

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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## The Quest For God

WHEREVER mortal man is found,  
Whatever pathways he has trod;  
The deepest yearning of his soul,  
Is the desire to find his God.  
Like travelers lost in darkest night—  
Eyes fixed on distant light, and dim,  
With eager voice, like Job, he cries:  
"O, that I knew where I might find Him!"

When every search proved but in vain,  
And adventures led down alleys blind;  
In his despair man made his gods—  
The work of hands or creation of mind.  
Gods of wood and silver and gold,  
Which can be touched by human hand;  
Or fictitious gods of imagination—  
Made in the image of mortal man.

Then down to earth came the Living God,  
And clothed in flesh as any man;  
He loved men with a human heart,  
But, though he spake as never man spake,  
While sharing their common lot;  
The God they had sought through ages past  
Was in their midst—"and they knew Him not!"

—Charles Wesley Pope.



# Baptist and Reflector

O. W. Taylor  
Editor

C. W. Pope  
Executive Secretary

E. N. Delzell  
Circulation Manager

## BAPTIST AND REFLECTOR COMMITTEE

Frank Wood, Chairman; R. K. Bennett, Sam P. White, W. R. Hamilton

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## EDITORIAL

### What About Easter?

A PASTOR in the state has written asking a discussion of Easter. Some editorials in this issue deal with the matter.

We have read several authorities in these studies. If at any point there is an error in reference or a misinterpretation of a reference, we shall greatly appreciate having our attention called to it.

The English name "Easter" comes from *Eastre* or *Estera*, or from *Eostra* or *Ostera*, depending upon the spelling employed. This was the name of the Teutonic pagan goddess of spring and of the dawn, to whom sacrifices were offered in the period of the year corresponding to our April. Eventually, the name was transferred to the annual celebration of the resurrection of Christ in the spring.

In Greek and Latin and derived languages, the name for what is called "Easter" was *pascha*, from the Hebrew *pesach*—"passover," a reference to the ancient Jewish Passover. There were several other derivative names applied to the festival, but the foregoing is sufficient for our purpose.

### Easter In Early History

NO EXHAUSTIVE study on this is here attempted. Only the highlights are given.

#### I

There is no trace of the Easter observance in the New Testament. The word "Easter" in Acts 12:4 is properly "passover" and refers to the Jewish feast, not to what is now called Easter.

Jewish Christians in the early church continued to observe the Jewish Passover, but in a new spirit, regarding Christ as the true paschal Lamb. In time, this passed over into the Easter celebration (International Standard Bible Encyclopedia). The observance of Easter was practiced in the church "at a very early period" (Encyclopedia Britannica). Before 300 A. D. notices of such are scant, but after that are frequent (*Idem*). After 300, sermons on *pascha* were preached by Augustine, Ambrose and others (Schaff-Hertzog Encyclopedia of Religious Knowledge).

In the age immediately following the apostles, there is no mention of Easter except by Justin Martyr, born probably about 114 A. D. (*Idem*). The editor did not find what Justin Martyr said along this line. However, in one place Trypho charged that the Christians did not observe the Jewish feasts and Sabbaths, and Martyr said that they placed no virtue in such (*Idem*).

Tertullian (150 to about 220 or 240) seems to indicate a struggle between Jewish and Gentile Christians whether there should be a

yearly celebration of the resurrection of Christ or not. He raised the question: "If the apostles set aside all special reverence for days and months and years, why do we celebrate the *pascha* in the first month of the year?" (Enc. Brit.). He meant the first month of the Jewish year, corresponding to our April. According to this, Easter in some sense was being celebrated at that time. In one place, Tertullian also uses the expression, "from Easter to Whitsunday."

Orchard, in "History of Baptists," p. 26, quotes from the church historian Mosheim as follows: "During this century (second) the sacrament of baptism was administered publicly twice a year, at the festivals of Easter and Whitsuntide." Schaff-Hertzog states that the church historian Neander and others hold on the basis of the evidence that *pascha*, celebrating both the sufferings and the resurrection of Christ, was observed in the second and third centuries, while others hold that both aspects of the celebration were not combined.

#### II

Schaff-Hertzog also refers to the ecclesiastical historian Eusebius (260-340?) as saying that Easter was observed as early as the middle of the second century.

Eusebius refers to a dispute as to the proper day and week of the year for the Easter celebration and states that Polycarp (69-155) of Smyrna in Asia Minor and Anicetus of Rome were representatives of the opposing views. It is said that Polycarp was a disciple of the Apostle John and had heard him preach.

Eusebius relates that Polycarp and Anicetus came together on a visit and discussed the matter in a friendly manner, but reached no decision. Polycarp appealed to the age of the tradition in Asia Minor and Anicetus to the Roman tradition. According to this, Easter was observed within that period. Eusebius says that the churches of Asia Minor derived the custom from the Apostle John and Philip (Schaff-Hertzog). But whether he spoke on the basis of clear data or only stated his opinion is not indicated.

A long and bitter struggle was waged as to the proper date of Easter. In 325, Constantine called the Council of Nice, which decreed Sunday for Easter, but did not say what Sunday. In the seventh century, the rule was adopted which put Easter on the first Sunday after the full moon after the vernal equinox, fixed as March 21, the rule now in effect (Int. S. Bib. Enc.).

The particular Sunday each year is determined by intricate calculations by ecclesiastical authorities (*Idem*). These authorities are Catholic.

### Easter In Later History

SCHAFF-HERTZOG says that the Roman and Greek Catholic churches include in the Easter celebration the substantial elements of the ancient custom. But undoubtedly there have been marked changes in the rites through the centuries and many things have been added which were not in the celebration as at first practiced.

Christian, in "A History of the Baptists," p. 27, points out that even before the death of the last of the apostles heresies began to plague the churches. The first departure was from experiential religion and the substitution for it of signs and symbols and forms and ceremonies. Other heresies were added from time to time.

The references seem to indicate that the Easter observance had its *beginning* in a time of comparative church purity. But it was in the time of doctrinal and spiritual declension that the Easter celebration had its greatest emphasis and development. It appears that Easter as *full-fledged and formal* observance and doctrinal heresies and low spirituality go hand in hand.

Since people generally are familiar with the celebration as observed in later times, it is unnecessary to speak further concerning that.

What began as a sincere, simple and worshipful celebration has become in time an ornate, pompous, formal and ritualistic affair, so far as the *majority* of its observances are concerned.



## Some Misconceptions Regarding Easter

**E**ASTER DID NOT HAVE a heathen origin. The *English* name did. But *pascha* as applied to it had a Christian origin and so did the *religious celebration* of the season. All the names of the days of the week and of the months of the year had a heathen origin. For instance, Sunday comes from "Sun Day," the day anciently dedicated to the worship of the Sun. But in time the name was transferred to a Christian observance. So in regard to Easter.

Catholics, as such, did not originate Easter. It was celebrated before Catholics proper came on the scene. It is true that the heresies which finally brought in the Catholic Church gave Easter its greatest impetus and development and most formal expression, but it *began* in a time of comparative church purity.

It is urged against Easter that the day in the year on which Christ arose from the dead is not known. But, in view of calendar changes through the centuries, neither is it known whether our present Sunday, or Lord's Day, is the *exact weekly time segment* called "the first day of the week" in the Gospels or not. It is the method and spirit of the observance of a given day which counts, not the chronological identity of time segments. However, it is absurd to make the annual date of the Savior's resurrection moveable from year to year.

Well said is it that "every Lord's Day is a memorial of the resurrection, and not simply some special annual day." But if *every* Sunday is a memorial of the resurrection and it may be suitably celebrated on these memorial days, then may it not also be suitably celebrated on the *Sunday* that happens to be Easter?

It is not a particular *day* that matters, but the *spirit and manner* of the observance.

## Paul's Disapproval of "Days"

**Y**OU OBSERVE DAYS, *and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain*" (Gal. 4:10, 11).

Even orthodox Christians adopt some things which are not specifically *mentioned* in the New Testament. The test of a thing is not whether it is mentioned or not, but does it or does it not *violate New Testament teachings and principles*? If not, it may be safely followed.

We have previously quoted that "there is no trace of Easter in the New Testament." Therefore, one might have considerable difficulty in showing that Paul censured the Galatians for something that did not exist.

One is sure that Paul did not contemplate *all* observance of 'days,' for that would exclude Sunday. *What* days did he have in mind?

Paul observed the Jewish "feast" and "day" of Pentecost (Acts 18:21; 20:16). He did it to open, if possible, a door for the gospel and to influence men toward the Gospel. Manifestly, he did not censure the Galatians for observing "days," if they duplicated what he himself had done. So he did not censure the observance of days indiscriminately.

Contrary to the preaching and teaching of grace by Paul, Judaizers went among the Galatians and taught them that faith in Christ had to be plussed with conditional works for salvation. Doctrinally, the Galatians were led away from Paul and the concept of grace (Gal. 1:6, 7). Under Judaizing influence, they took to observing "days" etc. as *meritorious for salvation*. This glaringly inconsistent course was what made Paul "afraid of you," afraid that they had not been born again.

It was the observance of "days" with this *concept and purpose* that the apostle condemned. He said nothing against the suitable observance of some special day for a Christian purpose to emphasize the Gospel and to influence people toward it.

Paul's words are not a polemic against Easter or some other day *per se*. They are a polemic against observing any day with the wrong purpose and in the wrong manner. Wherein Easter may exhibit the wrong purpose and manner and spirit, it is brought under the condemnation in these words.

## Can Christians Properly Observe Easter?

**W**E GIVE our judgment. Wherein we may err we are open to further light and will welcome proof of the error.

### I

Easter should not be so stressed as to leave the impression that it is a "specially sacred" time. It is not one whit more sacred than any other Lord's Day in the year. And if one does not from the heart celebrate the resurrection of Christ on the other Sundays in the year and then proposes to celebrate it in a big Easter display, it is a solemn and serious and sinful farce.

If the observers of Easter view it as in some sense "sacramental," as helping them in some way to pile up merit for salvation, by all means let them not observe it. To do so with such a spirit and purpose dishonors "the God of all grace" and Christ, the embodiment of that grace.

There should be no observance of Easter or of any day which conflicts with the Gospel of grace and the preaching of it or which displaces the singing of hymns expressive of grace. The scriptures call for simple, sincere and spiritual worship. Therefore, neither Easter nor any other day should be made a matter of pomp and ceremony that stifles worship "in spirit and in truth."

One hopes it is not true, but fears that it is true, that the majority (not all) of the Easter observances of today come under these elements of condemnation. It seems that all too often form takes the place of heart exercise, pomp takes the place of simplicity, a rigid program excludes the preaching of the Gospel, operatic stunts displace hymns and sacramentalism and exhibitionism seem largely to hold sway. "My brethren, such things ought not so to be."

### II

Can Christians suitably observe Easter at all? We believe they can. Or rather we believe that the *resurrection of Christ* can be suitably celebrated on that day. However, such celebration should not be *confined* to that day. All too many do this.

Given simplicity, worshipfulness, heart exercise versus mere form, a sound Gospel message and sound Gospel hymns. We think that under these circumstances Christians can, in sermon, song and otherwise, make suitable special reference to the resurrection on the day alleged to be that on which Jesus arose. Since the thoughts of people on that day are turned toward the resurrection with fresh emphasis, a fine opportunity is provided to capitalize on it and put a special stress upon the resurrection as a part of the Gospel. And the day also furnishes a good opportunity to combat the false sacramental and formalistic views which many hold concerning Easter.

But let the minds of people be disbused of the notion that Easter is any more "sacred" than any other Lord's Day in the year. If there is any observance, let it be made clear that it is of the resurrection, not of the day *itself*. One is sure that "the simplicity that is in Christ" would rule out nine-tenths of the present-day Easter observances, with their pomp and display.

Beware of falling into the form of pomp and spirit and stride of Roman Catholic externalism. Whatever voluntary attention may be paid to Easter, let it be in simplicity and from the heart and in emphasis upon the resurrection, not as a matter of aping Catholicism. There should be no observance of any day which does not bring the Gospel of grace into clear view and which substitutes form and ceremony for the spiritual worship of humble, consecrated Christians.



# I'm Glad I'm A Baptist

By RUSSELL BRADLEY JONES, Chattanooga, Tenn.

(Delivered at the Tennessee Baptist Convention)

IF I AM CORRECTLY informed, Dr. E. E. Folk, editor of the *Baptist and Reflector* many years ago, wrote the following verses:

Rather be a Baptist and know that I am right  
Than depend on water and be a Campbellite.

Rather be a Baptist and have a shining face  
Than be a Methodist and always fall from grace.

Rather be a Baptist and with the Saviour go  
Than be an Episcopalian with pomp and show.

Baptist, Baptist, my belief;  
Baptist, Baptist, till I die;  
Till grim cold death comes and eats  
All the Presbyterian pie.

In adopting Dr. Folk's masterpiece as my theme song, I would not for one moment suggest or imply, as I am sure Dr. Folk did not so intend, that Disciples, Methodists, Episcopalians, Presbyterians, and the rest are not good people, and saved people, and God's people. I am convinced that among them are to be found some of the finest Christians in the world. But I do mean to say very emphatically that I certainly am glad that I am a Baptist.

## I

*First, I am glad I am a Baptist because I can take my Bible as it is without the help of human creeds or explanations.*

All other denominations must go to some declaration besides the Bible—official creed, prayer book, discipline, priest—for an explanation of at least some of their beliefs and practices. It must be a nerve racking thing to be forever anxious lest somebody find that the Bible contradicts some cherished view. I am glad that I belong to a group of Christians who are willing to trust the Holy Spirit to tell anybody what the Book means, apart from human help. Baptists have consistently insisted that if the doctrine is not in the Bible, it is not a Baptist doctrine, and if the doctrine is in the Bible, it is a Baptist doctrine.

## II

*I am glad I am a Baptist because I can depend on Jesus Christ, apart from church, sacrament, ceremony, or works, for a perfect salvation.*

Can't members of other denominations say the same thing? In reply, I say: I don't know of any other denomination of Christians which has a perfectly clear record in limiting salvation wholly and only to the Lord Jesus Christ. The Romanists compel Jesus to share His saviourhood with the church, Mary, the sacraments and purgatory. Many Protestants insist that Jesus is a competent Saviour, but that He must have the aid of baptism and good works.

Certainly, Jesus claimed a monopoly on saviourhood; "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). It is a privilege to be a member of a denomination that doesn't have any other little saviours competing with Jesus, the only Saviour from sin.

## III

*I am glad I am a Baptist because I am not disturbed as to the accuracy of Baptism, my first act of Christian obedience.*

A minister of another denomination has recently written a forty page pamphlet, seeking to justify sprinkling as the Scriptural method of baptism, in which he offers some most interesting arguments. One is that "there is no suggestion nor intention anywhere in the Bible that clothing had to be changed, nor of any inconvenience of wet garments," therefore sprinkling is right! Another calls attention to the fact that Paul had not eaten for three days when he was baptized, and insists that "it would be unreasonable to read into the record that such unbiblical thing as immersion was rushed upon him before giving him food."

Strangely enough, while some are beating around the bush to justify sprinkling, Baptist immersion will be accepted by any denominations as valid! But for the frequent use of *force* and *ridicule* in the past, it is a question whether infant sprinkling could ever have become established for baptism.

## IV

*I am glad I am a Baptist because I am honored by being considered capable of attending to my own spiritual business.*

The freedom of the individual in his responsibility to God is the real Baptist distinctive. This freedom includes freedom of choice, freedom to read the Bible, freedom to interpret the Bible, freedom to approach God, and freedom to serve God. Baptists have been the champions of this freedom from New Testament times. John Locke said: "The Baptists were the first propounders of an absolute liberty, just and true liberty, equal and impartial liberty." Chief Justice Story said: "In the code of laws established in Rhode Island we read for the first time since Constantine ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires." Baptists inaugurated the movement that resulted in the adoption of the first amendment to the American Constitution guaranteeing religious liberty. Baptists have shed their own blood freely in standing for this great truth.

Soul-freedom is a dangerous doctrine to non-Baptists. If born-again believers are left to attend to their own spiritual business, they have a way of becoming Baptists. The January 1946 issue of *The Commission* tells of a group of people in Cartagena, Colombia, South America, who withdrew from the denomination of which they had been members to establish a church according to the New Testament pattern. They later discovered that they were a Baptist church, and are now affiliated with Southern Baptist foreign mission work in that country.

## V

*I am glad I am a Baptist because I am part of a democratic fellowship where there is no caste system and Christ alone is King.*

This logically follows from what has just been said; respects for the individual makes one a true democrat. We Baptists believe that any man in whom dwells the Holy Spirit is the equal spiritually of any other person of whom the same is true—and has an equal voice in Christ's work. There are grounds for thinking that the visits of young Thomas Jefferson to the Baptist Church of which his favorite aunt was a member gave him the ideas later embodied in the American form of government, the greatest democratic republic in all the world. There is dignity in the Baptist position that there is one Lord and all are brethren.

## VI

*I am glad I am a Baptist because I am permitted to help demonstrate to the world the only example of perfect church unity with absolute independence.*

Today much is being said about the union of all the denominations. Certainly, it would be wonderful if there were true spiritual unity. New Testament unity, in all christendom.

I make bold to say, what some of us seem not to recognize, that Baptists already have this unity. Our independence is clearly in evidence when churches refuse to cooperate in some of the plans of associations, or state and Southern conventions. Nor is there any earthly authority that can challenge such independence. But our unity appears when we voluntarily choose to join with other Baptist churches in the many plans devised in association or convention to forward the Kingdom of our Saviour.

(Continued on Page 5.)



# I'm Glad I'm A Baptist

(Continued from Page 4.)

This same plan would work with all the denominations if one condition were met. If every Methodist church and every Presbyterian church and every church of every other denomination would actually make the New Testament its one and only rule of faith and practice, we would have church unity with absolute independence.

## VII

*And finally, I am glad I am a Baptist because I have a simple program—to witness for Christ while keeping myself unspotted from the world.*

It is the program set forth in the New Testament for every believer. First, there is the invitation, *Come*. "Come out from among them--." "Come unto Me." Then, there is the command, *Go*. "Go ye into all the world." "Ye shall be My witnesses."

There are no distinctions or grades among Christ's witnesses. All have the same program and the same authority to follow it. Such a simple program does sometimes suffer from irregularities, for the use of any privilege or power is fraught with danger. But it is marvelous how matters adjust themselves under the Lord's supervision.

I don't have to refer to a prayer book or seek the advice of a priest to know my task; I only need to keep in touch with Jesus and tell everyone else with whom I come into contact what I know about Him by experience and through the Word. That is the greatest program ever devised. I rejoice that I am on a program like that.

What a fellowship it is! What a privilege to carry the torch lighted by Christ and passed on to the apostles and such men as Polycarp and Patrick and John Huss and John Bunyan and Roger Williams and Obadiah Holmes and a host of others who counted not their own lives dear!

It is said that when Obadiah Holmes was so unmercifully whipped for conducting a simple Gospel service in the home of a friend that the spectators feared for his life, the good man uttered not a word of complaint. With cheerful countenance, "he endured, as seeing Him who is invisible," and when his persecutors had finished, he said, "You have struck me with roses. Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge." As a result, President Dunster of Harvard College became a convert to the Baptist faith of Holmes. Thus a noble army of Baptist martyrs, earnestly contending for the faith once for all delivered unto the saints, have marched through the pages of human history.

## There Is A Solution

By E. N. PATTERSON, Baptist Bible Institute

**D**URING THE WEEK of January 21, it was my privilege to be one of the speakers in an Inter-racial Bible Conference held in the Olive Baptist Church (Negro) Beaumont, Texas. This work in the state of Texas is under the leadership of Dr. A. C. Miller. There certainly is a solution to our racial problems here in the Southland and I believe with all my heart that such a meeting as this one will be the basis of solving our problems.

May I point out several things that are accomplished by such a meeting as this. We find out after all that regardless of our racial differences we are worshipping the same God and fundamentally in the same way. By listening to ministers and speakers from each group we learn that we believe pretty much the same things about God. No Christian can go through such a week as this without discovering that we are drawing from the same source, power for our ministry among our own brethren.

I certainly understand that the only basis for cooperation for solution of problems whether they be social, economical or spiritual is the Christian basis. We have problems in our own racial groups

# A Busy and Happy Day

**S**UNDAY, March 17, was a busy and happy day for the editor. At the regular morning and evening hours, we preached in the First Baptist Church of Murfreesboro. Dr. J. B. Black presided over the services. Mrs. Zona Stephens was at the organ and Miss Dorothy Hendricks played the violin. Thankful were we for the attention given our messages. Our stay on the visit was in the home of Rev. A. M. Nicholson, Concord associational missionary, and family. Another guest at dinner in their home was Mrs. L. S. Sedberry. Our stay in their home was pleasant in every respect, and we thank them for their courtesies.

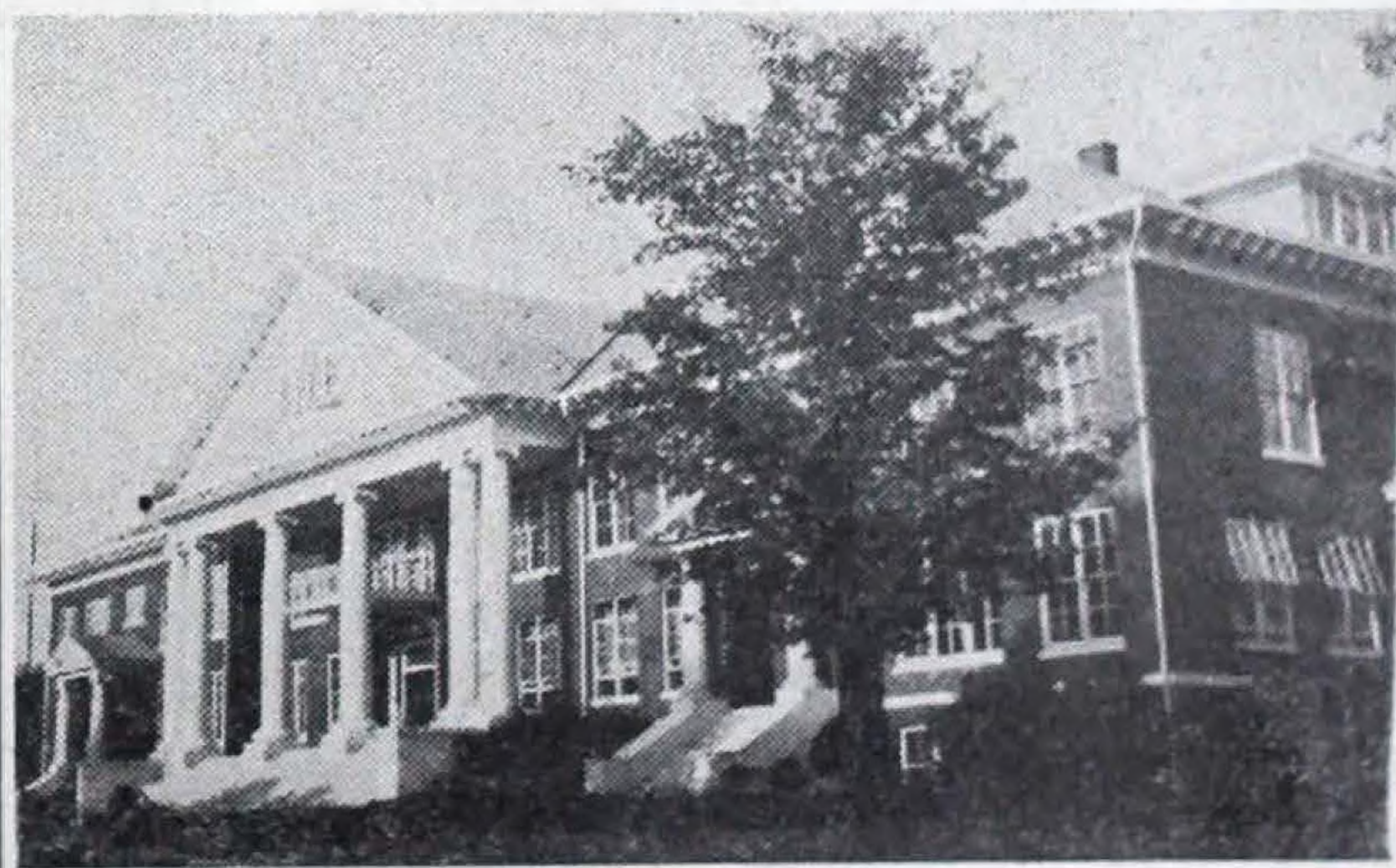
In the afternoon, Woodrow Medlock, pastor of Westvue Church, Murfreesboro, and Mrs. Medlock and "Woody", carried Bro. Nicholson and the editor out to New Hope Baptist Church, where the editor again preached. Mrs. Raymond Richardson was at the instrument. The attention given the message warmed our heart.

Then at 6:00 o'clock we preached at the Westvue Church to another responsive congregation. Hollis Qualls led the singing, with Miss Una Haley at the instrument. Bro. Medlock is full-time pastor there and also at Powell's Chapel. He preaches at Westvue at 10:00 o'clock Sunday mornings and at 6:00 o'clock Sunday evenings, then preaches at Powell's Chapel at 11:00 and 7:30 o'clock respectively. Then he is half-time pastor on Sunday afternoons at New Hope and Wayside Baptist Churches. We thank him for the special courtesies which he showed us on the occasion of our visit.

The First Church, Westvue and Powell's Chapel all have BAPTIST AND REFLECTOR in the budget.

caused by unchristian attitudes and principles that we will never solve except these attitudes and principles be changed.

May we say about the racial problem as others are saying about other world problems, the solution is basically theological. The last question is a world-wide problem. It must be solved not only here in America but over the entire world. If it is solved it will be by Christian leadership shorn of all race prejudice.



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# Twenty-five Years of Ministry To the Jew

(Contributed)

ALL SOUTHERN BAPTISTS join in hearty congratulations to the Home Mission Board and to Jacob Gartenhaus upon his completion of a quarter a century of ministry to the Jews. For twenty-five years Jacob Gartenhaus, a Southern Baptist Jew, has carried the gospel of Christ to his brethren. His ministry, alone, stands as unqualified justification of the wisdom of Baptists in establishing this great Mission Board for the evangelization of our great homeland and exemplifies the good providence of God revealed in it. Jacob Gartenhaus' career reads like an epic of spiritual adventure and a saga of heroic faith. Baptists are concerned that our brethren of the Hebrew race shall know that the supreme event of history—the coming of the Messiah—has transpired and that Messiah is Jesus Christ our Lord, the world's only Saviour.

This man of God, the voice of Southern Baptists to the Jews, must receive the increasing support and prayers of our Baptist people. This ministry must be enlarged until the passion of Paul the apostle "that his brethren might believe" may become a triumphant Kingdom reality in our own age and time.

God in a mysterious way spoke to a Jewish lad in Austria as He did to Abraham in Ur of the Chaldes: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Genesis 12:1) So Jacob left his country and people and proceeded to "the land of the free and the home of the brave" expecting to find gold, but instead he found something infinitely more precious, his Saviour, Israel's true Messiah.

The very first day Christ entered his heart he rushed out into the street and stopped two of his own people to tell them that the promised Messiah had come. Soon others gathered and within a few minutes he was witnessing to a crowd. Before that meeting ended Jacob was beaten nigh unto death. That same night he was ordered out of his uncle's home where he lived and was told never to return. That same week he was dismissed from his position. But all of this only served as a tonic to his faith. Nothing would swerve him from his objective; he was convinced that the only hope for his people lay in Jesus of Nazareth and he was resolved to give his life to making the message of salvation and peace known to them.

We next find him in Chicago, a student at the Moody Bible Institute, where he also witnessed to his people in season and out of season. From there he went to the Southern Baptist Theological Seminary and it was while there that a wealthy uncle paid him an unexpected visit, offering him a fortune if he would give up Christ. But Jacob's reply to him was that not ten thousand dollars or even ten times that would make him change. To him, giving up Christ meant giving up his very life. His uncle then made another effort by bringing Jacob's mother and sister from Austria to this country, feeling confident that they would accomplish what he could not. When word reached him at the Seminary that his mother and sister had arrived, after much prayer in which the entire student body and the faculty took part, Jacob left to meet his people. Many wondered whether they would ever see him again. Meanwhile, more prayers went up for him than ever before.

Three days later he returned to the Seminary, heartbroken because of his Gethsemane experience, for he had to make a choice between mother and Saviour and chose the latter. What a story of sacrifice and faithfulness has been his! It was then that the entire student body and the faculty lived over again some apostolic experiences and perhaps for the first time caught the real significance of the Saviour's words, "He that loveth father and mother more than me is not worthy of me." (Matthew 10:37) This, in brief, introduces Jacob Gartenhaus.

It was while he was at the Seminary that the consciences of Southern Baptists were stirred to their responsibility for the chosen but Christ-less people, Israel. In its search for the right man to direct the delicate task of winning these people, the Home Mission

Board turned to this young man from Austria, thoroughly trained from his youth up in the schools of the rabbis and later in the Christian schools of our own country, having graduated from four of them. When the complete story of this pioneer work is written, it will read like chapters in the book of Acts.

Whose heart has not been touched by hearing or reading about this modern apostle, how he faced the shut doors, steeled hearts, the literature which was torn and thrown into his face, the abusive language, his imprisonment, beatings at the hands of his own people, and, as if that were not enough, the callousness and indifference from Christians? But his cross was never too heavy to bear. With the poet he could say:

"I do not know what changes lie ahead,  
What joy or sorrow,  
What disappointment or what glad surprise  
May come tomorrow,  
But this I know—though smooth the road or rough  
As each day dawns, His grace will be enough.

So in His strength I bravely venture forth  
In the New Year;  
If on the water He should bid me walk,  
I will not fear;  
Convinced am I that in the sun and shade,  
He will be with me—I am not afraid."

Though he never expected to see it, he even had faith in a brighter and better day when his people would turn to the Lord according to promise. But that day came sooner than anticipated by him or anyone else. The seed so faithfully sown had taken root and now we are witnessing doors once shut flung wide open; hearts once steeled, softened; literature once refused, gratefully received and read. And what is even more glorious is that more of his people are turning to Christ than ever before in history. Whereas in the past a Christian Jew was almost a curiosity, now one meets or hears of them wherever he goes.

For twenty-five years now Jacob's voice has been heard not only from one end of our convention territory to the other but in practically every state in the union and many other countries. During these years he has produced a literature that is recognized for its scholarship. He is the author of several volumes, numerous tracts, all of which have seen editions and have been translated into a number of languages. He has also written hundreds of articles. Jacob is perhaps the most widely known Christian Jew in the world today. Southern Baptists may well thank God for him and his contribution to the cause of Christ.

*(We thank God for this faithful friend and brother.—Editor)*

## Scandinavian Baptists In Conference Important Decisions

By J. H. RUSHBROOKE, President, B. W. A.

IN MID-JANUARY there met in Stockholm a conference of representatives of the Baptist Unions of Norway, Denmark, and Sweden. The Chairman was Dr. Hj. Danielson of Sweden, with Principal Joh. Norgaard of Denmark and Dr. Arnold T. Ohn of Norway as vice-chairmen.

It was decided to form a permanent "Scandinavian Baptist Committee of Cooperation" consisting of three members from each country, to consider common action in regard to literary work, theological education, foreign missions, revival campaigns, work among seamen, etc. The possibility was also discussed of accepting some collective responsibility for helping the distressed Baptists of some particular country, e.g. Poland.

The conference expressed high appreciation of the world-fellowship represented by the Baptist World Alliance; and it was unanimously agreed that it ought to be strengthened.



# 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.

## Religious Pessimism

Archie E. Brown in  
*Baptist Standard*

On every hand we hear of the awful sins that America has committed, and how America must pay for her crimes by the mighty hand of God. Then these leaders of our Christian forces go on to paint a gloomy picture of a dark future for America and the world. Yes, I believe that America, and the world as a whole, must reap what they have sown. But, thank God, I still believe that America has the brightest most glorious future just ahead that she has ever had! I think that some of our religious leaders are like Elisha's servant who was afraid when he saw the overwhelming number of the enemy. Perhaps they need God to open their eyes and let them see the mighty hosts of God in America today. Where on the face of this earth will you find a country with as many worshippers of Jehovah? I know what the reply to that question will be. Someone will say, "but look at the majority of Americans who do not worship God." It is my honest opinion that God permitted America and her allies to win the war because of the faithful minority. I believe that for the sake of that same faithful minority God will give us a wonderful future.

(A bit of optimism is refreshing at this point. But let us make sure that "that same faithful minority" be truly faithful to God.—R. B. J.)

## The Drunk Was Right!

Minnesota Spotlight

Recently a Minneapolis Municipal Judge sentenced a man to the workhouse on a charge of drunkenness. The man had been in court on the same charge more than 100 times. As sentence was passed, the drunk said, "Judge, this is all wrong. They're working at the wrong end. The state gets a tax from liquor sales, the city gets the license fee, the dealer gets a profit, I drink a little too much and they send me to the workhouse. It's all wrong." The drunk was right! The system is all wrong. If a man drinks and increases the state's taxes, assists the dealer to pay his license fee, he gets drunk and is sent to the workhouse. Is he alone, to blame? How about the state that encourages drinking for the sake of revenue? How about the municipality that encourages drinking for the sake of ever increasing profits? Why should the victim be punished for doing what the state, the city, the liquor dealer, the advertisements encourage him to do? It's all wrong. The drunk was right, but that's the way it is.

(Absolutely correct!—R. B. J.)

## More Suggestions For Funerals

George M. Ray in  
*Christian Index*

People are beginning to understand the suggestion that the casket be closed before the service begins. The minister has spent much time on a brief, yet adequate message of comfort, only to have it clouded and without lasting impression by the usual filing by of friends to view the body, and to let the family know that they have attended the service. Tradition must receive the blame, but to take the weight of the blame from the shoulders of tradition, the minister and funeral director can agree upon recommendation to the family that the service loses its intended impression and effect by this intermission. On the other hand, the service will keep its atmosphere of comfort, and will add dignity and solemnity at a time when the service can have lasting effectiveness.

(Every pastor appreciates this statement.—R. B. J.)

## Motion Pictures and Public Morals

Watchman-Examiner

When it is considered that eighty million people attend motion picture theaters every week in this country, the nature of what they see when they go there becomes of primary importance to those interested in public morals. Broad investigation and study of the motion picture products shown in the theaters indicate that a large percentage consists of moronic display and entertainment which are nearly always associated with drink. There has been a flood of "mystery" pictures in which there is an orgy of murder and human deception. The number of films worthy of commendation remains pitifully small. There is no use in telling people not to go to the movies. They go, and nothing seems to be able to stop them. But one would think that they would get heartily tired of everlastingly looking at unreal life, disgusting behavior, silly mysteries, and shallow screen trickeries. In former years, we used to have grave concern over the type of pictures the children were allowed to see. Now it appears that there is very little restraint and children are allowed to enter the average motion picture theater without guardians to see anything they want. Should we wonder at so much juvenile delinquency when the principal entertaining industry trains children in the downgrade type of life and develops a sinister attitude toward that which is good?

(Church members will have to answer to God for commending and attending the soul-poisoning movies.—R. B. J.)

## Not Much Argument

Baptist Messenger

Lately a rather strange argument for open communion has been advanced by some who would have Baptists to go all out in that direction. They say: To request an individual to be baptized by a Baptist minister on authority of a Baptist church before extending him the Lord's Supper is not in keeping with the traditional stand that Baptists take on soul competence and individual freedom. That the Baptist principle of soul liberty is violated. Now consider where this argument would lead if allowed to stand as true. Suppose a person would on the grounds of conscience not want to be baptized at all, then by this reasoning he must be permitted membership in the Lord's church. The whole idea would lead to this, that a person on grounds of soul-freedom could believe just about as he pleased yet be a member of the Lord's church. So are people free after all? They certainly are, but free only, to keep within the Bible teaching. Some unalterable limitations are prescribed by the Scriptures that must be observed.

(Let us stay close to the Scriptures.—R. B. J.)

## Alien Immersion and Church Union

Baptist New Mexican

We heard a prominent Baptist leader deploring the danger of organic church union and in the same identical speech gave sanction to alien immersion. If alien immersion, as we call it, is accepted as true new Testament baptism by Baptists, they have already entered into organic church union with other denominations. It is time we learned to use the brains with which the Almighty has endowed us.

(Does anyone want to attempt to refute the brother's conclusion? His assertion is short but thoroughly sound, it seems to us.—R. B. J.)



# Southern Baptists and Foreign Missions

M. THERON RANKIN, *Executive Secretary*  
E. C. ROUTH, *Editor, The Commission*

DR. ROBERT E. BEDDOE writes from Hongkong, which is still administered by the military, that the Chinese Baptist church where he was to preach the following day never missed a service through the long war and few of their members suffered. They have a large day school and crowds overflowing the building on Sundays.

The over-all offering during February for Foreign Missions, including Lottie Moon, was \$910,000, the largest in the history of the Board. Offerings for Relief the first two months of this year were \$10,000-plus above Relief offerings for the corresponding two months in 1945. The budget receipts for the first two months this year represented an increase of \$374,000 above corresponding period last year. Texas led in Lottie Moon offerings with \$360,000-plus and Virginia came next with \$122,000-plus. As of date March 9, the Board has already received from the Lottie Moon offering \$1,150,000-plus.

The Executive Committee of the Southern Baptist Convention in its meeting March 1 authorized the administrative committee to meet in Nashville March 20-21 to consider world missionary opportunities and needs, and to make recommendations to a pre-convention conference of the Executive Committee and of state and south-wide executive secretaries and Baptist editors called to meet in Miami May 14. Many Southern Baptists are asking why, with tens of millions being raised over and above the Co-operative Program for church buildings and institutional equipment in various states where we have not suffered the destruction of war, we should not make an offering for that part of the world which has been devastated by war and where doors are open as never before.

The Foreign Mission Board will meet in Richmond Tuesday and Wednesday, April 9-10. Some sixty candidates are expected for appointment to foreign mission service. Let us keep on praying the Lord of the Harvest that many other laborers will be provided for white harvest fields.

One of the most significant World Mission Weeks in the South was held recently in Washington, D. C., with every one of the thirty-four Baptist churches cooperating and with a whole-hearted response from the people. On the program were forty-five Southern and Northern Baptist missionaries representing five continents, stimulating missionary interest to an unusually high degree. One of the highlights of the week was a visit to the White House where the group was received by President Truman.

The Woman's Missionary Society of the First Baptist Church, Columbus, Georgia, of which Dr. Frederick S. Porter is pastor, gave \$5,040 during Lottie Moon Week, the largest Lottie Moon offering in the history of the church.

Lt. Col. Jesse M. Johnson, a Virginia Baptist layman who has been serving as Judge Advocate in Japan, writes home: "The United States, in my humble judgment, has the greatest opportunity that could come to a sovereign nation and that is to bring Christ over here. . . . The doors are wide open and hearts and minds are receptive as never before."

In writing from Shanghai just after arriving in China, Dr. Beddoe refers to the attitude of Chinese Baptist pastors and other leaders as expressed in the statement of one of the Chinese pastors who said, "We have gone through trials and hardships; we have suffered and many have died; but God has been with us and we have pulled through years of occupation without defeat. We love and need missionaries, but we want you as fellow-laborers, not on the basis of subsidy and pauperization; we need your advice, sympathy, and understanding." One of the Shanghai Baptist leaders said that he told the Japanese repeatedly, "You have the power to shoot me but no power to coerce a sovereign Baptist church."

Hungarian Baptists thank Southern Baptists for \$10,000 sent them recently through the Department of State for the relief of their poverty-stricken pastors and others greatly needing help.

Among Southern Baptists recently returning to China are: Miss Ruth Ford, Mrs. H. H. McMillan, Mrs. D. F. Stamps, and Wilson Fielder. . . . Mr. and Mrs. L. Raymon Brothers recently returned to Nigeria, arriving at Lagos March 3. . . . The Fay Askews returned to Buenos Aires. . . . Mrs. Clem D. Hardy left Miami February 16, for Manaus, Brazil. . . . Mr. and Mrs. Lindell O. Harris left February 23 for Hawaii.

Recent losses in the ranks of our Southern Baptist missionaries are Dr. C. A. Hayes, who spent forty years in China, who died February 25; and Miss Naomi Elizabeth Schell of Japan, who died February 23 in Asheville, N. C. Both of these missionaries had rendered distinguished service.

Dr. George W. Sadler is expected to return from Europe and the Near East sometime in April. As soon as he returns we shall pass on to Southern Baptists the experiences and impressions of that trip.

## Department of Student Work

ROGERS M. SMITH, *Secretary*

MARJORIE HOWARD, *Office Secretary*

### Announcing Student Summer Mission Program

In view of the Student Department's interest in challenging Tennessee Baptist students to participate in the many phases of summer religious activities available, it is with pleasure that space is given the following timely appeal from the Home Mission Board.

#### WHAT IT IS

The Home Mission Board will employ a limited number of students for ten weeks, June 2 to August 9, to serve as missionaries on our various fields under the direction of our regularly appointed missionaries.

#### PURPOSE

We have a four-fold purpose in this program.

First—We want to help the young people who feel called to missionary service to discover their interests and aptitudes in mission work by actual participation in such work.

Second—We want to accomplish as much as possible on our mission fields. These students can help greatly.

Third—We believe that these students, returning to the respective campuses, will arouse a general interest in missions that will be helpful to all our denominational work.

Fourth—By thus employing students who have volunteered for mission service, we can find the best material for permanent missionary forces and can help to train them for such service.

#### QUALIFICATIONS

Only missionary volunteers will be considered for appointment.

We will use volunteers for either home or foreign service. In order to qualify, a student must have completed his junior college work if he has attended a junior college, or be a junior or senior in the senior college, or a student in the seminary. The student must be at least 18 years of age. It is understood that his application and supporting references must be satisfactory.

#### COMPENSATION

Students working under this program will be paid \$20.00 per week (payable monthly) for the time actually spent on the field. In most cases we arrange with local forces to furnish entertainment. Where the student must furnish his own room and board, we make some appropriation to help cover this expense.

#### TRANSPORTATION

The Home Mission Board will pay railroad or bus fare from the place of residence or school from which the students leaves to his place of work. Our Board will not pay travel expenses of a student on his field of labor, but where travel is necessary, we try to arrange for the State Mission Board, the association or other local forces to take care of such expenses.

#### PLACES OF SERVICE

Students are appointed to participate in practically every type of service undertaken by the Home Mission Board. Among the fields in which students serve are the following: Mexican, Indian, Italian, French, Chinese, Negro, Good Will Center, City Missions, Rural Missions, Evangelism, Underprivileged, Pioneer fields and Mountain areas.

#### GENERAL SUGGESTIONS

While we want every student engaging in this program to enjoy his service, we do not want him to think of this as a vacation or simply an opportunity to travel. It is a real mission opportunity and we want every student to seek appointment after prayer and complete self-surrender.

(A student desiring to participate in this program is asked to fill out an application blank provided by the Home Missions Board. Blanks may be secured by writing Rogers M. Smith, 149 Sixth Avenue, North, Nashville, or Dr. Courts Redford, 494 Spring St. N. W., Atlanta, Georgia.)



# The Sunday School Lesson

LESSON FOR MARCH 31, 1946

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

Topic: "A People's Responsibility For Its Government"  
Scripture: I Samuel 8 to 10

NO ONE CAN look out upon our changing world without facing the grave responsibility that rests upon the people as a whole with reference to the type of government they employ.

This lesson, therefore, should be exceedingly fruitful because it affords one an intimate view of a nation in the midst of a crisis which involved a complete change in form of government.

## THE CURSE OF CONFORMITY

When Samuel delivered unto Israel the message of Jehovah concerning the ruthless demands the king would make, they refused utterly to hear him and said, "Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles" (8:19-20). Here we have in its boldest form the curse of conformity. Israel wanted to be like the nations round about her. She wanted a king.

It is true that the sons of Samuel, who had been made judges over Israel, "walked not in his ways" and "turned aside after lucre, and took bribes, and perverted justice." Still, this in itself was no excuse for Israel's folly. After all, a king can be as corrupt as a judge and, for that matter, more so. The fault lay not in the nature of the office but in the character of the man who filled it. Israel failed to see this.

The plea of the Apostle Paul to his fellow Christians of Rome was that they "be not fashioned according to this world." The tendency of man throughout the centuries has been to "conform" to the patterns cut by others. We are creatures enslaved by the shackles of pattern.

Our own nation was founded because of the hardy resolves of pious men who refused to conform. That is why they were willing to brave the cold, barren shores of Plymouth and, without assistance, endure the hardships of colonization. They wanted a land in which they could be transformed—a place wherein they could worship God according to the leading of their own conscience. It is from such a holy resolve that much of the greatness of our nation stems.

## THE CONSCIENCE OF A NATION

When Israel made known to Samuel her desire for a king, Samuel immediately communed with Jehovah. He carried his burden to the Lord. It was in this way that he obtained the message which he, in turn, gave to the people—a message that predicted in no uncertain terms the evils that would befall them through a king.

"Samuel was a true mediator between the old order that was changing and the new order to which it was destined to give place. He prayed to the Lord for advice and direction, and his prayer was heard" (Tarbell).

It is to the message of the great religious leaders of a nation that we must turn for the enlightened conscience of the people. The people do not always respond favorably to the pleadings of that conscience any more than an individual does to the discipline of his own conscience at times, but, nevertheless, the voice is there, challenging, rebuking, comforting, enlightening.

"And Samuel told all the words of Jehovah unto the people that asked of him a king" (8:10). Without respect to his own popularity, he dared to warn them of the lamentable mistake they were about to make. Pitiful indeed would be the plight of our land were the voices of the prophets of God silenced. Should such happen, the nation would soon be without an enlightened conscience, and we would have a repetition of Nazi Germany.

## THE EVILS OF A DICTATORSHIP

Samuel sought with all his heart to warn the people of the dangers that inhere in a monarchy. In minute detail he pictured for them the heartless demands of the oriental court:

"And he said, 'This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots . . . and he will appoint them unto him . . . and he will take your daughters . . . and he will take your fields . . . and he will take the tenth of your seed. . . . He will take the tenth of your flocks; and ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day' (8:10-18).

One needs only to think on these words to recognize the tragedy that sooner or later will come under any dictatorship. It is the same old story wherever you go: "And he will take . . . and ye shall cry out!"

Under the dictatorship the individual exists for the state and not the state for the individual.

## UNHEEDING EARS

"But the people refused to hearken unto the voice of Samuel; and they said, Nay but we will have a king over us" (8:19). The people could not forego the lure of the pomp and ceremonial of the oriental court. Evidently Israel had a sort of inferiority complex as she compared her own form of government with that of her heathen neighbors.

The events of the last decade, to say nothing of the theatre of world events prior to that time, should convince us of our need of God. Whatever message he has to offer we had better hear it and heed it quickly—if we want to live!

THURSDAY, MARCH 28, 1946

# The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

I hope you enjoyed last week's Bible search. By now you have probably read many of the stories suggested there and have come to appreciate your Bible more than ever.

I am glad to have so many letters from you. Here are parts of as many as space will permit.

Dear Aunt Polly: I read the Young South page every week and I enjoy it very much. I am twelve years of age and in the sixth grade. I am a Christian and belong to Salem Baptist Church. I am in the Junior class and my teacher is Mrs. Jim Wells. . . . My hobby is collecting poems. I would like to see more in the Young South page. JEAN CHRISTOPHER, Route 1, Maryville, Tenn.

Thank you, Jean, for your nice letter. I will remember your request for poems and will be on the lookout for any that I can share with you through the column. By the way, I like the stationery which you used for your letter. The verse at the top of the page is a good reminder, especially for anyone who has not yet trusted Jesus as Saviour: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Dear Aunt Polly: I am a girl nine years old and I am a Christian. I read the Young South page and enjoy it a lot. I go to school and I am in the fourth grade. . . . I would like to have some pen pals. JO DEEN ATWOOD, Alexandria, Tenn.

Thank you, Jo Deen. I hope you get lots of pen pals.

Dear Aunt Polly: I will be fifteen years old this year. I am not a Christian but hope to be one soon. I am a Sophomore in High School. I am very fond of pen pals. Will you please have some pen pals . . . write me soon? I will be waiting for a letter. JOAN WHITLOW, Jamestown, Tenn.

Thank you for writing, Joan. I hope someone who reads your letter today will write to you. Since you seem to enjoy writing letters, perhaps it would be easier for you to write first. Watch the column for letters from friends your age. When you find one that appeals to you, write to that person, and I am sure you will get many pen pals. Let me know how it works out.

I, too, hope you will soon be a Christian. Ask your Sunday school teacher to get for you a copy of the tract, "Do You Want To Be Saved?" This is free and she may get it by writing the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee.

Dear Aunt Polly: I am a girl seventeen years old. I go to Mercer High School. I am a Christian. I belong to the Toone Baptist Church. I have one pen pal, Virginia Howell. I would like very much to have some more. FRANKLAN VERNON, Route 1, Toone, Tenn.

I am sure you are enjoying your correspondence with Virginia Howell. Wouldn't you like to write to Joan Whitlow, whose letter appears just before yours today? You could tell each other of your high school experiences, and compare your school activities.

Dear Aunt Polly: I am a Christian and have been for almost a year. I go to the First Baptist Church, Madisonville, Tennessee. My father is my pastor. I am in the third grade at school and just seven years old. I have been baptized too. I hope to see this letter in print. ANN INGLE, Box 187, Madisonville, Tenn.

Thank you, Ann. I am sorry that your first letter was not printed. However, I believe your name was listed with others who had requested pen pals.

Dear Aunt Polly: This is the second time I have written you. . . . I am thirteen years of age and in the eighth grade. I go to Inglewood Baptist Church and my preacher is Rev. J. H. Stephens. I am a Christian. . . . I want some pen pals. I sure do enjoy them. I hope my letter isn't too long and I will be looking for it in the Young South. Your friend, ELIZABETH WHITE, 1209 Kirkland Avenue, Nashville 6, Tenn.

Thank you, Elizabeth, for writing again. I am glad you enjoy your pen pals. Perhaps you will get many more. Please write to me again sometime and tell me how many pen pals you have and some of the things you have learned from them.

Dear Aunt Polly: I am a girl fifteen years of age. I am a Christian and belong to the Herron Chapel Baptist church here in Bemis. I am writing to a girl whose letter was printed in the BAPTIST AND REFLECTOR. I would like to have some more pen pals around my own age. I'm a rather tall girl, have brown hair and eyes. I am in the ninth grade at school. Lots of love, JUANITA CARNELL, Box 57, Bemis, Tenn.

Thank you, Juanita. Perhaps you would like to write to some of the friends whose letters appear in today's column. I am sure your letter will appeal to some of the Young South readers and that they will want to know you better. I hope you will hear from many new friends soon.

Your friend, Aunt Polly



## 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 President

### Southwide Bible Teaching Clinic

#### First Baptist Church

Atlanta, Georgia

April 29 - May 3, 1946

AMONG several Southwide Sunday school clinics to be held this year under the sponsorship of the Baptist Sunday School Board, the Atlanta Clinic is of considerable interest to people in Tennessee.

This week's work is to emphasize *teaching*. Such themes as "The Growing Teacher", "Showing Teachers How to Teach", "Improving our Teaching", "The Practical Outcomes of Christ-Centered Teaching", and "Enlarging our Teaching Opportunities", will be presented by the most capable leaders and speakers in the South.

In order to make this program available to people in our state the Sunday School Board has permitted us to invite as many as twelve clinicians. Bed and breakfast will be furnished by the churches of Atlanta, without cost. The Sunday School Board will pay for the noon and evening meals. A registration fee of \$3.00 will be charged.

Pastors, associational missionaries, educational directors, and Sunday school workers should take advantage of this week of superior Sunday school training. We have applications in our office. Interested parties should write immediately for reservations at this great clinic.

### Ridgecrest Filling Up Rapidly

Mr. Perry Morgan, manager at Ridgecrest, states that registrations for the two Sunday school weeks at Ridgecrest are coming in very rapidly. At present, it seems that your best opportunity for adequate accommodations is during the first week, June 27—July 3. This year, there are two identical programs to be given. Since registrations are so heavy on the second week, it is recommended that people try to attend during the first week. It appears now that there will be a capacity attendance for each week.

A great program is being planned and a good time will be had by all. Sunday schools which send their superintendents will be making a profitable investment for an enlarged and more effective program in the months to come.

LET'S GO TO RIDGECREST!!!!!!

### The Honor Roll

We are happy to present three churches this week who have made application for Standard Sunday school recognition.

The First Baptist Church, Old Hickory, with a Sunday school enrollment of 1,286, applies for its Standard. Mr. Gerald C. Conner is superintendent and Mrs. Robert Chaffin is secretary. At present, Old Hickory Church is without a pastor. Congratulations for the good work at Old Hickory!

Brainerd Baptist Church, Chattanooga, with a Sunday school enrollment of 628, has also applied for Standard Sunday school recognition. Rev. B. Frank Collins is pastor, and Mr. M. F. Mulkey is Sunday school superintendent. We are happy to welcome again the Brainerd Sunday school among those Standard in Tennessee.

Ardmore Baptist Church, Ardmore, Tennessee, presents its application for the Standard, with a total enrollment of 148. Rev. M. H. Willingham is pastor and Mr. D. F. Boggs is superintendent. We congratulate the leaders and people in this Sunday school for the splendid work they are doing, and are happy to enroll them among the HONOR schools in Tennessee.

### Daily Bible Reading

#### I. THE PLAN

1. A two-year course, reading by Books.  
This plan will help one read the Bible through in two years, reading by books, each day's reading being a part of a chapter. The readings are selected that the Christian might know the message of each book.
2. A two-year course, reading by Topics.  
One subject being used for a whole week.
3. A one-year course through the New Testament.  
This makes it possible for a more thorough study of the New Testament.

#### II. THE PURPOSE.

1. To supply a systematic plan for Bible reading.
2. To encourage the habit of daily reading.
3. To develop a love for God's Word.

### Varying the Bible Drill

*Helps in presenting the Bible Drill on Sunday night by Miss Lucille Kay.*

A TELEPHONE CONVERSATION—Assign to each person participating a number such as 161-M. With the number, write on a slip of paper a question on the week's Bible readings. List on the blackboard, where all can see, all the telephone numbers you have assigned. Some person designated by the Bible Drill Leader begins by saying something like this, "161-M calling 148-W". Then 148-W will answer "Hello", standing at the same time ready to answer the question 161-M will ask. When the person placing the call has the response from the number called, then the question written on the paper assigned with the number is asked to the person who answered on the other end of the line. Upon answering, then 148-W (party called) may call any number listed on the blackboard and ask the question assigned with his number. If a person is called and they cannot answer the question asked, they may respond, "I am sorry, but you have the wrong number; you will please call . . . . . (a number of another participant).

DESCRIPTION OF CHARACTERS—Write out *brief* descriptions of characters in the Bible Readings for the past week. Give these out and ask the person who reads the description to call for volunteers to answer or designate a person to name the person described.

### STORY HOUR WORKERS' BANQUET, SHELBY ASSOCIATION, MEMPHIS, TENNESSEE



Held at Union Avenue Baptist Church, Tuesday, January 29, 1946.  
Miss Mareva Chapman, Associational Story Hour Leader.  
Mr. Codie D. Bell, Associational Director.  
Mrs. Emmett Golden, Nashville, Guest Speaker.



## 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 NORTHINGTON  
Executive Secretary-Treasurer

MRS. DOUGLAS GINN  
Office Secretary

### Plan of Work Adopted by the Tennessee W. M. U.

#### I. PRAYER

- (1) To harness for the cause of missions the prayer power of women unable to attend the regular meetings of the missionary society, and to give them a consciousness of being intimately connected with the mission cause, we recommend the appointment of a prayer chairman who will enlist members in the Intercessory Prayer League.
- (2) That we hold cottage prayer meetings in the homes of the unsaved and unenlisted.
- (3) That our State Mission Day of Prayer be September 25th.

#### II. ENLISTMENT

- (1) That we take as our goal a ten per cent NET gain in organizations and in membership.
- (2) That new Circles be organized made up of the unenlisted women of the church with capable chairmen from the society as leaders.
- (3) That business women be urged to organize Business Women's Circles to meet in the evening.

#### III. MISSION STUDY

- (1) That we continue to urge the study of our method books and Community Mission Guide.
- (2) That we stress reading books among our women and young people this year in preparation for the requirement of two-thirds of the members to read one missionary book for '47.
- (3) That the church school of missions and church and associational libraries be stressed.
- (4) That we urge the use of the new Home Mission series in all of our groups.
- (5) That we promote institutes for training mission study teachers, with special classes for teachers of W. M. U. young people's organizations.

#### IV. COMMUNITY MISSIONS

- (1) That we earnestly strive to win souls for Christ. That prayer lists of the unsaved be used so prayer may be focused on the lost. That cottage prayer meetings be held each month.
- (2) That we visit the lost, the unenlisted, the sick and shut-ins.
- (3) That we encourage the establishment of family altars.
- (4) That we stress interracial work.
- (5) That every month an activity be assigned to each organization by the W. M. S. Community Chairman in consultation with the auxiliary chairman.
- (6) That we feature the study of The Guide for Community Missions.

#### V. MISSIONARY EDUCATION OF THE YOUNG PEOPLE

- (1) That we work more earnestly for an A-1 full-graded W. M. U. in each church.
- (2) That W. M. U. promotion be made at the same time young people are promoted in the other church organizations.
- (3) That we promote a subscription campaign for the new Royal Ambassador Magazine, "Ambassador Life."
- (4) That the sixtieth anniversary of the Sunbeam Band be continually observed by organizing new bands, by securing new members, and by seeking to have more A-1 Sunbeam Bands and by encouraging the use of the new Sunbeam Manual for leaders.
- (5) That young people be encouraged to attend divisional camps, Ridgecrest Y. W. A. camp and the Young Men's Mission Conference at Ridgecrest.

#### VI. STEWARDSHIP

- (1) That we take as a goal a 10% NET increase in our gifts to the Cooperative Program.
- (2) That we strive to secure a 10% NET gain in new tithers, our goal being every member a tither.
- (3) That we strive to enlist every resident woman member of the church in giving to missions.
- (4) That we adopt the following goals for our Golden Offering for State Missions:

Six women missionaries.....	\$ 7,500.00
Negro work in the state.....	5,000.00
Schools for preachers and their wives.....	2,000.00
Rural mission pastors.....	5,000.00
Associational missionaries.....	2,500.00

**\$22,000.00**

THURSDAY, MARCH 28, 1946

## Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY  
Secretary



MARJORIE HOWARD  
Office Secretary

### Fourth Objective of the Brotherhood For 1946

#### Our Doctrines

While there has been an unprecedented increase in church membership, there is a deplorable lack of understanding and appreciation of Baptist doctrines among Southern Baptists—old and new. One would be surprised by the answers which would be given to the simple question, "Why are you a Baptist?" Yet it would seem to be of primary importance that a man should understand the underlying doctrines of the church and denomination to which he belongs.

The stability and strength of the denomination is in proportion to our uncompromising position regarding our doctrines. *If Southern Baptists do not believe something that no other religious group believes, then there would seem to be no legitimate reason for a separate denominational existence. But Southern Baptists do have distinctive doctrines, and because of this there can be no unionism without a fatal denominational compromise.* Some of these distinctive beliefs to which Baptists have so tenaciously clung have been woven into the very warp and woof of our constitutional government. Our Baptist forefathers suffered persecution, and even death, rather than surrender these beliefs, and we will not renounce the faith of our fathers.

The men of our Brotherhoods will urge that, during 1946, our pastors and teachers address themselves more seriously and more frequently to the presentation of great fundamental Baptist doctrines. A series of doctrinal sermons during the year would do much toward strengthening our church and denominational life. Upon those occasions when our Sunday school lessons have a doctrinal background, our teachers must not compromise their Baptist position because, perchance, there is someone in the class whose "feelings may be hurt".

The Brotherhood stands firm for an uncompromising presentation of our Baptist doctrines upon every appropriate occasion.

#### PRACTICAL SUGGESTIONS

1. Arrange for every man in the Brotherhood to receive Brotherhood Journal regularly.
2. Give tracts and other literature to Brotherhood members on Baptist doctrine, Brotherhood work and denominational activities.
3. Sponsor establishment of church library for use of church's youth and for all.
4. Present, plan and encourage business men to keep Bibles on their desks, read daily.
5. See that men serving as officers and teachers in younger departments are invited to Brotherhood meetings and social affairs for men's groups.
6. Get Brotherhood members to use church library by arranging for church librarian to come before Brotherhood in meetings and tell what library offers for men.
7. Make survey of number of men holding definite places of responsibility of service in the entire church and report this impressively to the Brotherhood in a meeting.
8. Work consistently each month to get all new men church members to attend the Brotherhood, inform them what the Brotherhood is and does.



# AMONG THE BRETHREN

The Annual Pastors' Conference of the Southern Baptist Theological Seminary, Louisville, is to be held April 1-5. The following are indicated on the program. Dr. W. O. Carver, Professor emeritus of Comparative Religion and Missions of the Seminary; Dr. H. H. Farmer, Professor of Philosophy at Cambridge University, England, and Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Oklahoma.

—B&R—

Ex-Chaplain R. H. Ward has accepted the call of the Cross Roads Baptist Church near Winchester Springs and also the call of the Estill Springs Baptist Church. The former pastor of the Cross Roads Church is Buford M. Bull, who did a fine work there but who has full time at Manchester and also works at a Mission between Tullahoma and Manchester.

—B&R—

BAPTIST AND REFLECTOR greatly appreciates the following from one of the Baptist pastors in the state: "I wish to commend you for the splendid editorials of recent weeks. I think our State Paper is the strongest editorially of any in the Southern Convention."

—B&R—

Sunday, March 17, the First Baptist Church of Ada, Oklahoma, celebrated a double anniversary, that of the church, 1896-1946, and the pastor, Clyde C. Morris, who has been pastor there 1918-1946.

—B&R—

Sunday, March 17, the First Baptist Church of Athens received \$3,300 for Harrison-Chilhowee Baptist Academy and broke the Sunday school attendance record.

On March 10, Woodrow Humphreys of the Union Avenue Baptist Church, Memphis, made a public surrender to the ministry. He is the son of Mr. and Mrs. O. W. Humphreys, 179 South Cox, Memphis. He hopes to enter Union University at an early date. This young man was converted several years ago in a revival meeting held by the Editor in the Highland Heights Baptist Church, Memphis. He is the second young man from Union Avenue to surrender his life to the ministry in the last few months. The other was Robert Chapman, son of Mrs. Irene Chapman, 532 Edgewood, Memphis. He is now a student at Union University.

—B&R—

The other day, BAPTIST AND REFLECTOR received some material from a certain place in Tennessee on the envelope of which was the notation, "Postage due 3c." This, in itself, is a small item but when repeated many times during the year from different sources, it amounts to a sizable sum. So, we again request our contributors to be sure to use enough postage when they send material so the paper will not have to make up the lack. Thank you.

—B&R—

While overseas, Jack Denton, 306 South Pauline Street, Memphis 4, Tennessee, served in the army as Chaplains' Assistant. Since returning to the States, he has been licensed to preach by the Capital Hill Baptist Church, Oklahoma City, Oklahoma, Hugh R. Bumpas, pastor. He has now received his discharge from the army and is available for pastoral or supply work. References given are Rev. Hugh Bumpas, pastor of the above named church, and the Oklahoma Baptist Messenger, Oklahoma City, Oklahoma.

Mrs. J. W. Hopper of Route 6, Pulaski, writes that the Union Valley Baptist Church, Rev. L. B. Collins, pastor, has services every second and fourth Sunday at 11:00 a.m. and 2:00 p.m. The pastor recently preached on the subject, "Can the Lord Depend On You" and "When Do We Go to Heaven." The Sunday school was organized with the following personnel: Adult Teacher, D. F. Ussey; Young People, Mrs. D. F. Ussey; Little Folks, Miss Clara Hindman; Treasurer, Mrs. Smith Cooper, and New Clerk and Board Member, J. W. Hopper.

—B&R—

Recently, at the regular business meeting of the First Baptist Church of Anchorage, Alaska, a resolution was adopted inviting the Mission at Fairbanks and the church at Juneau to meet with the First Baptist Church April 10-11 for the purpose of organizing the Alaska Baptist Convention.

—B&R—

The first Sunday in July will be the fifth anniversary of Dr. J. G. Hughes as pastor of Union Avenue Baptist Church, Memphis, and also the fourth anniversary of the entrance into the new church building. At that time, the new building will be dedicated. Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, will preach the sermon.

—B&R—

Dr. Allen W. Graves, pastor First Baptist Church of Charlottesville, Virginia, is doing the preaching in a revival with Pastor G. Allen West and the Woodmont Baptist Church, Nashville. He was formerly connected with the Training Union Department of the Baptist Sunday School Board.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 17, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	223	62	Elizabethton, Siam	165	135	Medina	164	68
Alcoa, Calvary	237	114	First	512	137	Maryville, First	642	102
Athens, East	202	59	Englewood	118	46	McKenzie, First	165	
First	427	115	Erwin, Ninth St.	192	88	Memphis, Bellevue	2386	601
Good Springs	105	65	Etowah, Cog Hill	91		Berclair	182	135
McMahan, Calvary	62	38	Cotton Port	94	63	Boulevard	598	189
North	164	34	East	45		Buntyn St.	161	71
Bemis	236	49	First	412	100	Central Ave.	564	125
Bluff City, Chiquapin Grove	206	89	Good Field	53	34	Galilee	255	116
Bradford	98	24	North	163		Highland Heights	1010	327
Brighton	137	59	Fountain City, Central	731	175	LaBelle	795	224
Bristol, Calvary	420	82	Smithwood	393	100	Louisiana St.	191	118
Virginia Avenue	245	92	Gallatin, First	300	47	Mallory Heights	316	161
Brownsville	282	62	Grand Junction, First	114	78	McLean	355	109
Calhoun	113		Halls	230	46	Prescott Memorial	500	108
Chapel Hill, Smyrna	67	59	Hampton, First	89	56	Seventh Street	519	109
Chattanooga, Alton Park	158	70	Harriman, Trenton St.	350	95	Speedway Terrace	572	154
Avondale	501	142	Walnut Hill	226	87	Temple	1457	364
Birchwood	83	35	Hixson, First	112	73	Union Avenue	1080	206
Baptist Tabernacle	318	78	Humboldt, First	421	80	Union Avenue (Strand Class)	90	
Calvary	325		Jackson, Bible Grove	93	101	Milan, First	336	152
Cedar Hill	215	41	Calvary	441	137	Milton	146	42
Clifton Hill	381		Holly Grove	95	83	Morristown, First	552	118
Eastdale	305	97	Madison	64	60	Mt. Pleasant	178	88
East Lake	515	92	North	170	66	Murfreesboro, First	371	110
Fairview	169	57	West Jackson	785	281	Walnut St. Mission	57	
Highland Park	1795	395	Jefferson City—Piedmont	72	34	New Hope	21	
Hughes Avenue	152	73	Jellico	210	101	Powell's Chapel	109	66
Mission Ridge	129	76	Kingsport, First	750	120	Taylor's Chapel	73	
Morris Hill	318	205	Long Island	111	39	Westvue	128	81
Northside	506	174	Glenwood	306	126	Nashville, Edgefield	411	118
Oak Grove	210	85	Lynn Garden	228	64	Grubbs Memorial	85	45
Philadelphia	176		West View	200	101	Inglewood	498	156
Red Bank	545	143	Knoxville, Arlington	340	70	Lockeland	494	108
South St. Elmo	181	86	Bell Avenue	600		Park Avenue	433	105
St. Elmo	338	105	Broadway	1175	315	Third	209	
Sequatchie	57		Fifth Avenue	961	288	New Market, Dumplin	110	34
White Oak	272	98	First	901	189	Niota	126	84
Woodland Park	1021	307	Lincoln Park	530	177	Oak Ridge, First	1119	169
Cleveland, Big Spring	325	148	Lonsdale	324	77	Parsons, First	174	61
First	551	182	McCalla Avenue	662	129	Riceville	83	
New Friendship	50	15	New Hopewell	157	52	Ridgeview	78	47
North	166	69	North Knoxville	800	108	Rockwood, First	317	144
South	150	86	Oakwood	363	151	Whites Creek	42	81
Columbia, First	304	57	West View	258	80	Rogersville	824	101
Cookeville, First	230	55	LaFollette, First	292	70	Rutledge, Buffalo	73	87
Fourth St. Mission	70		Indiana Avenue	193		Shelbyville, First	225	87
Stevens St. Mission	104	43	Lawrenceburg, First	204	98	Shelbyville Mills	130	49
Corryton, Atkin	55		Lebanon, Barton's Creek	100	46	Trenton, Hickory Grove	69	14
Covington, Garland	101	86	First	463	107	White Hall	72	66
Dunlap, First	136	52	Lenoir City, First	507	72	Stanton	53	87
Dyer, First	180	119	Lexington, First	220	44	Tullahoma, First	242	91
Dyersburg, Mt. Tirzah	77	43	Madison	315	115	Union City	600	





MRS. DOUGLAS GINN

Mrs. Douglas Ginn is beginning her twenty-fifth year as Office Secretary in the W.M.U. Department of the Baptist State Board. Last week when these notes were being written, the State W.M.U. Convention was in session in the Bellevue Baptist Church in Memphis. Wednesday morning, when the W.M.U. reports were made, a love gift of \$300.00 from the Associations in the state was given Mrs. Ginn in recognition and appreciation of her faithful service. We join her friends all over the state in congratulations and best wishes.

### Resolutions of Appreciation

Whereas, it has come to our knowledge that the Reverend Sam Edwards has resigned as pastor of the Mountain City Baptist Church of the Watauga Baptist Association, and furthermore expresses his intentions to retire from active duty as a pastor; and

Whereas, we have followed with interest his untiring efforts and wise leadership in his Church, in his community, and in the whole Association in all matters relating to the civic welfare, educational progress, and spiritual enlightenment;

Therefore, be it resolved by the Watauga Baptist Association:

That we express our most hearty appreciation to Brother Edwards for his wise counsel, fervent zeal, and every contribution which he has made to our fellowship while serving in our Association;

That we especially thank him for the good work he has rendered to his Church, and to Johnson County because of his legal training;

That we highly commend him, and his good wife, to the fellowship of the people, Church and community where they shall reside, and pray God's richest blessings upon them and all of their interest.

Committee. JAMES A. CLARK,  
EDW. A. WALKER,

"First Baptist Church of Dyer just closed a B.T.U. Study Course and Revival. From March 4-8 our church had a Training Union Study Course with Rev. Loyd Shelton of Crowder, Mississippi, teaching one group of the Adults the book "Growing a Church"; Rev. Woodrow Shanklin of Union University teaching another Adult Group the same book; Miss Mollie Smith teaching our Intermediates; Rev. Warren Armour teaching our Juniors; two of our own workers, Mrs. James Becton and Miss Lavern Patterson, working with our Story Hour, and the Business Women's Circle working with the Nursery. Each night, supper was served by the church. Increased interest was shown from the beginning to the end. We enrolled better than 150 and had an average attendance of 124. Rev. Loyd Shelton preached each night and there were added to the church six upon a profession of faith. Our church membership was challenged to greater service for the Master."—FRANCES MOORE, Church Reporter; F. W. GILLESPIE, Pastor.

## Faithful Pastor Resigns



DR. R. KELLY WHITE

DR. R. KELLY WHITE, pastor of Belmont Heights Baptist Church since October 1, 1928, tendered his resignation to become effective April 1, 1946, to accept the pastorate of the First Baptist Church, of West Palm Beach, Florida. When Dr. White came to Belmont Heights the church had 586 members and owed \$140,000.00. Now the church has 2,033 members, all debts have been paid and the church has \$10,000 in cash and bonds. During the associational year ending September 30, 1928, Belmont Heights Church gave \$1,503.77 to Missions, Education and Benevolence. During the associational year ending in 1945 Belmont Heights Church gave \$32,694.38 to Missions, Education and Benevolence.

When Dr. White came to Belmont Heights there were seven unions in Training Union. Now there are twenty. There were 813 people enrolled in Sunday school, now there are 1,690. There were 170 members enrolled in the W.M.U. Now there are 323.

Since Dr. White came to Nashville he has served as the Moderator of the Nashville association, the President of the Tennessee Baptist Convention, the Secretary-Treasurer of the Education Commission of the Southern Baptist Convention, Trustee of Tennessee College, twice as



MRS. R. KELLY WHITE

Chairman of the Order of Business Committee of the Southern Baptist Convention. He has been a member of the Board of Directors of the American Baptist Theological Seminary since 1932, a member of the Baptist Sunday School Board since 1930, a member of the Baptist State Mission Board of Tennessee since 1928 and President since 1937. He is a Trustee of Cumberland University. He was Chairman of Board of Managers of the BAPTIST AND REFLECTOR.

Dr. White is a native of North Carolina. He has his B.A. and M.A. degrees from Wake Forest College, his Th.M. and his Th.D. degrees from the Southern Baptist Theological Seminary. He served a little more than four years as pastor of the Baptist Church of Marion, Alabama, during which time he was a member of the Alabama State Mission Board. He served about two years as pastor of the First Baptist Church, of Bessemer, Alabama, and while there he was a Trustee of Howard College and a member of the Education Board of the Southern Baptist Convention.

(EDITOR'S NOTE: For nearly thirteen years Dr. White has been pastor of the editor and his family. Mrs. White has faithfully stood by his side. We join their many friends in regret over their leaving the state. The Lord bless them always.)

### Minister Ordained

The Poplar Spring Baptist Church met Sunday afternoon, March 10, and formed a council for the purpose of ordaining Bro. L. D. Kennery as a minister of the Gospel. The following made up the council: Deacons were V. V. Morris of the Atwood Baptist Church, Atwood; Martin Alexander, R. L. McCullough, L. H. Canada, George Stewart and Robert Jackson of the White Hall Baptist Church near Trenton; Leamon Williamson, C. F. Johns, J. O. Walker, C. L. Mayo, J. L. Jones, T. M. Tate, J. W. Jones and E. E. Wilson of the Poplar Springs Baptist Church near Milan. Ministers were Charles Wingo of Trenton, Wade Carver of Bradford and Kester Cotton of Medina.

The council elected Rev. Charles Wingo as Moderator and J. L. Jones as Clerk. After the examination and questioning of the candidate by Rev. Charles Wingo, a motion was made by Rev. Carver that the council proceed with the ordination. Rev. Kester Cotton, pastor of the Poplar Springs Baptist Church, preached the ordination sermon. Rev. Wade Carver, pastor of the Bradford and White Hall Baptist Churches, led the ordination prayer and delivered the charge to the candidate and also to the church. Rev.

Wingo led the closing prayer.

Rev. Kennedy is now in school at Union University, Jackson. He has been called as pastor by the Turkey Creek Baptist Church, near Savannah, for half-time work. He is a promising young man and we hope for him much success in his work.—J. L. JONES.

### Pastors Conference

THIS IS TO announce the Pre-Convention Pastors' Conference which will hold sessions in Miami, Florida, Tuesday morning, afternoon and evening, May 14. Dr. C. H. Bolton of Riverside Church, Miami, will have charge of the local arrangements. The following brethren have promised to appear on the program:

Dr. Robert G. Lee, Bellevue Church, Memphis; Dr. J. O. Williams of the Sunday School Board, Nashville; Dr. J. D. Grey, First Baptist Church, New Orleans; Evangelist Bron Clifford of Pennsylvania; and Dr. Earl B. Edington, First Church, St. Petersburg, Florida.

The theme of the conference will be: "Evangelism" and some of the special topics will be: "The Message," "The Messenger," "The Method," "Evangelism in the Sunday School," etc.—M. E. DODD.



WITH THE CHURCHES—*Ashens*: First—Received one addition by letter; Sterling Price, pastor. *Bluff City*: Chinquapin Grove—Received six rededications; Haven Lowe, pastor. *Bristol*: Calvary—Received three additions by letter and one addition by baptism; James Gregg, pastor. *Chattanooga*: Avondale—Received one addition by letter; Ralph Feild, pastor. Baptist Tabernacle—Received one rededication and baptized three; C. H. Petty, pastor. Calvary—Received two additions by letter and one addition for baptism, baptized one; W. T. McMahan, pastor. Clifton Hill—Received two additions by letter and one addition for baptism; A. M. Stansel, pastor. Highland Park—Received seventeen additions and baptized eight; Lee Roberson, pastor. Hughes Avenue—Received two additions by letter and one addition by baptism; W. M. Steele, pastor. Mission Ridge—Received one addition by letter and four additions by baptism; T. W. Windsor, pastor. Morris Hill—Received two additions by letter; James Catlett, pastor. Philadelphia—Received three additions by letter; Clarence Starling, pastor. South St. Elmo—Received two additions by letter and one addition by baptism; Buddy Brown, pastor. Sequatchie—received one addition by letter and one addition by baptism; J. B. Keith, pastor. White Oak—Received five addition by letter. Woodland Park—Received ten additions by letter and four additions by baptism; E. L. Williams, pastor. *Cleveland*: First—Received four additions by letter and six additions by baptism; Fred Dowell, pastor. North—Received two additions by letter; H. L. Lewis, pastor. South—Received three additions by letter and one addition by baptism; Raymond Roberson, pastor. *Elizabethton*: First—Received two additions by baptism and two additions by letter; V. Floyd Starke, pastor. *Gallatin*: First—Received thirteen additions by baptism; Clyde Bryan, pastor. *Grand Junction*: First—Received one addition by baptism; E. C. Brunson, pastor. *Harriman*: Trenton Street—Received one addition by baptism, baptized one; O. C. Rainwater, pastor. *Jackson*: Bible Grove—Received one addition by baptism; J. D. Altom, pastor. Calvary—Received one addition by baptism; W. W. Warmath, pastor. *Kingsport*: First—Received four additions; L. B. Cobb, pastor. Westview—Received sixteen additions by baptism; Geo. Coldiron, pastor. *Knoxville*: Arlington—Received three additions by letter. Belle Avenue—Received one addition by baptism, baptized two. Broadway—Received two additions by baptism, two additions by letter; Ramsey Polland, pastor. Fifth Avenue—Received seven additions by letter and one addition by baptism; Frank Wood, pastor. Lincoln Park—Received one addition by baptism; David Livingstone, pastor. New Hopewell—Baptized three; J. H. Smothers, pastor. *LaFollette*: First—Received one addition by baptism; Jack Murphy, pastor. Indiana Avenue—Received three additions by letter; R. C. Strange, pastor. *Lexington*: First—Received one addition by baptism; E. E. Deusner, pastor. *Memphis*: Bellevue—Received six additions by letter; R. G. Lee, pastor. Berclair—Baptized nine; E. B. Bowen, pastor. Boulevard—Received nine additions by letter and seven additions by baptism;

C. M. Pickler, pastor. Central Avenue—Received one addition by baptism and three additions by letter; J. S. Riser, pastor. Galilee—Received three additions by baptism and one addition by letter; Glynn Harwood, pastor. Highland Heights—Received two additions by letter and one addition by baptism, baptized one; S. A. Murphy, pastor. LaBelle—Received four additions by letter and two additions by baptism, baptized two; D. M. Renick, pastor. Louisiana St.—Received one addition by baptism; D. C. Applegate, pastor. Mallory Heights—Received one addition by letter; Bennie Pearson, pastor. Seventh Street—Received three additions by baptism; E. Pitt Woodroof, pastor. Speedway Terrace—Received two additions by letter and two additions by baptism; Mark Harris, pastor. Temple—Received eight additions by letter and five additions by baptism, baptized five; Wm. E. Young, associate pastor. Union Avenue—Received five additions by letter, baptized two; J. G. Hughes, pastor. *Nashville*: Edgefield—Received one addition by baptism; W. H. Barton, pastor. Inglewood—Received three additions by baptism and two additions by letter, baptized fifteen; Harold

Stephens, pastor. Lockeland—Baptized one; L. S. Sedberry, pastor. *Oak Ridge*: First—Received six additions by letter; Stuart Rule, pastor. *Rockwood*: First—Received two additions by baptism, baptized three; H. B. Ford, pastor.

The following recently visited in the BAPTIST AND REFLECTOR office: J. R. Black, Knoxville; Paul Caudill, Memphis; Mr. and Mrs. F. B. Clayton, Baxter; James T. Warren, Jefferson City; John D. Freeman, Louisville, Kentucky; Lynn Claybrook, Lewisburg; J. Wallace Owen, Alexandria; J. Paul Palmer, Alamo; Russell Clayton, Etowah; S. H. Pope, Norton, Virginia; W. W. Horner, Selma, Alabama.

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# History of T. E. L. Class

By MRS. W. J. COX

(Presented at the Fortieth Anniversary of the T. E. L. Class at a meeting in the Hotel Gayoso, Memphis, attended by representatives of all the T. E. L. Classes in the city.)

"O, a wonderful stream is the River of Time,  
As it flows through the realm of tears,  
With a faultless rhythm and a musical rhyme,  
And a broader sweep and a surge sublime,  
As it blends with the Ocean of Years.

How the winters have drifted, like flakes of snow!  
And the summers like buds between;  
And the year, in the sheaf, so they come and  
they go

On the River's breast with its ebb and flow  
As they glide in the shadow and sheen  
To a magical Isle up the River of Time,  
And the name of this Isle is the Long Ago."

**F**ORTY YEARS AGO today, February 11, 1906, nine women sat at the Adams Avenue residence of Dr. A. U. Boone, pastor of the First Baptist Church of Memphis, to organize a Sunday school class. They became the charter members of the class we honor today. Miss Emma B. Browne, who became the teacher of this class, made her home in the Boone household for a number of years, and this historic meeting was called by her. That Sunday afternoon meeting, small though it appeared at the time, has brought a new splendor to our church and to countless lives.

Inspiration for the formation of this class had come from a Sunday school institute which had been held in First Church under the leadership of Mr. Landrum Leavell and Dr. Spillman. There suggestions had been made that classes could develop a class spirit by organizing a class with a name that stood for an idea; a class motto and class colors. So Miss Browne decided to organize such a class. To find a significant name became the object of Miss Browne's search. Had a less significant name been chosen, it is possible that the class would have remained a local organization. Because of her knowledge of the fundamental essentials of the church, of the home, and of the school, and her keen judgment in relating these essentials to life, Miss Browne incorporated in the name T. E. L. fundamental verities based on Scriptural injunctions as to the home, as to study, and as to prayer and service. The name T. E. L. was based on II Timothy 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also."

T. E. L. comprehends the family unit and encompasses three generations: Timothy the child, Eunice the mother, Lois the grandmother. The founder was eminently wise to base the class idea upon the home, for as President Woodrow Wilson once said, "The great voice of America does not come to us from seats of learning. It comes in a murmur from the hills and fields and farms and factories and mills, rolling on and gaining volume until it comes to us from the homes of the common men."

The purpose of the T. E. L. Class was and is to develop Christian character through the teaching of God's Word, the training of mothers in useful service in the home and in the church.

The motto of the class became, "A Little Child Shall Lead Them." (Isa. 11:6.) The class emblem is a green shield carrying the letters T. E. L. on a band of white across the shield. The class song: "My Faith Looks Up to Thee." The carnation was chosen as the class flower, with its colors of white and green as the class colors.

Upon the organization of the class, its first undertaking was the Sunday morning nursery, caring for the little children during the 11:00 o'clock service. For eighteen years the class had

full charge of the nursery, paying for all equipment, nurses and all expenses. Later the class pledged and paid \$1,000 to the new Baptist Hospital, with an additional \$600 to furnish a room. The years held too many class achievements to mention individually. Following the example of its Master, the members and the class went about doing good. One of the most fruitful and far-reaching of the class objectives was a weekly Prayer Cycle followed by the members and the home department.

T. E. L. Classes began to appear in many states. The untiring interest and cooperation of Mr. Arthur Flake of the Sunday School Board was a real factor in the phenomenal growth in T. E. L. classes throughout the South.

Later, the class maintained a *Lois Circle*, composed of shut-in women members of the church who had been largely overlooked. These women were visited regularly each month and urged to use the Prayer Cycle and follow the Sunday school lessons.

The *Lois Class* was a separate class for elderly ladies maintained for many years; the guiding spirit of which was Miss Browne's sister, Mother McGowan, a saint loaned to earth by the Father to reveal to us the graces of heart which can be achieved by His children.

No history of the T. E. L. Class would be complete without recognition of Mrs. Annie

Bracken, who was its incomparable secretary for more than a quarter century. She was a dynamo of splendid ideas, plans, and the epitome of class enthusiasm and loyalty. The same can be said of others who served in official capacities.

It is not my privilege today to pay tribute to Miss Browne, the originator and teacher of the T. E. L. Class. That honor goes to another, but no history, however brief, could fail to acclaim her wide influence both in Memphis and afar. She is a stable, doctrinal, helpful teacher. She has led the members of her class to feel that to be a living member of the Church of Christ is the highest honor that could come to humanity on earth.

Our mighty Mississippi River, which flows hardby the hotel where we meet rises far up in Minnesota and steals away among the hills until it is joined by 100,000 tributaries, 240 large enough to be shown on a small size map. It flows on, affecting the life and commerce of twenty-one states, and finally empties into the Gulf of Mexico, where it is picked up by the Gulf Stream and swept across the world. So, the T. E. L. Class, organized in Memphis forty years ago, has grown and spread out from Maryland to Florida and thence across the twenty states of our Southern Baptist Convention territory. There are at present approximately 2,000 T. E. L. classes with a membership of more than 100,000 members. These classes have become a mighty force for righteousness in the lives of hundreds of thousands of women and a power for Christianity throughout the world.

(We regret that space compelled us to condense somewhat this excellent history.—Editor.)



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# THE BRETHREN ARE ASKING QUESTIONS

relating to the proposed Widows Supplemental Annuity Plan. We answer herewith a number already asked. Others will be answered through these columns in the near future. If you have still others to ask, send them to your state office at an early date.

## 1. *What is this Widows Supplemental Annuity Plan?*

It is a plan by which a married man can provide some income for his wife in event he dies before retiring from active service.

## 2. *Who may join this plan?*

Any married man, servant of the denomination, holding membership in some contributory retirement plan of this Board is eligible for membership in the Widows Plan.

## 3. *How does a person join this plan?*

A pastor fills out three participation agreements, keeps one in his files, and mails the other two together with his first month's dues to his state office prior to July 1 next. Unless at least two-thirds of the eligible pastors in a given state do this prior to that date, the plan cannot be inaugurated in that state for another year.

Anyone other than a pastor must participate in the "B" type plan, participation agreements to be secured from his employer and dues paid through the employer prior to July 1 next. Unless at least two-thirds of the individuals within a given group and two-thirds of the groups representing the various boards, institutions, and agencies of the Southern Baptist Convention do this prior to July 1, 1946, the "B" type plan cannot be inaugurated on that date.

## 4. *May a person join this plan at any time?*

Membership may be entered upon as of July 1 of any year, but at no other time. Applications should be made a month or so prior to that date.

## 5. *What will membership cost the individual?*

Pastors of churches pay 1½ per cent of their salary (maximum \$4,000) prior to age of 60. After 60, but prior to 70 years of age, members pay 2 per cent, and, after age 70 is attained, if participation is desired beyond that age, 2½ per cent. All other workers not in the pastorate, whether ordained or lay, pay 1½ per cent up to age 50, 2 per cent from 50 to 60, and 2½ per cent above 60.

## 6. *Should those in the upper age brackets join this plan?*

By all means, as age increases the probability of death.

## 7. *Why must the older men pay more in dues?*

The cost of the protection this plan affords increases rapidly with increasing age of the member. To meet part of this higher cost, each member must pay slightly more, if he wishes such protection to continue.

## 8. *Why should young men join?*

Some men die young, but, regardless of that fact, such participation offers the young man the rare opportunity to plan his security program wisely and well with a minimum of cost.

## 9. *What does the member get for his money?*

He gets the satisfaction of providing his wife an annuity, payable to her, following his death, for the balance of her life, ceasing only in event she remarries.

## 10. *How is the widow's annuity computed?*

If the member has participated five years or longer, the annuity will be 40 per cent of one-half the average salary on which he had paid dues into this plan. If he had participated less than five years, the annuity would be graded according to the following table.

Year of Eligibility Widows Annuity	Widows Annuity: Percentage of Potential Age Retirement Annuity
1st .....	20
2nd .....	24
3rd .....	28
4th .....	32
5th .....	36
6th and later .....	40

## 11. *Is the member's wife protected under this plan as soon as he begins to participate and pay dues?*

The member's wife is not protected until he has paid dues one full year.

## 12. *What if a member dies during the first year of his participation?*

In such an event, whatever he had paid as dues will be refunded to his widow or estate.

## 13. *What if a widow remarries?*

The remarriage of a widow relieves the plan of any further obligation to her, her widow's annuity ceasing, as she is no longer a widow.

## 14. *Is this Widows Supplemental Annuity Plan uniform Southwide?*

Yes, save for a minor adjustment in North Carolina to meet the peculiar provisions of their Ministers Retirement plan, and for the fact that in South Carolina the Widows Plan will be in operation one full year before elsewhere.

## 15. *Can a member move across state lines or from one type of denominational service to another without affecting his rights in this plan?*

Yes, as long as he goes into a state participating in the plan, or to a denominational board, institution, or agency participating.

## 16. *What is the difference between Type "A" and Type "B" of the plan?*

No difference whatever, save in the personnel covered and the dues increasing at earlier ages in Type "B."

## 17. *Why must members in the "B" type plan increase their dues earlier in life than members in the "A" type plan?*

Because the cost basis of 3 per cent of the member's salary, of which cost he pays but half, presupposes the inclusion of all age groups, with the average age of 45 years or under, and the age average of the personnel of the "B" type plan is somewhat higher than that figure.

## 18. *Is there any connection between this plan and the (Old) Annuity Plan?*

None whatsoever.

**Relief and Annuity Board, S. B. C. . . . Dallas, Texas**