

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## Stewardship Day — February 10

J. E. Dillard

**S**TEWARDSHIP DAY is February 10, or nearest convenient Sunday. It is hoped that special emphasis will be given in the Sunday school assemblies and that pastors will preach appropriate sermons calling upon their people to give themselves to the faithful practice of Christian Stewardship.

Superintendents might read a few stewardship verses. For example: James 1:17; Deut. 8:18; Mal. 3:10; I Cor. 16:2; I Peter 4:10. He could then explain that Christian Stewardship is a glorious Bible teaching and a happy life to live. It means that we enter into partnership with Christ and good people by giving a reasonable portion of our time, service, and money to the Lord's work.

We should set apart time for Bible reading, prayer, and church attendance; we should render some helpful service for Christ every day; and we should bring a tenth of our net income to the Lord's house for the Lord's work. (The superintendent might ask a show of hands of those who either are or will try to be faithful Christian stewards.)

Pastors will do well on Stewardship Sunday to explain to their people again the Bible teaching, the meaning, the needs, and the joys of Christian Stewardship.

Some pertinent points could be: (1) this is a Bible doctrine, (2) it is a reasonable requirement, (3) it would solve many problems in our own church, (4) it would adequately finance the enterprises of our denomination and help in rebuilding our war-torn world, (5) it would bring great blessings to the steward himself. He would be putting his religion first; he would have the approval of his conscience; he would feel that he was setting a good example; he would know that he was in partnership with Christ and his church in trying to make a better world; he would be laying up treasures in Heaven.

The test of Stewardship is trying it. "Prove me now herewith saith the Lord." Did you ever know a faithful Christian steward who was not a good, useful, happy person? Did you ever know a long-faced tither?

We ought to have at least a million Southern Baptist tithers.

Launching a New Century for Christ



# Baptist and Reflector

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## EDITORIAL

### "The Everlasting Gospel"

THE GOSPEL is everlasting in its essence. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). The gospel is not everlasting in historical enactment and proclamation among men, but in its fundamental spiritual substance it is. It was in the bosom of God through the ages before it was historically spelled out in the world.

The basic facts of the gospel are the redemptive death, burial and resurrection of Christ (I Cor. 15:1-3). In the heart and redemptive plan and purpose and reckoning of God, these are everlasting in their essence.

Christ stands as "the Lamb slain from the foundation of the world" (Rev. 13:8). The cross was raised in the heart of God before it was historically raised on Golgotha. Calvary concretely expressed the crucifixion essence of the gospel, but did not create it. "From the foundation of the world" does not mean that this essence was created at the founding of the world. It means that it was made redemptively available for men who should be placed in the world.

Not only did John, the Revelator, write about "the Lamb slain from the foundation of the world." He also saw "a Lamb as it had been slain" still alive (Rev. 5:5, 7). Here the fact of Christ's resurrection is brought into view, with His burial necessarily implied. The resurrection essence of the gospel is coextensive with its crucifixion essence. Jesus was raised from the dead in the heart of God through the stately ages before He historically came out of Joseph's new tomb.

The death, burial and resurrection of Christ were enacted in the bosom of God in eternity past. These are the basic facts in "the gospel . . . by which also we are saved." Here is "the everlasting gospel."

### Redemptive Achievement Before Historical Enactment

ON THE BASIS of the essence in "the everlasting gospel," God saved men in advance of the historical enactment of the gospel. The gospel in the heart of God issued in an attitude of grace toward men, making mercy righteously possible. And from time to time, there was a sufficient typical and verbal revelation of saving truth to enable men to foresee Christ and put their trust in Him.

So far as *historical enactment* was concerned, believers in the

ages before the cross saw the promises "afar off." But they *saw* them "and were persuaded of them, and embraced them. . . ." (Heb. 11:13-16). Such was the nature of this embracement that those who exercised it looked for "a better country, that is, an heavenly," and "for a city which hath foundations, whose builder and maker is God." This can be scripturally predicated of only those who have been saved.

Paul uses some significant words in Rom. 3:25, 26: "*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, in the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*" In order to make the meaning stand out more clearly, two other translations are here given.

"Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Revised Version).

"Whom God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during God's forbearance had been passed over; it was to demonstrate his justice at the present epoch, showing God is just himself and that he justifies man on the score of faith in Jesus" (Moffatt).

The word translated "remission" in the Common Version is "paresis." The meaning given by Thayer in his lexicon is, "pretermis- sion, passing over, letting pass, neglecting, disregarding." No- where else in the New Testament is "paresis" translated "remis- sion." The word commonly rendered "remission" is "aphesis." The word "pretermis- sion" used by Thayer above means, "a passing by or omitting; an omission." So the word "remission" in Rom. 3:25 should be understood to convey the idea of "passing over." This is why the Revised Version and Moffatt's translation use the expres- sions, "passing over" and "passed over."

Two things are presented in these passages. First, the cross vindicated the righteousness of God in passing over "sins done aforetime, in the forbearance of God." Second, the cross vindicated, and vindicates, the righteousness of God in justifying sinners by faith "at this time," or "at this present season," or "at the present epoch."

So far as the eternal penalty is concerned, the past, present and future sins of believers in all ages come under the propitiatory work of Christ (Titus 2:13-14). However, "sins done aforetime" in Rom. 3:25 appear not to mean the "past sins" of believers, or sins committed prior to the conversion of believers, in the ordinary ac- ceptation of the term. The expression refers to the sins of believers "under the first testament" (covenant), that is, under the law cove- nant (Heb. 9:15). Until the cross and considered from the re- demptive angle, "God winked at"—"passed over"—the sins of men (Acts 17:30). It was needful for God's righteousness to be vindicated in view of this and in view of the interpretation thereof among men. This vindication was abundantly and conclusively manifested on the cross. Thus was demonstrated "the justice of God in view of the fact that sins previously committed during God's forbearance had been passed over." It was in view of the fore- seen complete settlement on Calvary that God exercised this for- bearance.

It has sometimes happened that one man assumed the indebted- ness of another and the other entered into the benefits thereof prior to the historical settlement of the debt. This was in view of the coming historical settlement. In like manner, God-in-Christ as- sumed the sin-debt of believers prior to the cross and believers en- tered into the benefits thereof before the historical cancellation of the debt. But this was in view of the foreseen and certain his- torical cancellation. Thus "the Lamb slain from the foundation of



the world" availed for the salvation of sinners in the ages before the cross. And it was no fictional matter. God does not deal in fictions.

But the scripture under consideration also deals with present-age believers in verse 26. "To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Redemptive virtue historically declared by the cross availed for the justification of both believers "aforetime" under the old covenant and for believers "at this present season" under the new covenant. The cross demonstrated God's righteousness in "passing over the sins done aforetime, in the forbearance of God" and His righteousness is now justifying sinners by faith.

The historical cross was an integral part of God's plan. It objectively vindicated God's righteousness. It made saving truth concrete and more apprehensible by men. It gave historical framework to the gospel essence which had been in the bosom of God from eternity. It made justification of believers righteously possible prior to the historical cancellation of their sin-debt. And it made righteously possible the justification of believers in the present age. But the redemptive death, burial and resurrection of Christ were enacted in the bosom of God from eternity, and this gave them their saving value when historically enacted among men.

The true gospel embodies redemptive essence, which in view of the foreseen and certain historical expression thereof, saved people by grace through faith before the cross and which saves people by grace through faith since the cross. It is "the everlasting gospel"!

### Calling Those Things Which Be Not As Though They Were

**P**AUL STATES that Abraham is "the father," or prototype, of all believers in Christ. Then he goes on to say the following: ("As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17).

The rendering in *The Interlinear Greek-English New Testament* is, "calls the things not being as being." Moffatt has, "calls into being what does not exist." Robertson, in *Word Pictures in the New Testament*, gives it, "Summons the non-existing as existing."

The reference appears to be to the things of grace, to things which are not in the course of nature, things not producible by nature. For instance, had it been left to the natural order, Isaac would never have been born. Both Abraham and Sarah were "as good as dead," reproductively. Isaac was the child of miracle and faith and was distinctly "the child of promise." God named Isaac before he was born. He made with Abraham a covenant centered in Isaac, which could not have been any more specific and true if Isaac had been already born. In due time, through the birth of Isaac God gave historical expression, establishment and fulfillment to the covenant which had been made. Not only did God summon the non-existent into existence, but before that by His word and promise He "summoned the non-existing as existing." Covenantally, He proceeded as if Isaac already existed.

Christ ultimately came from the line of Isaac. From this line have come the spiritual seed of Abraham, "as the stars of the sky for multitude," and there are to be still more of them. In the mind of God, is one eternal NOW. Hence, before any of these seed were ever produced it was the same to Him as if they were already brought in. He "Summons the non-existing as existing." And all these spiritual seed are, like Isaac, the children of miracle, spiritual miracle, and faith. Like him, they are children of promise.

As we see it, the principle of summoning the non-existing as existing applied to the salvation of believers before the historical

death, burial and resurrection of Christ. On the basis of gospel essence in the bosom of God, later to be expressed historically, Abraham and other believers prior to the cross were saved. God "Summoned the (historically) non-existing as existing." In view of the assured historical enactment and formulation of saving truths, He made the virtue of the gospel available and operative as though the facts thereof were already historically enacted and formulated.

The gospel is very old. It is "the everlasting gospel"!

### First Baptist Church Of Oak Ridge

**S**UNDAY, Jan. 26, the editor was with Pastor W. Stuart Rule and the First Baptist Church of Oak Ridge—"The Atomic City." This church is made up of four congregations. The first of these worships in the Jackson Square High School building. This is where Bro. Rule preaches each Sunday. Another worships in the Glenwood High School building. Roy O. Arbuckle, a former chaplain, preaches there each Sunday and he is also the educational director of the entire church. Another congregation worships in the Gamble Valley High School building, and here J. R. Black of Knoxville preaches each Sunday. Still another congregation worships in the Robertsville High School building, and here T. G. Davis of Knoxville preaches each Sunday. Bro. Rule is pastor of the entire church and these brethren are associate pastors.

Sunday morning we looked in on Bro. Arbuckle's work at the Sunday School hour and spoke a few minutes and then went and preached at the worship hour to Bro. Rule's congregation. We were grateful for the attention given our message and rejoiced over the fact that there were 5 additions, 2 of them upon a profession of faith. There were certain other additions during the day. This meant that there were lacking only one or two additions to bring the total to 1,000 in the two years' history of the church, which celebrated its second anniversary that day.

At the evening hour, the editor was with Bro. Davis and the Robertsville congregation, where a real spiritual service was had. We had meant to look in on Bro. Black's congregation at Gamble Valley, but did not have time to do this and reach Robertsville on time.

Our stay on the visit was in the home of Pastor and Mrs. Rule. Together with Bro. Black, we had dinner with them and their daughter, Mary Sue, and their friends, Misses Hilda Faircloth and Evalee Wood. Then we also spent the night there. One cannot conceive of a more gracious home and of a more satisfying hospitality. Following the Sunday evening service, a group of about 40 young people came, according to custom, to the home and sang gospel hymns and choruses. It was an inspiration.

As to "The Atomic City" itself, we saw only a fraction of it. But this was enough to convince us that the half had not been told. In fact, one cannot really describe it; he has to see it. The Lord's work there is moving on. Bro. Rule has done and is doing a monumental work, aided by his helpers and with the co-operation of his people.

In addition to expressing our thanks to Pastor and Mrs. Rule and others for the courtesies shown us in their home, we also thank them for carrying us to Clinton for the train Monday morning. Also for courtesies in transportation on the visit, we wish to thank the following: Brethren, J. R. Black, T. G. Davis and M. E. Smith.

At first, we thought that in this write-up we would include many more names of people connected with the work at Oak Ridge, but our space will not permit. Our visit was not only an inspiration to us but also a revelation. We hope that we can visit again this unique church. As a final word, allow us to say that it is one of the many forward-looking churches in the state which have BAPTIST AND REFLECTOR in the budget.



## Lessons From The Tunnel

By A. U. BOONE, Memphis, Tenn.

SOME SIXTY YEARS AGO, I was riding on a train near the noon hour. On both sides of my coach, there were wooded hills and fruitful valleys, cornfields and orchards, vineyards and meadows. Everything was beautiful, and it was the high point of a perfect day. "It was the bridal of the earth and sky." In the midst of my meditations, the brakeman entered the car and lighted the lamps with a torch. It seemed strange that this should be done in such an hour on such a day; but in a few minutes, the train ran into a long, dark, tunnel. All the lights of the day were gone, and the brakeman had provided the needed light and I was glad. This had been done while all was bright on the outside. This story reminds one of the saying of Jesus, "I must work the works of him that sent me while it is yet day; the night cometh when no man can work." It is well for all of us to recall the language of the great Apostle when he said, "Now is the accepted time; behold, now is the day of salvation." This thought should be given to the children and youth of our time. A wise man said we must remember our Creator in the days of our youth because the time will come when it will be too late and too little. In the early morning of life, religious training should be given and impressed. It was a great thing for one of our strong New Testament writers who, when a child, had known the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus. Let fathers and mothers, Sunday Schools and Churches do this work while "it is day".

The story of the tunnel applies also to those who have not personally accepted the Lord Jesus as Savior and Master. "Today, if ye hear his voice, harden not your hearts." One of the first pictures I remember to have ever seen was that of an old man who was all alone and nearing the portals of death. He spoke from the depths of despair as he said, "The harvest is passed, the summer has ended and I am not saved". "First things first" is a good motto for all important relations of life, but most important when one first seeks the kingdom of God and his "righteousness".

The salvation of the soul is the most important of all things, but that is not all. The saved soul should be interested in the salvation of others and the building of God's Kingdom. The scriptures say, "We are created unto good works". Good works do not produce salvation, but they prove salvation. "By their fruits ye shall know them". And we should work now, for the night is coming and coming soon.

A long time ago a young minister came to our community and preached a sermon on "The Ghost of Lost Opportunities". In the course of his discourse, he recited a poem which made a strong impression. I found the poem somewhere years later and put it into my scrapbook. It is appropriate here and now, so I quote:

"Listen to the water mill all the live long day;  
How the creaking of the wheel wears the hours away,  
Languidly the water glides useless on, and still,  
Never coming back again to that water mill.  
And the proverb haunts my mind, like a spell that's cast  
The mill will never grind with the water that is passed.

"Take the lesson to your selves, loving hearts and true  
Golden years are fleeting by, youth is fleeting too.  
Try to make the most of life, lose no happy day;  
Time will never bring again changes passed away.  
Leave no tender word unsaid, love while life shall last,  
The mill will never grind with the water that is passed.

"Work while yet the daylight shines, man of strength and will  
Never does the streamlet glide useless by the mill.  
Wait not till tomorrow's sun beams upon the way,  
All that you can call your won lies in this, Today.  
Power, intellect and strength may not, cannot, last.  
The mill will never grind with the water that is passed.

"Oh, the wasted hours of life that have drifted by  
Oh, the good we might have done, lost without a sigh,  
Love that we might have saved with but a single word,  
Thoughts conceived, but never penned, perishing unheard.  
Take this lesson to your heart, take, oh, hold it fast.  
The mill will never grind with the water that is passed."

## Another Parable . . .

By FRANK B. BECK, Jonesboro, Tenn.

I WALKED DOWN Formalistic Avenue. The winds blew high. Drawing the collar of my coat tighter about me I cautiously made my way through the ice and snow that had covered the sidewalk. "This chilling wind is surely not the breath of the Holy Spirit," I thought, as I hastened on.

It was Sunday morning, the Lord's Day. The eighth day of the week and therefore the first day. The new day. The day on which Christ rose triumphant from the tomb, dispelling the coldness and the gloom of death. Yet no sun shone on this avenue. "The Sun of righteousness" had never shed His beams on this benighted thoroughfare. I supposed that this was because of the high buildings that the sons of men had erected on either side of the street. Here were huge office buildings containing the professional rank. Doctors, lawyers, scribes, squires, bankers. And here were factories, warehouses and stores. Business had banned the sun. One of the officials of The Farm Exchange had retired saying, "I have much goods laid up for many years" but I recalled that he died that very night (Luke 12:16-20).

Suddenly I heard the noise of clanging machinery! This grieved my spirit as this was the Lord's Day. "How dare they work men on this holy day set apart for the preaching of the Word of God and the worship of the Lord Jesus Christ! Could it be in this paper box factory? No. Perhaps it is across the street in the furniture factory. No, not there."

As I approached the corner of Formalistic Avenue and Ecclesiastic Boulevard I located the factory wherein the stillness was broken.

It was a massive gray building. Huge steps climbed up to great doors of brass. I noticed quite a few women and some men climbing the wearisome steps and entering the building. Louder and louder the noise increased. Grinding and clanging and grating and banging.

Curiously I peered through some of the lower windows. I had never noticed this factory before. Here the bitter winds of hate, envy, hypocrisy, bigotry and superficiality blew the fiercest.

Within this huge building I noticed wheel upon wheel. Large wheels, small wheels, turning, spinning, moving and yet, going nowhere. "What are these wheels, I pray thee, and what kind of a factory is this?" I asked of a young man standing beside me, who looked like an angel. "There are prayer wheels," he replied. "This is a religious factory. The men who control the wheels are the priests. The grinding and shrieking noises arise from the machinery having no oil (Rom. 8:9, Heb. 1:9 with Mark 1:10)."

At the next corner I turned off on Evangelistic Avenue. How vast a change. Here the lane blazed with the glory of God. He who said: "I am the light of the world" (John 8:12) filled the place with his glory. The warm breath of His Holy Spirit kissed my cheek and warmed my heart. I threw away the outer garment that I had needed on the other dark street (Isa. 64:6 and Phil. 3:9) and began to join the birds in singing praises unto our God. Here was the church I attended on Evangelistic Avenue. How heavenly the music swelled. How powerful the presence of God as I entered its portals. As I took my place I noticed One there who was "fairer than the sons of men" (Ps. 45:2) and fell at His feet in adoration, wonder and praise.

Reader, do you worship on Formalistic or Evangelistic Avenue?



# "What Doest Thou Here?"

By J. HAROLD STEPHENS, Nashville, Tenn.

Text 1 Kings 19:9

THE CONTEST on Mount Carmel had just taken place, and the God of Elijah had manifested himself to be the true and living God to the exclusion of, the gods of Baalim. The failing prophets of Baalim were slain and Ahab and Jezebel were enraged. Jezebel in her anger, declared that she would inflict the same fate on Elijah, as that which had befallen her own prophets. When the prophet, Elijah, heard Jezebel's threat through her messenger he fled from Jezreel toward the South. Apparently he did not stop in his flight until he reached Bersheba, and there his exhausted servant was left while the fearful Elijah made his way another day's journey into the wilderness. There under the juniper-tree he cast himself prostrated and exhausted upon the ground despairing of his own life.

In two successive dreams Elijah's attention was called to the preserving powers of God, and each time he was awakened to find nourishing food at hand. In the strength of this food he was to continue forty days and nights, and from his resting place under the juniper-tree he made his way to Mount Horeb, where he hid himself in a cave. In his hiding place God came to him with the searching question, "What doest thou here, Elijah?"

## I. GOD'S EXAMINATION:

"What doest thou here?" What a revealing question! God's omnipresence is undoubtedly taught in this penetrating question. We may flee from the presence of human beings, but we are unable to escape the power and presence of God. We may hide from the sight of human beings, but we cannot conceal ourselves from the all-seeing eye of God. The Psalmist, in impressive language emphasizes the impossibility of running away from God. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uppermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: The darkness and the light are both alike to thee." (Psalm 139:7-12).

Whether this be voluntary, or enforced withdrawal from the public eye, the pursuing presence of God will still be in evidence. With Jonah, the prophet of God, running from duty, God was in close pursuit to chastise him, and to call him back to his task. With the apostle, John, exiled on the Isle of Patmos, God was there to reveal to him his will and way, and to pull back the curtain upon further events. God's examination of Elijah not only revealed his omnipresence, but it was a question which makes known to us the divine displeasure concerning any and all who retreat at the voice of man, and fail to go forward at the voice of God.

## II. MAN'S RETALIATION:

The examination of God that was followed by Elijah's retaliation shows that the prophet is clearly on the defensive. Let us examine his own defense. Why, in his own estimation, was he here hiding in a cave? "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:10). In this verse we find something of Elijah's defense.

His first defense seems to be, "I am here Lord in token of my intention to abandon my people who will not hear me." Jeremiah seemed at one time to be possessed with this attitude when he said: "O that I had in the wilderness a lodging place of Wayfaring men: That I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men," (Jeremiah 9:2).

To be sure there is an element of impatience, and, perhaps, of disgust, because in the face of his own zeal for the Lord so many

of the children of Israel were forsaking God's covenant. Someone has said that the average active pastor feels like resigning and leaving his people at least once a month.

Elijah's defense was further made in the light of his own discouragement. He was telling God how the people, to whom he had been preaching, had thrown down the altars of God and slain the prophets with the sword. The implication is that he regarded the opposition as being an overwhelming force which was futile and fatal to encounter. It is easy to become discouraged when opposing forces seem to tear down faster than the professing friends of God are able to build up.

Elijah also attempts to justify his hiding in the cave in order to indulge his own melancholy. He said, "And I, even I only am left." He was possessed with a depressing feeling of loneliness to which he could give expression by hiding from God and from the people. He was becoming afflicted with the dreaded malady of self pity. We have reached an unfortunate place in life when we turn aside from the challenge of the hour in order to take time out to feel sorry for ourselves.

Elijah's defense was further premeated with the expressed desire for safety, and with confessed fear of danger. He said, "they seek my life to take it away." He has regarded physical safety above moral and spiritual achievement.

## III. GOD'S MANIFESTATION OF HIMSELF:

God came to Elijah and called him from his hiding place, and He said, "Go forth, and stand upon the mount before the Lord" (1 Kings 19:11a).

Many of us need to come out of our hiding in order to hear His voice and heed his command. There follows the wind, the earthquake, and the fire as the forerunners of the still small voice. The inference is that God's convincing presence is not always to be found where the noise is the loudest. He often appears to those who are receptive in quiet tones. The evidence of God's manifestation of himself to Elijah is effective in the prophet and is demonstrated in his conduct. In token of his recognition of God, and reverence for God he wraps the mantle about his face, and awaits for other communications from God. God manifests himself with the challenge of a work to do as He calls his servant from his hiding place. He assigns him a tremendous threefold task of anointing a king of Syria, a king for Israel, and a successor for himself (1 Kings 19:15-16).

## IV. MAN'S APPLICATION:

Let us, in these closing words, give further interpretation of, and application to the question of our own needs. "What doest thou here?" Make this question personal.

We are here for a purpose, and in the name of our Saviour may we fulfill that purpose. All who hold an office in the church, or who profess any part in the kingdom's work should allow this question to be addressed to themselves. "What doest thou here?" To what extent are you fulfilling the duties of the office to which you have been elected? If you are hiding, behind what are you hiding? You do not have to necessarily find a cave in the heart of the earth to hide from God, and man, and duty. Many are hiding behind covetousness, others behind fear and others behind feeling. So many of our church members today are super-sensitive, easily offended, quick to seek a hiding place. Sometimes we call them the "sore-headed" people. Today's "sore-headed" people in the church shall be to-morrow's broken hearted people.

It is no time for God's people to dig into the realms of self-satisfaction for personal feelings and conveniences when of all the world awaits the "Saving Message," which we are commissioned to proclaim. Let us come quickly out of our hiding place on to the mount of God to hear and heed His commission.



## Longtime Dream Reaches Realization

A NEW HOUSE OF WORSHIP was officially added to the rapidly growing religious community within Memphis and Shelby County when first services were held Jan. 6, 1946 in the new Lamar Heights Baptist Church formerly known as "Yale Baptist Church."



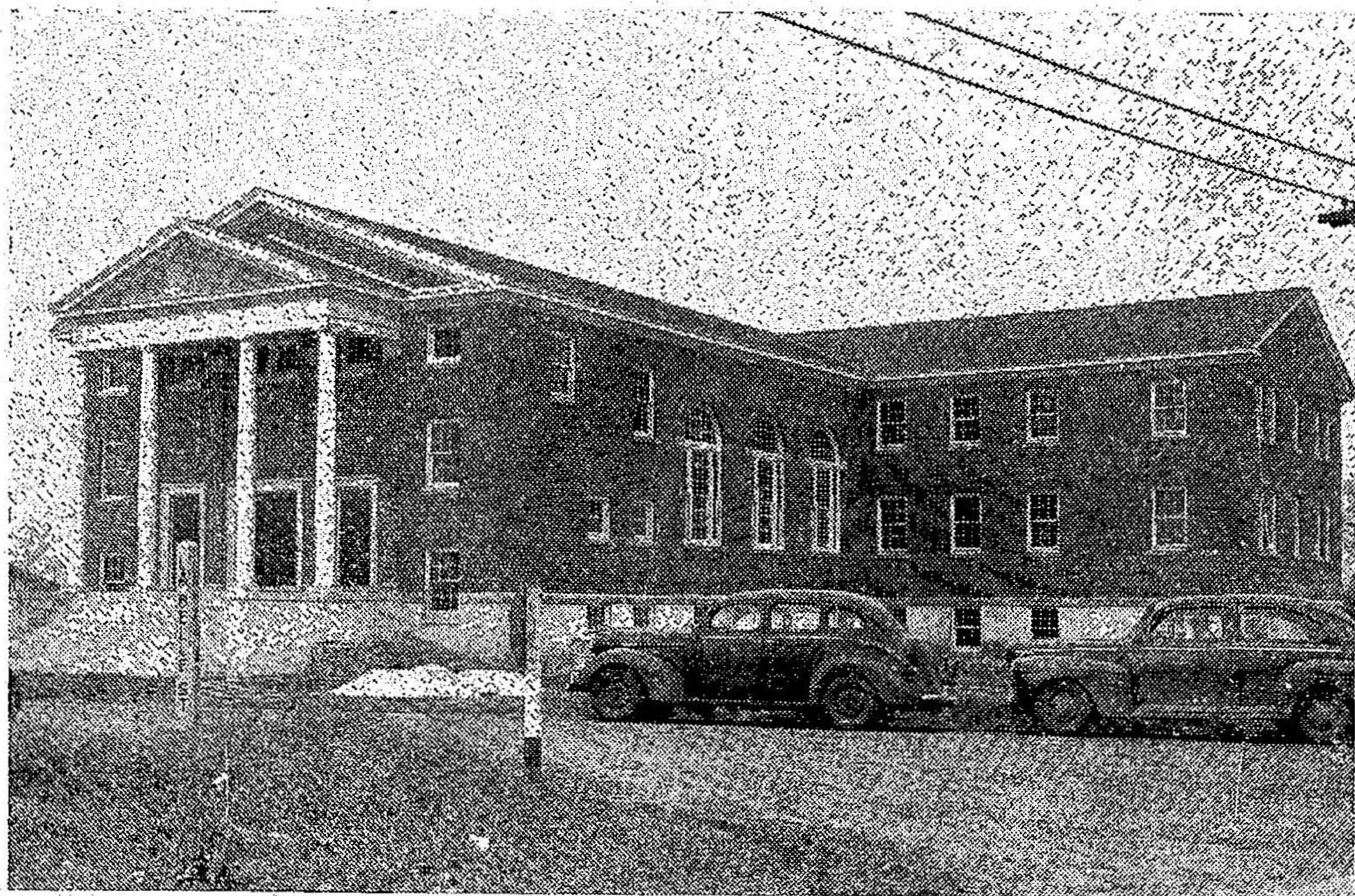
REV. J. W. BASS

The congregation heard the Rev. Bass deliver a forceful sermon on the text: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life." John 3:16. "This text is the gospel within itself," the minister said.

The pastor, officers of the church and members of the congregation described the completion of the new building as the realization of a dream brought about through the teamwork of all. The new building is located on Lamar and 78 Highway. It is the first of three units planned by the congregation. An education building and a still larger auditorium are to be erected in the future. This unit costing approximately \$90,000.00.

The church and pastor are looking forward with great anticipation for a great engathering of souls in the future to our membership in the Church. Our pastor is dearly loved and appreciated by our members for his splendid leadership given this church.

Respectfully submitted,  
Committee of the  
Lamar Heights Baptist Church.



*The New Lamar Heights Baptist Church*

## Reading The Bible

NOT VERY LONG AGO a well known Chicago minister is reported to have stated that Bible reading "puts the salt in religion."

It does that and more. The Bible, we know, has always been and continues to be the well of daily inspiration for many of our country's great leaders. It furnished the political and moral foundations of our democracy. It embodies the ethical principles which undergrid what we call the best in civilization today.

The Bible more than any other single instrumentality has molded the forward surge of human events throughout the last 500 years of western culture.

How, then, should we go about it? How does one begin to get acquainted with the Bible? To feel at home with this greatest of all books?

First of all, make sure that the version of the Bible which you possess is the one best suited to your needs. If the language of the magnificent King James version gives you trouble, get yourself one of the newer accepted translations. You'll profit little from reading a Bible whose language you do not understand.

Now you are to begin your reading. If you are a beginner you will do best by turning to the stories of the Bible first. These are swift moving, dramatic. Read the book of Ruth—it will take you twenty minutes. Try Esther, Jonah, or Job—all in the Old Testament. Read these as you would read any other book, not as a succession of numbered chapters and verses.

When you have two hours to give to it, read Mark in the New Testament, and the next day follow this with Luke, then Acts. Go back to the story of creation in Genesis, then Abraham, Jacob, Joseph, and Moses. Get acquainted with the Psalms. Read and re-read these until their majestic words rumble through your soul like the vibrations of a great organ.

By then you'll want to do some exploring of your own in the great textbook of life.

Read the Bible at a stated time each day. Set aside a portion of every day as Bible reading time. You can't open the Bible one day and have miracles happen the next. The Bible reading habit grows on you. Be sure you are alert, fresh at Bible reading time. Don't leave it for the closing hours of a busy day.

Read the Bible for pleasure. Read it for the sound training it gives you in the art of living. Read it for the inspiration you find in its pages.

A few further suggestions: Reading the Bible is an acquired habit, like brushing your teeth. It reveals its value only to the earnest seeker after it. It is not a book for lazy or indifferent people. Don't approach Bible reading as you would a good-luck charm, to keep off witches and goblins. A chapter a day, in that spirit, will certainly not keep the devil away. Approach it in the spirit of a miner searching for precious metal, who is not content until he has struck "pay-dirt." The "pay dirt," God's priceless truth, is there.

Or better yet, look at it as a book of rules. Every real sportsman knows thoroughly the rules of the game he loves. Every business and professional man who has made the grade operates on well known principles and a stock of necessary knowledge relating to his particular field of endeavor. He has his shelf of books, the contents of which he knows thoroughly, and to which he refers constantly.

The rules of the game of life are contained in the Bible—the greatest textbook on the subject ever composed. No one can win in the game of life who is unfamiliar with the rules. They're all there for you to search out.



# A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE  
Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

## Church Letters

Harry F. Pavey in  
*Watchman-Examiner*

Repeatedly, I write to churches advising them that a member has been received by our church pending the receipt of a letter of dismission from them. Frequently, we do not receive any reply whatsoever.

In fairness to the church making the request for the letter of dismission, some facts should be given them that they may be in an intelligent position to take up the matter with the party making the application for admission to membership.

A few days since, in checking our church roll, I came across the name of a husband and wife who had not been attending church. I learned that they were supposed to have united with another church in this same city. I called the office of that church and was advised that the parties had been received by them several months previous. I made inquiry as to how they were received, and the advice was to the effect that their records showed the parties to have been received by letter. I knew that no letters had been asked for or granted.

I am willing to guarantee that there are thousands of names in this country carried in duplicate by two or more churches at the same time.

*(Carelessness in keeping church records is widespread. Our Lord's work deserves our most efficient concern.—R. B. J.)*



## Country Churches

*The Way*

"City churches would be hard put for members and leaders if it were not for country churches," declared the *Cumberland Presbyterian*.

Stating that country churches furnished city congregations with 65 per cent of their membership, 76 per cent of their pastors, 64 per cent of their officers, and 62 per cent of their Sunday school teachers and missionary leaders, ample evidence is given of the value of the country churches. In turn, the city churches do little more than continue to take the members away from rural districts. If it is true that country churches help city churches, then why not the city groups get busy and strengthen their struggling sister churches in the country to mellow their "take" with more "give."

*(Sometimes the country churches do not appreciate the effort of city churches to help. Probably they can best help them through the state mission board.—R. B. J.)*



## Pope Asks Return Of Non-Catholics

*New York Times*

The anniversary of the opening session of the council of Trent was marked by the publication of a letter from Pope Pius XII in which he expressed the hope that all non-Catholics who believed "in the

principal divinely revealed truths" would return to the Catholic faith, thus ending the schism. He concluded by writing those outside the Catholic Church observed that it "remains firm in the faith, powerful in its works, enriching all men without distinction of race, creed or color, then they, it may be hoped, will sense a desire, implanted deeply in the heart of every man, for that necessary union with Peter and his successors, that most unfortunate historical circumstances four centuries ago so tragically breached."

*(We wonder if the Pope really expects the non-Catholic world to take this appeal seriously?—R. B. J.)*

## Ministry Of Choirs

F. Fletcher Hyde in  
*The Christian* (London)

The members of the choir must not only trust the Lord Jesus Christ for salvation but should also be conscious of a call to serve their Lord in the choir, a call as definite as that of the minister to the pulpit or the missionary in the field. If there is uncertainty on this point then believers desiring membership could be admitted into the choir fellowship on an associate basis while they continue in prayer for the Lord's will to be revealed.

Some years ago we embodied these convictions in a brief card of membership and the Lord has graciously blessed us in our own souls as well as others through us. The message in song is made a matter of earnest prayers as we surrender ourselves that first the Holy Spirit shall apply it to our own hearts and, then we shall be equipped to proclaim, in our singing, a first-hand experience.

The pattern of Jehoshaphat's host should be our example (2 Chron. 20:21, 22). The choir should be in the spiritual front of the battle and "when they began to sing and to praise" then the Lord gave the victory.

*(We would like to respond to this article with a sevenfold Amen!—R. B. J.)*



## Christians And Politics

L. Nelson Bell in  
*Southern Presbyterian Journal*

The Christian's responsibilities as a citizen are very real and one way of expressing this responsibility is in exercising the right and privilege to vote.

The Christian influence should be felt at the polls through voting for men of moral and spiritual stamina rather than in blindly following party lines. If, all over the nation, Christians would vote for ideals rather than for some certain party candidate, we would before long find more men worthy of trust who would offer themselves for office.

While waiting for the opportunity to so vote it is our duty to pray for those in authority, that God will strengthen them to put national welfare before their own.

In our judgment Christians should wield their influence by voting good men into office rather than to seek primarily to influence unworthy men by making the Church a pressure group.

*(One hundred per cent right!—R. B. J.)*



## Ministerial Ethics

Jeff D. Ray in  
*Baptist Standard*

I am thinking of offering a reward for the word that will best differentiate self - respecting preachers from that too rapidly growing clan who advertise for positions and actually, uninvited, visit pastorless

churches and personally interview pulpit committees, trying to show in detail why they should be given the "job."

I got my training in ministerial ethics under B. H. Carroll. He taught me that so far from soliciting a pastorate or interviewing a pulpit committee a man in that matter had better be like the Indian's tree—so straight he leans the other way. Thank God, I grew up in the day before preachers had become obsessed with the advertising mania or afflicted with wanderlust, alias, the hot-foot.

*(How can the Holy Spirit guide a preacher who depends upon his own maneuvering instead of depending on Him?—R. B. J.)*



## Three Crippled Children

By LOUIS J. BRISTOW, Superintendent

**J**OE is 12 years old and has not walked for years. He has been in Southern Baptist Hospital a long, long time, a guest patient. His uncle who brought him to us said he had been a regular and enthusiastic member of a Baptist Sunday school, and was greatly distressed when his hip joint became so bad he could no longer walk. Of course, he may never walk, but there is hope, and doctors and nurses will keep up their efforts, while prayer is made that improvement may come to this boy.

Ralph was four years old when he came to us from North Alabama, and he remained nearly four years. An injury when he was about two and a half years old left him unable to walk. His father had deserted him, and his young mother had to work out, leaving the child alone. Skillful surgery, long, careful, painstaking nursing and the blessing of God brought about a cure: and he learned to read monosyllable child stories while here. So he was a very different person when he returned to his home.

Katherine was 11 years old and of athletic trend. While playing football she injured a tendon in her leg and snagged the flesh on a piece of rusty wire. In an effort to stop the bleeding and to ease the pain she unwisely bathed the torn flesh in water in a ditch. An infection brought on blood poisoning and when she was brought to us her condition was serious indeed. She was with us 10 months, and bore her sufferings with patient fortitude. Doctors and nurses worked faithfully, and Katherine recovered. She visited my home a while ago, well and strong: and a very happy girl.

These three cases indicate the type of free service given by Southern Baptists in their hospital in New Orleans. I believe it is a worthy Christian ministry.

New Orleans, La.

## Quotable Sayings

By PORTER ROUTH, Secretary,  
Survey, Statistics and Information,  
Baptist Sunday School Board

**G**ENUINELY GOOD men and women, informed as to the teaching of the Bible and the needs for evangelism and Christian missions, will come very near solving the problem of Southern Baptists for the next hundred years.—L. L. CARPENTER in *The Teacher*.

We face a spiritual renaissance or worldwide blackout produced by selfishness and hate. Those who teach the Bible can help to hold up the light that the people of the world may find their way to God.—CLIFTON ALLEN in *The Teacher*.

If man, in one supreme effort were permitted to release the forces of nature which would destroy the world, Christ would still be supreme over the natural order. He could still bring order out of chaos, just as he did in the beginning.—J. E. LAMBDIN in the *Training Union Magazine*.

If we are to work for and with Christ, we must be in harmony with his will and purpose for this new year in the world's history. It is not only a new century for Southern Baptists, but it is a significant epoch in the life and history of the world. We will need to read and study the Word of God diligently that we may know the will of God more perfectly.—T. L. HOLCOMB in the *Training Union Magazine*.

It is so easy for us to substitute the silly distinctions which men make for the standard which Jesus set.—JOHN L. HILL in *Training Union Magazine*.

## Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

### Union University

It has been some time now since Union University has been represented in the BAPTIST AND REFLECTOR. The B. S. U. Council here is wide-awake, watching, and praying. Due to a number of lost students enrolled we have felt deeply the need of a soul-searching revival; therefore through the leading of the Holy Spirit we have extended an invitation to Brother V. Floyd Starke to do the preaching. This will be the week of February 4-8. We request you, Tennessee Baptists, to be much in prayer for this one week revival on our campus.

We observed Vocational Emphasis Week during the week of January 14-18. Dr. Frank L. Wells, professor of Education and instructor in Vocational Guidance, assisted in the plans for the week. A census of the vocations of the different students was taken. Dr. W. Fred Kendall, First Baptist Church, and Rev. Walter Warmath, Calvary Baptist Church, were on the campus each day to have conference and advise students as they seek their places in God's will.

TOM BRANDON, Reporter.

### East Tennessee State

The B. S. U. on this campus is carrying on in a fine way. We have recently sponsored an informal tea for the entire student body. On Friday evening, January 18, the Central Baptist Church gave a dinner party for all the Baptist girls enrolled in our school. This party is the result of a contest between the two groups in the college Sunday school class which is taught by Dean Ella Ross. This was a very nice affair and everyone present had a very enjoyable evening.

### University of Tennessee

The Student Center in Knoxville has just acquired a baby grand piano. This is not a brand-new piano but was owned by a music teacher and has been taken care of mighty well. The students in the University and their friends in the churches of Knoxville raised the money to purchase this piano. It adds a great deal to the Center and is greatly appreciated by all the students. We are deeply indebted to all of those who helped to make it possible.

### Vanderbilt and Peabody

The Vanderbilt and Peabody B. S. U.s have been helping to promote the revival services in the First Baptist Church of Nashville. Dr. Duke K. McCall, president Baptist Bible Institute, did the preaching and brought some wonderful messages.

The church provided a special bus each night for the students and it was practically filled each evening.

The students did quite a bit of personal witnessing. It was really a wonderful sight to see them going to their fellow students during the singing of the invitational hymn and talking with them about their accepting Christ as personal Saviour. At the Friday night service three Vanderbilt students publicly accepted Jesus as Saviour and presented themselves for baptism. We feel certain that it was because of the personal work on the part of their fellow students that these and others made their decision during this revival.

The students also assisted in the revival by singing in the choir and ushering and visiting in the dormitories.

### Student Secretaries Seminar

The Southwide Student Secretaries Seminar was held in Nashville in the early part of January. The day sessions were held in the chapel of the First Baptist Church and the night services were held jointly with the other departments of work in the chapel of the Sunday School Board Building. Attending this meeting was the staff of the Southwide Student Department; the State Student Secretaries and the full-time secretaries on the local campuses throughout the Southland.

These were very profitable days. Our work was discussed from every angle as we tried to find the weak points and strong points of our student program. It is the desire of the student workers to be of as much help as possible to our college students and we are at all times looking for new ideas and new projects that can be sponsored for the welfare of the students. We tried to see the possibilities of the future. We are of the opinion that one of the greatest opportunities of Southern Baptists is on the campus of the colleges in the Southland and we are going to try to promote as strong a student program as we possibly can.



# The Sunday School Lesson

LESSON FOR FEBRUARY 3, 1946

By R. PAUL CAUDILL, Pastor  
First Baptist Church, Memphis, Tenn.

"THE WORTH OF RELIGIOUS ANNIVERSARIES"  
Text: Leviticus 20:7-8; 23:4-6, 15-16, 24, 27-28, 34, 39-44.

Religious anniversaries were of great concern to the Hebrew people. They helped the nations of Israel to recall vital spiritual experiences of their past and were instrumental in helping them to renew their faith in God.

In the lesson for today we are to review some of these festal observances in an attempt to discover their significance for the Hebrew people and for the purpose of studying the possibilities of religious anniversaries for the Christian faith as a means of dramatizing some of the cardinal principles of our own religion.

## FESTAL OBSERVANCES

There were numerous feasts and convocations which the Children of Israel were enjoined to proclaim in their appointed seasons. "These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at even, is Jehovah's passover" (23: 4-5).

"The blood sprinkled on the sideposts and the lintels of the Israelite homes on the passover night was sacrificial blood. The blood of the innocent lamb, slain for the passover, atoned for the people who sprinkled it on their doors. The whole story of the institution of the passover is instructive to the Christian; for Christ is our passover. To the devout Israelite this annual feast was a reminder of the grace of Jehovah in sparing the first born of Israel on the night when He led forth the people from the house of bondage" (J. R. Sampey). One can readily see the powerful effect of such a religious anniversary on the lives of the people whose fathers had been miraculously delivered by God.

Then there were the wave offerings which were "parts of the peace offering, . . . the custom . . . seemingly initiated at the consecration of Aaron and his sons (see Ex. 29: 24-27), when the breast and the bread were waved before Jehovah."

In like manner we find in the day of atonement (vs. 27-28), in the feast of the tabernacles (v. 34), and in many other appointed convocations experiences which did much to unify Israel and to keep her in the circle of God's will. The careful examination of each of these anniversaries should do much toward revealing to the modern day Christian the possibilities of Christian anniversaries in his own life.

## THE DIVINE PATTERN

In verse seven of our text God says to the Children of Israel, "Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God." The word rendered "sanctify" here means "to be holy". In the Septuagint this word was translated by the Greek word *hagios*, the same word used to interpret the words of the seraphim in Isaiah 6:3 ("Holy, holy, holy is Jehovah of hosts").

In other words, the pattern of the divine ideal is held up before us that we may in every way possible embody those qualities of character which are found in him who is our God. The word "sanctify" therefore suggests that God's children are to be free from defilement. They are to be untainted by the defiling things of this world. They are to be without blemish, seeking always in all things to lay hold of the standard of Christ who said, "Ye shall therefore be perfect, as your heavenly Father is perfect" (Matt. 5:48).

Religious anniversaries, if they are to be worthy in the sight of God, must ever lend themselves to the promotion of a more vital relationship between the individual and God in Christ Jesus and must bear effective witness to God's past dealings with men in his effort to redeem them from the bondage of sin.

## THE KEY TO HOLY LIVING

"And ye shall keep my statutes, and do them; I am Jehovah who sanctifyeth you." Here we have outlined for us the basis for living the separated life. We are to keep his statutes and carry them out as they relate to every phase of our life. The word "keep" literally means to guard, to defend, to keep watch over. We are not to permit ourselves to drift away from the commands of God and the ordinances of our faith.

Note again that God declares himself to be the one who sets us apart and enables us to live the holy life: I the Lord am the one who consecrates you and renders you inviolable; I am the one who separates you from the things which profane you and dedicates you to God.

Whatever else the Hebrew nation did in matters of worship, they were sticklers for the keeping of religious anniversaries. It is true the observance of these special days was often little more than meaningless ritual, but they kept them nevertheless. Jesus rebuked the scribes and Pharisees for their "lip religion" and for their failure to be sincere in their expressions of faith.

The keeping of the statutes, the commands of holy God, embraces all of the moral law. We are not to keep one part and disregard another, or to be strict in our observance of one phase and lax in another. We are to be consistent in all spiritual obligations, faithful in the discharge of every moral duty, both toward God and man.

THURSDAY, JANUARY 31, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Let's see what is in the mail sack. We will begin with the letters that I received a few weeks ago.

Here is a very well written letter from a little girl.

Dear Aunt Polly: I am ten years old. I am a Christian. I go to church at Mt. Harmony Baptist Church and am a member there. Our pastor is Brother T. A. Pursell and we like him very much. I am in the Fifth Grade at school. I attend the G. A. meetings. I want to be a nurse when I grow up. I would like to have some pen pals. My school teacher is Mrs. Stella Cruze. I go to church regularly. I read the Young South page. I read my daily Bible readings every day. A new friend, JEWELL WEIGEL, Asbury Road, Knoxville, Tenn.

Thank you for such a nice letter, Jewell. I am sure your teacher, Mrs. Cruze, would be proud of you. You told us lots of interesting things about yourself and I am sure you will get some pen pals—perhaps some other girl who plans to be a nurse.

And here is a nice note, printed neatly by a very young friend.

Dear Aunt Polly: This is my first time to write you. I am seven years old. I am in the second grade. I go to Medina School and to Latham's Chapel Sunday school, and to Baptist Training Union. I would like to have some pen pals about my age. Your friend, JANICE ROLLINS, Medina, Tenn.

Seven-year-olds, I am sure Janice will be a good pen pal for you. I hope you will write to her right away.

Dear Aunt Polly: I read your page in the BAPTIST AND REFLECTOR every week and enjoy it. This is my first time to write. I am a little girl eleven years old. My birthday is April 16. I would like to have some pen pals. I am not a Christian yet, but hope to be one soon. . . . With love, HELEN TAYLOR, Route 2, Brownsville, Tennessee.

We, too, hope you will soon be a Christian, Helen. If you did not read the Young South column last week, please find your BAPTIST AND REFLECTOR and read it now. Perhaps that will help you in making your decision for Christ.

Here is a brief note which invites teen-age pen pals.

Dear Aunt Polly: This is my first time to write you. I am sixteen years old. I am a Christian. I belong to the Concord Baptist Church. I am a regular reader of the BAPTIST AND REFLECTOR. I hope to have some pen pals before long. Love, DOT BURTON, Route 6, Fayetteville, Tenn.

Thank you, Dot, for writing. I am sorry to have kept your letter so long, but there were several ahead of yours. Please write to me again and tell me about your pen pals and more about yourself.

Dear Aunt Polly: This is the first time I have written you. I am eight years old, and go to Sunday school, at Christina Baptist Church. I hope to see my letter in the BAPTIST AND REFLECTOR. I would like some pen pals. Your friend, MARY ANN ABERNATHY, P. O. Box 572, Madisonville, Tenn.

Thank you for writing to me, Mary Ann. I hope you get some pen pals.

Dear Aunt Polly: This is my first time to write to you. I am a girl thirteen years of age. I am a Christian and I belong to the church. I want nine or ten pen pals between the ages of thirteen and fifteen. Your friend, REVA LOUISE BLANKENSHIP, Route 2, Madisonville, Tenn.

You certainly must like to write letters, Reva Louise, or else you wouldn't ask for so many pen pals. However, I hope you get as many as you want and that you will enjoy each of them. You should learn much from so many friends. Won't you write me again and tell me some of your experiences.

I am not nearly at the bottom of my nice stack of mail. But today's space is almost used up. I must save the other letters for next week, and the next, and so on. But please don't let that keep you from writing to me. We are catching up right along and it won't be long before you will see your own letter in this column.

I want to acknowledge the letters which I have received from the following friends: Mavis Curtis, Erin, Tennessee (Mavis is 11 years old and wants pen pals); Rachel Starw, Route 2, Friendship, Tennessee (12 years old); Jo Ann Womack, Route 2, Seymour, Tennessee (11 years old, wants pen pals 9-12 years of age); Earlene Ross, Route 1, Erin, Tennessee (13 years old, wants pen pals); Gladys Bowman, Route 7, Humboldt, Tennessee (13 years old, wants pen pals); Mary Ellen Eslick, Route 6, Fayetteville, Tennessee (14 years old, wants pen pals); Jackie Sneed, Route 6, Murfreesboro, Tennessee (11 years old, wants pen pals); Ruth Cobble, Mascot, Tennessee (8 years old, wants pen pals); Willodean Waller, Route 2, Chattanooga, Tennessee (wants pen pals). All of these have written second or third letters. I appreciate them and hope they will write again.

If I haven't gotten to your letter, keep watching for it. We will give the whole space to letters next week, just as we did this time. And please keep the letters coming in!

Your friend, Aunt Polly

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## Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE  
Superintendent

MISS MADGE McDONALD  
Office Secretary



MISS WILLIE MERLE O'NEILL  
Elementary Worker

MISS GLADYS LONGLEY  
Associational Worker

## Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director  
MISS ROXIE JACOBS, Int.-Jr. Ldr.  
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD  
Office Secretary  
ORELLE LEDBETTER  
Convention Vice-President

### Central Training School—Ocoee Association

During the week of January 14-18, a central training school was held in Chattanooga, designed to give people an opportunity to complete their requirements for the various diplomas. Twelve books were offered, as follows:

THE BOOK WE TEACH—Rev. Ralph D. Field.

BUILDING A STANDARD SUNDAY SCHOOL—Rev. C. H. Petty.

OLD TESTAMENT STUDIES—Rev. James A. Ivey.

ASSOCIATIONAL SUNDAY SCHOOL WORK—Rev. W. G. Rutledge.

FROM BETHLEHEM TO OLIVET—Rev. J. C. Williamson.

THE SPADE AND THE SCRIPTURES—Rev. Clifton Fite.

THE SIX-POINT RECORD SYSTEM AND ITS USE—Mr. Ferrel Gilbert.

WHAT BAPTISTS BELIEVE—Dr. W. Edwin Richardson.

THE GRACE OF GIVING—Miss Willie Merle O'Neill.

THE IMPROVEMENT OF TEACHING IN THE SUNDAY SCHOOL—Mrs. W. G. Rutledge.

THE FURTHERANCE OF THE GOSPEL—Rev. Richard Allmon.

HOW TO WIN TO CHRIST—Miss Gladys Longley.

The special speakers during the week were: Monday night—Mr. J. N. Barnette; Tuesday night—Misses June White and Laura Brumit; Wednesday night—Mr. A. Donald Anthony; Thursday night—Mr. J. P. Edmunds; and Friday night—Rev. R. W. Prevost.

The school closed with a final enrollment of 400 people. The general feeling was expressed in terms of a profitable training experience.



### The Third Step In the 1946 Program

The 1946 Sunday school program is well under way. The first step was the State Planning Meeting. The second was in your association on January 22. Now, let us look toward the third step. Associational Sunday school superintendents have arranged for teams to go into every church, urging the Sunday schools to undertake some or all of the suggested items in the 1946 Sunday School Program. People will be coming to your church to talk about the following items:

#### 1. Start One or More Additional Classes.

The enrollment in Southern Baptist Sunday schools averages ten people for each worker. Each new class could add ten people to your Sunday school enrollment.

#### 2. Organize One or More Additional Departments.

Additional departments will distribute responsibility, reach more people, and increase the efficiency of your school.

#### 3. Promote Regular Visitation.

Regular visitation will provide needed information, develop helpful relationships, increase attendance, improve teaching, and add to the evangelistic opportunities.

#### 4. Establish a New Sunday School.

A new Sunday school will provide the blessings of a Sunday school for people not now being reached.

#### 5. Have a Vacation Bible School.

A Vacation Bible School will extend Bible study privileges and increase evangelistic opportunities.

#### 6. Begin a weekly Officers' and Teachers' Meeting.

A weekly officers' and teachers' meeting will improve teaching and make possible regular promotion of Sunday school work.

#### 7. Promote an Adequate Training Program.

A training program will provide for the growth of Sunday school workers; improve the teaching in the Sunday school; and insure progress in all phases of Sunday school work.

#### 8. Use the Standards.

The Standards insure unity of effort and provide a balanced program of work.

We urge every superintendent to encourage his people in undertaking a program worthy of your church and the high purposes of your Sunday school.

### Special Invitation

This is a special invitation to the Junior and Intermediate leaders, sponsors, department directors and officers to attend the first Training Union Convention held in Tennessee for four years. This convention program will be exceedingly interesting for all who attend, but it will be especially interesting and helpful to those who work with the Juniors and Intermediates. The information and helps which you will receive will be of valuable assistance to you the whole year. After a period of so few conventions and meetings won't it be grand to come together again for suggestions which we can receive in no other way. I will be seeing you February 21-22, First Baptist Church, Nashville, Tennessee.



A splendid suggestion coming from J. G. Humphrey, Director of Intermediate Department, First Baptist Church, Springfield, Tennessee.

Would you like for your union to participate in a "CHEER WEEK"? Here's a sample suggestion, listed below, for "Cheer Week". If you are interested, we will prepare an outline for such a week, with the seven days' suggestions to be pasted on a card to be clipped to the Bible Readings in the quarterly, with instructions for members to "uncover" their duties for the day and then DO IT! or DO THEM! as the case may be.

MONDAY: There is someone who lives near you, or a friend or relative, who is sick or who is a shut-in. Call or visit and ask about this person, letting them know you are interested in them. It will do *you* good as well as the other person.

TUESDAY: Too often we neglect to thank our parents for the many things they do for us. Today, in some way show appreciation for your parents. It can be by doing an extra chore about the house; by telling mother or daddy how much they mean to you, or by some method of your own choice, but DO IT TODAY!

WEDNESDAY: Etc., on through the week.

"QQQ" PROGRAM. Let's have a "QQQ" program the Sunday night of January 27. "QUIT QUARTERLIES QUICKLY" will simply mean that the group in charge will be expected to give the entire program without the use of a quarterly. Notes or an outline may be used. Naturally, the pupils will need to put special emphasis on learning their parts for that night. It will help them to quit depending too much on their quarterlies when speaking.

Remember our February Follow-ups: 1. Missionary project is to place a Valentine favor on each trap at the hospital on that day. 2. Emphasize the State Training Union Convention in Nashville, February 21-22.

Lest we forget: "Christ Above All" our theme for 1946.



Hear! Dr. C. W. Pope and Dr. Mark Harris,

State Training Union Convention

February 21-22



## Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN  
President  
MISS MARGARET BRUCE  
Young People's Secretary



MISS MARY NORTINGTON  
Executive Secretary-Treasurer  
MRS. DOUGLAS GINN  
Office Secretary

### Our State Convention

*The date:* March 19-21. Note change in date.

*The place:* Bellevue, Memphis.

*The opening session:* 7:30 p. m., March 19.

*The speakers:* Dr. Robert G. Lee, pastor of Bellevue; Judge Camille Kelly, noted Juvenile Judge of Memphis; Mrs. Albert Bagby, Brazil; Mrs. J. E. Lingerfelt, Brazil; Miss Martha Franks, China; Mrs. W. J. Cox, Memphis; Miss Kathleen Mallory, Birmingham; Miss Wilma Bucy, Atlanta; Dr. Mark Harris, Memphis, President of Tennessee Convention; Dr. C. W. Pope, executive secretary, Tennessee State Convention; state missionaries and many other workers.

*The Young People's Session:* Wednesday evening, when the Sunbeams will be honored, as it is their sixtieth birthday.

*Reservation:* If a home is wanted, write Mrs. Susan Holloway, 1871 Court Ave., Memphis; price for bed and breakfast is \$1.50. If you want a hotel, here is the list. Write AT ONCE for reservation to the hotel.

Peabody Hotel. Single room, \$6.00 a day, double room \$8.00.

William Len Hotel. Double rooms from \$2.50 to \$3.50.

Tennessee Hotel. Double rooms \$3.00 to \$5.00.

Gayoso Hotel. Double rooms \$4.00 up.

Claridge Hotel. Double rooms \$4.00 up.

No hotel is in walking distance of the church.

*Delegates:* The Woman's Missionary Society and Y. W. A. are entitled to one delegate for every ten members or fraction thereof. The auxiliaries are entitled to an adult delegate.

*Obituaries:* If your organization has lost a member this year by death please send her name to Miss Mary Northington, 149 Sixth Avenue, North, Nashville, by March 1st, giving the name of the church and the association.

### New Home Mission Books

Last week we stated there would be no new Home Mission Books, and now we are happy to make this announcement.

The Home Mission Board is offering a new series of books for 1946 entitled Race and Missions in the South. Titles of the entire series are:

OF ONE by T. B. Maston. For adults and young people. 50 cents.

MARCH ON by Margaret Kime Eubanks. For juniors. 50 cents.

LILLY MAY AND DAN by Marel Brown. For primaries, 50 cents.

Order your books from Baptist Book Store, Nashville 3, Tennessee.—

J. B. LAWRENCE.

### An R. A.'s Pledge

The night before Jack was to leave for army camp, the pastor of his church in the small Missouri town asked him to lead prayer meeting services. His family and his close friends were there. As he stood before them, he repeated the Royal Ambassador pledge of allegiance and said, "This has been my guide for living since as a junior I took the obligation of belonging to the Order of Royal Ambassadors. It will be my guide as I go into the army. I shall try to live worthily of the name of our order.

*"I will live pure,*

*Speak truth,*

*Right wrong.*

*Follow the Christ, the King*

*Else wherefore born?"*

Wherever Jack goes, his pastor and his fellow R.A.'s know he is a loyal Ambassador for his King.

### Treasurer's Report Books

Many inquiries are coming to the office asking when these report books will be received; our answer is, "Just as soon as they come from the printers!" The ones for the W. M. S. will be sent out separately, but the ones for the junior organizations will go out with the Home Mission Week of Prayer literature. We are just as anxious to get these to you as you are to have them, so please try to be patient.

THURSDAY, JANUARY 31, 1946

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Brotherhood Meets At Woodmont Baptist Church

The Brotherhood of Woodmont Baptist Church met Thursday night, January 10. There was a large crowd present to enjoy the good dinner served by the Brotherhood. All of us were greatly inspired by the song service led by Brother Wayne Barker. The entire group entered enthusiastically in singing the good old familiar numbers: What a Friend; There is a Fountain; Have Thine Own Way; Glory to His Name; In the Garden. The special number by Rev. Woodward Adams touched our hearts and lifted our souls.

After a brief business session presided over by their efficient president, Brother Paul Campbell, the group heard with interest and profit Rev. Adams. He used as his theme, "For Such a Time as This, We've Come". It was a plain, positive and convincing message and led us to realize anew our responsibilities and to rededicate our talents and abilities in magnifying Christ's church.

The Woodmont church is moving forward in a great program under the leadership of their aggressive pastor, Dr. Allen West. The Brotherhood is giving full support to the pastor and church in promoting a challenging program.



### Brotherhood Organized New Duck River Association

*Lewisburg Baptist Church*

Following the leadership of their pastor, Rev. Lyn Claybrook, and their new associational Brotherhood president, Brother J. W. Zumbro, assisted by the ladies of the church, who served a delightful dinner to the fifty men present, plans for their Brotherhood were presented.

Brother Zumbro had invited some of the men from Smyrna Church and Cornersville, so there were three churches represented, although the weather was cold and snow and ice on the road. Brother James Lambert led the men in a song service. Brother Zumbro stated the purpose of the meeting was to secure information on how to organize and operate a Brotherhood and to organize the men in Lewisburg Baptist Church. After a brief history of the Brotherhood movement, outlining its purpose and what it does, emphasizing our major objectives, the men voted to organize a Brotherhood and elected the following officers to serve for the ensuing year:

President.....	Bob Ritter
Membership Vice-President.....	John Collins
Program Vice-President.....	Charles E. Barham
Activities Vice-President.....	Tom Barham
Secretary.....	Grady Coble
Treasurer.....	George Ketchum

Every man elected accepted the place for which he had been chosen and pledged his co-operation in promoting the whole program of his church.

This Brotherhood was organized with thirty-two charter members which gave unanimous approval to the aims and objectives of the Brotherhood and pledged co-operation in promoting the whole program of their church and Baptist work.

### A WORTHY GOAL

The organization of the Brotherhood in First Baptist Church, Lewisburg, was the first of five church Brotherhood organizations planned by the Associational Brotherhood president, Brother J. W. Zumbro, for this associational year. We hope other Associational Brotherhood presidents will strive to do as much.



# AMONG THE BRETHREN

Chaplain (Captain) C. L. Hammond, 1606 W. 5th Street, Bend, Oregon, writes for his paper to be sent to that address. He will be discharged from the Army February 22 and will be ready for a pastorate. He was former pastor of the First Baptist Church of Lawrenceburg, Tennessee. He wears the American Theater Service Ribbon, the European-African Medal, the Eastern Medal with two bronze stars and World War II Victory Medal.

—B&R—

"The entire membership of the First Baptist Church is greatly humbled by God's blessings shown beyond all measure in the brief revival period during which Dr. Duke K. McCall, President of the Baptist Bible Institute, was our preacher. The additions are still coming in and there has been a real spiritual awakening on the part of the church. High praises are expressed for Dr. McCall by one and all."—DR. W. F. POWELL.

—B&R—

In last week's BAPTIST AND REFLECTOR it was stated that Dr. J. W. Marshall, Personnel Secretary of the Foreign Mission Board, was doing the preaching in a revival in the First Baptist Church of Nashville. After the note had been written and set up in type, it was learned that Dr. Marshall had become ill and was unable to meet his engagement and that Dr. Duke McCall, President of the Baptist Bible Institute of New Orleans, was doing the preaching.

—B&R—

The Knoxville Baptist Tabernacle, Knoxville, Raymond Smith pastor, has licensed a young man, Mr. Marcus Carthron Reed, to preach. He will enter Carson Newman College. The Lord's blessings be upon him throughout his ministry.

—B&R—

January 14, William Daniel Barker, Sr., Superintendent of the Georgia Baptist Hospital and prominent leader in Southern Baptist circles, died in Atlanta, Georgia.

Mr. John Hutson, B. S. U. president at the University of Tennessee, died at 3:00 a. m. Wednesday, January 23. He apparently was in normal health and his death came as a great shock. He has led our students in a fine way this past year and his work will live on after him. John was the son of Rev. A. C. Hutson, for many years pastor of Inskip Baptist Church, Knoxville, and Mrs. Hutson.

Rev. A. G. Johnson, Corresponding Secretary of Prison Evangelism of the Southeastern District, has been confined to his room for the past few months. This is the first word BAPTIST AND REFLECTOR has had concerning his illness. The report is that he is improving and is able to walk again without his crutches. He expresses his thanks to the Shelby County pastors for their exceptional kindness and also to the various prison Chaplains throughout the District. This is a part of the Inter-Church Prison Evangelistic Association. He also expresses his appreciation of BAPTIST AND REFLECTOR. We hope that he may soon be fully recovered.

—B&R—

During 1945 the First Chilhowee Baptist Church, Seymour, received 82 members, gave more than \$700 to missions and more than \$4,500 to the building fund. Sunday school enrollment increased nearly 25%. The church hopes to begin construction of its new building in the spring.

—B&R—

Visiting in the BAPTIST AND REFLECTOR office recently were: H. Franklin Paschal, Hazel, Ky.; R. J. Cooper, Mrs. R. J. Cooper and Larry Cooper, Gleason; Lowell Lawson, Rutledge; G. C. Puckett, Dandridge; E. G. Tabler, Corryton; Mr. and Mrs. Clyde Cobb, Dyersburg; H. Y. Williams, Shelbyville; Marjorie Sullivan, Hermitage; W. A. Boston, Union City; Mr. and Mrs. Walter War-math, Jackson; Edward Lee and Carson Brittain, Fayetteville, and Cannie Leonard, Auburntown.

Chaplain Evans T. Moseley, Evansville, Indiana, has accepted the call of the Rogersville Baptist Church. He succeeds Wayne DeHoney who went to the pastorate of the First Baptist Church of Pineville, Kentucky. He is a graduate of Carson-Newman College and the Southern Seminary. Mrs. Evans is the former Emma Lee Finch of Columbia.

—B&R—

The Siam Baptist Church, Elizabethton, received offerings in 1945 in the amount of \$7,849.93, gave \$1,340.04 through the Co-operative Program, gave \$509.92 to designated causes and \$6,203.26 to the local causes. Gifts to missions increased 125% over the previous year. There were 32 additions to the church, 23 of them by baptism.

—B&R—

Wm. E. Denham, Jr., has resigned the care of the First Baptist Church of Newport, Tennessee, to accept the call of the First Baptist Church of Macon, Georgia. He is to begin work on his new field the first of February. We regret for him to leave the state.

—B&R—

The First Baptist Church of Athens, Sterling Lorenz Price pastor, has adopted a new name for its Prayer Meeting. Instead of calling it "the Prayer Meeting," they are calling it, "The Hour of Power."

—B&R—

Sunday, January 3, Rev. Carl Rogers, former Chaplain, assumed the pastorate of Northside Baptist Church, Chattanooga.

—B&R—

Please read the note at the bottom of the Sunday School and Training Union attendances as published in the paper each week. Observe that BAPTIST AND REFLECTOR has to meet a deadline with the printers with such material. If your attendances have not been published here is the reason—they have not been received in time.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 20, 1945

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	214	126	Columbia, First	279	60	Memphis, Bellevue	1429	529
Athens, East	189	68	Cookeville, First	285	72	Berclair	108	118
First	314	53	Fourth Street Mission	49	26	Boulevard	295	126
Good Springs	88	28	Steven's Street Mission	57	56	Central Avenue	295	103
McMahon Calvary	54	36	Corryton, Atkin	56	50	LaBelle	313	149
North	129	70	Dunlap, First	86	25	McLean	248	95
West End	47	65	Dyer, First	103	154	Mallory Heights	157	130
Bluff City, Chinquapin Grove	200	70	Elizabethton, Siam	102	80	Prescott Memorial	316	76
Walnut Grove Mission	38	25	Erwin, Ninth Street	158	76	Speedway Terrace	367	106
Bradford	70	65	Etowah, Coghill	76	32	Speedway Chapel	67	46
Brighton	98	111	East	32	92	Temple	380	395
Bristol, Calvary	390	53	First	329	156	Union Avenue	562	187
Brownsville, First	208	27	North	156	151	Union Avenue, Strand Class	63	112
Brunswick	40	15	Fountain City, Central	674	72	Milan, First	204	86
Calhoun	86	56	Gallatin, First	252	54	Morristown, First	452	101
Chapel Hill, Smyrna	59	161	Hampton	85	68	Murfreesboro, First	333	55
Chattanooga, Avondale	375	78	Harriman, Walnut Hill	231	107	Walnut Street Mission	106	120
Baptist Tabernacle	252	37	Jackson, Calvary	262	248	Taylor's Chapel	106	50
Daytona Heights	68	86	Jefferson City, First	488	33	Westvue	120	106
Eastdale	246	89	Piedmont	76	45	Inglewood	388	146
East Lake	318	67	Jellico, First	237	113	Park Avenue	876	99
East Ridge	123	87	Jonesboro, Oak Grove	115	49	Third	184	67
Fairview	137	70	Kingsport, First	686	202	Old Hickory, First	503	175
Fairview Mission	42	163	Lynn Garden	191	228	Temple	126	78
Highland Park	1205	81	Knoxville, Bell Avenue	543	248	Oak Ridge, First	1019	139
Hughes Avenue	103	118	Broadway	1040	82	Parsons	90	30
Morris Hill	195	145	Fifth Avenue	934	58	Portland	158	52
Northside	464	88	First	866	95	Rockwood	253	125
Oak Grove	179	296	Lincoln Park	500	38	Rockwood Mission	16	59
Philadelphia	116	135	McCalla Avenue	555	86	Shelbyville, First	168	85
Red Bank	380	140	Sevier Heights	310	90	Staunton	26	108
Ridgedale	342	81	West View	193	86	Tullahoma	203	85
St. Elmo	245	683	LaFollette, First	283	165	Union City	344	79
Woodland Park	810	60	Lawrenceburg	159		Watertown		
Cleveland, Big Spring	294		Lebanon, Barton's Creek	115				
First	426		First	397				
South Cleveland	130		Maryville, First	683				

Reports are not published unless signed personally with the name of the sender and reports must be in the Baptist and Reflector Office not later than early Wednesday.



## Enlarged Library Program (Contributed)



**MISS LAURA BRUMIT** has recently come to your State Baptist Book Store as the special worker for church libraries. A graduate of Carson Newman College, having had several years teaching experience in public schools, and for the past two years librarian of First Baptist Church, Elizabethton, Tennessee, makes her well qualified for the place.

Miss Brumit will be available to churches in Tennessee who need her aid in the establishment of libraries, or for any special work in those that are already in operation. Plan all engagements in advance and write your Baptist Book Store, 127 9th Avenue, North, Nashville, for appointments. If your church is in Shelby, Ocoee, or Knox County Associations you, of course, will write your Memphis, Chattanooga, or Knoxville store. The rest of the state will be served by the Nashville store.

The church that does not have a functioning church library is missing a great blessing as well as an opportunity of service. Every phase of church life will be strengthened by a library which is adequate and active. Write your Baptist Book Store for any service it might render.

## Returned Chaplains—Use Them!

On the basis of such information as had in hand, we have published a list of chaplains in the Tennessee Baptist category who are home from the war and are available for service with the churches. Herewith we publish another list:

Chaplain (Captain) William C. Summar, 36 Carroll Avenue, Nashville, Tennessee. Educated at Carson Newman College, Tennessee State Teachers College, B.S. degree, and Southern Seminary, Th.M. degree.

Chaplain (Captain) Herman V. Tarpley, Box 72, Daisy, Tennessee. Educated at State Teachers College and Southern Baptist Theological Seminary, Th.B. degree.

Chaplain Vincent A. Cox, Route 1, Newport, Tennessee. Educated at University of Tennessee, B.S. degree in C. E., and Southwestern Seminary, Th.M. degree.

Chaplain (Captain) Dewey A. Stubblefield, 7th Regt., Fort McClellan, Alabama, Phone 1480—ring 2. Graduate Union University and Southern Baptist Theological Seminary.

Chaplain (Lieutenant) Homer Brown Woodward, 296 South Dudley Street, Memphis, Tennessee. Graduate Union University and Southern Baptist Theological Seminary.

## The Tennessee Club At Baptist Bible Institute



In front: Miss Evalena Owenby.

First row: (left to right) Misses Leila Lequire, Helen Wilson (Registrar), Mary Lois Peyton, and Mrs. John Black.

Second row: Mrs. J. W. Shepard, Miss Nelle Davidson (Librarian), Mrs. Knox Lambert, Mrs. Joe Clapp, Mrs. Warren Conner, R. J. Sedberry.

Back row: Dr. J. W. Shepard, Knox Lambert,

Carl Barrett, Warren Conner, and Leon W. Heibeck.

Members not present for picture: Eleanor Pedigo, Warren H. Clapp, Bertie Flowers and J. L. Muskelley.

Officers of the club are: Leon W. Heibeck, President; Warren Conner, Vice-President; Mary Lois Peyton, Secretary and Treasurer; Eleanor Pedigo, Publicity Secretary.

Chaplain Oran O. Bishop, Neubert, Tennessee. Further information not now in hand.

Chaplain (Capt.) Paul W. Travis, Bowling Green, Kentucky. Graduate Southwestern Baptist Theological Seminary.

Chaplain (Lt. Com.) Richard H. Allmon, home address 613 Tremont St., Chattanooga, Tennessee.

Mark Ferges, 1739 Tutwiler Avenue, Memphis, Tennessee. Graduate of Union University, A.B. degree, Baptist Bible Institute, Th.M. degree.

Chaplain R. H. Ward, formerly pastor at Oolteyah, Tenn. Graduate Carson-Newman College; year's study at Baptist Bible Institute and attended summer session Southwestern Seminary. Present address: 131 E. North St., Albemarle, N. C. Glad to do supply work until located.

Chaplain Floyd H. Chunn, Neubert, Tennessee. Graduate of Carson-Newman College and received a Th.M. degree from the Southern Baptist Seminary.

Chaplain (Captain) Joel H. Ponder, 408 First North Street, Morristown, Tennessee. Graduate of Carson Newman, A.B. degree. Southern Baptist Seminary, Th.G., and Eastern Baptist Seminary, Th.M.

Chaplain (Captain) Luther G. Mosley, 303 McCall St., Nashville, Tennessee. Graduate of Hardin Simmons University, A.B. degree, and Southwestern Seminary, Th.M. degree.

Chaplain (Major) Paul B. Cooper, 400 West Grand Avenue, Jackson, Tennessee. Graduate Mississippi Baptist College, A.B. degree, and Southern Baptist Seminary, Th.M. degree.

Chaplain (Captain) C. L. Hammond, 1606 W. 5th Street, Bend, Oregon. He will be discharged from the Army February 22. Graduate

of Carson-Newman College and Southern Baptist Seminary.

There are other chaplains who are already located and whose names are, therefore, not listed here. These chaplains are in age, training and experience highly desirable men. Let our people use them!

From this report we wish to call to your attention several things. First, at the close of 1945 we had a balance of \$1,878.86 in the current fund. Last Sunday our Church voted to transfer \$1,000 from this fund to the Improvement Fund. Now there is \$1,967.30 in the Improvement Fund. Since this sheet was made up before this action of last Sunday there is the difference in these funds. Second, we desire to call to your attention our gifts to missions and other causes. During the past three months we have given \$1,016.92 to the Co-operative Program. Also \$145.00 to the Orphanage and \$225.00 to State Missions. In this same period the W. M. U. gave \$221.53 to State Missions and \$267.76 to Foreign Missions. A total of \$1,876.21 to these causes in this period.—Bulletin, First Baptist Church, Covington, Tennessee. A. H. Hicks, pastor.

"The First Baptist Church of Ardmore, Oklahoma, desires to contact some person qualified to serve as 'Director of Church Music and Young People's Work.' Any person interested, or who knows of a qualified worker will render a real service in writing Dr. Karl H. Moore, P. O. Box 613."



## News From Blue Mountain College



By REBA BRADFORD MILLER, S.C.N.  
*Blue Mountain, Mississippi*

Miss Martha Franks, center, missionary to China who conducted a Y. W. A. study course at Blue Mountain College recently, with two members of the Y. W. A. council. Left, Mary Ruth Johnson, Knoxville, Tennessee, and right, Jean McCarty, Birmingham, Alabama.

## Shall We Have Two New Seminaries, Or More?

By L. C. KELLY, Pineville, Ky.

**B**UNCOMBE COUNTY, North Carolina. Baptists have memorialized the Executive Committee of the Southern Baptist Convention to build a seminary at Ridgecrest, N. C., and California is asking for one in their section. We have it on good authority that there are three or four other movements in our Southern Zion that are looking toward becoming seminaries. Hurrah! Or should we say "Hurray!" At any rate it is encouraging to see how the idea which was born at Clear Creek in 1926 has spread so fast and far and wide, when it gained enough momentum. It started from the bottom and has finally risen to the top. This is the way most of our constructive movements come. Not from top to bottom, but from bottom to top. Up to 1926 no one had ever seemed to think of doing anything to help the undergraduate, rural preacher. He was more often looked upon as a denominational liability. One distinct contribution that the Mountain Preachers' Bible School has made to the denomination is its discovery of the possibilities, the willingness to be taught, the hungry-heartedness, and the richness of the manpower in these forgotten men of the mountains.

It seems to us that instead of building more seminaries we ought to have one great school definitely dedicated to the training of men and women who do not have a college education, many of whom have never gone beyond the grades. There would be no rivalry between this type of school and our seminaries and colleges.

The question then is to location. A survey made by the Rockefeller Foundation some years ago revealed that here in the Cumberland Valley are to be found more preachers than any other section of the Appalachian mountains. As one goes toward the Blue Ridge and the Eastern coast, the fewer Baptists and the more Pedo-Baptists. In 1926 at the beginning of the Clear Creek Preachers' School there were 115 ordained Baptist preachers in Bell County and not more than

WITH THE CHURCHES: *Bluff City*: Chinquapin Grove—received 2 additions by letter. Haven C. Lowe, pastor. *Chattanooga*: Eastdale—received 2 by letter. R. R. Denny, pastor. East Ridge—received 4 for baptism. James Borders, pastor. Fairview—received 2 by letter and 1 for baptism. Frank D. Spurling, pastor. Northside—received 2 by letter. Rev. Carl W. Rogers, pastor. Philadelphia—received 1 by letter and 2 for baptism. C. L. Sterling, pastor. Red Bank—received 2 by letter. H. L. Smith, pastor. Ridgedale—received 1 by letter. James A. Ivey, pastor. St. Elmo—received 1 by letter. V. Wayne Tarpley, pastor. Woodland Park—received 4 by letter and 5 for baptism. E. L. Williams, pastor. *Cleveland*: First—received 11 by letter and 2 by baptism. F. M. Dowell, Jr., pastor. *Elizabethton*: baptized 1. E. L. Edens, pastor. *Jefferson City*: First—received 4 by letter. A. S. Hale, pastor. *Jellico*: First—received 1 by profession of faith. F. R. Tallant, pastor. *Jonesboro*: Oak Grove—received 1 addition. Hugh Edwards, pastor. *Kingsport*: First—received 3 new members. L. B. Cobb, pastor. *Knoxville*: Bell Avenue—received 1 by letter, 2 by baptism and baptized 4. A. T. Allen, pastor. Broadway—received 1 addition by letter. Ramsey Pollard, pastor. Fifth Avenue—baptized 3. Frank Wood, pastor. McCalla Avenue—received 5 by baptism. Charles C. Bowles, pastor. Sevier Heights—received 2 for baptism. Roy W. Hinchey, pastor. *LaFollette*: First—2 additions by baptism. O. Jack Murphy, pastor. *Laurenceburg*: First—received 1 for baptism and 1 by letter. James Canaday, pastor. *Memphis*: Bellevue—received 6 by baptism and baptized 4 and 10 by letter. Robert G. Lee, pastor. Berclair—received 1 by letter and baptized 11. E. B. Bowen, pastor. Boulevard—received 1 by letter and 1 on profession of faith. C. M. Pickler, pastor. Central Avenue—received 2 by letter. J. S. Riser, Jr., pastor. Temple—received 4 additions by letter and baptized 6. William E. Young, associate pastor. Union Avenue—received 1 on profession of faith and baptized 3. J. Gilliam Hughes, pastor. *Murfreesboro*: First—received 3 by letter. L. S. Sedberry, pastor. *Nashville*: Inglewood—2 additions by baptism. Harold Stephens, pastor. *Old Hickory*: First—received 2 for baptism and 3 by letter. Temple—received 1 by letter. Carmack S. Penuel, pastor. *Oak Ridge*: First—received 2 by profession and 7 by letter. Stuart Rule, pastor. *Ooltewah*: received 2 by letter. R. W. Prevost, pastor. *Rockwood*: First—received 2 by letter. Hobart Ford, pastor. *Watertown*: First—received 2 by baptism. H. R. Anderson, pastor.

two held a college degree. We do not think any others had a high school diploma. Some could not read or write. Today we have 150 ordained preachers. We therefore are in the very center of the greatest number of preachers who need this training and who cannot go to college or seminary. And they are in the center of the South's greatest missionary and evangelistic opportunity. Why start one somewhere else when we have one that is a going institution? We have had a school here since the summer of 1926, and the Mountain Preachers' Bible School is known in many states and its reputation is already established. We already have 500 acres of land, well timbered and well watered, and it is accessible. We also have a magnificent three-story, fireproof building, with 106 rooms, commodious and comfortable. We have a rock auditorium for summer use that will seat 1,200 people. We have fifteen cottages all occupied by preachers and their families who are here for a three years course of study.

**THE TERRITORY TO BE SERVED:** We believe this school should be held to serve the undergraduate student from anywhere. We have them this year from eight states. Since the Government has recognized us as a school through which it will rehabilitate G. I. boys studying for

## Hear The Baptist Hour Feb. 3, 1946



Speaker: DR. BAKER JAMES CAUTHEN  
Subject: "That the World May Know"

HOUR—8:30 A. M. EST - 7:30 CST  
Stations: WNOX, WREC

Speaker for next Sunday—  
DR. J. W. STORER

the ministry, we are receiving letters and applications from many quarters. No school anywhere else can do for this section what we are doing. No school anywhere else is as accessible to the very heart of our mountain mission territory as this school. We invite the North Carolina brethren to join us here where we are already on the ground floor, and have a growing and going institution already established.

## Book Review

**BROADMAN COMMENTS** for 1946, by W. R. White, D.D., Th.D. The Broadman Press, 127 Ninth Avenue, North, Nashville 3, Tennessee. Copyright, 1945, by the publishers. 396 pp. \$1.50.

This is the second volume of excellent expositions of the International Sunday School Lessons by the author, who is now pastor of the First Baptist Church of Austin, Texas, and who was formerly Editorial Secretary of the Baptist Sunday School Board of the Southern Baptist Convention.

The plan of treatment followed is as follows: 1. The portion of Scripture studied in the lesson is given in full. 2. The "Digest of Scripture" is a statement in the author's own language of the major contents of the Scripture selection in the lesson. 3. The "Special Notes" deal with difficult points in the lesson or give sidelights on the lesson. 4. The "Lesson Interpretation" gives the fundamental meaning of the whole Scripture passage from which the lesson is taken and, of course, the fundamental meaning of the lesson Scripture itself. 5. The "Practical Application" applies the meaning of the whole Scripture passage and the lesson to the problems of the day.

It is a very fine and forcefully written treatment of the Sunday school lessons. Thought is stimulated. The Word of God is honored. Christian responsibility is emphasized. If possible, one should use a number of lesson helps for the variety given. But in this reviewer's judgment **BROADMAN COMMENTS** will be found to be one of the very best, if not the best, for all-round purposes. It sounds a clear note on both doctrine and duty.

O. W. TAYLOR.



# Dr. J. T. Henderson

By S. M. MCCARTER, Jefferson City, Tenn.

"For he was a good man, and full of the Holy Spirit and of faith and much people was added unto the Lord." (Acts 11:24.)

We know of no life that fits into this verse of scripture better than Prof. J. T. Henderson in his life and work. He was born July 27, 1858, and passed away January 7, 1946, and would have been 88 July 27th.

He loved the schoolroom from a child and had a ready mind to learn and the Lord gave him a good voice and talents that caused many of the people who knew his early life to say he will make a great and good man some day.

While a young man he taught some in the public schools and would lead choir singing in churches and schoolhouses Sunday afternoon in different communities. The people attended in large numbers and enjoyed it.

He was educated at Carson College, receiving the degrees of A.B. and A.M. He began teaching mathematics in the college at the age of 25, and by his teaching and visiting the churches and associations he made a good reputation for the college. He taught for ten years and then he was elected president of the college. Newman Seminary was located here and Prof. Henderson began while teaching in Carson College to advocate the union of the two schools. The sentiment grew and the Board of Trustees got together and the union was perfected and the college was named Carson-Newman College in 1889.

This union created a great demand for new buildings and a large campus. The trustees and people thought of no other man to lead in the raising of money for a new administration building. This was a great undertaking, for there was but little money among the people compared to now, but Prof. Henderson won after a long effort and the new building was completed and what a blessing it was to all East Tennessee Baptists, and it is still a great blessing and will be until Jesus comes.

Prof. Henderson conceived the idea to give every member a part in the building in all churches. He had cards printed with a few statements and then had the picture of bricks stamped on the cards with an estimate of what so many bricks would cost put into the building. These cards brought in gifts from all kinds of people and it was a joy to go to any church after they signed their card and paid to hear them say, "I have so many bricks in the new building."

Prof. Henderson got it into his heart and mind that if he could plan a visit to see Mr. John D. Rockefeller and lay the place and work of the college on his heart and mind, he would make some large gifts to the college.

The time of the meeting with Mr. Rockefeller was arranged and Prof. Henderson went to his pastor, Rev. S. S. Hale, and they planned a prayer meeting at the very time Prof. Henderson and Mr. Rockefeller were in conference. Brother Hale had a good crowd at the church, and he read Prof. Henderson's telegram and all of us were on our knees in silent prayer for about twenty minutes and we all felt happy over the matter and believed Mr. Rockefeller would make a large gift to the college, and he did, and has made other gifts since that time.

While president of the college he was also president of the Tennessee Baptist Convention for eleven years and was elected the executive secretary of the Convention, but declined that position, but later he was elected president of Inter-mont College, Bristol, Va., and served in that capacity for ten or twelve years, and was president of the Virginia Baptist Convention. Carson-Newman College conferred the degree of LL.D. upon him in 1917. The Board of Trustees recently named the administration building

the J. T. Henderson Memorial Building, an honor well deserved. While president of Carson-Newman College and Inter-mont College he traveled and spoke in many of the churches and general meetings of our Southern territory on how essential it was for our laymen to be loyal and faithful to their church and the great principles for which the church stands. His faithful work among the churches created a demand for an organization in the Southern Baptist Convention. The organization was perfected and in 1908 Dr. Henderson was elected General Secretary of the movement and served in that capacity until he retired in his eightieth year.

We were intimately acquainted with Dr. Henderson and could write much more, but we will desist by writing of three incidents that meant much to me. When I came to enter Carson College I was sent to the room of Prof. Henderson for classification. He asked me first for my recommendation as a ministerial student, but I had none. I did not know a recommendation was required. Prof. Henderson said: "The Board of Trustees require it from the church where you hold membership." "I can bring the three men that I came with and prove I am a preacher." Prof. Henderson dropped his head for a moment and then wrote a note and asked me to take it out to Dr. Jesse Baker's home, and "what he says to do I will do it, for he is the secretary of the Board of Trustees and will recommend my act to the Board." It was a task for me to take that note to Dr. Baker, but I obeyed and had a very pleasant meeting. He had me to tell my experience of grace and call to the ministry. Dr. Baker wrote a note and told Prof. Henderson to take me and if the Board did not approve, he would get a recommendation.

This act made me shout like forty, but I soon struck another breaker. Prof. Henderson asked me about my education, and I said "I have no education." He said, "Haven't you completed the elementary course in the public schools?" "No, I have only studied the blue-back speller some." Prof. Henderson said, "I fear we have no classes you can enter, but Prof. Garrett is teaching a subscription school for small children, and how about you going there for a while?" I said, "Mr. Henderson, I came here to enter college, and I just must do that." Prof. Henderson, after hesitating for a few moments, said: "We will experiment with you for a while and see how you come out." He gave me three books that were the first books in the beginners' classes and said: "This is Olney's Practical Arithmetic, that will recite at a certain hour. You come at that hour and hear the class recite and then I will tutor you at the close of the class, as I can, and take the other two books and go to my brother's room and hear the classes recite, and my brother will help you to get a start in these books." In about two months I was reciting with the classes and felt like I was on the road to get an education. These two incidents gave me a start in my education, had Prof. Henderson failed in managing for me, but he did not fail.

I had to leave college the last of March and missed the next year, but in August of the next year, to my surprise Prof. Henderson rode up to a little country store and I happened to be at the store. He alighted from his saddle and asked me why I had not come back to college. I said: "I have two reasons: I have no money nor clothing to go to college," but Prof. Henderson said: "Money and clothing are not the first two things essential in getting an education, but the will is first." I said, "I have that." Then Prof. Henderson said, "Haven't you a relative that would load up a wagon with foodstuff, quilts, linen and some dishes?" All honor to the Lord

and John T. Henderson for the beginning in my life's work!

Prof. Henderson has visited almost all the churches where I have been pastor and made my home his home, and eternity alone will reveal his good works.

"Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

Truly, a great man in Israel has fallen!

## Book Reviews

PELOUBET'S SELECT NOTES for 1946, by Wilbur M. Smith. W. A. Wilde Company, Boston, Mass. Copyright 1945 by the publishers. 433 pp. \$2.00.

*Peloubet's Select Notes* on the International Sunday School Lessons was founded by the late Francis N. Peloubet and prepared by him for many years. Since Peloubet's death the notes have been prepared by Wilbur M. Smith, who has shown himself eminently qualified for the task. He was a pastor for twenty years and has written and contributed to religious periodicals for fifteen years. He has lectured to many major Bible conferences in the United States. He is the author of several books, the latest being *Therefore Stand*, a vigorous exposure of modernism and defense of the revealed faith. Dr. Smith holds the chair of the English Bible in the Moody Bible Institute, teaching apologetics, Biblical theology and Christian philosophy.

The arrangement of the *Select Notes* is as follows: 1. A Devotional Reading Reference. 2. Topics for the Various Sunday School Departments. 3. The Setting of the Lesson. 4. Outline of the Lesson. 5. Suggestions to Teachers. 6. The Lesson Text, with the Author's Exposition and Quotations from Other Writers. 7. A Suggested List of Books for Collateral Reading.

Dr. Smith accepts the Bible as the inspired and infallible Word of God. Hence, he accepts without question the great teachings of the Word of God and puts an appropriate and forceful emphasis upon them. There is not even a hint of modernism in his writings. It is distinctly heartening in this day of infidelity and atheism dressed in the guise of religion for an able and educated man to sound the clear gospel trumpet note like Dr. Smith sounds it.

To those who are looking for a helpful treatment of the International Sunday School Lessons prepared by one who holds the orthodox view of the Word of God, we cordially recommend this book.—O. W. TAYLOR.

SATAN AND THE SPIDER, by Herbert Lockyer. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.00.

On the part of some there seems to be a deepening sense of spiritual need, and more books of a devotional nature are being printed to meet the need. This is another in the "Home Devotional Library," published by Wm. B. Eerdmans.

The book's title is the subject of the first message. In this the author shows the similarity of the devil to the spider, clever, cruel, crafty, constant.

Quotations from other chapters will recommend the book. "Faith in a prayer-hearing God ever makes a prayer-loving Christian." "Inconsistency of any kind can block the answer to our petitions." Some "run to Him only in an emergency. To them God is a make-shift in a time of crisis." "That which is to bless the world must necessarily have its rise above the world." "We speak about men fighting their way through life. We ought to learn how to kneel our way through life"—T. C. M.



## Christian Education

*Our Hope for Future Leadership*

By ROBERT E. BEDDOE

**B**APTISTS BELIEVE in Christian education, but made a sad mistake when they started at the top. It is too late, in most cases, to mold and develop the student after he has entered college. This should start in the kindergarten and continue through high school. An example of my conception of Christian education is the school system of Buckner Orphans' Home.

Traveling over the South during the past fifteen months I have observed scores of hugh church plants and hundreds of smaller educational buildings. It has been depressing to notice that this investment of many millions is used such a small part of the week. I have dreamed into these buildings accredited kindergartens and elementary schools, operated by individual churches and assisted, where necessary, by State and Southwide boards.

What this would mean to our cause in evangelistic opportunity, in centering the daily lives of thousands of children around the churches, and in producing laxity and leadership, is a most thrilling thought.

Many will say, "It can't be done; there are difficulties: we do not have the money." The answer is found in the fact that others are doing it right now. In Texas there are many accredited Catholic schools. In Missouri there are Lutheran schools. In Galveston there is a Catholic high school and elementary schools, one for colored, where more than half of the pupils are children of Baptist families.

Others are doing it. Baptists could and should do it.

## In Memory of Brother Clarence M. Nave

He is not dead, but on November 11, 1945, he only moved into another room, into a higher state of consciousness to live with his dear Lord and those gone on before.

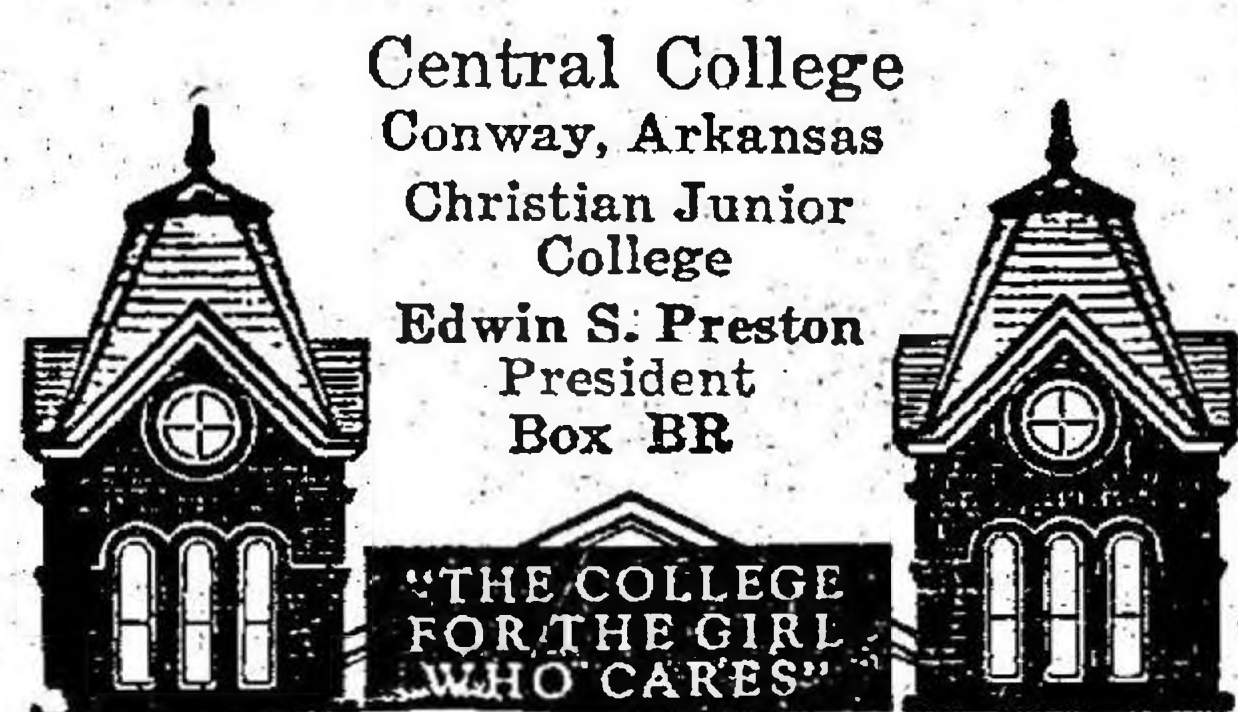
Brother Clarence, as he was called by all, was held in highest esteem by all who knew him, both in his local church and throughout the Watauga Association. He server as Vice Moderator of the Association and Chairman of its Executive Board.

As a member of the Deacon Board of the East Side Baptist Church he was a wise counselor and very aggressive. His church came first. No task was too great for him to undertake so long as he felt that he was aiding in the work of the Lord. He lived his religion. His going has made a vacancy in the church that will be hard to fill; but the memory of his worthwhile life here on earth will live on and will be a boon to anyone who will use it as a pattern to do likewise.

To his wife and son we express our deepest sympathy and pray that God may use them as He did him in the furtherance of His Kingdom.

By action of the Deacon Board a copy of this is to be presented to Mrs. Nave and son, Millard, and a copy to be spread upon the minutes of the church; also a copy to be sent to the BAPTIST AND REFLECTOR.

Signed: D. B. SCALF  
RAY HEATON  
M. H. CARDER  
Committee.



## The Survey Bulletin

*Department of Survey, Statistics, and Information,  
Baptist Sunday School Board of the  
Southern Baptist Convention.*

PORTER ROUTH, Secretary

### FACTS OF INTEREST

Correction: Billions, instead of millions. Last week we reported \$1,306,510 bet on horses in 1945. The figure should be \$1,306,514,314, or \$75.70 per person per racing day for the nearly 17,000,000 fans. This billion figure only covers the legal betting at the mutuel windows.

332,000 veterans have asked for college study under the GI Bill of Rights. Thirty per cent of the veterans are married. College authorities expect the 1930-40 peak of 1,400,000 American college students to be exceeded by 25 per cent next year.

Reno broke all divorce records in 1945, with 8,590. In 1931, 4,475 cases were filed and granted.

4,000,000 pounds of snuff were used in the United States in December. The United States Senate still uses two snuff boxes (one for Republicans and one for Democrats).

In New York City 2,130 special all-night liquor permits were granted for New Year's Eve. The *Lost Week-End*, a picture telling of the destructive power of liquor, was voted the picture of the year. In Mississippi, a plantation owner's wife ran off with a German prisoner of war after "several drinks of whisky." In Nashville, Tennessee, more than 1,000 letters were sent to Christian leaders for a temperance meeting. Less than 100 responded.

### IN THE WORLD OF RELIGION

Most significant news of the week was Emperor Hirohito's New Year proclamation to his people that the notion of his divinity was a matter of "legend and myth." The Japanese language version added a phrase not translated by Allied headquarters: "The Tenno (Emperor) is not a living god." The announcement followed General Douglas MacArthur's order of December 1 abolishing Shinto as the national religion.

In Rome speculation continued that the next Pope might possibly be from the United States. Of the 32 new Cardinals, only four are Italians.

Catholic employees of newspaper, radio, and advertising in New York City are organized into the Catholic Institute of the Press. *The Churchman* reports that 250 members of the Institute were recently told that they should help to defend and preserve the government of Franco in Spain. Dr. Edward T. Walsh told the group: "Franco is a very good Catholic . . . his only aim is to bring the government of Spain in line with the teachings of the Catholic church."

### SOUTHERN BAPTIST HIGHLIGHTS

Total Southwide funds given through the Executive Committee of Southern Baptist Convention in 1945 were \$5,735,559.83. This figure compares with \$4,277,492.30 for 1944.

Interim editor for the *Word and Way*, Missouri Baptist paper recently purchased by the Convention, is Thomas Wade Croxton, Sedalia pastor. A native Virginia, Croxton once served as editor of the *Arkansas Baptist Advance* and later as head of the Bible Department at Ouachita. Only paper not owned by state convention now is *Virginia Religious Herald*.

### IN CONCLUSION

In Gary, Indiana, pastors of Negro Baptist churches were surprised by growing attendance and interest in services. Source of interest was found when information uncovered that gamblers were using the chapter and verse selection in the preachers' texts in a numbers racket. Pastors voted to spoil racket even at risk of cutting attendance by not announcing chapter and verse of text.

## Cooperative Program Growth In East Tennessee

By E. C. SISK, Field Missionary

**R**ECORDS SHOW the number of churches in East Tennessee participating in mission gifts through the Cooperative Program for the last five years are as follows: 1941—623 churches gave to missions through the Cooperative Program; 1942—688 churches; 1943—693 churches; 1944—751 churches, and in 1945—768 churches. There are about 1,285 Baptist churches in East Tennessee.

The amount given through the Cooperative Program in 1945 was about three times larger than in 1941, but only about 22% of the unenlisted churches were enlisted during the last five years. There seems to be 517 churches in East Tennessee that gave nothing to missions through the Cooperative Program during the Conventional year of 1945. This is 40% of the churches yet unenlisted.

Some four or five associations almost enlisted all of their churches last year to give through the Cooperative Program, but only one shows to have enlisted all their churches and that association was Jefferson County. No doubt, Cumberland Gap made the greatest gain as to the number of churches enlisted. During 1944, only 11 churches in this association gave through the Cooperative Program, but in 1945, 46 churches gave.

No definite authority for this statement, but one would seem safe in saying that not over 300 of these 768 churches that gave through the Cooperative Program last year have any system or plan such as giving a definite per cent of monthly offerings for the Cooperative Program. It is interesting to be in close touch with a pastor and church when they want to do something for missions when they attempt to do something definite. They are usually surprised two ways: first, the amount given being so much more; second, the amount given to missions does not affect the local work, in fact in almost all cases, more money seems to come in for local work also.

1946 should be one of the best years since 1941 to enlist more of the unenlisted churches and help establish the partially enlisted churches in the Cooperative Program. Has your church or association made any definite plans about this matter for 1946? Also, do you have an interesting experience in the progress of this matter in the past? The sharing of your experiences and plans through the BAPTIST AND REFLECTOR might be the means of both helping some to receive a vision and others to enlarge their vision.

Please read the note at the bottom of the Sunday School and Training Union attendances as published in the paper each week. Observe that BAPTIST AND REFLECTOR has to meet a deadline with the printers with such material. If your attendances have not been published here is the reason—they have not been received in time.

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