,000. American parents have a right to expect the officers of the United States Government to use all reasonable precaution to protect their sons (and ultimately their daughters) against these terrible enemies. The Secretary of War has all the legal authority he needs in order to deal effectively with the problem of prostitution. He is beyond the reach of local politics, so far as his authority is concerned.

(Every American parent who has a boy in military service has a right to expect the Government to safeguard the health and morals of these young men. From the Government's viewpoint it may reasonably expect more efficient service from soldiers who are healthy and clean. What plausible excuse can the Secretary of War give for failure to use the power invested in him to ban prostitution?—C.W.P.)

## Tires and Preachers

*The Christian Advocate*

When Great Britain was threatened with imminent invasion across the British Channel, millions of copies of leaflets were distributed giving a list of those who must stay at their posts regardless of danger. This list included firemen, doctors, nurses, apothecaries, and ministers of religion! According to the British Experience, the minister of the gospel was engaged in a necessary service and could not be excused! By the action of the Office of Price Administration of the United States Government, the restrictions which at first denied tires to ministers were lifted on January 17, and ministers of all denominations are to be permitted to buy tires and tubes. We believe this provision is a wise one, but at the same time it suggests a responsibility resting upon the representatives of religion that is so serious it cannot be accepted as a mere "concession to religion." Price Administrator Leon Henderson, in announcing the ruling, explained it by saying, "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick and the dying, or to conduct services that are essential to the spiritual welfare of the public." In this we believe he has spoken both truly and wisely. But he has also made the preachers responsible for the use of their tires in the interests of the spiritual welfare of the United States of America. Every automobile tire that any preacher owns is a challenge to him to spend that tire's usefulness in bolstering up the moral and spiritual courage of the people. Now, as never before, pastoral calling is of supreme importance.

## Why Not Ration Liquor Also?

*The Christian Century*

If there is not enough sugar to supply the normal demands of the American people, why should the manufacture of intoxicants be permitted to consume large quantities of that necessity? If food must be rationed, why not liquor? Questions like these are providing a powerful impetus to the revived temperance drive which is again enlisting the support of churches throughout the nation. The National Temperance Prohibition Council, which represents more than a score of church-related and other temperance groups, recently asked Congress to prohibit liquor sales in all "theaters of war," including army camps, and in defense production centers. The council commended the ban on all intoxicants which has been in effect in Honolulu since the attack on Pearl Harbor and suggested that not only the increased vigilance but the sharp drop in all kinds of crime there since that date were related to this prohibition. Groups and organizations from Michigan, Pennsylvania, California, Indiana, Minnesota and Kentucky have recently petitioned President Roosevelt, who signed the act repealing prohibition early in his first administration, to stop the manufacture of liquor for the duration of the war. Vast quantities of grain, sugar and molasses, it is maintained, are being consumed by the non-essential liquor industry.

(The Congress of the United States recently exhibited its courage in eliminating appropriations for instructions in dancing from the Civilian Defense Program. Let the authorities now do another good deed by prohibiting the use of sugar in the manufacture of liquor. Shall the American people be denied sugar for food while distilleries are permitted to use it for making intoxicants? The United States government should realize that such inconsistency is not conducive to the unity and cooperation necessary to winning the war.—C.W.P.)

## Naturalized Citizens Are Threatened

*The Christian Century*

A measure now before a subcommittee of the Senate judiciary committee (HR 6250) would provide, among other things, that the courts may, without jury trial, revoke the citizenship of any naturalized American whose "utterances, writings, actions or course of conduct establishes that his political allegiance is to a foreign state or sovereignty." This is seeking a desirable end by very dangerous means. The end is to curb the injurious activities of disloyal naturalized citizens. The measure both stops too short and goes too far. It stops short of its goal because all disloyal citizens should be curbed, whether naturalized or native born. It goes too far because it proposes a remedy which invites dangerous abuse in its administration, which threatens to invade the rights of loyal citizens, and which is probably unconstitutional. To authorize any federal judge to be arbiter of the facts as well as the law, to determine without the collaboration of a jury whether a citizen's words or acts should be construed as implying loyalty to a foreign government, and to annul the defendant's citizenship by one man's *ipse dixit*, would open a wide door for the abuse of power. The naturalized citizen has no adequate defense against such process, and he will have less as the passions of war—from which judges are no more exempt than others—breed suspicion of the foreign born.

(We are unable to see the danger in this bill to well-meaning and judicious naturalized citizens. If well trained and duly elected judges of courts cannot be trusted in matters of this kind how can they be trusted to preside at court trials?

## The Literary Societies at Carson-Newman College

By C. J. JACKSON

**A**N EMINENT Southern Methodist minister once said that his sermons were great mainly because he delivered them in a "fetching" way. Knowing what to say is important, and knowing how to say it is of equal importance.

The Literary Societies of Carson-Newman College will fill an important part in the life of the College. They help to make it possible for the Alumni to reach and hold an audience in an effective way, whether in the court room, in an after-dinner speech or from the pulpit or legislative halls.

A few weeks ago the debating team of the College, composed of Earl Stallings and Joe Haynes, took part in the Dixie Debate Tournament at Winthrop College, Rock Hill, South Carolina. These fine young men met the representatives of seven southern Colleges and Universities and were victorious in each of the contests. This team was the only team to go through the entire contest, in which approximately fifty institutions of learning were represented, without defeat. This superb record won for Carson-Newman the Championship of the South.

Carson-Newman also won two other honors in this tournament, in the victory of Miss Mary Anderson as the Champion Problem Solver and that of Earl Stallings as Champion Radio Announcer. Probably no other college in America has ever made such a fine record in such a contest.

To make all of this possible a proper co-ordination of the work of the Literary Societies with the Library, the School of Dramatic Arts and the School of History and Economics has been necessary. A unified and unselfish program of action on the campus in a Christian college gets results.

The one great need of Carson-Newman College to the end that it may have a greatly enlarged program of service, is the rallying of our people of means to its support. May there be many who read this who will volunteer their generous help. A gift of a building, the endowment of a department, or a gift to the general endowment fund of the College all constitute channels through which your gift will help in a marvelous way to build the Kingdom of Christ on earth.

## Relief and Annuity Board's Annual Meeting

**O**NE OF THE GREATEST years of the nearly quarter-century of ministry of the Relief and Annuity Board of the Southern Baptist Convention was reported to the Board in its annual meeting in Dallas, Texas, Wednesday, February 18th by Dr. Thomas J. Watts, the honored Executive Secretary of the Board.

A few high points in the record include these: (1) Since January 1, 1941, there have been 1,314 new certificates issued to as many ministers and workers who have entered the several plans; (2) the number of active members in the Ministers' Retirement Plan is now 5,016. The total membership in all plans is now 7,527; (3) the reserves of the Ministers' Retirement Plan are now \$1,022,208.14, a gain for the year of \$423,334.75. (4) Total receipts for the year were \$1,147,678.84. Total assets as of December 31, 1941, stood at \$5,470,277.87, an increase over the preceding year of \$320,614.63. (5) The sum of \$101,599.13 was distributed during the year to 1,241 beneficiaries in the Relief Department.

Slightly more than three months time now remains wherein pastors now in service may become participants in the Minister's Retirement Plan with "prior service credits." Up to June 30, 1942, those now in pastoral service may join the plan and receive credit for all the years of their ministerial service when they become annuitants. After that date, however, although any pastor may yet join the plan, he will receive credits of only what he and the churches

pay into the plan, and not receive any credit for "prior service" from the fund created for this purpose by the payments of the State Mission Board. It is, therefore, greatly to the advantage of every Baptist pastor to join the Retirement plan while he may yet secure the enlarged benefits available through his prior service credits.

Dr. L. R. Scarbrough was re-elected President of the Board. A special committee was named, with Dr. George W. Truett as chairman, to plan a suitable celebration of the Board's 25th anniversary, its Silver Jubilee, in May 1943. Dr. Austin Crouch, Executive Secretary of the Executive Committee of the Southern Baptist Convention, was present for the Board's meeting and spoke briefly.

Southern Baptist feel just pride in the great growth of the Relief and Annuity Board as a denominational institution, and they feel even greater pride in the incomparable service which it is increasingly rendering the servants and the cause of Christ. Its essential service, its stupendous task, the conviction of Southern Baptists regarding its work, the able leadership of the Board and the rich blessings of the Lord upon its labors have all contributed toward making this year one in which we may all take particular pride.

MERRILL D. MOORE,  
Tennessee Member, Relief  
and Annuity Board.

## News Notes

In connection with the matter of errors that are made in the paper from time to time, BAPTIST AND REFLECTOR appreciates these kind words from Pastor R. Lofton Hudson of Portland: "I was just telling my secretary that I think it is remarkable how few errors creep into the BAPTIST AND REFLECTOR. It must take more proof reading and care than most of your readers realize." Right you are, Brother. It does take more proof reading and care than most people think, and yet in spite of the utmost care, some errors creep in.

The circulating library of the Southern Baptist Theological Seminary announces that 75 new books have been added in recent weeks. These books are available to all alumni of the seminary, and to pastors, and others who are not alumni and who are active in Christian work upon the payment of \$1.50 for membership for the first year or \$1.00 for renewal subscription. A catalog containing the titles of all the 313 books now in the collection may be secured by writing Leo T. Crismon, Associate Librarian, 2825 Lexington Road, Louisville, Kentucky.

## Treasures of Bible Truth

By Wm. H. Schweinfurth

One hundred comprehensive outlines of leading Bible themes for daily meditations, sermons, young people's talks, prayer meetings, and other occasions. Will be appreciated by growing Christians, pastors, evangelists, teachers, leaders and missionaries. A new title in the popular Moody Colportage Series, No. 186. 128 pages, 20c.

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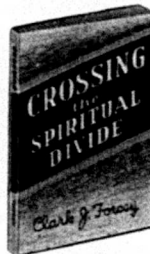
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## Crossing the Spiritual Divide

by Clark J. Forcey, Th.D.  
author of  
"Victory All the Way."

This new book consists of eight stimulating messages setting forth the riches of the Christian's inheritance in Christ. "Think not that we are the persons that once we were. We have crossed the great divide." 96 pages, 50c.

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## Appearance

## COUNTS, TOO!

Have you not often considered the advantages of having a choir that is harmonious in appearance as well as in sound? A choir without conflicting colors and values, a choir of dignity and reverence? Zephyrweave choir robes will give your choir the beauty and dignity you covet for it. Inexpensive, durable, expertly tailored, Zephyrweave robes are available in two styles, with the choice of maroon, black, navy blue, royal blue, and white. Won't you let us tell you about them? Write for prices and complete information.

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# The Sunday School Lesson

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

LESSON FOR MARCH 22, 1942

## Jesus the Messiah Foretells His Death

LESSON TEXT: Matthew 16:13-28; Mark 8:27-37; Luke 9:18-25.

PRINTED TEXT: Mark 8:27-37.

GOLDEN TEXT: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35.

We will get a better grasp of the lesson, it seems, if we center our attention upon the topic assigned for the young people and adults, namely, Why the Messiah Should Die. Let us center specifically upon two main thoughts in answer to this question. We will observe at the very outset in the lesson text that Simon Peter, along perhaps with all the others, did not think that the Messiah should die at all. But Jesus understood from the very first that He as the Messiah should and must die. His Beloved Apostle was inspired to write concerning Him as "the Lamb slain from the fountain of the world" (Rev. 13:8b). Jesus Christ came into the world in order that He might die. Why should He die?

### I. THE PLAN OF HUMAN REDEMPTION NECESSITATES THE DEATH OF THE MESSIAH (vss. 27-33).

In reading the parallel passages of Scripture connected with this lesson, this striking word is noted, "From that time forth began Jesus to shew unto his disciples, etc." (Mt. 16:21). This is one of the continental divides in His life and ministry and teaching while on the earth. When the time was ripe and full for such profound revelation of His plan and purpose, Jesus deliberately began to unfold the same to His disciples. This is not to suggest that Jesus changed His strategy or in any way altered His purpose, but it would seem that He had waited for this particular time to let the shadow of the Cross fall across their path as it had before His own long since. Was He waiting for their own development and growth in grace before this could be done? Not many days later He will "steadfastly set his face to go to Jerusalem" (Lu. 9:51). To them, and to us, it will remind of Caesar's crossing the Rubicon; but Jesus knew before.

First, the sinfulness of the human race necessitated the death of Jesus as the Messiah. The blood-stream had been polluted in the very beginning with the sin of the first parents, Adam and Eve. So filthy was the stream from its initial pollution that fratricide came boiling to the surface within the first family when Cain slew Abel. With the passing of the centuries it seems to become even filthier for now we have fratricide upon wholesale proportions, until we differentiate between the present world-conflict and that which took place about a quarter of a century ago by calling the former the Worldwide War. The events of recent days make the designation more and more accurate. Such sinfulness makes the separation of man from God inevitable in what we refer to as spiritual death. It causes men to go away from God and to stay away from Him until something is done to restore the broken relationship. Somehow man must become at-one with God if he is to have spiritual life once more. In the death of Jesus, the atonement, such restoration becomes possible.

Second, the holiness of God necessitated the death of Jesus as the Messiah. Of all of the attributes of God, His holiness is the one from which all the others seem to be derived. Because God is absolute perfection, morally and every other way, we bow before Him in worship

and adoration. If He were not sinless, our worship would be incomplete. But because He is all that we can think and imagine, even more, of that which is right and just and holy; we prostrate ourselves in His presence. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 Jn. 1:5). No one but a holy man could die for the sins of mankind. Jesus Christ of Nazareth was the only one who could qualify.

Man's sinfulness and God's holiness, they are like the opposite poles in their distance from one another. Man is not simply and merely bad in his nature and deeds; he is fiendish and terrible, loathsome and hellish, deranged and destructive. But God is high and holy, just and yet merciful, exacting and yet gracious, punitive and yet forgiving. When these two great opposites came together in Jesus Christ on Calvary, it is no wonder that He died such a terrible death and that His heart was broken in it.

### II. THE PATTERN OF CHRISTIAN LIVING ILLUSTRATES THE DEATH OF THE MESSIAH (vss. 34-37).

First, it illustrates it in sacrifice. Some evangelicals criticize the wearing of the Cross as an ornament or the making of it an object of devotion and worship and at the same time fail to manifest the principle of the Cross in their daily living. The Lord Jesus certainly never intended that we should do the former; on the other hand, He surely intended that we should live a life of sacrifice, and do it gladly and without complaint. All too many of us want to be done with the Cross when we are saved in regeneration. We will preach and teach about the Cross often and earnestly as a means of the sinner's salvation (and well we may and truly we must if we stay by the Bible) but when we go out and fail so miserably to pattern out life each day after the death of the Messiah. For instance, some Christians are not willing to give up a card-table in order to teach a Sunday school class; or forego an extra hour of sleep on Sunday morning in order to attend church services; or withstand possible social disapproval in order to enter some hovel to win some soul to Christ or bring comfort to the same. Yes, even some preachers apparently never so much as hear the Lord's Spirit calling to another field of service unless and until such a field offers an increase in financial remuneration. Of this we may be sure, when the spirit of sacrifice is missing in our lives as Christians the power of the Holy Spirit is being hindered.

Second, it illustrates it in service. After taking up our cross, we are to follow Jesus (c. 34b). This means that we are not only to refrain from those things and deeds from which He refrained but that we are to be active in service for His sake and His glory. We will not forget that Mark pictures Jesus as the active and efficient Servant. We will not forget that Jesus in His death was performing a matchless service for all mankind, namely, doing for them what they could never hope to do for themselves in making it possible for them to come to God acceptably. He carried a load sure enough that day He ascended the Cross on Golgotha just outside the city walls of Jerusalem. Is it any wonder that He staggered under its weight? We are to serve for Him to that extent.

The Golden Text, it seems to this writer, contains the most profound word that ever fell from

the lips of Jesus, so far as our manner of living is concerned. It is far more profound than is the Golden Rule. Indeed, this might well be called the Platinum Rule, remembering that platinum is more precious (certainly far more serviceable) than is gold. For in it was discovered the secret of successful living as a Christian.

## 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. LILLIE VERONEE NOLEN

Mrs. Lillie Veronee Nolen, 66, died at the pastorium of the Westvue Baptist Church, Murfreesboro, Tenn., Wednesday evening, February 25, 1942, after an illness of two years.

Funeral services were held Friday afternoon following at the Westvue Church, with Woodrow Medlock, pastor of the church, L. S. Sedberry, pastor of the First Baptist Church, Leonard Arbuckle and Prof. A. J. Brandon in charge. Burial was in Evergreen Cemetery under the direction of Chapter 363 of the Order of the Eastern Star.

Mrs. Nolen was the daughter of the late Captain and Mrs. E. B. Veronee of St. Augustine, Fla. She was a leader in the activities of the Westvue Baptist Church. She organized the first missionary society and a Sunday school class in the church was named "Lillie Nolen Bible Class."

She is survived by her husband, Rev. O. L. Nolen, assistant pastor of the church, and a brother, Sam M. Veronee, of New Smyrna, Fla. Blessings upon her memory and God's grace be upon the sorrowing. "Blessed are the dead, who die in the Lord."—Prof. A. J. Brandon.

### "OUR MOTHER"

(of Lillie Nolen Class)

Mother, dear, you had faith in God and was led to organize our class. We pray for that same faith that we might carry on the work which you started and so gallantly sought to inspire us to a higher level.

We called you "mother" because you loved us and understood us as a mother. We loved you for your loyalty and purity. Your name signified purity. Therefore, our class bears your name and we will ever strive to keep it as pure as the lily.

We deeply miss you, but our loss is heaven's gain. And grant, dear God, when our summons comes that our lives may leave a light to some wayward soul as you left through Mrs. Nolen in our lives.

THE LILLIE NOLEN BIBLE CLASS,  
Westvue Baptist Church,  
Murfreesboro, Tenn.

### MILLER

James E. Miller: Born July 24, 1857; died February 15, 1942. He professed faith in Christ at the age of 22 and joined the Maple Springs Baptist Church. He was a very active member, serving as church trustee and treasurer until health prevented. He married Nancy Elizabeth Taylor in 1885, who passed away in 1908. To this union were born six children, of whom four survive: Mrs. M. E. Siler, Mercer; Mrs. W. H. Dismuke, Pinson; Mrs. Russell Keller, Toone; and Lt. James R. Miller of Ft. Monmouth, N. J.

In 1910, he married Ida Jones, who survives him; also one daughter, Mrs. S. D. Gaston, and eleven grandchildren survive him.

Bro. Miller was the oldest male member of Maple Springs Church. He was a constant reader of the Bible and enjoyed the BAPTIST AND REFLECTOR more than any other magazine.

# THE YOUNG SOUTH

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

Dear Boys and Girls:

I am just so happy to tell you that we have another page full of letters. I am thrilled every day to see the postman come because he always brings me some letters from you.

Your friend,

**Aunt Polly**

3800 Kearney, Memphis, Tenn.

Dear Aunt Polly:

This is my first time to write you. I joined the church last October 19. My daddy is the pastor of the Seventh St. Baptist Mission. I am in the Junior class at Sunday school. I am nine years of age and I read the *Young South* and I enjoy it very much. I hope to see my letter in the *Young South*.

Sincerely yours,

MARTHA ANN MASON.

We are so glad that you like our page, Martha Ann. We are happy to print your letter and we hope you will write again.

R. 1, Brush Creek, Tenn.

Dear Aunt Polly:

I am nine years old. I am in the fourth grade. I go to Sykes school. My teacher is Miss Alene Baker. I go to Hickman church and Sunday school. My pastor is C. D. Tabor. We take the BAPTIST AND REFLECTOR. I read the *Young South* page and like it very much.

Yours truly,

ROBERT NELSON SMITH.

You have a fine pastor, Robert. We want to welcome you and we hope you will continue to like our page.

R. 5, Maryville, Tenn.

Dear Aunt Polly:

I received your Christmas greeting and thought the picture was very beautiful, and your letter was very nice. I am a Christian and have been for five years. I was converted when I was ten years old. I hope that every person that isn't already a Christian will be soon. I attend Sunday school and preaching, B.Y.P.U., prayer meetings and choir practice, most of the time. I like to read the *Young South* page. But best of all I like to read the poetry and wish there was more poetry on the *Young South* page. I am sending you a poem I have written and hope to see it in the *Young South* page, if it is worthy of the place.

With love,

JOSEPHINE HELTON.

## A BEAUTIFUL LAND

When in that bright and glorious land  
All our friends we would like to meet,  
May they meet us up in Heaven  
Where life will be so sweet.

I would like to live in Heaven.  
There is only one way, too;  
Just put all your trust in Jesus,  
That is exactly what to do.

There are many friends around us.  
Would you tell them what is true;  
Would you have them live with Jesus;  
Would you have them be with you?

JOSEPHINE HELTON.

Thank you for your kind words, Josephine, and your poem. We are going to have another poem page soon.

Hartford, Tenn.

Dear Aunt Polly:

This is my first time to write you. I am eleven years old. I am not a Christian. I want you to pray for me that I may be a Christian soon. I go to Mt. Zion Baptist Church. I am in the Junior class. My teacher

is Corda Smith. My pastor is D. R. Ford. I hope you will find room for my letter in the *Young South* page.

With love,

LAGATHA FORD.

LAGATHA, we are praying for you and we hope you will soon give your heart to Jesus.

Route 2, Silver Point, Tenn.

Dear Aunt Polly:

I am writing you for my first time. I am eight years old. I am a Christian. I go to church and Sunday school at Nash's Chapel, and also to school there. My brother and sister wrote you a few days ago. Today is Valentine day at school. I am looking for some Valentines. I like to read the *Young South* page. I find that there are a lot of boys and girls my age who are Christians. I know Willine Howell. She doesn't live far from me. I was saved at home one night and was baptized a few weeks later. My daddy baptized me. Hope to see this in print.

MARIE NASH.

Welcome, another Christian. Did you get lots of Valentines, Marie? I did. I hope you have written to some of our Christian boys and girls.

Athens, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I am a Christian and a member of the North Athens Baptist Church. I go to Sunday school and Training Union every Sunday and Sunday night. My Sunday school teacher is Mr. Earl Glass. My Training Union teacher is Miss Naomi Hicks. I must close or my letter will be too long to print in the *Young South*. Remember me in your prayers.

Your friend,

FRANCES STARR.

Welcome, Frances. We will be happy to remember you in prayers. Write us again.

Powell Station, Tenn.

Dear Aunt Polly:

I am a girl twelve years old and in the seventh grade. I have been a Christian for three years. I go to Powell Baptist Church where my daddy (Rev. C. Judson Taylor) is pastor. We have 16 girls in our Sunday school class. In Training Union a banner is awarded each Sunday night to the class having the largest per cent present reading their daily Bible readings. Our Junior class has kept it most of the time. I hope to see my letter printed soon.

With love,

CAROLYN TAYLOR.

P.S.: Since it is past Christmas maybe you won't want to print this, but I still want to thank you for the lovely Christmas greeting. I think it was the nicest greeting I could ever have. I read it through many times. Also I let my friends read it.

Thank you, Carolyn. We're so happy that you enjoyed our Christmas greeting. Congratulations to your Junior Training Union class.

1248 Blount Ave., Knoxville, Tenn.

Dear Aunt Polly:

I have been meaning to write you ever since Christmas to thank you for the nice Christmas greeting. I enjoyed reading it very much. I still read the *Young South* page. I like the puzzle that was in this week's issue. Our church (Immanuel) is planning to have a revival beginning March 29. Dr. Ramsey Pollard will conduct it. Aunt Polly, are you a member of the W.M.U.? I belong to the R.A. I am learning to be a Page. I was almost one at the last meeting, but I forgot some of the scriptures. This is the end of our school term. I am off for vacation yesterday and today.

Your friend,

LIONEL KING.

Did you enjoy your vacation, Lionel? Vacations are nice, aren't they? Lionel, I have been a member of Y. W. A. I am going to join the Business Girls Circle of the Y. W. A. though, because I have outgrown the Y. W. A.

Butler, Tenn.

Dear Aunt Polly:

I am a girl twelve years old. I go to the Cobbs Creek Baptist Church. I am in the Junior class. Mrs. Pearl Lipford is my teacher. My grandfather is the superintendent. I go to the Cobbs Creek school. I am in the fifth grade. Miss Grace McEwen is my teacher. I read the *Young South* page every week. I hope my letter isn't too long.

Love,

REBA CALLON CRESS.

Thank you for your nice letter, Reba. A great big welcome to you. Write to us again, will you?

R. 5, Lawrenceburg, Tenn.

Dear Aunt Polly:

I am seven years old. I go to school at Lawrenceburg. My teacher is Mrs. Schade. My Sunday school teacher is Mrs. Hatch. I love them both.

Love,

MALENE ROBERTS.

Welcome, Malene. Your teachers are very lucky to have such a sweet little girl to love them.

R. 1, Covington, Tenn.

Dear Aunt Polly:

I am thirteen years of age. I have brown hair and eyes. I go to Oak Grove Baptist church and my pastor is Rev. J. H. Turner. I also go to the G. A. of my church. My teacher is Mrs. P. M. Kinney and we all like her very much. I am secretary of the G. A. this year and last year I did not miss a meeting. Hope I did not write too much and I want a lot of pen pals. I promise to answer their letters.

Sincerely,

VIRGINIA MASON.

Welcome, Virginia. We hope you get lots of pen pals, but remember you must write to us again.

Dear Aunt Polly:

I live in Ohio. My sister takes the BAPTIST AND REFLECTOR. I read the *Young South* page. I like it very much. I am ten years old. I go to Fulton school. My teacher is Mrs. McClelland. I hope I didn't write too much.

Your friend,

EVA DEAN WHITE.

P.S.: Print this on the *Young South* page.—E.D.W.

We are happy to print your letter, Eva Dean. We hope you will write again and tell us your address.

## TIGE

Tige wasn't very much to see.  
But loyal as a dog could be.  
Ten years Tige watched before our door.  
Came the day when he couldn't watch no more.  
We dug a hole all deep and wide,  
Then shoveled the cold dirt in on Tige.  
I can't say what a dog's heart holds.  
It seemed to me Tige was a fit soul.  
Out beyond the snow capped mountains  
Where the lonesome pine trees grow,  
Maybe there is a country where loyal dogs go.  
I've never been much good here below.  
Hope God's mercy will carry me where good men go.  
When it's time to say good bye to old time,  
Maybe I'll find Tige's country up close to mine.

LULA SHAW HIGHT.

Thank you, Lula Shaw Hight. Come again with another poem.

Neuberts, Tenn.

Dear Aunt Polly:

I am a girl eleven years old. I belong to the Valley Grove Baptist Church. My Sunday school teacher is Mrs. Iva Pinner and my B.Y.P.U. leader is Mrs. Rev. O. O. Bishop. I love them both very much. Rev. O. O. Bishop is my pastor. I enjoy doing church work and hope to be a soul winner in the future and win many to Christ. I enjoy the *Young South* page very much.

Sincerely yours,

WILMA COGDILL.

Thank you, Wilma. We hope you will become a great soul winner.

## Psalm 23

The LORD is my shepherd; I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

## Psalm 23

(From the bulletin of the Baptist church, Brookline, Mass.)

The Lord is my Shepherd. . . . . Guidance

I shall not want. . . . . Supply

He maketh me to lie down in green pastures. . . . . Peace

He leadeth me beside the still waters. . . . . Harmony

He restoreth my soul. . . . . Health

He leadeth me in the paths of righteousness. . . . . Honesty

Yea, though I walk through the valley, etc. . . . . Discord

I will fear no evil. . . . . Confidence

For Thou art with me. . . . . Protection

Thy rod and Thy staff they comfort me. . . . . Comfort

Thou preparest a table before me, etc. . . . . Provision

Thou anointest my head with oil. . . . . Consecration

My cup runneth over. . . . . Abundance

Surely goodness and mercy shall follow me, etc. . . . . Joy

And I will dwell in the house of the Lord for ever. . . . . Consciousness of Divine Love

—Wachman Examiner.

## Psalm 23

(The following is the re-wording of this Psalm which was made in conference with a few college students who had known the words of the Psalm since childhood, but who had a new appreciation for its daily application to their own lives after they put it into their own words.)

The Lord is my companion. I shall not suffer because of lack of the necessities of life. He urges me to rest when there is need and I am confused. He leadeth me into periods of meditation on the higher things and thus restoreth my soul's poise. Then he guides me on more secure ways. When I have trouble and sorrow over my way he comforts me—he protects me and guides me. He cares for my physical well-being even though I must associate with some who seemingly do not care. My companion heals and binds up my bruises and hurts to my heart and soul which come daily. His mercy is overflowing. I have the assurance that he will walk with me day by day throughout eternity caring for me at all times.

Thank you, Miss Florida Waite, Nashville.



# 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

We trust that the following suggestions will prove helpful to all Junior and Intermediate leaders and sponsors in planning their Officers' Council meeting.

## Junior Officers' Council

Only the Adult workers of the Junior union are required to attend the monthly meeting of the officers' council.

### IF THERE IS A JUNIOR DEPARTMENT

In churches where there is more than one Junior union, with a Junior department director in charge, this schedule may be followed.

1. *Brief Opening Meeting*—All the leaders and sponsors of the Junior department meet with the department director for ten or fifteen minutes. The Junior director outlines any plans for the month and makes announcements of general interest.

2. *Adjourn to Individual Union*—After the brief opening period, the leader and sponsors of each union adjourn to their own meeting rooms for conference. The work of the past month is reviewed and plans made for the coming month. Each leader should have in hand a copy of the record of his union for the past month. This should be considered carefully and a report, based on the record, should be prepared for the department director. Constructive plans for the coming month should be made. These plans involve ways of strengthening any weak points of the unions, methods of varying programs, conducting the quiz and the memory work drill, etc. Part of this period may be used for planning the programs for the coming month if it seems best to have the Juniors present. See 4 below.

3. *Assemble in General Council with Training Union Director*—In this meeting, the Junior department director along with the other department directors, reads a written report of the work of his department for the past month. Plans of interest to all departments are presented and discussed briefly.

4. *The Junior Program Planning Meeting*—If the leader thinks it wise to hold the program planning meeting in connection with the officers' council, the Junior captains and presidents may be asked to meet with the leaders and sponsors before the time scheduled for the officers' council; or part of the time of the regular council meeting may be used as suggested under 2 above.

### IF THERE IS ONLY ONE JUNIOR UNION

In churches where there is only one union for boys and girls nine to twelve years of age, the plan outlined above may be followed in all essential points. Where there is only one Junior union, the opening period is spent with the general director and other Training Union officers instead of with the department director.

—Mrs. J. E. LAMBDIN.

## Intermediates at the Monthly Officers' Council

### A SUGGESTED SCHEDULE

1. *Opening period in general or department assembly*—10 minutes.

If there is an Intermediate department organization, all Intermediate leaders and officers come together for a ten-minute opening period with the Intermediate department director in charge. This brief period consists of a song, a prayer, and announcements. If there is only one Intermediate

union in the church, Intermediate officers meet in this opening period with officers of all other unions. The Training Union director is in charge.

### 2. Intermediate officers in council—35 minutes.

At the close of the opening period the officers of each Intermediate union go to their regular meeting place. Each month they follow the same general plan of procedure.

#### (1) The secretary gives a report.

The president calls on the secretary to present to the other officers a report of the work of the union for the past month. (He should prepare this report ahead of time and give a copy to the department secretary, or to the general secretary if there is no department.) If possible, the secretary should write his report on a blackboard so that all officers can study it together. He will check against the Standard of Excellence, pointing out strong and weak points.

#### (2) The president makes announcements.

Following the secretary's report, the president emphasizes points the officers need to work on for coming month. He announces special projects or plans decided upon by the executive council and passed on to him by the leader.

#### (3) Each group captain reports program plans.

Next, each group captain in turn explains plans for his program the coming month (plans made at the program-planning meeting preceding the Officers' Council) and makes suggestions for improving programs.

#### (4) Other officers report committee plans and assignments.

Now, each committee chairman tells what his committee plans to do during the coming month. These plans should be made at a previous committee meeting, or by the Chairman and the Sponsor of his committee.

#### (5) Officers write plans.

The Standard requires that each officer hand in written plans at the Officers' Council. Following the informal discussion, each officer writes out his plans in his own words on a sheet of blank paper provided by the leader.

The leader takes these plan sheets and places them in his plan book. He asks each officer to keep a similar copy for his own use.

### 3. Closing period in general assembly—15 minutes.

Following their meetings by unions, Intermediate officers meet all other Training Union officers for a period of reports. If there is a department organization, the Intermediate department director makes a report for his department at this time; if there is only one Intermediate union, the leader reports for his union. The leader should urge his Intermediate officers to attend this closing period.

### THE INTERMEDIATE PROGRAM MEETING

The Intermediate Standard requires a monthly meeting of the program committee to plan the programs for the coming month. The best time for this meeting is usually immediately preceding the Officers' Council every month. The leader and sponsor will arrange to meet the president and group captains at the church 30 minutes ahead of the scheduled time for the Officers' council for this important committee meeting. For a full discussion of the Intermediate program-planning meeting see the *Junior and Intermediate Leaders' Manual* and the *Baptist Intermediate Union Manual*.

—MISS ELAINE COLEMAN.

## Awards for February

In the South during February the awards issued were:

Texas	3,856
Tennessee	1,015
Louisiana	899
South Carolina	847
Georgia	817
Arkansas	756
Oklahoma	743
North Carolina	659
Missouri	516
Virginia	504
Kentucky	477
Florida	377
Alabama	323
Mississippi	261
Illinois	208
New Mexico	198
Arizona	35
Maryland	30

Of the 1,015 issued in Tennessee, these went to the following Associations:

Beulah	167
Big Hatchie	29
Chilhowee	207
Cumberland	1
Dyer	2
Holston	31
Holston Valley	35
Jefferson	10
Knox	101
Madison	21
Maury	23
Nashville	132
Ocoee	30
Providence	58
Salem	26
Sevier	59
Watauga	83

TOTAL 1,015

## Congratulations

We congratulate Chilhowee Association on leading the state for the month of February. This is indeed a Signal Honor!

## The Deep Need for Reverence

The deep need of all Christians is to grow in reverence.

In the din and hurry of the practical affairs of life it is easy to lose the attitude of reverence. In our concern about many things we are likely to develop a habitual frame of mind in which there is very little if any consciousness of the presence of God. We need to pause and reflect that all the things with which we are so busy were made by him and should be used for his glory. True reverence toward God will create an atmosphere of reverence in all the practical affairs of life.

Has it occurred to us that a poorly prepared and poorly presented program in the Training Union may constitute an act of irreverence? Our conduct in the Sunday school, in the Training Union, in the prayer meeting, and in the general worship services of the church either prove or deny our reverence. This does not mean, of course, that we should wear an assumed cloak of piety when we go to church. If one is not reverent toward God through the days of the week, about the only way in which he can be reverent on Sunday is by falling on his knees and asking the forgiveness of the Heavenly Father.—J. E. Lambdin, in April *Training Union Magazine*.

# Program of Tennessee Woman's Missionary Union Convention

JACKSON — MARCH 24 - 25 - 26

Theme: Send Out Thy Light and Thy Truth.

## TUESDAY EVENING

7:00—Hymn: "The Light of the World Is Jesus".

Prayer ..... Miss Margaret Buchanan, Blue Mountain, Miss.  
Devotional Service, Psalm 43 ..... Dr. Morris Ford, Pastor-Host  
Welcome ..... Mrs. R. P. Mahon, Jr., President WMS,  
First Church, Jackson

Presentation of Local Committees.

Response ..... Mrs. Maxey Jarman, President WMS,  
First Church, Nashville

Special Music: "Send Out Thy Light and Thy Truth" .....  
Union University

"The Light That Shines Afar" Dr. Geo. Sadler, Richmond,  
Va., Secretary of Europe, Africa and the Near East

## WEDNESDAY EVENING

(Young People's Session)

Theme: Laborers Together With God

—Hymn: "O Zion Haste".

Devotional, "Laborers Together With God" .....

James Kelley Avery, Alamo

Special Music ..... Union University

"Ye Shall Be Witnesses Unto Me":

In Tennessee ..... Dr. John D. Freeman, Nashville

In the Southland ..... Miss Gladys Keith, New Orleans, La.

Unto the Uttermost Part ..... Miss Kathleen Manley,  
Nigeria, Africa

Hymn: "The Light of the World Is Jesus".

## WEDNESDAY MORNING

9:00—Hymn.

Prayer.

Devotional Service: "I Am the Light of  
the World"

Mrs. J. H. Anderson, Knoxville

Solo: "The Light of the World Is Jesus"

Mrs. W. G. Kovy, Jackson

The WMU Lighthouse

Division and State Officers

The Light in Our Communities

Mrs. John Jeter Hurt,

Personal Service Director

"Light Needed in Our Cities"

Miss Gladys Keith,

Home Board Missionary,

New Orleans, La.

Sunbeam Presentation.

Shining in Darkest Africa

Miss Kathleen Manley,

Missionary to Abeokuta, West Africa

"Send Out Thy Light"

Miss Carrie U. Littlejohn,

Principal WMU Training School,

Louisville, Ky.



MRS. C. D. CREASMAN, President  
Tennessee Woman's Missionary Union

## WEDNESDAY AFTERNOON

1:20—Hymn.

Prayer ..... Mrs. Lyman Leatherwood, Memphis  
Lights in Tennessee.

Shining Through State Missions

Rev. James Shirley, State Missionary

Shining Through Union University ..... Miss Elsie Gifford

Shining Through the Baptist Hospital

Dr. A. U. Boone, Pastor Baptist Hospital, Memphis

Royal Ambassador Presentation.

"Send Out the Light in the Home Land" Miss Wilma Bucy,

Field Secretary of the Home Mission Board, Atlanta, Ga.

"Europe Needs the Light" ..... Mrs. W. E. Craighead,

Missionary to Bessarabia

4:00—Tea at Union University.

5:30—Training School Alumnae Dinner, Union University.

## THURSDAY MORNING

9:00—Hymn.

Prayer.

Devotional Service, "Ye Are the Light  
of the World" Mrs. J. H. Anderson

Plan of Work.

"As the Stars Forever and Ever"

Mrs. V. E. Boston, Memphis,

Chairman of the Obituary Committee

"Stewards of the Truth"

Mrs. George E. Hollis,

Stewardship Director

What the 100,000 Club Means To:

Union University

Dr. John Jeter Hurt, President

Orphan's Home

Rev. W. C. Creasman,

Superintendent

Our Margaret Fund Report

Mrs. R. L. Harris,

Trustee for Tennessee

Address: "Our Margaret Fund Stu-

dents" Mrs. W. J. Cox, Memphis

Our Training School ..... Mrs. H. B. Cross,

Training School Trustee

Address ..... Miss Carrie U. Littlejohn, Principal

Girl's Auxiliary Presentation.

The Light Houses in New Orleans

Miss Gladys Keith, New Orleans

## THURSDAY AFTERNOON

1:00—Hymn.

Prayer.

Report of Committees.

Young Woman's Auxiliary Presentation.

Address: "A Candle of the Lord" Mrs. W. J. Cox, Memphis

2:30—Adjournment.



# SOME OF THE W. M. U. CONVENTION SPEAKERS



DR. GEORGE W. SADLER



MRS. W. E. CRAIGHEAD



MRS. W. J. COX



REV. JAMES T. SHIRLEY



MISS CARRIE U. LITTLEJOHN



MISS WILMA BUCY



MRS. J. H. ANDERSON



MISS GLADYS KEITH



MISS KATHLEEN MANLEY

# 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!"

## Another Challenge for Training Awards

Dear Mr. Daniel:

You may say that Watauga Association will challenge any and all Associations in East Tennessee, as to total number of Training Awards for 1942, with particular designs toward Holston and Knox. We are shooting for 1,000 to 1,200 Awards for the year, and hope to have at least 10 Standard Sunday Schools.

J. D. BROOKS, Superintendent,  
Watauga Sunday School Association.

## Adults Do Attend Sunday School

During the past five months—in spite of the very cold weather—one Sunday, 8 below zero—the T. E. L. Class of First Baptist Church, Nashville, Mr. Henry C. Rogers, teacher, has had six members to be 100 per cent on the Six-Point Record System for the 21 Sundays. These were:

Miss Laura Cantrell  
Miss Cora Cain  
Mrs. D. C. Fowler  
Mrs. J. F. Jernigan  
Mrs. E. E. Stovall  
Mrs. Charles Sullivan

We congratulate these ladies on a very splendid record.

## Juniors Have Good Record for January

Dear Mr. Daniel:

I would like to call your attention to a record made by two of our classes in the Junior Department of the East Lake Baptist Church. One class of ten-year-old girls with six on roll made a grade of 76 per cent, and with preaching attendance of 100 per cent for the month. Another class of ten-year-old boys had every member but one present every Sunday. This one was absent one Sunday because of illness.

We have an enrollment of 115 in our Junior Department, with 43 making a grade of 75 per cent and above for January.

MRS. J. D. PHILLIPS, Secretary,  
Junior Department,  
East Lake Baptist Church, Chattanooga.

## Ocoee Sunday School Training Banquet

On the night of February 17th the Ocoee Association Sunday School held its second Annual Banquet in the lower auditorium of the First Baptist Church, Chattanooga.

The date was set at the beginning of the Associational year to fall on the regular meeting night of the Associational Sunday School. The committees were: Miss S. Louise Russell, Menu and Service; the Elementary Superintendents of the Association were given the task of decorating; and the Associational Missionary, Rev. J. C. Williamson, was given the task of completing the program and the promotion of ticket-sales.

Miss Russell served an excellent meal there in the kitchen of the First Church and served it hot by 29 girls from 21 different churches.

The decorations committee carried out the Training motif to the last detail. Mrs. "Ted" Brannen of Northside painted us a diploma on sign cloth six times the size of a diploma for a

back drop. We used the little diplomas from the Sunday School Board for place cards. Each guest was given a ribbon showing the number of books taken according to the seal colors. The flowers on the speakers' table and the candles on all the tables were in the seal colors. The aprons the waitresses wore had a diploma imprinted on them.

The program was excellent. It began with numbers by Mr. Jimmie Caldwell and Miss Mary Jane Park on the marimba and accordion, with Miss June Phillips at the piano while we were assembling and being seated.

After supper was served Mrs. Ted Brannen led the body in an art devotion, drawing before us the picture of Jesus the Good Shepherd. Rev. Cecil Frazier sang the Ninety and Nine as a part of this period of worship.

The roll was called, showing 395 present with 34 churches represented.

Jimmie and Miss Park played another beautiful number.

The diploma groups were recognized. Three churches were given special recognition. Tabernacle Baptist was recognized because they have the most Post Graduate Diploma holders, with five of them present. South Cleveland was recognized for having received approximately 116 awards for this Associational year—four and one-half months gone. They are a church of 225 members with approximate Sunday School attendance of less than 150. These awards have been received by less than 20 people who have taken five and six books and all now hold a diploma as a result. With another school to be held in June they will be hard to beat this year from an efficiency standpoint. Avondale was recognized for leading the Association in total number of awards last year.

The East Chattanooga Girls Quartet sang a beautiful number.

The meeting closed with Mr. Andrew Allen making the best address he ever made in Ocoee.

The committee had a lot of worries at the last minute. The ticket sales on the Sunday before the banquet went beyond our supposed capacity to seat, however Miss Russell placed the tables until we seated every person who came, even to using the table that had been reserved for our girls who were serving.

J. C. WILLIAMSON, Ass'n. Missionary,  
Ocoee Sunday School Association.

## You May Count On Us

These two Associational Superintendents are making very definite plans for the success of their Associational Meetings to be held the week of March 16-20.

Dear Mr. Daniel:

For the past two or three monthly meetings of our Association we have been emphasizing the March 17 meeting. I am planning to write to all of our Superintendents and Pastors urging them to be present and bring a good group from their churches. I am, also, urging our Department Superintendents to write cards, or letters, to the department workers in the several churches. We are setting a goal in our own church, and emphasizing the meeting often.

LUCIUS W. HART, Superintendent,  
Maury Co. Sunday School Association.

Dear Bro. Daniel:

I have mailed a program and announcement of the meeting to each Sunday School Superintendent and Pastor in the Association, and plan to mail them a card or letter the first week in March. I also plan to have our local newspapers run the announcement for several weeks before the special meeting. I truly hope we can have all of our churches represented.

T. W. DAVIS, Associational Supt.,  
Polk County.

## CORRECTION

On the front page of last week's issue of the BAPTIST AND REFLECTOR, in the schedule of Special Associational Sunday School Meetings for the period, March 16-20, part of the churches are listed for the wrong Association. Please go over the corrected schedule below. Make plans to attend your Special Meeting. See that your church is on the Honor Roll by being represented. Note change in Team Captain in teams Nos. 4 and 9.

NOTE: Those attending these meetings will provide their own lunch.

## Special Associational Sunday School Meetings March 16-20

### SCHEDULE FOR MEETINGS

Date	Association	Church
TEAM 1—A. V. Washburn, Captain, Nashville		
March 16	Big Hatchie	First, Ripley
March 17	Shelby	Speedway Terrace
March 18	Fayette	Williston
March 19	Hardeman	Grand Junction
March 20	McNairy	Adamsville
TEAM 2—Jas. T. Shirley, Captain, Jackson		
March 16	Madison	First, Jackson
March 17	Crockett	Friendship
March 18	Dyer	Halls
March 19	Beulah	Woodland Mills
March 20	Gibson	Trenton
TEAM 3—E. K. Wiley, Captain, Nashville		
March 16	Beech River	Parsons
March 17	Carroll	Huntingdon
March 18	South Western	Shiloh
March 19	Western	West Paris
March 20	Weakley	Greenfield
TEAM 4—Andrew Allen, Captain, Nashville		
March 16	Bledsoe	Portland
March 17	Robertson	Lebanon
March 18	Cumberland	Second, Clarksville
March 19	Stewart	Dover
March 20	Judson	McEwen
TEAM 5—J. N. Barnette, Captain, Nashville		
March 17	Maury	Mr. Pleasant
March 18	Giles	Pulaski
March 19	Lawrence	Iron City
March 20	Indian Creek	Waynesboro
Jan. 27	Nashville	First, Nashville
TEAM 6—C. P. Hargis, Captain, Louisville		
March 16	Tennessee Valley	Dayton
March 17	Sequatchie Valley	Whitwell
March 18	Union	Spartanburg
March 19	Duck River	Shelbyville
March 20	William Carey	Ardmore
TEAM 7—E. N. Delzell, Captain, Nashville		
March 16	Salem	Salem
March 17	Concord	Westvue
March 18	Wilson	Watertown
March 19	Enon	Red Boiling Spgs.
March 21	Wiseman	LaFayette
TEAM 8—Harold Gregory, Captain, Nashville		
March 16	West Union	Oak Grove
March 17	Stockton Valley	Van Branch
March 18	Riverside	Byrdstown
March 19	Stone	Monterey
March 20	New Salem	New Middleton
TEAM 9—L. G. Frey, Captain, Nashville		
March 16	Clinton	Lake City
March 17	Campbell	Caryville
March 18	New River	Oncida
March 19	Big Emory	Rockwood
March 20	Providence	Lenoir City
TEAM 10—C. F. Barry, Captain, Louisville		
March 16	Mulberry Gap	Sneedville
March 17	Cumberland Gap	New Tazewell
March 18	Northern	Maynardsville
March 19	Grainger	Washburn
March 20	Jefferson	White Pine
TEAM 11—W. H. Pagle, Captain, Church Hill		
March 16	Watauga	Siam
March 17	Holston	Greeneville
March 18	Holston Valley	McPheeters Bend
March 19	Nolachucky	Bulls Gap
March 20	East Tennessee	Second, Newport
TEAM 12—W. A. Harrell, Captain, Nashville		
March 16	Sevier	Alder Branch
March 17	Knox	Bell Avenue
March 18	Midland	Fairview
March 19	Chilhowee	Calvary
March 20	Sweetwater	Sweetwater
TEAM 13—Jesse Daniel, Captain, Nashville		
March 16	Polk	Shiloh
March 17	McMinn	North Athens
March 18	Hiwassee	Ten Mile
March 24	Ocoee	Tabernacle

BAPTIST AND REFLECTOR





George W. Truett, Dallas  
Chairman Committee

Louie D. Newton, Atlanta  
Secretary Committee

Kathleen Mallory, Birmingham, W.M.U. Secretary

W. W. Hamilton, New Orleans  
S. B. C. President

## From Such Leaders Comes a Call for WORLD EMERGENCY RELIEF

This effort is *authorized* by the SOUTH-  
ERN BAPTIST CONVENTION.

Its GOAL is \$300,000.00.

The TIME set for the special effort is  
APRIL 5.

The GIFTS will be *administered* through  
the FOREIGN MISSION BOARD.

The APPEAL is issued by the Baptist  
WORLD EMERGENCY COMMITTEE (of  
which George Truett is chairman and  
Louie Newton secretary).

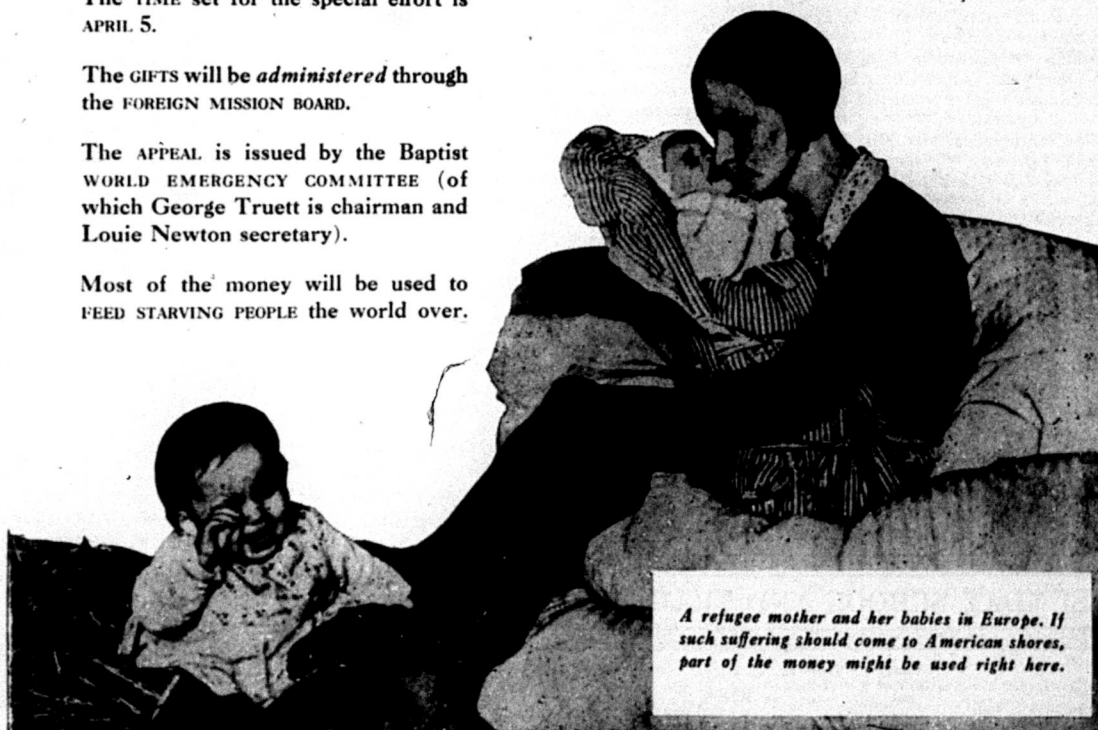
Most of the money will be used to  
FEED STARVING PEOPLE the world over.

About HALF the proceeds will go to CHINA.

PART will go to EUROPE and other war-torn lands.

BIBLES will be provided for RUSSIAN prisoners and  
the people of LATIN AMERICA.

**WILL YOU DO YOUR PART?**



*A refugee mother and her babies in Europe. If  
such suffering should come to American shores,  
part of the money might be used right here.*

*"Let us do good unto all men..." (Galatians 6:10)*

# AMONG THE BRETHREN

A representative group from the J. R. Graves Society of Religious Inquiry of Union University has charge of the evening service at the Ripley Baptist Church, March 8. Jimmie T. Williams is chairman of the Tour Committee.

—B&R—

Renewing his subscription, Walter B. Feagins, pastor Calvary Baptist Church, Clearwater, Fla., says: "I cannot recall when the REFLECTOR was a better paper than it is NOW. It comes each week as a most welcome messenger to my desk."

—B&R—

I. R. Peterson, mission treasurer of Spring Creek Baptist Church in Cumberland Association, recently sustained a broken ankle, but at the last report was doing well.

—B&R—

After five years' fruitful service as pastor at West Helena, Ark., Cecil H. Franks has been called to the pastorate of Robertson Avenue Baptist Church, Springfield, Mo., but his decision had not been announced at the last account.

—B&R—

Friends still write Rev. and Mrs. R. F. Fairies at Chewalla, Tenn., whereas for the past year he has been pastor of Wheeler Grove and Lonoak churches in Alcorn Association in Mississippi and their address is Corinth, Miss. At Wheeler Grove a new building is being finished and the work of Pastor Fairies in general is moving on in a splendid way.

—B&R—

There were 42 additions to the church with the prospect of more in a recent revival in the Brainerd Baptist Church, Chattanooga, in which Pastor B. Frank Collings was assisted by Evangelist Arthur Fox of Morristown and in which there was an excellent attendance and a wonderful spirit.

—B&R—

Renewing her subscription, Mrs. Kate Rives of Route 4, Union City, says: "I have been taking the paper so long I just can't get along without it."

—B&R—

Ex-Tennessean, J. C. Jones, pastor of the First Baptist Church of Williamson, West Va., writes of a gracious revival in that church in which Arthur Fox did the preaching and which resulted in 90 additions, 75 of them by baptism.

—B&R—

**CORRECTION:** On the front page of last week's issue of BAPTIST and REFLECTOR in the Schedule of Special Associational Sunday School Meetings for the Period of March 16-20, part of the churches are listed for the wrong association. For instance, the First Church, Ripley, should be listed opposite Big Hatchie Association, not Shelby Association. Go over the list and move the names of all the churches up one space until you

come to West Union Association, which properly should be blank where the name of a church would otherwise appear. From there on down the list is correct. We cannot here state the cause of the error, but the paper itself was not responsible.

—B&R—

Pastor James M. Gregg of Butler writes: "I want to thank you for the splendid paper you are printing for us. It seems to get better all the time. I can't afford not to take time to read it every week."

—B&R—

**ANY PASTOR DESIRING FREE COPIES OF A SPECIAL 16-PAGE RELIEF HANDBOOK TO USE IN PRESENTING WORLD EMERGENCY RELIEF TO HIS CONGREGATION SHOULD WRITE AT ONCE TO THE FOREIGN MISSION BOARD, BOX 1595, RICHMOND, VIRGINIA, AND INDICATE THE NUMBER OF COPIES HE DESIRES. PART OF THE APPEAL IN THIS SPECIAL ISSUE WILL COME THROUGH PICTURES. WRITE TODAY!**

—B&R—

Sunday, March 1, marked the third anniversary of A. T. Allen as pastor of Bell Avenue Baptist Church, Knoxville. The church bulletin of that date carried many expressions of appreciation and carried his picture on the front page and that of Mrs. Allen. Tripled offerings, the church auditorium remodeled, a new carpet and a pipe organ installed, the educational plant and the parsonage repainted and about 300 additions are some of the fruits of these three years. Dr. Allen pays tribute to the splendid service of Mr. J. A. Boston, educational director, and Miss Ethel Roach, church secretary.

—B&R—

Mrs. J. M. Smothers, wife of Pastor J. H. Smothers of Boyd's Creek Baptist Church, recently underwent a major operation in Fort Sanders Hospital, Knoxville. At the last account she was doing nicely. Bro. Smothers expresses his gratitude to God for Christian surgeons who pray before taking up the knife to do their great work on the human body.

—B&R—

Russell Bradley Jones, pastor of the First Baptist Church of Gainesville, Ga., has accepted a call from the Central Baptist Church, Chattanooga, Tenn., and will take up his work about the middle of March. James W. Merritt, Executive Secretary-Treasurer in the Georgia Baptist Convention describes Dr. Jones as one of the ablest preachers and as a great power in promoting the co-operative work. Tennesseans welcome him to the state.

Dillard Brown, student in Harrison-Chilhowee Baptist Academy, has been called as pastor of Clearwater Church near Athens. Sunday, February 22, 1942, the church ordained him to the ministry. The ordaining council was composed of the following: J. R. Land, moderator; C. E. McDonald, questioning the candidate; Orlan F. Baker, leading the prayer; L. A. Hurst, delivering the charge; Oscar Jones, presenting the Bible; Chas. S. Bond, preaching the sermon. Bro. Brown is a brother of State Missionary John Brown of Cookeville. The Lord abundantly bless his ministry.

—B&R—

Missionary worker, Mrs. Louisa Carroll, brings the news that Marvin M. Welch has recently been called as pastor of Celina, Indian Grove, Baptist Ridge and Willow Grove churches in Clay County and is on the field living at Celina. Here the construction of the Dale Hollow Dam is getting under way. Bro. Welch is the only Baptist pastor in the county and already there are 1,500 extra people who have moved into the territory. It is a State Mission challenge.

—B&R—

E. Godbold, who went from a nobly fruitful service as Executive Secretary in the Missouri State Convention to the presidency of Louisiana College, Pineville, La., writes to be placed on our subscription list and says: "I am anxious to keep up with Baptist affairs in your state and your paper furnishes the best means of doing it."

—B&R—

## A MODERATOR'S LETTER

I take this means to inform our people of Polk County Association of the good work that has been and is still being done by our much beloved Bro. C. P. Holland.

He came to this county last fall looking for the dearest church in the association. So he was taken to Coletown, one mile north of Copperhill, and left there. The building was dilapidated. So he went to work and has re-established the church, repaired the building and re-painted it and now has a good little church with a good Sunday School moving along nicely. He has done a fine piece of work there.

I think our pastors would do well to open their doors and give Bro. Holland a cordial invitation to their churches. He will be very glad to help in any way he can.

G. W. PASSMORE, Moderator,  
Polk County Association.

—B&R—

A graduate of Union University, J. B. Hester completes his work for the Th.M. degree the first of July in the Southwestern Baptist Theological Seminary, Seminarily Hill, Texas. Tennesseans will remember his work at Centerville in 1938 and

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES MARCH 1, 1942

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Aleco, First	224	98	Hampton	71	48	Highland Heights	716	174
Alexandria	120	87	Hermitage: New Hope	122	83	Prescott Memorial	382	141
Athens, First	410	108	Humboldt: First	334	52	Temple	1236	332
Bells, Midway	77	75	Jackson: West	617	205	Union Avenue	969	254
Bristol, Va. Ave.	149	120	Jefferson City: Buffalo Grove	51	39	Mt. Juliet	124	74
Butler	125	67	First	536	342	Mt. Pleasant: First	432	85
Chapel Hill: Smyrna	71	52	Kingsport: First	661	109	Murfreesboro: First	177	144
Chattanooga: S. St. Elmo	113	62	Knoxville: First	960	263	Westvue	432	87
Church Hill: Oak Grove	101	49	Fifth Ave.	908	136	Nashville: Belmont Heights	778	195
Clarksville: First	422	72	First	980	92	Edgefield	351	79
Cleveland: Big Spring	246	128	Lincoln Park	458	189	Inglewood	296	97
First	377	119	Sevier Heights	200	92	Lockeland	458	157
Columbia: First	309	45	Lenoir City: First	324	139	Seventh	192	56
Elizabethton: Fairview	69	58	Pleasant Hill	185	115	Old Hickory: First	544	290
First	448	156	Liberty: Salem	85	32	Shelbyville: El Bethel	59	43
Immanuel	90	52	Maryville: First	563	116	Newport: Second	140	46
Little Mt.	38	74	Maryville: Oak St.	100	39	Raleigh: Ardmore	199	98
Slam	120	142	Memphis: Bellevue	1927	573	Rockwood: First	128	55
Southside	81	51	Boulevard	610	154	Walter Hill: Powell's Chapel	200	200
Watanga	220	45	Central Ave.	516	163			
Grand Junction	90	45	LaBelle	616	232			



Dunlap and Dechard in 1939. He is 30 years old. Some Tennessee church may wish to bring him back home.

—B&R—

The First Baptist Church of Ponca City, Okla., A. F. Crittendon, pastor, sends the state paper, the *Baptist Messenger*, into all the homes of the church. In February all budget accounts were paid and there was a balance of \$506.95 in the treasury. BAPTIST AND REFLECTOR, too, produces fine results when it goes into the homes of church members with open minds and hearts toward it.

## The Baptist Hour

SUNDAY, MARCH 8

Speaker: DR. C. OSCAR JOHNSON

Subject: THE STATE

Topic: "Dual Loyalty"

Note: This program is carried over an independent network of 32 stations covering the territory from Washington, D. C., southward to include Florida and westward to include Texas, Oklahoma and Missouri. Fan mail is being received from 44 states, Central America and the Islands of the Sea.—S. F. LOWE.

It was a gracious thing to do for Dr. Norris Gilliam to write his paragraph in last week's BAPTIST AND REFLECTOR commending the paper, rejoicing over the increase in its circulation and commending Mr. Delzell, circulation manager. This week BAPTIST AND REFLECTOR is going to say that the work of Bro. Gilliam helped to lay the foundation of the present advance and he deserves his share of the praise for the fruitage.

—B&R—

"I read some time ago that the statement came out in the New York Times, 'German bombers directed to avoid taking pot shots at British breweries, as they are allies of Germany.' There is no doubt about the liquor business being an ally of Hitler."—J. Dean Crain in *The Baptist Courier*. Americans need to make up and realize that the worst Fifth Columnists in America are the makers and vendors of alcoholic beverages which get to our men in uniforms, or anywhere else for that matter.

—B&R—

Tennessee led the South during January! The monthly report from the Executive Committee of the Southern Baptist Convention, Austin Crouch, Secretary, shows that their receipts from Tennessee during January of this year exceeded by more than 25 per cent the contributions from the North Carolina, the next largest contributors for the month. We fell short of Virginia in gifts to the Program causes by \$62.24, but far outstripped them in total gifts. We gave \$15,078.06 to Program causes and \$15,961.19 designated, a total of \$33,160.02. North Carolina was next in total gifts with \$26,069.13.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office this week were Rev. and Mrs. Joe L. Wells, Fayetteville; W. M. Wood, Murfreesboro; C. E. Wright, Watertown; Mrs. Louisa Carroll, Celina; Oscar Nelson, Sparta; L. W. Hart, Mt. Pleasant; E. W. Tidwell, Bon Aqua; W. T. Williams and John Otha Black, Columbia. We cordially invite them to come again.

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received by letter 1; *Bristol*—Virginia Avenue, Pastor Wright welcomed by baptism 1, baptized 11, received by statement 2. *Columbia*—First, Pastor Richardson received for baptism 1. *Hermitage*—New Hope, Pastor Olive received by letter 1. *Kingsport*—First, Pastor Cobb received for baptism 1, by letter 2. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 4, by confession 2, baptized 2; Fifth Avenue, Pastor Wood received by letter 4. *Memphis*—Bellevue, Pastor Lee wel-

comed by letter 19, for baptism 8, baptized 6; Boulevard, Pastor Arbuckle received for baptism 2, baptized 5; Central Avenue, Pastor Turner received by letter 1; Temple, Pastor Boston received by letter 9, for baptism 3, by statement 1; Union Avenue, Pastor Hughes received for baptism 1, baptized 5. *Murfreesboro*—Westvue, Pastor Medlock received for baptism 1. *Nashville*—Belmont Heights, Pastor White received by letter 2, for baptism 2; Lockeland, Pastor Gilliam received by letter 2, for baptism 1; Seventh, Pastor Barnett received for baptism 1. *Old Hickory*—First, Pastor Kirkland received for baptism 2, by letter 4.

## Briefs Concerning the Brethren

Called and Accepted

S. F. Huntley, Mt. Moriah Church, Carolina Association, North Carolina.

Chesterfield Turner, First Church, Geary, Okla. Melvin T. Wilson, Kilbourne Church, Bayou Macon Association, La.

Morris Roe, Lone Grove Baptist Church, Enon Association, Okla.

J. M. Reynolds, Bartlett, Tex.

H. E. Perkins, Hico Baptist Church, Hico, Tex.

C. P. Alcorn, Bethel Baptist Church, Porterville, Calif.

Chas. H. Curb, First Baptist Church, Roosevelt, Okla.

Floyd M. Craig, First Baptist Church, Haskell, Okla.

Merrill D. Moore, Immanuel Church, Nashville, Tenn.

Resigned

S. F. Huntley, Ebenezer Church, Carolina Association, North Carolina.

Russell Bradley Jones, First Baptist Church, Gainesville, Ga.

W. B. Yates, Arkwright Church, Spartanburg, S. C.

C. A. Alexander, Okolona, Miss.

Ordained

Baxter M. Pond, Thomas Memorial Baptist Church, Bennettsville, S. C.

John Caylor, Jr., Highland Church, Shreveport, La.

Died

Rev. W. E. Pool, Des Arc, Mo.

Rev. C. R. Joiner, Spur, Tex.

## Three Alternatives

AT A RECENT meeting the Central Committee of the Radio Committee of the Southern Baptist Convention faced one of three inevitables—The Baptist Hour must be closed; or the Radio Committee must go in debt; or more contributions must be received from the churches.

The Sunday morning radio audiences are so tremendous, the messages are so excellent, and of such vital service in the crucial hour through which we pass, that the Committee firmly believes the churches will respond. Hence it was unanimously voted to complete the series.

The Tennessee churches have been asked to contribute \$1,650 of the total cost. This is very little indeed for so many churches. Yet, only \$731 has been received. We do not believe this represents the interest of Tennessee Baptists in the radio programs going out Sunday by Sunday.

We take this method of earnestly appealing to the pastors and churches to help complete the raising of Tennessee's part by making a contribution to this cause immediately. The series closes on March 29 and we must, if possible, have in hand sufficient funds to meet all expenses at the time. Please mail all contributions to Secretary Freeman.

S. F. LOWE, Chairman,  
Radio Committee, S.B.C.

## Training School Alumnae Dinner

Union University has been kind enough to invite the W. M. U. Training School Alumnae to hold their annual meeting in the Tea Room on Wednesday evening, March 25, at 5:30 o'clock. Dinner will be served for 35c.

The Alumnae will have the privilege of having for their speaker, Miss Carrie U. Littlejohn, Principal of the Training School.

The guests for the dinner are restricted to the Training School Alumnae. Please notify Mrs. A. B. Clark, 226 West King St., Jackson, if you expect to be present.

## Lovely Diamond Ring

Beautiful diamond ring given by college student as her part of recent Lottie Moon offering. Almost one-third carat, nearly perfect gem in white gold Tiffany mounting. Valued by expert jeweler at \$50.00. What will you offer for it? Write Sec. John D. Freeman, 149 Sixth Ave., N., Nashville, Tennessee.

## Ordination of C. O. Binkley to the Ministry

BROTHER C. O. BINKLEY, student of Harrison-Chilhowee Academy, was ordained to the full work of the Gospel Ministry by the Grace Baptist Church, Nashville, Tennessee, Sunday, March 1st, 1942, at the request of the Caney Fork Church in Stone Association, to which he has been called for quarter-time work.

The Council called for the occasion, represented four neighboring churches. Rev. L. S. Ewton was elected Moderator of the Council and Harold D. Gregory was elected Secretary. Dr. Walter M. Gilmore led in prayer after which the Council proceeded with the examination. Brother Ewton led in questioning the candidate, while other members of the Council asked any questions that they considered necessary. The examination was conducted during the Sunday School hour, with Brother Binkley answering all of the questions to the complete satisfaction of the Council.

Dr. Gilmore made the motion that the Council recommend the ordination of Brother Binkley at the eleven o'clock service; Dr. O. W. Taylor seconded the motion, and the Council voted unanimously in favor of the motion.

The morning preaching service was given over to the ordination service with Brother Ewton, the pastor of Grace Church, presiding. The Council Secretary presented the recommendation of the Council to the church, and it was unanimously indorsed by the church on the motion of Brother J. Roy Bethune. Dr. T. L. Holcomb preached the sermon, using the subject, "The Preacher and His Message," his text being Mark 16:15. Dr. Gilmore gave the charge to the church; Dr. Taylor gave the charge to the candidate and Harold Gregory presented the beautifully bound Bible to the candidate on behalf of the church.

The service was concluded with the laying on of hands and the ordination prayer led by Brother Ewton. Brother Ewton then suggested that those present come by and share with the "Glad Hand Bible Class" the privilege of contributing something toward the expense of the trip of Brother Binkley, who returned to Knoxville after the night service. Brother Binkley brought the evening message, his subject being "The Power of the Blood." It was a great day for Grace Church and for Brother Binkley, and we are sure that the prayers of the brotherhood will be, that he may have a long and fruitful ministry.

L. S. EWTON, Moderator.  
HAROLD D. GREGORY, Clerk.

# "YOU CAN'T CIRCUMSCRIBE BAPTIST LIBERTY"

THE ABOVE WORDS are quoted from a letter received recently from a Baptist layman who has loved the cause of Christ and given generously of time and money and labor that it may prosper. It contains a great and fundamental truth which every true Baptist accepts and which the history of nineteen centuries proves to be true.

But what is Baptist Liberty? Is a Baptist any less free when he chooses to join hands with other Baptists and "play the game" with

them, yielding here and there for the sake of fellowship and for the increased strength which can come only through united action? Is a Baptist church any less free when it votes to co-operate with other Baptist churches than it is when it votes to play the game alone and refuses to co-operate? Who has the most fun and gets most out of life, the boy who joins with other boys on the playground and yields some of his own desires for the sake of the fellowship, or the boy who refuses to play with the others?

## CO-OPERATION GROWS OUT OF BAPTIST LIBERTY

SO FAR as the record shows, there was no compulsion by anyone when Paul secured the offerings of his day from churches, except the compulsion of Christ. No one church could have furnished enough money to care for the poor in Jerusalem; co-operation of several churches made the task possible. There was no compulsion on the part of Paul in securing funds for his missionary enterprise, except the compulsion of Christ and the appeal of the task. Some churches refused to support him; but others did and his work went on.

NEVER does anyone seek to compel a church or individual Baptist to support the general work, except as it may have been done through persuasion, information and the challenge about the fields and their needs. Baptists are free to do as they will. Our state workers and every church worker seek only to bring people to know and accept the will of Christ. Because of the appeal for Baptists to use their liberty for the sake of the largest good, the number of churches supporting the Co-operative Program work has nearly doubled in nine years and our gifts have doubled.

FIRST BAPTIST CHURCH	KNOXVILLE, TENN. February 21, 1942 No. 1851	
	<b>PARK NATIONAL BANK</b> <small>OF KNOXVILLE</small>	
	PAY TO THE ORDER OF <u>Dr. John D. Freeman</u>	\$ <u>17,876.14</u>
	-----Seventeen thousand six hundred seventy six and 14/100 DOLLARS	
	COUNTERSIGNED <u>MR. BAKER</u> TREASURER	FIRST BAPTIST CHURCH <u>Chas. Williams</u> SECRETARY

First Church, Knoxville — A GREAT CHURCH SHOWS THE WAY — Fred F. Brown, Pastor.

NO OTHER CHURCH in the South has done more for all our causes during the past nine years than FIRST BAPTIST CHURCH of Knoxville. They have given a larger proportion of their total receipts to Program causes than any other church. They could have designated as other large churches have done. Individual members could have designated their large gifts as did such members of other churches. But, had they done so during the tragic period of

1933-1936, our Baptist work in Tennessee would have been bankrupt! Were they to do so now, every cause would suffer. We can well thank God for the fine spirit of this church. The picture presented herewith is of their February check, \$15,270.80 of which was undesignated. And this great gift made possible the largest increase in Co-operative Program funds ever had during any one month over the corresponding month of the previous year.

### The Layman's Viewpoint

*Our Co-operative Program gives us the best system ever devised for financing all the work of our denomination.*

THE ARGUMENTS in favor of it have been presented times without number. It is systematic. It covers all the activities of our denomination. It broadens the Christian horizon of all who contribute through it. Through it, we go into all the world to preach the gospel. It trains young Christians to be regular, systematic, worldwide Christians; and, when coupled with the Bible teaching of the tithe, will solve all our problems as to financing God's Kingdom on earth.—J. H. ANDERSON, Knoxville, Tennessee.



J. H. ANDERSON

### Keep the Co-operative Spirit Growing and Make Success Sure!

THERE IS grave danger at any time of emergency that the members of our churches will be led to overlook the permanent work and the essential plans. We must support all our work all the time. Never take from your regular Co-operative Program funds in order to give to a designated cause. Let offerings to specials be over and above, never out of, the regular gifts.

WE HAVE A GREAT START THIS YEAR . . . an average increase of more than \$6,000 per month over Co-operative Program funds of the past year. LET'S KEEP IT UP UNTIL OCTOBER 31st!

Executive Board of the Tennessee Baptist Convention, Nashville, Tennessee