

# BAPTIST and REFLECTOR

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*"Speaking the Truth in Love"*



## The First Christmas

By EDWARD BENDEN

The mysteries of the first Christmas morning have kept men wondering always. Who has not listened beneath the frosty stars, as though from out the stillness there might burst the music of the angel choir? Angel choir there was, and its song of praise bore a mighty message. They sang "Glory to God in the Highest and on Earth Peace, Good Will Toward Men."

Heaven visited earth. There was a night sky, stars glistened as they did back in the times when the boy David talked to his sheep on the hills of Judea; even as in those more remote times when Boaz looked out over his fields with gratified vision. Flocks were there, well fed and contented. Hillside pastures gave background to night fires kindled as a protection against beasts of prey. Shepherds sat about the fires or stirred, as seemed best, as they continued their night vigil. It was a fair sight.

But in the shepherd hearts there was sadness. The voice of prophecy had been hushed for four hundred years. Rome ruled the world and the heel of the Roman soldiers was heard on the Palestinian highways. When would Messiah come? How the hearts of the faithful cried out for His manifestation!

They knew it not, but ages had toiled for that moment. There were mighty movings in the universe of God. Suddenly the announcement came, . . . . .

*"While shepherds watched their flocks by night  
All seated on the ground,  
The angel of the Lord came down  
And glory shone around."*

Then came the singing . . . . . A multitude of heavenly beings had come. Oh, how they sang! Ever since that morn- ing have vied with each other in endeavor to approximate that harmony.

In the stable, in the manger, simply dressed, the shepherds found the Savior. They believed and worshipped. Heaven had visited earth.

The shepherds had much to think about for many a day. Something had happened to them and they could never forget. Whenever their sky was gloomy or their hearts sad, in their minds they held pictures of that night. A precious possession that none could take from them. Theirs, forever theirs. Not only had heaven visited earth, but earth had looked into heaven. They could always find new things about heaven as they thought on that series of visions.

There was joy in heaven. Happy beings lived in a world of delight. Who is there that would not like to live in a realm that produced that throng of happy, harmonious, singing beings?

Herod in his palace, amid the jangle of worldly things, missed that song. Men who worked but to sleep and slept but to work, merely riding on the Merry-Go-Round of human existence, missed that song. Amazing . . . yet we must confess it . . . . The whole world missed it, except the humble shepherds. Heaven's joy is no less today, but it is only the listening ear that can hear and the watchful eye that can see.

There was peace in heaven. The messengers from the skies on their divine errand sought to impart peace to a world torn with strife.

There was light in heaven. It was no land of gloom or sombre shadows. There was light. . . . . It burst through the veil that night with blinding glory!

There was love in heaven. It was revealed in the birth of the Christ-child, without whose coming to earth there could be no song of redemption.

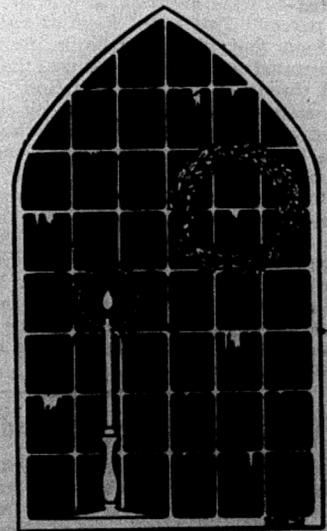
*"'Twas a humble birthplace, but oh how much  
God gave to earth that day:  
From the manger bed what a path has led,  
What a perfect holy way."*

The message of the angel choir has been recorded and re-echoed. It rings in our ears to the present moment. Christ was born in Bethlehem. Heaven's best for a fallen race! The love of God made manifest.

So men may sing the angel song and enjoy the heavenly peace, and stand amazed at the heavenly glory. Heaven has visited earth. Earth has looked into heaven. A wonderful life has come to dwell among men.

*"Oh little town of Bethlehem  
How still we see Thee lie,  
Above Thy sweet and dreamless sleep  
The silent stars go by.  
Yet in Thy dark street shineth  
The Everlasting Light,  
The hopes and fears of all the years  
Are met in Thee tonight."*

—Memphis, Tenn.



# BAPTIST AND REFLECTOR

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3  
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## EDITORIAL

### "On Earth Peace, Good Will Toward Men"

The song of the angels at the birth of Christ is generally construed as bespeaking a warless world. And after all these centuries, look at the warring world!

But Jesus plainly taught that this age would be marked to its end by "wars and rumors of war." Therefore, the angelic song did not prophesy a warless world in this period.

The song must be interpreted in the light of the gospel verities which gave it birth. The verse preceding the burst of angelic praise brings these before us: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." The following things are indicated: 1. "Born" . . . the virgin birth and incarnation of Jesus, meaning "God was manifest in the flesh." 2. "A Saviour" . . . the saviourhood of Jesus, involving His atoning death and His resurrection and His ability "to save them unto the uttermost." 3. "Christ" . . . "the Anointed One," He of Whom the prophets spoke, the Messiah. 4. "The Lord" . . . the lordship and kingship of Christ. These verities gave the song its birth and from them it takes its meaning.

The peace it proclaims is not that secured, or supposed to be secured, by leagues, covenants, treaties and economic panaceas. It is the peace between God and men and in men and among men which comes from acceptance of the truth concerning Christ and from right adjustment to God through Him on the basis of that truth. The good will set forth is the divine good will toward men expressed in Christ and operative in and among such men as become rightly related to God through Christ on the basis of gospel truth. In other words, the angels sang of **redemptive** peace and good will.

Therefore, in every age and clime, when men bow at the cross and arise to walk in "the power of an endless life," there is "on earth peace." This is the issue of the divine good will demonstrated in that blessed Babe in Bethlehem and subsequently demonstrated in the atoning cross, the empty tomb and the occupied throne of "the Lamb of God."

The angelic song did not prophesy the cessation of war to the sinning, cross-scorning, Christ-rejecting world, but peace in and among those inwardly transformed and outwardly governed by Bethlehem, Calvary, the empty tomb and the occupied throne. The Roman Empire was a ruthlessly warring one. The angels expressed no approval of that. But the peace and good will of which they sang were "on earth" within that empire.

Since then nearly two thousand years have gone on their state-ly march to the haven of antiquity. But still, regardless of all "wars and rumors of war," those whose souls are illumined from on high joyfully and adoringly join the heavenly choir in singing: "Glory to God in the highest, and on earth peace, good will toward men."

### Watch Night Service and Day of Prayer

Along with other state papers, Baptist and Reflector has editorially and otherwise been stressing from time to time the watch night service on Saturday evening, December 31, sponsored by the Baptist Training Union, and the day of prayer which Southern Baptists are asked to observe on January 1, both looking toward the 1939 evangelistic campaign.

The main emphasis so far seems to have been on the value of prayer to Christians themselves. We have previously written edi-

torially along this line. But one of the main values of special seasons and other times of prayer has to do with sinning, sinful and lost men.

Isaiah prophetically said that "as soon as Zion travailed, she brought forth her children." In New Testament expression the "travailed" of Isaiah becomes the "great heaviness and continual sorrow in my heart" of Paul, as a result of which he said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And this, in turn, is further expressed in Paul's words: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Here are spiritual birth pangs for the salvation of sinners. Had it been possible for a Christian to go to hell and if his going there would have accomplished the salvation of those he had in mind, the apostle "could" have been willing to go. Probably none of us ever have such deep agony as this. But we could and ought to have more poignant birth pangs than the most of us now have.

The basic technique for the 1939 campaign must be "travail," "great heaviness and continual sorrow in my heart," and "heart's desire and prayer to God" for the salvation of souls. Scriptural revelation shows that there is a very close connection between the agonized praying of the saints and the movements of the Spirit in the conviction and conversion of sinners. Likely no one among us can adequately explain why except that it pleases God for it to be so. But what is needed is for God's people to adjust themselves to the revealed fact and act accordingly.

"As soon as Zion travailed, she brought forth her children." Has our Zion begun this? If not, let her begin now.

### Ramblings by the Editor

At both hours on Sunday, Dec. 11, the editor preached for Pastor John A. Davis and the First Baptist Church of Spring City. The cordiality of the church and the unusually pleasant stay and good meals in Pastor and Mrs. Davis' home made the visit particularly enjoyable. The work is moving on in a fine way, and Bro. Davis says, "I am the happiest man in Tennessee."

In the afternoon of the same day, through the courtesy of Dr. and Mrs. W. P. McDonald and with Brethren Davis and Roop we were carried out to the Wolf Creek Baptist Church, of which Bro. John A. Porter is the pastor and where we preached to a responsive congregation.

Following the evening service at Spring City, Bro. W. R. Rollins, pastor of the local Methodist Church, carried us to Chattanooga for the night train. For his thoughtful courtesy and the pleasure of his company we are greatly indebted to him.

Sunday morning, Dec. 18, we were with Pastor J. T. Barbee and the First Church, Dickson. For the good hearing given us and for the fine fellowship and dinner in Bro. and Mrs. Barbee's home we express our sincere thanks. Bro. Barbee's pastorate is a nobly fruitful one.

### Christmas Greetings

According to the custom of the years, there will be no issue of Baptist and Reflector Christmas week. The next issue that comes to you will be in the New Year.

The paper expresses its sincere thanks to its readers and friends for their prayers, encouragement and support by which, through the grace of God, it continues to fulfill its ministry of information, inspiration, indoctrination and enlistment, that souls may be saved and the saved may serve. It prays God's abundant blessings upon all of these.

At this joyous season Baptist and Reflector sends its heartiest greetings to all to whom these lines may come. May God bless you in body, soul and spirit.

Seeking to describe the joy which salvation had brought to him, a converted Indian said of his heart, "It laughs all the time." May such benedictions rest upon Tennessee Baptists and their friends that in the closing of the Old Year and throughout the New Year their hearts shall laugh all the time.

A blessed Christmas and a happy New Year!

## A Visit To Dr. R. G. Lee's Great Church

Each November it is my privilege to visit for ten days some place of special interest to me. I am en route at this writing to Florida over the Frisco, having just spent ten days in Memphis, Tennessee, in Dr. Lee's great church. Sunday, November 20, I went early to Sunday school; as I walked to the church, two blocks from the car line, I noted that many pedestrians were headed for my destination; there were so many people coming to the church from every direction in all the streets and even through the alleys, I decided to stand at the front door of the church and watch the crowds; cars, cars, cars, grown people, men, women, and children kept coming until my very soul was thrilled at the sight. I had not seen it on this wise in many years. At the Sunday school hour Dr. Lee's class of business men practically filled the lower floor of the main auditorium. Dr. Lee did not "soft soap" the lesson on adultery; he said, "men, this is what God says, if you have any kick make it with Him; He has never repealed His law against adultery; you may not like what I am saying but I am not caring about that, all I care about is pleasing my Lord."

Notwithstanding his oftentimes denunciatory remarks, one of his members said to me, "Yes, he speaks plainly, but oh! how he loves us and how we love him."

Several of the deacons came to bid me goodbye and as they spoke of their pastor, tears welled up in their eyes and each one of them said in substance, "He loves us and we love him; pastor and people are Spirit filled and led by the Spirit."

The devotion of the members to Dr. Lee is united and very strong.

On Sunday night at seven fifteen the church was nearly full; by seven-thirty all seats in the balcony and main auditorium were filled and it is this way every Sunday night. Dr. Lee has baptized every Sunday night since he went to Bellevue eleven years ago. His baptismal service is strikingly impressive; its teaching is beautifully brought out by the manner in which the pastor administers the ordinance. One of the most widely circulated Memphis papers asked the privilege of photographing the baptismal service in Dr. Lee's church, and a whole page was given to photographs taken quietly during the administration of the ordinance.

The Bellevue church has a membership of four thousand and eight hundred, the Sunday school about twenty-seven hundred; offerings average about eighteen hundred dollars per Sunday; average number of additions (during Dr. Lee's pastorate) has been eleven each Sunday, one-third of this number for baptism. The two Sundays I was there I saw him receive forty-two. Dr. Lee has no stereotyped order of service; there is no order of service published on the bulletin; no vested choir; sixty odd voluntary singers are led by Mr. Kester, who has a remarkable tenor voice and is a superb leader.

The church honored Dr. and Mrs. Lee's twenty-fifth wedding anniversary while I was there; approximately two thousand people shook hands with the pastor and wife and after refreshments had been served the crowd assembled in the auditorium. The pulpit platform had been transformed from its beautiful setting of blue and mahogany into a garden scene. Dr. and Mrs. Lee came into the garden and sat in a swing under an arch covered with beautiful flowers and twenty-five lighted candles. The pastor and wife "kinder acted a bit sweethearthish" which gave the audience a thrill and a round of applause went up. Dr. and Mrs. Lee's gifted young daughter gave a sketch of the life of her mother and father. The church presented the pastor and wife with a set of solid flat silver of seventy-six pieces. The audience was greatly moved and many were in tears when Dr. Lee said, "I am so glad you gave us some spoons. Roy (his son) and I have about worn out the one we had." With a few further finely finished remarks of gratitude from the pastor, there came to an end a delightful occasion. I am happy that it was my privilege to be one of the guests at the church and in Dr. Lee's home.

—Mrs. J. H. Dew, Ridgecrest, N. C.

## New Year's Eve

J. E. Dillard

What did you see last New Year's Eve?

What strange, perverted tastes some people have! They would rather follow a crowd and do wrong than be in a respectable minority and do right.

Last New Year's Eve, and the ones before, many a mother's heart was broken and many a young life was wrecked by the way the Old Year was bowed out and the New Year ushered in. Instead of being thoughtful, serious and sincere in the desire to end the year better than they began it, there were multitudes who gave way to their lower natures and entered the New Year

in a state of beastly intoxication and shameless debauchery.

But there were some—thank God there always are some, even more than we think—there were some who would not play truant with their God, forget their loved ones, and sin against their own souls. These gathered in churches and homes, and spent the waning hours of the old year in giving thanks, seeking pardon, and pleading for guidance and grace for the coming year. In which crowd will you be found this time?

Let us be found with the sensible, sober, spiritual group which will be pouring out their souls unto God praying for a great revival of pure and undefiled religion. There ought to be such a group in every church and every community this New Year's Eve. We should be in the group. In this way we can bid the Old Year goodbye without regret and greet the New Year with a cheer—Amen!

## Persecution Increasing In Rumania

Somewhere-in-Rumania—September 25.—I write you from (blank), a city of Bucovina, by the frontier of Poland. After the new administrative law of Rumania, there are ten provinces in all the country. I came here to make a whole investigation in the province of Suceava with the capital city Cernauti.

In this province there are about 120 Baptist houses of prayer with 4,000 members. The majority are Rumanian, but there are Russian, Ukrainian, German and Jewish members.

The persecution here is very strong. We have here fifteen churches closed. These are their names: 1. Prevorochia, judetul (the district) Cernauti; 2. Bavideni, judetul Storojinet; 3. Banila pe Siret, judetul Storojinet; 4. Zahariceni, judetul Storojinet; 5. Corceti, judetul Storojinet; 6. Ciornohuzi, judetul Storojinet; 7. Vijnicioara, judetul Storojinet; 8. Stanesti de sus judetul Storojinet; 9. Stanesti de jos, judetul Radauti; 10. Opriseni, judetul Radauti; 11. Volovat, judetul Radauti; 12. Bosanci, judetul Suceava; 13. Tarasauti, judetul; 14. Havarna, judetul Dorohoiu; 15. Alba, judetul Dorohoiu.

I made many interventions to the Minister of Cults to open these churches, but in vain. In many cases the Minister of Cults answered me that they will not open them.

The authorities have begun a new kind of persecution, that is, imprisonment. I give you the information I received regarding the situation in this province in this respect. Surely I do not give all the details of bad treatment in connection with the arrest and punishment of the brethren. I give you only a resume of these imprisonments.

1. Seven Baptists of Prevorochia, the district of Cernauti, were punished with two months of imprisonment, each.
2. The presbyter of the church of Opriseni, the district of Radauti, was taken by the gendarmes from place to place by foot one week.
3. Twenty-nine persons of the village of Stanesti de sus and Staneti de jos and Opriseni, the district of Radauti, were brought last week to the Military Justice Court here in Cernauti. There is a law-suit against them and I think they will be punished with imprisonment.
4. Mr. Nicanor Latcovschi of Aristovca, the district of Hotin, was punished with six months and a day, and he lost his civil and political rights for some years.
5. Mr. Vasile Schiopu of Tarasauti, the district of Hotin, has a law-suit against him.
6. Last Friday two brethren, Dionisie Cobeli and Vasile Miho-vean, of Stanesti de sus, the district of Radauti, were punished with three months imprisonment.
7. There is a law-suit against Mr. Arsenie Soffroniciuc of Capilauca, Hotin.
8. There is a law-suit against Mr. Mitrofan Scribei and Vasile Cercas, of Cofa, Hotin.
9. There is a law-suit against Mr. St. Antosciuc.
10. There is a law-suit against Mr. Ambrosiciuc and Alexie Sauciu of Capilauca, Hotin.
11. There is a law-suit against Mr. Vasile Melnic of Belauti, Hotin.

The rule is to punish all the Baptists who come, that is, who are brought to the military justice court. We do not know any case in which anyone was not found guilty.

The brethren here tell me that every day or two the gendarmes are bringing some Baptists to the military court.

I had a long conversation with the general procuror of the military justice court. He is a great nationalist. He is a very sincere man. He is very badly informed. He is convinced that the Baptists are the greatest danger of the state. He told me that the orthodox church and the state are one. They stand or fall together. He was very kind to me. But with all my arguments and explanations, he kept his attitude. I saw immediately that no Baptist will remain unpunished, who will come to be judged by him.

## Christmas Message From The Secretary

Richmond, Virginia, December 10.—To the ends of the earth saved souls praise God for the Lottie Moon Christmas Offering of this half century. Of the glorious gifts of \$14,953,625.97 that Woman's Missionary Union has given to foreign missions, \$3,648,060.35 have been laid upon His altar at Christmas time. Last year the goal was \$190,000.00, but you gave \$284,400.79. This Christmas your goal is \$200,000.00, but we know that you will far exceed it. And we pray God that you may, for the needs of our work to the ends of earth were never greater.—Charles E. Maddy.

### "We Have New Benches!"

and other  
Stories From State Mission Fields

#### A Promising Mission

"We are pleased over the promise of results from our mission station," writes Missionary Marvin Miller of Troy. "On the last Sunday in November we had a happy conversion. The attendance at the services is good. We begin a revival soon, and hope to reach some of the lost people of the section. The census shows that of the 155 people living within a radius of one mile of our preaching place, 102 are lost."

Brother Miller is pastor at Troy, former county seat of Obion County, and of a rural church near by. The mission station has been developed by him and gives promise of growing into a church.

#### New Church Houses

"The outlook at Brydstown and Etter is growing brighter," writes Missionary O. G. Lawless. "We hope you can come soon and worship with us at the former place. It will not be much like the old sway-backed shack where you preached the last time you were with us."

This good worker has done a splendid piece of constructive service at Byrdstown, county seat of Pickett County, and at Etter, a rural church. The two fields have called him for full-time during the coming year, having formed a "Joint Pastorate" under the plans set forth in "The Shepherd Comes to the Part-time Church." During this year Brother Lawless has served Gainsboro church in a good way. Their building has been completed.

Word from Pastor J. M. Good of Telford states that their new building is rapidly coming to completion. They are to have a good plant with basement rooms in addition to a commodious ground floor. This is a new church made possible by State Mission support.

Gatlinburg Baptists have announced that they plan to "walk alone" during the coming year. After receiving aid from State Missions for three years, they now are able to carry on a full-time program with resident pastor housed in their own pastor's home. At the present time they are working on their meeting house. It has been jacked up and a complete basement is being constructed beneath, while the upper portion is being remodeled. Pastor T. T. Lewis has done a splendid piece of work with this church.

The new house of worship at Hornbeak is now in use and it is a decided improvement over their old building. Pastor W. C. Nevil is giving up that field the first of the year in order to attend to some new fields which he has developed in connection with the pastorate at Hornbeak.

Pulaski Baptists entered their remodeled auditorium on the first Sunday in December. They have purchased an adjoining lot and with the aid of State Missions hope soon to have an adequate educational plant. R. A. Johns is the pastor.

#### "We Have New Benches!"

"I am happy over the work in Celina," writes Missionary Homer A. Cate. "We have built new church pews and have them largely paid for. Brother O. G. Lawless and a good layman from the church at Byrdstown, came over, spent a week with us and built the seats. They are lovely, and surely are appreciated after having used backless seats for so long."

Of this trip Brother Lawless writes: "I slipped away with one of our members, Brother Matthews, for a week and built the pews for the Celina brethren. Their house looks fine now on the inside; looks like some Baptist folks are around. We had a fine prayer meeting the Wednesday we were there. Several outsiders were present and the spirit was good. It certainly makes me feel good to know that the work there is going so well."

Some day everyone who has given to State Missions during recent years will rejoice to have had a part in making the work in this capital of Clay County possible.

#### From Drink to Song and Service

A State Mission item of interest has just come to my attention from Reverend W. B. Phipps, who has organized the Second Church in Natchez, Mississippi. Already he has baptized more than seventy members into his church. The church is having full-time service. The State Mission Board is doing its part, but the church is likewise co-operating. Brother Phipps gives me the following item of interest!

"One of my most faithful members was a drunkard when I came here. Ten years ago he married a thirteen-year-old girl. They have seven children. Both parents smoked cigarettes, he stayed drunk about half the time and in jail a lot of the time. Now he leads my singing part of the time, prays in public, tithes and takes an active part in all of the services. His wife is an officer in the ladies' work and in the B. A. U. His oldest child stands approved for baptism."—R. B. Gunter, Cor. Secty.

#### It Pays to Follow God's Plan

A small church in Florida, with less than fifty members, has found that it pays to tithe. The following was written in a letter to me by Brother James H. Christie, treasurer of the Orsino Baptist Church, located on Merritt's Island, fifteen miles off the railroad:

"Does it pay to tithe? We can well answer that question with one word, and that is YES!

"For instance, I am remitting to the Co-operative Program here with a check for \$31.25. This is 20% of our collection for this month to date, which amounts to \$156.23. Add to this some special offerings as follows: \$3.00 to Hundred Thousand Club, a \$10.00 payment on subscription to the land we purchased a short time ago, \$2.00 to the Children's Home from the Sunday school and \$9.00 for new hymn books from the same source, and our collection for this month to date totals \$180.23 (October).

"Our gifts for July were \$141.50 and it is not unusual for us to have a collection of \$75.00 or over. On the 16th of this month, a crisp new \$100.00 bill was found on the offering plate.

"Yes, God has blessed our little country church for faithfully bringing our tithes and offerings. We have moved steadily forward, and are never satisfied that we have done enough in His service. We now plan to build a house for our pastor, as the land we purchased adjoining the church property is large enough to make a little cemetery and leave about four acres for a real country home, giving the occupant enough space for a garden and chickens. We hope that in the near future we will have an attractive call to service for a full-time pastor.

"We have never for a moment regretted the fact that the tithe pledge is written in our covenant, and that a member must agree to tithe before he is accepted. We thoroughly believe that ten conscientious tithers will do more to advance God's kingdom than will one hundred 'givers'."—C. M. Brittain, Ex. Secty.

## Fine News

Pernambuco, Brazil, November 17.—My journeys to Alagoas, to the northern part of Brazil and to Bahia were highly profitable for the Seminary, both from the financial and the spiritual point of view. I raised for the Seminary about 3,000 milreis (one milrei=five cents). During my ministry in Macejo, S. Luiz, Teresina, Ceara and the interior of Bahia, there were 243 people converted. In all the North I have found some 22 young men called to the ministry, who are not now in the institution.

We are near the close of the seminary year and contributions of the churches and brethren, who have proven their interest in the Seminary by their gifts, have risen to the amount of 19,661 milreis, against a little over 11,200 milreis the previous year. The largest contribution the Seminary ever has had heretofore has been 12,500 milreis. As you see, the co-operation which the Seminary is receiving this year is proof that the churches are loving it and that God is with us. Blessed be His holy name.

We closed the school year on the eleventh of this month with our commencement exercises, and it was the best closing in the history of the institution. The Capunga church house was more than full and over 500 people were standing up. Three young men received the degree of Master of Theology.

Our beloved college church has held an evangelistic meeting in which Dr. Erodice de Queiroz, of Sao Paulo, did the preaching. There were thirty-two conversions, among them my son, and eleven others have been baptized.—Manzuba Sobrinho, President of Baptist Seminary, Pernambuco, Brazil.

## False Witness Forbidden

(Ex. 20:16)

J. E. Skinner

A study of our Sunday School lesson for December 4 in the light of present-day practice reminds us that the Ninth Commandment is regarded as out of date along with all the rest of the Old Testament Commandments. But a close observation will reveal the fact that those who disregard moral requirements of the old Testament just as freely though not so boldly brush aside the moral requirements of the New Testament, even The Sermon on the Mount, as "altogether impracticable." The truth is, the objection is not to the fact that these moral restraints and regulations are found in the Old Testament, but to the fact that they interfere with the natural tendencies of the fleshly nature, and with the immoral conditions which the world and the flesh and the devil have created for us as "a more practicable standard of human conduct." It is the principle of subjection to the will of God instead of our own wills that is involved in the objection, and not to the time or place of the commandments—whether in the Old Testament or the New. It is a question of whether "MY WILL" or "THY WILL BE DONE," and not of when or where the will of God was revealed.

### I.

But whether an unchangeable principle of right and wrong seems practicable or impracticable to us, the principle forever remains the same, and there is no legal escape from its penalty. The fact that the natural tendency of the unregenerate heart is contrary to every moral requirement of the moral government of God does not change or modify His requirements, nor excuse the guilty from the fixed penalty for their violation. Indeed, the very fact that it is the voluntary desire of the heart, in addition to extraneous influences which tempt us to disobey God's commandments, intensifies both the sin and its penalty. In fact, the moral law of God with all its restraining influences was given because of the natural tendency of the unregenerate heart to transgress the will of God—"It was added because of transgression." His law is according to His own Holiness and the requirements of His moral government, and not according to the inclinations and abilities of men to keep it—"Yea, let God be true, but every man a liar." And when one says that any teaching of Scripture which was given for the regulation of human conduct "is not practicable" in the every-day affairs of men, he is at once self-convicted of following the tendencies of his unregenerate nature, whether he be an alien sinner or a flesh-controlled Christian. The whole question with the Christian turns upon whether or not he is going to follow his old fleshly nature which still remains in him, or the Spirit of God and the new nature which He has implanted within him in regeneration. If he follows the old fleshly nature, not one single requirement of either law or grace will be found practicable; "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But with the abiding presence and power of the overcoming Christ within, and with Him available for strength every moment—which fact is assumed in all the teachings of Christ—the seemingly impracticable requirements of the Sermon on the Mount and elsewhere become exceedingly practicable. Christianity has never had a ghost of a chance to prove its worth and power when confined to the strength of mere men, and as long as it is so limited the Christ of the gospel will not be seen, either in our preaching or in our daily conduct toward others. **Every task of both law and grace is above and beyond the strength of fallen human nature, because God never designed that any of us should either live or serve apart from Him. That one fact established in our thinking will solve a thousand problems of life, and will unfold to us the hidden mysteries of His Word and of His grace.**

### II.

It is not a question of whether or not we are going to "bear witness," but as to whether our witness shall be for or "against our neighbor." It is assumed that only "false witness" could be "against" our neighbor, even though the truth might seem temporarily to his disadvantage, because truth and righteousness can permanently injure no one. If he is wrong and thereby injuring himself and others by his wrong doing, our witness to the truth is not "against" him, but for him. The modifying or limiting word in the commandment is not "Witness," but "False." The word "witness" is absolutely unlimited except by the bounds of truth, and no witness within the bounds of truth will or can be "against thy neighbor."

Every negative has its positive implication. The negative commandment, "Thou shalt not bear false witness against thy neighbor," carries with it the positive implication of duty to bear witness for our neighbor in every conceivable way in which the truth which he needs to know may do him good. To withhold the truth

from him which he needs to know is to silently "bear false witness against thy neighbor." The age-old question, "Am I my brother's keeper?" makes loud demand for an answer here, and there is no escape from it. We are commanded to "Owe no man anything, but to love one another." The meaning here is perfectly clear that every other obligation to our fellow men is to be fully discharged, whether it be personal debt for value received, or "tribute," or "custom," or "fear," or "honor" (Rom. 13:6-8); and that there is an abiding obligation "to love one another," which can never be fully discharged and continuous payments thereon must be made for ever. And then the apostle goes on to say, as did both Moses and Jesus, that every commandment of the second table "is briefly comprehended in this saying, namely, 'Thou shalt love thy neighbor as thyself' " (v. 9). It follows, therefore, that the commandment "Thou shalt not bear false witness against thy neighbor," can never be fulfilled by a purely negative application, but that it must include positive benefits as well—"Thou shalt love thy neighbor as thyself."

### III.

And here again arises another age-old question, "Who is my neighbor?" Since we are to do him good, and not evil, it is fundamentally important that we have the correct answer to this question also. The answer of Him Who is the giver of both the law and the gospel should be both sufficient and final with us. When asked this question by a certain lawyer, Jesus answered by the parable of the good Samaritan (Luke 10:30-37), and showed that the obligation of the commandment was not limited to one's own household, or nearest of kin, or those who live next door, or closest friends who reciprocate favors, or even those of one's own nationality; but was to be extended to others beyond all these common relationships and to include even one's enemies, if they need our help. The parable assumes that the man who "fell among robbers" was a Jew. His brethren of the same race and faith transgressed the commandment and denied him a helping hand. But the good Samaritan, who was of the despised mixed-race and mutually considered by both as a veritable enemy, kept the commandment faithfully and extended the needed help at his own risk and expense. "Go, and do thou likewise," said Jesus, showing that He had fully answered the question, "Who is my neighbor." **Mutually and jointly considered, we and our neighbors compose the whole race of humanity wherever and whenever mutual helpfulness may be needed and faithfully rendered by and between the total membership of the race.**

### IV.

In the face of all this, a very serious question confronts us today, both as individuals and as churches. If neighborhood demands lending help to all those who are in need of our help, as Jesus plainly taught, have we "proved neighbor" to the millions who sit in spiritual darkness beyond our own borders, and also to those who are daily associated with us? Have we not silently borne "false witness against our neighbor" by withholding our testimony to the saving grace of Christ which they need more than anything else in the world? Are our lives witnessing to the truth that "He is able to save them to the uttermost who come to God by Him?" If we convince them by our failure to measure up to the standard of our Lord that there is no advantage in being a Christian, have we not borne "false witness against our neighbor?" Is not this the sore spot on our religion that has created the imperative need of a spiritual revival everywhere? Is it not gross lawlessness as well as spiritual dereliction to withhold the truth from our neighbor who is lost in sin, seeing it violates both the law and the gospel? If we do so, are we not playing the part of the "Levite" and the "Priest" by "passing by on the other side," instead of the part of the Good Samaritan who was "neighbor to him that fell among the robbers?" **Shall the robbers of men's souls continue their lawless outrage against our neighbors without the most earnest protest on the part of Christ's own followers? Surely His churches and people will not fall Him much longer!**

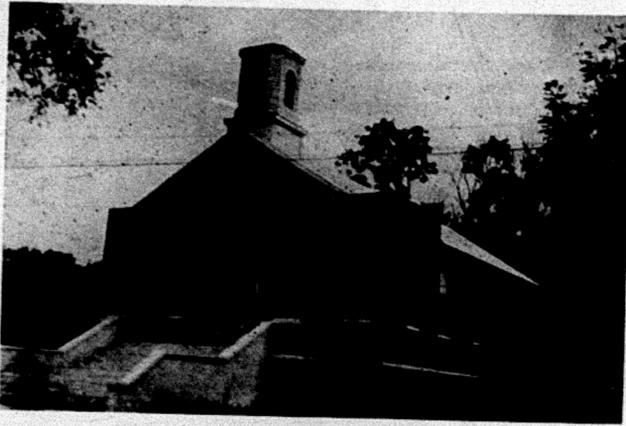
—Jackson, Tenn.

## Wedding In Africa

Richmond, Virginia, November 21.—The following cablegram came today: "Married. Mr. and Mrs. Wilfred Congdon—Iwo, Nigeria, West Africa."

Mrs. Congdon was Miss Esther E. Bassett of Loveland, Colorado. October 12 she received her appointment as a missionary of the Foreign Mission Board to Africa. Immediately upon arriving in Africa, she was married by Dr. George Green.

Mr. and Mrs. Congdon are the new missionaries working with Dr. and Mrs. E. G. MacLean in the Industrial School, Iwo, Africa,



WOODBURY BAPTIST CHURCH



REV. CLINTON S. WRIGHT

Millen had active charge of the construction of the building. The old colonial type two-story frame building, which had housed the church for almost a century, was torn down in July of last year and the new brick building was started immediately. The new building, with the basement unfinished, has been valued at \$10,000, and when it is completed, will have Sunday school rooms for all Sunday school classes. One thing of which the members are very proud is the modern baptistry which was used during the revival in October.

The church was organized in 1845 under the ministry of Rev. J. D. M. Cates, who formerly edited and published "The Tennessee Baptist" in this county. It is a predecessor of the "Baptist and Reflector."

The church has a membership of 225 members, a good Sunday school with M. A. Brandon, superintendent, which has an average attendance of approximately one hundred; the Training Union recently organized with four unions and an average attendance of more than fifty, under the directorship of William Bragg.

The Woman's Missionary Union, which has all the organizations, is headed by Mrs. J. L. Northcutt, president.

Rev. Clinton S. Wright of Nashville is the active young pastor. He is a very consecrated Christian. There are eleven deacons consisting of Walter Hancock, George Bragg, John Lee Fann, T. H. McMillen, Dr. T. J. Bratten, C. E. Richards, Tom Bryson, C. G. McBroom, James Campbell, M. A. Brandon, and O. R. Holley.

## Resolutions For James T. Amos

Adopted by First Baptist Church, Etowah, Tennessee,  
Wednesday, December 6, 1938.

Sunset and evening star  
And one clear call for me;  
And may there be no moaning at the bar  
When I put out to sea.

WHEREAS, the untimely going of our fellow laborer in the cause of our Master was a great shock to his friends, the entire community, most of all to this church. We imagine His omnipo-

tence visiting the Deacon Board, placing His arm around a Senior Deacon, saying, "you've labored and prayed for My church through weary years; you are still interested and capable, but come unto Me and rest." We fancy He comes to the body of teachers and whispers to one of our best teachers, "you've done a great work teaching young men My word and leading them to believe on Me, but lay down the Bible and come home." The Spirit that swept through the choir and signalled to the leader in the bass row knew how his heart thrilled with—

"When life is over and daylight is past;  
In Heaven's harbor my anchor is cast.  
When I see Jesus, my Saviour, at last;  
Oh, that will be sunrise for me."

So He whispered, "you've gladdened thousands of hearts with the voice I gave you. Now I am ready for you to sing in the celestial choir—where there is sunrise through eternity."

WHEREAS, his departure has caused an irreparable loss to this church and its organizations and the hundreds of members of this congregation who loved and respected him for his great devotion to our Lord and who from time to time have been recipients of kindly advice, admonition and cheerful courtesies. He was especially loved by little children.

BE IT RESOLVED by the First Baptist Church of Etowah, Tennessee, in its regular session that we deeply mourn the passing of James T. Amos, our brother who has meant so much to us, but yield to the Holy will of God in His infinite wisdom.

Twilight and evening bell,  
And after that the dark;  
And may there be no sadness of farewell  
When I embark.

BE IT FURTHER RESOLVED that this church extend to his devoted wife, his son and his sister its deepest sympathy, and pray that our Father who is in Heaven, will comfort them in their sadness and will hold out His everlasting arms for their comfort. We know his lot is much better. For him to die was gain. He has met his Pilot face to face. He has crossed the bar.

BE IT FURTHER RESOLVED that these resolutions be spread upon the minutes of the church and that a copy be given to the members of the family and to the press.

Respectfully submitted,

O. P. Johnson,  
Jennie F. Rymer,  
E. M. Akins,  
Committee.

## News From Dr. Maddry

S. S. Queen Mary, November 22.—We are due to land tomorrow at about two P. M. I will be glad. For two nights now we have rolled around like a log. It is difficult to stay in bed. I will certainly be glad when I set my feet on solid ground once more. I am counting the days until I return. It runs like this: 70—5—65. That is a beginning anyway.

The bride and groom (Rev. and Mrs. Roy A. Stormer) are having a good time. They have a lot of baggage, a barrel of china, etc. I fear they will have difficulty in getting through all these little countries.

I met Bishop and Mrs. Baker of San Francisco on their way to Madras. They are Methodists.

It is dark and foggy and warm. I hope the sea gets calm today. Best wishes for everybody.—Charles E. Maddry.



# The Meaning Of The Incarnation

Edward Haun, Jacksboro, Tennessee

At this season of the year, one cannot refrain from thinking upon the virgin birth of Christ. And, naturally, this leads one on to the deeper meaning of the Incarnation. However, in Christian theology, both terms—Virgin Birth and Incarnation—may be used interchangeably.

Most theologians readily admit that mysterious clouds hang over the Incarnation of Christ that may never be completely removed. But the exploratory nature of our minds, coupled with the burning zeal within our hearts to know more and understand better the things of God, urges us on toward the solution of this divine mystery.

## I.

As a basal text for this discussion, we may use Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Luke has a way of expressing it that appeals to our finite minds in a greater way, perhaps, than the more theological way of thinking above. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). However, Divinity is so thoroughly wrapped-up in this expression that we may never be able to fathom its depths.

Among the other Scriptures that teach the Incarnation of Christ, only the following are mentioned: John 1:14; Philippians 2:6-8, and Hebrews 10:5. It is hoped that the reader will refer to his Bible and read these references before proceeding further.

## II.

With the exception of the Holy Trinity, there is no other mystery quite so profound, so fathomless, so lofty and thought-provoking as that of the Incarnation of Jesus. We would all love to comprehend this great doctrine beyond the point of mental questioning. Yet, we have no hope of being able to do so this side of Eternity. When we sit at His feet, He will open to us the deep, hidden mysteries of His Word, with which we grapple now so feebly.

The Gospels show us abundantly that Jesus is the Saviour, the Son of man, the Son of God—the Messiah. In Matthew 1:18-20, also in Luke 2:26-38, the nature of Jesus is shown to be both divine and human. Each portrays Him as being begotten of the virgin Mary by the Holy Spirit. And John is profoundly convinced of His dual nature—that Jesus is both divine and human.

In the first textual Scripture (Isa. 9:6), we see the Eternal One entering an earthly existence, which has both a "beginning" and an "end." The Divine One is appearing in human form; the Uncreated One is becoming a finite creature, and the Mighty God is taking the form of a helpless child. The Everlasting Father is being born an earthly son; the Governor of the universe is unable to care for Himself, and the Great Counsellor has not the power to speak. The Prince of Peace is producing an unheard-of commotion in Jerusalem, because the Wonderful One born in a stable is said to be "born King of the Jews." Yet that is Incarnation. This mystery is Deity plus humanity; it is the prophetic God-man appearing on earth in actual being. It is the second Person of the Godhead clothing Himself with human flesh and human nature, and teaching us that Christ was really God and truly man.

## III.

Our feeble attempts to express His Person in the terms of Deity and humanity is an engrossing task in theology that we may never be able to accomplish. Men throughout the Christian era have widely differed concerning the nature of Jesus—though most modern theologians are pretty generally agreed on this matter. Below are given a few heretical theories in brief form.

The Ebionites held that Christ was only a man, and possessed no divinity at all. However, they claimed He held, especially from His baptism onward, peculiar and special relations to God and was specifically endowed with the power and presence of the Holy Spirit.

On the other hand, the Docetae denied the reality of His human body and thought of Him only as being Divine. This view emanated from a philosophic theory among their number that all matter was inherently evil. Therefore His body could not be human.

The Arians tried to "split the difference" between these two theories. They held that Christ was more than man but less than God. They thought of Him as uniting humanity to Himself in some special way, yet as being inferior to God.

The Nestorians went so far as to deny the union of His Divine and human natures in His Person. Although they admitted a close and intimate connection between God and the man Christ Jesus, this relationship was thought of as being a moral al-

liance between God and man, and not as a union of Incarnate Life.

The Eutychians reduced the two natures of Christ into one. Their philosophy was that both of His natures—Divine and human—were mingled into one, and that the human nature was overpowered and absorbed by the Divine nature. But this robbed Him of both His Deity and His humanity. He could not be really God and fully man with a mixed nature of this sort.

## IV.

From the two textual Scriptures, we get the orthodox Christian view of His Incarnation. In them we see both His Deity and His humanity united in one Person—although His two natures remain distinct. "Unto us a child is born" speaks of His humanity. "Unto us a son is given" proclaims His Deity, His Sonship. And in Luke we find, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Here is God reaching down for the hand of man—the purpose of the Incarnation.

The Incarnation came at the high peak of the world's history—"this day." There existed a universal empire with a universal religion—emperor worship. However, the worship of other gods was permitted. Augustus was the Roman Emperor at this time. The Roman Senate deified him and, at his death, enrolled his name among the gods. Temples arose in every province to the deified Augustus, and altars everywhere smoked with sacrifices to him. Into a world of this sort Jesus was born and the prophetic vision of the Incarnation became a wondrous fact.

"This day" had long been anticipated; now it was fully realized. It was a day of fulfillment of many prophecies. He was to be the "seed of a woman" (Gen. 3:15), the son of "a virgin" (Isa. 7:14), both human and Divine (Isa. 9:6), and born in Bethlehem (Micah 5:2). He was to be born in "the city of David," a royal city (Luke 2:4).

The Divine reason for the Incarnation was to bring salvation to sinful men. "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

In the Incarnation we see God reconciling the world unto Himself. Through His Incarnation we came to know Him as "Prophet" (Luke 24:19), "High Priest" (Heb. 9:11), and "King" (Acts 17:7; I Tim. 1:17). "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2:36).

In closing, we quote these beautiful words from Moffatt: "Though He was divine by nature, He did not snatch at equality with God but emptied Himself by taking the nature of a servant; born in human guise and appearing in human form, He humbly stooped in His obedience even to die, and to die upon the cross" (Phil. 2:6-8).

## Private! Keep Out!

By W. C. Taylor

That is the plain English of our Lord's words in Acts 1:7. But Jesus did not speak plain English. Nevertheless, he spoke very plain Greek, with resurrection authority. Hear Him: "It is not your (business) to (try to) know times and seasons which the Father placed in his own authority."

Note: (1) There is no article before times and seasons. Any majoring on "dispensationalism" is forbidden as a human intrusion upon the divine prerogative.

(2) God has marked that whole sphere of thought: "Private! Keep out!" He has placed it in His own authority. There are no human "authorities" on dispensationalism. No man has any voice in this sphere. We can not settle anything. Even Jesus, though He knew and understood Daniel's prophecy infinitely better than we do, yet, in the days of His flesh, did not find thereby any light as to the time of His second coming. Nobody knows, He affirmed. The pretenders who presume to set the limits within the general expanse of time and say: "This season is this 'age,' and that season is that 'age,' and here is the order of things to come," are disobedient to this clear word of the Lord Jesus.

(3) God's authority is secretive about the divinely withheld disclosures as to the future. But the same authority is clear as a mountain peak on the horizon of a plain, about the duty that lies at hand: "Ye shall be witnesses." That is very clear. For that clear duty there is all the AUTHORITY that exists in the universe, in deity, in revelation.

The King says, "No thoroughfare to the eternal council chamber of God's plan of the ages," "Go, work today in my vineyard." When you feel the urge to map the future and array on a black-board the course of God's hidden purposes, put that energy into a busy distribution of tracts or gospels and tell sinners to come to Jesus. That will be a double obedience—withholding your feet from the forbidden path and walking in the plain way of duty imposed by the authority of the risen Lord.

## Executive Board Has Constructive Meeting

### Appropriations Made For Year

The annual meeting of the Executive Board of the State Convention met December 13 with almost 100 per cent attendance. Ira Dance, Simpson Daniel, Norris Gilliam, Homer Lindsay, J. Carl McCoy, H. H. Stembridge, Dwight H. Willett, H. V. Underwood, were new members elected by the State Convention. H. L. Carter was elected to take the place of N. M. Stigler, who is moving to Oklahoma (already elected to the Executive Board of that state) and John A. Huff was elected to fill the place made vacant by the going of V. Floyd Starke to Kentucky.

Much of the morning, and most of the afternoon sessions were spent in seeking ways to balance the budget for the year, and to provide for the mission pastors during 1939. With requests for nearly \$30,000 from churches, and only \$19,000 available for this work; with requests for something like \$50,000 for the various departments of state work, and the general missionaries and only a possible \$40,000.00 with which to meet these, it was found to be a trying task. The Budget Committee labored for almost eight hours seeking a solution.

### New Workers

Miss Ada Williams, who has been doing field work for the Board during the past two years, was elected to take the place of Mrs. Zella Mai Sparks, who had served so long and faithfully. Provision was made in the budget for the employment of the Boys' Worker, and Robert Sutherland of Owensboro, Kentucky, had been proffered the position.

It was found impossible to make provision in the budget for the leader of the Brotherhood work. And the scarcity of funds made it necessary to postpone temporarily the employment of any one of the eight regional missionaries approved by the State Convention. It is hoped that by Spring the enterprise may be launched with at least two such men. Provision was made for the employment of a missionary to the Negroes.

Mrs. Carroll and Mrs. Clark were continued for the year. Co-operative missionaries were provided for the following associations: (The association or some church pays part of the salary, the Board the other part, using such time as it pays for) Holston, East Tennessee, Lawrence, Judson, Dyer, Western District, Cumberland, Nashville, Holston Valley, Maury, McMinn, River-side and Union.

Mrs. Loula Roth was re-elected missionary to the State Prison.

### Christian Education Day

A special committee from the Board brought recommendations regarding the observance of Christian Education Day in the Sunday schools. They presented the need for some definite appeal on that occasion and also for the rights of missionaries as well as preachers to share in the funds heretofore going to ministerial education. Upon their recommendation, the fourth Sunday in next June was designated to be observed with the usual program on Christian Education and an offering for the support of both ministerial students and those preparing for missionary work. This change gives Tennessee College some share in the special receipts for Christian Education.

It is hoped that the churches will make much of this day and its program, and that the funds raised may be large enough to enable a goodly number of those preparing for Christian duties to go to our colleges.

### The Crusade

Further plans were made for doing our part in the great revival crusade of 1939. A special committee composed of T. G. Davis, Knoxville; L. S. Ewton, Nashville, and W. C. Boone, Jackson, was appointed to help promote the movement. Each of these is to select two men from his section of the state to assist him, and the nine men will assist the state and south-wide forces in promoting the crusade with the hope that a protracted meeting may be held by Baptists within reach of every lost soul in the state before 1939 passes.

### Baptist and Reflector

The Committee on Baptist and Reflector brought some recommendations regarding the paper and its future, among them being one to authorize a special committee to employ a capable man to go afield for the purpose of enlarging the circulation of the paper and also to secure local advertising from Tennessee firms. It is the belief of the committee that such a man can, within a short time, so enlarge the usefulness and income of the paper that the extra expense involved will more than be absorbed.

### Finances

The Treasurer of the Board was pleased to report the finances of the state in good condition, and the indebtedness slowly but surely passing behind us. The hope of the Board for the fiscal year which began November 1 is that we may raise for all pur-

poses at least \$360,000.00. Of this sum approximately \$59,000.00 will be used for state mission work, \$11,000.00, or three cents out of each dollar was appropriated for the administrative expenses. We hope to have at least \$240,000.00 of distributable funds through the Co-operative Program, and earnestly request every Baptist agency sharing in these funds to play fair and not seek designations where it is known they will be taken from Co-operative Program funds.

### The Tennessee Baptist Foundation

In the judgment of many of us the Tennessee Baptist Convention took a forward step of great significance in calling into corporate being the Tennessee Baptist Foundation, organized for missionary, educational, and benevolent purposes, which shall "encourage and motivate the making of gifts, benefactions and other donations, by deed, will, direct gift or otherwise" in the support of causes and institutions fostered by Baptists in Tennessee, and which shall administer such funds according to the wishes of donors and in the interest of the objectives of Tennessee Baptists.

In other words, a permanent corporation has been chartered which guarantees to all who would invest money in Baptist causes in Tennessee the security of their funds and the distribution of the income from such funds in accordance with the will of the givers, or (in absence of expressed designations) in accordance with the wishes of Tennessee Baptists as expressed by them through their organized agencies.

The affairs of this corporation are in the hands of nine trustees, a majority of whom shall be members of the Executive Board of the Tennessee Baptist Convention, chosen by the Tennessee Baptist Convention in groups of three to serve one, two, and three years respectively, and serving without financial remuneration. The trustees elected by the recent Convention in Memphis are: Andrew Tanner, W. M. Jarman, H. B. Cross, John L. Hill, Norman F. Smith, R. J. Bateman, W. C. Boone, John A. Huff, T. R. Bandy. At the first meeting of the Trustees last week, the following officers were chosen: John L. Hill, President; W. M. Jarman, Vice-President; Andrew Tanner, Recording Secretary; John D. Freeman, Treasurer.

The Charter of the Foundation guarantees control of the corporation by the Convention by providing that five of the trustees must be members of the Executive Board of the Convention, and by stipulating that at any regular annual session the Convention may by two-thirds vote declare the office of any or all members of the Board of Trustees vacant and elect successors to fill vacancies thus created. Tennessee Baptists propose to manage their own affairs.

The trustees welcome inquiries from all interested parties concerning the work of this very important Foundation.

## Simultaneous Evangelistic Campaign

### Kansas City, Missouri

Under the leadership of Dr. Roland Q. Leavell, Superintendent of Evangelism of the Home Mission Board of the Southern Baptist Convention, thirty-four of our Baptist churches in Kansas City, Missouri, conducted a Simultaneous Evangelistic Campaign from October 30-November 13. Two of the churches are conducting meetings this week.

The churches have reported 940 additions, 633 of these by baptism. Many were re-claimed who had not had membership anywhere for several years. In some of the churches, pastors held their own meetings, but in most of them, evangelists from the outside aided the pastors.

Dr. Leavell is a great leader. The fellowship of the morning breakfasts and the splendid messages by Dr. Leavell will long be remembered by our Baptist pastors and the visiting evangelists. The ten o'clock meetings the first week for pastors and church workers were also a time of great spiritual help. Dr. Walter E. Woodbury, Secretary of Evangelism of the American Baptist Home Mission Society of the Northern Baptist Convention, who was holding a meeting in one of our churches, spoke at two of these ten o'clock morning meetings. His messages and those of Dr. Leavell challenged pastors and people to go out and revive the indifferent Christians and to bring the lost to Christ.

The Home Mission Board is to be commended for its selection of a man like Dr. Leavell to lead in Evangelism throughout the Southland. His leadership was filled with a graciousness of spirit that endeared him to pastors and people. The great mass meeting on Sunday afternoon, November 6, filled the Temple Baptist Church, even though it was storming on the outside. Dr. Leavell brought a great address.

Dr. Leavell left us with a good set-up for following up and conserving results, and we are sure the influence of these meetings will continue throughout the entire year.—C. P. Jones.

# Christmas Pageant

By Don Norman



(The "Manger Scene" in the Tennessee College Christmas Pageant)

Left to right: Miss Anne Williamson, Dayton, Tenn.; Miss Katherine Maxey, Tiptonville, Tenn., in the role of Mary; Miss Genevieve Clifton, Swanton, Ohio, as Joseph; and Miss Roseanita Woolson, Inglewood Cliffs, New Jersey.

Sunday night, December 11, Tennessee College presented its annual Christmas pageant in the First Baptist Church, Murfreesboro.

With one hundred students participating, the pageant featured an "Angel Chorus," which sang thirteen Christmas hymns. Leading the procession of the chorus were Miss Mary Hall, Mt. Pleasant, Tenn., and Miss Willine Chadwick, Clarksville, Tenn.

Colorful Eastern costumes made the pageant realistic. In addition to the principals seen in the accompanying picture, there were the Three Wise Men, who came singing "We Three Kings of Orient Are." Cast in these roles were Miss Gertrude Hanifin, Nashville; Miss Gladys Bugg, Murfreesboro; and Miss Mary Lou O'Bryon, Olympia, Washington. The Shepherds were portrayed by Miss Rubye Calhoun, Athens, Tenn.; Miss Mary Douglas Holman, Nashville; and Miss Virginia Christian.

The fact that the pageant was given before an audience that "packed to the walls" the First Baptist Church is tribute enough to those who co-operated in producing it. Miss Patricia Gilpin, teacher of dramatic arts and public speech, assisted by Miss Ruth Evans, senior student from Chicago, Ill., directed the pageant. Musical accompaniment was furnished by Mrs. Stephens, Murfreesboro, at the organ, and by the Tennessee College orchestra under the direction of Mrs. Aultman Sanders, Murfreesboro. Vocal numbers were given with the co-operation of Miss Vivian Aston, voice teacher at the college. Outstanding among these was Miss Nona Boitnott's rendition of "Away in a Manger." Mr. W. B. Carlton, director of the Glee Club, had the wholehearted co-operation of the students as he trained them for the "Angel Chorus."

## Letter From Mrs. W. Eugene Sallee, Enroute To China

Nearing Honolulu, T. H.

Dear Friends:

News came that the road to Kaifeng was open and the cable said, "Return Mrs. Sallee immediately." Hurriedly my belongings were packed and good-byes were said. Though I had looked forward for the way to open into the interior of China, when the time actually came I was ashamed for the Lord to see how poignant was the pain at parting and how heart-breaking it was to "leave all" and go once more where there are new conditions to be met and new surroundings under which to work. The consoling thought came: "He knoweth our frame; He remembereth that we are dust."

Somehow in His love these days He keeps on opening the way better and better. My heart is quiet and glad to be "on the way." The sea is calm, the weather is ideal and as we near Honolulu we may expect even balmy breezes blowing softly.

Truly I go into unusual circumstances in Kaifeng, but even these constitute a challenge. The Lord goes before and where He leads me I will follow.

The rotation of each wheel in the machinery of this big boat carries me nearer to the people I love, a people many of whom are in poverty and want, but most of all to a people desperately in need of Jesus Christ and His gospel. It also carries me to a host of dear Christians sad, perhaps, but not crushed, who are

hungry for God and His word. It is the joy of a lifetime to be allowed to give God's word to them who want it and who grow day by day as they feed upon it.

The days on the ocean always serve a special purpose for me. They serve as a balm to my heart giving me the right perspective in leaving home shores and reaching China shores. All bridges are burned. The memories of a happy and busy furlough are now tucked away in memory's casket along with so many other things which have been and now are not.

The ocean trip affords time for quiet and meditation and a time for God to speak.

To some the future in China may look dark, but to me the largest thing which looms on the horizon is the unprecedented opportunity for service at this time when desolation is seen on every hand and it would seem men's hearts are failing because of the war.

Dear friends, you likely pray for "all men everywhere" and for our missionaries in particular. Won't you especially pray for your missionaries in China, but most of all won't you pray for the Chinese Christians that their faith fail not during these dark, trying days ahead?

With love and Christmas greetings, I am,

Most cordially,

Annie Jenkins Sallee.

## My Thoughts Concerning Southern Baptists

By L. R. Scarborough

Our Southwide Revival gets bigger with me every day. I have been thinking and praying much about its issues and the eternities that are involved in it. If we gloriously win, what a glory to Jesus Christ, and what multitudes of souls saved in this world and happy in all the world to come!

This movement is big enough to challenge the biggest and best in every Southern Baptist, to command and enlist the energies of prayer and faith and labor of a great denomination of four and one-half million.

I have three heart-breaking fears about this revival: First, **the fear that we will function only within the Baptist circle**—that is, we will stop with the borders of the influence of our churches and organizations. Eighty-five per cent of the baptisms in '37 and '38 were from our Sunday schools. How glorious it is that we won so many within that circle, but how tragic it is that we got outside that circle only slightly!

Millions of lost men and women are outside the circle of our churches and their organizations. I challenge the forces of the churches to go after them in all the ranks of men, the big, professional and business men, the tired, hard-working, laboring men, in all the fields of labor, within the criminal class, the drinking class, the worldly crowd that does not go to church. They are worth saving and we must go after them. In every area of life there are lost men and women and children. God help us to have such power within our churches that we will attract and win these multitudes beyond the borders of our influence.

**The second heart-breaking fear I have is that we will be guilty of the crime of just the ordinary.** Spiritual complacency with ordinary labor has the plague of death in it. We will not win this battle easily. If we win it at all, it will be because of the hardest, world-adventurous labor in prayer, faith, preaching, teaching, personal witnessing that we have ever done. This revival lies beyond a thousand mountains, streams, deserts, impregnable walls and foes. We've got to put forth the adventurous, heroic faith if we cross the Red Seas that block us, the deserts that try to swallow us and the swollen Jordans that try to drown us. We've got to have fearless, heroic, conquering faith.

This isn't an ordinary task for Baptists; it's extraordinary. It's

filled full with all of the challenges and excitements of the difference between hell and heaven, and lost and found, and God and Satan. We've got to re-make our prayer programs, our preaching programs, our easy-going personal work. We've got to make it as serious as eternity, as deep as hell, as high as heaven, as meaningful as life and destiny. God deliver us from the complacency and the crime of just being the ordinary.

I would call the brotherhood to the heroic, the sacrificial, to the spirit of giants. A man like Paul is needed in every pulpit; a man like soul-winning Philip is needed in every pew; a woman like the Syro-Phoenician woman is needed in every home where there are children.

**Another soul-anxious fear I have is that we will be satisfied with the power that we can generate and with less than the effectual power of God.** I would press another word of God's book to the central soul of Baptists. It is "not by might nor by power but by my spirit, saith the Lord." This is a heavenly task. Pentecosts are born in heaven and prayed down by heroic faith, by sacrifice. Let us remember that Pentecost was not far from Gethsemane nor Calvary nor the tomb and the resurrection of Christ.

John was right about it when he said, "They overcame him (Satan) by the blood of the lamb and by the word of their testimony; and they loved not their lives unto the death." The power of organization, the power of wealth, the power of numbers, the power of scholarship, none of these earthly expressions of power will do. We must have God's power, the supernatural power of the Holy Spirit. Oh, let's say with the ones of old, "Unless thou dost go up with us we will not go." Christ's meaningful word to His disciples was to "tarry." "Tarry!" "Tarry at Jerusalem until you are endued with power"—the Holy Spirit's power.

When we get right then we can get ready, and the highest readiness is in the atmosphere and the passion and possession of the fulness of the Holy Spirit on our leaders and others. My fear is that we will try to do it in our own strength, and God offers us, challenges us, appeals to us to receive His abundant power and go out in that power.

## A Mighty Baptist Asset---The B. S. U.

By L. R. Scarborough

(Editor's Note: In order to publish both before the new year, we are running two articles by Dr. L. R. Scarborough.)

I had to do with the genesis of this wonderful movement. I was present when its little beginnings were started; have loved and fostered it in all its upward and outward growth and enlargement; have attended and taken part in its greatest conferences and in the councils of its leaders. My valuation of it, my appraisal, is at the top of Baptist assets. I love and honor its leaders, and count Dr. Frank Leavell as one of the most potent and powerful of leaders in any Baptist realm.

My appraisal of its recent conference at Memphis is great and as appreciative as I could have for any gathering of Baptists. Twenty-five hundred representatives from hundreds of campuses—and on these campuses 110,000 Baptist young people—is an achievement of potency rarely ever witnessed. These youths, ambitious, cultured, consecrated, forward-looking, being taught in the Bible, majoring in the mastery of Christ, devoted to His Kingdom enterprises, loyal to our Baptist doctrines and churches, make a possession of inestimable value to Southern Baptists.

God has packed on these campuses more vital forces and hopes for our causes than anywhere on similar areas. Our leaders will largely come from these schools. In the B. S. U. they are being led to Christ, enlisted in church and Kingdom work, trained in God's Word, and constructive activity. They are being spiritualized and denominationalized and called out in Christ's will and way.

That meeting at Memphis was dynamic, titanic, and all the big words. When I saw them, with their own leaders in action, I said, "There is Christ's Baptist rainbow on all the horizons of the pregnant future. Here is in germ and hope, and in the making, our trained leaders for the future."

From what I saw there, and have seen in many other places, they are being:

1. Made devout Christians.
2. Led to deeper consecration of life and talent.
3. Led into constructive methods of service for Christ.
4. Made soul-winners.
5. Led to surrender life and all into Christ's world-will of service.
6. Made loyal to Christ's churches and devoted to leadership and service.
7. Made Christ-honoring Baptists—not unionized, but loyal to principle and doctrine and to Christ's churches.
8. Led to feel their responsibility to a lost world, and the mission and soul-winning passion is put in their hearts.
9. Made faithful to the higher standards of social life, and led into broad ideas of consecrated character.

The immediate and major task before these campuses is the generation and promotion of a constructive, genuine, New Testament evangelism. If we fail to produce revivals on these campuses, our Southwide Revival has failed in one of our most important areas. Not to have evangelized leaders is to fail.

I urge all our forces to join in the effort to have great revivals in our schools. The parents and pastors at home, the denominational leaders and people everywhere can help—by prayer, by letters, by faith, by the constraining love of Christ. Let's join Dr. Leavell and his efficient force, and all the B. S. U. workers, in seeking a blazing evangelism among all the college students.

# Book Reviews

All books may be ordered from  
**THE BAPTIST BOOK STORE**  
 161 9th Ave. N. NASHVILLE, TENN.

**God's Table**, by John E. Charlton. The Abingdon Press. Price 75c.

This is a little book of sixty-nine pages with thirty "Communion Addresses." These addresses, according to the author's own expressed purpose, are designed to meet the needs of churches in which "the effort is made to produce public worship services vital and suitable as far as possible to the entire constituency," children and adults.

In these short addresses the writer emphasizes some things we are to have in mind to seek and some blessings received when we come to the table. Many, while profiting from the reading of the book, will disagree with the author in some of his conclusions.

T. C. M.

**For This Cause** by Inabelle Graves Coleman. Broadman Press. Price 25 cents.

This book, provided by the Foreign Mission Board, is to be used by the women in preparation for the Week of Prayer and Lottie Moon Christmas Offering. However, all who read it will find their hearts warmed, their interest quickened, their gratitude being expressed in more love for the Master and increased praying for and giving to the Master's Cause.

The book is small, deeply devotional, and made increasingly worth while through the many stories used by the author in her development of the theme, "The immortal petition of Paul in Ephesians 3:14-21." Many of the illustrations are personal experiences of the writer as they came to her during her visit to lands afar. Also, there are stories that "give an insight into past missionary achievements."

With the prayer printed in different versions at the beginning of each chapter a better opportunity is afforded for greater appreciation and clearer understanding of the same.

It will bless all who read it carefully and prayerfully.

T. C. M.

**The Seal of the Seven** by T. E. P. Woods, A.M., B.D., D.D. Head of Bible Department, McCallie School, Chattanooga, Tenn. W. B. Eerdmans Publishing Co., Grand Rapids, Mich., 181 pp. \$2.00.

This book was written because Dr. Woods, like many Bible students, was impressed by the frequency of the number seven in the Bible, and by its symbolical and mystic use. Closer study revealed that every book of the Bible is constructed on the principle of seven. That the whole Book is stamped everywhere with that seal—the seal of its Author.

This is a new analysis of the Bible based on its sevenfold structure with a brief introduction to each book. The author has done a vast amount of research and study in the Bible to produce this unique and interesting analysis. Dr. Wood says that the value of the Sevenfold analysis is as follows: 1st. The analysis is a good memory system. 2nd. It will guide us in the reading of the Bible. 3rd. It increases our reverence and enhances our admiration for the matchless Word of God, when we see hundreds of songs, sermons, essays, treatises, and nar-

atives all alike; yet all marvelously different."

H. G. L.

**Tomorrow Begins Today** by Bertha B. Moore. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 136 pp. \$1.00.

The children of today will be the men and women of tomorrow—the statesmen, the citizens, the parents and teachers. Will they be Christian men and women? TOMORROW BEGINS TODAY! With this challenge the author sets forth the need of child evangelism and the Scriptural backgrounds for it; God's need and the world's need for Christian youth; and the most effective methods of winning children for Christ.

This is the greatest book of its kind it has been my privilege to read. What a blessing if it could be placed in every home where there are children. It certainly should be in the hands of every minister of the Gospel, every Sunday school teacher. You cannot afford to miss this book.

H. G. L.

**Youth's Problem No. 1** by Alfred L. Murray.

Published, 1938, by the Zondervan Publishing Company, Grand Rapids, Mich. 206 pages. Price \$1.39.

Serious youth today faces many problems. Many of these problems are hoary with age, many others are the product of the age in which youth lives. Ancient problems are invested with new intricacies by the age in which we live. The author of this helpful book has selected eighteen, any one of which may constitute a major problem to numberless youth, and all of which are dealt with with frankness, sympathy and faithfulness. Youth and those responsible for guiding youth will find this volume of great value.

—J. C. Miles.

**The Grip That Holds** by Chester M. Savage. Published by Zondervan Publishing House, Grand Rapids, Mich. 1938. 184 pages. Price \$1.50.

This book is composed of fifteen sermons by as many leading Oklahoma Baptist preachers. The subjects are well diversified and the sermons ably written. The book also contains a brief biographical sketch of each contributing preacher.

The reader will find this book interesting, helpful and true to the fundamental interpretation of the scriptures. These messages are doctrinal, instructive, inspirational and comforting. This book will furnish some very practical and profitable reading.

C. O. Simpson.

**The Three Baers** by Bertha B. Moore. Wm. B. Eerdmans Publishing Company. Price 50 cents.

The Juniors will be interested in this delightful story of the three Baers—how they were named, how they spent a summer in the country, and their trip on the train. Each chapter has plenty of fun and surprises, as the adventures of Iona, Iva and Teddy Baer are revealed.

In her usual skillful way the author writes of the three Baers' happy spiritual growth, which follows normally from their varying experiences.

—Mrs. D. Chester Sparks.

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### EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

### DID YOU PRAY?

J. Henry Burnett

Years ago while canvassing for students for Tennessee College I had this unusual experience. I got into Hartsville, Tennessee for the night. It was Wednesday and, though the backwaters of the Cumberland River were high and cut off the place where I was staying from the Baptist Church, I decided to go to prayer meeting. The only way to get across the backwaters, which must have been ten or fifteen feet deep, was a roughly made skiff operated by a negro man. Anyway, I paid my dime and went. When prayer meeting was over, I went back to the landing place of the skiff and secured, as I thought, passage to my starting point by paying another dime.

This trip things did not go so good when, in the deepest part, the skiff sprung a leak and began to sink. The oarsman went I know not where, I went down. I had on a heavy overcoat and could not swim. Some one asked me later, "Did you pray?" I replied, "No." I had just come from prayer meeting and I "hollered" for help. It was told later that I could be heard seven miles up the hollow. Anyway, help came and rescue followed. Evidently the Lord had further work for me and sent help for I was going down the last time when help came. I will always be grateful for ability to be heard and for the one who heard and came. I verily believe there is a time to "holler" as well as a time to pray.

My daily prayer is that I may faithfully serve the Lord and thus justify the belief that He yet had work for me to do.

—Macon, Ga.

Education is only like good culture: it changes the size, but not the sort—Henry Ward Beecher.

**DANCE HALL WORKER SAVED**

Miss Claudia Hill, B. B. I., New Orleans, La.

The preaching service was over and the workers, who had gone on the Lee Circle assignment separated to do personal work. I had walked around the Circle, talking to many of the boys and girls who found Lee Circle an ideal skating spot, and I was going back to join our group of workers when I saw coming toward me a young lady dressed in evening clothes. She seemed to be in a hurry so I thought I'd hand her a gospel tract and go on. But as I handed it to her our glances met for a moment. In mine there was a question—in hers there was an answer. I then decided to speak to her even though she was in a hurry.

"Are you a Christian?" I asked. There was silence, a dropping of her glance and then quietly, "No."

"Wouldn't you like to be a Christian—to know that Jesus had saved you from your sins?" "Yes," she replied, "but not now. I'm in a hurry."

I begged her to let me talk to her just a few minutes, and in those few minutes I told her, the best I knew how, of Christ, the Son of God who came to seek and to save the lost, and of His death on the cross to save her from her sin, and how He was pleading with her to trust Him as her Saviour.

She said she would like to be saved so I told her to let us have a word of prayer together. When I finished praying I asked her to pray but she said, "I don't know how." Then I said, "But you do trust Christ as your Saviour, don't you?" She replied, "No, not yet." "Is there something in your life that is keeping you from surrendering to Christ?" "Yes," she replied, "I work in a dance hall and I can't accept Christ without giving that up." Then I told her that Christ could help her to give that up. "But you don't understand," she said, "You can't understand because you've never danced."

Then I explained to her that I had danced for several years and had never found real happiness in it and that it was only when I fully surrendered to Christ that I found real satisfaction. If He could save one girl who had danced, then surely He could save another.

"But I have a young baby to support. Giving up my job will mean that my baby will have to go hungry." I replied, "Christ said to seek first the kingdom of God and His righteousness and all these other things will be taken care of. If you will accept Him He can help you find another way to take care of your baby. He is an all-sufficient Saviour. Giving your child a chance to have a Christian mother will mean more to it than anything else in the world you could possibly give it."

When she expressed her desire to put off the matter a while longer I said, "You will not always be young and nice looking. Your youthfulness and looks will pass away, because God's Word tells us that the world passes away and the lust thereof but they that do the will of God abide forever. Please don't leave tonight without settling this all important matter." "I will accept Christ as my Saviour," she said.

Again I asked her if she would tell Him all about it. This time she didn't say she couldn't pray, but simply in a childlike way she poured out the desires of her heart to God. When she finished great tears were rolling down her cheeks. She said, "Oh, I do thank you for telling me of Christ because now I know I'm saved. I'm a different person now."

I gave her a gospel of John and begged

her to be faithful in seeking God's guidance in her life. She was no longer in a hurry but listened to every word. She kept my hand tightly clasped in hers until the bus came. When I told her I just had to go she again repeated to me how thankful she was that Christ had saved her and that she was now a child of God.

That night had been a night of great experiences for the other workers, because as we rode back to B. B. I. many testified as to how God had taken His preached Word that night and had used it for His own glory. From hearts overflowing with joy we sang, "Praise God From Whom All Blessings Flow."

**In Memoriam**

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

**RESOLUTIONS IN APPRECIATION OF BRO. CLARENCE L. JAMES**

We, the undersigned committee appointed by the deacons of the Calvary Baptist Church, relative to the passing of Bro. C. L. James, beg leave to submit the following:

Bro. James was a member of the Finance Committee, Trustee, and Church Treasurer. He was, also, a deacon of this church.

Brother James was a leader in the financial success of the church, giving of his time and his money. His advice in the meeting of the deacons was sought. His influence, ability and efficiency were in use at all times for his church. He was kind and ready to help others at all times.

In as much as we have profited greatly by his life, and now suffer immeasurably by his loss, may we pray heaven's kindest benedictions upon his family, and may the faith of each member of this church be increased and the strength and courage of each be redoubled in order that the work of this church, which Bro James was so loyal to and so loved, may not falter by reason of his going to accept his reward and to be with his Saviour.

Resolved, That a copy of these resolutions be furnished the family, read to the deacons and before the church, spread on the minute book of the church and printed in the Baptist and Reflector.

Calvary Baptist Church

W. D. Baxter, Chmn.

H. D. Geyer

T. D. Gaither.

**JOE H. HELMS**

Brother Joe H. Helms, for more than fifty years a member of Central Avenue Baptist Church, passed suddenly away at his home Wednesday, November 2. A quarter of a century of his life had been spent in public office and most of his years had been spent in this section of the city. Outside of his home, he had two loves; one for his church, and the other for his lodge.

He is survived by his wife, faithful and loyal to the end. But with her also in her hours of sorrow are two sons, Judson and Erskine, and her daughter, Mrs. Vandon Helms Bendall. There are also three lovely grandchildren, who brought much joy to his heart, and who will continue to bring much gladness to their grandmother's heart in her loneliness.

**JOHN L. PRUETT**

Again death has called one of our beloved members home. Brother John L. Pruett, aged 56 years, passed to his heavenly home September 11, 1938. He had been

a member of the Baptist church forty years, also held membership with the Masons, Oddfellows and U. A. M. Junior orders.

Resolved, first that we as a church have lost a loyal member, the family a devoted father, the lodge a faithful member, the community a good citizen; second, that a copy be spread on our church records, a copy be given the family, and a copy be published in the Baptist and Reflector.

G. M. Stewart,

T. B. Bryant,

E. O. Hudson,

Committee.

Flintville, Tenn.

**LUCILLE MARTIN MORRIS**

Lucille Martin Morris was born August 4, 1897, and departed this life May 15, 1938. She was thirty-nine years, nine months and eleven days old. She professed faith in Christ at an early age and joined the Old Sweetwater Baptist Church. She kept the faith burning in her heart and lived a devoted Christian life to the end.

On January 28, 1917, she was united in marriage to John C. Morris. To this union were born five children. Mrs. Morris was a devoted wife, mother and sister. She will be missed greatly not only at home but in the entire community. She was loved by all who knew her.

Today we stop and wonder why the one we love so dear must go; why all flowers wither and fade away upon this earth which God has made. But God planted and God taketh away. She has gone to make Heaven more beautiful. Jesus went into the garden of roses and plucked the prettiest to make Heaven attractive for you and me. A sister and mother has gone away from this earth. Her spirit dwells with God forever within that city of peace and love.

She lived the life of one who knows

Of a land where we shall have no foes; She walked with God, hand in hand,

Pressed ever on toward the Promised Land;

'Tis sorrow now which doth fill her home, Her friends do weep for a sister gone;

Her church has lost a faithful member; The community shall her long remem-

ber; Her days of sorrow and pain are o'er,

For there's no suffering on that shore That God has prepared for those who love and are wise;

Who with the Christ some day shall rise; Mother, wife and sister have gone,

But the memory of her will linger on; We'll live the life she always loved

That will lead us to that home above; Oh, what a solace it is to know

Mother can't come to us but to her we can go; She dwells in a land of beauty and rest;

Where the servants of God are forever blessed;

Then let us dry the tears from our eyes And think of the home where the soul never dies;

Press ever on toward the Promised Land And some day we'll take mother by the hand

And hear Jesus say: "Shake hands with mother again."

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# SUNDAY SCHOOL LESSON

For January 1, 1939

By LeRoy Steele, Oakwood Baptist Church  
Knoxville, Tenn.

## "Peter Called To Serve"

Lesson Text: John 1:40-42; Luke 5:1-11.

Golden Text: "Come ye after me, and I will make you to become fishers of men." Mark 1:17.

We are beginning, with this lesson, a series on "The Life and Work of Peter." We shall live with the Fisherman of Galilee as he sits at the feet of Jesus at the seashore and on the mountainside, as he sails with Him across storm-tossed waters and walks with Him on the waves, as he follows Him along the dusty roads of Judea. We shall marvel with him as he beholds the compassion of Jesus in cleansing lepers, making blind men to see, deaf men to hear, dumb men to speak, lame men to rise and walk and dead men to live. We shall behold with him the glory of the Lord on the Mount of Transfiguration and recline with him in the Upper Room as Jesus gives last instructions to His friends. We shall feel Peter's reluctance to have his feet washed by his Master and his impulsive anger as he draws his sword in the Garden. We shall share his shame in denying his Lord and his repentance as he discovers Jesus' forbearance and is comforted in forgiveness for his sin. We shall, with him, watch the Master ascend from the Mount of Olives and spend ten days of prayer with Him before Pentecost. We shall see in him the transforming power of the grace of God as he preaches Jesus as the crucified Messiah and read, written by his hand, two of the most beautiful and inspiring letters of the New Testament.

There is, perhaps, no better loved character among the apostles than this man who laid aside his nets to become a fisher of men. He is the Stonewall Jackson of the apostles, strong, impulsive, daring, rising from defeat to go on to glorious triumph and, finally, so tradition tells us, laying his life down for the Cause to which he had dedicated his all.

### I. ANDREW BRINGS HIS BROTHER TO JESUS.

Few of us found the Saviour apart from the influence of someone who already knew Him. It may have been a loved one in the home, a friend, an earnest Sunday school teacher, a pastor with the true shepherd heart—most of us can single out some one individual as our "Andrew."

What a debt of gratitude Peter owes Andrew, what a debt the whole world owes the man who, "First findeth his own brother, and saith unto him, 'We have found the Messiah, the Christ,'" and who took his brother by the hand and led him to Jesus. If Andrew ever preached a sermon, it was never thought to be outstanding enough to be included in the sacred records, if he ever wrote a letter or a Gospel it never merited consideration enough to be preserved for posterity. One of the first two disciples, he decreases while his more illustrious brother increases so that, after a while, he becomes, simply, "Andrew, Simon Peter's brother."

But if there were many things Andrew could NOT do, there were open to him many paths of humble service in what he COULD do. He would not hide his one talent in a napkin, if he had but one candle-power he would not cover that with a

bushel. If by personality, temperament and meager gifts he was destined to obscurity, then in obscurity he would serve his Master. Are we giving too much space to Andrew when we are supposed to be studying Peter? It is that we might be reminded that what Andrew did any man can do. There is no man so humble that he needs to leave behind him no more mark than the bird in its flight. There is no reason for any man to come up before the Master with no sheaves to lay at His feet and to walk the streets of heaven with a starless crown. God does not require that we become famous for service but that we abide faithful in service. His "Well done, good and faithful servant" was just as hearty for the two-talent man as for the man with five talents.

"And he brought him to Jesus." What a natural thing for him to do! How unnatural that many who have known Jesus for years and years have never even TRIED to bring anybody else to Him! What a heartening sign of the genuineness of Andrew's faith in Christ! What an alarming question mark over the sincerity of many "believers" that they are not concerned about the salvation of others!

Remember, when you see Peter rise to natural leadership among the disciples, that Andrew brought Peter to Christ. Remember, when Peter preaches and three thousand are saved at one time, that it was Andrew who brought Peter to Christ. Remember, as you are encouraged and inspired by the Epistles of Peter, that Peter was won by his brother, Andrew. Today marks the beginning of what we hope will be the greatest year in soul-winning Southern Baptists have ever had. You will be making New Year resolutions today. Why not include this one among them, "This year, by the help of God, I will lead at least one soul to Christ?"

### II. THE FIRST THING PETER DID FOR JESUS.

Most of us, at one time or another, almost despair of becoming what we wish to be and what we know God means for us to be. There is encouragement for all of us in Peter. Jesus said to him, "Simon, I am going to change you. Some day you are going to be so different from what you are now that you would not believe it if I were to tell you. Now, you are vain, presumptuous, impulsive, headstrong, self-confident. But you shall come to be known as the Rock-man." Now, it was a long and painful process for Peter. It will be for us. Much there is that needs to be altered in our natural dispositions. Perhaps our self-confidence will have to be knocked out of us and we will need to learn humility by the conquering of our pride. Peter did not know all that would have to take place before he would merit his new name. Many times, as the Sculptor hewed away at the rough block of marble, the chisel drew blood and the mallet's blows seemed cruel. It is good for us that we do not foresee all the trials and sorrows which must come to us before we stand in His likeness. It is enough for us that in His crucible the pure gold is rid

of its dross, that on the Potter's wheel the clay is fashioned into beauty and usefulness.

The first thing Peter did for Jesus is a good omen of what is in store for him. Jesus was preaching near the shore and the crowd became so great and pressed him so that He had not room enough to stand. Nearby there were two boats, one of them Peter's. Peter was washing his nets and preparing them for another trip upon the sea. When Jesus asked for the use of his boat, Peter eagerly left his nets and acceded to Jesus' request. On Peter's boat Jesus finished His discourse to the crowd and then paid for its use in the miraculous draught of fishes. May we point out two or three suggestive thoughts on this first series of Peter?

The first thing Peter did for Jesus was to consecrate his means of making a living to Him. For a long time afterward, Peter was to follow the business of fishing for a living but there was never a time when Jesus needed his boat that He was denied its use and the time came when Peter did only enough fishing to make it possible for him to keep company with Jesus and to help finance the little party of believers in their journeys up and down the land. The second lesson is that Peter did not lose anything financially by giving his boat to Jesus. He actually GAINED by it. We would not suggest that consecrating one's business to Jesus will make one rich but we do not hesitate to assert that any business will be a better business and a more profitable one with the Lord as one of the partners. The third lesson is that it is our conviction that because Peter was willing to give his all to Jesus, including his pocket-book, he grew all the more rapidly spiritually. The most dwarfed and stunted souls we know are those of men and women who are niggardly in their gifts to the Lord and who, if they can be persuaded to give at all, do it grudgingly and of necessity.

### III. PETER BECOMES A FISHER OF MEN.

"Put out into the deep!" What a needed word to most of us today! We are, most of us, living in the shallows, both as individuals and as churches. We are content with "surface" experience in Bible knowledge, in prayer life, in fellowship with Christ. Most of what we know of the Spirit-filled life is what we have read or heard for we have stayed too close to the shore. We are loathe to risk much and so we receive little from the meager investment we have made. Many a church "toils all night and catches nothing" because it has not launched out into the deeps where the great draughts are to be found.

To Peter's fearful, "Depart from me, Lord," Jesus replied; "Fear not, Peter. Has catching fish seemed impossible at times? Catching men, then, would seem altogether impossible but from henceforth you shall catch men." One day Peter launched out into the deep—the deep of sin and hate and prejudice. Did the deep threaten to swallow him? Yes. But out into the deep where were the crucifiers of the Son of God Peter cast his net and when he drew it in he had caught three thousand men.

Are WE afraid that our modern day, with its materialistic, atheistic philosophy will spurn our message and reject our testimony? Let us, at His word, let down our nets, not in close to shore, among our own familiar circles, but out in the deeps where a world is dying without God. If He said He would make us fishers of men, then men will we catch, for no man is a fisherman who catches nothing.

**THE HOLY GRAIL**

"Mary, won't you please tie my hair-ribbon?" asked Betty. Mary was sewing on a dainty bit of lace, with cheeks flushed and a frown between her eyes. At sister's request, the frown deepened. "Oh, dear," she sighed. "Yes, come here, I'll tie it. Now run away and don't bother me again."

A few more stitches were taken; then Benny came noisily into the room. "Come out and skate with me a little while, Sis," he said coaxingly.

"I haven't time, Benny," Mary answered impatiently. "There isn't a minute to waste if I finish this tonight," and her needle flew in and out faster than ever. Mary worked in silence for some time, and the frown nearly disappeared as her thoughts were busy with the pleasure she would give by her pretty work. She had been busy for weeks, making little gifts for friends, and now, on the day before Christmas, there were many last things to be done—so many her fingers could not fly fast enough.

"Mary," said mother, "I would like to have you go over to Aunt Ruth's for I want to send her a package, and do not see how I can go myself."

Mary looked up in dismay, and the frown returned. "Oh, mother," she sighed. "It is such a long distance over there, it will be dark before I can get back."

"But I promised Aunt Ruth this package should be there today," her mother answered. "Is that something very important you are making?"

"This is for Auntie," Mary replied, "and I want to finish it tonight. I've been a long time making it because I wanted it to be nicely done; I love her so much."

"Mary," her mother said, "are you not forgetting something?"

"Oh, no," she answered. "I'm sure I do not know what it could be. What do you mean, mother?"

"You are forgetting the right way to make your gifts. I'm afraid they will be bare ones," her mother answered, with a little smile. "Run along, and I'll tell you about it when you come back."

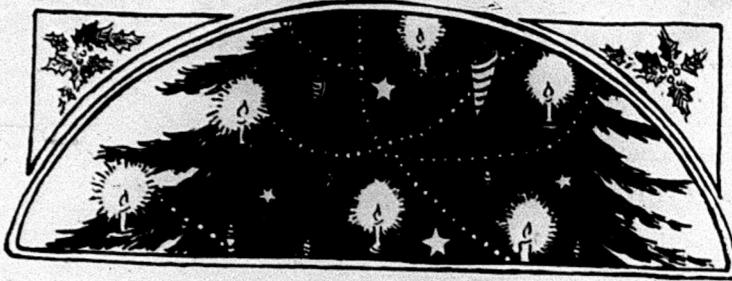
Only a short time had passed when Mary came in. "I had a ride," she said. "So I was not long, and I feel rested. Now tell me, mother, what you mean by a 'bare gift,' and why I am not making mine right."

"Do you remember," her mother said, "the legend of the Holy Grail? The cup from which Jesus drank at the Last Supper was supposed to have been brought into England by Joseph of Arimathea and kept by his descendants.

"Those who had charge of the cup were required to be pure in thought, word and deed; but one of the keepers did not fulfill this condition, and the cup disappeared. From that time on, the Knights of King Arthur endeavored to find it. You have read the story in Tennyson's beautiful poem.

"Another poet has told of a knight, Sir Launfal, who started out bravely, with a coat of mail and golden spurs, to search over land and sea for the Holy Grail, vowing never to lie on a bed nor to permit himself the luxury of a pillow until he was successful.

"He started out proudly from the castle in the beautiful summertime, full of hope, and as he passed through the gate a leper

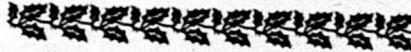


**Christmas Bells**

*Star shine and tinsel dust  
And sheen of candle glow,  
Light up each Christmas tree  
In every house I know.*

*The bells peal out for joy  
While happy children sing—  
For once again has come,  
The birthday of a King.*

—MARGARET SCHAFFER CONNELLY in  
Storytime.



who crouched there begged and moaned, and Sir Launfal was filled with loathing. He scornfully tossed the leper a gold coin, but the poor man would not touch it saying:

"That is no true alms which the hand can hold;

He gives nothing but worthless gold  
Who gives from a sense of duty."

"Then the scene changes, and it is winter, cold and bleak. Sir Launfal is now an old man with gray hair, disappointed in his search for the Holy Grail, 'worn out and frail.' His thin clothes are poor protection against the sharp wind.

"As he nears the gate of the castle where another is in his place, he sees a leper cowering there; but now, instead of shrinking, he says:

"I behold in thee

An image of Him who died on the tree;  
Behold, through Him, I give to thee!"

"Then, according to this legend, a wonderful thing happens as he breaks his crust of bread, stoops to fill his cup from the icy stream, and gives the leper to eat and drink. As he does so, a light shines around, and the leper stands before him glorified, the Christ Himself, saying:

"In many climes, without avail,

Thou hast spent thy life for the Holy Grail.

Behold, it is here—the cup which thou  
Didst fill at the streamlet for Me but now.

"Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three—

Himself, his hungering neighbor and me.

"Do you see," her mother asked gently, "how, if you want your gifts to bring real pleasure, you must give yourself? Do you think it would please Aunt Ruth for you to get hasty, and impatient, and neglectful of little duties over a present for her, instead of giving yourself to do what would really please her?"

"Can you really put your love into a gift made in a wrong, impatient spirit? It is 'not what we give, but what we share,' you know. Share your love, your time,

**THE MEANING OF CHRISTMAS**

By HELEN SLACK  
Nashville, Tennessee  
(Fourteen years old)

It was a very happy home on Christmas night. The children were all playing with their toys and the grown people discussing their gifts.

If they had but looked on the outside they would have seen a pitiful sight.

A small tattered boy stood looking in the window, not longingly perhaps, but in awe and wonder. He couldn't quite get the idea of celebrating Christmas in this way. He had not been taught the conception of Christmas as the children of today see it, but just given the plain story by someone who was kind enough to stop on the street and talk to him and then leave him to think it out for himself.

He came so close to the window that one of the children, pausing a moment in his play, noticed him and had his father ask him in. When inside the children began to play with him and show him their toys. He regarded them seriously for a while but then turned away. The children were very much surprised and asked him what he received for Christmas. The boy looked around him at the lovely gifts, and then, as if someone were forming the words for him to say, replied:

"I haven't any fruit or toys  
That Christmas brings to other boys;  
I haven't even folks who care  
If, on this night, my body's bare.  
I haven't any skates or kites,  
Or books of kings and queens and knights;

But from these lips I can unfold  
'The Sweetest Story Ever Told.'  
'Twas on this night, oh, years ago,  
The Baby Jesus came, and lo!  
This child, though born of humble birth,  
Was sent to save this wicked earth.  
So I am happy, I have no fear,  
For I can feel His presence near,  
And though I'm little as can be,  
I know that Jesus cares for me."

When the child had finished he looked around, astonished at himself. Could it have been he that spoke those words? Or was it the voice of the Saviour speaking to him?

The people around the fire that night listened to the small boy and spent the rest of that Christmas thinking of Jesus and why Christmas is celebrated, and thought no more of their selfish pleasure.

**LETTER TO SANTA CLAUS**

Dear Santa: This coming Christmas Eve I would like to have you leave Besides the toys you have for me Some duplicates for Dad, that he May tinker with his own and play As fathers will on Christmas day. Then I, for once, wont have to wait For days and days to celebrate!

yourself, with others; then yours will be a real gift that will bring joy.

"We may give, but we cannot truly share without love in our hearts. And then, too, Mary," she added softly, "Jesus wants to be remembered with a gift, too, even the gift of your own heart."

"I'm afraid I have left Him out, but I won't any longer," Mary said. "I'll give Him His gift first of all."—Selected.

# SUNDAY SCHOOL DEPARTMENT

Jesse Daniel  
Superintendent

Miss Janie Lannom  
Office Secretary

Mrs. D. Chester Sparks  
Elementary Worker

149 Sixth Avenue, North, Nashville, Tennessee.



MISS ADA WILLIAMS



MRS. D. CHESTER SPARKS

## WELCOME TO THE NEW WORKER

Baptist and Reflector joins with all the forces in the Baptist State Building and with her many friends elsewhere in welcoming Miss Ada Williams as the new Elementary Worker in the Sunday School Department, recently elected by the State Executive Board to succeed Mrs. D. Chester Sparks, the former Miss Zella Mai Collie. In view of Mrs. Sparks' signal success in this work, it is distinctly a tribute to Miss Williams to be chosen to take her place.

Converted at eleven years of age, then graduating as valedictorian from high school, student of violin for two years and of piano for five years, a graduate with the A.B. degree cum laude from Maryville College, a teacher for four years, a graduate of the W. M. U. Training School at Louisville, Ky., and since then a special worker under the State Board in East Tennessee for two years and holding the gold seal diploma in the new Sunday School Training Course and credits on five books toward the post graduate diploma, it is felt that Miss Williams is admirably fitted by experience and training and in personality to carry on worthily the work to which Mrs. Sparks gave such unstinted devotion.

Welcome, Miss Ada! We hope and believe you will enjoy the fellowship with your comrades in service, and may God's grace to help be upon you as you enter upon your important work.

—O. W. Taylor.

## ORPHANS' HOME OFFERING

Be sure to remember the Tennessee Orphans' Home with that nice size love offering. It makes no difference how small the offering may be, send it in. It will be greatly appreciated. Tennessee Baptists should be grateful to God that we have this great institution in which we can care for these fine boys and girls who need a friend so much at this time of life.

## A FAITHFUL WORKER

Zella Mai Collie's name is known all over Tennessee, and she is known personally by thousands of Baptists in our borders. It would, therefore, be presumptuous for one to try to tell about her and the great work she did during her fifteen years of labors among us. Faithful to the Lord, true to His Word, loyal to her church and its pastor, diligent in the performance of every task, always optimistic and ever bubbling over with enthusiasm, gentle and gracious yet firm and unyielding where great principles were concerned or human rights were involved, she built for herself in the lives of boys and girls, and young people and adults as well, a place of genuine appreciation and real affection. The one happy thought about her leaving her position as Elementary Worker, aside from that of the blessing she will be in and through the home of her husband, D. Chester Sparks, is that she is still among us.—John D. Freeman, Executive Secretary.

## DAY OF PRAYER

Do not forget January first is a day of prayer for the evangelistic crusade. It is hoped that all our churches in the State will observe the day of prayer.

## THREE ADMINISTRATION TRAINING SCHOOLS

Definite plans are being made now for the three Sunday School Administration Training Schools, January 2-6. Each of the four cities has called a special meeting to get everything ready for these schools. The following are in charge of the schools: Mr. Harold E. Ingraham, Memphis; Mr. J. N. Barnett, Nashville; Mr. J. P. Edmunds, Knoxville. The plan contemplates a central five-day effort, Monday through Friday, sponsored by the Department of the Sunday School Administration of the Baptist Sunday School Board, the State Sunday School Department, and the Association Baptist Sunday School Organizations. Watch for the report in the Reflector.

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## Christmas Message

Dear Friends:

Our message to you at this Christmas season is expressed in the words of C. Ellwood Nash:

"Glory to God in the highest, and on earth Peace." We take up the angel symphony and give it new breath, this gladsome day of days.

Thou who didst send Thy Son in the likeness of a little child, that by His life of increase in love and beauty and wisdom and power He might give us courage to begin as children the obedience that alone leads at last to the measure of the stature of His fullness, accept our unutterable gratitude for all that gift. And oh, may He be born in us and formed in us, the hope of glory, that so we may share His peace, His victory, His exaltation, His union with Thee."

Jesse Daniel  
Mrs. D. Chester Sparks  
Janie Lannom

Baptist Training Union

*And*

Baptist Student Union

*Wishes All of You*

*In All of Tennessee*

MAY THE SPIRIT OF THE LIVING CHRIST FALL  
FRESH ON ALL OF YOU IS OUR PRAYER

Henry C. Rogers  
Roxie Jacobs  
Ruby Ballard



**A Merry Christmas**

*And*

**A Happy New Year**

# WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris President  
112 Gibbs Road, Knoxville

Miss Mary Northington, Nashville  
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville  
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee



## CHRISTMAS GREETINGS

Christmas greetings, to you dear friends all over Tennessee. May this glad day be a holy day for you as you think of the coming of the King as a little babe in Bethlehem. As you celebrate Christmas may you ever be conscious of the fact that millions have not heard of His coming and they are waiting for the Prince of Peace to be born in their hearts. Let us bring our best gifts to Him at this Christmas Season that all may know that He came to bring joy to all people and peace and good will on earth.

Happy Christmas to you all!

Mary Northington  
Margaret Bruce  
Douglas J. Ginn

## CHRISTMAS STARLIGHT

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages imperaled;  
And that song from afar  
Has swept over the world.  
Every hearth is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King!

—Josiah G. Holland.

## HURRY, HURRY

Have you sent in your renewal for Royal Service, World Comrades and the Window of Y. W. A.? If not, please do it so it can reach Birmingham before Dec. 31. Tennessee's goal for the year for Royal Service was 6,260. We have sent in 5,907. We must not fail our Jubilee year. Tennessee took as a goal for the Window

of Y. W. A. 925 and 861 subscriptions have been sent in since last January. The goal for World Comrades was 1,475 and 1,358 subscriptions have been sent to Birmingham. See that your new subscriptions and renewals are forwarded to W. M. U., 1111 Comer Bldg., Birmingham, Alabama.

## THREE NEW HOME MISSION BOOKS

We are happy to announce three new Home Mission books. "GO FORWARD" by Mrs. Joe Burton is the one written to prepare us for the Season of Prayer. The price is twenty-five cents.

"ONE WHO WAS STRONG" by Mrs. Wasson is the life story of Miss Mary Jane, who was a missionary for many years among the Indians in Oklahoma. The price is twenty-five cents.

Dr. Leavell has written a book for the W. M. U. on "HOW TO HELP OTHERS TO BECOME CHRISTIAN." The price is thirty-five cents. It will be off the press January first.

Order your books from the Baptist Book Store, 161 8th Ave. North, Nashville.

## PEACE AND JOY

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears;

Peace is the power that comes to souls arriving

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring  
Into the hearts of those who strive with Him,

Lightning their eyes to vision and adoring,

Strengthening their arms to warfare glad and grim.

—G. A. Studdert-Kennedy.

## AS TO NEW JAPANESE AMBASSADOR TO UNITED STATES

Mrs. C. K. Dozier of Japan has written: "The new ambassador from Japan to the United States is a member of the Koishikawa Baptist Church in Tokyo. His wife also has been very active in the church as a soul winner, also as organist. They are splendid Christian people. They are also charming socially. They are really a great asset to the Kingdom of God in Japan. I pray that their Christian ideals may make them a great power between America and the Orient. They should reach Washington before Christmas. They are Ambassador and Mrs. Kensuke Horinouchi (Ho-ree-no-uchee)." Mail will reach Mrs. Horinouchi, care Japanese Embassy, Washington, D. C.

## CHANGES IN THE STANDARD

In 1939 there will be no INACTIVE members listed in the societies. There is no definition of an active member. In January list your members who were regular last year. They may not have been counted active, but you know they are your regular members. All of your percentages are computed from the number enrolled in January.

The average attendance required for the

year is only one-third of the members, for the membership should be larger than active members reported in 1938.

You will not count any magazines on the standard except Royal Service, World Comrades and the Window of Y. W. A. The standard reads, "One of the W. M. U. magazines and Baptist and Reflector subscribed for by one-fourth of the membership of the society, or W. M. U. magazine in one-half of the members of the society."

## THAT'S GOOD REASONING

"I'm awfully sorry, Dad," said Willie, "to think how much trouble I give Mother."

"She hasn't complained, has she?"

"No; she's very patient. But she often sends me to the shops for things, and they are a good way off, and I know she gets cross waiting when she's in a hurry."

"Not often, I fancy."

"Oh, she's nearly always in a hurry. She gets everything ready for the baking, and finds at the last moment she has no dripping or something, and then she's in an awful fright, and I can't run a long distance, you know, and—I feel awfully sorry for poor Mother."

"Humph! Well, what can we do about it?"

"I was thinking, Dad, that perhaps you might get me a bicycle."—Humorist.

## PROGRAM FOR W. M. U. QUARTERLY MEETING

January, 1939

Theme: "The love of Christ constraineth us." II Cor. 5:14.

Hymn: "Tell Me the Old, Old Story."

Repeat Union Watchword and 1939 Watchword.

Prayer for guidance in work for the year. Devotional: "Love, the Motivating Power." II Cor. 5:14; John 15:14-24.

Prayer for one on prayer calendar.

Story of hymn for the year (Year Book, page 16).

Hymn: "I Love to Tell the Story."

New plans for 1939 (See Year Book and enclosed sheet).

Installation of new officers (See pages 87-89 Year Book).

Prayer. Because we love Him we take the following goals:

New Woman's Missionary Societies, by the Superintendent.

New Young People's Organizations, by the Young People's Leader.

New Tithers by the Stewardship chairman.

Number Mission Study classes by the Mission Study Chairman.

Our apportionment for 1939. Brief talk on Co-operative Program and Training School. Adopt definite goals.

Hymn: "Guide Me, O Thou Great Jehovah." Offering for associational expenses.

Address: "The Love of Christ Constraineth Us to Win the Lost," by a pastor.

## Afternoon

Hymn: Somebody Else Needs a Blessing. Prayer that we may all be soul-winners.

Scripture: Winning One by One. John 1:40-51.

Business. Recognition of A-1 organizations.

Recognition of churches with every resident woman member giving to missions.

Talk: Woman's Missionary Union and the Southwide Revival (See pages 18-19, Year Book).

Closing consecration service pledging our best to the task of soul-winning.

# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 11, 1933

Memphis, Bellevue	2068
Nashville, First	1240
Chattanooga, First	1205
Memphis, Temple	1123
Memphis, Union Avenue	1098
Knoxville, First	1043
Knoxville, Fifth Avenue	860
Nashville, Belmont Heights	730
Jackson, First	714
Chattanooga, Highland Park	684
Jackson, West	639
Chattanooga, Ridgedale	636
Chattanooga, Avondale	609
Union City, First	602
Knoxville, Broadway	596
Maryville, First	581
Fountain City, Central	575
Kingsport, First	555
Old Hickory	510
Chattanooga, Northside	503
Memphis, Seventh Street	487
Memphis, Speedway Terrace	474
Nashville, Edgefield	467
Clarksville, First	460
Dyersburg, First	460
Chattanooga, Chamberlain Avenue	456
Knoxville, South	450
Murfreesboro, First	442
Chattanooga, Red Bank	437
Elizabethton, First	436
Chattanooga, Tabernacle	431
Memphis, Boulevard	424
Trenton, First	408
Harriman, Trenton Street	406
Paris, First	379
Humboldt, First	369
St. Elmo	365
Cleveland, Big Spring	353
Sweetwater, First	350
Chattanooga, Central	323
Alcoa, First	309
Martin, First	270
Milan, First	264
Rockwood, First	251
McMinnville, Magness Memorial	243
Chattanooga, Brainerd	223
Oneida, First	221
Harriman, Emory Heights	213
Dyer	212
Chattanooga, Eastdale	192
Chattanooga, Concord	186
South Pittsburg	184
Madison, First	168
Chattanooga, White Oak	167
Hixson, First	167
Chattanooga, Summerfield	165
Rossville, Ga., South	141
Boynton, Ga.	137
Lakeview, Ga., First	132
Butler	131
Alamo	129
Chattanooga, Woodland Heights	129
Walter Hill, Powell's Chapel	119
Ringgold, Ga.	117

Columbia, Second	114
Elizabethton, Siam Valley	111
Camden	106
Crossville, Bethlehem	104
Chattanooga, Bartlebaugh	94
Ocoee, Cookson's Creek	88
Elizabethton, Westside	80
Tyner	72
Chattanooga, Union Fork	70
Chattanooga, Spring Creek	64
Ten Mile	47

### By FLEETWOOD BALL

O. L. Bayless of Duke, Okla., has been unanimously called to the church at Cordell, Okla., and has accepted.

The First Church, DuQuoin, Ill., has called as pastor I. E. Lee, Sunday School Secretary, and it is believed he will accept.

More than 1,500 students in the Texas Agricultural and Mechanical College expressed a purpose to become Baptists, and 198 have already joined the church.

Harold Major resigned the care of the First Church, Boston, Mass., to direct the work of caring for the destitute children in the southern mountains.

State Evangelist E. Butler Abbington held a revival in the First Church, Atkins, Ark. It was a good meeting and closed Dec. 11th.

W. D. Wallace of Cleveland, Miss., has been called as pastor of the First Church, Wilson, Ark., and has accepted, effective Jan. 1st.

Jessie Yelvington, state evangelist of Texas, lately closed a meeting with the First Church, Bruni, Texas, resulting in 39 additions, 21 candidates for baptism.

Texas Baptists are preparing to honor J. B. Tidwell, Head of the Bible Department at Baylor University campus. M. T. Andrews of Texarkana, Texas, represents the movement.

Woodward Bartholomew of Parsons filled his appointment Saturday night and Sunday at Ridge Grove Church near Lexington.

W. F. Boren of Darden, age 82, who has retired from the active ministry, moved to Lexington recently to make his home with his son, F. C. Boren.

The First Church, Phoenix, Ariz., will begin a revival on Christmas Day. Hyman Appleman will do the preaching. This church affiliates with the Southern Baptist Convention.

Arthur Nelson resigned the position as choir director and pastor's assistant of the First Church, Blytheville, Ark., Alfred Carpenter is the pastor, in order to accept a similar position with the First Church, Pampa, Texas.

Floyd Chaffin of the Southwestern Seminary, Fort Worth, Texas, has been called to and has accepted the First Church, Coleman, Texas. He preached his first sermon December 4th. He is a graduate of Union University.

Clois L. Bradfield of Humboldt and Miss Lucille Fesmire, of Jackson, announced today their secret marriage, which was solemnized Saturday evening at 9 o'clock, Nov. 19th, in the residence of the writer, who officiated. They were attended by Miss Flossie Tyler. They will make their home in Humboldt.

H. L. Janes of Henryetta, Okla., formerly of Paris, Tenn., recently closed a meeting in the First Church, Weleetha, Okla. Alexander Best is pastor. There were 34 additions. Raymond Morrison led the music.

West Paris Church, Paris, E. H. Greenwell, pastor, was dedicated Sunday, Dec. 11. Mrs. R. L. Howard read the history of the church. John D. Freeman delivered the dedicatory sermon, and H. H. Stenbridge of the First Church, Paris, preached in the afternoon.

The West Tennessee Pastors' Conference held its regular monthly meeting Monday, Dec. 12, in Union University, presided over by the new president, W. R. Hill of Humboldt. There were more than two score in attendance, and the meeting was of great interest.

### By THE EDITOR

Robert L. Newman, Jr., a graduate of Union University in the class of 1933, has accepted the call of the Henry Baptist Church. He is also serving the Western District as missionary.

Chinquopin Grove Baptist Church recently closed a gracious revival with B. R. Lakin of the Euclid Avenue Church, Bristol, doing the preaching. There were fifty professions and thirty-six additions to the church.

**Baptist and Reflector repeats a request it has often made before. Please sign communications to the paper, or in some way indicate their source. For good reasons, the general rule of a paper is not to use anonymous material.**

C. N. Barclay, Chapel Hill, has been called to the care of the Union Ridge Baptist Church, at Rover and El Bethel Baptist Church, near Shelbyville, for one-fourth time each. He is already one-half time pastor at Smyrna, near Chapel Hill.

Rush McDonald, pastor of Forest Hill Baptist Church and student at Union University, supplied on a recent Sunday the pulpit of the First Baptist Church, Jackson, W. C. Boone, pastor. A large crowd attended and the service was broadcast over WTJS.

—BAR—

Marble City Baptist Church, Walter Ogle, pastor, closed on Sunday night, Dec. 11, a gracious revival in which there were forty-two professions and renewals and thirty additions to the church, twenty-five of them by baptism. During the past three months there have been forty-three additions to the church.

—BAR—

Miss Dollie Henderson has been elected by the First Baptist Church, Madisonville, C. S. McCoy, pastor, as correspondent to the Baptist and Reflector. Under the superintendency of Ray R. Hicks and Bill White, the attendance in Sunday School is rapidly growing. The addition of members to the church is a regular occurrence and the entire church program is going forward under the pastorate of Bro. McCoy.

—BAR—

Smithwood Baptist Church, R. W. Prevost, pastor, recently experienced one of the greatest revivals in its history, in which the preaching was done by C. F. Clark of Nashville. The spiritual tides ran high and there were sixty-one additions to the church. Dr. Clark's preaching of the gospel is highly praised.

—BAR—

Dr. B. J. W. Graham, of Atlanta, whose latest book, his autobiography, "A Ministry of Fifty Years," is just from the press, and Mrs. Graham celebrated their 60th wedding anniversary on Dec. 8th. They have lived in Atlanta since 1900, and Dr. Graham was editor of The Christian Index for twenty years. Although 76 years of age, he is preaching every Sunday.

—BAR—

On Dec. 7th, Gillsburg Baptist Church, Gillsburg, Miss., celebrated the fiftieth anniversary of Dr. J. F. Tull, pastor at Centerville, Miss., as a gospel minister. He is the brother of Evangelist S. E. Tull of Hazlehurst, Miss., and N. T. Tull of New Orleans, and also of J. P. Tull, and Mrs. E. J. Albritton of Jackson, Miss.

—BAR—

Mrs. Eugenia C. Scott, Route 1, Carter's Creek, writing in reference to the renewal of her subscription, says: "I have read that paper for sixty-five years and aim to take it as long as I live. I don't aim to be without it." Baptist and Reflector sends its congratulations and hearty greetings to this faithful soul.

—BAR—

A wonderful revival has recently been held with Liberty Hill Church, Alcorn County, Miss., where Odas Perry, state evangelist, did the preaching. There were 22 additions by baptism and one by letter, more than thirty who trusted in the Lord, and 32 Christians rededicated themselves to the Lord. This is a one-fourth time church, of which R. F. Faires, Chewalla, Tenn., is the happy pastor.

The deep sympathy of the brotherhood goes out to Mr. Herman L. King, Nashville Associational Baptist Training Union Director, on account of the death of his father on Friday, Dec. 16, in the General Hospital, Nashville. God comfort him and all the sorrowing.

In the eleven years that Dr. Robert G. Lee has been pastor of the Bellevue Baptist Church, Memphis, there have been 4,305 additions by letter, 1,743 additions by baptism. The net gain during this period has been 3,317 and the present resident and non-resident membership is 4,747. At the last count a total of \$683,760.64 had been contributed to all causes in this period.

—BAR—

Pastor L. S. Sedberry and the First Baptist Church, Murfreesboro, are rejoicing over a Sunday-by-Sunday revival wave that seems to be sweeping the church. On a recent Sunday there were fourteen additions at the morning service, and four or more have been added to the church every Sunday for the last several weeks. On December 2 they met, in full, their annual note on the church indebtedness, with \$750.00 extra.

—BAR—

Dr. Selsus E. Tull, Southwide Baptist Evangelist, has returned to his home at Hazlehurst, Miss., after a fall series of revival engagements which carried him into Kentucky, South Carolina, Arkansas, and Mississippi. After the holidays at home, he will be ready again to go anywhere over the states where the Lord and his brethren may invite him. He conducts his revivals strictly under church auspices.

—BAR—

In its meeting on Dec. 6, the Executive Board of the General Association of Baptists in Kentucky elected Dr. J. W. Black of Latonia as General Secretary and Treasurer, succeeding Dr. C. M. Thompson, General Secretary and Treasurer for many years, who had found it necessary, for physical reasons, to retire. Baptist and Reflector congratulates both Dr. Black and Kentucky Baptists.

—BAR—

Mr. Tom Philpot, Training Union Director of Duck River Association, and Miss Helen Limburg, Training Union worker of Big Emory Association, were married last Friday night, Dec. 16, at the home of Mr. and Mrs. Henry C. Rogers on Woodmont Boulevard, Nashville. Brother Rogers performed the ceremony.

—BAR—

Through earnest labors and sacrifices Lenox Baptist Church, Route 3, Dyersburg, Tenn., has been remodeling its building and papering the walls. Mrs. Clara Richardson, church clerk, writes in substance that they need some help to paint the outside and that contributions to this end will be thankfully received. Under the leadership of the pastor, Rev. M. E. Presley, and by God's help, it is going forward in a splendid way. It is a worthy cause.

—BAR—

Pastor John A. Huff recently closed a fifteen-day special series of services in the First Baptist Church, Chattanooga, in which Mr. J. Frank Cheek had charge of the music. A visitation campaign was conducted under the leadership of Mr. A. Donald Anthony. A broadened vision and an enlivened spirit were two definite re-

sults of the revival. A continuous visitation program has been inaugurated. There were forty-eight additions to the church, twelve upon profession of faith and thirty-six by letter.

—BAR—

With a registration fee of \$1.00 per person and fifty cents per person for church and institutional parties, of from three to four, twenty-five cents per person for 15 and above and with room and meals provided by the Seminary at \$1.00 per day, the Sixth Annual Southwestern Baptist Church Music Conference and Former Music Students' Homecoming will be held at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, Monday and Tuesday, Dec. 19-20, 1938. For further information, write I. E. Reynolds, President, or Mrs. Carlyle Bennett, Secretary, Seminary Hill, Texas.

—BAR—

#### APPRECIATION OF REV. V. FLOYD STARKE

Rev. V. Floyd Starke, who is now attending Baptist Theological Seminary at Louisville, Ky., preached his last sermons at Carthage Baptist Church, Sunday, Dec. 11.

This concludes eight years as pastor of Carthage Church, during which time there have been many conversions and additions to the church, and through his efforts as pastor, much efficient work has been done in a general way.

To show their appreciation, the members showered Bro. Starke and his good family with many useful gifts at the last service.

The members of this church regret very much to lose Bro. and Mrs. Starke and their two fine children from our midst, but pray that God's richest blessing be on them wherever they may be in the years to come.—Eza Allen, Church Clerk.

—BAR—

#### Program of the Middle Tennessee Pastors' Conference, Meeting at Tennessee College, Murfreesboro, Jan. 9, 1939

- |       |   |
|-------|---|
| A. M. |   |
| 10:00 | Devotional—Brother J. R. Kyzar.                                       |
| 10:30 | Meeting the Problems of the Country Church — Brother Woodrow Medlock. |
| 11:00 | Meeting the Problems of the Village Church — Brother Oscar T. Nelson. |
| 11:30 | Youth and Worship—Brother Henry C. Rogers.                            |
| Noon  |   |
| 12:00 | Leading a Church to Pray—Brother L. S. Ewton.                         |
| P. M. |   |
| 12:30 | Lunch.  |
| 1:30  | Devotional—Brother Dawson King.                                       |
| 2:00  | Mustering all our Forces for Evangelism—Brother T. L. Holcomb.        |

—BAR—

Baptist and Reflector appreciates the recent visits to the office of the following out-of-town visitors and cordially invites them to come again: Walter F. Gilmore, Macon, Mo.; H. W. McNeely, Orinda, Tenn.; R. J. Walker, W. W. Jones, George C. Rowlett and C. C. Cravens, Martin; Clinton S. Wright and Clyde Cobb, Union University, Jackson; C. H. Warren, Lebanon; Oscar Nash, Silver Point; J. B. Hester, Centerville; C. J. Bryan, McMinnville; P. L. Utley, Camden; C. D. Tabor, Brother-ton; Lloyd T. Householder, Lewisburg; R. J. Bateman, Memphis; Andrew L. Todd, Murfreesboro; M. M. Summar, Jackson; C. P. Pennington, Decaturville; H. A. Russell, Murfreesboro; D. A. Ellis, Memphis; John A. Huff, Chattanooga; C. B. Cabbage, Rutledge; P. L. Ramsey, Covington; R. W.

Selma, Chattanooga; C. O. Simpson, Trenton; R. K. Bennett, Stanton; H. G. Coston, Tullahoma; H. C. Sanders, Selmer; J. B. Tallant and H. G. Lindsay, Chattanooga; O. D. Fleming, Morristown; D. H. Willett, Erwin; Roy Anderson, Seymour; H. W. Stough, Jr., T. G. Davis and Sam P. White, Knoxville; W. E. Davis, Lawrenceburg, and Max Grogan, Knoxville.

—BAR—

**With the Churches:** **Butler** received 1 by statement. **Murfreesboro**—First welcomed 3 by letter, 2 for baptism. **Kingsport**—First received 1 by letter. **Harriman**—Trenton Street, Pastor Sparks, received 1 for baptism, baptized 1. **Columbia**—First welcomed 3 by letter; Second, Pastor Powers, received 2 by letter, baptized 4. **Cleveland**—Big Spring received 1 for baptism. **Fountain City**—Central received 1 for baptism. **Knoxville**—Fifth Avenue welcomed 9 additions. **Memphis**—Seventh Street welcomed 3 by letter, 3 for baptism; Temple welcomed 9 additions; Bellevue welcomed 5 for baptism and 10 other additions. **Chattanooga**—Red Bank, Pastor Pickler, received 2 for baptism, baptized 1; Northside, Pastor Selman baptized 5; Avondale, Pastor Lindsay, received 2 for baptism, baptized 2; Highland Park, Pastor DeVane, received 2 by letter, baptized 3; First welcomed 5 by letter, 1 for baptism; Eastdale received 1 for baptism; Central welcomed 2 by letter, 1 for baptism; Chamberlain Avenue received 1 for baptism; St. Elmo received 1 by letter; Tabernacle, Pastor Denny, welcomed 4 for baptism, baptized 2.

—BAR—

#### Extract From a Letter to the Sunday School Board From W. H. Carson, Missionary to Nigeria, Now on Furlough in America

"I am very sorry to hear that you, too, have become a victim of some of the devilment of this boy, Sonny Captain Benibo, (Buguma, Via Degema, Nigeria, West Africa), who has already given us enough trouble in Africa.

"So far as I can tell you are one of about six or eight from whom he has gotten something. He must have got about two to three hundred dollars in cash from a zealous Christian woman in California. On inquiring for our Mission mail one day at the Post Office, I found mail indicating that he also has another victim in Chicago, and one more lady in California. I don't see that there is much that anybody can do unless you address a letter to the District Officer, who of course is an Englishman, and quote any of my letter that you want to. I have letters in my possession concerning the money from the zealous California lady."

"Of course, I suppose its unnecessary to say this now, but the book stores in Nigeria do not run accounts with the natives, and our Mission does not advise sending any periodicals, presents or so-called necessities to any native without the approval of somebody in charge. I think Dr. Green, our Mission Secretary, is more rigid on this than anybody.

"I want to say that I am ready to do anything I can to help you try to get your \$30.00, but it seems that's going to have to go in the column of profit and loss."

#### BRIEFS CONCERNING THE BRETHREN

##### Called and Accepted

Earl G. Roberson, First, Mansfield, La.  
Olin Hutchinson, Taylors, S. C.  
B. D. Thames, First, Myrtle Beach, S. C.  
H. B. Reynolds, Acworth Church, Ga.  
Floyd Chaffin, First, Coleman, Texas.  
W. M. Bush, Samson, Ala.  
Chauncey M. Pegram, Calvary Church, Raleigh, N. C.  
Chas. A. Maddry, Leigh St. Church, Richmond, Va.  
O. S. Chiochio, Canal Blvd. Church, New Orleans, La.  
John M. Newton, State Secretary of Arizona Convention.  
Alvin Allison, Biggers, Ark.  
A. C. Rudloff, First, Campbell, Mo.  
B. H. Duncan, First, Hot Springs, Ark.  
L. A. Roll, Ruidoso, New Mexico.  
O. L. Johnson, Savanna, Okla.  
George Wood, Allen, Okla.  
W. R. Wilson, Alden, Okla.  
C. C. Buckalew, Jonesboro, Ga.  
L. C. Pinnex, Jacksonville, N. C.  
E. L. Bradley, Calvary, Wilmington, N. C.  
C. H. Noris, Antioch Church, New South River Association, N. C.  
F. F. Martin, Irondale, Ala.  
C. A. Ray, Richards and Willis Churches, Texas.  
J. M. Sibley, First, Sweetwater.  
Virgil Ratcliff, Walker, La.

##### Resigned

J. F. Marchman, Hampton, Ga.  
W. M. Bush, New Brockton, Ala.  
L. A. Moore, Canal Blvd. Church, New Orleans, La.  
John M. Newton, First, Danville, Ill.  
W. T. Baucom, St. Pauls, N. C.  
F. F. Martin, Fife and Pisgah Churches, Ala.  
C. A. Ray, Waller, Texas.

##### Ordained

Glenn T. Eno, Orchard Knob Church, Atlanta, Ga.  
Carlton B. Ellis, First Gladewater, Tex.  
Richard Crowe, First, Tusculumbia, Ala.  
Walter Booher, Friendly Grove Church, Freedom Association, Ind.  
Roger Tatum, Elizabethtown, N. C.  
Clyde P. Stinson, Bethany, Sandy Creek Association, N. C.  
Louis Byram, Mt. Zion Church, Leake County, Texas.  
T. W. Snider, Coliseum Place, New Orleans, La.  
Daniel K. Kesler, Memorial Church, Columbus, Va.  
Leslie Sparkman, Mineral Church, Tex.

##### Died

Rev. Fred Locklear, Pastor New Hope Church near Dallas, Ga.  
Rev. W. D. Alford, Minden, La.  
Rev. James P. Peden, Zephyrhills, Fla.  
Rev. W. E. Ryan, Abilene, Tex.

#### HARRISON-CHILHOWEE INSTITUTE

By all the laws of fair comparison, I know of no school doing a nobler work for the kingdom of God than Harrison-Chilhowee Baptist Academy. Located on "the knobs" not far from Knoxville and within sight of the Great Smoky Mountains, the campus is not without picturesque attractiveness. I looked out upon its buildings in the light of an October morning. The hills and surrounding woods abounded in a vast array of veri-colored

foliage, and I found all that fascinating variety of nature reflected within class-rooms and dormitories, in personality values, in student body and faculty of this remarkable school. The principal, Roy Anderson, is the heart and soul of the Academy. One is not long in his presence until he sees in this man the sturdy qualities of the pioneer, the idealism of the educator and the consecration of the missionary. His devotion to his students can hardly excel his sympathetic concern for the far reaching area of youth in the hills beyond where sin, ignorance and poverty are the perennial challenge to this big brother and his noble company of teachers and workers.

The school, offering courses in the usual grades and on through high school to college entrance, measures up to the educational requirements of the state; and to its halls young people come from the surrounding country, the farther hills, and even from distant cities, seeking the advantages in an Academy that is, first of all, Christian. And that emphasis is not a mere pious appendage; it is an atmosphere of spiritual influence permeating both faculty and student body. It has seldom been my privilege to attend such a prayer-meeting as the one I came upon in the reception room of the Boys' Dormitory on that quiet, October night. The group was largely of "preacher boys," as Mr. Anderson would call them. Some of these dear lads had been preaching and bearing the burdens of Christian leadership among their own country folk, and with scarcely enough training to make the seventh grade in a public school. Some of them, because of grim poverty, had all but despaired of getting an education, until they found a friend in Roy Anderson, who would turn heaven over to help a "preacher-boy" get the needful equipment for his God appointed calling. These lads are now encouraged to press on toward college and, perhaps, the seminary. On the way to Memphis I met up with two radiant young preachers who are proud to be known as products of Harrison-Chilhowee. One of them is making a fine record at Carson-Newman College; the other is preaching in a college town where he is carrying on his studies, and where he is widely recognized as the best preacher in that county.

When one considers the immense opportunities now crowding the capacity of this school; the apparent need for trained Christian leaders in the hills of Tennessee and North Carolina, and when one considers further the human potentialities there and the streams of life that flow out from these hills to affect the life of the South and of the nation, he is convinced that here is home-mission territory of the first magnitude and importance. Tennessee Baptists are doing well to foster the great work at Harrison-Chilhowee Baptist Academy and to fortify its future with every available means of support and enlargement. It is my impression that work of more extensive influence is not being done anywhere along the entire range of the Appalachian Highlands.

John Falconer Fraser,  
University Baptist Church,  
Baltimore, Maryland.