

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 104

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January 14, 1938

Dear Brother Editor:

If you have not already done so, I know you will be glad to call special attention to the letter sent to the Brotherhood through the Baptist Press by President Sampey and Secretary Maddry about the desperate need in China. A unified effort is being made throughout America to raise funds to relieve a little bit of the awful hunger and distress inflicted on China's millions by this outrageous war.

Southern Baptists, for the most part, are not joining in the general movement but are offering to our brethren an opportunity to send relief through our own missionaries to our own Baptist sufferers and to such others as our generosity may make possible.

One dollar provides enough rice to keep one Chinese alive one month.

The Foreign Board transmits funds by cable, making them available in three hours' time.

When Japan had her earthquake and fire fifteen years ago, America sent six million dollars in relief. The Japanese have now put in dire need fifty times as many people as were suffering in Japan at that time. America contributed for the relief of three million Armenians more than one hundred million dollars through a period of years during and following the World War. What are we going to do in the face of this unspeakable need?

Faithfully yours,

W. O. CARVER.

WOC:RD

**EDITOR'S NOTE:** Let those in a position to do so and who have not done so, send the offerings over and above their regular gifts to the Foreign Mission Board, Richmond, Virginia, to help meet this appalling need in China. Among those in great want are some of our own Chinese brethren and sisters in Christ.

# Baptist and Reflector

An Investment in Christian Reading

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## EDITORIAL

### "An Old-Fashioned Baptist Church": Mission Methods

The old-fashioned Baptist church from the viewpoint of its general definition, its doctrine and its use or non-use of the mourners' bench has previously been considered. Such a church is now considered from the viewpoint of mission methods.

Some brethren hold the use of the "Direct Plan" of mission work, as it is called, versus the "Convention Plan" is a needful mark of the old-fashioned Baptist church. Is this view sound?

Take some definitions from Webster: CONVENTION.—"A body or assembly of persons met for some common purpose." ASSOCIATION.—"Union of persons in a company or society for some particular purpose." The small measure of technical distinction between them does not hide the fact that in essence "convention" and "association" are the same. "Holston Association" in East Tennessee and "Southwestern District Association" in West Tennessee are district conventions, though not called that. "The Kentucky-Tennessee General Association of Missionary Baptist Churches" among our Gospel Mission brethren is a convention under another name. "The Southern Baptist Convention" is but a large, Southern Baptist Association.

A BOARD is a "A number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust." A COMMITTEE is "A body of persons appointed or elected to consider, investigate, or take action upon, and usually to report concerning, some matter or business." In essence, therefore, the two are the same.

A committee appointed or elected by a church or an association "to take action upon" any matter within the limit of its instructions is in its service doing the same thing in principle as the boards in the Southern Baptist Convention. Messengers of the churches in the Convention vote the appointment or election of their boards, as "The Home Mission Board," "The Foreign Mission Board" and so on to look after the work assigned to each. These are "appointed or elected (not self-appointed) for the management or direction" (not lording it over) the matter entrusted to them. They report upon their work to the Convention. They are committees under another name. The co-operating churches work through them. The "management and direction" assigned to them means no more than the work of a committee appointed and empowered to act by a church or a district association, except that the scope of the duties is larger.

"The Kentucky-Tennessee General Association of Missionary Baptist Churches," as such in its modern form, is not found in Scripture; neither is the "State Convention" and "The Southern Baptist Convention." But the principle is found there. Assemblies and procedures are found there which find their modern counterparts in these associations or conventions with their committees or boards.

Jesus gave the Commission to the churches. But by what specific organizational method they were co-operatively to carry it out was left to the leadership of the Spirit and to the churches under that leadership. In this, as in other respects, there were to be "differences of administrations, but the same Lord" and "diversities of operations, but the same God which worketh all in all" (1 Cor. 12:5, 6). So churches may choose either the "Direct Plan" or the "Convention Plan" of mission work, provided they

USE the plan in missions and not as an ALIBI for doing next to nothing for missions. If the churches follow the "Direct Plan" or the "Convention Plan," it is the churches that do the work through these means.

In 1819 and 1820 respectively, John Taylor and Daniel Parker, Hardshells, were leaders in opposing what was interpreted as "the deadly evil" of "Missionary Boards, Conventions, Societies, and Theological Schools." The year 1832 witnessed the first formal split of Hardshells from the Missionaries, chiefly because of opposition to the mission means which Taylor and Parker fought. Those who oppose such means today join hands with the Hardshells of 106 and 119 years ago.

Quoting from *The Genesis of Antimissionism*, by Carroll, from the histories of Davis, Benedict and Orchard and from others, Allen Hill Autry, in *Grapeshot and Canister*, in the chapter on "Conventions and Associations," presents some pertinent facts as to the antiquity of such missionary means and agencies in principle as are used by "Convention Baptists" today.

An account of the origin and work of various State Conventions, of various Associations and of the Southern Baptist Convention is given and the missionary work and methods of Baptists in America and across the sea are sketched. Then the affirmation is made "that regular Missionary Baptists have employed Boards and Conventions even from apostolic times, as early as A. D. 60, to the present time" (p. 60).

By this is not meant that these things were always the same as in their modern form, any more than a "Kentucky-Tennessee General Association of Missionary Baptist Churches" in its modern form was known in past centuries. The meaning is that in essence there have been those gatherings and boards or committees whose modern counterparts are found among Convention Baptists.

A comparison between the missionary results shown by those who use Conventions and Boards and those who oppose them is confidently invited. Other things being equal, the results that follow are a fine commentary on the effectiveness of a method employed. Despite poverty and many handicaps, the New Testament churches by their methods produced marvelous missionary results. On the face of it it would seem that the churches whose mission methods produce results more nearly approximating those of the early churches are entitled to be classified as the really old-fashioned bodies, rather than those who boast much of an orthodox method and do next to nothing in proportion to their ability through that method.

"A congregation of Christ's baptized disciples, united in the belief of what He has said and covenanting to do what He has commanded" is an old-fashioned Baptist church in organization. Such a body choosing and using the evangelistic method at given times which the Spirit indicates is old-fashioned in its evangelistic technique. Such a church using the mission methods and producing the mission results characteristic of Baptist churches under the leading of the Spirit from the New Testament days until now is old-fashioned in missions.

It is, therefore, respectfully requested that certain beloved brethren who put so much stress on the "old-fashioned Baptist church" kindly look around in the ranks of our Convention Baptists. If they will do this with open minds and in the Spirit of Christ, then in the country, towns and cities in these ranks they will find some old-fashioned Baptist churches there!

\* \* \*

### A Jew Preaches Revolution

Bro. Livingston T. Mays has sent us a clipping from the *Tennessee Gazette* of a few weeks ago, which reproduces an article under the above heading from the *Greenville Sun*. The Sun bases its article on an article by a Jew, Mr. John Cournos, in the *Atlantic Monthly*.

Mr. Cournos makes an appeal to Jews described as revolutionary in its implications. He holds that only by accepting Christianity can the Jews achieve their true destiny—a view that Christians have held all along, a view that is assuredly true.

Asserting that the three most momentous figures in history are Jews, Moses, Christ and Marx, Mr. Cournos goes on to say: "It has been one of those preposterous, even ironic, mistakes of history that the Jews, having achieved the apex of their peculiar culture in Christ, should then have rejected Him. It is their supreme tragedy that, having produced Christ, they should have failed of the final effort to incarnate Him in life."

Urging that the Jews compose their differences with Christianity by accepting Christianity, Mr. Cournos affirms that "many other Jews of world prominence agree with him that acceptance of Christianity is the only solution of the Jewish problem." He calls on both Christians and Jews to "practice brotherly love that 'We may all be one in Christ.'"

The Greenville Sun says further, "Here is a Jew who preaches revolution . . ." It then explains: "It will be a revolution of the hearts and minds of men, it will be their translation from hate and suspicion to that trust and confidence that gives peace and satisfaction." And it adds, "God grant that this revolution may come before the ultimate tragedy takes place."

Mr. Cournos' appeal is remarkable. No doubt he is sincere to the extent of his understanding of what is involved in the case. What does he mean by accepting Christianity? Granting his high idealism and his good motive, does he mean accepting Christianity in the evangelical sense?

In the absence of data we cannot interpret just what Mr. Cournos would read into this acceptance and into the matter of incarnating Christ in life. But there is an expression used concerning him which makes us question whether he rises to the height of the gospel when he speaks of these things—"Mr. Cournos' plea is that Jews accept Christ as their greatest prophet."

But, while Jesus is the greatest of the prophets, He is infinitely more than a prophet. One can accept Him as the greatest prophet and yet not accept Him in the true and evangelical sense. Not simply as the greatest of the prophets, but as the virgin-born, incarnate Son of God and atoning Savior and Lord—"God . . . manifest in the flesh," must one receive Him genuinely to receive Him." Not simply as a "John the Baptist" or "one of the prophets," even though the greatest, must Jesus be received. One must rise to the height of the confession of the Jew, Simon Peter: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD!"

Only as Mr. Cournos and all others subscribe to this in their hearts under the redemptive benediction of the atoning cross, are differences really to be composed and problems solved. Only in this relationship to Him can results take place which are both revolutionary and at the same time sound and safe.

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### "Station WMU Broadcasting"



"Hello, everybody! This is your announcer at Station WMU broadcasting the results and other matters in the W. M. U. campaign for subscriptions to the Baptist and Reflector. Thus far in the campaign 401 subscriptions have been received."

"In addition to the parties indicated on our last broadcast, the following other parties have been certified to the Baptist and Reflector to receive the subscription credits in their associations toward the trip in May to the Southern Baptist Convention at Richmond, Va. We welcome them as W. M. U. workers and hope they will have great success: Bledsoe—Mrs. Felix W. Muze, Hartsville; Nashville—Mrs. T. E. Mackey, Nashville; New Salem—Mrs. Elmer Winfree, Brushcreek; Providence—Mrs. V. L. Adams, Lenoir City.

"Since the list count the following have sent in subscriptions to the paper other than their own. Thank you, friends:

Mrs. Percy Carver, Mt. Juliet; Mrs. Bryan Easley, Newbern; Mrs. S. R. Conger, Jackson; Mrs. B. T. Welch, Chattanooga; Miss Irene Price, Somerville; Miss May Phillips, Chattanooga; Mrs. L. G. Frey, Jackson; Mrs. M. B. Head, Nashville; Mrs. George Hall, Memphis; Rev. W. O. Beaty, Tellico Plains; Rev. J. C. Miles, Nashville; Charles R. Rogers, Cordova; Rev. J. F. Rich, Shelbyville.

"W. M. U. workers, first send in your club of ten or more and \$1.50 each and then you can take any other subscription or subscriptions at the same rate. Furthermore, all subscriptions from your association since the first of the year and all other subscriptions which may later come in become automatically credited to you as campaign credits.

"From now to the first of May let us all make these weeks and months count in a great way for our state paper.

"If any one wishes to ask a question about any feature of the campaign, feel perfectly free to write to the Baptist and Reflector. "Station WMU signing off until next week."

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### The Retiring Office Secretary

Miss Frances Ewton, daughter of Dr. L. S. Ewton, pastor of Grace Baptist Church, Nashville, and for the last four years the Office Secretary of the Baptist and Reflector, has resigned her position with the paper to accept a position in the Young People's Department of the Baptist Sunday School Board under Mr. W. P. Phillips. She has already taken up her new duties.

It was with regret that Baptist and Reflector let Miss Frances go, but her new position will mean a wider sphere of service and we cannot, therefore, blame her for taking it.

During these years Miss Frances has been indeed and in truth faithful, efficient, conscientious and hardworking. Her heart was in the Baptist and Reflector and she leaves behind a record of fine and earnest loyalty to it.

Baptist and Reflector bids her Godspeed in her new position and service and says to her what she already knows, that she will always be a welcome visitor to her former place of service.



MISS FRANCES EWTON

### The New Office Secretary

To take the place vacated by Miss Ewton, Miss Marjorie Westall, of Columbia, has been chosen. She is a member of and Baptist Training Union worker and Sunday school teacher in the First Baptist Church of Columbia, Ralph Gwin, pastor, and came to us highly recommended. Besides High School and a thorough business course, she also attended Huntingdon College, Montgomery, Ala., specializing in dramatics. Prior to coming to the Baptist and Reflector, she had considerable experience in office and secretarial work with prominent professional and business concerns in Columbia and Nashville.

Miss Westall was initiated into the work in the Baptist and Reflector office under the former office secretary and has now taken up her full duties and is carrying on in a fine way, giving every evidence that she knows and enjoys her work and that she will be earnest, faithful and efficient in her service.



MISS MARJORIE WESTALL

# The Supreme Importance of The Local Baptist Church

MISSIONARY J. H. SAUNDERS  
Shiu Chow, Kwang Tung, China

(Article One)

In an age of complicated machinery where efficient centralized authority and military methods are stressed to make our manpower and money accomplish the most, we are inclined to forget or minimize the supreme importance of the local Baptist church for which Christ gave His blood and established it as the custodian of the truth to preserve and propagate it for all time and to all nations. The emphasis of others on these man-made organizations and their request for us all to forget our differences and be one should make us all the more careful to preserve the norm, ideals, and the aims given to the church of the New Testament.

## Extraneous Terminology Not Found in the New Testament

In the Christian literature and secular press of today we see the word, "Church," frequently used meaning "the Methodist Church, Presbyterian, Baptist or "Holy Catholic Church." Also the United Church of India, the Christian Church of China or Japan. Such use of the word is wholly foreign to the Word of God. Such terminology or ideology is foreign to the New Testament. We do find the church of the first born or the Bride of Christ adorned for His coming in glory. The Church of the first born refers to the perfected church of all the redeemed in heaven, but this does not refer to the age in which we now live.

The general idea of church or the church as an institution is found a few times in the New Testament, but even here the idea of the local church may be meant and so understood by the Christians of the Apostolic era in many cases where we think of the idea as an institution. The common usage in New Testament times referred to the church at Corinth, Jerusalem, Ephesus, etc., and "the church in thy house," just what we mean by the Baptist church of today when we mean the local church at certain places.

## The Early Tendency of the Jerusalem Church

The local church at Jerusalem where James, the Lord's brother, was pastor and a number of the Apostles were members, had a tendency to make itself one central church with arms or branches in Jerusalem and environs. No doubt this church felt by reason of its connection with the Apostles and other important persons closely related to our Lord's ministry on earth, that it could be used as a guide to others. However, the Lord, Head of this church, evidently did not approve of their plans. He sent severe persecution and scattered the members who went everywhere preaching the Word and established independent churches solely and directly under the control and guidance of the Holy Spirit.

## The Departure of the Churches from the New Testament Norm

During the period of the Apostles and Apostolic Fathers the ideals of the local Baptist church prevailed for the most part. This was a time of severe persecution by the Jews and then the heathen world. The churches looked to their Head and Life, Jesus Christ, for wisdom and conquering power; but finally Christianity was accepted as the religious tenets of Constantine and the Roman Empire. It became popular and compromised with the Greek cults and Roman secular organization with central authority that persecuted those who sought to preserve local church ideal as given to us by the Lord Jesus Christ. The one great church developed and then hastened the Dark Ages.

The Catholic Church was developed and largely prevailed in all the so-called Christian countries until the Reformation when the Protestant churches broke away only in part from the Catholic church. In leaving the Catholic church they brought with them infant baptism, union of church and state, central authority, etc. These errors have hung on to the Protestant churches ever since and have greatly injured them and the world.

## A Danger We Need to Fight Constantly

The local Baptist Church, the church Christ organized on earth, is in the world, but not of the world. We need to forever protect the ideals given us of the Lord. We should never permit the drag on us by the other church organizations of the world to minimize our own God-given truths, neither should we magnify man or certain churches. Certain churches and leaders may be used by the Holy Spirit as an example to help others, but each church as well as each individual is amenable to the Lord Jesus

Christ. In the early struggles in Virginia the Baptists sought to re-establish Apostles for the churches of that time, but soon the churches and the chosen Apostles were tired of the experiment. It has never been tried since. We have one Master and we are all brethren, kings and priests unto our God. How we should glory in this privilege and be free as bond-slaves of Jesus Christ, to love and serve each other.

## In What We Should Glory

We should glory in Christ and the churches He establishes, the local Baptist church, if we must use the term to be understood. We need not glory in men or stress central churches of great power and influence by reason of their age and opportunities. We should seek to plant New Testament churches the world around, the strong should help the weak and perfect these churches to function for our Lord Jesus Christ to shine in the world's dark places as the one perfect organization Christ established to protect, perpetuate, and propagate His life and message to all men and classes.

Just what we mean by the local church and how we may combine and unify all the forces and organizations in the churches for the spreading of the glad tidings unto all men and nations, we will examine in our next article. How we should glory in our Head and forever rejoice that we are members of His body and that we have direct precious fellowship with Him and each other in the work of His kingdom.

## Ridgecrest Baptist Assembly

Ridgecrest, North Carolina  
January 12, 1938

Dr. O. W. Taylor, Editor  
Baptist and Reflector  
Nashville, Tenn.

Dear Dr. Taylor:

You and the readers of your State paper, we feel sure, will be interested to know about plans for the summer at the Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. At the December meeting of the Sunday School Board plans were launched for building a new auditorium, seating 2,600 people and with eighteen conference and class rooms accommodating from 50 to 425 each. The building is to be ready for the summer session which opens June 8 and closes August 28. The building will cost approximately \$50,000.00.

Other improvements being made include a mezzanine floor increasing the capacity of the dining room by two hundred and fifty. This will make it possible to serve 1,000 guests at a sitting. Space over the dining room which has been used for more than a dozen years for all general Assembly meetings will be converted into cozy, comfortable and attractive bedrooms for more than one hundred people.

All roads and streets in the vicinity of Pritchell Hall, the main hotel, and the new auditorium have been widened. The plant of the Ridgecrest grounds containing 960 acres was originally laid off with eight miles of roads and streets. Some of these have been cut back and graded.

Since the Sunday School Board has been operating Ridgecrest at the request of the Southern Baptist Convention it has, principally through the means of redeeming delinquent lots through the County Tax Office, acquired several choice building sites. These lots range in size from 50 x 110 feet to 55 x 140 feet. They are well-located and close to water lines. Some of them afford an excellent view of the mountains. All of them are near the auditorium. They are offered to churches and individuals who are interested in the development of Ridgecrest, with the understanding that cottages will be built within a year or two. The prices range from \$110.00 to \$175.00 each. The Business Management offers counsel and any other assistance he may be able to give to parties interested in building a cottage at Ridgecrest.

The program during the coming summer will bring to Ridgecrest many of the South's most noted preachers and teachers, and a few from other sections of the country.

Sincerely yours,

Perry Morgan, Business Mgr.,  
Ridgecrest Baptist Assembly.

## Our New Lesson Writer

There was a widespread demand that the weekly Sunday School lesson be run again in the Baptist and Reflector. For some months now this lesson has been appearing, each lesson appearing some ten days in advance of the Sunday when it was to be taught.



REV. J. LeROY STEELE

With his many other duties the editor has found it practically impossible to prepare these lessons and at the same time look after other matters as he ought. We have, therefore, secured the services of Pastor J. LeRoy Steele, of the Oakwood Baptist Church, Knoxville, to do this work. Bro. Steele has had considerable experience along the line of writing and newspaper work.

We present herewith the likeness of Bro. Steele. The last three Sunday school lessons in the Baptist and Reflector have been prepared by him. Our readers can see that he does a fine piece of work in it. We welcome him as contributor to the Baptist and Reflector and feel sure that our readers will enjoy him greatly.

## The Southern Baptist Theological Seminary

Louisville, Kentucky

January 27, 1938.

Dr. O. W. Taylor, Editor  
Nashville, Tennessee

Dear Brother Taylor:

Your readers will be interested in a visit which I made to the First Baptist Church of Shreveport, Louisiana last Fall. The Brotherhood seems to be doing things in a big way in Louisiana. I had the privilege of addressing an Associational Brotherhood meeting, and had a good opportunity to observe the work of our Baptist Brotherhood as it operates in a local church and in an association. I was profoundly impressed with these phases of this work.

In the first place, it led me to see, as I had never seen before, the possibilities that it offers in providing a way of bringing the men in the church into a fellowship that will enrich their lives. In the First Baptist Church of Shreveport I saw the men meeting in three groups each Sunday evening in a general Baptist Brotherhood organization. Each group presented a fine program and there was a genuine interest on the part of all who attended. Why should not we have regular weekly meetings of the men in every church? They can be provided, and the contribution that they will make to the lives of the men will be more worthwhile.

In the second place, I was impressed with the possibilities provided in such an organization for enabling the men to make a greater contribution to the church. In these weekly meetings they learn about the program of the church, they see the needs that the church should supply, and they learn how to support that program and supply those needs both individually and cooperatively.

In the third place, I caught a vision of what the men may mean to the denomination and the Kingdom of God through our Baptist Brotherhood. In their meetings they become acquainted with missions; not just the old type of missionary propaganda, but the new things that we must be thinking and studying today. I verily believe that our denominational work is being vitalized through the program adopted for our laymen's work.

It seems to me that every pastor in every church should want

to set this work forward as vigorously as possible, and it should have the hearty support of our entire denomination. I trust that this type of work may spread throughout the Southland. It has great potentialities in it for Kingdom work.

Cordially,

H. W. Tribble.

## Christ's Burial And Resurrection

By J. H. GRIME

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.

This statement of Jesus Christ circumscribes to a definite conclusion the above question. It gives the time of His burial in the grave as three days and three nights—72 hours, no more, no less. And it also requires that His resurrection be at the same time of day that He was buried.

My Bible teaches that Christ was crucified on the day that we call Wednesday and was buried late in the evening of that day just before sunset, and was resurrected three days and three nights later at the same time of day on the Jewish Sabbath, or our Saturday. This agrees with the statement of Jesus Christ, and the Bible that has been my guide in a ministry of over 62 years, and I shall not forsake it, or change guides at this late day.

"Holy Bible, book divine,  
Precious treasure, thou art mine."

—Lebanon, Tenn.

## Open Letter To Pastors

By J. E. DILLARD

161 Eighth Ave., North, Nashville, Tenn.  
January 20, 1938.

Dear Brother Pastor:

We have sent you a special letter with three enclosures, also a copy of the special Baptist Hundred Thousand Club issue of the Baptist Program, and a package of B. H. T. C. literature.

If you fail to get any of this it probably means that your name and address are not correct upon our mailing list. Please give me the correct information at once so as to prevent similar mistakes in the future.

If you did receive the letter and literature please act in the spirit of the Golden Rule and return the postpaid reply card at once and also do your best in this special effort to increase the membership in the Baptist Hundred Thousand Club. Your denomination and your Savior are depending upon your help.

If you need more literature or information you can get it from your state secretary or from this office.

Yours for a Debtless Denomination,

J. E. DILLARD.

### RECEIPTS AND DISBURSEMENTS FOR JANUARY, 1938

Co-operative		
Southwide		\$ 7,024.20
Statewide:		
Harrison-Chilhowee Academy	\$ 140.48	
State Missions	2,478.14	
Orphanage	1,101.40	
Baptist Memorial Hospital	688.37	
Carson-Newman College	688.37	
Union University	688.37	
Tennessee College	688.37	
Debt-Union University	413.02	
Ministerial Education	137.68	7,024.20
Total		\$14,048.40
Designated		
Harrison-Chilhowee Academy	\$ 32.00	
Christian Education	2.00	
Orphanage Scholarship	1.00	
W. M. U. Specials	136.91	
Baptist Memorial Hospital	1.90	
Relief and Annuity Board	7.84	
Orphans' Home	2,706.83	
Home Missions	25.94	
Foreign Missions	8,399.78	
State Missions	251.61	
Chinese Relief	118.30	
Hundred Thousand Club	1,659.95	
Total		\$14,430.91

JOHN D. FREEMAN, Secretary.

# Foundations That Must Endure

R. K. BENNETT

Text: Psalms 11:3. If the foundations be destroyed, what can the righteous do?

There is no gainsaying the fact that every conceivable effort is being made by certain influences today to dig from under us our social, moral, and religious foundations. In view of this fact, is not the psalmist's solemn question we have chosen for a text highly pertinent? Shall even the most optimistic among us be justified in complacent indifference to the dangers that threaten the existence of our most cherished institutions? Far be it from us to be a calamity howler; but some things are too plain to ignore. Our old Ship of State is a right regal one; but it is not invulnerable. The submarines of Communism and Anarchy have their periscopes turned upon it, and are alert for any opportunity to strike below the water line. We would not be so over-zealous as to try to brace up the Rock of Ages with our puny arguments; but we are concerned for those who are without its shelter. Upon them are being brought to bear cynical arguments of the "higher critics," blatant scoffings of the infidels, illusions of the so-called socialists, foul spewings of the communistic soap-box orators, and the hopeless chirping and muttering of Godless anarchists.

Let this discussion be limited to humanity's three great institutions: 1. The State; 2. The Church; 3. The Home. We are responsible for their maintenance. If these are destroyed, what can the righteous do?

## I THE STATE

Government of the right sort is indispensable to human happiness. It is necessary, therefore, that Christian people see to it that the right kind of men are elected to office. Moreover, it is necessary that these receive the co-operation and hearty support of God-fearing people in the administration of government and the enforcement of our laws. A nation can be no stronger than the men at the head of its government. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Prov. 29:2. Misadministration of governmental authority by unequalled or unprincipled men has caused the downfall of many nations. "The king by judgment establisheth the land; but he that receiveth gifts overthroweth it." Prov. 29:4. If a nation keeps clean within it has nothing to fear from without. Solomon said, "Take away the wicked from before the king, and his throne shall be established in righteousness." Prov. 25:5. Rehoboam had his throne almost swept from under him because he listened to wicked advisers. A democracy is defined as government of the people, by the people and for the people. If this be so, then we might paraphrase the proverb by saying, "Take away the wicked from among the rulers of the people, and their land shall be established in righteousness," thus applying it to a democracy without doing violence to its truth.

The signs of activity by certain influences, with the overthrow of American principles of government as their purpose, are so plain that he who runs may read. The most strategic objective of these influences is our educational system. Dan Gilbert, in his book, "Crucifying Christ in our Colleges," says in a footnote on page 167: "The noted radical Professor Scott Nearing, formerly with the Wharton School of the University of Pennsylvania, openly boasts that bolshevism is being bred in our universities." He then quotes this professor's statement taken from the "Capital Times" of Madison, Wisconsin, Jan. 8, 1933: "Red Russia is spreading its doctrines among students of American Universities, but in a highly secret manner." In the same chapter on page 174 Mr. Gilbert makes this observation: "When students are taught these things about our institutions and our laws, it is little wonder that they rebel against them." He then quotes from lectures of a certain professor:

"The state is an organization of the ruling classes for the maintenance of the exploited classes in a condition of dependence."

"So-called Christian civilization is but organized and legalized robbery of the working class."

"Governments are mere agencies of propertied interests."

"Law is the instrument of the ruling classes whereby they perpetuate their power and privilege to rule and rob."

Be it also said that as long as students rebel at such teachings as these there is still hope for the continuance of American institutions and ideals. By seeking a foothold in our schools, these communistic, anarchistic proponents are adopting the surest method of attack whereby the destruction of our institutions and ideals may be accomplished. Let American ideals perish, and America will also perish. Surely the time has just about arrived when people who love truth and righteousness should awake. Surely it is about time that those who pay the taxes that support

State institutions of learning were having something to say about what is taught in them. When it comes to defending one's home from intrusion by a rattlesnake, a mad dog, or a libertine, who would not get a club? There is that Communistic propaganda going the rounds in this country imploring Americans to take a stand for peace at any price, even to refusing to take up arms in defence of country and home. Such a peace as that is too dear. Christ said, 1 Tim. 5:8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and worse than an infidel." Then if one does not provide protection for his country and his home by defending those ideals which gave them birth, this scripture would seem surely to apply to him. Anyway, America is where I live! If her foundations be destroyed, what can we do? May God help us to rise and rebuild the defences! And the best defence of America is for Americans to return to the God of their fathers.

## II THE CHURCH

It is a mere platitude to say that the church is the greatest institution on earth. No fair-minded person will deny that the Church of Jesus Christ is the God-appointed custodian of His truth, the salt of the earth. Jesus purchased the Church with His own blood. He gave it its marching orders for all time, and is depending upon it to hold forth the Word of Life until He comes back again. He intended that His Church should be magnified. Wherever His Gospel is preached there are those who thank God for the blessed influence of His Church.

But the same influences that are at work to overthrow our government are also at work to overthrow the faith of God's people. The same sinister influences that are sowing our land down with communistic teachings are seeking to vitiate the teachings of God's Word. The same proponents of the Marxian philosophy, that Might makes Right also ridicule the Bible teaching that Jesus is the Son of God with power to save from sin. They also call Christianity "a huge and ghastly parasite," the church "a deceitful invention of man, a conspirator with the state in the exploitation of labor, guilty of hypocrisy, cruelty, and despotism, supporting vice and immorality." They say, "Humanity can hope to advance only as it forsakes religion." They say, "If ever in the history of the world any human institution was completely and finally discredited, it is the religious institutions, whose putrid and decaying carcass menace the life of man." They call religion "A survival of the childhood of the race," the institution of marriage "A legalized prostitution." And, mind you, these things are being taught in tax-supported state universities! Jude must have had such teachers as these in mind when he wrote, Jude 8-13, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

I think there must have been such perils as these in David's time. In the same psalm with our text he says, "In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain? For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." Psalms 11:1-2. Only, it seems, they were not so brazen as their descendants. They did shoot their arrows privily. Now they sit in the chairs of Science, Economics, Philosophy, etc., in our state universities. Still their method is like those of old, cunning and cowardly. They seek to effect their purpose by teaching our young people to become the wreckers of society, religion, that upon the ruins may be erected another Union of Social Sovietism.

Thank God, some things cannot be destroyed, though they may be cast down for the present. I hear the Master saying: "...I will build my Church and the gates of hell shall not prevail against it." I hear God saying through His grand old prophet of old, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, that it may bring

forth seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that that I please; and it shall prosper in the thing whereto I sent it." Storms may beat, moons may wax and wane, blood may be spilt, and church doors may be closed as they are in Soviet Russia today: but the Church of the Lord Jesus Christ shall go on conquering and to conquer until He comes to claim His chosen Bride.

### III. THE HOME

What tender memories the word conjures up! What recollections of happy associations come trooping in! Home! The symbol of security, the haven of rest for weary hearts. Home,—where, at mother's knee, we first heard the old, old story that is ever new. Who can forget those blessed ties? Who would blot from memory's page the sweet influences of Christian parents? A Christian home is the nearest thing to heaven that earth can boast. Such a home is where one is free. It affords the most-lasting happiness of earth. Its brightness may often be clouded with sorrow, its joys interspersed with pain; but there is a sweetness there that abides through all the bitterness of trial and heartache.

The Christian home is the greatest bulwark of civilization. Destroy it, and with it, you destroy the citadel of integrity. Destroy its security and you sow the seeds of economic and social chaos. Spoil its sanctity and you pollute the fountainhead of national uprightness and social purity. Take away the God of the home and hell will open its jaws to swallow the nation. Those who would destroy America must first take away its Christian homes. Take away its discipline, and you must build more and larger prisons, erect more gallows, and install more electric chairs, and employ more lethal chambers; or else eventually turn things over to the anarchists. American daddys and mothers can take their choice. Talk about patriotism! About the worst foe of America, and the most difficult with which to deal, is the attitude of parents who think "Snookums" or "Ducky Wucky" should not be punished for disobedience. Respect for constituted authority is the first lesson a boy or girl needs to learn. Failure here will certainly find fruitage in a larger underworld, and public enemies, ad infinitum.

Make no mistake. The foes of America are the foes of its Christian homes. What is the homelife of the Soviet Republic? Home, for the most part, has been abandoned. Community dining rooms, community sleeping quarters, community amusement places, and what-not has superceded the home and all that it stands for of peace, security, sanctity, and liberty. Jesus said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" One of the sacred writers said, "Keep thy heart with all diligence; for out of it are the issues of life." Brethren, the very life of America is its homes. As the heart is to the body, so is the home to the nation. The soul of America is the spirit of its homes. Then might we not paraphrase again by saying, "What shall it profit a nation if it gain the whole world and lose its own homes?" or, "Keep thy homes with all diligence; for out of them (for the nation) are the issues of life?"

It need not be a palace;  
It need not rear a dome;  
If it has love and laughter  
And religion, it is home.

It may be rough and rustic,—  
Wind and rain may enter some:  
With mother, dad, 'n sis, 'n bud,  
And Jesus, it is home.

The years may mar its beauty while  
The seasons go and come;  
If Jesus and the Bible stay  
To grace it, it is home.

I can't forget its happiness,  
Tho' far away I roam;  
I hope to wander back again  
To God, and "Home, Sweet Home."

May God help us to ponder well the words of the text, "If the foundations be destroyed, what can the righteous do?"

—Stanton, Tenn.

## Emphasizing The Baptist and Reflector

Editor's Note:—Central Baptist Church, Fountain City, A. F. Mahan, pastor, has put the Baptist and Reflector in its budget for the past two years. A letter from Miss Zella Mai Collie, Elementary Worker in the State Sunday School Department, brought the following letter from Mrs. Mary E. Bean, Assistant Superintendent in the Junior Department of the Central Baptist Sunday school, on how the Baptist and Reflector was emphasized in the Junior Programs last year and on how it is otherwise used and stressed in the church. We pass on the letter and also express our appreciation for the service of these ladies and of others indicated, together with the church as a whole and the pastor, for their loyalty and friendship.

304 Jackson Ave.,  
Fountain City, Tenn.  
January 6, 1938.

Miss Zella Mai Collie,  
149 Sixth-Ave., North,  
Nashville, Tennessee.

Dear Miss Collie:

I have yours of the 4th, asking me how I used the Baptist and Reflector in Junior Programs last year.

As you know, this paper is included in our church budget, and any member of the church who so desires it, may have the privilege of receiving it. Our pastor is constantly calling our attention to some article in it, and we have found it most interesting in our own home.

Since we try in our church to co-operate, and be helpful, we make all announcements about the Junior organizations, meetings, focus weeks, study courses, and so on in the Sunday School Department, and I have tried to make this as interesting and profitable as possible. For instance last year, we were particularly interested in Africa, the book "Topsy-Turvey Twins."

Missionary Sundays, we would travel. I had a map of Africa. For pre-session, each class was asked to draw this map, and in the assembly period instead of having a story told, I would have the Baptist and Reflector in my hand, and read down to a certain point—once, where Miss Ruth raised the hoe to strike the snake—I left the hoe in mid-air, asked the boys and girls to go home and read on page —, the Reflector, this week's issue, and finish the story. The following Sunday I would follow this up with one question like, "How many times did Miss Ruth strike before she killed the snake?"

Another interesting question in this group of letters was, "Why did Miss Ruth ride her bicycle to church?"

The Carsons letter of January 14, 1937 was also read. Then during the summer Miss Fox and her wedding was used since the girls worked with her at Carson-Newman during the G. A. House-parties. Of course we are all interested in Palestine.

We try in our programs, not only to stress Bible work, but the reading of other good books, papers, magazines, and keeping these where the boys and girls will want to read. A good place for the Reflector is on the living room table week by week as the whole program of world-wide Baptist work is to be found within its pages.

We have in our department, ready to go to a colored church, a large bundle of Reflectors, as well as other Sunday school helps, B. Y. P. U. material, Royal Service, and Home and Foreign Fields. The Personal Service Chairmen of the W. M. U. take care of this.

Junior Department,  
Central Baptist Sunday School  
Fountain City, Tennessee  
Mrs. W. P. Walters, Superintendent  
Mrs. Mary E. Bean, Assistant Superintendent

### Sermon Outline By D. W. PICKELSIMER Doyle, Tennessee

SUBJECT: THE GREATNESS OF JESUS.  
TEXT: "He shall be great" (Luke 1:32).  
INTRODUCTION: These prophetic words of the angel to Mary were fulfilled, for He was great:  
I. IN HIS NATIVITY, Nature and Name.  
II. IN HIS MISSION, Message and Mercy.  
III. IN HIS POWER, Perseverance and Patience.  
IV. IN HIS COMPREHENSION, Composure and Compassion.  
V. IN HIS LOWLINESS, Loneliness and Love.  
VI. IN HIS FRIENDLINESS, Faithfulness and Fervor.  
VII. IN HIS SINCERITY, Simplicity and Service.  
CONCLUSION: He was great; He is great; and, "He shall be great." "Jesus Christ the same yesterday, and today, and for ever." Heb. 13:8.

## Report of Committee on Nominations And Committees, Boards And Chairmen of Committees For 1938 As Selected At The Convention At Knoxville

Place of Meeting: Memphis.

Time: November 15, 1938, 1:30 P. M.

Preacher: C. W. Pope.

Alternate: P. B. Baldrige.

### EXECUTIVE BOARD

**One Year:** Fleetwood Ball, R. J. Bateman, W. C. Boone, L. T. Householder, O. D. Fleming, Paul R. Hodge, C. B. Cabbage, O. F. Huckaba, H. J. Huey, A. F. Mahan, Merrill D. Moore, B. F. Nesbitt, R. N. Owen, P. L. Ramsey, W. F. Powell, V. Floyd Stark, J. B. Tallant, E. K. Wiley.

**Two Years:** J. H. Anderson, D. B. Bowers, David Burris, H. B. Cross, T. G. Davis, D. A. Ellis, L. S. Ewton, R. K. Bennett, R. G. Lee, H. G. Lindsay, G. T. Mayo, J. R. Kyzar, C. W. Pope, W. R. Rigall, A. L. Todd, S. R. Woodson, J. H. Wright, S. F. White.

**Three Years:** C. L. Bowden, G. P. Brownlow, J. R. Chiles, W. C. Creasman, C. F. Clark, W. E. Davis, C. H. Warren, R. E. Guy, Harry McNeely, O. L. Rives, H. C. Sanders, C. O. Simpson, W. C. Smedley, F. N. Smith, N. M. Stigler, A. M. Vollmer, J. G. Hughes, R. Kelly White.

### TRUSTEES OF BAPTIST MEMORIAL HOSPITAL

A. U. Boone, Cliff Davis, D. A. Ellis, George W. Fisher, H. P. Hurt, John W. McCall, A. E. Jennings, E. P. Vish, J. H. Wright.

### BOARD OF MANAGERS TENNESSEE BAPTIST ORPHANS' HOME

**One Year:** L. B. Cobb, H. B. Cross, C. H. Corn, Will Cheek, A. M. Nicholson, Sterling Fort, R. W. Selman.

**Two Years:** James May, W. C. Creasman, C. H. Baker, W. F. Powell, J. F. Jarman, C. E. Wauford, R. E. Guy.

**Three Years:** J. J. Hill, H. B. Alexander, L. S. Sedberry, William Gupton, A. G. Ewing, I. J. Van Ness, John L. Hill.

### TRUSTEES CARSON-NEWMAN COLLEGE

**Term Expires 1939:** T. R. Bandy, H. D. Blanc, W. Y. Duyck, J. D. Hamilton, C. W. Henderson, John T. Henderson, L. T. Householder, C. W. Pope, J. D. Hale, J. H. Sharp, W. B. Stokely.

**Term Expires 1940:** F. F. Brown, D. L. Butler, J. L. Dance, J. N. Ellis, O. D. Fleming, W. L. Gentry, B. L. Glascock, J. L. Moore, E. G. Price, A. R. Swann, Jr., M. W. Edgerton.

**Term Expires 1941:** Herbert Acuff, M. D., J. H. Anderson, C. H. Baker, Jesse B. Brown, T. L. Cate, R. L. Huff, A. F. Mahan, Ben A. Morton, Charles S. Stephens, Ed. H. Thomas, E. L. Wilson.

### TRUSTEES TENNESSEE COLLEGE

**Term Expires 1939:** A. W. Chambliss, S. S. Cox, Mrs. Wm. McMurry, C. B. Leatherman, I. J. Van Ness, Eustace Williams, John Horton, Roy Byrn, J. B. Black, M. D.

**Term Expires 1940:** H. B. Alexander, R. J. Bateman, C. R. Bryn, Herman Clayton, Dudley Fletcher, F. N. Smith, A. L. Todd, W. C. Creasman, James Ridgely, Frank Jarman.

**Term Expires 1941:** E. L. Davis, L. S. Ewton, R. W. Hale, John L. Hill, Mrs. J. E. Lambdin, L. S. Sedberry, W. F. Powell, R. Kelly White, M. P. Brothers.

### TRUSTEES UNION UNIVERSITY

**Term Expires 1939:** J. L. Crook, D. A. Ellis, E. A. Harrold, Nester James, Clarence James, W. W. Jones, A. V. Patton, R. L. Sanders, I. B. Tigrett, C. T. Webb.

**Term Expires 1940:** Fleetwood Ball, E. L. Carnett, H. W. Ellis, R. E. Guy, J. J. Huey, H. C. Sanders, C. O. Simpson, N. M. Stigler, H. H. Waldrop, D. C. Warren.

**Term Expires 1941:** Hugh W. Hicks, Dan Majors, J. Carl McCoy, R. N. Owen, W. F. Powell, H. P. Naylor, W. G. Robinson, R. J. Bateman, A. M. Vollmer, V. E. Boston.

### TRUSTEES HARRISON-CHILHOWEE BAPTIST ACADEMY

**Term Expires 1939:** J. N. Haddox, C. S. Hasson, C. A. Massey, Ben C. Ogle, George D. Roberts.

**Term Expires 1940:** J. R. Dykes, P. B. Baldrige, C. A. Kyker, C. C. Self, Wm. A. McTeer.

**Term Expires 1941:** G. A. Atchley, Ben P. Clark, H. L. Smith, C. W. Pope, Frank McSpadden.

Respectfully submitted,

Roy Anderson, G. G. Graber, H. L. Smith, H. J. Huey, O. L. Rives, Chairman.

### PROGRAM COMMITTEE

W. Dawson King, H. D. Burns, C. E. Wauford, David Burris, E. L. Carnett, E. P. Baker, A. M. Vollmer.

### ENROLLMENT COMMITTEE

S. R. Woodson, A. D. Nichols, H. L. Thornton.

### CHAIRMEN OF COMMITTEES

**Nominations**—J. G. Hughes.

**Christian Education**—Roy Anderson.

**Denominational Literature**—E. B. Crane.

**Missions**—W. Henderson Barton.

**Relief and Annuity Board**—Merrill D. Moore.

**Hospitals**—J. Carl McCoy.

**Woman's Work**—Mrs. J. Frank Seiler.

**Co-operative Program**—W. F. Powell.

**Sunday School and Brotherhood**—James A. Ivey.

**Baptist Training Union and Baptist Student Union**—Herman King.

**Orphans' Home**—Wm. McMurry.

**Resolutions**—C. F. Clark.

### MEMORIAL SERVICE

Lloyd T. Householder, Paul A. Wieland, A. R. Pedigo.

## The Danger of Putting The Hand in The Pocket

### A. PEREIRA ALVES

To be a rural missionary in Cuba, working among ignorant farmers is a work that, offers a lot of fun sometimes, and sometimes a lot of trouble, too.

Since I came here at Cumanayagua as a rural missionary, about twelve years ago, I have had different incidents while working, but not so awful as an incident happened to me on October 30, 1936, at Calleja colony, nearby Potrerillo.

As I used to go each month to Potrerillo to preach at the Jaguey church, I went on the 29th of October, to said place, where I found the brethren waiting me, and at that evening we had a good service.

While I talked with a brother of the church of Jaguey about a bypath, and since it is not a good road, between Cumanayagua and Potrerillo, because it rained very hard during that month, he advised me to take the way of Calleja colony, a new sugar cane plantation, where the bypath was better, etc.

I took his advice and in coming back to Cumanayagua and I went by the way of Calleja colony.

About seven o'clock in the morning I was crossing the new sugar cane plantation, at Calleja colony, and saw a man on a nice horse.

While my horse walked slowly to meet the man, he looked at me critically.

As I approached the man, I put my hand in my pocket to take out a tract to give him.

The man then stopped his horse and quick as a bolt from the sky, pointed on me a revolver, as if he were going to shoot me. I was startled when I saw the revolver pointing to my breast. I confess I thought that I was going to be killed at that moment. To understand it aright you must see also a revolver pointing at your breast.

I felt that my body shuddered. In all my life I never had been so afraid. I gazed to him in astonishment, with open-mouthed.

But when the man saw a paper in my hand, he put back his revolver in his sheath and asked:

"Why you put your hand in your pocket when you saw me?"

Then I felt safer, but not safe enough to dare advance toward the man, I said:

"I put my hand at my pocket for taking out this tract to offer it to you."

"Never put your hand again in your pocket when you meet a man in a desert place."

A few days later I heard of the reason why the man almost shot me at Calleja colony, etc.

He was a rich man, who, few weeks before, had received a letter from a bandit, named Polo Velez, asking him for two thousand dollars; and he instead of sending the money according to the instructions of the bandit's letter, he got a good revolver for killing Polo Velez, if he met him.

When he saw me, suspected that I was Polo Velez, and when I put my hand in my pocket, he thought that I was taking out a revolver, and then tried to kill me, before I kill him.

Happily he saw the tract before he fired his revolver on me.

While getting back to Cumanayagua, I was thinking upon the risk that my life have passed. I thought of Shelton, the missionary that lost his life at the hands of the bandits, but my adventure was different, since I was supposed to be a bandit.

Now I am keeping the tracts in my hands, for avoiding other incident as occurred to me at Calleja colony.

—Cumanayagua, Dec. 25, 1937.

## The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,  
Nashville, Tennessee

### DETECTIVE JUNE Janet Borglin

Gran was all excited, probably for the first time in her calm, composed life. There was reason enough, however, for plenty of excitement!

She had got up early, as usual, tiptoeing about so that she would not wake June. She always had breakfast alone, even when June was vacationing with her. This morning she had dressed, humming softly to herself. Sometimes she even talked to herself. June always teased her about it, said that Gran was one person that preferred her own company.

When her coffee-pot was boiling with an aroma delicious enough to pull any sleepy head out of bed and she had sliced the coffee ring, nibbling a few nuts off the top, she had gone to get her Bible.

Strange—how she was thinking this very morning that she had been reading that same Bible for forty years. Every morning she read a couple of chapters while she ate her breakfast—she called it her morning tonic. So you can imagine how shocked Gran was when she reached her hand out, almost mechanically, to get it and it was gone! Gone—from the top of the teak-wood table where it had reposed unmolested, except by Gran, for forty years.

June was just turning over for a second snooze when she heard Gran running up the stairs. She thought in a sleepy-headed way, "Gran has always been awfully spry, but I never thought of her running up and down the stairway for pastime. She'll be sliding down banisters next." Just then she began to realize that something was really wrong, for Gran had pushed open the door and her face was an ashen hue.

"June, it's gone. My Bible's gone," she repeated as if she couldn't believe her own words.

June was speechless. Without a word she grabbed her robe and slippers and bounced down the stairs two at a time with Gran right at her heels. But Gran was right; it wasn't there!

They both sat down on the divan, just as if the search had ended right where it had begun. Neither offered a single suggestion for several minutes, then June said, "Gran, some one has stolen it. I'll bet it was some one that saw it at the fair on display and knew that old Bibles are valuable."

"Any Bible is valuable June, but you know why I treasured this one so." Gran's voice was quivery. "Why, it's been in my family for years; it was my mother's Bible."

June knew there were other reasons why Gran cherished it; she recalled its soft leathery back, yellowed pages, and pressed flower smell. Of course the flowers all looked dried and shriveled alike to her, but Gran knew the story that accompanied every flower. Some of the stories were sad, others were romantic and brought lovely visions of fragile brides clinging to lovers' arms, and bouquets of dainty sweet-heart roses. June knew the sentiment attached to Gran's Bible and she knew that she must find it for her.

"Gran, you just cheer up and as soon as I can get on some clothes, I'll scout around

and see what I can find out," June said more cheerfully than she really felt.

All the time June was taking a shower and dressing she kept humming over and over, "It's just like looking for a needle in a haystack."

Down-stairs, although nothing had happened to raise Gran's spirits, she was feeling better already. She decided it was due to June's influence. June had a way of making any complication seem so trivial. Although June was thirteen, to Gran she was just a starry-eyed, golden-haired child, but Gran knew that June's judgment could be trusted.

Gran was still sitting out in the hall by the Bible's table when June came down fully dressed and looking as fresh as a white-washed daisy.

June patted her on the shoulder. "I find the culprit that took your treasure, Darling."

It was easier said than done for after several hours of inquiring of every one in the neighborhood June was back where she started. Not a soul had seen any strangers around Gran's place, June had to report to her crestfallen grandmother.

Gran roused from her reverie. "Wonder why Mandy hasn't come yet; she usually starts lunch long before this time."

June hadn't thought of lunch or Negro Mandy. Everything had been so topsyturvy all morning. Gran was right though; something must have happened to Mandy.

"I believe I had better go see about Mandy. Maybe one of her children is sick. I never knew her to be so late," June said thoughtfully.

June ran through the cotton patch at the back of Gran's house, snatching at the lovely white bolls of cotton as she ran until she reached Mandy's shack. It was a hot day and Mandy's door was swinging wide-open. It was quieter than June had ever seen it before. Mandy's children usually managed to keep things plenty

lively.

June peeped in the open door and the sight she saw fairly took her breath. Negro Mandy was sitting on the edge of the bed with two children on either side completely engrossed in the unfolding of a story from Mandy's lips and Gran's treasured Bible! Her eyes were like two shining lights when she looked up in dismay and saw June.

June was the first one to mutter anything coherent. "Mandy, why did you take Gran's Bible? We have looked everywhere for it."

Mandy shook her kinky head penitently. "I meant to bring it back this morning, Miss June, but I sho' forgot when I got to readin' 'bout Jonah and de whale and Noah and de awk. My chilluns kept saying, 'Please, Mammy, read just one mo.' Miss June I didn' mean no harm; I just thought Mrs. Parker wouldn' miss it fo' a little while and I would sho' return it."

June couldn't restrain her happiness. She was much too happy at finding Gran's Bible to be angry with Mandy. She ran every step of the way home and called out to Gran before she got there, "Look, Gran, I told you I would find it."

Gran's joy knew no bounds. She and June laughed about how excited they had been while all the time Mandy and her children were having the time of their lives.

June couldn't forget the bright, happy look in the Negroes' eyes when she had found them reading Gran's Bible. It meant so much to them, they must have a Bible, so with Gran's permission she took one of the Bibles from the bookcase and carried it over to Mandy. Mandy and her children thanked June no less than twenty times. June told Gran, "It was really worth being all scared and everything for it showed us how to make some others happy."—The Sentinel.

### CHURCH PROFITS

The churches carrying insurance with Southern Mutual Church Insurance Company have profited in dividends and surplus more than \$18,000 in the past nine years since the company began business. Every church in the Southern Baptist territory can share in these profits.

For information write  
J. K. HAIR, Secretary,  
Columbia, South Carolina

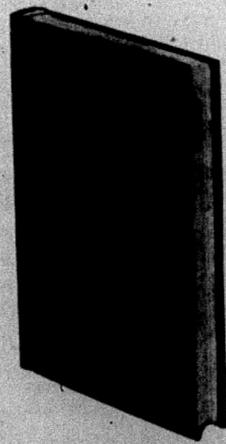
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NASHVILLE, TENN.

# Sunday School Department

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Elementary Worker  
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

JESSIE DANIEL  
West Tennessee Field Worker  
MISS CLARA McCARTT  
Office Secretary

## Are You Making Plans to Attend The STATEWIDE SUNDAY SCHOOL CONFERENCE and Associational Officers Meeting

Nashville - February 28 - March 2



DR. JOHN D. FREEMAN

"Baptists Breaking Bounds" will be the subject discussed by Dr. John D. Freeman, Executive Secretary and Treasurer of the Tennessee Baptist Convention, on Wednesday morning, March 2. Doctor Freeman always brings a challenge to his hearers and we know you will look forward to his message in the Statewide Sunday School Conference and Association Officers Meeting.



DR. T. L. HOLCOMB

Dr. Holcomb, Executive Secretary of the Baptist Sunday School Board, will appear twice on the general sessions of the Statewide Conference—Tuesday morning and Wednesday afternoon, March 1 and 2. His message Wednesday afternoon will bring to a close this conference which will have been packed full of inspiration and practical helps. We hope you are planning to come for the first song and stay through Doctor Holcomb's last message.

### EXCELLENT CONFERENCE LEADERS

Cradle Roll	Miss Mattie C. Leatherwood
Beginner	Miss Ruby Taylor
Primary	Miss Allene Bryan
Junior	Miss Blanche Linthicum
Intermediate	Miss Mary Virginie Lee
Young People	Mr. A. V. Washburn
Adult	Mr. William P. Phillips
Extension	Miss Verda Von Hagen
Administration	Mrs. Harold E. Ingraham
Teacher Training	Dr. N. R. Drummond
Vacation Bible School	Dr. Homer L. Grice

### NEW STANDARD CLASSES AND DEPARTMENTS

CHATTANOOGA, RIDGEDALE CHURCH—"King's Daughters" Junior Class; Miss Fana Belle King, teacher; Miss Eva Ruth Wiggins, Junior Superintendent. JACKSON, CALVARY CHURCH—Cradle Roll Department, Mrs. Cletus Simmons, Superintendent; Primary Department, Mrs. Willard Goodrich, Superintendent. WEST JACKSON CHURCH—Beginner Department, Mrs. S. A. Reed, Superintendent.

MEMPHIS, FIRST CHURCH—Cradle Roll Department, Mrs. J. J. Thornton, Superintendent. TEMPLE CHURCH—"Dorcas" Junior Class, Mrs. G. E. Basden, teacher; Mr. G. E. Basden, Junior Superintendent. SPEEDWAY TERRACE CHURCH—"Knights of the King" Junior Class, Lewis Bratton, teacher; Miss Susie Strickland, Junior Superintendent. NASHVILLE, GRACE CHURCH—"Polyanna" and "Euzelian" Young People's classes with Mrs. D. R. Davis and Mrs. H. C. Sprouse, teachers. Miss Frances Ewton is the Young People's Superintendent.

### MOUNTAIN CREEK CHURCH, CHATTANOOGA

Rev. James M. Catlett, pastor of Morris Hill Church, recently conducted a very profitable training class in the Mountain Creek Church of which Mr. Henry Coe is the new Sunday school superintendent. Brother Catlett reports that it was their first training school in a number of years and about fifty attended each night. Both this church and the Morris Hill Church are working toward the Standard of Excellence. Morris Hill also plans another addition to their church building soon.

### SPLENDID SCHOOL AT RIDGEDALE, CHATTANOOGA

Rev. David N. Livingstone, pastor, assisted by Rev. C. M. Pickler, Rev. Frank Collins and Dr. R. W. Selman, conducted a very successful training school in Ridgedale Church, Chattanooga, the week of January 17. Average attendance for the week was 130. Helpful and inspiring addresses and special musical numbers added to the week's program.

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Gray's Ointment

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Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

# BAPTIST TRAINING UNION

HENRY C. ROGERS ..... Director  
 MISS ROXIE JACOBS ..... Junior-Intermediate Leader  
 MISS RUBY BALLARD ..... Office Secretary  
 149-6th Avenue, North ..... NASHVILLE, TENN.  
 Convention President ..... A. DONALD ANTHONY



## AWARDS BY CHURCHES

Last week we presented a few of the Associations giving the churches which held study courses in Training Union work last year. We continue this list for this week. If your church does not appear it means no Training Union course was taught in your church last year.

Hardeman Co. Association	Talbotts	25
Bolivar, First	White Pine	60
New Union	Judson Association	8
Saulsbery	High View	7
Whiteville	McEwen	5
Hiwassee Association	Sylvia	5
Fellowship	Knox Co. Association	105
Pisgah	Bell Avenue	74
Ten Mile	Central of Bearden	47
Hoiston Association	Central, Fountain City	5
Baileyton	City View	49
Bluff City	Corryton	11
Calvary (B)	Crichton	53
Calvary (E)	Dealerick Ave.	28
Calvary (K)	Elm Street	32
Cherokee	Euclid Ave.	12
Cherry Grove	Eureka	21
Chiquipin	Fifth Ave.	118
Clear Branch	Knoxville, First	94
Double Springs	Fl. Sanders	35
Erwin	Fountain City	37
Erwin (Hulan)	Gallahers	15
Fordtown	Gillespie	27
Greeneville	Glenwood	32
Johnson City, Central	Grace	46
Fall Street	Immanuel	66
Kingsport	John Sevier	54
Mt. Zion	Lincoln Park	6
Nega Victory	Lindale	8
Oakdale	Lonsdale	33
Shallow Ford	McCalla Ave.	33
Southside	Mascot	59
Temple	Mt. Harmony	45
Walkers Fork	Mt. View	47
Hoiston Valley Association	Mt. Olive	2
Beech Creek	Oakwood	20
Big Creek	Park City	6
Fairview	Powell	53
Hickory Cove	Rivendale	33
Howes	Rocky Hill	45
McClouds	Roseberry	52
McPheeters	Salem	42
New Salem	Sevier Heights	24
Oak Grove	Sharon	66
Providence	Smithwood	6
Rogersville	South Knoxville	16
Surgoinville	Thrd	1
Indian Creek Association	Valley Grove	17
Bethlehem	Lawrence Co. Association	1
Collinwood	Lawrenceburg	21
Green River	Leoma	21
Philadelphia	McMinn Co. Association	71
Turkey Creek	Athens	26
Zion	Calhoun	7
Jefferson Co. Association	Calvary (D)	15
Antioch	Calvary (McMahan)	37
Buffalo Grove	Charleston	42
Dandridge	Clearwater	32
Dumplin	Cog Hill	48
Flat Gap	Eastanallee	44
Jefferson City	Englewood	165
Mill Springs	Etowah	43
Nance Grove	Goodfield	14
New Market	Good Hope	32
Nina	North Athens	42
Northside	Riceville	15
Peidmont	Rogers Creek	4
Pleasant Grove (P)	Union Grove	7
Rocky Valley	Valley View	7
Swans Chapel		

## HARRISON-CHILHOWEE

One of the most enjoyable weeks that your State Director has ever spent was spent at Harrison-Chilhowee and Chilhowee Baptist Church the week of January 23rd. While at this place, he preached on Sunday, conducted chapel each day and the early morning prayer meeting. In addition it was his happy privilege to teach Methods to the Juniors and Intermediates and Pilgrim's Progress to the Seniors and Adults. Two hundred and twenty-three completed the courses and much good is prophesied for this excellent Training

Union. The work was planned by Rev. Paul Griffin, pastor, and Prof. Roy Anderson, principal of the Academy. Too much praise cannot be given to this, our own Baptist school—a marvelous co-operative spirit reigns throughout the school and community.

## CLEVELAND INVITES US!

The State Training Union Associational Officers Meeting will be held at Cleveland First Baptist Church April 8 and 9. One-two-three car loads of Associational Officers will be invited from each Association and traveling expenses of two cents a mile for round trip will be paid for each car. Harvard plan of entertainment will be used. Rev. J. L. Dodge, pastor host, is urgent in his invitation to Baptist Training Union forces of Tennessee.

## B. A. U. OF JUDSON EXTENSION WORK

During the year of 1937 the Judson B. A. U.'s (Nashville Association) under the direction of Mr. A. E. Harrison and Mrs. J. L. Kirkland, have done some excellent extension work. Who can report equally as much? They have furnished teachers for ten study courses; aided in seven method clinics; put on four Demonstration Programs and presented seven programs at State Prison. We congratulate these thriving B. A. U.'s.

## CAMDEN AND CARROLL COUNTY

During the week of January 9, the Camden Training Union held study courses and conferences for their four unions. The classes were all well attended and the interest in Training Union work was exceptionally good. The pastor, Rev. L. F. Gassaway, and Director H. H. Bradford, with the co-operation of all of the members, insists that the Training Union will be standard for this first quarter. A very helpful conference was held with the Carroll County Training Union officers preparatory to the meeting to be held in Camden on January 29.

## MILAN REACHES HIGH STANDARD

During the annual study course at the First Baptist Church, Milan, Rev. H. J. Huey, pastor, and Luther Peak, Director of the Training Union, reached an unusual record. Every member of the four Unions of the Training Union and all general officers not only were enrolled in the study course but took the examination. A number of new members were enrolled and a check made on all of the standards during the week. Indications are that this Training Union with at least three Unions will be standard during the first quarter. The teachers for this study course were Dr. H. C. Cox, James Riley, Jackson and Roxie Jacobs. On Sunday afternoon preceding this study course a very helpful conference was held with the Associational Officers of Gibson County in Humboldt. Mr. Cecil Howse is the Associational Director.

## MARTIN, FIRST, TRAINS

During the week of January 23, at the First Baptist Church, Martin, Rev. N. M. Stigler, pastor, Prof. J. Paul Phillips, Director, conducted their annual study course in a most enthusiastic manner. One of the interesting features of the study course was the teaching of the book "Planning a Life" by the author, Dr. H. C. Waters, to approximately one hundred people. Other courses taught were "The Junior and His Church," and "Witnessing for Christ" by Roxie Jacobs. The enthusiasm and interest shown for Training Union work in the First Church at Martin is indeed most encouraging. Their Adult Union is one of the finest we have seen in a long time and the whole church is deeply concerned for their training program. The officers of Beulah Association met on Thursday night for a conference, during which time the work for the coming months was planned. Mr. Roscoe Hunt is the new Associational Director.

## DON'T MAKE

# Constipation worse with

## HARSH, NASTY LAXATIVES!

There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets through results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

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# Woman's Missionary Union

MRS. R. L. HARRIS, 112 Gibbs Road, Knoxville  
President

MISS MARY NORTHINGTON, Nashville  
Corresponding Secretary-Treasurer

MISS MARGARET BRUCE, Nashville  
Young People's Secretary

HEADQUARTERS: 148 Sixth Avenue, North, Nashville, Tennessee.

For God so loved the world that He gave His only begotten Son that who so ever believeth in Him should not perish but have everlasting life.— John 3:16.

## He Hath Set The World in Their Hearts - Eccl. 3:11

### LOVEST THOU ME?

"Lovest thou me?" the Lord is asking,  
As once He asked in Galilee;  
He knoweth our hearts before we answer,  
But still He asketh, "Lovest thou Me?"  
Oh, can we say with contrite Peter,  
Despite his sad and shameful fall,  
"Thou knowest my heart, Thou knowest I love Thee,  
Thou knowest I love Thee more than all."

"Lovest thou Me?" the Lord is asking;  
How shall we show how much we love?  
How can we live our love for Jesus  
And by our gifts His words approve?  
"My poor lost sheep, my lambs that perish,  
I died for them as well as thee;  
What can you do to seek and save them?  
I count it all as done for me."  
—Martha Jo Walters, Mississippi

### HOME MISSION WEEK February 28-March 4

The Season of Prayer for Home Missions and the Special Offering which will be brought at that time will give us an opportunity for expressing our love for the Southland and showing the interest which we have in our hearts for the salvation of lost souls. We hope that every organization, from the Sunbeam Band through the Woman's Missionary Society, will be faithful in their praying for the work and workers of our Home Mission Board. The program material along with the report books have just been sent to the different counselors and the presidents of the W. M. S. Thorough preparation for the presentation of the program and planning for a real self-denial and thank offering will mean much in the bringing in of the Kingdom of God in the hearts of those in the Southland and Cuba.

### LOVE MONTH

February is known as the "Love-Month"—February fourteenth is Valentine Day and then the month gives to us the birthdays of two whose hearts were big and filled with love for their country and their fellowmen. Every month should be a Love Month for the Christian, for our hearts should be so filled with love for the whole-world because of the Christ Spirit in our hearts. Do we have the World Set In Our Heart? Is every month a "Love Month" for us? If we love Him we can answer, "Yes."

### THE BAPTIST HUNDRED THOUSAND CLUB

Mrs. Rabun Wood, Georgia

"It is required in stewards (to) be found faithful."—1 Cor. 4:2. Reports show that marvelous progress has been made through the Baptist Hundred Thousand Club toward paying the huge debts that rest on our southwide agencies. Dr. J. E. Willard, promotion secretary, reported at the W. M. U. annual meeting in New Orleans that two million dollars had been paid on the debts in the last

five years and that \$392,222.39 was paid on the principal from May 1, 1936, to May 1, 1937.

The plan of the Hundred Thousand Club as adopted in 1933 is to enroll at least one hundred thousand Baptists, each paying at least one dollar a month—over and above the regular contributions to the Co-operative Program and local budget—for the purpose of liquidating the debts of southern Baptists. It was agreed that every cent paid will be applied on the principal of the debts. A membership can be individual by paying one dollar a month or a group or circle paying one dollar a month.

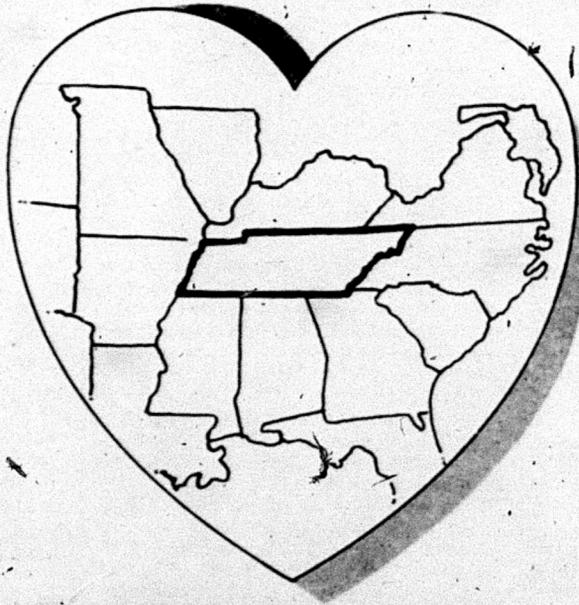
As Christians, Baptists had to attempt to pay their debts; this simple plan has a strong appeal. Many who cannot give large amounts feel that through this plan they are having a part in solving the debt problem. The fact that every penny goes for the principal lends encouragement, as it gives a feeling of permanent gain. The Hundred Thousand Club is not only slowly but steadily accomplishing the purpose for which it was planned, but we are told it has also inspired new efforts to pay all Baptist debts throughout southern Baptist territory. A recommendation was approved by the last Southern Baptist Convention to include (if a state so desires) state debts in the Hundred Thousand club plan with not less than 50% going to southwide causes. Baptists long to lift the burden of debts so that they can feel honest and self-respecting as a denomination and so that new progress can be made in the Kingdom work.

The Hundred Thousand Club has a real appeal for women. They have entered into the plan with enthusiasm and have supported it faithfully. In our local W. M. S., in addition to the individual memberships, each circle is a member of the Club. We understand the plan, approve of it and like to feel that we are having a share in its great purpose. We do not let our gifts to this interfere with our regular offerings to the Co-operative Program and to the local church support which we give through the church budget, but we contribute to this phase of our work through the W. M. S. as an "over and above" gift. Carefully and faithfully the dollar for the Hundred Thousand Club is set aside by each circle every month. Although it is a very small part that we are having, it gives us a feeling of joy and satisfaction.

We rejoice that real progress has been made toward the payment of Baptist debts and we must realize that an enormous obligation still faces southern Baptists. We must not let the progress made lessen our zeal. Instead let it inspire us, strengthen us to greater effort, that this denominational handicap of debt may be lifted entirely. Not only the faithful women and young people of W. M. U. but all Baptists should quicken their efforts toward a "debtless denomination." Every Baptist should have a part in all of our work and this is a vital part of it. Join the Baptist Hundred Thousand Club!—1938 Year Book.

### CHANGE IN W. M. U. CONSTITUTION

Mrs. J. Frank Seiler, Elizabethton, Chairman of Committee on Change in Constitution, requests those desiring any change to write to her immediately.



# Sunday School Lesson

By LeRoy Steele, Oakwood Baptist Church, Knoxville, Tenn.

February 20, 1938

## Choosing Companions In Service

**Lesson Text:** Mark 3:7-19, 31-35.

**Golden Text:** "For whosoever shall do the will of God, the same is my brother." Mark 3:35.

Nothing moved Jesus from His supreme mission in the world. When He came to the close of His earthly ministry He could say, as no other has ever been able to say, "I have finished the work which Thou gavest me to do." In the wilderness He was tempted to take a short cut to personal glory. From one of His closest friends came the suggestion to give it all up. In the garden He shrank from drinking the bitter cup of the world's iniquity. But He had steadfastly set His face toward doing the will of His Father and not one time did He step aside from that high mission.

In today's lesson, there seems to be a contradiction of this truth. There is recorded the first of many withdrawals on the occasion of threatened persecutions or destruction at the hands of His enemies. This is no indication of cowardice. It is simply in line with His intention to carry out, in the full, the work He had come to do. There is no question that, at any given moment, He could have summoned a legion of angels. Or, He could have courted martyrdom and thus multiplied His popularity. This strategy is still in wide use. But, to have done either would have interfered with the accomplishment of His work—if it did not destroy the possibility of it altogether. So, He faced His enemies of withdrawal from them, according as it best suited His plans. He was not afraid to stay, nor afraid to go away if need be.

### I. The Increasing Popularity of Jesus.

While there is a growing hostility toward Him among the religious leaders and the pro-Roman politicians, Jesus is increasing in popularity among the common people. Hearing of the great things He was doing they come to Him from Galilee, Judea, Jerusalem, Idumea, from beyond Jordan and from the regions about Tyre and Sidon. Thus they came from the North, the East, the South and the West. Already, He is drawing all men to Himself. Even the Gentiles are beginning to be attracted to Him.

Because He healed many, as many as had plagues came to Him. The crowd became so great that there was no room to work and there was danger that Jesus and His disciples would be crushed in the press. Therefore, He gave direction that they should secure a boat and anchor it just off the shore. On this He might go on with His work in a more orderly manner.

At this far distant day, it would be presumption for us to judge the motives of the crowd about our Lord. No doubt there were many who came to Him solely for what they might receive. Too, there were the idly curious, who were nearly always about Him, and those who came that they might jeer and scoff and gather material for criticism. Even in our day, those who do religious work, who consecrate themselves to service for others, will find themselves surrounded by the same kind of people. But we have reason to believe that

others were present who saw in Him the satisfaction of their heart-hunger, the answer to their perplexing questions and who sought to be near Him that they might learn from Him of the abundant life.

There occurs here, at the seaside, the first of a series of testimonials to the Lordship of Christ on the part of "unclean spirits." We are told that they beheld Him, that they fell down before Him and that they cried out, through their victims, "Thou art the Son of God." Here, as elsewhere, Jesus declined their witness and forbade them to make Him known. Why? Many explanations are given, among them the following: Jesus wanted men to believe on Him, not through evil spirits but through the testimony of the Scriptures, on the basis of His own words and works; He was not yet ready for the full and complete revelation of Himself and His mission because His followers were not yet ready to receive such a revelation; He would not permit unclean spirits to rob His own friends of the joy which should be theirs in bearing witness to Him. A practical lesson is that, if we are to be true servants and witnesses for Christ, we must be clean.

### II. The Choice of the Twelve

The scene shifts from the seaside to the slope of a mountain, probably the Horns of Hattin, overlooking the Sea of Galilee. Here Jesus selects His twelve apostles. The complete list may be read in the lesson text. In the space allowed here we wish to point out some significant facts about them.

There is a widespread belief that among these apostles there was not a man of rank, wealth or culture. We know that some of them were partners in quite a large fishing firm, namely, Simon Peter, James and John and Zebedee, their father. They are said to have possessed ships and to have kept hired servants. It is possible that, with income such as this enterprise would provide, James and John might have some education. We know, too, that Matthew was a customs official and, as such, doubtless had some education. His financial position was such that he could make quite a feast when Jesus came to his home and could entertain a large number of guests. The background of some of the men is vague and little can be said with certainty of their positions in life. We are not seeking to create imaginary rank and influence for the apostles but it does seem, to us, an injustice to say of them that they constituted a "band of poor and illiterate provincials." We would be the last to minimize the power of God in human life but we would also be the last to cast doubt on the testimony of these men by saying that they were a motley group of ignorant, superstitious fishermen. Taken as a whole, they were not a very imposing group. Perhaps none of them would ever have been heard of outside his own little circle of relatives and friends if he had not been identified with Jesus. They were amazingly slow to grasp truth. But they were the best men Jesus could find—of this we may be sure.

What a marvelous demonstration of how the grace of God works is given in the selection of these men. Jesus chose them

knowing what they were. He chose them knowing what they would be, selfish, ambitious, quarrelsome, faithless. Is not this how He sets His love upon us? If He had waited until we deserved His love, not one of us would yet have received it. If He had waited until He knew we would be true to Him, day after day, year after year, not one of us would yet have called Him our own. Despite the fact that He foresaw our unfaithfulness, that He knew we would many times run off after other loves, He yet loved us and called us and justified us and will yet glorify us.

If Jesus saw what these men were and would be, of themselves, He also saw what they would be by His grace. Impetuous Simon will become a Rock of strength to the infant church; the Sons of Thunder will love Him to the end, one in the death of a martyr, another in exile; Matthew, apostate and renegade for the sake of gold, will yet write his wonderful gospel; skeptical Thomas will fall to his knees with his confession, "My Lord and my God." It will be a source of inspiration to many teachers of this lesson to remember that in the classes before them there may be a Knox or a Luther or a Spurgeon. It spurs every true preacher of the Gospel to his best effort when he remembers that there is not a man or a woman, no matter how weak or wicked, who cannot, under grace, be transformed. It is encouragement to all of us, conscious of our weaknesses, to remember His long-suffering and patience and to know that we will yet "be conformed to His image."

What a glorious privilege these men enjoyed. Their names are forever linked with that of the Son of God in His redemptive purpose. It is a privilege all of us have for "we are workers together with God."

### III. True Kinship With Christ.

After the choosing of the twelve, Jesus returned to the residence in Capernaum. Hearing that He was there, His relatives at Nazareth came down to see Him but could not get in the house for the crowds. They sent a messenger in and asked that they might be admitted. When Jesus was told that His mother and brethren were outside He said, "Who is my mother and my brethren?"

On the surface, it would appear that Jesus is disclaiming any kinship with those who had come to visit with Him—that, to say the least, He is impolite to those with whom He had spent so many years. But, there is no denial of kinship. There is nothing in the record to give us grounds for believing His mother and brethren did not get to see Him and did not receive a cordial welcome. To drive home a spiritual truth, to illustrate in what manner He would be related to a multitude of others, He said, "Who is my mother and my brethren?" Turning to His disciples He said, "Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and sister, and mother." It was the same when He said later, "Ye are my friends if ye do whatsoever I command you."

It was one of the distinguishing marks of the Son of God that He did the will of God. He makes it a test of our sonship. Too many will, today, render lip service to God. Too few, this week, will do His will in the shop and store, in the school and home.

# Among The Brethren

## SUNDAY SCHOOL ATTENDANCE FOR JANUARY 30, 1938

Memphis, Bellevue	1722
Memphis, Union Avenue	1076
Knoxville, First	1018
Memphis, Temple	914
Knoxville, Fifth Avenue	866
Bristol, Calvary	759
Chattanooga, Ridgedale	731
Maryville, First	692
Chattanooga, Highland Park	654
Jackson, First	614
West Jackson	578
Chattanooga, Avondale	565
Chattanooga, East Lake	563
Elizabethton, First	546
Fountain City, Central	532
Chattanooga, Northside	526
Etowah, First	510
Chattanooga, Woodland Park	500
Morristown, First	450
Chattanooga, Red Bank	449
Memphis, Speedway Terrace	446
Jackson, Calvary	443
Chattanooga, Tabernacle	425
Cleveland, First	419
Trenton, First	410
Dyersburg, First	393
Murfreesboro, First	388
Chattanooga, Chamberlain Avenue	376
Alcoa, First	337
Harriman, Trenton Street	335
Union City	325
Fountain City, First	323
St. Elmo	319
Chattanooga, Oak Grove	310
Cleveland, Big Spring	309
Paris, First	307
Erwin, Calvary	288
Nashville, Inglewood	288
Chattanooga, Alton Park	279
Rossville, Ga. Tabernacle	259
South Harriman	253
Martin, First	253
Columbia, First	251
Chattanooga, Brainerd	249
Cookeville, First	239
Ducktown	228
Athens, First	225
Gatlinburg	223
Milan, First	220
Rockwood, First	206
Chattanooga, Edgewood	200
Chickamauga, Ga.	197
Elizabethton, Calvary	197
Chattanooga, Eastdale	189
Chattanooga, Oakwood	189
Elizabethton, Siam	185
Chattanooga, Concord	184
Hixson	151
Chattanooga, White Oak	131
Whiteville, First	113
South Rossville, Ga.	98
Camden	95
Walter Hill, Powell's Chapel	91
South Cleveland	72
Chattanooga, Mission Ridge	64
Chattanooga, Union Fork	55

### By FLEETWOOD BALL

Joseph M. Branch, of Davisboro, Ga., an aggressive Baptist preacher, is chaplain in the State Legislature.

Cecil Lasiter has resigned at Minco, Okla., to accept a call with the First Church, McCloud, Okla.

J. L. Reeves, of Macon, Ga., about a month ago accepted the care of Calvary Church, Columbus, Ga.

C. E. Pennington, of Chattanooga, has been called to the church at Decaturville. He has accepted and is on the field.

The First Church, Paul's Valley, Okla., is fortunate in securing as pastor, D. J. Milam, of Britton, Okla.

Pat Horton of the First Church, Plainview, Texas, has been unanimously called to the care of the First Church, Altus, Okla.

L. D. Thatch has resigned West Side Church, Muskogee, Okla., to accept the church at Quinton, Okla.

Glen Moore has been called as pastor of the church in Mesargel, Texas. He has accepted, and will be on the field soon.

C. E. Turner, of Brownsville, Ky., has accepted a call to the church at Buckeye, Arizona. The change was made on account of the health of the pastor.

N. L. Roberts, a student in the Southwestern Seminary, Fort Worth, has accepted a call to North Side Church, Weatherford, Texas.

Since J. D. Grey became pastor of the First Church, New Orleans, last May, there have been 289 additions. The church is sponsoring six mission stations.

The West Side Church, Tulsa, Okla., has lost its pastor, E. E. Deafdeuff. He plans to do evangelistic work with country churches.

Earl Stark of Central Church, Lawton, Okla., has been called to the care of the First Church, Woodward, Okla. His decision has not been announced.

### By THE EDITOR

Under the leadership of their new pastor, Rev. Joe Clapp, the Woodland Mills Baptist Church, Woodland Mills, is going forward in a great way.

Monday night, Jan. 31, Bellevue Baptist Church, Memphis, Dr. Robert G. Lee, pastor, had a Music and Fellowship Service, conducted by Homer Rhodeheaver, internationally known song leader and platform master.

Bro. G. W. N. Brown, Erwin, has brought from the press a very interesting historical pamphlet dealing with the Indiancreek Baptist Church, now the First Baptist Church of Erwin. We enjoyed reading it very much.

In its catalogue of periodicals the Baptist Sunday School Board devotes pages 38 and 39 to a fine presentation of cause and value of our Baptist state papers. Baptist and Reflector joins the papers in expressing our great appreciation for this friendship and emphasis.

Bro. L. L. Hurley preached for Pastor L. B. Crantford at East Lake Baptist Church, Chattanooga, Sunday evening, Jan. 30, and Bro. J. D. Bethune supplied for Pastor R. R. Denny at Tabernacle Church, Chattanooga, at both services on the same day. Pastor Denny was ill with the flu.

Pastor W. O. Beaty, Tellico Plains, is so anxious to have people read the Baptist and Reflector that he has sent in a club of ten subscriptions and paid a dollar of his own money on each. How greatly do we appreciate this friendship and service!

A card from Principal Roy Anderson, of Harrison-Chilhowee Baptist Academy, brings words that one of the preacher boys, H. W. Farris, recently underwent an operation for appendicitis in a Knoxville hospital and that he was doing well. Prayer is requested for his speedy recovery.

On the occasion of the editor's visit to the Chilhowee Church some weeks ago, a certain lady came forward for prayer who was greatly disturbed over her spiritual condition. Bro. Anderson's card brings the glad word that she has since become satisfied. A satisfying experience of Christ is there anything to equal it?

The office appreciated the visit last week of Rev. A. C. Johnson, member of the Raleigh Baptist Church, Raleigh, W. F. Carlton, pastor, formerly pastor at Greenfield. He speaks in high praise of Bro. Carlton, reports that the work is going fine and states that the church recently increased the pastor's salary.

Homecoming Week will be observed by the Baptist Bible Institute, New Orleans, Feb. 21-25. The Layne Lectures this year will be delivered by Secretary J. B. Lawrence, of the Home Mission Board, and the Tharp Lectures by Superintendent Edgar E. Godbold, of the Missouri Baptist General Association.

Calling attention to the W. M. U. campaign for our state paper, a recent bulletin of the First Baptist Church, Ridgely, H. L. Carter, pastor, says: "No better investment can be made by any Baptist than a subscription to his own denominational paper." Mrs. Ruth Forrester is the Baptist and Reflector representative in the Ridgely Church.

The office appreciated the visits last week of Mrs. H. H. Bryant, Portland, W. M. U. Superintendent in Bledsoe Association, Pastor J. Harold Stephens, of the First Baptist Church, Cookeville, Pastor J. T. Barbee, of the First Church, Dickson, and Associational Worker, F. A. Tarpley, of Charlotte, in Judson Association. Sometimes the name of some visitor is inadvertently lost. If at any time this occurs, our friends will please pardon us and know that it is wholly unintentional.

## FALSE TEETH

### Can Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline powder, on your plates. Makes false teeth stay in place and feel comfortable all day long. Sweetens breath. Get FASTEETH at any drug store. Accept no substitute.

Since last September Evangelist A. D. Muse has, in addition to meetings elsewhere, conducted revivals at Whitwell, Jasper, Richard City and Bridgeport in Sequatchie Valley. Commending Bro. Muse, J. L. Alexander, Missionary in Sequatchie Valley Association, says: "His work is earnest, sincere, high-class, constructive and real Bible evangelism."

The people in the various State Baptist Building offices were made unusually glad on Saturday of last week to see and greet Miss Ruth Walden, missionary to Africa, now on furlough. She was to remain in Nashville for some two days and then leave with the expectation of being back for the W. M. U. Convention in Nashville, March 22-24.

Secretary and Mrs. John D. Freeman entertained the heads of the various state departments with their wives and secretaries and certain friends on Friday evening, Feb. 4, with a buffet supper in their home on Ashwood Avenue. So far as we recall, this was the first time that the various workers in the offices have met in a get-together meeting of this kind. It was a particularly enjoyable occasion.

Sunday evening, Jan. 30, the Seventh Baptist Church, Nashville, E. W. Barnett, pastor, held a memorial service in honor of the late J. H. Wright, who had been pastor of the church in other years. Bro. H. F. Burns, Sr., who had known Bro. Wright for many years, spoke reminiscently and read several appropriate Scriptures, and the editor spoke of Bro. Wright as a denominational man. Other remarks were made by Deacon B. T. Holman. Pastor Barnett was in charge of the service and spoke fitting words.

**With the Churches: Chattanooga**—Mission Ridge received 2 by letter; White Oak received 3 for baptism; Brainerd received 1 by letter and 1 for baptism; Alton Park welcomed 1 by letter; Oak Grove welcomed 2 for baptism; Chamberlain Avenue received 1 for baptism; Woodland Park welcomed 5 by letter, 4 for baptism; East Lake, Pastor Crantford welcomed 1 by letter, 2 for baptism, baptized 6; Avondale, Pastor Lindsay baptized 4; Ridgedale, Pastor Livingstone received 2 for baptism, baptized 3. **Memphis**—Speedway Terrace received 2 by letter; Temple received 1 addition; Bellevue welcomed 8 additions. **Alcoa**—First received 1 for baptism. **Bristol**—Calvary welcomed 2 for baptism, 2 by letter. **Elizabethton**—Calvary, Pastor Cox received 1 by letter, 2 on probation, baptized 4. **Jackson**—Pastor Boone welcomed 6 by letter, baptized 2. **Knoxville**—Fifth Ave., Pastor Wood received 1 by letter, baptized 1. **Lewisburg**—First, Pastor Householder welcomed 2 for baptism, 2 by letter, baptized 4. **Rossville, Ga.**—Tabernacle received 1 by letter. **Cleveland**—First welcomed 17 additions during January. **Lewisburg**—First welcomed 12 additions during January.

Late on February 1, a bus with more than twenty students from Carson-Newman College on the way to Johnson City, collided with a parked car with trailer near Bulls Gap. Roy Roberts, Sevierville, senior at the college and guard on the basketball team, and James Griffin, Burnside, Ky., sophomore, and substitute forward, were killed. Arky Jarnigan, driver of the bus, John Hudson, Jefferson City, Carlyle Henley, Harriman, and Malcolm Brown, Sylvia, N. C., were considerably injured and most all of the passengers received minor cuts and bruises. The deep sympathy of the brotherhood goes out to the loved ones of the dead and injured and to the institution that has sustained such a loss.

Baptist and Reflector carried the announcement not long since that D. B. Bowers, formerly pastor of Avondale Baptist Church, Chattanooga, indicating his acceptance of a position as Evangelist and Field Worker in Watauga Association. A letter from Bro. Bowers states that the same week he was elected to this position, a call came to be pastor of the Cowan and Decherd Baptist churches and that after much prayer he felt the Lord was leading in this call. Taking the matter up with the Promotion Committee in Watauga Association, they released him from the call there and he began his ministry in his new pastorate Sunday, Feb. 6.

Tioga, Pa., Jan. 29, 1938.

Dear Dr. Taylor:

The McKinley Musical Messengers of Morristown, Tenn., are now in their third revival since Christmas. We had our first at our home town, of Morristown, with some thirty-five professions, the second was in Philadelphia, Pa., which was the fourth time with this pastor and our thirty-third campaign in and near Philadelphia. There were twenty-five professions in that revival, and over one hundred who dedicated their lives for the Master's service anywhere He might lead. We are now in Northern Pennsylvania, near the New York line, for two revivals running for four weeks. It has been as low as twenty-two below zero here once this winter.

Yours in His service,  
H. Evan McKinley.

**FIRST BAPTIST CHURCH**  
Union City, Tenn.

Feb. 1, 1938

Dear Dr. Taylor:

Will you please give me space to say a brief word concerning our revival? Dr. W. F. Powell of the First Church of Nashville was with us for nearly two weeks and brought us great gospel messages. We had a number of conversions and additions and I feel a great revival was had in our church. Dr. Powell is a great soul and a great help to a pastor. May God continue to bless him and strengthen him for many days of service.

We appreciate you and the paper and I always feel that the more of my people I can get to read the paper the easier it is for us to carry on the work.

With every good wish, I am  
Yours sincerely,  
Rev. E. L. Carlett, Pastor.

**BRIEFS CONCERNING THE BRETHREN**  
Called and Accepted

- J. W. Evans, First Church, Taos, N. M.
- A. Warren Huyck, First, Paducah, Ky.
- J. V. Carlisle, Calvary, Hannibal, Mo.
- Marvin Adams, First, Middleboro, Ky.
- B. J. McIver, Poinsett Church, Greenville, S. C.
- C. A. Erdman, Calvary Church, Salina, Kans.
- P. E. Grundy, First, Belle Vernon, Pa.
- G. Blair Hemans, Jeanette, Pa.
- W. P. Davis, Jordan Church, Eagle Station, Ky.
- Norman L. Roberts, Northside Church, Weatherford, Texas.
- J. G. Walters, Cumberland, Ky.
- C. R. Turner, Buckeye, Ariz.
- Harry Ferguson, Summer-Grove, La.
- H. T. Sullivan, First Church, McLean, Texas.
- L. A. Stagg, Jr., Abbeville, La.
- Fletcher W. Hart, Tullos, La.
- DeVoe Byrd, Springhill and Heflin, La.
- Cecil Lasiter, McLeod, Okla.
- Thomas Hicks, Sharon Church, Okla.
- D. J. Milam, First Church, Pauls Valley, Okla.
- J. T. Howard, Carnegie, Okla.
- Earl Stark, First Church, Woodward, Okla.
- T. H. Holt, Covington Church, Okla.
- Clyde Fowler, Braman Church, Okla.
- R. D. Harris, Lamont Church, Okla.
- T. D. Thatch, Quinton Church, Okla.
- T. H. King, Bessemer City, N. C.

**Resigned**

- J. V. Carlisle, Martinsville, Ind.
- Marvin Adams, Cynthia, Ky.
- B. J. McIver, Wateree Field near Camden, S. C.
- Edwin E. Colvin, Calvary Church, Alexandria, La.
- P. E. Mundy, First Church, Red Deer, Alberta, Canada.
- J. G. Walters, Pruden, Tenn.
- H. T. Sullivan, Longleaf, La.
- L. A. Stagg, Jr., Rayne, La.
- Basil Halbert, Forest, La.
- E. E. Deardeuff, West Side Church, Tulsa, Okla.
- T. D. Thatch, West Side Church, Muskogee, Okla.
- I. W. Fulghum, Wagoner, Okla.
- T. H. King, Clinton, N. C.
- A. W. Fleischmann, Memorial Church, Greenville, N. C.

**Ordained**

- Truman E. Caldwell, First Church, Hedley, Texas.
- Donald A. Clover, First Church, Barron, Wis.
- Alfred Lee Roman, Fourth Ave. Church, Louisville, Ky.
- Floyd Rye, Baring Cross Church, Ark.
- A. J. Oyer, Augusta Road Church, Greenville, S. C.
- C. T. Christenson, Augusta Road Church, Greenville, S. C.

**Married**

- Rev. Angus C. Hull, First Church, Oakmont, Penn., to Eleanor Crannell Means.
- Died**
- Rev. W. T. Short, Campvillsville, Ky.
- Dr. R. T. Pollard, Negro, Dean Emeritus Theological Department, Selma University, Selma, Ala.
- Rev. Homer Evans, Winchester, Ill.

**DANGEROUS**

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# A QUARTER OF THE YEAR IS GONE!

*My! How Time Does Fly!!*

"You cannot turn back the wheels of time." Whoever first expressed that truth in words was setting forth a fact which ought to command the attention of all people everywhere. Surely, it should command the serious thought of all who serve the Lord Jesus Christ in this terrible and unspeakably important period of the world's history.

The ancient Roman declared "Tempus fugit," "time flies." He must have been either an old man or, more likely, one who was busy with life's cares and problems. It is the busy person to whom the passing of time is unnoticed. The life that is filled with good deeds, that is spent in active service for others, is the life that passes quickly but which leaves in store the great treasures which make it seem long in retrospect. The day is indeed lost "whose low descending sun, views from thy hand no worthy action done."

It is good to report that tens of thousands of Tennessee Baptists have been busy during the past three months. As a result of their diligence our records are better than for the same period in many years. There should be great rejoicing among us for the successes of the first quarter of our fiscal year. There must be deep grief that so many of our people and so many of our churches have not had part in the accomplishments of the period.

## RECORDS THAT PLEASE

The comparative records of past years may bring a bit of encouragement to many of our people. Within another week or two the full report by churches will be published in the columns of Baptist and Reflector. What part did your church have in bringing about the good report for this quarter? Watch for the list and see. The following figures are for the three months of November, December and January:

	1933-1934	1934-1935	1935-1936	1936-1937	1937-1938
Co-operative Program	\$50,486.47	\$41,794.98	\$47,136.05	\$47,323.93	\$51,451.85
Designated Gifts	\$33,212.73	\$40,616.08	\$40,528.87	\$43,815.43	\$45,128.49
Total, three months	\$83,699.20	\$82,411.06	\$87,664.92	\$91,139.35	\$96,580.34

## WHAT THE FIGURES REVEAL

The figures presented from our records (records which are open for any Baptist anywhere to examine, for we never cover up anything) reveal some interesting things. They should help us to see our weaknesses and to correct faults that may be hindering us.

1. First of all, there remains the sad fact that the contributions received at our office are from only two-thirds of our churches. Every Baptist church in the state should be enlisted. Until the seven hundred churches now doing little or nothing for the extension of the Master's work have been reached, our work of enlistment must go on. And, if it is done, we must have the help of every enlisted church and its leaders.

2. Secondly, while there has been growth in contributions to our regular budget, it has not kept pace with designations. **We can never build a great denominational work on spasmodic, high-pressure collections.** Special offerings should be a stimulus to the regular contributions, never an end in themselves. The agency or denomination that depends on them will sooner or later be swamped in debts again. Let renewed emphasis be given in every church to the Co-operative Program.

3. Information brings inspiration, and inspiration brings action. Let us, therefore, continue to inform our people about the work, the workers, the funds and where they go, and the glorious results that are coming from our combined labors. Push the circulation of Baptist and Reflector, use our free literature, preach, teach, exhort! Slowly but surely we are overcoming the handicap of uninformed people and thus enlarging the army of faithful and generous supporters of our program.

**THREE MONTHS HAVE PASSED! MAKE FEBRUARY AN ENLISTMENT MONTH! ENLARGE THE PLACE OF YOUR TENTS AND DRIVE DEEPER THE STAKES OF DOCTRINAL LOYALTY AND DENOMINATIONAL ZEAL**

**Executive Board, Tennessee Baptist Convention**

NASHVILLE, TENNESSEE