

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ★ ★

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BEGIN NOW TO TURN YOUR EYES WESTWARD

Southern Baptist Convention, San Antonio, Texas

MAY 16-20, 1942



The Alamo, Shrine of Texas Liberty—to the left, the Medical Arts Building

PRAY FOR A GREAT SCRIPTURAL AND DEMOCRATIC CONVENTION

Baptist and Reflector

O. W. Taylor
Editor

John D. Freeman
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C. W. Pope, John A. Huff, R. Kelly White, P. L. Ramsey, Sam P. White,
J. G. Hughes, A. L. Todd.

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EDITORIAL

Footling The Bill for Filling The Bill

IN CASTING ABOUT for a pastor, the average church looks for a man with the following qualifications:

1. He must not be beyond forty years of age, preferably considerably under that.
2. He must dress neatly (so must his family, if he has one) and be of a pleasing personality.
3. He must visit and be a good mixer.
4. He must be a good promoter and "make things hum."
5. His wife must be a good church worker, yet not neglect her home.
6. He must pay his bills promptly.
7. He must stand high in the community, be popular, etc.
8. He must have a good education, have a fine grasp of the Bible and be well up on current events.
9. He must be a fluent and forceful speaker.
10. He must be able to keep up with all the affairs and committee meetings of the church and the community and the denomination, and yet not neglect his sermon preparation.

Other demanded qualifications might be mentioned, but these are enough. Now to buy clothes and food and gasoline and books and papers and contribute to the cause require money. The major part or all of the money must come from the church. The preacher cannot pay his bills except as the church pays him. Financially, he cannot meet the qualifications mentioned unless the church pays him a sufficient salary. No man who is called of the Lord and led by the Spirit puts his ministry on the money basis. Yet he has to have money to live. He cannot have the money unless the church provides it. Scripture makes it the duty of the Lord's people to support the ministry adequately. But many churches seem to expect a \$2,000 or \$3,000 or \$5,000 pastor on a starvation salary. Some preachers are to blame for not paying their debts. On the other hand, some churches are to blame because they do not adequately support the preacher.

It has been well pointed out that the present-day increase in the cost of living has reduced the salaries of ministers; not in actual size, to be sure, but in practical effect. Money lacks, it has been said, about 20 per cent going as far as it used to go. Yet, likely, there are numerous churches which have not even thought of increasing the salaries of their pastors.

So BAPTIST AND REFLECTOR raises this question: If a church wants a pastor to "fill the bill," is it willing to foot the bill by an adequate support?

"Too Much of A Preacher's Paper"

THIS IS AN OBJECTION sometimes registered against the denominational papers of the South. But if preacher material exceeds laymen material in a given paper, is preacher material unsuitable for laymen? Is there a clash in reader interest between ministers and laymen in matters that pertain to the Kingdom? If so, why do loyal laymen go to hear their preachers from Sunday to Sunday?

The truth is that the unfolding of God's Word, the promotion of the causes fostered by the denomination and the news of Gospel fruitages here and there as recorded in the state paper possess an equal interest for preachers and laymen when both are equally loyal to Christ in their sphere. The objection registered above is a very shallow one.

The matters of general concern in the denominational papers, the announcements and appeals, the general articles, the departmental news and the general news items make up the major part of the paper. The preacher or the layman who is not interested in these advertises his own lack of vision and spiritual discernment. From time to time, there is plenty of material in the paper which is technically neither "preacher material" nor "laymen material," but material suitable for both.

More material for the paper comes from preacher sources than from laymen sources. The term "laymen" is used generically to embrace both men and women. But the reason for this is that, try as hard as he may, the editor can get only a very few laymen to contribute to the paper. In the churches and in other connections the laymen are in the habit of letting the preachers do the most of the talking and the leading, and they generally follow the same policy in relation to the denominational paper. But does this mean a clash in interests between preachers and laymen? Not in depreciation of preachers, but many a time we have wished more laymen would write for the paper for their encouragement and the encouragement of others. But except in rare instances, our request for such material has been declined. Certainly the paper should not be blamed for not publishing material which it cannot get.

In a would-be profound "religio-socio analysis" of the state papers, a scientific-philosopher brother listed objections to the state papers which he had come across. Among them were these two, in substance: (1) The papers were "above" the average laymen; (2) They were too plain and simple. Obviously these objections are contradictory. In our experience we have ever found it thus. Let some objection to the state paper be registered, and it would be contradicted by an objection from another source.

"Put the fodder down so the people can get it." Who has not heard this? But there is not a single state paper in the South which does not already do this in at least some adequate measure. The question is not one of putting the fodder down low enough, but what about the appetite of the horse for the fodder? In a well-deserved tribute to the *Western Recorder* not long since, Pastor A. B. Creel of Hohenwald, Tenn., thoroughly answered the objection we are considering. Though the *Recorder* was directly involved, the principle applies to any state paper.

The writer has heard the criticism that the *Western Recorder* is more of a preacher's paper than anything else, that a religious paper should be written in such a vein that it would appeal more readily to the lay mind, if it is to accomplish the highest purpose for such a paper. To my mind, the criticism is unjust. The writer has seen many attempts at furnishing laymen papers that are supposed to appeal to their minds, that fell far short of what was hoped and intended for them, on account of the matter being of so light a nature that it did not appeal to the lay mind mature enough to care for any religious reading.

What laymen need is solid food, not light exhortations. . . . In print such things become stale to us, even though they may do good in the right place and time. The columns of a religious paper are clearly not the place in which skim milk should be exalted above solid food.

Bro. Creel makes a wise statement. What he says should be pondered.

The Literal Fulfillment of Prophecy

SOME BRETHREN SPEAK disparagingly of "the spiritualizing of prophecy" in contrast to setting forth "the literal fulfillment." One agrees with the disparagement when the spiritualizing is done without scriptural warrant. But there are many instances in which scripture itself "spiritualizes" prophecies. Moreover, prophecy may be literally fulfilled in either of two realms: (1) The natural realm; (2) The spiritual realm. Note a few instances.

"Thine eyes shall see Jerusalem a quiet habitation" says Isa. 33:20. At first glance this would appear to refer to the physical Jerusalem. However, the next verse says that "there the glorious Lord shall be unto us a place of broad rivers and streams, etc." The Lord's being unto His people "a place of broad rivers and streams" appears to place the fulfillment of the prophecy in the spiritual realm and in spiritual ways. If so, then "Jerusalem" in the passage is the spiritual Jerusalem. And if these things are true, the prophecy finds literal fulfillment, but in the spiritual realm.

In connection with a prophecy concerning John the Baptist, "The voice of him that crieth in the wilderness," in Isa. 40:1-5, the scripture goes on to say: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." But in Luke 3:1-6, it is indicated that this finds fulfillment in the spiritual grading and leveling process of repentance. The prophecy is literally fulfilled in the spiritual realm.

God's promise, "I will give you the sure mercies of David" (Isa. 55:3-6), is explicitly said by Paul in Acts 13:34 to find its fulfillment in the resurrection of Christ and its redemptive blessings, and not in the repetition of the physical Davidic regime.

The writer of Hebrews quotes the prophecy of "a new covenant," which God said He would make "with the house of Israel, and with the house of Judah," as recorded in Jer. 31:31-40, and identifies this covenant with the covenant of grace revealed in the Gospel. Hence, the realm of the fulfillment of this is indicated as being the spiritual, redemptive realm. If so, then "house of Israel" and "house of Judah" in the prophecy are not used in the earthly, racial sense, but in the Gospel redemptive sense. So also "the city," "the measuring line," "the whole valley of dead bodies," "the corner of the horse gate" and so on in the prophecy must have a spiritualized significance.

In Matt. 11:10, Jesus said that "my messenger" in Mal. 3:1-4 meant John the Baptist. Then "the Lord whom ye seek . . . even the messenger of the covenant" in the prophecy meant Jesus. Hence, the prophecy finds fulfillment in the Gospel regime which John the Baptist introduced and which Jesus amplified and carried on and still carries on. That being true, "the offering of Judah and Jerusalem" in the prophecy pointed to a spiritual, not a physical, reality.

Many expositors refer Rev. 19:11-21 to the second coming of Christ. Others say it is a picture of realities in the unseen spiritual realm. The merits or demerits of either view cannot here be discussed. But whether the language relates to the earthly historical realm or to the spiritual realm, it finds a literal fulfillment. Jesus in the passage is a literal Being, but John saw Him in heaven. The "white horse" is literal in its realm, but surely it is not a fleshly horse. "The armies of heaven" are literal beings, but they are spiritual. The "sharp sword" out of the mouth of the Lord is not steel. Other terms might be mentioned, but these are sufficient. The other things find fulfillment, literal fulfillment, but *where and how?* Frankly, the editor is not prepared to say positively.

Other scriptures might be considered. But these will serve to set forth the principle. Some prophecies find literal fulfillment in the historical realm; others find literal fulfillment in the spiritual realm. It is incumbent upon the expositor to ascertain and state, if possible, the realm and character of the fulfillment. If this is not possible, let him not present his speculation as the veritable revelation of God.

Emergencies Must Not Reduce Regular Gifts

THE REGULAR FUNDS provided through the Co-operative Program are vital in supporting our usual denominational causes and keeping them going.

If these usual causes should not be supported, it would stop the flow of funds which make possible to support of other causes. As important, then, as emergencies are, a strong, Co-operative Program is even more important.

Therefore, the extra appeals which are coming to our people these days and which are all worthy must not be allowed to interfere with or reduce their regular Co-operative Program contributions. The extras are to be extra—"over and above" the other.

Financially, in relation to the Kingdom the most important thing in the world is to keep up the steady flow of adequate, undesignated Co-operative Program funds. All else depends upon this in the ultimate. As in national connections extras do not interfere with taxes, so in denominational connections extras must not interfere with regular gifts.

Emergencies Call For Emergency Action

OUR PEOPLE have been reading the appeal of the Emergency Relief Committee appointed of the S. B. C. for offerings on the first Sunday in April for the relief of suffering, hungry humanity in war-stricken countries. The month of April is to be used to complete the offering.

Emergencies call for emergency action. Therefore, this appeal in addition to the others which have been and are being made. Because of the national emergency the Government keeps calling for funds in addition to taxes. So in the face of emergency, the denomination calls for funds in addition to the regular Co-operative Program funds.

Every object to be served by the offering asked for is worthy and it is a desperate need. Let our people in the measure of their ability respond accordingly.

Cog Hill and North Etowah

SUNDAY MORNING, March 8, the editor was with Pastor L. A. Hurst and the Cog Hill Baptist Church, near Etowah. The very inclement and blustery day interfered, of course, with the attendance, but the people were so gracious and responsive that they more than compensated for the situation. Dinner with the pastor and his wife in the hospitable home of Deacon and Mrs. John Williams and then supper in the pastor's home were enjoyable in every respect. Bro. Hurst has been pastor at Cog Hill for nearly thirteen years, leading wisely and building solidly. The Lord has richly blessed the relationship.

At the evening hour of the same day, we were with Pastor Paul Watson and North Etowah Baptist Church. The fine congregation for the stormy night warmed our heart as we tried to preach the Word. Bro. Watson has been pastor there for a year and is doing a splendid work. Formerly in the grocery business, he was converted in the North Etowah Church and then was ordained and was called by the church as pastor. He lives in the same house where he was born and reared not far from the church, and his father is pastor of a Baptist church in the same town. He is to assist his father in a meeting in the not-distant future. These circumstances constitute an unusual situation.

The fellowship with these true brethren and their people was so enjoyable that, although it was stormy outside, in the realm of the spirit all was bright and happy.

A School of Nursing

By A. U. BOONE, Hospital Pastor.

A BUSINESS MAN addressing a group gave three qualifications as necessary to success. These were ability, adaptability and dependability. These elements are all important, but if one is permitted to coin a word, another must be added, and that is trained-ability. In any department of human endeavor, these four qualities are desirable and imperative. Talent is a great thing, but the trained talent is equally so. The control of electricity is as essential to safety and satisfaction as is electricity itself. For this reason we must have schools, schools of instruction, application and experience.

If we are to have competent nurses, we must provide for the development, guidance, and efficiency of those who would choose this glorious profession. A nurse not only needs natural ability, but cultivated and experienced ability. The best method of training one who is to serve the sick is through the inspiration of the scientific and practical teaching of a school of nursing. It is well for one to grow up in an institution and on into its life. Surely there is something valuable in the traditions, the spirit and the comradeship of a great organization.

So from the beginning Baptist Memorial-Hospital has maintained a school of nursing. It has grown in efficiency, scope, and influence. This school is accredited by the American Nurses Association, and the American College of Surgeons. It is also accredited by the Tennessee Board of Nurse Examiners. It gives a sound, professional education necessary to the practice of nursing in the home, the hospital, or the community.

Opportunities are open to the graduates of the school for private duty, public health, Red Cross, the army and the navy, positions as staff nurses, head nurses, supervisors, and instructors, administrators in the schools of nursing, teachers of nursing and health in schools and colleges. Our alumnae are also eligible for courses in anaesthesia, air and train stewardess work. Other branches of work are open to nurses who are graduates in good standing of accredited schools of nursing.

It is necessary to emphasize the qualifications for entrance into the school. Those who apply must be young ladies from 18 to 30 years of age, must have good health, good character, a high school education and strong personality. They must come endorsed by a physician and a pastor. Denominational lines are not strongly indicated, but there must be reverence, good conduct, along with other principles of the Christian religion. It is unfortunate for a young girl to enter the hospital who is lacking in ability and stability. Students who have been married are not admitted. The school reserves the right at any time to discontinue the course of any student who fails to make satisfactory grades, or who is unable to develop qualities of character necessary in the profession of nursing. Those who make recommendations are urged to remember these conditions. The school is a challenge for young women of vision and ability. The calling is high and holy. The field of service is unlimited in its possibilities.

The religious department is progressing, and it is believed that with the help of God it will have an ever enlarging opportunity.

Our beautiful Chapel, equipped with an organ and comfortable seats, is perhaps one of the most interesting spots in our institution. Many inquire as to the Chapel activities. Daily the student nurses meet in this room for a roll call and devotional service. On Monday evening a Prayer Service is conducted by the Chaplain.

There are other religious activities in our school under the direction of an active Baptist Student Union: A Grace McBride Y. W. A., a Bible Study Class, with accompanying activities. The B. S. U. encourages interest and participation in the Training Union and other activities of our local churches.

The Baptist Student Secretary assists the student nurses in their religious activities.

An annual revival meeting of a week's duration is conducted in the Hospital Chapel. Our next revival will be conducted by Professor Chester Swor of Mississippi College.

Sweet Peace, The Gift of God's Love

By PAUL STEWART,
Pastor First Baptist Church, Pelzer, S. C.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27.

THE PEACE that we speak of is not to be associated with quiet, motionless inactivity like a body of still water; it is rather superlative motion in its appointed place. One artist tried to convey his idea of peace by painting a body of still water. Another gave his interpretation of peace by painting a waterfall, and nearby this raging waterfall he pictured a bird on its nest, undisturbed. In this troubled world Christ promised His disciples an inward peace.

This peace that Christ spoke about comes through right relationship with God. If one is out of fellowship peace is lacking. The sinner cannot be at peace with God. But when he comes to God through faith in Jesus Christ peace is given. He is reconciled to God through Christ.

There is no peace for the wicked. There are certain birds seen in Constantinople which are said to be always on the wing. No one ever saw them rest, but they are forever poised in mid-air. The natives call them "Lost Souls," seeking rest and finding none. They are like men without hope and peace.

Here is Paul's Recipe for Peace: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding shall guard your hearts and your thoughts in Christ Jesus." Phil. 4:6, 7. We must yield ourselves and interest to God in continual surrender.

O what peace we often forfeit,
O what needless pains we bear,
All because we do not carry
Everything to God in prayer.

If this peace is realized there will be union and harmony of the heart, mind and conscience. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Isa. 26:3. Some time ago I read of a man who was arrested for some crime he had committed many years ago. After his arrest he said that he hoped that he would be able to sleep and rest, for since his crime his conscience would not allow him one minute's rest.

Christ's is sufficient. He gives peace that the world cannot give nor take away. His peace is sufficient for every experience. "And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:7. It is sufficient in the last hour. Sir Walter Scott went to rest without a tremor, soothed and sustained. A young soldier from the battle front wrote: "Mother, death is indescribable, but under the Shadow of the Almighty I have found peace greater than the terrors of death."

Can we say with H. G. Spafford:

When peace like a river, attendeth my way
When sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well with my soul.

Or with P. P. Bilhorn:

There comes to my heart one sweet strain,
A glad and a glorious refrain;
I sing it again and again
Sweet peace, the gift of God's love.

Pray For The Soldier Boys

Pray for our soldier boys. They are to risk and, perhaps, give their lives for us, our liberty and our American way of life. Pray first that the unsaved may be saved and then for the protection of all. We should also remember the loved ones who are giving up these boys.—*Bulletin*, First Church, Trenton.

The Fruit of A Divine Inspiration

By W. B. LANGFORD, Jonesboro, Arkansas.

WHEN SOLOMON had the inspiration to build his temple, the first thing he did was to place a foreman on the job. This foreman with workmen under him was sent into the forest and rock quarries to select and prepare the material for this temple. First, before this material could be properly prepared it had to be felled at the feet of the workmen and stones dug from the bowels of the earth.

In like manner, I like to think of God Almighty determining in his heart to build a temple, too, not one of material type as Solomon built; but spiritual—his church here on earth. He, too, in keeping with the act of Solomon, placed a foreman on the job, Christ. He was accompanied by workmen under him and went into the forests of God Almighty's unredeemed, created humanity to select and prepare the material for this temple. Before this material could be prepared for this temple it also had to fall at the feet of the workmen. Let me ask each of you this personal question: Have you been properly prepared and accepted as material for his church; have you fallen at his feet in your rough and unfinished state, due to sin, that you might be cleansed therefrom, and placed as a part of the building material for such a wonderful temple as the Church of Jesus Christ; are you letting God place and use you in the construction of his temple; do you fit in and fill the place he has given you?

Another thing I would call your attention to, brethren, regardless of the prominence of the tree that stood in the forest yonder, let it be ever so exalted or let it be ever so scrubby and insignificant of the lower lands, each fell together on a common level at the feet of the workmen. Let me make it clear to you who are unredeemed and unprepared, regardless of your standing in this world, let it be ever so exalted or humble, or in any sphere of life, you too, must humble yourselves on bended knees at the feet of the master workman, Christ, who alone can prepare you as material for his church or spiritual temple.

Just as the stone was dug from the earth and cleansed and shaped for the material temple, even so must you be dug from the depths of sin and by his blood washed and purified and molded as building material for Christ's Temple—His Church.

We are taught, further, that the stones used in Solomon's pavement were black and white triangular shaped. The color did not render it unfit material for his temple and in keeping with this, the Bible further teaches us that the color of the race, though it be black, yellow, or red, does not render it as unfit material for his church here on earth.

In keeping with the triangular shape of this checked pavement of King Solomon's Temple, we see in the foundation of Christ's church on earth, this same triangle, God the Father, Son, and the Holy Ghost.

Then there is another thing about the material used in King Solomon's Temple that might be considered. Some of it consisted of sturdy beams of an unpolished finish that supported and gave strength to the building. In front of these was placed the finished and polished surface material both in the exterior and interior of this building. This material of the finished surface was admired by the public, seen by every passer-by, while that of the hidden part was never seen. Even so with Christ's Church on earth, we find some unpolished and untrained men and women who are serving in the same capacity as did those sturdy, unpolished beams. They add strength and character and give life to the church on earth in every community. These people are never seen or heard or admired by the people as are those who sing in the choir, serve as deacons, superintendents, or teachers in our church and Sunday School. Can you imagine what would have happened to King Solomon's Temple had those sturdy beams become jealous because they were not seen and admired by the people; if they rebelled and refused to occupy their place of service?

Then let you and me reconcile ourselves to fill the sphere in which we are now serving. When we have willingly done our part inspired and led by the Holy Spirit, God Almighty is not unmindful of our attitude and manner of service; and who knows, but that he is only training us for something higher when we have proven ourselves worthy of promotion.

And again I call your attention to the fact of the building of King Solomon's Temple; it was without the sound of hammer and saw, and that is true with Christ's Church on earth. It is not built, and the material is not prepared by reason of much speaking or over zealous effort on the part of the workmen, but in a quiet, impressive manner does the Holy Spirit reach and work upon the souls of men. I feel many times, brethren, that we are too loud and make too much noise in trying to convince the world of the saving power of Jesus Christ. When this material was ready for Solomon's Temple, we are told that by water it was transported to the place of assembly. This water had no part in the preparation but played its part in the assembly. Baptism in like manner has no part in salvation, it plays no part in preparation of souls of men for this spiritual temple, but it is one of the methods used in properly placing the material in right relations of assembly, and through baptism and obedience to his commands we show to the world that we are prepared material.

King Solomon's Temple also had windows through which the outsiders could look in and see the beauty and the activities on the inside and yet they served in keeping with the other part of the building in maintaining the warmth of the inner chambers. This should be true of every Christian. Our lives should be so clean and transparent that the outer world can look in and see and know the true realities of the church, through our lives and influence be constrained to seek and know more of Christ and his teachings. Our lives should be so perfectly fitted one with another as to make it possible for the warmth of brotherly love and fellowship to be continually maintained in the hearts of every member.

Equal To A Prophet, Though Not A Prophet

(Editorial)

JESUS SAID: "Whosoever receiveth a prophet in the name of a prophet shall receive a prophet's reward." This means to receive a prophet in the sense of caring for him and hearing and heeding him because he is a prophet, because he is God's man. Whoever does this shall in the coming day be equally rewarded with the prophet. In the classification of heaven, he equals a prophet though he has never uttered a single prophecy.

In further application of the thought, it may be said that the pastors and denominational leaders shall not be rewarded more fully in the coming day than their hearers and supporters who have been equally faithful in their own sphere. Without the latter the former could not carry on. In the great day of awards, many a humble brother and sister shall shine just as gloriously as their more prominent ministerial and denominational leaders. It may even be true that faithfulness in their sphere called for more sacrifice than in the other sphere. If so, they shall be rewarded accordingly.

All hail to those who lead us as the Lord leads them! But equally all hail to the great rank and file of faithful supporting Christians who make possible the ministry of the others! The general may direct the battle, but he could do little or nothing without the private soldiers. The latter deserve and will get as much credit as the former.

Christians of the great rank and file, we salute you! Because of your attitude and prayers and gifts and faithfulness you equal prophets and preachers and other leaders in the estimate of Heaven. And Heaven shall reward you accordingly!

Centennial Celebration of The First Baptist Church, Lexington

By C. F. ARMSTRONG.

(As published in the *Lexington Leader*.)

LEXINGTON, TENN., MARCH.—Special services commemorating the centennial anniversary of the First Baptist Church of Lexington were held at the church Sunday, February 8.

Founded in the Winter of 1842—the exact date unknown to its oldest members and not available from present records—by seven early settlers, bent upon implanting their faith in a new community, the church has grown in its 100 years to be one of the predominant religious centers of the county with a current membership of 350, which, in time, has been more.



REV. WALTER WARMATH, Pastor

From this humble structure of earlier days, the church building has progressively changed with its growth and now a modern, one and one-half story brick edifice houses the congregation at the east corner of the public square.

Tracing the history of the building and its membership was Mayor Joe C. Davis, teacher of the church's Young Men's Bible Class.

Mr. Davis recounted the building of the first church in 1842. He told of the struggles of the seven charter members, whose names have been lost to posterity through the destruction of church records, but whose activities were preserved for present generations in a condensed history of the church entered upon the minutes in 1865 by a committee named to record the church's work from 1842 until that year, when former minutes had been destroyed.

He pointed out that this first church had been used as a barracks during the Civil War and was so badly abused by the soldiers that the membership discontinued their worship there. For a long period of time following the war, members used other places of worship, meeting occasionally in the Southern Methodist Church, which stood on a corner lot directly opposite the church's present location.

That the church has never moved far away from its present site, following the disruption of its services during the post war era, was shown by Mr. Davis when he related how the next church building after the war was constructed on a lot located approximately 75 yards from the present church site through efforts of the late John S. Fielder, Sr., in 1882. In addition to being instrumental in the new church's construction, Mr. Fielder, father of Mrs. C. A. Logan, oldest member of the present organization, served as church clerk for many years.

Mr. Davis sidestepped from his subject, "Interesting Facts From the Records," to compliment these early members for their loyalty and perseverance, comparing that time of strife and struggle to the present day affairs of the church.

In conclusion the speaker presented a list of pastors of the church since its organization and the length of time served by each as follows:

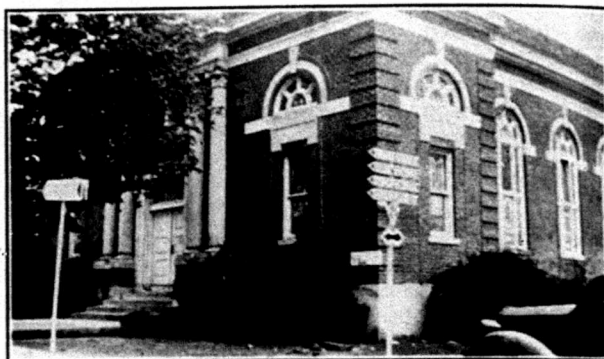
Elisha Collins, 1842-1852; J. E. Covery, 1852-1853; C. L. Cate, 1853-1854; Reuben Day, 1854-1856; J. Cole, 1856-1857; M. H. Neal, 1858-1861; D. B. Ray, 1862-1867; W. J. Hodges, 1867-1884; R. S. Fleming, 1884-1885; I. Z. Kimbrough, April, 1888, to December, 1888; B. F. Bartles, 1889-1890; W. S. Roney, 1891-1892; A. J. Borton, 1892-1894; R. S. Flemming, 1894-1895; W. F. Frizzel, 1896-1897; G. M. Savage, 1898-1899; W. S. Roney, 1899-1900;

G. G. Moore, 1900-1901; A. J. Castellion, 1901-1902; Fleetwood Ball, 1902-1937; Simpson Daniel, 1937-1940; Walter Warmath, 1941 to the present.

It was during the Rev. Fleetwood Ball's 35-year pastorate—in 1912—that the present church building was erected.

Recounting "Things I Remember," John W. Stewart, chairman of the Board of Deacons and for 50 years a member of the church, touched on the present church's dedication.

Mr. Stewart told how, on the day of dedication, Dr. Gillon of Nashville had been brought to Lexington for the dedication sermon. Upon Dr. Gillon's arrival, Mr. Stewart said, a debt of \$1,200 remained unpaid upon the church.



First Baptist Church, Lexington, Tenn.

"Dr. Gillon informed us," related Mr. Stewart, "that he would not, could not, dedicate the building with this debt hanging over it. Preparation were quickly made to erase the debt. A blackboard was brought into the church and squares to resemble bricks were drawn upon the blackboard. Each 'brick' was sold and the debt was erased in less than 30 minutes in order that the service might go on."

The special service was opened with Deacon John L. Sullivan delivering the invocation and was closed with Deacon J. Threadgill Stewart delivering the benediction.

A prayer of consecration was given by Deacon Sam C. Jones and the scripture reading was given by the Rev. Walter Warmath, pastor, who continued the anniversary program at the night service by using for his sermon topic, "The Church and the Future."

Special music for the occasion was sung by a choir of 18 voices under the direction of Deacon Joe P. Smith with Mrs. C. F. Armstrong, church pianist, accompanying.

The centennial service was arranged by the pastor; C. C. Sullivan, superintendent of the Sunday School; Mrs. Armstrong, chairman of the Music Committee; Miss Faye Oakley, director of the B. T. U., and Mrs. Sam Jones, president of the W. M. U.

"On the Air" Cannot Be Paid For With Air

(Editorial)

FROM TIME to time BAPTIST AND REFLECTOR has publicized the "Baptist Hour," in which Baptists go "On the air" with a message from the sky." Fine messages have been delivered and others will follow.

But, as pointed out in last week's paper by Chairman S. F. Lowe of the Radio Committee, appointed at the Southern Baptist Convention to put on the broadcasts, the committee is faced with three alternatives: (1) Suspend the Baptist Hour; (2) Go in debt; (3) Or the churches must furnish more money to meet the expense.

Please read the appeal in last week's paper on page 19. This is a vital matter. The committee is authorized to appeal to the churches. Note what is said in last week's paper regarding Tennessee's part in the matter. Then let the offering be taken at once and sent to Secretary Freeman earmarked "For the Baptist Hour."

"On the air" cannot be paid for with air.

Greater Loyalty To Distinctive Principles

By R. WILSON BLACK, J.P., President,
Baptist Union of Great Britain and Ireland.

(Extract from presidential address entitled, "A Frank Talk to Fellow Baptists," delivered at the annual assembly in London, April 24, 1941.)

OUR AGE LACKS, more than anything else, definite personal convictions. Christian people join a church because it is near to their homes, or because they are drawn to the minister, or because of social advantages, with little or no regard as to whether its doctrinal teaching is in harmony with their religious convictions. Christians seeking for a home in a new district too often select house or flat without raising the question whether there is a church available to meet their spiritual needs.

Surely we should not belong to a Baptist church or any other simply because our parents belonged to it. We must be able to render a reason for the faith that is in ourselves. Without convictions, real and definite, we cannot be a power for good. Christianity is nothing if it is not conviction on such realities as God and Christ and sin and salvation and immortality. Our faith rests on Divine revelation, and cannot move from its foundation if it is to be effective. Jesus and His Apostles were preachers of truth, and great Christian men and women have always been loyal to the basic doctrines of the Faith.

Dr. Truett, in his presidential address, which many of us heard at the wonderful Baptist World Congress in Atlanta, uttered these words: "Any and every religious denomination should be able and ready to give a clear reason or reasons for its distinctive faith. I would here frankly say that for Baptists there is only one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's will for mankind is fully expressed in the Bible, and to that will we are bound to conform in all matters relating to doctrine, policy, ordinances, worship and Christian living. How shall we find out God's will for us? He has revealed it in His Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested is the Word of God. They ask only one question concerning all religious faith and practice, 'What saith the Word of God?' Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament." That is nobly said.

The Baptist Communion stands for truths which are essential to the well-being of the Christian church; and we appeal to our ministers and teachers to declare the whole counsel of God, and not to hold back information and instruction which are so urgently needed. If we are to maintain these truths effectively, we must preserve our identity and our autonomy. We gladly work with others, including Roman Catholics, so far as there is common agreement. We are happy to be a part of the new Free Church Federal Council. But that does not mean that we are ready and willing to lose our identity. Sometimes it seems to me that unfair pressure is exercised by some who aim at organic union. They are tempted to use this war period to further their ends. National unity is needed in these difficult years, and we hear it said: "This is not a time to press sectarian ideas." I should like to ask who is doing anything of the kind? Our churches do not hold services in order to attack other denominations; but we have, and we shall continue to exercise, the right to speak at any proper time and place what we believe to be true, and to have been received from the Lord. We should be disloyal to Him if we gave up that right. We have been saying for years (I am quoting the very words of the Declaration of Principle which forms part of the Constitution of our Baptist Union): "Christian Baptism is the immersion in water into the Name of the Father, the Son, and the Holy Ghost, of those who have professed repentance towards God and faith in our Lord Jesus Christ, who died for our sins according to the Scriptures; was buried and rose again the third day." Is that any less true because there is a war on? If also we are right in believing that when we ordain a minister we do not

make a priest, have we to give up that belief because there is a war on?

We must be as broad as the Word of God is broad, and as narrow as it is narrow. Baptists, like many other Christian communities, earnestly desire unity, discuss unity, pray for unity, and work for unity. They realize that division is opposed to the prayer of our Lord, and is hindering in many ways the progress of the Gospel. But the unity we desire and seek is oneness in Christ, and it cannot involve a disloyal sacrifice of truth and conscience. Truth must always be the test of unity.

No unity is possible which does not involve an unreserved acceptance of the Lordship of Christ, and any organic union would rest on a foundation of shifting sand if it were reached by compromise or by surrender of convictions or practices which we believe to express the mind and will of our Lord.

Jesus said, "If ye love Me, ye will keep My commandments," and His Church can only be united by acceptance of the New Testament ideal.

Whilst we must work for Christian unity and be willing to explore every suggestion, we must recognize that true unity can be attained only as we all receive in larger measure the Spirit of our Master. We must never dream of reaching organic union by giving up those things which have been "committed to us against that day."

During the past few years we have made a serious blunder, with disastrous consequences, by striving to find in religion the lowest common denominator, and thinking that Christian union can be brought about by simply manifesting an easy-going and tolerant temper. We have too often been ready to surrender principles preserved for us at a great cost, and of which we are only trustees. We have failed to realize that to be unfaithful to a trust is not charity; in law it is known by an altogether different name.

Committees have appointed sub-committees, and these have delegated their powers to a few individuals who, in their great anxiety for union, have drafted suggestions for the consideration of the churches. These, when published, have shocked Baptists throughout this country and other lands, and have done grave injury to great causes for which we are all concerned. We have made the mistake of trying to effect a compromise with those who in outlook and practice are far from us; and by failure to keep firm hold on New Testament teaching we have kept apart from us those with whom doctrinally we are in agreement.

Christian unity is important, and must be our constant desire and prayer; but our first task is to draw into the fellowship of our Baptist Union the many hundreds of churches throughout our land which, in conviction and practice, stand with us and would add real strength to our witness.

We shall be well advised to make far greater use of the printing press. I am thankful that our Publication Department is making known to our own members and others those definite truths for which Baptists stand. All our publications might, with advantage, give less space to the discussion of political issues, and much more to the great evangelical doctrines of our faith.

We might multiply the circulation of our literature tenfold with very great advantage to our people and special benefit to the youth of our churches, many of whom have no clear conception of the New Testament teaching on which the denomination has taken its stand.

If dependency is to remain the method of government of our churches, the cooperation of our churches must become a much greater factor in our denominational life. If it be granted that the Apostolic churches were independent and self-governing, it was the spirit of fellowship among them which enabled them to withstand and overcome the hostility and persecution alike of Judaism and the Roman Empire. By mistakenly regarding themselves as isolated units, our churches have often lost the inspiration which would have come from the proper appreciation of their heritage as part of the wide Baptist World Movement. The march of events will certainly compel an increasing "drawing together" on the part of our churches. Churches and ministers now working alone will be wise to co-operate for their mutual benefit, and this can be effectively done without losing the real value of our independency.

Notes About The Reapers

By JOHN D. FREEMAN

LAYMAN CHARLIE M. WALKER of Knoxville recently visited Folsom Street Church, Knox County, upon invitation of Pastor E. R. Pierce. As a result of the visit and his message, an offering for the Co-operative Program was taken. We need ONE THOUSAND laymen like Mr. Walker. With that many scattered throughout the state, we could contact every unenlisted church on any Sunday.

Mr. and Mrs. Merrill Aldridge of Tracy City spent the first week of March with the church at Manchester in a training school and enlargement campaign. The church recently called James Canady of the Southern Seminary as pastor, and plans are being made for growth and extension of their ministry.

C. E. Azbill writes that the New Bethlehem Church, Gibson County, has put BAPTIST AND REFLECTOR in their homes through the "Church-Family" plan. Twenty-five papers now go to the community. Lavinia church adjoining the Wolf River Ordnance Plant has paid off their indebtedness. Weather conditions have handicapped their work for several weeks.

Pastor W. P. Davis of Lebanon Church, Robertson County, reports good results from recent efforts to enlist members in the H. T. C. Seven new memberships were secured from Lebanon and two at Center Point, a State mission project.

Trace Creek Church, Carroll-Benton Association, has called J. Roy Dobbins, a student in Union University, and work there is picking up. This church is near Mercer and will be affected by the completion of the Gilbertsville Dam.

"People are moving into Camden to work in the clearance project along the Tennessee River and its tributaries," writes Mission Pastor H. A. Bickers of Camden. "Already some Baptists have been found among them." These workers are to be engaged in clearing the timber from the basin of the lake that will be formed by backwaters from Gilbertsville Dam. Camden occupies a strategic place and our Baptist workers there need to keep busy.

WHO WILL CARE?

The following words are taken from a letter received a short time ago by the State Secretary. It expresses so fully the cry of need from neglected parts of the state that it is given to arouse more interest in our State Mission work. Scores of churches like that at Isolene may be cited to show the great and pressing need for more pastors, many of whom must be trained at our Academy, others in our colleges. Surely it is time the churches were "praying the Lord of the harvest to thrust forth reapers into the harvest." The grain in Tennessee is white, ready to fall, already falling and being lost, for lack of pastor-reapers. Says this layman:

"The church here at Isolene has not had preaching since last Summer when Brother Mosher was here and brought some others. The revival held then resulted in the salvation of several souls. Brother _____ was called as pastor, last April but has never preached for us. We have not finished our house, but lumber for finishing, the roofing, windows and doors are bought and most of them paid for. We have no place in which to hold services when the weather is cold or wet. I am praying for a place some time."

Readers will remember the piece of a building shown in pictures in BAPTIST AND REFLECTOR last Fall, only bare walls with brush for a cover. Here is a small but heroic band, wanting to go forward, paying a big price in money for a chance to have a house of worship and pleading for an undershepherd. Can Tennessee Baptists deny their appeal or ignore it?

FOUND OUT HE WAS WRONG

The following letter came recently to the state office. It is so clear and frank and manly that we asked permission to use it in this column. Surely it is a good day for a young minister when he can realize that "lone wolf" methods work nowhere in the world, and that co-operation after the New Testament pattern is the will of our Lord Jesus. There are other fine young Baptist ministers whose future is being made uncertain, unhappy and unfruitful because of prejudices which keep them from knowing the truth about

our organized work. The letter, addressed to Mrs. W. H. Fones of Dyersburg, is as follows:

When a person discovers that he is in the wrong I suppose it is time to make amends. I am that person. I have been very critical and very prejudiced against the Co-operative Program for the past few years. You ask me "why?" One word describes it, "PREJUDICE!" And the best definition for that word "prejudice" I know of is this, "down on something you are not up on." Since this has been true, I have not only not encouraged our giving through the co-operative plan, but I have opposed it. You can readily see that the blame does not fall back upon our ladies, who are doing excellently, but upon the pastor. In the future I shall do all within my power, under God, to see that, not only our W.M.U. works with you through the co-operative plan, but also our church.

You may ask me how I came to such a decision. It was the same method which was used when God led me out of the "hard-shell" of fatalism into the true light. It dawned upon me one day that maybe after all I could possibly be wrong. I threw prejudice overboard and went to God in prayer with all the earnestness of my soul for the true light. God heard my prayer and worked a miracle and delivered me from the error that I was in. He immediately worked another miracle and called me to preach His blessed Word. He has worked another miracle, for I was as truly blinded in the prejudice that I had against the co-operative plan as I was when I was in the error of fatalism. *Prejudice ALWAYS blinds and a blind person cannot see until God removes the scales and God always removes the barriers on the basis of John 7:17: "If any man willeth to do His will, he shall know."*—John Seaton, Ripley, Tenn.

MOODYVILLE EXPANDING

Missionary Dan Lawler sends a glowing report from his field for February. Among other things he says: "We lack only two layers of stone having our basement (ground floor) walls completed. Two of our members bought a strip of timber for the market and gave us enough trees to furnish our framing, sheeting, etc. We men cut the timber, hauled the logs to the mill and aided the millman in sawing them. We now have the lumber on the yard, stacked and curing. We got enough first class beech for our floors. We have our hardware, window sash, framing and doors paid for. The cost of sawing our lumber was \$35.94. One Sunday morning the matter was mentioned before the collection was taken. When the offering was counted, it was exactly \$35.94!"

"At last we have work started at Double Top. The Executive Board owns the lot there. We hope soon to begin a building. Four people from there united with the Moodyville Church, so we constituted them an arm of our church. Sunday school has been started and we plan a revival meeting as soon as the weather will permit.

"Etter is coming along fine. We had 67 in Sunday school the fourth Sunday in February. Etter is really the mother church of Byrdstown and Moodyville. They had the first Training Union work in this section of the state. They have not had the credit they deserve, for the small church in numbers has been a strong one in influence."

A Fire-Proof Casket!

IN a Nashville show window there was recently displayed a casket above which was a card bearing these words, "Fireproof Concrete Casket." Of what good would such a casket be to a dead man? The only fireproof creation that will avail at death is a Twice-born soul, secured against the fires of eternity by the power of God.

Why be concerned about the body when it is dead? Why not rather consider the soul and its future? Money invested in expensive funeral trappings will never bless the world after you are gone. Money invested in trusts set up to provide future income for Baptist causes will go on blessing others. Christian people should think less about what shall be done with their dead bodies and more about what shall be done with their lives. The TENNESSEE BAPTIST FOUNDATION will help you think right along this line. Send for information about the way to provide for the future by leaving behind a part of yourself which will go on serving humanity and honoring God after you have reached the end of life's short day. Address Tennessee Baptist Foundation, 149 Sixth Avenue, North, Nashville, Tennessee.

Southwestern Region To Hold Important Brotherhood Meeting

By E. K. WILEY



YOU ARE NOT ONLY INVITED but urged to attend this meeting of Baptist men, sponsored by the Shelby County Associational Brotherhood, to be held in the Claridge Hotel, Memphis, Tennessee, on Friday, March 27th. At 6 o'clock P. M. a meeting of associational Brotherhood workers will be held where plans for 1942 Brotherhood activities will be mapped out. Immediately following this at 7 o'clock we will have the Fellowship Banquet—plates \$1.00 each. The Honorable Pat Neff, former governor of Texas, president of Baylor University, will be the speaker for this occasion. President Neff is a forceful speaker and his coming to Memphis at this time offers our men of West Tennessee a rare opportunity.

PREACHERS' SCHOOL, FIRST BAPTIST CHURCH, ONEIDA, TENN.,
FEBRUARY 16-20, 1942

Beginning every afternoon at 3 o'clock we studied lessons in Stewardship using Dr. Freeman's book, "More Than Money." This was followed by studies in Bible Doctrines led by Dr. D. H. Willett of Erwin, Tennessee. Supper was prepared and served each evening in the basement by the ladies of the two Baptist churches in Oneida. Taking up our studies again at 6:30 P. M. we had classes in Stewardship and Bible Doctrines, closing each service with a sermon. Other speakers appearing on this program were Brother O. C. Rainwater, Stearns, Ky.; Prof. Roy Anderson, Seymour, Tenn.; Brother Leslie Gilbert, Corbin, Ky. Sixteen preachers from New River Association attended the services during this week of Bible study and several laymen were in attendance at each of the night services. The interest in these meetings grew from day to day. This was evidenced by an increased attendance at each service throughout the week. The fellowship was encouraging and the studies inspirational and informative.

SOUTHERN BAPTIST CONVENTION, SAN ANTONIO, TEXAS

The Committee on Order of Business has assigned Saturday night, May 16, to the Brotherhood. We begin our program at 8:15 and close the session for the night. The Convention opens Saturday morning, but the day will be taken up with organization matters and routine business, so Saturday night will in reality be the grand opening. We are very much pleased that the committee has given us that night because it places us in a position of key-noting the convention. We shall not have a stunt program nor engage in any cheap Brotherhood propaganda, but shall arrange our program so as to launch the convention upon a high spiritual wave. Let's Go!

PARSONS BROTHERHOOD

Since the organization of a Brotherhood in the Parsons Baptist Church on December 15, 1941, under the leadership of their energetic pastor, D. Wade Smith, the Parsons church has made some rapid progress. The church has remodeled the pastor's home and Brother D. Wade and his family are delighted over their new living quarters. We are advised that in adopting the budget for this year, the Parsons church included a greater amount for Co-operative Program than was contributed last year by the entire association. It was my privilege to attend the Brotherhood meeting and I was inspired by the interest and enthusiasm manifested by the men of the Parsons church. They are really in earnest and engaged in promoting a program of their church. The officers elected to serve for this year are: President, C. W. Partin; Membership Vice-President, Fred Baker; Program Vice-President, A. F. Tolley; Activity Vice-President, C. R. Stokely; Secretary-Treasurer, Tom Jennings.

THURSDAY, MARCH 19, 1942

"Light For The World's Darkness"

By WALTER M. GILMORE

THIS IS THE SIGNIFICANT subject to be presented in the Sunday schools throughout the Southern Baptist Convention on Home and Foreign Mission Day, Sunday, March 29. The special program prepared by Mrs. Myrtle R. Creasman, Donelson, Tennessee, is very attractive and effective and does not require elaborate preparation to present it.

Unquestionably, the supreme need of our sin-cursed, war-torn world today is Jesus, "the light of the world." Through our Home and Foreign Mission Boards, Southern Baptists are seeking to make Christ known to every creature here in the homeland and to the uttermost part of the earth. The program presents the needs and possibilities of such efforts.

The primary purpose of this program is to inform and inspire the people in our Sunday schools where are to be found the present and future leaders of our churches. However, since an impression without an opportunity to give expression to it leads to depression, a special offering will be taken to be divided: 32 per cent for home missions and 68 per cent for foreign missions.

This enables those who do not contribute regularly to these causes through the Co-operative Program to have a worthy part in our great missionary enterprise. It also gives the children and those who are not members of the church an opportunity to share in Christ's program of preaching the gospel to the whole world.

Through the courtesy of the Sunday School Board, Nashville, copies of the program have been sent to all superintendents and published in the March *Teacher* and *Sunday School Builder*. Free offering envelopes will be mailed on request to COMMITTEE ON DENOMINATIONAL ACTIVITIES, 161 Eighth Avenue, North, Nashville, Tennessee.

That Retirement Membership— Does It Pay?

HERE ARE SOME of the letters which have come from the pastors of Tennessee Baptist churches who have been compelled to retire from active work and who are now pensioners under the Tennessee Ministers' Retirement Plan. Read them and then ask, "Can I afford, as a pastor, to neglect being a member of this plan? What provision is being made for me, or can be made for me aside from this Plan?" Every pastor should join it. Every church should support it for the sake of the future of itself as well as of the pastors in our state. These expressions of gratitude from some of our retired pastors may be repeated in years to come by every pastor who joins the Retirement Plan now.

"Many thanks to you and all others who inaugurated this plan for it is surely a blessing to wife and me in our old days. I confess that when the State Board adopted the plan (It was adopted by the State Convention.—J.D.F.), I was opposed to it, but I now thank the Lord that he overruled my and all other opposition."—R. J. WILLIAMS, Friendship.

"I am so thankful for my check which comes every month. It is a great help to me. I haven't words to express to you and others my thanks for your kindness in helping provide this for me. I am still preaching most every Sunday for some needy church."—J. W. STONE, Baxter.

"I appreciate what I am getting, even though it is small. I am as ever a supporter of the work of our State Board. . . I appreciate from the deep of my heart the aid you have given me in getting this support through the Ministers' Retirement Plan."—L. M. LATEN, Columbia, R.F.D. No. 4. (Brother Laten had to retire on account of failing eyesight. He receives disability benefits from the Plan.—J.D.F.)

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE W. BURTON, Publicity Secretary

Offerings Show Increase In February

CONTINUING the upward swing in effect for many months, offerings to Home Missions in February were up 24 per cent, the treasurer's report made to the executive committee on March 5 showed.

The total received last month, Dr. J. B. Lawrence stated, was \$29,466.35, an increase of \$5,737.47 over the total for February in 1941.

Significant increases were recorded from the Co-operative Program and the Hundred Thousand Club, Dr. Lawrence stated, the first accounting for \$2,668.96 and the debt paying fund for \$2,635.60 of the increase.

Receipts by funds Dr. Lawrence reported as follows:

Co-operative Program	\$20,586.04
Hundred Thousand Club	6,850.18
Annie Armstrong Offering	176.43
Designations	1,853.70
TOTAL	\$29,466.35
February, 1941	\$23,728.88
Increase (24 per cent)	\$ 5,737.47

The Board has on hand funds to retire \$55,000 of the principal of its indebtedness ahead of schedule, Dr. Lawrence reported. This payment, he said, would not interfere with the regular \$55,000 payment on the maturity date, so that the two payments, one ahead schedule and one on schedule, plus \$55,000 paid on February 1 would make a total of \$165,000 already applied or soon to be applied on debts this year.

Total indebtedness of the Board now stands at \$495,000, Dr. Lawrence said.

Calling attention to the fact that the executive committee was meeting during the week of prayer for Home Missions, the Board's executive secretary said that last year's Annie Armstrong offering for Home Missions had reached a total of \$193,298.35.

Soon to be included in the Board's new program of city missions are Washington and Birmingham, according to Dr. Dich H. Hall, Jr., chairman of the city missions committee. A plan of co-operation has been agreed upon between the Home Mission Board and Baptist organizations in each city, inauguration of the work in each case awaiting the selection of a city mission superintendent.

Resignation of Dr. Roland Q. Leavell as superintendent of evangelism, received at the February meeting, Dr. Leavell asked to become effective April 1, at which time he will assume the pastorate of First Baptist Church, Tampa, Florida.

Home Mission Magazine Increases In Circulation

THE circulation of *Southern Baptist Home Missions* for March reached a record total of 64,696, it has been announced by the magazine's mailing department.

During the month there was a net increase of 2,883 in the subscription list, this increase being largely due to individual subscriptions sent in at twenty-five cents for one year or \$1 for five years.

Many churches are beginning to take advantage of the splendid budget rate by which the magazine can be sent to the entire membership at \$1 for five subscriptions, payable in advance. This rate does not apply to clubs of subscriptions from individuals, but only when a church sends the magazine to the families in its membership.

Circulation figures show that the increase has averaged nearly 1,500 for six months, an increase of 8,767 being recorded from October, 1941, through March.

French Convert Enters Ministry

A FRENCH INDIAN convert on the Home Mission field in Louisiana, who has been doing volunteer mission work by distributing tracts and Gospels, feels a definite impression to prepare for mission work, according to Rev. Lawrence Thibodeaux, Home Board worker.

A church in Kansas City, hearing of the young convert's volunteer ministry, has given him a bicycle for use in colportage. Now, Brother Thibodeaux reports, he is preparing to go to Acadia Baptist Academy, where he will have to take care of himself, his wife and two girls.

"He will begin in the first grade, as he reads very little," said Brother Thibodeaux, "but he is determined to prepare himself. We feel sure that God will take care of him and lead him into His service wherever needed in this great field among the French and French Indians."

Chinese Worker Participates in Mission Institute

A WEEK'S engagement in a mission institute sponsored by the Pecos Valley Association in New Mexico was not only a blessing to her but an opportunity for new contacts with Chinese, according to Miss Margaret Jung, Home Board Chinese missionary of Phoenix, Arizona.

Two other Home Board workers, Miss Pauline Cammack of Santa Fe, New Mexico, and Rev. Luke Johnson of Arizona, both workers among Indians, participated in the institute, plans for which were under the supervision of Rev. S. M. Morgan of Artesia, Home Board member in New Mexico.

On her way to New Mexico Miss Jung reports that she visited the Chinese mission in El Paso, joining Misses Viola Campbell and Mary Etheridge, Home Board workers there, in visiting Chinese families.

On her own field in Phoenix Miss Jung reports that they have had their first Christian wedding, a fine Christian business man of the city being married recently to a young lady of Tucson—both products of Chinese mission work.

"Happiest Month" Reported By New Worker

By ELIZABETH TAYLOR,

New Missionary Among Cubans, Key West, Florida.

THIS has been the happiest month I have had because I have been able to do in a small way the things my heart so yearns to do. We have grown from a Story Hour of three to a Sunday School of nineteen. All of these are Cubans or part Cubans except three.

We have twelve junior girls and six junior boys who come twice a week for class and handwork. I long to start the kindergarten because many mothers keep begging for one.

Love and friendship are wonderful if it be only from children, and I wonder if perhaps theirs is not the truest. The children on this street are really my friends and pals. They would do anything for me and would stay with me all the time if I would permit.

I cannot step outside the door or walk down the street without hearing cries from every side, "Hello, Miss Ta-la." If I go upstairs to study or rest, in a few minutes there is that rap, rap at the door and that continuous calling of "Miss Ta-la, Miss Ta-la." Many times in the middle of the night I seem to hear them calling.

Frankie is the first little Cuban boy who entered the mission. He has a bicycle and serves as my delivery boy to carry the invitations which announce the meeting to all the children. He even likes to gather flowers and keep the room in order.

In the quiet of the evening the words of the Master seem to come to me, "Suffer little children to come to me and forbid them not."

A Digest of Religious Thought

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

God and Caesar

The Christian Advocate

Much talk has gone on of late concerning the duties a Christian owes to God, and those he owes to the State. The State provides certain conditions under which the Church, as God's representative, may work.

One law common to all the states of the Union makes it a very serious offense to disturb a religious meeting. The State, as the guardian of peace, stands by to guard the Church against those who would interfere with its services. The Church, on the other hand, owes a serious obligation to the State to train the people in loyalty to the forces of law and order, and in a faithful discharge of plain duties as citizens. Both State and Church represent organized ways of getting certain results in behalf of all the people. Each is sacred in its field. It is not the business of the Church, for instance, to police neighborhoods and try civil suits. That is the business of the State. But it is the business of the Church to create an atmosphere in which honest and fair police work can be done. It is the business of the Church to mold a public opinion that will support and demand justice from the civil courts. It is the business of the Church to teach that both God and Caesar have claims upon the individual. Many of those who have argued for the supremacy of the claims of God have given the impression that Caesar had no legitimate claims. Nothing could be more disastrous.

(In a country where the government guarantees separation of church and state and makes and enforces laws protecting churches in performance of their duties, common self-interest and gratitude should impel defense of such a government. The same Savior who said, "Render unto God the things that are God's" also said "And unto Caesar the things that are Caesar's."—C.W.P.)

Our Primary Loyalty Is To Christ

The British Weekly

When one comes to think of it, loyalty is not an absolute, not one of those qualities such as truth, justice or patience which is always a virtue and can never be anything else. It is used equally to describe devotion to Nazism, Fascism, Com-

munist or Nationalism, to a political creed, to a dictator or party leader, to an ideology or an idea. Perhaps there never was a time when the world was so ruled and swayed by passionate loyalties as at the present day, a time when so many millions of people voluntarily or compulsorily surrendered their individual will, conscience and judgment to an outside authority, virtually becoming slaves to some form of tyranny, ruthless or moderate, but mostly ruthless. The result of the "follow-my-leader" attitude of mind is not necessarily bad, but depends entirely upon whether the dictator's character, ideals and principles are higher or lower than those of the average among his followers. As a general rule, however, bondage to the authority of dictators is obviously a tremendous danger to the well-being of mankind, and there is clear evidence to show that such bondage of spirit, common among Christians in spiritual matters, is an equal danger to the Church of God.

(There are different authorities over human beings to which we owe varying measures of loyalty. God is the only absolute authority and is the only one to whom we owe absolute loyalty. After God come other authorities and interests such as country, family and friends. But our loyalty to these must not be allowed to contradict our loyalty to God.)

Liquor and War

The Watchman-Examiner

This country continues to pay a tremendous price for its sinful indulgence of alcoholic beverages. Henry M. Johnson, of Louisville, Kentucky, president of the American Business Men's Research Foundation, of Chicago, has requested the House and Senate Naval and Military Affairs Committee to make special inquiry into the part that beverage alcohol may have played in the tragic event in Honolulu on December 7. He asserts that the Foundation has information that 55 per cent of the 428 saloon licenses in Oahu were held by Japanese and the possibility is that some of these 235 saloon keepers might have advised the Japanese government that Sunday morning was an ideal time for an attack, "because a certain percentage of our naval and military personnel might not be fit for immediate service." The Foundation declares: "Many Americans believe that the use of alcohol played a prominent part in the Pearl Harbor tragedy." If our country wishes this war fought with any degree of efficiency, it must realize that alcohol-soaked men are not the best material to provide victories.

(It was during the drunken orgy of the ancient king Belshazzar that the hand of God wrote his and his nation's sentence of doom on the wall of the palace. And it was during that same wine-soaked party that the Medes and Persians overthrew his kingdom by taking the city which he thought was impregnable. Let the United States government be warned by the Pearl Harbor debacle.—C.W.P.)

Pro-God Movement Needed Now

Our Sunday Visitor

Honorable Joseph E. Davies, former Ambassador of the United States to the Soviet Republic, wrote a work which he named "A Mission to Moscow." In this work speaking of the Soviet leaders, Mr. Davies writes: "I disagree with them in many respects, but I accord to them that which I assume unto myself, namely, credit for honest conviction and integrity of purpose. In my opinion these men believe that they are doing right." This is rather a clean bill of health pronounced in favor of the anti-Christian leaders in the Soviet. The effect of the persecution, as we have often observed, has not been that for which the Soviet Government hoped. Even Mr. Davies notes that: "It is significant that Stalin's wife was buried in holy ground, which was her dying request, as the story goes." Mr. Davies makes the same mistake that so many do in identifying sincerity with truth. Practically every person in the Insane Asylum is sincere, and we presume that a number of the Communist or Communist-sympathizers, who have been given high places in the United States Government are sincere, but that does not make them right, and their erroneous views, precisely because of the indirect support they had from the Administration, will make them unduly influential after the war is over.

(We agree with our Catholic friend that "a pro-God movement is needed now." And we agree that sincerity of conviction does not make a thing right, and that our relationship to Communistic allies in the present war creates a situation which may be troublesome in the future. While we admire their courage and skill in opposing a common enemy, let us remember that atheism can never be reconciled with Christianity.—C.W.P.)

The Sunday School Lesson

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

LESSON FOR MARCH 29, 1942

The Transfigured Christ Meets Human Need

LESSON TEXT: Matthew 17:1-20; Mark 9:2-29; Luke 9:28-43.

PRINTED TEXT: Luke 9:28-43.

GOLDEN TEXT: "And they were all amazed at the mighty power (ASV majesty) of God." Luke 9:43a.

The theme of this lesson is clear and simple, namely, touch God to touch men. It is to be in that order, coming in contact with God, first; and then coming in contact with men, second. We are to follow Jesus as He goes up on the mountain, and we are to follow Him also as He descends to the valley. In this dual experience, there is a sublime symbolism of the Christian life, worship and service. Those who have lived both in the mountains and in the valleys of our fair land are able to appreciate this lesson to an unusual degree. Tennessee is blest with some lofty mountain peaks as well as some wide and fertile valleys. Her people should be those who ascend in the spirit to the mountains in order to have communion with God and then descend in the spirit to the valleys in order to minister to the needs of mankind. Upon these two thoughts the lesson depends.

I. ON THE MOUNTAIN WITH GOD IN WORSHIP (vss. 28-36).

Note, first, that Jesus and His three disciples went up into the mountain to pray. Peter, James and John accompanied Him on this trip. It was likely a secluded spot where others were not likely to come. Dr. Robertson thinks it was on Mt. Hermon near Caesarea Philippi that the Transfiguration took place. Dr. Broadus thinks it "might be any one of the numerous spurs of the Hermon range in the vicinity of the city. We can hardly suppose one of the three highest peaks of Hermon (nine thousand feet) to be meant, because to climb any one of them on foot and return is a fatiguing journey of ten or twelve hours. And it would be too cold to spend a night there without shelter." (Commentary on Matthew, p. 370.) But wherever it was, it was a place of prayer.

Note, second, that the topic of conversation between Jesus and Moses and Elijah was His coming death. The last two had come from another realm to appear before Jesus on the mountain-top. It is His coming death that had already begun to loom large in the teachings and thoughts, likely, of Jesus. For this purpose He had come into the world, in the first place. The death of Jesus, and its implications and applications, is the chief thing about His life and ministry. Soon He would accomplish it at Jerusalem. These two spiritual giants, from the days of the Old Testament, Moses and Elijah, talked with Jesus about it. It was through Moses that God had started His people on the right track as a nation. It was through Elijah that He had called them back to that right track hundreds of years later. Both alike pointed to the coming Messiah and His atoning death on the Cross.

Note, third, that God's voice of approval upon His only begotten Son was given. Two other times He spoke from heaven in approval, at Jesus' baptism and when the Greeks came seeking Jesus (Mt. 3:17 and Jn. 12:28). In all three instances the chief thought seemingly in the mind of Jesus was His coming death. Is there any special significance in these three heavenly

approvals on this? In any case, God the Father spoke from Glory to approve His Son's death, here. And so we have prayer, the death of Jesus about to be accomplished, and the conscious presence of God, all three as elements of worship on the mount. These three are necessary for us if we worship Him acceptably, today.

II. IN THE VALLEY WITH MEN IN SERVICE (vss. 37-43).

Observe, first, the dire need of men of which the helpless demoniac boy is typical. It was evidently a case of epilepsy. Those who have seen such cases should have no difficulty in picturing the scene. Along with the helpless boy there stands the helpless and distressed father of the boy. There must have been a noticeable yearning and longing in the faces of both of them. There they stand helpless and hopeless, or at least nearly so. Their plight epitomizes the condition of the lost world at present, does it not? Many are bewildered and despairing, merely hoping to be able to hope. In their confusion and utter disillusionment, thousands are like a drowning man who clutches at a straw. "Master, I beseech thee," the father sobs piteously. If men could be brought face to face with Jesus today, they would say the same thing.

Observe, second, the helpless condition of the disciples of Jesus who are out of touch with God because they have failed to meet Him upon the mount for worship and communion. They suffer in two directions, in being unable to meet the needs of a ruined world and in the derision heaped upon them by those who hate the name of Jesus. Such failure to worship and commune with God results in their lapse of faith that brings the lament of Jesus, "O faithless and perverse generation, how long shall I be with you, and suffer (ASV bear with you) you?" In this we see a warning. It is that we too are helpless to touch men unless and until we have first touched God. We cannot work effectively until we have worshipped acceptably. We cannot serve satisfactorily until we have communed consciously. We cannot transmit God's healing and helping power until it has first been transmitted to us. We cannot give out to others what we ourselves do not possess. Let us not dare, then, to go down into the valley to try to help men until we have first gone on the mountain with God. And after we have met Him on the mountain, let us by all means then go down into the valley to help men.

Observe, third, the complete ministry of Jesus as He heals the boy, brings joy and gratitude to the father, and strengthens the courage and faith of His disciples. "If thou canst do any thing, have compassion on us, and help us," the father cries falteringly. "If thou canst! All things are possible to him that believeth" (Mark), says Jesus. As if to say, "Why raise questions about my ability? The only question is about your faith in me to do what you ask." And that is the only question, sure enough. Jesus has all ability. Do we have sufficient faith? The poor epileptic boy suffered one more violent fit just before Jesus healed him. Then Jesus spoke the word of rebuke to the disease that was afflicting him, healed him completely, and restored him to his father. The two walk away in peace and joy. The crowd, many of which had hitherto been critical and cynical towards the powerless disciples, was amazed at such a marvelous demonstration of power. Jesus emerges master of what had been a difficult and baffling situation previous to His arrival from the top of the mountain. Ours will be a complete ministry if and when we minister in the name of Jesus, are

clothed with His power because we have accompanied Him on the mount, and are willing to give all glory to Him; for all are necessary to meet human needs. Let us be sure that people will be amazed at God's power, as it flows through us, and not at us or ours, as such.

A Loyal Young Tither

By C. D. TABOR, Brotherton



LARRY FORD THOMAS

Larry Ford Thomas, age 17, and a Junior in the Gordonsville High School, is the son of Mr. and Mrs. Melvine Thomas of Hickman, Tenn. His father and mother are members of the Hickman Baptist Church. Mr. Thomas is a deacon in the church and teacher of the men's Bible class. Mrs. Thomas is the president of the W.M.U. which is an A-1 full graded Union. Larry Ford has been a member of the church for six years and tithes his income. This year he had out a small patch of tobacco which brought him \$100.00, and when he received the money for it he put \$10.00 in the offering at one time.

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THE YOUNG SOUTH

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

Dear Boys and Girls:

A part of last Sunday's Sunday School lesson was about the miracle of Jesus commanding unclean spirits to leave two men and suffering them to go into some swine. The whole herd of swine ran violently down a steep place into the sea, and perished in the waters. When your Sunday School teacher was telling you about the swineherds, who had kept the swine, fleeing into the city to tell what they had seen, I am sure you thought of another swineherd, whose day we celebrated last Tuesday.

Now St. Patrick wasn't noted for being a swineherd but for seven years he served as one on the well-known mountain of Sleamish in the County of Antrim. He was born about the year 389 and when only sixteen years of age was carried off by pirates who sold him into slavery in Ireland and this is how he came to be employed by his master as a swineherd.

St. Patrick was born in Scotland, the son of Calpornius, a deacon, and a member of a Roman family of high rank. It is natural that St. Patrick would have been educated as a Christian and imbued with reverence for the Roman Empire.

During his servitude as a swineherd he acquired a knowledge of the Irish language and became acquainted with the manners, habits and customs of the people. Escaping from captivity, he fled to the coast of Ireland where he was allowed passage on a ship to Britain. He decided to devote himself to religious work and remained on the Continent for more than eighteen years, preparing himself. He was successively ordained deacon, priest and bishop. Then, once more, with the authority of the Pope Celestine he returned to Ireland to preach the Gospel to its then heathen inhabitants.

The principal enemies that St. Patrick found to the introduction of Christianity into Ireland, were the Druidical priests of the more ancient faith. He was taken captive twelve times by them and once he was loaded with chains and condemned to death.

He preached and taught in Ireland for many years, organizing parishes, performing miracles and building churches, introducing Latin as the language of the church.

He died March 17, 493 at Saul in Dalaradia.

Many traditions have grown up about his life. The shamrock, or small white clover, is almost universally worn in the hat over all Ireland, on St. Patrick's day. The popular notion is that when St. Patrick was preaching the doctrine of the Trinity to the pagan Irish, he used this plant, bearing three leaves upon one stem, as a symbol of the three persons of the Trinity and the stem on which they grew representing the Godhead, being typical of the unity of three in one.

You have heard the tradition relating to his driving of the snakes from Ireland many times, I'm sure. The fact that in answer to his prayers, the demons were finally drowned in the sea, brings us back to our last Sunday's Sunday School lesson again.

St. Patrick, who because of his prayers finally saw the last snake in Ireland drowned in the sea, was evidently of an intensely spiritual nature, and other than being a strong man physically, he possessed an enthusiasm which helped him to overcome difficulties. His importance in the history of Ireland and the Irish church consists in the fact that he brought Ireland in touch with western Europe.

Jesus, who because of his divine nature commanded the unclean spirits to leave the two men and suffered them to go into the swine and they did so and the swine ran violently into the sea, drowning the demons, was evidently of an intensely heavenly nature, and other than being of a physical nature, possessed a divine power which gave Him power over man and beast. His importance in the history of the world and His church consists of the fact that He became the mediator between earth and Heaven.

The celebrated day of St. Patrick's death has passed. The days set apart in remembrance of Christ's death and resurrection are close at hand. St. Patrick's day has meant more to me this year than ever before. I have taken the space to tell you this story of St. Patrick, hoping if it hasn't already, it will mean something to you. And truly, I hope the coming Easter season will mean much to you.

I wish I could print this week every letter that I have received, but that is impossible. Keep on writing and having patience.

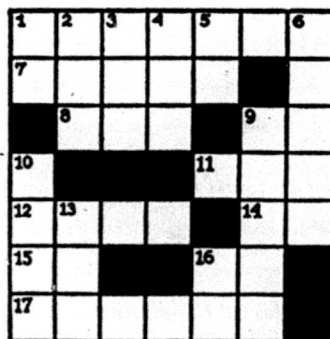
I love all of you,

Your friend,

Aunt Polly

Words of Jesus

Bible Reference, Matt. 5:3



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NO. 3

ACROSS

DOWN

- | | |
|-------------------------------|------------------------------|
| 1 Holy | 1 Degree |
| 2 Hebrew measure (1 pk., pl.) | 2 Pasture |
| 3 Exist | 3 Fruiting spike of a cereal |
| 4 Measure of length | 4 Pronoun |
| 5 Article | 5 Means of travel |
| 6 Needy | 6 Large cupolas |
| 7 Since | 7 Sing |
| 8 Aloft | 8 Composition |
| 9 Preposition | 9 Opposite |
| 10 Soul | 10 Two |

R. 1, Allisona, Tenn.

Dear Aunt Polly:

I am eleven years old. I go to Eagleville school and am in the sixth grade. I go to church at Holt's Corner Baptist Church. I am also a Christian. Our pastor is Rev. J. W. Higgins. This is the first time I have written. I hope I haven't written too much.

Your friend,

ELIZABETH DEE JOHNS.

We are so glad to receive a letter from a little Christian from Holt's Corner Church. A great big welcome to you. Write to us again.

Roddy, Tenn.

Dear Aunt Polly:

I am a girl fourteen years old. I go to the Bethel Baptist Church. I am in the Intermediate class, and I am a Christian. My Sunday school teacher's name is Mrs. Myrtle Keyton. I hope to see this printed on the Young South page, and I enjoy reading it.

Very truly yours,

BEATRICE REAGAN.

P.S.: I hope you happiness and success through life.

—B.R. Thank you, Beatrice. I hope for you the same happiness and success through life. Write to us again.

Sevierville, Tenn.

Dear Aunt Polly:

I am ten years old and in the fifth grade. My teacher is Miss Nell Elder. She is also our B. Y. P. U. director. I was saved while at the G. A. Houseparty at Carson-Newman last summer. I enjoy your page a lot. I also like the little notes beneath the letters. I hope to have some pen pals.

Love,

CHARLOTTE ANN ATCHLY.

Welcome, Charlotte Ann. We are glad to have this word about the G. A. Houseparty last year at Carson-Newman. We hope you will get lots of pen pals.

Roddy, Tenn.

Dear Aunt Polly:

I am a girl ten years old. I go to the Bethel Baptist Church at Roddy. My Sunday School teacher is Miss Louise West. I am in the Junior class. I am a Christian. I have been a Christian for about one year. I wish to have many pen pals. And hope to see this letter printed on the Young South page. I hope my letter isn't too long.

Yours truly,

LEOTA HELEN SMITH.

We hope you will get lots of pen pals, too, Leota.

Nashville, Tenn.

Dear Aunt Polly:

I am in the first grade. I like my teacher. Her name is Miss Edwards. I go to Park Avenue Baptist Church. My Sunday School teacher's name is Mrs. Portfield.

Your friend,

EDDIE PAUL.

P.S.: My grandmother wants me to be a Baptist preacher, but I don't know about it yet.—E.P. Welcome, Eddie. We hope you will grow up to be what God wants you to be.

Mt. Pleasant, Tenn.

Dear Aunt Polly:

I am a little girl ten years old. I am in the fifth grade. I go to the First Baptist Church. My Sunday School teacher is Mrs. Reynolds. I like her very much. My little cousin, Eddie Paul, is writing too. I hope I have not written too much.

Your friend,

MARY SUE PAUL.

We were so happy to receive your letter and Eddie Paul's, too, Mary Sue. I know your pastor and Eddie Paul's pastor. They are both fine. We want both of you to write again.

4101 Kayfair, Chattanooga, Tenn.

Dear Aunt Polly:

Here I come again with my picture this time. I am getting to be a big boy, going to Sunday School every Sunday. Yes, I stay in my class without father or mother. Of course, Daddy still has to tell me what to write, but one of these days I hope to write myself.

With love to you and all the Young South,

BENJAMIN FRANKLIN COLLINS, JR.

B. F., Jr., we are so glad that you are getting to be such a big boy—and pretty, too. Thank you for the picture. I have put it in the Young South scrapbook beside your baby picture. I hope you will send us another picture some time.

R. 1, Covington, Tenn.

Dear Aunt Polly:

My birthday is November 2nd. My father (N. N. Bringle) is superintendent of Sunday school. I go to Owen school. My school teacher is my G. A. leader, Mrs. Irene Kinney. I am on our basketball team at school. I sure do like to play but we haven't played many games this year. I hope I can come to see you sometime. I am sending a poem which I hope to be in print. I have a very good friend at school. She is Lucille Wortham. She sits with me and is a very good desk mate.

Love,

ANN BRINGLE.

P.S.: I think she is going to write soon.—A.B.

REST

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion
Clear without strife;
Fleeting to ocean,
After its life.

'Tis loving and serving
The highest and best;
'Tis onward unswerving,
And this is true rest.

—J. W. VON GOETHE.

Thank you, Ann, for your nice letter and the poem by J. W. Von Goethe. How are the basketball games coming along?

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

A Great Program

The first session of the W.M.U. Convention will be on Tuesday evening at seven o'clock. Do not miss hearing the devotional on our Watchword led by Dr. Morris Ford. You will feel welcomed when you hear Mrs. R. P. Mahon tell us how glad she is you are there and you will be glad to see all of her chairmen.

We cannot all respond in words, so Mrs. Maxey Jarman, president First Baptist Church, Nashville W.M.S., the hostess of the '41 convention will speak for us all.

Did you know there was an anthem "Send out thy light and thy truth"? Union University chorus will sing it for us.

For the first time in many years we are privileged to have one of the secretaries of the Foreign Mission Board as speaker, Dr. George Sadler. Our hearts will burn within us as he makes his report to us of the condition of our missionaries in war zones. Just to know that Dr. M. T. Rankin and our other missionaries in Hong Kong are in prison is enough to send us to our knees.

Beginning at nine o'clock (and we mean nine) Wednesday morning the opening devotional will be led by Mrs. James H. Anderson of Knoxville. Many of us remember her as Mrs. Janie Cree Bose, former principal of the Training School. She knows the Lord and will be able to lift us up to Him. Be on time for the doors will be closed during the devotionals.

All officers reports will be given this year in a different way. Watch us build the W.M.U. Lighthouse as each stone carries a report.

There will not be a dull moment either day. Come and stay if possible. If you live close by plan to come both days. You cannot afford to miss hearing the missionaries.

The climax of the convention will be the closing message by Mrs. W. J. Cox on "A Candle of the Lord." She is the greatest speaker among Southern Baptist women. You will miss a rare treat if you fail to hear this message.

The convention will close at 2:30 Thursday afternoon, so all who have to leave by bus or train will not miss any of the program.

If you desire a reservation in hotel, tourist court or in a home, write or wire Mrs. J. N. Fite, 546 Lambuth Blvd., Jackson.

Pray for Our Convention

We trust that there will be a great crowd in Jackson March, 24-26, but there will be thousands of our members who will not have the privilege of being with us. To them we beg that they pray every definitely for our convention.

Unless we feel the presence of the Holy Spirit and know that He is speaking through His messengers it will all be "sounding brass and tinkling symbols."

Follow the program with your prayers as given on this page last week and be a "fellow helper to the truth."

Notice to Training School Alumnae

The alumnae of the W.M.U. Training School will hold their annual meeting in Union University tea room on Wednesday afternoon at 5:30. The special guest will be Miss Carrie U. Littlejohn, principal of the Training School. Dinner will be served for thirty-five cents. The guests will be limited to Training School Alumnae.

Final Dedication of the New "House Beautiful" Revivifies the Past

All the spirit and rich heritage of the Woman's Missionary Union Training School during the 35 years since its founding were revived in the final dedication of the new building at 2801 Lexington Road, Louisville, Kentucky, by the trustees of the school on Wednesday night, February 25. Mrs. F. W. Armstrong, chairman of the board of trustees, opened this service of challenge and rejoicing with the announcement that both furnishings and building were completely free of debt.

"Look to yourselves that we lose not that which has been wrought," was the devotional thought given by Dr. Annie D. Denmark, president of Anderson College, South Carolina. "We have inherited a great undertaking, but in our rejoicing we must watch, for the building is a means, not an end," she warned.

As a link between past and present Miss Kathleen Mallory, who has been connected with the school for thirty years, brought the Dedictory Address, using the inscription on the corner stone of the old building, "Our Daughters as Corner Stones." Miss Mallory brought the main address for the dedication of that building at 334 East Broadway in 1918.

With feeling she pictured the transfer of the sacrificial missionary spirit to this new location as symbolized in the contents sealed within the corner stone: A copy of the program of the laying of the corner stone at 334 East Broadway, the catalogues of the Seminary and Training School, a list of the students who have gone to fields of foreign service, and the well-marked Bible of Miss Emma Leachman, who has contributed to the growth of the school since its founding.

This year marks the Coral Anniversary of the school. In beautiful simile Miss Mallory compared the missionary spirit of "House Beautiful" with the coral, which builds itself a supporting bar and grows around it by sending out tentacles in every direction.

The dedication anthem and Alma Mater hymn used in the program by the Chorus were written by Rose Goodwin Pool, Greenville, South Carolina, of the class of 1919.

A brief Service of Dedication arranged by Mrs. Ryland Knight for responsive reading was led by Mrs. Armstrong. Nancy Cooper, chairman of the student committee, responded for the first student body to occupy the building, pointing out the challenge of living to complete the structure and perpetuate its purpose. In a spirit of humility Miss Carrie U. Littlejohn, upon whom so much of the responsibility in this undertaking has rested, responded for the faculty. She gave a personal testimony of what teachers have meant in her own growth and pledged herself and the faculty to try to demonstrate Christian living. For the trustees Mrs. Ryland Knight of Atlanta, Georgia, brought her pledge in a call for sacrifice in service. "We have built, paid for, and dedicated the building. What now? We have but begun," she said.

The benediction by Mrs. W. J. Cox, treasurer of Woman's Missionary Union, was both a prayer for and a blessing upon the school.

This was the last of the series of four dedicatory programs. The first was in September when the alumni met in the new building. At the first chapel service of the present student body the dedication was repeated. The third was on Founders Day, October 2.

JANE CARROLL, Louisiana.

Tea at Union University

The delegates and visitors of the W.M.U. Convention will be guests of a four o'clock tea at Union University on Wednesday evening at four o'clock. This will give all the women and young people an opportunity to meet the special guests and the state officers. You are cordially invited.

Speakers for W.M.U. Convention

- Dr. Morris Ford—Pastor-Host.
- Mrs. R. P. Mahon, Jr.—President Hostess Society.
- Mrs. Maxey Jarman—President W.M.S., First Church, Nashville.
- Dr. George Sadler—Richmond, Va., Foreign Mission Secretary Europe, Africa and the Near East.
- Mrs. James H. Anderson—Knoxville, former principal W.M.U. Training School, Louisville, Ky.
- Miss Gladys Keith—Missionary, New Orleans, Louisiana.
- Miss Wilma Bucy—Atlanta, Ga., Home Mission Board field worker.
- Miss Kathleen Manley—Missionary from Africa.
- Mrs. W. R. Craighead—Missionary from Besarabia.
- Miss Carrie U. Littlejohn—Louisville, Ky., principal W.M.U. Training School.
- Mrs. W. J. Cox—Treasurer of the W.M.U. of the S.B.C.
- Dr. J. D. Freeman—Nashville, Executive Secretary of Tennessee Baptist Convention.
- Dr. A. U. Boone—Memphis, pastor Baptist Memorial Hospital.
- Rev. James Shirley—State Missionary.
- Rev. W. C. Creasman—Superintendent Orphan's Home.
- Dr. John Jeter Hurt—President, Union University.
- State W.M.U. officers.

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HENRY C. ROGERS
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS NANCY LAUPER
Office Secretary
DOYLE BAIRD
Convention President

Covington Enlarges

The week of March 1st, Mr. Henry C. Rogers, Miss Roxie Jacobs and Rev. C. L. Bowden directed an Enlargement Campaign at Covington—First Baptist Church. Rev. Preston Ramsey is the pastor. Brother Ramsey and his people entered enthusiastically into the Campaign and as a result three Story Hours, four Junior unions, two Intermediates, one Young People's and two Adults were in existence. Following this eventful week, an attendance goal of 114 was set and 128 were reached. Sincere congratulations!

Brighton, Pleasant Grove, Smyrna and Ripley sent representatives to this school and the good attendance from these churches causes one to know a new day is in store for these churches.

A Personal Word

On the eighteenth of this month, I came to Tennessee to work with Tennessee Baptists in the department of Training Union and Student Union work. This was seven years ago. These years have been filled with joy beyond all expectancy. Truly the Lord has blessed our life in knowing you better and loving you more. May the incoming years be filled with greater victories as we pledge anew to the Lord and to you our deepest concern for this work.

HENRY C. ROGERS.

Training Emphasis for April

The keynote for April is on Reverence. May each Training Union in Tennessee promote this emphasis with a great amount of enthusiasm:

GROWING IN REVERENCE

There are many ways in which growth in reverence can be brought about in our churches.

We should give serious attention to the matter of selecting consecrated, capable men and women to serve as leaders, sponsors, and counselors for the children and young people in the Training Union. It is not yet becoming for us to criticize a Junior union or an Intermediate union for misbehavior in the church house when the church has given no thought to placing the best leadership in charge of the boys and girls.

All church members, and especially parents, should make a new appraisal of the whole matter of attending the services of the church, particularly on Sunday evening. Church members do not grow in reverence by making a social evening of Sunday evening, by attending the picture shows on Sunday, or simply by staying at home and being lazy. Whole families should grow in reverence together.

The ministry of individual daily Bible reading and prayer, and of the worship of the Lord in the family altar, are indispensable if we would grow in reverence. The Sunday school and the Training Union have joined hands to lead all our people to worship God daily in the home and in their individual private lives through our great co-ordinated plan of daily Bible reading and daily prayer.

The cultivation of genuine Christian social life contributes to growth in reverence. No life is genuinely reverent if any area of that life is not completely consecrated to Christ.

J. E. LAMB DIN,
April Issue
Training Union Magazine.

Baptist Training Union Tour

The week of April 26th throughout the state of Tennessee, Baptist Training Union workers will be in every association promoting Training Union work. The outline of the program follows:

AFTERNOON SESSION

ASSOCIATIONAL DIRECTOR IN CHARGE

- 2:30 Song—Scripture Reading (2 Peter 3:18) and Prayer Associational Chorister
- 2:45 The Purpose of the Four-Year Program Team Leader
- 3:05 The Challenge to Our Association Associational Director
- 3:20 Simultaneous Conferences
- 4:35 Open discussion—How the Training Union has Helped Me—led by Team Leader
- 5:00 Message: EVERY CHURCH MEMBER GROWING Team Member
- 5:20 Adjourn
- 5:30 Supper
- 6:00 Associational Officers' Conference Team Leader
 - 1. Check on goals and attainments
 - 2. Set goals for coming year
 - 3. Nominate any needed officers

EVENING SESSION

ASSOCIATIONAL DIRECTOR PRESIDING

- 7:00 Worship in Song
- 7:10 Recognition of Delegation Associational Director
- 7:15 Our Goals for the Coming Year Associational Officers led by Director
- 7:30 Simultaneous Conferences
- 8:40 Presentation of Award of Recognition
- 8:45 Message: GROWING A GREAT TRAINING UNION Team Leader

THE PURPOSE OF THESE TOURS IS:

Educational and Spiritual Goals:

1. To bring about a Closer Co-ordination of Evangelism and Training in our churches.
2. To Lead All Our Churches to Undertake Training Union Work as a Church Task.
3. To Inform the Churches More Thoroughly Concerning the Curriculum of the Training Union and Its Place in the Educational Program of a Baptist Church.
 - (1) Its objectives: Increase in Christian Intelligence; Doctrinal Instruction; Training in Church and Denominational Life, including Stewardship and Missions; Development of Skill for Church Work and Christian Living; the Training of Personal Soul-Winners.
 - (2) The Training Union Courses of Study in the Periodicals and Textbooks.
 - (3) The Training Union Plan for Individual Daily Bible Reading and the Daily Prayer Life.
 - (4) The Distinctive Methods and Plans of the Training Union.
4. To Improve the Quality of Training Union Work.
 - (1) Enlistment and Development of a Higher Type of Leadership.
 - (2) Thorough Grading.
 - (3) Departmentization.

Greetings—W.M.U. Convention!

Next week our W.M.U. Convention will be in session at Jackson. It is the desire of our Training Union forces for you to have the greatest convention ever. Our prayers shall be "the Spirit of the Living Christ may continue to lead you on."

Meet Mrs. G. L. Stephens



MRS. G. L. STEPHENS

Mrs. Genter L. Stephens is our approved Intermediate Leader for Tennessee. Her home is in Jefferson City, Tennessee, and she is anxious to be of service to all of our Intermediates and their leaders.

Fruits of Reverence

One fruit of reverence is personal witnessing to the lost concerning the living Christ. The reverent Christian maintains Christ's attitude toward all other people. This attitude is one of deep concern for every living soul.

The peace that passeth understanding is another fruit of reverence. Poise and serenity in the presence of the world's turmoil and confusion exhibited by the genuine Christian, are the logical fruits of a growing reverence.

Loyalty to the church and to the whole cause of Christ is also a fruit of reverence. Sometimes we hear one say that he can worship the Lord as well away from church as he can in the church services. This may be true if he is providentially hindered from attending the services, but if he wilfully stays away it is an indication that he is at heart irreverent.



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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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!"

We Thank You

The following Sunday School Superintendents have cooperated beautifully in responding to the "Earnest Request" made on page 12 of the BAPTIST AND REFLECTOR, March 5 issue, giving valuable information concerning the work of their church in Sunday School work during 1941. Other superintendents are urged to give your State Sunday School Department this much needed information. Those cooperating to this "Earnest Request" are as follows:

Superintendent	Church	Association
R. C. Kerr	Oak Grove	Ocoee
Dorcas Sample	Forrestwood	Mission Ocoee
Andrew Patterson	Beaver Dam	Knox
Luke Kilday	Baileytown	Holston
Odie Jones	Ardmore	Wm. Carey
Olie Potter	Pleasant View	Cumberland
J. H. Richardson	Grand Junction	Hardeman
Alex Hayes	Fall Creek	Hiwassee
Paul Garner	Ellejoy	Chilhowee
Sam Phillips	Robertson Creek	Nolachucky
Floyd King	Zions Grove	
W. B. Jarrell	Union Ridge	Duck River
Elmer Lee	White House	Robertson
Fred Vantrece	Cedar Grove	Wilson
Norman Bacon	Cherokee	Holston
R. L. Miller	Seventh Street	Shelby
N. E. Hyder	Butler	Watauga
J. M. Gregg	Elk Hill Mission	Watauga
Parnell Stiles	Pleasant Grove	Big Hatchie

Madison Associational Training School

FIRST BAPTIST CHURCH, JACKSON, TENNESSEE
Feb. 16-20, 1942.

For several years Mr. Jesse Daniel, our state Sunday School Secretary, lived in Madison Association. During that time the practice of promoting an annual Association-wide Sunday School training school was begun. With the exception of one year this plan has been followed. We have never enlisted every church, but have aroused enthusiasm in carrying study courses in to the unenlisted churches.

This year we had no Associational Superintendent, and there were several other vacancies in our Sunday School Association. Mr. Daniel suggested to the Superintendent of Training that we have the school. We announced a call meeting of the Association in which we had several brief talks on the value of training. Mr. Daniel bringing a special message. R. W. Austin was elected Superintendent, and began work immediately. We decided definitely to have the school and accepted an invitation from the First Baptist Church to meet there. The pastor of that church, Dr. W. Morris Ford, was made Chairman of Committee of Committees. He appointed Rev. Bernard Scates as Faculty Chairman, and Mrs. O. T. Baker as Publicity Chairman. With the exception of Mr. Daniel all the faculty was made up of local people. The school was advertised through the mails and the local paper.

The following churches participated in the school: Ararat, Bemis, Calvary, East Laurel, First Springs, Henderson, Madison, Malesus, Maple Church, North Jackson, Oakfield, Parkview, Pinson, Poplar Heights, Royal Street, West Jackson, and Westover.

LEONARD SANDERSON, Supt. of Training,
Madison Sunday School Association.

Below is the record of the special Association-wide Training School held in Madison Association recently. This report, of course, includes only those awards that have been turned into this office.

Book—Teacher	Awards
The Book We Teach—	
Bernard Scates	9
From Adam to Moses—	
C. H. Farnsworth	4
From Joshua to David—	
J. A. Farrar	Not received
From Solomon to Malachi—	
J. B. Holland	7
From Pentecost to Patmos—	
H. A. West	Not received
The Ten Commandments—	
R. E. Guy	Not received
Studies in Romans—	
L. B. Matthews	6
Studies in Colossians—	
R. C. Goldsmith	Not received
Building a Standard Sunday School—	
Jesse Daniel	12
The School In Which We Teach—	
O. T. Baker	2
Some Learning Processes—	
J. L. McAliley	8
When Do Teachers Teach—	
Thelma Hundley	Not received
Personal Factors in Character Building—	
Mrs. A. R. Tinker	8
The Baptist Faith—	
W. Morris Ford	18
How to Win to Christ—	
Mrs. Jno. Jeter Hurt	13
The Grace of Giving—	
Mrs. L. J. Denning	Not received
Associational Sunday School Work—	
Leonard Sanderson	5
The Six Point Record System and Its Use—	
Katie Mae Sewell	2
Sunday School Officers and Their Work—	
Mrs. Paul Lawrence	6
TOTAL AWARDS	100

The Challenge of the Month

By JOHN D. FREEMAN

March 29th is the regular time for the annual special offering for Home and Foreign Missions. This special is included in the Co-operative Program schedule. The offering will be divided between the two great mission boards and used to help carry on their work during the year ahead.

For many years our churches in Tennessee have observed this special day. It is a good time to give instructions to all who attend Sunday School, for the program material sent out to the superintendents contains valuable materials that will enable every one to know more about the work of these missionary agencies and the needs of the fields which they serve. It is also a good time to bring to careless church members an appeal that will help to open their purses and lead them to be more generous givers.

Make much of the day. Prepare immediately, if you have not already done so, to have the program presented during the opening exercises of your school on the morning of the 29th. The more preparation that is made by those who give the program, the more effective it will be, and the larger the special offering will be. Let everyone know on the morning of the 22nd about the

offering the following Sunday, so that no one will have an excuse for neglecting it.

Remember this! Our Home Mission Board is making a heroic effort to pay off the balance of its debt during the next two years. To do this, they must take a large portion of their Co-operative Program funds to pay interest and principal. All of their Hundred Thousand Club money is being applied to the debt. If they carry on the great work of missions in the Southland, including work in our many army camps, they must have extra funds. You have a chance to provide this out of the offering March 29th.

Remember again! Our Foreign Mission Board has a great load on its hands in caring for the missionaries who have had to leave their fields of service until the war is ended. It, too, is seeking to retire the remainder of its debt as soon as possible. In addition to the other duties, they are now confronted with the tremendous task of providing some help in saving the lives of hosts on our mission fields, and have marvelous opportunities of ministering to soldiers on many battle fronts and in hospitals and internment camps. Surely, never before did our Foreign Mission Board have such responsibilities, or opportunities!

WHERE SHALL WE GIVE?

The grave question before people everywhere is, "What shall I do with my gifts?" Repeated requests, appeals, and demands are being made for them. Worthy agencies are calling, and mushroom growth agencies always spring up in such times as these. The wise Baptist will want his money to go where the least possible part of it will be used to pay office salaries, and the largest part possible to furnish the needs for which the money is given. Let our people bear in mind some fundamental things, when they plan their special gifts.

1. In no case allow any portion of the special gift to be taken from your regular weekly or monthly offerings to our Co-operative Program work. It will be a tragedy if Baptists let it down in these days of stress.

2. Remember that it will take only a very small part, if any at all, of your special offering for Home and Foreign Missions to defray expenses connected with handling the funds. All workers are provided for already; your special offering can go to do the work of the agencies.

3. It is imperative that our regular work go on. We sympathize with the needy of our own land and with the needy of other lands. We are striving to provide moral and spiritual guidance for enlisted men. But behind the armies, behind the Red Cross, and all other agencies of the kind, and behind the future weal of the world stand our churches and the missionary enterprise. Let them down now, and when we win the war, we may lose all for which we are fighting because we have allowed the nation's spiritual life to die.

It will do our people good to have the information about this great offering and the needs it is to meet. It will lead many to become more generous in their regular gifts. It will provide extra funds that are always needed by these two mission boards. THEREFORE, let every Sunday School do its best to raise a worthy special offering March 29th.

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ARE.. *The Right to Worship* ..

The Word of God..



The Power



of Prayer ..

AND..

Christian Compassion for Suffering Humanity

SOUTHERN BAPTISTS ALREADY HAVE SENT \$200,000 to help save the work of Baptist missions, \$3,500 to fight hunger in SOVIET, and \$150,000 to save starving people like those pictured here in CHINA, where a nickel a day still keeps starvation away.

Through this help, thousands have been kept from perishing and countless souls have been saved.



THIS MINISTRY OF MERCY WILL BE extended through the \$300,000 to be raised for WORLD EMERGENCY RELIEF in April for the peoples of China, Europe and other war-torn lands.

"Let your light so shine .."



"YE ARE
THE LIGHT
OF
THE WORLD."
(MATT. 5:14)

WORLD EMERGENCY RELIEF

AMONG THE BRETHREN

Since he came, Oct. 19, and up to March 1, L. B. Cobb had welcomed 100 additions to the First Baptist Church of Kingsport.

—B&R—

The B. A. U. of Pigeon Ford Baptist Church, Sam P. White, pastor, has subscribed several dollars a month to the Hundred Thousand Club.

—B&R—

Evangelist A. D. Muse of Memphis is spending the month of March with the Calvary Baptist Church, Ocala, Fla. He has engagements up to July 5.

—B&R—

BOX 1, Ridgecrest, N. C., would like to correspond with minister and wife who are retired and have competency, regarding rent-free cottage in exchange for service rendered.

—B&R—

Forrest L. Firkins, who is a native Tennessean and who in other years preached in Tennessee at Antioch, Parsons and Memphis, desires, after thirteen years' service with the Anti-Saloon League of Illinois, to devote the rest of his life to evangelistic work. In a recent issue of the *Illinois Baptist*, J. C. Lyne, pastor Rosemont Baptist Church, East St. Louis, writes in splendid praise of Bro. Firkins. Bro. Firkins, it was announced in the article, which was only recently sent us, expected to take up this work, the first of this year. His address is Mt. Vernon, Ill.

—B&R—

After being entertained for three days and nights in an evangelistic conference in the Calvary Baptist Church, Alexandria, La., 300 Louisiana ministers drew up fervent resolutions of appreciation of Pastor Charles R. Shirar and the church, together with C. W. Caldwell, chairman of the Conference, Executive Secretary W. H. Knight and the Executive Board.

—B&R—

As has been announced several times, the subscription rate of BAPTIST AND REFLECTOR for the soldier boys is \$1.50 and the Executive Board offers to pay half of that. Pvt. Marvin Pugh of Ho. Det. 2nd Bn. 117 Inf., A. P. O. 30, Ft. Jackson, S. C., sends \$2.00 in subscribing for the paper and asks that the \$1.25 be turned over to the Executive Board. What a noble spirit this shows!

—B&R—

With Associational Missionary Harold D. Gregory having helped to launch it, a new Mission was organized at Edenwold, Tenn., Sunday, March 8. It is sponsored jointly by the Nashville Association and the Madison Baptist Church. Despite the bad weather there was

a splendid attendance and interest. Mendell Cheny is the Sunday School superintendent.

Some of our readers have been writing the office about receiving two copies of BAPTIST AND REFLECTOR. Probably the explanation lies in the fact that Mr. Daniel of the State Sunday School Department, has sent out extra copies of the paper for Sunday School emphasis, thus causing duplications in some cases. If in any cases, however, two copies continue to come, then write in about the matter and it will be looked into.

Mrs. D. S. Hamilton of Washburn subscribes for the paper for her son in chemical defense work in Sylacauga, Ala., and says the following: "I pray that our boys may have their state Baptist papers placed in their hands as a shield and protection to guard their religious lives." Count on a mother's interest in her boy! But, in contrast, when not long since a soldier boy had written personally and expressed a wish for the paper and we wrote the clerk of his church about it, the clerk did not even reply!

—B&R—

On March 10, BAPTIST AND REFLECTOR received word of the ordination to the deaconship by the Hannah's Gap Baptist Church of the following men: Leonard Sourells, Allen Gibson, Bert Nichols and John I. Pierce, Jr. The Council was composed of the following: H. A. Russell, moderator; J. A. Alexander, Lloyd T. Householder, J. M. Lambert, E. F. Wilson, Edgar Lambert, E. H. Wilson, Chas. I. Kerley, Cecil McCullough, G. W. Moore, Wm. J. Whitt, W. S. Gilbert, M. E. Nichols, and Joe L. Wells, clerk. We wish the item had been sent us earlier so it could have been published earlier.

—B&R—

In a letter to Secretary Freeman, Pastor D. D. Smothers of the Bartlett Baptist Church, writes in splendid praise of the fine effects that followed a stewardship program in his church led by Mr. George J. Burnett of Memphis. He would like to see the churches use Mr. Burnett as much as possible. Mr. Burnett certainly knows how to place the stewardship emphasis.

—B&R—

Director of Promotion James E. Dillard is rejoicing over the fact that the Baptist Hundred Thousand Club receipts for 1941 were 65% more than in 1940 and that in January and February of this year the receipts were 90% more than for the same period last year.

Dr. Merrill D. Moore, president of Tennessee College, has accepted a call to the pastorate of Immanuel Baptist Church, Nashville, to begin work at the close of the school year.

—B&R—

Did you know that if a church or an individual wishes to send BAPTIST AND REFLECTOR to a soldier boy, the price for him is \$1.50 a year (the only case in which this rate applies individually) and that the Executive Board offers to pay half of this subscription?

—B&R—

A. H. Hicks of Whiteville has been called as pastor of the First Baptist Church of McKenzie and will begin his work the first of April.

—B&R—

The sympathy of the brotherhood goes out to Rev. V. W. Webb of Milan and the other loved ones on account of the death of his mother, who recently went to be with the Lord. She was greatly interested in the state work and had a special love for BAPTIST AND REFLECTOR. The paper has no further data concerning her death in hand. God comfort all the bereaved.

—B&R—

C. Herbert Mount has been doing the preaching in a revival with Pastor Herbert A. West and the North Jackson Baptist Church. We have not heard what the results were. The prayers of our readers were requested, but the item was not received in time for publication before this issue.

There were 37 additions in a revival in the First Baptist Church of Greer, S. C., in which Pastor J. Lester Lane was assisted by Porter M. Bailes of Tyler, Texas, doing the preaching and C. O. Lamoreaux of Honea Path leading the singing. Greer is a former pastorate of Bro. Bailes.

—B&R—

Our immediate concern now is to close the series (The Baptist Hour) on March 29, with sufficient funds to meet all bills. Tennessee churches and friends have contributed \$517.50 on a total goal of \$1,650. Will you not kindly see to it that your church forwards Secretary Freeman a good contribution before the 29th instant, if it has not already done so.—S. F. Lowe, chairman of the Radio Committee.

—B&R—

The First Church, Covington, P. L. Ramsey, pastor, had a Training Union School the week of March 1, and the Sunday night following the attendance was twice as much as the average attendance had been, though it was raining and snowing at the same time.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 8, 1942

	Sunday School	Training Union
Alcoa, First	202	95
Alexandria	106	47
Athens, First	368	83
Bristol, Va. Ave.	155	120
Butler	175	75
Cobbs Creek	88	40
Chapel Hill: Smyrna	52	50
Chattanooga: Brainerd	291	124
Chamberlain	247	89
Concord	221	113
Morris Hill	182	79
Northside	283	118
Ooltewah	69	27
Red Bank	360	216
Ridgedale	340	175
Roseville: Tabernacle	134	80
S. St. Elmo	89	62
White Oak	151	
Church Hill: McPheters Bend	113	66
Oak Grove	105	23
Clarksville: First	378	

	Sunday School	Training Union
Columbia: First	258	30
Cumberland City	45	16
Cumberland Gap: First	108	15
Doeville: Little Doe	103	67
Elizabethton: First	477	166
Immanuel	92	59
Little Mt.	61	
Rittertown	76	
Southside	91	
Watauga	236	
Fountain City: Central	610	126
Grand Junction	42	26
Hampton	61	55
Hermitage: New Hope	105	68
Hixson, First	89	
Jackson: West Jackson	412	165
Jefferson City: Buffalo Grove	46	21
Kingsport: First	704	112
Knoxville: First	1011	256
Fifth Ave.	880	121
John Sevier	217	72

	Sunday School	Training Union
Lincoln Park	465	197
Lexington: Rock Hill	24	10
Liberty: Salem	107	36
Maryville: First	597	32
Memphis: Bellevue	1361	359
Central Ave.	309	110
Highland Heights	448	121
Prescott Memorial	297	91
Temple	910	249
Union Ave.	689	176
Mt. Juliet	119	65
Mt. Pleasant	71	71
Murfreesboro: First	398	143
Westview	136	57
Nashville: Belmont Heights	663	196
Neubert: Valley Grove	211	115
Old Hickory: First	523	247
Shelbyville: First	145	
Powell's Chapel: Walter Hill	114	
Watertown: First	172	37

THE BAPTIST HOUR

SUNDAY, MARCH 22ND

Speaker—Dr. C. Oscar Johnson

Subject—"Surviving Faith"

The last in his series on "The State"

Note: Dr. Truett will close this 1942 series on March 29th.

In the three years that V. Floyd Starke has been pastor of the First Church, Elizabethton, 339 members, 200 of them by baptism, have been added to the church and nearly \$46,000.00 has been contributed for all purposes, \$7,000.00 of this for missions. Moreover, the indebtedness on the church has been substantially reduced. The pastor says that BAPTIST AND REFLECTOR in the homes of the people is a potent factor in this showing.

—B&R—

BAPTIST AND REFLECTOR appreciated visits from the following friends last week: C. H. Warren, Lebanon; C. S. Wilson, Mocksville, N. C.; Gale Dunn and Harry N. Hollis, Memphis; E. C. Stevens, Louisville, Ky.; and C. D. Tabor, Brother-ton.

—B&R—

The following friends have sent in subscriptions other than their own: Annie Hale, Trenton, 10; Marvin O. Wayland, Iron City, 1; E. A. Cox, Calvary Church, Elizabethton, 23; Mrs. Louisa Carroll, Celina, 1; Parish Chapel Church, Dyersburg, 1 soldier's subscription; Mrs. Geo. Hall, Memphis, 1; W. F. Carlton, Raleigh, 1; Rev. and Mrs. J. B. Caldwell, Spencer, 1; Oak Dale, Holston Association, added 1 to their budget; New Lebanon Church, Holston Association, added 9 to their budget; First Church, Greenfield, 1; Florence Rennie, Johnson City, 2; L. B. Cressman, Brainerd Baptist Church, Chattanooga, 15; Mrs. G. H. Berry, Etowah, 10; Mrs. G. W. Chambers, Dyersburg, 11; Mary Hitch, Louisville, 10; Mrs. W. F. Selph, Memphis, 1; Mrs. Agnes Harwood, Memphis, 1 soldier's subscription; Ivy Chapel, Nashville, has added 2 to their budget; Mrs. C. W. Fitzgerald, Edgefield Baptist Church, Nashville, 10; Mrs. D. M. Wallace, Morristown, 3; Baileytown Baptist Church, Greeneville, has added 1 to their budget; Woodbine Church Club, Nashville, has added 1; Una Church, Nashville, has added 3 to their budget; First Baptist Church, Columbia, has added 4 to their budget; L. G. Mosley, Nashville, 1 soldier's subscription; S. R. Woodson, Humboldt, 23; L. C. Harris, Lawrenceburg, 10; First Baptist Church, Watertown, added 1 to their budget; Claude R. Morelock, Greeneville, added 9 to New Lebanon Church budget. The following new budgets have been received: Rogers Creek Church, Decatur, 12; Oak Grove, Chattanooga, 133; Hickman Baptist Church, 17; Loudon Baptist Church, 12; Holston Valley Church, Bristol, 16; Lancaster Church, 8; Hohenwald Baptist Church, 14; Zion Hill Church, Turtletown, 12; Center Church, Gibson Association, 25; Concord Church, Taft, 21; Bethlehem Church, Dyer, 25; Troy Baptist Church, 20; Walnut Grove Baptist Church, Irlipley, 10; Ridgedale Baptist Church, Chattanooga, 183; Gum Springs Church, Sparta, 6; Immanuel Church, Cumberland Association, 22; Laneview Church, Trenton, 27; Doyle Baptist Church, 21; and Daisy Baptist Church, 45. Thank you, friends, very much.

WITH THE CHURCHES: Athens—First, Pastor Bond received by letter 2. Bristol—Virginia Ave., Pastor Wright received for Baptist 5. Butler—Cobbs Creek, Pastor Nelson received for baptism 1. Chattanooga—Brainerd, Pastor Collins welcomed by letter 2, for baptism 1, baptized 22; Chamberlain Ave., Pastor McClanahan received for baptism 1; Concord, Pastor Frazier welcomed by letter 5, for baptism 4, baptized 7; Morris Hill, Pastor Catlett received by letter 1; Red Bank, Pastor Pickler received by letter 2; Ridgedale, Pastor Ivey received for baptism 1, baptized 1. Rosville Tabernacle, Pastor Tallant welcomed by letter 3, for baptism 25, baptized 15; White Oak, Pastor Horlitz received by letter 4, for baptism 1. Church Hill—McPheeters Bend, Pastor Pangle received by letter 1. Elizabethton—First, Pastor Starke received by letter 3. Hixson—First, Pastor Harris received for baptism 2. Johnson City—Unaka Ave., Pastor Bowers received for baptism 1. Kingsport—First, Pastor Cobb received for baptism 2. Knoxville—Broadway, Pastor Pollard received by letter 2, by confession 2; Fifth Ave., Pastor Wood received 1 addition; John Sevier, Pastor Cross received by baptism 2. Memphis—Bellevue, Pastor Lee received by letter 3; Central Ave., Pastor Turner received for baptism 1, by letter 1; Temple,

Pastor Boston received by letter 4, by statement 1, for baptism 1. Nashville—Belmont Heights, Pastor White received by letter 4. Old Hickory—First, Pastor Kirkland received for baptism 1, baptized 3. Watertown—First, Pastor Wright received for baptism 1.

Briefs Concerning the Brethren

Called and Accepted

A. H. Hicks, First Baptist Church, McKenzie, Tenn.
J. Roy Dobbins, Trace Creek Church, Carroll-Benton Association, Tenn.
L. A. Brown, First Baptist Church, Dalhart, Texas.
Ross Partridge, Immanuel Baptist Church, Cobden, Oll.
J. Maney Reynolds, First Church, Bartlett, Texas.
H. E. Perkins, Hico, Texas.
Alvin Swindell, Rock Springs Church, Rock Springs, Texas.
A. A. Stulck, First Church, Winter Garden, Florida.
Wilford Lee, First Church, Crossett, Okla.
Earl Link, Dixon Church, Okla. City, Okla.
Clarence W. Cranford, Calvary Church, Washington, D. C.
Hugo H. Foucar, First Church, Redondo Beach, Los Angeles, Calif.

Resigned

A. H. Hicks, Whiteville, Tenn., and Mr. Moriah Church in Fayette Association and Harmony Church in Big Hatchie Association, Tenn.
L. A. Brown, Weslaco, Texas.
John W. Williams, Elida, New Mexico.
J. Manley Reynolds, First Church, Columbus, Texas.
Chas. T. Whaley, First Church, Weatherford, Texas.
A. A. Stulck, First Church, Dade City, Fla.
J. O. Morman, North Cleburne Church, Cleburne, Texas.
A. F. Whitehurst, First Church, Buder, Okla.
Clarence W. Cranford, Second Church, Richmond, Va.

Ordained

Harward Taylor, First Church, Valier, Ill.
Avery Sullivan, First Church, Littlefield, Texas.
Beverly Tinnin, First Church, Shreveport, La.
A. D. Bell, May Memorial Church, Powhatan, Virginia.
Ray Jarrett Davis Ragan, Vilulah Church, Bethel Association, Ga.
John Caylor, Jr., Highland Church, Shreveport, La.

Buster Cavender, First Church, Paden, Okla.
Wm. A. Robinson, Waynesboro, Va.

Died

Dr. Geo. Braxton Taylor, Roanoke, Va.

A Patriotic Church

Mr. Erving Johnson, of the Office for Emergency Management, Division of Information, 211 Sterick Building, Memphis, sends the following interesting news:

"First Baptist Church, one of the oldest in Memphis, Tennessee, has purchased \$5,000 in Defense Bonds in carrying out its newly adopted policy of devoting all receipts for its building fund.

"About two years ago the congregation launched a building fund and a residential lot was purchased for a new church. But now, with the country at war, church leaders decided that a time of national crisis was not a time to think of new non-defense construction, so 'for the duration' the building fund will be loaned to the Federal Government.

"Beginning February 1, the new plan is expected to provide at least \$1,000 a month in war bonds. All Sunday School classes are buying stamps which are turned over to the Building Committee toward the purchase of more bonds.

Baptists have always been a patriotic people, and this act by the pastor, Dr. R. J. Bateman, and the church, is an unusual manifestation of it.

Ordination

Rev. Kenneth Moore Startup was ordained to the Gospel Ministry on Sunday, March 8, 1942, by the Inglewood Baptist Church of Nashville, Tennessee. The church was assisted by a Council of Baptist Churches, composed of fifteen messengers from six churches. Brother Startup preached at Inglewood on Sunday night and one young woman yielded her life for special service and three others rededicated themselves to the Lord. The young preacher returned to Carson-Newman College to continue his education. He was called to the pastorate of the Bean Station Baptist Church of Grainger County and they called for his ordination. Blessings upon his ministry.

W RUFUS BECKETT, Pastor.

How to Hold

FALSE TEETH

More Firmly in Place

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SUGGESTED ORDER OF BUSINESS

Southern Baptist Convention San Antonio, Texas, May 16-20, 1942

SATURDAY, MAY 16

MORNING SESSION

- 9:00 Worship
- 9:30 Report on Registration
- 9:35 Report of Committee on Order of Business
- 9:40 Address of Welcome—Governor Coke Stevenson, presented by Perry F. Webb
- 9:50 Response to Address of Welcome
- 10:00 Convention Address—President W. W. Hamilton
- 10:40 Special Music
- 10:45 Recognition of Visitors and Fraternal Messengers
- 11:15 Convention Sermon—Ellis A. Fuller; alternate, T. D. Brown
- 12:00 Adjournment

AFTERNOON SESSION

- 2:00 Worship
- 2:15 Reports on Theological Education (15 minutes each):
 1. American Baptist Theological Seminary
 2. Southern Baptist Theological Seminary
 3. Baptist Bible Institute
 4. Southwestern Baptist Theological Seminary
- 3:15 Address—"The Theological Education Now Needed"—T. F. Callo-way
- 4:00 Open Discussion*
- 4:20 Adjournment

EVENING SESSION

- 7:00 Worship
- 7:15 Report on Baptist Papers
- 8:00 Open Discussion*
- 8:15 Program of the Baptist Brotherhood of the South
- 9:30 Adjournment

SUNDAY, MAY 17

MORNING SERVICES

As arranged by local committee

- 9:30 State and Southwide Sunday School Workers in the Sunday Schools of San Antonio and environs
- 11:00 Morning sermons in the churches of San Antonio and environs
Overflow Service at the Auditorium
- 10:00 Song and Praise Service in charge of E. O. Sellers
- 10:50 Worship Service in charge of President Hamilton
Preacher, Ralph A. Herring

AFTERNOON SESSION

- 2:15 Worship
- 2:30 Foreign Mission Rally under the direction of Secretary C. E. Maddry

EVENING SESSION

- 6:30 Baptist Training Union Hour, Auspices Training Union Department
Baptist Sunday School Board, J. E. Lambdin, Secretary, in charge
- 8:00 Home Mission Rally under the direction of Secretary J. B. Lawrence
- 9:30 Adjournment

MONDAY, MAY 18

MORNING SESSION

- 9:00 Worship
- 9:15 Journal
- 9:30 Miscellaneous
- 9:45 Consideration of the Petition of California Churches
- 9:55 American Bible Society
- 10:05 Report of Sunday School Board
- 11:00 Open Discussion*
- 11:15 Report on Evangelism (Under the general direction of Roland Q. Leavell)
- 12:15 Adjournment

AFTERNOON SESSION

- 2:00 Worship
- 2:15 Report of Relief and Annuity Board
- 2:55 Report of W.M.U. Work
- 3:25 Report of Education Commission
- 3:40 Report of Committee on Baptist Daily
- 3:45 Election of Officers
- Adjournment

EVENING SESSION

- 7:00 Worship
- 7:15 Miscellaneous
- 7:20 Report on Negro Ministerial Education; Address by H. L. Lang
- 8:00 Home Mission Report
- 8:30 Open Discussion*
- 8:45 Address—"The Missionary Challenge of the New South"—J. Powell Tucker
- 9:30 Adjournment

TUESDAY, MAY 19

MORNING SESSION

- 9:00 Worship
- 9:15 Journal
- 9:30 Miscellaneous
- 9:50 Report of Southern Baptist Hospital
- 10:30 Report of Executive Committee
- 12:00 Open Discussion*
- 12:15 Adjournment

AFTERNOON SESSION

- 2:00 Worship
- 2:15 Report on Luther Rice Memorial
- 2:20 Report of Committee on Resolutions
- 3:00 Report on Social Service Commission
- 3:30 Open Discussion*
- 3:45 Consideration of Proposal for Joint Meeting in 1944 of Northern and Southern Convention
- 4:00 Report of Committee on Non-resident Church Members
- 4:30 Adjournment

EVENING SESSION

- 7:00 Worship
- 7:15 Miscellaneous
- 7:20 Report on Committee on Time, Place and Preacher
- 7:30 Report of Radio Committee
- 7:50 Report of Committee on Boards
- 8:00 Report of Foreign Mission Board
- 8:30 Open Discussion*
- 8:45 Report of Committee on Baptist World Emergency—An Address "The Baptist Witness in Post-War Reconstruction"—George W. Truett
- 9:30 Adjournment

WEDNESDAY, MAY 20

MORNING SESSION

- 9:00 Worship
- 9:15 Journal
- 9:25 Miscellaneous
- 9:45 Report of Committee on Calendar of Denominational Activities
- 9:55 Report of Committee on Public Relations
- 10:15 Report of Committee on Baptist History
- 10:35 Report of Committee on Church Music and Worship
- 10:50 Report of Committee on Correlation and Co-ordination
- 11:00 Address—"America in the Present World Situation"—Pat M. Nef
- 12:00 Presentation of New President
- 12:10 Adjournment

*In all open discussions speakers are limited to five minutes. Microphones will be provided at strategic positions in the auditorium for the convenience of the messengers and to save time.

V. I. MASTERS, *Chairman*,
J. T. WARREN,
WADE H. BRYANT,
J. HOWARD WILLIAMS,
W. DOUGLAS HUDGINS.

BAPTIST AND REFLECTOR