Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" ★ ORGAN TENNESSEE BAPTIST CONVENTION

Volume 105 THURSDAY, DECEMBER 7, 1939 Number 49

GIVING THANKS

By Charles R. Shirar, Alexandria, Louisiana

Delivered over Station KALB, Alexandria, Louisiana, Thanksgiving Day, November 23, 1939.

THE ANNUAL GIVING OF THANKS is a beautiful custom and a tradition of our fatherland. In doing this we feel that we are keeping faith with the Pilgrim Fathers and with the Christian attitude toward material and spiritual blessings.

The purpose of our coming together is to give public thanks to the "Giver of all things" even God, our heavenly Father. It is difficult to get man to give God the credit for his prosperity even though he may recognize His judgments in calamities.

Selfishness, pride, and self exploitation often make the public expression of thanks to God a vain and ignoble exercise. Selfishness makes us seek to exploit our own ingenuity and prudence. Pride of achievement and conquest defeat our nobler emotions of gratitude and humility.

The giving of thanks to God is a recognition that there is a God. The President's annual Thanksgiving proclamation is a bit formal yet as long as the Nation and her President recognize God by such a proclamation it is a wholesome advantage for religion. Therefore we ought to give public thanks for the custom of a national Thanksgiving Day. It is difficult for us in America to believe that any nation would forbid such a tradition, and yet we know of one nation which defies God and forbids worship. If the teaching of some schools of thought should prevail in this nation it would not be long until Thanksgiving Day would be but a memory of the pious Pilgrim Fathers.

THE GIVING OF THANKS in adversity is a mark of Christian growth. This custom has been continued by some during the trying days of the past ten years. We have tried to be thankful though most of us have not had an "over production." The grasshoppers came to Southwestern Minnesota in the year 1863 and for four years the once prosperous farming section was made barren, crops were destroyed and the rich were made poor and the poverty of the underprivileged tenants was beyond description. Governor Pillsbury issued a Thanksgiving proclamation and set aside April 26, 1877 as a day of prayer. The Scripture read by Rev. Frank Peterson on this occasion was Habakkuk 3:17—"For though the fig-tree shall not flourish, neither shall fruit be in the vines; The labor of the olive shall fail, And the fields shall yield no food; The flock shall be cut off from the fold, And there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The grasshoppers soon thereafter flew away and prosperity returned to a stricken community which dared to be thankful in the face of an affliction. We in America should be thankful! In spite of bad politics, and the victories of evil forces, the increase of crime and intemperance, where is there an American who would prefer to be living under the flag of any other nation? America is great and for this greatness we should be thankful.

Our outstanding blessing in this great nation is the religious liberty guaranteed to all alike by the constitution. The inevitable consequence of such liberty is denominationalism; which to some, is the scandal of Christianity; while to others, it is a symbol of the freedom of thought. The weakness of the multiplicity of religious groups is deplored, however religious liberty is to be preferred to a religious monopoly! How fine it is that we do not have to conform to any certain church dogma to be Christians and that we are free to worship God as we are enlightened by an open Bible. Where can such liberty and toleration be found as is the heritage of all in America? A Nation without a State supported Church and no denominational Church or school supported by a tax on non-believers and dissenters.

OUR NATIONAL PEACE is an occasion for public thanks. The dove of peace still hovers over our heads, and the Prince of Peace dwells in our hearts, thank God! The neutrality legislation recently passed is a bulwark against another European war. There is not very much peace on this earth and the Nobel Peace Prize cannot be very consistently awarded. However, we know our Nation is not preparing for war, and desires peace with all mankind. We cannot say there will never be another world war. We can only say that it will take more than a few citizens riding on a foreign vessel in a war zone, or a few billion dollars invested in a foreign nation to cause us to declare war. We ought to give public thanks for the psychology of peace and good will toward all nations that permeates our politics, pulpits and public press. As a nation we ought to dedicate our wealth, education, and religion to the christianizing, socializing, and civilizing of underprivileged nations instead of coercing them with bullets, bombs, and bayonets. The gospel of the missionary is more effective than the poison gas and machine guns of the soldiers.

The love of God should cause universal thanks. The love of God ought to constrain us to offer thanks in every condition and circumstance of life. It was His great love that provided salvation in Christ. It was His love that first sought us else we had never loved Christ. It was the love of God incarnated in some missionary or preacher that won us to God. The Bible, blessed Book, where its truths are known and practiced faithfully, human nature is refined and human beings lifted to new moral and spiritual heights. Thank God for the benefits of an open Bible! The way of the Christian is often hard and the discipline and chastisement of the Lord are beyond comprehension, yet "The foundation of the Lord standeth sure, the Lord knows His own." The way may get dark and the sun, the moon and the stars fail, but He loves us with an everlasting love. Romans 8:38-39—"For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A GRATEFUL HEART is a gracious gift. We ought to be thankful that we have the emotion to be thankful. How ennobling, how uplifting, how Christ-like to be thankful. It is a mark of good rearing, of courtly manners, of distinction and true nobility, to be appreciative, thoughtful, and thankful for favors received. To give thanks is to be listed with the great and noble while to be unthankful is to lose rank, to become unsocialized, and to reveal a nature undisciplined by the appeal of love and grace. **The greatest need, perhaps, of this hour is a new appreciation of our real wealth; "Peace and good will toward all men"; "The Gospel and organized Christianity (the church)"; "God"; "Christ"; "Love of God."** Gratitude is the greatest motivating influence in the human heart. Let's appeal to it. Romans 12:1—"I beseech you therefore by the mercies of God . . . . present your bodies as living sacrifices unto God which is your reasonable service."

MAN'S INGRATITUDE

Blow, blow, thou winter wind
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.

Freeze, freeze, thou bitter sky
Thou dost not bite so nigh
As benefits forgot;
Though thou the waters warp,
Thy sting is not so sharp
As friend remembers not.

—SHAKESPEARE.

Away, Ingratitude, thou base child of unredeemed flesh!

Baptist and Reflector

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EDITORIAL

Understanding Revealed Truth

When in 1 Cor. 2:9 Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," he is commonly understood to mean the felicities of the redeemed in heaven. But the next verse plainly says, "But God **hath revealed** them unto us by his Spirit . . . ." The matters here referred to are not awaiting revealment, but have already been unfolded. They are the truths inspired by the Spirit of God and recorded in the Word of God.

Some men presume to test the validity of Scripture teaching by scientific, philosophical and psychological standards and to set forth the meaning or "value" thereof on this basis. The assumption is that if a man is an authority in secular branches of knowledge, he is **necessarily** an authority in religious matters. Now a man may be an authority in both secular knowledge and religion. But he is not an authority in religion **because** he is an authority in the other sphere. **It is because he has got over on Biblical premises and stands with the humility of a child before the Word of God while the divine Spirit enables him to receive what the Word says.**

Two classes of knowledge and the objects with which they deal are indicated in 1 Cor. 2. One is composed of "the wisdom of men," "words which man's wisdom teacheth," things known "by the spirit of man which is in him." In contrast to these are "the things which God hath prepared for them that love him"; "things revealed unto us by his Spirit"; things "spiritually discerned."

The human intellect unaided by the Spirit can accurately deal with earthly things only. When science, for instance, which has to do with simply natural phenomena, undertakes to assert the real meaning of Scripture or proposes to say what is or is not true therein, it is intruding into a sphere beyond its province. This applies to all mere earthly knowledge proceeding on natural premises when it proposes to "evaluate" the Word of God.

"The princes of this world knew" not God's truth as personalized in Jesus, and, so, they "crucified the Lord of glory." These were the Greeks, the intellectual princes, the Romans, the military princes, and the self-righteous Jews, the religious princes. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." For such a man to presume to evaluate revealed truth is to be like the man ignorant of and dead to music who presumes to evaluate music. He can repeat the words of truth, but he remains ignorant of their deep, spiritual content.

God's truth is **"spiritually discerned."** So "we have received, not the spirit of the world, but the spirit which is of God, that we may know the things that are freely given us of God." To grasp revealed truth in the real sense, enablement from above is necessary. The sinner is enlightened to his condition and enabled to receive spiritual truth in order to be saved. The believer is enabled by the Spirit dwelling in him to enter still further into revealed truth, step by step. Neither the sinner nor the saint can grasp this truth simply by natural information and reasoning. The understanding and exposition of it are on Biblical premises and through spiritual reasoning. Spiritual reasoning is that Spirit-enabled reasoning which subjects natural viewpoints and conclusions to the test of Scripture instead of the reverse and which senses the spiritual content in Scripture.

The scholar without the Spirit is an ignoramus in the thin of God. Learning consecrated to Christ and subjected to t Word of God is a deeply valuable handmaiden in the unde standing and exposition of revealed truth. When thus used, as much learning as possible be secured. But the intellectu snob who proposes to test the validity of God's Word and sta its meaning on the basis of worldly scholastic standards is bo spiritually ignorant and presumptuous. Real discernment spiritual matters does not come to such a man until his inabili in Biblical matters is realized. "If any man among you seeme to be wise in this world, let him become a fool, that he may wise!"

Faith Both Simple and Profound

One often hears the expression, "simple faith." As an **act itself,** it is simple when one has come to it. "It is only that y look and live." But in meaning and implication and in the dep and reach of its exercise in the soul, faith is one of the profounde things in the world.

Salvation is "through sanctification of the Spirit and **belief the truth,"** which means "the word of truth, the gospel of yo salvation" (2 Thess. 2:13; Eph. 1:13). The very heart and essen of this are the redemptive death, burial and resurrection of Chri Scripturally interpreted (1 Cor. 15:1-3), it is a divinely reveal body of truth, not one that has been humanly reasoned out Cor. 2:14). It is not irrational but **supra-rational,** being beyor the power of the natural mind proceeding on earthly premis really to grasp it or give it an adequate interpretation. But or illumined from above sees this truth as in accord with the true reason and as expressing the very "wisdom of God."

To many puffed with pride, this truth is an intellectual aversio They revolt against "the offence of the cross" of which it is th expression. Hence, they seek to avoid it by devoiding it, or di emboweling it of its gospel content. But if one is to be save he must receive this truth, whatever may or may not be his abili to comprehend it intellectually. Like Naaman facing the Jorda he must receive and act upon God's truth and method and leav his intellectual "problems," if he has any, to the solution of divi grace. But for sinners of all ages and conditions alike to acknov ledge their utterly hellish guilt and accept the divine method meeting that guilt is a profound and revolutionary act.

Saving faith is **the personal committal of the soul and its sa vation to the personal Savior** "against that day" (2 Tim. 1:12 In salvation one does not commit himself to an "ideal," but to **Person.** He does not commit himself to "the word of truth" eve but to the word of truth as personalized in Jesus. It is a commi ment "without works" (Rom. 4:5, 6), that is, without dependenc upon them as supposed conditions of salvation. Scripture teach that one must repent of "dead works" in order to be saved (He 6:1).

But for proud man to become possessed of the spirit of th publican, "God be merciful to me a sinner," and unreservedl abandon himself to Christ for time and eternity, is the mo profound and revolutionary step in his life. So deep and sig nificant is it and so radical a departure from previous attitud that one cannot exercise faith unless enabled from above. H is not compelled to do it, he wills and chooses freely and vo untarily, but the ability to will and choose is not self-produce We "believe according to the working of his mighty power, whic he wrought in Christ when he raised him from the dead" (Ep **1:19, 20).**

To exercise faith is simple when one has reached that poin But in seeking after necessary clearness of explanation to sinner let not faith be so watered down that it has practically no sub stance, if any, thus leading men to a false dependence. Faith both plain and profound. It is both simple and sublime.

Whitsett's Chapel Church

A minister could hardly expect a more responsive and attenti audience than the editor found at Whitsett's Chapel Church Concord Association, Sunday morning, November 26, where h had gone upon the invitation of Bro. J. W. Goodwin, member the church there and moderator of the association. The way thes good people listened gave what the old preachers used to ca "liberty." For dinner it was our pleasure to be, along wit others, in the home of Bro. and Mrs. Boner, whose initials a not now in hand but whose gracious courtesies shall long b remembered. Whitsett's Chapel is pastorless since the resignatio not long ago of Rev. Grady Craddock after serving the churc for seven years. The fellowship of the day refreshed us.

"WE WOULD LIKE TO KNOW"

By Edwin S. Preston, Executive Secretary, Shorter College, Rome, Georgia.

CHRISTIAN COLLEGE STUDENTS are asking thoughtful questions about the Christian life. In a recent panel discussion over a powerful Southern radio station some of these questions as they arose on one college campus were answered helpfully. A stenographic report of this discussion forms the principal part of this article.

When three outstanding leaders from North and South came to Atlanta for the Christian Life Conference at the Druid Hills Baptist Church at the invitation of Dr. Louie D. Newton, a special broadcast over WSB was arranged in which questions arising from the student body at Shorter College were presented for answer.

The leaders brought into action to answer these student questions were: Mrs. Jessie Burrell Eubank, Cincinnati, Ohio, nationally known speaker to youth; Dr. W. Hersey Davis, Louisville, Kentucky, professor of New Testament Interpretation at the Southern Baptist Theological Seminary; and Dr. Earl V. Pierce, Minneapolis, Minnesota, former president of the Northern Baptist Convention.

Miss Mary Vann of Thomasville, Georgia, a junior at Shorter, voiced the student questions as the panel discussion group encircled two of the microphones at WSB, the Atlanta Journal's 50,000 watt station.

Copies of the questions and answers were promised on request and many have been sent out to appreciative listeners in several states.

A cross-section of student thinking is evidenced by the following questions which these leaders answered so frankly and well:

1. **Is our chief responsibility at home or abroad in our Christian program?** (Dr. Pierce)

   Our chief responsibility is always where the chief need is. The chief need of people throughout the world is to know the Lord Jesus Christ, and as there are a billion and a half people in the world who have never yet had a knowledge of Him, and as we have only one hundred and thirty million in America, our duty is as one hundred and thirty million is to a billion and a half.

2. **If a person is completely relaxed and gives himself to reverie and is in a receptive mood, may such an act be prayer?** (Mrs. Eubank)

   That is an interesting question. It might be, but it isn't apt to be. It would be a very exceptional case. Relaxation is relaxation and reverie is reverie, but not prayer. In prayer the body should be relaxed and quiet, but the mind should be active. This is especially true at the beginning of prayer, when one enters into worship, thanksgiving and praise. At the close of the prayer time, it is always wise to be relaxed and receptive, to wait upon the Lord and to seek to know His will.

3. **Why is a church essential to the life of the Christian religion?** (Dr. Davis)

   This question may be answered categorically, or it may be answered inferentially, or it may be answered according to the purpose of the Kingdom of Heaven. It may be said that the term, essential, applies to the purpose of Him Who founded the church. Christ seemed to think that the church was necessary for His purposes and we may accept that as the chief essential. But in view of the fact that the Kingdom of Heaven, the Kingdom of Christ is in the widest sense free, comprehensive, and universal; that it has no particularly holy season and days, that it has no particularly holy place, that it has no particular priesthood, then may arise the question, why should there be an organization, a church, in different localities? I am taking the church here in the sense of a local community, a local organization of Christians. The purpose of the Kingdom is that Christ may rule in the hearts of men and women, and Christ has named this group (a church) as an instrument in time and place to bring in the Kingdom, that is, to bring the Kingdom to men and women. The Kingdom of Heaven is not subject to time and place. But man is subject to time and place. There must be a creative fellowship and there must be a time at which to meet and a place in which to meet. So, of necessity, to carry out the plans of the Kingdom of Heaven, there must be a specific body to meet at a specified time in a specified place.

4. **How shall the youth of today deal with denominational differences?** (Dr. Pierce)

   Dr. John A. Broadus once said that much is said about youth being up with the times. He said the first need is for youth to catch up with the times, and by that he meant—Know history. Young people today should go back and find out the essential reason each denomination had for arising, and then find out whether that denomination has fulfilled its purpose, and in finding out that, they can find out what attitude to take with regard to denominational differences.

5. **Is it wrong to turn to God only when we need His help?** (Mrs. Eubank)

   I wouldn't say it is exactly wrong, but I would say that the person who does that is missing out on one of the greatest experiences of life. The great heart of the Creator Father is so open to the needs of His children that there is always response. However, the person who does not turn to God as a natural part of his everyday life, realizing that "In Him we live and move and have our being," is missing a great deal that he should have.

6. **What arguments can be presented to show that Christianity, in spite of all the weaknesses of its adherents, has not really failed in the modern world?** (Dr. Davis)

   That phrase, "in spite of all the weaknesses of its adherents," holds me, because all of the adherents, all of those who name the Name of Jesus Christ have weaknesses. It is not in the light of their weaknesses but it is in the light of their strength that we must speak. So long as there is one person who does live, in some measure, what we may call the Christian life, then there has been no failure in this modern world because just one demonstrates that it can be done. Christianity must first have a trial before it can fail. There are many who are trying to live that life today; in fact, there are more Christians today than have ever been in the history of the world. That is my final answer.

7. **How shall I act towards others who do things which I believe are wrong but which they do not believe to be wrong?** (Mrs. Eubank)

   I should, of course, act with Christian courtesy and consideration. We are instructed by the Master of Life Himself to love even our enemies and real love includes an active, courteous helpfulness to all. However, this does not mean agreeing with these people, nor altering our own conduct to suit theirs. There is such a very wide latitude between the things thought wrong by some Christians and those thought wrong by others that we need to differentiate carefully between real wrongs and things that just seem wrong. We need much more courage to do the right, more courage to speak up for the right. But we need also to speak and to act with justice and courtesy.

Jesus and The Children

A THREE-MINUTE SERMON

By J. E. Dillard

"Suffer little children to come unto me, and forbid them not." Luke 18:16.

When Jesus was here He wanted the children to come to Him and they wanted to come; but His disciples didn't think it was the right thing to do.

It is often that way now. Jesus wants the children to come to him while they are children; and children who have been rightly taught want to come to Jesus; but frequently some grown person, with the best intentions, stands in the way.

1. Jesus wants the children to come to Him because He loves them; they need Him; the sooner they come the better Christians they will become; and the sooner they come, the surer they are to come.

2. The children want to come to Jesus because they love Him; want to obey Him; and they know they need Him.

3. Good people sometimes get in the way by telling children that they are too young; do not know enough; and must wait for a conversion such as grown people have.

There isn't any danger of children coming to Jesus too soon. You can trust your children with Jesus; you can trust Jesus with your children.

Don't get in the way. I would rather trust the religious training of a child to the good women in our orphanages than to some worldly minded mothers I have known.

I am going to make a special offering to our orphans' home, will you join me?

Report of Committee on Nominations

The Committee on Nominations, consisting of C. W. Pope, Jefferson City, chairman; Lloyd T. Householder, Lewisburg; R. R. Denny, Chattanooga; H. J. Huey, Milan; and L. S. Sedberry, Murfreesboro, presented the following nominations at the State Convention, which were adopted:

Time, Place and Preacher

Place of Meeting—Johnson City, Tennessee.

Time—Tuesday, November 12, 1940, 7:30 P. M.

Preacher—Lloyd T. Householder.

Alternate—Richard N. Owen.

Trustees Baptist Foundation

Three Years—Andrew Tanner, Maxey Jarman, H. B. Cross.

Two Years—John L. Hill, Norman Smith, R. J. Bateman.

One Year—W. C. Boone, John A. Huff, T. R. Bandy.

Board of Management, Tennessee Baptist Orphans' Home

One Year—P. B. Baldridge, W. C. Creasman, W. F. Powell, Maxie Jarman, C. E. Wauford, R. E. Guy, F. F. Brown.

Two Years—J. J. Hill, J. B. Alexander, L. S. Sedberry, William Gupton, A. G. Ewing, I. J. Van Ness, John L. Hill.

Three Years—L. B. Cobb, H. B. Cross, C. H. Corn, Will Cheek, H. L. Smith, Sterling Fort, R. W. Selman.

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For Three Years—J. H. Anderson, D. C. Sparks, W. R. Rigell, C. W. Pope, S. P. White, T. G. Davis, H. B. Cross, L. S. Ewton, J. R. Kyzar, L. S. Sedberry, A. L. Todd, G. P. Brownlow, R. K. Bennett, D. A. Ellis, R. G. Lee, Paul Wieland, H. H. Stembridge, S. R. Woodson.

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For One Year—Merrill D. Moore, J. R. Chiles, Ira Dance, J. G. Hughes, W. C. Smedley, D. H. Willett, W. E. Davis, Harry McNeely, O. L. Rives, N. F. Smith, C. H. Warren, R. Kelly White, C. E. Autrey, R. E. Guy, H. C. Sanders, C. O. Simpson, A. M. Vollmer, E. K. Wiley.

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Term Expires in 1941—Eugene Wood, James L. Sullivan, J. Carl McCoy, W. F. Powell, H. P. Naylor, W. G. Robinson, R. J. Bateman, A. M. Vollmer, V. E. Boston, H. H. Waldrop.

Term Expires in 1942—J. L. Crook, D. A. Ellis, E. A. Harrold, Nester James, W. W. Jones, P. L. Ramsey, R. L. Sanders, I. B. Tigrett, G. T. Webb, A. V. Patton.

Term Expires in 1943—Fleetwood Ball, S. R. Woodson, R. E. Guy, H. J. Huey, H. C. Sanders, C. O. Simpson, Fred West, W. W. McGinnis, W. S. Hall, D. C. Warren.

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Class of 1942—T. R. Bandy Kingsport; H. D. Blanc, President, Knoxville; W. Y. Duyck, Greeneville; J. D. Hale, Jefferson City; J. D. Hamilton, Church Hill; C. W. Henderson, Knoxville; J. T. Henderson, Knoxville; Lloyd T. Householder, Lewisburg; C. W. Pope, Jefferson City; J. H. Sharp, Ardmore; W. B. Stokely, Newport.

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Term Expires in 1942—Rev. John A. Huff, Chattanoog S. Cox, Murfreesboro; Mrs. Wm. McMurry, Nashville; M Leatherman, Murfreesboro; Dr. I. J. Van Ness, Nashv Eustace Williams, Shelbyville; Mr. John Harton, Tullah Roy Byrn, Murfreesboro; Dr. J. B. Black, M. D., Murf

Term Expires in 1943—Mr. H. B. Alexander, Nashvi N. P. Gilliam, Springfield; Mr. C. R. Byrn, Murfreesbo R. L. Harris, Knoxville; Mr. Dudly Fletcher, Murfreesb A. N. Smith, Clarksville; Mr. A. L. Todd, Murfreesboro; C. Creasman, Nashville; Mr. James Ridley, Murfreesb Maxie Jarman, Nashville.

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Committee on Nominations

C. W. Pope, R. R. Denny, Henry Huey, L. S. Sedberr T. Householder.

Committee on Enrollment

W. P. Everson, E. L. Smothers, P. L. Ramsey.

Who's Who Among Tenn. Bap

MRS. L. G. FREY

Mrs. L. G. Frey, th ter of Mr. and Mrs. J. is a native Tennesse graduated from H High School, attende ers' College at Mem taught in Massey College, Houston, Te also West Tennessee College, Jackson, T several years.

The Fidelis Class Jackson Church was o and taught by her. M is now W. M. U. You ple's Leader for West see, where she has se the last two years.

In 1915 she was m L. G. Frey, who six y was ordained to the f of the ministry. T children, Bryan, Bi Sarah and the home most of her energies, finds time to lend her assistance to the three churches by her husband.

We Are Proud of Our Record
Over 40 Years of Service to Churches and Minis
A Policy in Your Church Mutual Stands for
SECURITY
Take Advantage of Our Lower Premium
Cost and Privilege of Annual Payments
FIRE - LIGHTNING - WINDSTORM - HAIL - INSURAN
NATIONAL MUTUAL CHURCH INSURANCE
CHICAGO

First Baptist Church, Jackson, Completes Building Program

THE FIRST BAPTIST CHURCH of Jackson, Tennessee has just completed a building program, which consisted of the enlargement and remodeling of their entire building. The work required seven months, during which time the congregation worshipped in the Jackson High School building.

The church was organized in 1837, the centennial having been celebrated two years ago. The first pastor was Elder John Finlay, a native of Scotland, and graduate of the University of Glasgow. There were twelve charter members. Mrs. Mary Armour, Mrs. H. M. Finlay, Thomas Evans, Moses H. Prewitt, Miss Mary B. Ganaway, Richard Rawlings, Mrs. Lucinda L. Jobe, Miss Elizabeth Lake, Miss Elizabeth Meacham, Mrs. Hawkins, and Mr. Lake.

The first person to be baptized into the fellowship of the church was Mrs. Sarah Taylor, some of whose grandchildren and great-grandchildren are still members of the church.

The complete list of pastors of the church is as follows: John Finlay, C. C. Connor, John Finlay, Peter S. Gayle, Henry L. Pettus, W. R. Alexander, A. J. Spivey, George Tucker, Abner Morroll, Aaron Jones, J. R. Hamilton, A. J. Hall, J. F. B. Mays, C. R. Hendrickson, G. F. B. Howard, J. L. Vass, Henry W. Tribble, Geo. H. Simmons, C. H. Strickland, Oscar Haywood, G. S. Williams, H. W. Virgin, Luther Little, F. H. Farrington, Selsus E. Tull, John Jeter Hurt, W. C. Boone.

DR. W. C. BOONE

THE CHURCH HAS OCCUPIED three houses of worship during these years, the first having been located at the corner of Market and College Streets. This building is still standing and part of it is occupied by the offices of A. V. Patton and Company The second house of worship was at the corner of Lafayette and Cumberland Streets, and the first sermon was preached there in 1876, February 1, by Pastor C. R. Hendrickson. During the pastorate of H. W. Virgin the third house of worship was begun, the cornerstone being laid on December 9, 1909. At that time the church had a membership of 675.

During the thirty years the congregation has grown to a membership of 1,400, and changes have been made in the organization of the Sunday school and other departments of the work, all of which made the building inadequate for present day needs.

It was voted in the fall of 1938 to remodel and enlarge the building. A building committee was appointed consisting of J. S. Gest, Chairman, Spencer Truex, A. V. Patton, H. H. Waldrop, and M. M. Summar, who were fully authorized to proceed with the work. Construction has required some seven months, during which time the congregation has worshipped at the Senior High School building.

THE MAIN AUDITORIUM has been completely changed. The choir, baptistry, and pulpit platform have been placed in the center with the baptistry elevated so that it is visible from any point in the building. Behind the baptistry is a large painting of the River Jordan. This painting was done by Mrs. Mary Cree Cosby of Bowie, Texas, from an original photograph which was taken by Dr. W. C. Boone, in person several years ago. It shows the Jordan looking down stream, at the traditional place of the baptism of Jesus. A plate glass in front of the baptistry makes the water visible during the ceremony, and produces an effective and realistic scene with the Jordan background.

The auditorium has five sections of seats on the main floor and has a large balcony extending around three sides. This rearrangement and addition of the balcony has added materially to the former seating capacity. The auditorium will now comfortably seat at least 850 people, and others can be accommodated by placing chairs in the aisles.

Another story has been added to the east side of the building with two complete new departments. The Junior boys and girls from nine to twelve years of age will occupy the departments on the north side, and the Intermediates, thirteen to sixteen years of age, the department on the south side of the building. A number of splendid new class rooms for adults have been provided on the second floor adjacent to the balcony of the auditorium. On the main floor, attractive new rooms have been arranged for the Cradle Roll, Nursery, and Beginner Departments of the Sunday school. The Primary Department, children from six to eight, will be located in the basement on the east side. The Young People's Department, seventeen to twenty-four years of age, in the basement on the west side. The Minute Men's class has a large room also on the same floor.

The Sunday school, at present, has about 100 class rooms with a capacity of 1,500, exclusive of the main auditorium.

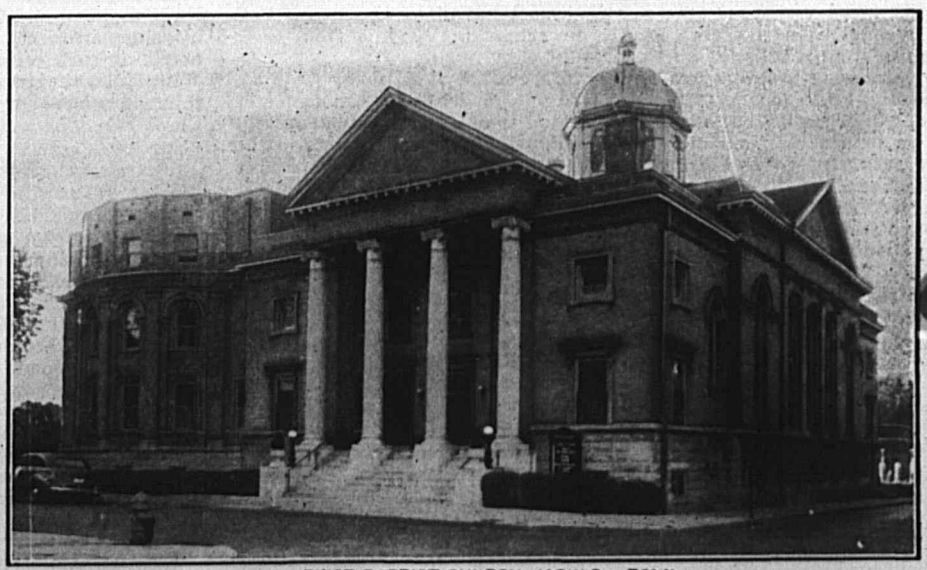
These fans serve to cool the building in summer, circulating warm air in the winter.

AN IMPROVED AND ENLARGED SOCIAL room is one of the features of the building, and adjacent to this is a large and well equipped kitchen containing the very latest in new equipment.

The building is heated by a new gas furnace of the latest design and there are circulating fan sytems in the basement which will make that part of the building always comfortable.

The building program cost about $60,000.00, exclusive of a small debt on the parsonage which was retired at the beginning of the work. It has been financed by increasing the annual budget of the church, and by the adoption of a plan of an annual free will offering, the first of which was taken earlier in 1939, and at which time more than $5,000.00 in cash was contributed. The opening Sunday, October 29, marked the seventh anniversary of the present pastor, Dr. William Cooke Boone.

The new First Baptist Church is now the largest house of worship in the city, and the members feel that with new equipment they are entering upon a new period of growth and service to the community. It is the largest Baptist Church in West Tennessee, outside of Memphis, and has ranked about fifth or sixth in the state during the past few years in contributions to denominational work. The members of the church are looking forward to the future with faith and hope.



FIRST BAPTIST CHURCH, JACKSON, TENN.

A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

SHOULD MINISTERS BE CALLED "REVEREND"?
Christian Century

Ministers of a Michigan city have voted to dispense with the title, "Reverend." It is not to be used in either direct address or in referring to one another publicly. By this they hope to discourage the practice among church members and the public in general. It is strange that the Protestant ministry has not long ago risen up against the custom. "Reverend" is the English of the Latin which means, "deserving to be revered." Protestants have rebelled, indignantly, against the term, "Father," as used by Catholics, but have quietly accepted the term, "Reverend," meaning, "Thou who deservest to be revered." This title has been placed on stationery, calling cards, and bulletin boards. Of course the preachers have no thought of demanding reverence, and the public has no intention of giving it. What probably bothered the Michigan ministers was the growing habit of addressing preachers as, "Reverend Smith." This is an odious practice which began with the illiterate, but has spread to even urban churches. "Reverend Smith" is just as bad usage as "Honorable Jones," and no one has yet reached that depth of illiteracy. The only way to prevent this shocking abuse of language is to cut out the word, "Reverend" entirely. Better call preachers, "Doctor" rather than "Reverend." They are teachers, aren't they? They ought to be. (We heartily agree with the Michigan ministers in renouncing the title, "Reverend." It is Pharisaic and misleading. On the whole, preachers are a very respectable and well-meaning group, but they are still human, and few, if any of them have ever attained that measure of perfection which would merit the title, "Reverend." There are plenty of titles available which can be used without embarrassment. So far as we are concerned the word, "Mister" would do as well as any. C. W. P.)

* * * * *

OUR VIEW OF CHURCH UNION
Editorial
Watchman-Examiner

The question of church union is being persistently pushed to the front by its advocates. Recently a new magazine called, **The Minister** stated: "We still believe that most of the opposition to church union comes from just one source—a weekly Baptist paper edited in New York City." Since **The Watchman-Examiner** is the only Baptist weekly published in New York City, we assume that the criticism was intended for us. Our position today is the same as that maintained by **The Watchman-Examiner** for more than a century. We affirm our unquestionable faith in the spiritual unity of all true believers. We do not believe in the desirability of the union of all Christian denominations into one great ecclesiastical body. The former we will promote; the latter we will oppose.

John Bunyan was kept in prison for many years by authorities whose chief concern was for ecclesiastical unity. He was more of a man of God than were his persecutors, but they used their size and strength to persecute him, and had it not been for the overruling power of God they would have succeeded. It was a "strong united church" which drove dissenting Roger Williams into the wilderness. It was that "strong united church" which promoted the lashing of the bodies of Obadiah Holmes and others. It was that same "strong united church" which burned Quakers at the stake and inspired the persecution of the dissenters. Only 150 years ago those who put ecclesiastical union above spiritual freedom were dragging Baptist preachers in Virginia from their pulpits and thrusting them in jail.

Knowing ecclesiastical history to be what it is, what fools we would be to forget it all now. We will do what we can to foster spiritual unity; but not for the plaudits of church unionists will we turn aside from our own freedom-loving Baptist hosts to the creating of yokes "Which neither our fathers nor we were able to bear."

(Amen, Brother! Stick to your guns. We rejoice in your courage and have confidence in your convictions. If yours is the only paper in that section standing for ecclesiastical freedom, remember that Enoch was about the only man of his day who "walked with God," but his name stands out as a lone star shining in the darkness of the ante-diluvian night. C. W. P.)

* * * * *

RETURN TO VITAL RELIGION
Editorial
Biblical Recorder

The Return to Religion is a book with more than an intriguing title; it is one of the signs of the times in which we live. The return to religion is more than a dream or a fancy of the human heart; it is a longing that is slowly taking form in actual fact. It may sometimes appear in the form of shallow revivalism or Oxford Group Movements, but the important thing is that people are returning to religion. And return to religion we must if our civilization is to survive. As a nation we have been interested in practical science, in politics and economics, in war and peace and radios and automobiles and a thousand other things; but not in religion. God and spiritual life have been left largely out of account.

But to what kind of religion shall we return? Religion may be identified with church-going, a set of doctrines, rituals and ceremonies. But all these do not necessarily constitute vital religion. Vital religion is as deep and broad and as all-inclusive as life itself. It is the religion of the Hebrew prophets and Jesus. Let us return to a vital religion like that proclaimed and practiced by the Hebrew prophets—like the religion of Micah with its emphasis on righteousness and kindliness and a humble walk with God. And like the religion of Amos who thunders out his indignation against a religion of mere form, and who warns of the justice of God. Let us return to the religion of Jesus; to the Christ whose religion had a two-fold relation, an upward relation toward God, and an outward relation toward man. His was not only a religion of mercy and love, but also a religion of righteous indignation which cleansed the temple of its thieves and profiteers. Let us return to the religion of Paul with its emphasis on the personal relation of man to God, and to the religion of John with his emphasis on the love and the Deity of Christ. In recent years we have seen this religion in the life of Kagawa of Japan and Sir Wilfred Grenfell of Labrador. If there is to be a return to religion in our day let it be to the vital religion of Jesus.

* * * * *

ARE CATHOLICS TOLERANT?
Home Missions

Do Catholics believe in religious liberty? The Catholic Hierarchy is spending millions of dollars in a nation-wide program trying to make the impression that the Catholic Church not only believes in religious liberty, but is the originator of religious liberty. Neither Catholic history or present-day world facts sustain them in this contention.

The representative of Italy at the Baptist World Alliance said, "We are not bothered by the Fascist State. Our difficulty grows out of the opposition of the Catholic Church in Italy. If it were not for the Fascist State giving us freedom to worship we do not know what would happen."

Another case in point is that of Mr. Herbert Matthews, correspondent of the **New York Times.** During the war in Spain Mr. Matthews called attention to the number of Italians fighting with France. The American Catholic hierarchy branded this as "Red partisanism," and denied that Italians were fighting in Spain. Recently both Mussolini and Hitler asserted that they won the Spanish war.

The attitude of the Catholic Church has always been that, whenever the interest of the Catholics is involved they forget all about religious liberty or any other kind of Liberty. Religious freedom for the Catholic Church is freedom to support Catholicism; not freedom to support any other religious faith. Let our people in America remember that through all the past centuries the Roman Catholic hierarchy has suppressed other faiths wherever it was able to do so. Wherever the Catholic Church has been in power it has not favored religious freedom.

(If the Catholic Church is going to make a confession of faith in religious liberty, it should first make a confession of sins, renouncing such crimes as the Spanish Inquisition, the burning of John Huss, the persecution of the Petrobrusians and others. Few things are better known than the Catholic record for persecution. C. W. P.)

* * * * *

WHEN A NATION DEFIES GOD
Western Recorder

Missionary Eddleman's article on "The Modern Pharaoh of the Jews" shows the utter unscrupulousness of the Hitler regime in Germany. What has happened there happens in any nation that utterly forsakes God. It was in Germany that the modern destructive criticism of the Bible originated by university professor theorists. From Germany it was fed to America and other countries through books, periodicals and students. The bitter harvest now being reaped in Germany is the logical result of the skeptical seed that were sown. It is also largely responsible for the spiritual weakness and materialism which characterizes American Christendom. With faith in God's Book questioned and weakened, America is now seeking some man-made devices to turn back the flood of crime, irresponsibility and self-deification which threatens to engulf the entire nation. It is the logical result of the loss of religious influence when a nation forgets God.

(Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless it is so stated)

Parables of The Kingdom

SUNDAY SCHOOL LESSON FOR DECEMBER 17, 1939

By O. L. Rives, Pastor First Baptist Church, Tullahoma, Tenn.

LESSON TEXT: Matthew 13:3-8; 31-33; 44-46.

GOLDEN TEXT: *"Incline your ear, come unto me: hear, and your soul shall live."*—Isaiah 55:3.

The entire chapter, the thirteenth, of Matthew should be read and carefully studied for this lesson. That which happened constitutes the rich background for this "string of pearls," these parables, given by Jesus. This day is referred to by Bible students as the Busy Day in the life of our Lord. All day long He worked miracles and taught. At its close He falls asleep in utter exhaustion in the little boat while the Disciples are crossing the Sea of Galilee. In the midst of the crossing they awake Him with their cry of distress at the fury of the storm when He arises and calms both the waves and their fears.

The interpretation of parables is a hazardous undertaking. In this chapter we have not only a great parable but also its interpretation. This should serve as a model for us in our attempts to interpret parables. Dr. Broadus suggests four rules, or principles, to keep in mind in the interpretation of parables (page 284, Commentary on Matthew). They are: first, understand the language of the parable together with its allusions to physical phenomena or social usages; second, ascertain the subject which the Lord designed to illustrate; third, consider in what light the parable presents this subject; fourth, determine how far the details may be understood as separately significant (exercising sound judgment and avoiding extremes by giving a separate spiritual meaning to every detail). "That which is the mere filling out of the story, the mere drapery of the image, must be let alone."

What is the Kingdom of Heaven like? We study in the lesson text five parables to try to find out. In these five parables we see how it is: first, in the manner in which it is heard about (the sower); second, its small beginning and large ending (mustard seed); third, its permeating power (leaven in meal); fourth, the appreciation and resulting sacrifice by those who discover its true value (hidden treasure); fifth, the same as the fourth, above, with another illustration (pearl of great price). Thus we have four comparisons, in these five parables, and four main points to the lesson.

I. The Way the Message of the Kingdom is Heard: Parable of the Sower (verses 3-8).

In this parable there should be no difficulty whatsoever in interpretation, for in reality our Lord interprets it for us in verses eighteen to twenty-three of this chapter. In this He is the Good Teacher who sets exercises before the class and then works out the first one which might well serve as a model in the solution of those that follow. There are four ways that people hear about the Kingdom, says Jesus. Or there are four types of hearers.

First, those who hear with the Devil too close at hand when they listen. Such hearers not only hear but they understand as well. But the Evil One comes at once and snatches away the Word, just like the birds do when they see the grain fall from the hand of the sower in the field. The trouble with such a hearer is that he allows Satan to lurk too near while the Word is being taught in his presence. God pity the person that permits that Wicked Person to lurk around waiting for the Seed to be dropped and then swoop down and snatch it away! "Resist the Devil, and he will flee from you" (James 4:7b).

Second, those who hear and receive with joy but because of shallowness fall away in tribulation or persecution. This type is often found in the "big-meeting-only" hearer. Such ones usually are aroused to great enthusiasm during the revival season to have it almost entirely disappear soon after that season. Those who have had any experience in religious work readily recognize the type. Deepen the soil of such hearers by continuous teaching and ministry. Pray that their experiences shall be "plowed deep" by providences that go deep in their heart life. Let them understand that the religion of Jesus is conduct as well as creed, that it is a matter of right instead of rite, that it is a germ rather than a gem, something to work out after it has been wrought within.

Third, those who hear without putting the things of this world in their proper place, that is, making them servants instead of permitting them to become masters. Jesus compares the care of this world and the deceitfulness of riches to thorns that choke out the growth of the growing grain. Ridding a field of thorns and briers is a hard task, as any one with experience will testify. Riches deceive treacherously, as many learned to their sorrow a few years back. They deceive by their almost instantaneous disappearance. They deceive by making the method of acquiring them appear honest when frequently such is not the case. They deceive by proposing to satisfy the owner.

Fourth, those who hear, receive, remove the obstacles or hindrances, and allow the Word to grow to maturity within an enriched heart and life. These hear and understand and bear fruit and bring forth, in some instances, even to a hundredfold. This type of soil gladdens the farmer's eye. This type of hearer rejoices the Saviour's soul. Such a "field" has been made rich by the blood of Jesus. Such a "field" has been watered by the Master's tears. Such a "field" will bring forth fruit to the glory of the Lord of the harvest long after the individual stalk of grain has fallen and withered away.

II. The Way the Kingdom Begins and Ends: Parable of Mustard Seed (verses 31, 32).

The Kingdom had a small beginning but it shall have a great ending. Its beginning seemed insignificant to those who watched its rise without discrimination and thought. Here was a handful of obscure men gathered around an unknown peasant of Galilee. Why even He, as the teacher and leader, had no credentials either in scholarship or in religion or in politics (the way the world thinks of credentials). It neither asked for nor received the sanction or approval of "the powers that be." In fact it was even ignored and despised by such powers both at Jerusalem and at Rome.

Yes, the Kingdom of heaven can be compared to a mustard seed. For, not only do we now see that it had a small beginning but also we are beginning to comprehend something of its vastness, something of its reach, something of its boundlessness. Many of its members have long since caught the vision that the Lord himself had of its spreading reach, intended for all men of all nations of all the earth. Many are likewise coming to see that its reach is intended for all of each man, or person, that is a member of the same. The Lord would have the Kingdom to be absolute in the loyalties of each one. Such will be the case when the Lord is made the Lord sure enough, when the King of the Kingdom is placed on the throne within the life.

All will agree, too, that the Kingdom of heaven will ultimately absorb all of the kingdoms of this earth. We may, and do, differ widely as to what will take place before this grand and glorious event comes, but all who follow Him know that of His kingdom "there shall be no end." With the poet, we may well agree:

From all the dark places of earth's heathen races, O see how the thick shadows fly!
The voice of salvation awakes every nation; come over and help us, they cry.

III. The Way the Kingdom Permeates: Parable of Leaven in Meal (verse 33).

To bring it nearer to us, it is like placing the yeast in the dough. Just as the yeast grows and finally permeates the entire mass, so will the influence of Christ through His disciples ultimately permeate all of society. There is something about Christianity that is absolutely invincible. It has power within it. This power comes from the One who said, "All power is given unto me in heaven and in earth. Go ye therefore." Such power is like the power that thrusts the tiny bud through the earth in the spring, however, biological; certainly not like the force of the invading army of the hoisting of the steam-shovel, mechanical.

Surround the young Christian, then, into whose life the "leaven" has been placed, with the proper environment and watch the permeating power of the Kingdom within as it works itself without into the lives of others. Do not try to force or compel, for this is contrary to the very laws of such life. It will grow and permeate, quietly but powerfully.

Let this "leaven" permeate the entire life of the individual Christian, also. It will do it, if we will just let it. Our social life will be made better and sweeter, a source of pleasure and recreation instead of regret and dissipation. Our economic life will not require examination with shame and confusion but will reveal honest toil rewarded with honest wages. Our political life will steer slowly but surely away from dictatorships and threats of the same.

IV. The Way the Kingdom is Appreciated: Parables of Treasure and Pearl (verses 44-46).

These two parables go together since they illustrate the same thing. A wise teacher often illustrates with more than one illustration even when illustrating the same truth. When the Kingdom is anything like properly appreciated, the sacrifice and cost that are involved appear as insignificant. It is easy, for such ones who so value it, to get rid of all that they have in order to have a larger share in its program and progress. Whether "a hidden treasure" or "one pearl of great price," the joy that comes to those who discover its real worth is immeasurable.

"You, there, in the overalls!" shouted the cross-examining lawyer, "how much are you paid for telling untruths?"

"Less than you are," retorted the witness, "or you'd be in overalls, too."

"And so you work in the composing-room! Isn't that fine!"

"I've been here ten years."

"Won't you sing something you've composed?"

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Book Reviews

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The Teachers Guide by James R. Kaye, Ph. D., LL.D. John A. Dickson Publishing Co., Chicago. Copyright 1939 by the publishers. 385 pp. $2.00 postpaid.

This book of expositions of the International Sunday school lessons for 1940 will be found very helpful by Sunday school teachers and pupils and others who wish to study the Word of God. The work is now in its seventh year and its circulation has steadily increased. The author is editor of **The New Analytical Bible** and the author of other valuable books for the use of Bible Students. He is also dean of the Bible Students' Institute.

THE TEACHERS GUIDE presents scholarly, illuminating and practical expositions of the Sunday school lessons. To our way of thinking, it ranks among the very best of helps for the study of the lessons. The numerous Scripture references and the Scripture expositions are very valuable, as is also the method of outlining and the explanatory topics. Questions get at the heart of the lessons. The index in the back of the book will be found valuable for reference and then 72 pages of blank pages for notes will be found helpful for those who wish to use them. THE TEACHERS GUIDE is a real help in the study of the Sunday school lesson.

—O. W. Taylor.

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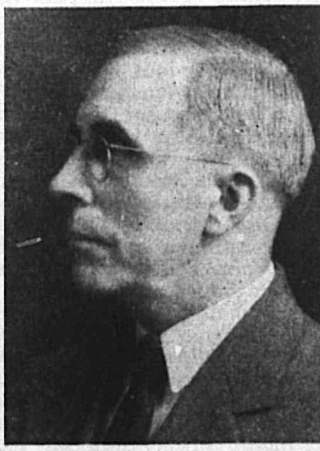


W. J. STEWART, Supt.
Has served for thirty years

We need money with which to meet outstanding obligations. Our improvements during the year have been large. We owe $7,000 00 borrowed money on our Central Heating Plant. The operating expenses of the Home have been larger than usual, because of so many repairs made on orphanage buildings.

We are asking for $20,000.00 designated gifts for our Institution, to be given during Christmas. Let every Ba Church in the state have a noble part in the offering. Make announcements in regard to it at once. Urge that Orphan Programs be presented on the special day, and collections be taken in all departments of the work of your church. all means have an offering taken at the preaching service the Sunday morning named for the collection.

The greatest possible investment of money is in dependent orphan boys and girls. Your money thus invested will m more and reach farther than any place I know. Try putting more money in the character of boys and girls and less mo In things. Make the world better and greater by doing more for the under-privileged class that calls to us for help. calls are so many and the needs are so distressingly great that I am constrained to beseech you for help.

We must have enlarged equipment for every department of our orphanage work, that our service rendered fathe and motherless children may be worthy of the efforts of our Lord's servants.

Our heart's desire is that we be one in Christ Jesus in love and service to His glory—Pray for us.

W. J. Stewart,
Treasurer, Nashville, Tennessee, P. O. Box No. 38.

P.S.—Write for Sunday School Programs and Collection Envelopes.

CONZUELA MAKES A HIT

A Story by Eunice Jones Strickland in Juniors.

"I won't choose her on my team," said Bertha, "she's just a greaser."

The fifth-grade girls were choosing teams for baseball. Judy was one of the captains. Bertha was the other.

Judy looked over to where Conzuela stood, the little Mexican girl who had come into the school three days ago. She was the only Mexican child in the fifth grade.

"Conzuela," Judy chose her. She didn't care if she did have to give up May, the best batter in the room. She couldn't stand seeing the hurt look on Conzuela's face.

Judy remembered two years ago, when Daddy's company had sent him to Brazil for the winter. Judy had gone to school where she was the only white child in a room full of dark-skinned children. She knew just how Conzuela felt.

As Conzuela came running over to stand by Judy there was a happy smile in her black eyes. Judy thought of the day when little Carita had run over to her on the playground in Brazil, "You come play with us," she had said. After that Judy had never felt like a foreigner.

"'Come on," shouted Bertha, "batter up!"

"You go up to bat first, Betty," called Judy, lining the team up. "Conzuela, you be second." She was not going to let the weakest batters be last. They would need the best batters to bring in the runs after the weak ones had failed.

Sure enough Betty made an out the first thing.

"Never mind, you'll make a run next time," encouraged Judy. She knew Betty could never learn to bat if she nagged at her. They had to win over Bertha's team, she was so bossy.

"You're next, Conzuela," said Judy, and her heart sank. Bertha was pitching and Judy knew she would like to see Conzuela fail so she could tease Judy about being a softy.

"Ball one," called the umpire. Judy felt better, at least Bertha had made the first bad break.

"Strike one," called the umpire.

"Come on, Conzuela, you can do it," Judy didn't want two outs in succession. She was not sure that Conzuela knew the first thing about baseball.

Just then Conzuela gave the ball a sounding whack. It flew out over the head of the pitcher, away out where there was no fielder to send it to first.

"Run, Conzuela," the girls shouted, as the little dark-skinned girl ran to first base .... second .... third .... would she dare to go? .... Yes, the fielder had overthrown it and Conzuela was safe. A home-run!

"Whee-ee-ee-ee!" shouted Judy, jumping up and down. Grabbing Conzuela by the shoulders she whirled her around. That would keep Bertha quiet for a while.

From that day Conzuela was in great demand as a ball player. She soon fit into every game just as one of the other girls.

Only Bertha still slighted Conzuela whenever she found a chance. "She is a greaser, and I don't like to play with her," Bertha said.

One day Bertha came to school with a bunch of envelopes in her hand. They were invitations to her birthday party. Every girl in the room received one but Conzuela and Judy.

Judy had never been left out of a party before. She knew that Bertha was trying to get even with her for befriending Conzuela. She had learned long ago that the only way to get over a hurt deep inside of you was to think of someone else. Above all she must never, never let Bertha see how much it hurt down deep.

"Bertha's just an old meany to leave you out of her party," said Betty, as Judy and she rode home from school on their bicycles that afternoon.

"Don't worry about that, Betty," said Judy. "Bertha never has been to any other country. She doesn't know how it makes Conzuela feel to be the only Mexican girl in the room."

"Bertha," said Miss Newby, the teacher, the next day, "I want you to give a report on Mexico next Friday. Tommy, you are to have a report on Chile. Betty, you take Peru." She went through the class giving out the subjects.

"I want these reports to be something different from what you can find in the textbooks," continued Miss Newby. "I suggest that you talk with someone who has lived, or at least traveled in the country on which you are reporting."

Bertha turned and whispered, "Judy, you've been to Mexico, haven't you?"

"No," said Judy, "we went by boat to Brazil, but my Father has been to Mexico. We have some curios from there." . . . Suddenly an idea struck Judy. "I have a friend who used to live in Mexico. You come over after school tonight and I will have my friend tell you something about the country."

Judy hurried home at noon and told Mother what she planned to do. Mother entered into the plan and helped her decorate the front room. They draped zarapes over the chairs, and put Mexican pottery and baskets around on the table and piano. It looked very much like a Mexican room when they were through.

After school Judy and Bertha walked home together. Judy wheeled her bicycle and they walked very slowly, so that they wouldn't get there too soon.

When they walked up to the front door, instead of opening it, Judy said, "Ring the bell, Bertha."

Bertha looked puzzled, but she rang the bell. The door was opened by a little dark-skinned girl wearing a Mexican costume. A beautiful lace mantilla was draped over a tall comb in her hair, her skirt was of bright red silk, and she wore a beautifully embroidered Mexican blouse.

"Come in," she said in Spanisn.

"Why, Conzuela," exclaimed Bertha in surprise, "how pretty you look."

Conzuela laughed as Bertha turned her around, admiring her costume. Judy looked on with dancing eyes. She could see that now Bertha did not think of Conzuela as a greaser, but as the beautiful Mexican girl that she really was.

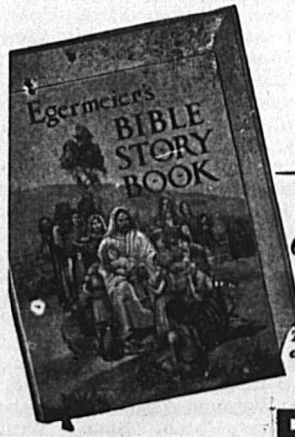
Conzuela passed a plate of Mexican cactus candy. They looked at all the curios. Conzuela told them what each of the things was for, and how it was used in her country.

"Thank you, Conzuela, and you too, Judy," said Bertha as she started to go home. "I know I shall have the best report of anyone in the class . . . and Judy," Bertha looked down at her shoe in confusion, "will you and Conzuela come to my party?"

"Of course we will." Judy put an arm around Bertha, and the other around Conzuela. "Didn't you come to our party?"

A CHILD'S HYMN

Dear Lord, my heart would thankful be
When, in my prayer, I speak to Thee;
Dear Lord, my heart would thankful be
When, in Thy Book, you speak to me.
I speak in prayer, Thou hearest me.
Thy Word is mine, there I hear Thee.



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SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent | Miss Janie Lannom, Office Secretary | Miss Ada V. Williams, Elementary Leader
149 Sixth Avenue, North, Nashville, Tennessee

Theme—"Enlargement and Bible Study for Evangelism" Motto—"Try It"

VOLUNTEER SUNDAY SCHOOL DEPARTMENT WORKERS IN 1939 (Continued)

The figure after the name represents the number of weeks they worked.

Belvie Heaton	1	Thalia Pugh	1	Mrs. W. C. Nevil	2
Bernice Nave	1	Mrs. F. P. Franklin	1	Clyde Cobb	1
Mollie B. Smith	3	Jesse Hunter	2	Eliza Turner	2
Mrs. R. L. Newman, Jr.	3	George W. Crawford	1	Leta Helm	1
R. L. Newman, Jr.	3	Ray Koonce	4	Mamie Ford	1
J. B. Cutlow	1	Charles E. Wauford	1	George Jennings	1
J. Nelson Roach	2	Judson Taylor	2	Lois Fielden	3
John C. Parrish	1	Myrtle Postwood	1	Neater Harrison	2
Bonnie Myers	1	Mrs. H. V. Simpson	1	Allene Lowrance	2
Mrs. J. A. Lockhart	1	Mrs. A. C. Osborne	1	LaVerne Pillow	2
Mary Gifford	3	Luther Rule	1	Rebecca Halliburton	1
Elizabeth Harrison	1	Evelyn Anderson	1	Virginia Derryberry	2
Gracie Smith	1	Glen Kerley	1	Mary Anderson	3
Dorothy Wilkinson	2	Mrs. Lola Finchum	1	Gracie Smith	1
Ora Taylor	1	J. L. Helton	1	Margaret Pickering	2
P. L. Utley	2	Evalena Ownby	1	Lottie Price	1
Geneva Spiceland	2	W. R. Hill	1	Aden Childress	2
F. A. Tarpley	2	York Stewart	1	Mrs. Freeman Wright	2
James F. Horton	1	David Self	1	Mrs. E. H. Odell	1
Robert Fitts	1	Miss Alice Butler	2	Mrs. G. S. Allison	2
Carson Brittain	1	Mrs. C. M. Baker	1	Rhea Burlison	1
Gertrude Hale	4	Miss Elizabeth Waters	1	Gladys Denton	1
Mrs. A. J. Campbell	2	Edwin Oldham	1	Mrs. Taft White	1
Travis C. Smith	2	Russell Duncan	1	Dorothy Cochran	1
A. D. Nichols	1	Evelyn Nichols	1	Edith Elder	1
Mary Mayes	1	Marjorie Carter	2	Akard Spurgeon	1
Aline Sparkman	1	Laura Snow Austin	2	Fannie Spurgeon	2
William Kerr	1	Mynell McDurmon	1	Leonard Sanderson	2
Hortense Rushing	2	Geneva Parker	1	Lorene Holland	1
John J. Preston	2	Roy Ladd	1	Clinton Wright	1
Mary Mills	2	Mrs. J. A. Honeycutt	1	Melvin Moses	1
Alice M. Wright	1	W. N. Bashaw	1	Birdie Pope	1
Mrs. E. G. Dorris	1	Raymond Morgan	1	Mrs. C. H. Robinson	3
W. H. Pangle	1	Corine Williams	2	Iva Lois Patrick	1
Roy Meacham	1	Mrs. R. L. Hudson	1	Howard McClain	1
H. L. Waters	1	Mrs. H. H. Bryant	1	John Wisecarver	1
Earl Tapley	1	Eva Brewer	1	Pauline Peoples	1
James Tanksley	1	Mrs. L. F. Gassaway	1	Helen Sue Hudson	2
Mildred Harwell	1	Frances Hitch	1	Broox Merrick	2
J. T. Barker	1	Mrs. Estel Johnston	1	R. E. Lee	1
Robert L. Fielder	1	Ella Watkins	1	Luther Cannon	1
Mildred Christopher	1	Charlotte Griffitts	1	Mrs. E. J. Bramlett	1
Thomas W. Wells	1	Charles Ausmus	1	Christine Owen	1

SUNDAY SCHOOL DEPARTMENT REPORT, Continued

Four Sunday School Clinics and Enlargement Campaign. We conducted four very successful Sunday school clinics and enlargement campaigns. They were as follows: Highland Heights Baptist Church, Memphis, Rev. Ira C. Cole, pastor; First Baptist Church, Elizabethton, Rev. V. Floyd Starke, pastor; First Baptist Church, Etowah, Rev. Ira Dance, pastor; First Baptist Church, Paris, Rev. H. H. Stembridge, pastor. These churches did a fine piece of work in furnishing free entertainment to a large number of outside workers who came in and spent the week in study, observation and work.

These clinics are helpful to the churches in enlarging their work and also training outside workers to go back into their own churches and lead them in an enlargement campaign.

New Sunday Schools. Another one of the most interesting developments in our Sunday school work during the past year has been the organization of new Sunday schools and new mission schools. All of these new schools may not have survived but a large number of them have and this important work has been the means of gathering hundreds of unreached people for Bible study. The Baptist Sunday School Board continues to furnish free literature for the first quarter to these new schools.

Several of the associations have made a determined drive to get Sunday schools in every Baptist church, yet many churches are without Sunday schools. There are many unreached communities in the state where the establishment of new Sunday schools should continue to be a major activity.

Forty-Four Standard Sunday Schools. There was a good increase in the number of Standard Sunday schools this year. The churches reaching the Standard are listed below by associations as follows: Beech River Association: Morris Chapel; Big Hatchie Association: Covington, First; Bledsoe Association: Portland, First; Carroll County Association: Camden; Clinton Association: Clinton, First, Coal Creek; Concord Association: Mount View; Duck River Association: Lewisburg; Gibson County Association: Dyer, Midway; Hardeman Association: Bolivar, First; Jefferson County Association: Dumplin, First, Jefferson City, French Broad, Piedmont, Talbott; Knox County Association: Central, Bearden; Madison Association: Jackson, First, Poplar Heights, Royal Street, West Jackson; Nashville Association: Grace, North End, Shelby Avenue, Woodbine; Ocoee Association: Avondale, Brainerd, Eastdale, Red Bank, Ridgedale, Silverdale; Polk County Association: Zion Hill; Robertson County Association: Lebanon, Orlinda, First, Springfield, First; Shelby County Association: Brunswick, Temple, Union Avenue; Watauga Association: Calvary and First, Elizabethton, Siam, West Side; Beulah Association: Martin, First; Wilson County Association: Watertown, First.

Vacation Bible Schools. The interest in Vacation Bible school work has continued to grow throughout the state. In the 723 schools which were reported to our office to date 7,200 volunteer workers were used, and 51,827 boys and girls were enrolled with 1,222 accepting Christ as their personal Saviour.

Several associations made unusual records this year. Ocoee ranked first with sixty-three schools, Holston came second with forty-eight, Madison came third with thirty-one, and Gibson with thirty.

Training Schools. This was another good year in Sunday school training course work. Sixty-two associations co-operated in this work, making it possible to get into 654 churches and granting 11,966 training awards.

It is understood, of course, that the awards of the training course are
be considered as ends in themselv
they may be used very effectively as
to an end. One usually gets more
the course when they take the cours
the thought of completing it. Teach
Young People and Adult classes are
to enlist the interested and infl
members of their class to take these
ing courses with the thought of bec
officers and teachers of the ch
schools.

Some classes are using the chart,
Members in Service," to deepen the i
of the members in becoming chur
ficers.

One Hundred Sixty-Six Cradle
We are happy to say that last yea
another good year for Cradle Roll
The objectives of the Cradle Roll ar
manifest the interest of the church
baby in the home. To win unsave
ents to Christ and contribute to the
ual growth and development of thos
are Christian. To co-operate wit
home in providing religious backg
and training for the little child. To
the regular attendance of the chi
Sunday school at the age of four."
aim for the Cradle Roll Department
Christian Home for every baby."
church should have a Cradle Roll D
ment.

Fifty-Five Extension Departments.
good to know that our people are c
to a clearer understanding and a h
appreciation of the place of the Exte
department in the general organizati
the Sunday school. It is now being
its rightful place because leaders in
day school work have come to realiz
it is a definite aid to every departme
the Sunday school and church.

We are pleased to report the organi
of fifty-five new departments for last
We can increase this number for this
May we count on you to help do it?

* * * * *

PREVIEW STUDY OF THE SUNI SCHOOL LESSON FOR THE FIR QUARTER 1940

During the first quarter, in the Uni
Lessons, we continue our study of
Gospel of Matthew under the general
The Kingdom of Heaven. The aim o
study, as suggested by the Lesson Com
tee, is: **"To learn from a study of the G
of Matthew the teachings of Jesus con
ing the Kingdom of heaven, and to a
tain the significance of those teaching
the life of today, both in personal char
and social relationships."**

An award in Group I of the Trai
Course for Sunday School Workers wi
given for a preview study of the lesso
each quarter, provided the usual req
ments for the regular books of the C
are met. For this quarter the req
reading will be all of the Book of Mat
and all other Scriptures included in
lessons for the quarter. The award wi
given only for a preview study befor
at, the beginning of the quarter. Such s
must be completed and report made at
during the first month of the quarter.

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Baptist Training Union

HENRY C. ROGERS — Director
MISS RONIE JACOBS — Junior-Intermediate Leader
MISS RUBY BALLARD — Office Secretary
149-6th Avenue, North — NASHVILLE, TENN.
Convention President — LAWRENCE NEWMAN

STOP! -- LOOK! -- READ!

You will be interested to know . . . . . .

A. At the State Convention the following statistics were given in the Training Union report:

		1937	1938	1939
1.	No. full-time field workers	2	2	2
2.	No. full-time office workers	1	1	1
3.	No. miles traveled by field workers	20,244	24,771	26,402
4.	No. study courses taught by field workers	57	63	66
5.	No. churches reached by field workers	674	687	692
6.	No. awards issued by field workers	1,591	1,763	3,248
7.	No. new unions organized by field workers	24	37	101
8.	No. new Training Unions organized by field workers	3	11	13
9.	No. addresses made by field workers	213	297	311
10.	No. conferences conducted by field workers	850	906	936
11.	No. conversions had by field workers	40	37	42
12.	No. additions to church by field workers	23	31	54
13.	No. associations organized by field workers	6	3	2
14.	Number churches in Tennessee	2,038	2,072	2,077
15.	Number churches reporting at least one union	756	911	1,007
16.	Number churches having Baptist Training Union	441	516	589
17.	Number Adult Unions	251	324	502
18.	Number Senior Unions	738	833	990
19.	Number Intermediate Unions	434	590	682
20.	Number Junior Unions	491	566	719
21.	Total Story Hours	69	152	263
22.	Total number of unions	1,964	2,313	2,893
23.	Number associations in Tennessee	61	60	60
24.	Number associations reached in study course work	61	60	58
25.	Number organized associations in Tennessee	46	50	52
26.	Number awards issued	19,503	27,243	22,553
27.	Number new unions organized	247	374	580
28.	Number new Training Unions organized	30	50	68
29.	Number new tithers	756	600	616
30.	Number regional conventions held	6	6	6
31.	Number associations represented in these meetings	57	55	56
32.	Number attending these meetings	2,148	2,007	2,118

B. Also the following recommendations were voted unanimously:

Because of the great need for trained leaders, we wish to make the following very earnest recommendations:

1. That every church which conducts an evangelistic meeting make definite plans to enroll all new church members immediately in the Training Union in order that they may be assimilated completely into the church fellowship through training in church membership.

2. That each district association which has not already done so perfect its associational Training Union organization at the earliest possible time, with a leader for every department of the Training Union in the organization.

3. That each church which has not already done so set up a graded Training Union, with at least one unit each of the Story Hour, Junior Union, Intermediate Union, Young People's Union, and Adult Union. Any Baptist church which wishes to start a new Training Union or any unit of the Training Union, if the church has no organization at present, may get free literature for one quarter from the Baptist Sunday School Board by writing to Dr. T. L. Holcomb and requesting it. The State Baptist Training Union Department will be glad to send free tracts and helps for the officers and committees. Every new organization should be reported immediately, with the names and addresses of officers, to the State Training Union Department.

4. That every church conduct an annual enlargement campaign to enlist new workers, regrade and reclassify the membership, set up department organizations with department directors, and organize new unions to reach and train more people.

5. That all Baptist churches contemplating new or remodeling building programs write to Dr. P. E. Burroughs at the Baptist Sunday School Board and request plans for taking care of the Training Union as well as the Sunday school, and that this part of the church plant be referred to as the educational building, or department. In the Junior and Intermediate departments every pair of rooms should have a movable partition between the rooms so that two classrooms may be made into one B. Y. P. U. room. Some of the larger churches are already remodeling these departments to take care of this need.

6. That every church conduct at least two Training Union study courses annually, seeking to enlist all church members, and co-operating with whatever plan the associational Training Union is using in study course work. March and September are designated as southwide study course months. Soul-winning books should be used preceding revival services, and books on church membership, doctrine, and stewardship following evangelistic meetings.

7. That Southwide "Youth Week" be observed in the churches annually. April 7-14 is suggested as "Youth Week" for 1940.

8. That each association work to have as many of its churches as possible represented at the annual State Training Union Convention, Knoxville, November 29, 30, December 1.

9. That each association strive to co-operate with the suggested dates and group plans for Training Union work for their association next year. These are:

Week of February 25—Concord, Duck River, Maury, and Stone.

Week of March 10—Big Emory, Nolachucky, Holston, and Watauga.

Week of March 24—Madison, Gibson, Beulah, and Big Hatchie.

Week of April 14—Knox, Ocoee, Shelby, and Nashville.

Week of April 21—Bledsoe, Robertson, Cumberland, and Wilson.

Week of June 16—Sweetwater, Providence, Chilhowee, Campbell, and Holston Valley.

Week of June 16 — Giles, Lawrence, Weakley, Midland, and New River.

Week of June 23—Clinton, East Tennessee, Jefferson, Grainger, and Mulberry Gap.

Week of June 23—Northern, Tennessee Valley, Stewart, and Judson.

Week of June 30—Beech River, Dyer, Hardeman, and Western District.

Week of June 30—Hiawassee, Indian Creek, Stockton Valley, and Fayette.

Week of July 14—Crockett, New Salem, Polk, and Salem.

Week of July 28—McMinn, Sevier, Riverside, and Carroll.

Week of August 4—Cumberland Gap, McNairy, Sequatchie Valley, Union, and William Carey.

10. That pastors living in college centers be urged to co-operate with State B. S. U. Secretary in keeping alive the present B. S. U.'s and in striving to get a B. S. U. on the campus where we do not have one at the present time.

Respectfully submitted,
Henry C. Rogers.

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Dear Lord—for Thee.

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That I may never fail in any way,
To lift my Master upward every day,
Dear Lord—I pray.

The love of Christ constraineth me to SHARE
My time, my talents and my earthly fare,
That other souls may know my Savior's care,
. . . . . AMEN!

Tune: *"An Evening Prayer."*

* * * * *

PLANS OF A PROGRAM CHAIRMAN

(We have heard of the splendid programs of the Speedway Baptist W. M. S., so we requested the chairman to write us of her plans. N. M.)

We have a beautiful spirit in our W. M. S. and not a person has refused to take the part she was asked to take. Beginning with January, 1939, I had made the 6½ foot white lighted cross (canvased with "The Love of Christ Constraineth Us" and "Go ye into all the world," etc., and "The Great Commission — Our Mission" all in large deep lavender print.) Often this light was the only light used during a baptism service; sometimes it would be placed in the balcony or balcony window. Besides this, we used a large poster across the platform "LABORERS TOGETHER WITH GOD." 1 Cor. 3.9.

February program on Prayer and Study. The Prayer window was impressively draped in ethereal design, with soft purple lights. A woman kneeling with white robe and flowing hair. A solo on Prayer was sung, followed by a poem on Prayer taken from Miss Inabelle Coleman's book, FOR THIS CAUSE. During this scene the organ played "Sweet Hour of Prayer" very softly.

Study was represented by a student seated at the table reading the Bible, a hidden voice sang "More About Jesus."

The subject of the March program was "School Bells Around the World." The Young Matrons Circle presented this pantomime representing school children in the school room. Misses Mallory and Northington were the teachers.

"The Ministry of Healing Humanity's Hurts" was a typical scene in a hospital, with doctors, nurses and patients. One of the patients represented the wounded man in the story of the Good Samaritan. A minister visits the man, reads God's Word to him and prays with him. A real program with chalk talk was given in this scene, the devotional being "The Healing Touch of Jesus."

At various times we had a Jew to speak on Winning the Jew, an Italian woman to sing, and a returned missionary from India to bring curios and speak on the work in India.

In September we gave "The Way of the Cross" as an incentive to renewed effort for Evangelism and Enlistment.

In October we stressed Enlistment again, also Tithing.

For November, "Carrying Out the Great Commission in Europe and Africa," we had a beautiful harvest scene. Mrs. Gill representing Europe and Ruth Walden, Africa, they visit together, each telling the needs of her own country.

The words of the Great Commission rang in our ears as these two devoted missionaries told of their experiences on these needy fields and we rededicated ourselves anew to the great purpose of the Woman's Missionary Union, seeking to win the lost to the Lord Jesus.

—Mrs. Mark Harris, Memphis.

* * * * *

LETTER FROM KATHLEEN MANLEY

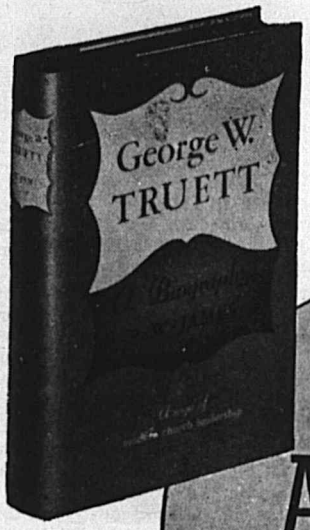
Ogbomosho, Nigeria, Africa
September 10, 1939

It is so good to have Ruth Walden back! She has been here with us most of the time and we have talked and visited, and really have had a wonderful time. Soon she'll be going down to the Eastern Division, but probably not until the Carsons come. She is so well and happy and the busiest person I ever saw. The first three weeks she was here she helped me nurse the sick, Tinkle, Miss Elam and Miss Sanders we were so busy with those three patients, housekeeping and hospital the days went by as on wings.

Then we ran away together for a end. All the plans we had made fo trip fell through, but we found a lot interesting things to do, so we enjoye of the trip. We visited a sacred gro Ese which contains over four hu stone images which are worshipped b people of near-by villages. A man a woman priest are in constant attend There were evidences of sacrifices in of the biggest image. No one knows w these images came from. The people they fell from heaven.

Some years ago the Mohammedans b many of them to pieces, but as many p as possible have been gathered back gether. The priests showed us how worshipped and let us make pictures. Mohammedan guide kept his prayer b in his hands and kept muttering a pr to Allah all the while we were there. did not enjoy being in this pagan gro seemed so dark and cold and as thou were truly an evil place away from Light of the World entirely. We were to get back into the sunshine.

We are busy. My family of childre



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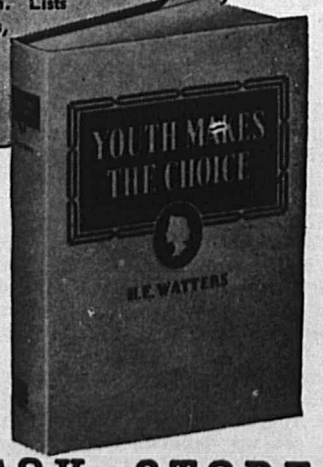

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the hospital keep growing and they certainly take a lot of time, but they are worth all of our efforts. Some departments in the hospital are increasing rapidly. We are looking forward to the coming of our new doctor and pray that he may arrive safely. Of course we are well aware that our country, Nigeria, is in the war. The natives have expressed loyalty to England and will support in any way they can. We hardly know our true position yet, but I am sure we will be all right and willing to help in any way we can if we should be asked to do so. Prices have not noticeably gone up and we are assured that there are adequate supplies in the country. We are joining in the economy program of the colony.

Our hearts go out to our English friends. There is a radio here and we listen every day, especially to what America is thinking and doing.

Much love,
Kathleen.

* * * * *

DAY OF INSTRUCTION

(The churches and associations have been asked to meet for a day to study the 1940 Year Book and Guide Book. The following is a suggestive program.)

9:30. Hymn, "I Love to Tell the Story." Devotional, Victory Through Christ. 1 Cor. 15:57.

9:45. Be ye steadfast in reaching the following chief aims. (See 1940 Year Book and Guide Book. Have discussion led by society or associational officers with five minutes messages—then have suggestions from others.)

1. Prayer. Individual and united. (How to use prayer calendar. How observe Seasons of Prayer. Value of family altar.)

2. Enlistment. Need of an enlargement campaign in association, in church, especially in young people's organizations. Definite plans by 1st vice-president.

3. Study. Best way to have mission study class. How to vary monthly programs. Interesting circle programs. Discussion led by 2nd vice-president.

4. Personal Service. Suggestions for definite personal service in church and in association, discussion led by personal service chairman.

5. Tithes and Offerings. How should the tithe be used? Value of Co-operative Program. The challenge of the apportionment. Why should we report our gifts? Study of the books on Stewardship by Stewardship Chairman.

6. Missionary Education of the Young People. Importance of organizing and fostering a full graded Union. Duties of the 3rd vice-president, by Young People's leader.

11:00. The Standard of Excellence. Explain the 1940 Standard. The Margaret Fund and the Training School.

11:30. Message: "Always Abounding in the Work of the Lord."

LUNCH

1:00. Devotional Period. "Great and Precious Promises." Isa. 43:1-2. Heb. 13:5.

Victory for Christ—by associational superintendent and young people's leader with map of association studying needs of extension and enlistment. Assign unorganized churches to divisional superintendents and to enlisted churches. Make definite plans to reach even the weakest church.

Conferences for society officers and chairmen of committees.

Misses Northington and Bruce are planning to assist in many of the Days of Instruction.

Have you given every woman in your church an envelope for the Lottie Moon Offering? If not, why not? Each one should have an opportunity to invest in this offering.

Put Christ first on your Christmas list. If you love Him more than family or friends, prove it by sharing His love with the world.

Glean faithfully for the Lottie Moon Offering, then forward your gift to Dr. John D. Freeman, 149-6th Ave. N., Nashville, marked Lottie Moon Christmas Offering.

Resolved, first, that we bow in humble submission to the Master's will.

Second, that we extend his family our deepest sympathy and love.

Be it further resolved, that a copy of these resolutions be spread on the record of the Second Baptist Church, at Greeneville, Tennessee, that a copy be sent to the family and a copy sent to the Baptist and Reflector.

Mrs. O. S. Sizemore,
Mary L. Tipton,
Committee.

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.

OLIVER S. SIZEMORE

On Saturday, September 9, 1939, God in His infinite wisdom took from our midst our beloved brother, Oliver S. Sizemore.

Quiet and unassuming yet a power for good, he was one of our dependable ones. And in his going our church has sustained a great loss.

McCowat-Mercer Press

Jackson, Tennessee

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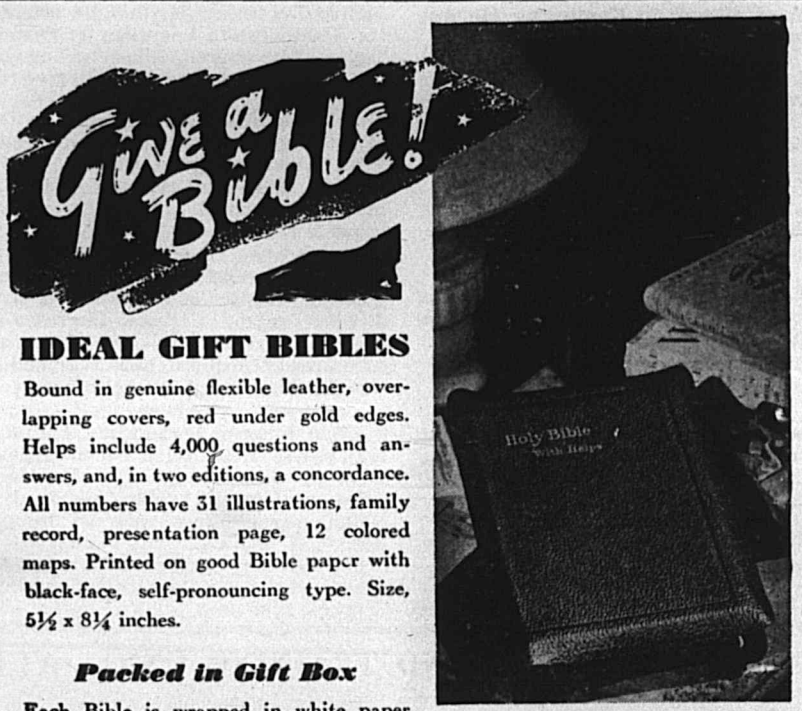

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No. 160RL—same as No. 160, with words of Christ in red letters	3.00

Specimen of Type

14 And the name of the third river *is* Hĭd'de-kĕl: that *is* it which goeth toward the east of Ăs-sўr'-ĭ-a. And

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AMONG THE BRETHREN

By FLEETWOOD BALL

Cleo H. Parrish and Mrs. Parrish of Garland, Texas, have been enjoying a vacation with relatives in Huntingdon and Lexington.

—B&R—

C. L. Moody of Lexington, a teacher in Henderson County, was ordained to the full work of the ministry at Mt. Gilead Church by the presbytery consisting of five preachers and several deacons. He is a good man.

—B&R—

W. C. Taylor of Richmond, Va., European Secretary of the foreign Mission Board, contributed recently to the Western Recorder an able article entitled "Testing the Social Gospel."

—B&R—

J. N. Phillips of the First Church, San Marcos, Texas, formerly pastor of Walnut Street Church, Owensboro, Ky., lately did the preaching in a good revival in Goose Creek, Texas.

—B&R—

Olus Hamilton, pastor of the First Church, Mt. Sterling, Ky., was recently elected Grand Chaplain of the Royal Arch Chapter of Masons in Kentucky. He was born and reared near Adamsville.

—B&R—

D. E. Browning of Texarkana, Ark., has been called as pastor by the Bargetown Road Church to succeed J. C. Yelton. The new pastor is a graduate of Ouachita College.

—B&R—

The care of the First Church, Young, Ariz., has been accepted by S. S. Bussell, and he is on the field.

—B&R—

J. T. Drake was recently called as pastor of Lake Wales, Fla., and he has accepted.

By THE EDITOR

Luther J. Holcomb, Nashville, has just closed a series of special services with the Third Baptist Church, St. Louis, Mo. Dr. C. Oscar Johnson is pastor.

—B&R—

We have heard that J. Carl McCoy has, after several years of noble service, resigned the pastorate of the Prescott Memorial Church, Memphis, but have received no details or further confirmation of the report.

—B&R—

Christiana Baptist Church, Livingston T. Mays, pastor, will dedicate its beautiful and adequate brick church building free of debt Sunday, December 10, with L. S. Sedberry, pastor of the First Church, Murfreesboro, assisting in the service.

—B&R—

Leslie Gilbert, who has wrought so well as pastor at Oneida, has accepted the call of the First Baptist Church of McKenzie, which has been pastorless since the resignation of E. F. Adams some two or three months ago.

—B&R—

Rev. C. M. Dutton, of Lenoir City, Tenn., writes that he would like to get in touch with some church or school which has used seats or chairs for sale, or would donate these to a mission church, and that he would exchange a brass locomotive bell in the deal. Address him at Lenoir City.

—B&R—

Sunday morning, November 26, C. S. McCoy presented his resignation to the First Baptist Church of Madisonville, effective December 24, that he might enter the Southwestern Seminary at Fort Worth, Texas. The church, where he has wrought so fruitfully, deeply regrets to give him up.

—B&R—

With an average attendance in October of 970 and an average of 983 in November, Fifth Avenue Baptist Church, Knoxville, has set an all-time record for that church in Sunday school attendance. Frank W. Wood is pastor.

—B&R—

Word has reached us that the coming of Mr. C. F. Hodges as music and educational director in the Calvary Baptist Church, Alexandria, La., Charles R. Shirar, pastor, has already inspired new zeal and ambition for bigger and better things.

—B&R—

After living in Fort Pierce, Fla., for several years, O. L. Nolan becomes pastor of Westvue Baptist Church, Murfreesboro, succeeding M. M. Ayers, resigned. Bro. Nolan is sometimes referred to as "the daddy of the church," having been the prime mover in its organization and having subsequently cared for it for awhile. We welcome him back to Tennessee.

R. Lofton Hudson declines the call the First Baptist Church of Charlest S. C., to remain as pastor of the Fi Baptist Church of Portland in Tenness The Portland Church has voted to rep and redecorate the church building a build a pastor's home. On the Sund these projects were voted about h enough money to finance them was pledg The church has the largest number tithers in its history—125.

—B&R—

H. H. Stembridge, Jr., pastor of the Fi Baptist Church of Paris, recently assist Pastor W. Arnold Smith and the Avonda Baptist Church, Avondale Estates, Ga., a series of revival services in which the were 25 additions, 19 of them by baptis and in which the entire church was r vived. Pastor Smith says, "Brother Ster bridge did some strong preaching."

—B&R—

Pastor D. Edgar Allen changes his a dress from Fountain City to Engl wood, where he becomes pasto In the five years and three months th he has been pastor of the First Churc Fountain City, there have been 309 add tions, debts of 25 years' standing have bee paid, many improvements in the buildi made and paid for, running expenses m at all times, mission contributions ha increased more than 1,000 per cent and t attendance at the various services i creased, the attendance at the mornin service being more than doubled.

—B&R—

Bluewater Baptist Church in Lawren County Association, reports through J. Belew, church clerk and reporter, a fi Bible School, held November 20-Novembe 24. Various Bible doctrines and practic subjects were discussed and expositions Scripture selections were had. The teach ers were the pastor, D. Y. Stanford, Haley ville, Ala., the twin brothers, Paul an Silas Long, Moulton, Ala. Other ministe present were Lewis H. Platt, James Hoo and Henry Yeager of this association an Willie Weaver of the local church. feature of the services was that the teach ers asked questions of the women to b looked up between sessions. Some ministe preached at each service unless the teach ing service became so interesting as t run over the time. The Brothers Lon

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOV. 26 1939

	Sunday School	Training Union
Alcoa, First	392	214
Bartlett	124	64
Butler	167	117
Chapel Hill, Smyrna	65	60
Chattanooga: Avondale	714	217
Brainerd	248	105
Calvary	381	
Central	337	108
Chamberlain Avenue	379	135
Concord	197	90
East Lake	473	111
Edgewood	156	
First	1099	228
Highland Park	627	158
Mission Ridge	170	35
Mountain Creek		51
Oak Grove	248	
Oakwood	142	77
Red Bank	467	129
Ridgedale	631	158
South St. Elmo	84	46
Summerfield	153	72
Tabernacle	425	98
White Oak	189	55
Church Hill, Oak Grove		47
Clarksville, First	464	128
Collierville	134	67
Cleveland, Big Springs	332	167
Cookeville	268	93
Daisy		48
Dayton, First	147	
Donelson	179	63
Dyersburg, First	498	207
Elizabethton: Eastside	83	55
First	565	178
Immanuel	102	54
Siam Valley	168	166
Southside	97	56
Watauga	196	113
Erwin, Calvary	325	
Fork Mountain	127	40
Fountain City, Central	626	
Franklin	139	
Gallatin	265	
Goodlettsville, Union Hill	129	78
Grand Junction	74	23
Harriman: Trenton Street	398	133
Walnut Hill	252	77
Hermitage, New Hope		115
Hixson, First	186	60
Humboldt, First	355	58
Jackson: Calvary		182
First	897	97
Parkview	149	35
West Jackson	709	246
Jamestown, First	132	45
Jefferson City: Buffalo Grove	54	28
First		297
Johnson City, Central		78
Kingsport	668	200
Knoxville: Broadway	872	283
Fifth Avenue	939	144
Lincoln Park	489	179
Lebanon	354	106
Lenoir City	323	93
Lexington, Rock Hill	84	23
Madisonville	202	58
Manson	28	14
Maryville	588	
McMinnville, Magness Memorial	216	66
Memphis: Ardmore	102	63
Bellevue	2032	596
Berclair	92	62
Big Creek	51	
Boulevard	416	171
Buntyn Street	104	55
Central Avenue	509	1
Egypt	62	
Eudora	72	
First	969	2
Galilee	196	1
Hollywood	268	
LaBelle	556	2
Louisiana Street	127	
Merton Avenue	237	
Prescott	289	1
Seventh Street	413	
Temple	1215	3
Union Avenue	1089	3
Whitehaven	123	
Yale	307	1
Morristown	473	
Murfreesboro, First	102	
Nashville: Centennial	87	
First		8
Freeland	141	
Grace	925	
Inglewood	342	1
Lockland	478	
North End	254	1
Radnor	204	
Seventh	236	
Newbern	144	
Ooltewah	99	
Old Hickory	234	
Paris, First	378	
Raleigh	93	
Rockwood, First	280	1
Rossville, Georgia	288	
Shelbyville, First	226	
Sevierville, Pigeon Forge	140	1
Trenton, First	378	
Tyner	80	
Union City, First	577	2
Walter Hill, Powell's Chapel	111	

brought their loud speaker enabling some whose health would not permit them to attend to hear the services. Bro. Belew writes in high praise of the work done in the school and of the spiritual uplift that came to the church.

—B&R—

Rev. H. B. Woodward, pastor of the Baptist Tabernacle, Paducah, Ky., writes me that a man giving his name as C. W. Anderson, and stating that he is a member of Druid Hills Baptist Church, Atlanta, made an appeal for funds recently while visiting in Brother Woodward's congregation. I want to put the brotherhood on notice that this man is not a member of our church and has never been.

Louie D. Newton, Pastor
Druid Hills Baptist Church,
Atlanta, Geeorgia.

—B&R—

The Baptist and Reflector office was glad to have the following out-of-town friends as visitors recently: Carlyle Brooks, Atlanta, Ga.; Pastor and Mrs. L. G. Frey, Jackson; Pastor R. E. Guy, Cal Guy, and Leonard Sanderson, Jackson; William S. Webb, Arrington; Pastor Leonard F. Gassaway, Camden; E. K. Wiley, McKenzie; Pastor J. B. Hester, Dunlap; Pastor C. H. Warren, Lebanon; Pastor H. W. Ellis, Greenbrier; Mr. and Mrs. J. H. Collier, Martin; Mr. and Mrs. L. H. Collier, Martin; H. A. Russell, Murfreesboro; and W. D. Smotherman, Wartrace. Come again, friends.

—B&R—

ORPHANAGE NOTES

By W. C. Creasman, Secretary Board of Managers

The Board of Managers held its annual meeting at the Orphanage November 27th with all except three of the members present. Superintendent Stewart's report showed the past year to be the best in the history of the institution. After the meeting, the Board went in a body to the dining hall for lunch with the children and workers. Dr. F. F. Brown, pastor of the First Church, Knoxville, and a member of the Board, spoke to the entire group at the luncheon hour.

The trucks are busy these days bringing produce from every section of the state, stocking the storeroom with all kinds of canned goods and staple foods.

Many requests are coming in for Christmas program material and offering envelopes. Twenty thousand dollars is the goal for the Christmas offering this year, and we believe the churches of Tennessee will do that much for that fine group of unfortunate little ones, for whom Tennessee Baptists maintain the Home.

—B&R—

With the Churches: Alcoa—First received 2 for baptism. **Chattanooga** — Avondale, Pastor Lindsay, received 1 by letter, baptized 1; Brainerd received 1 by letter; Calvary, Pastor McMahan, welcomed 1 by letter, 12 for baptism, baptized 4; Central welcomed 1 by letter, 3 for baptism; Chamberlain Avenue received 1 by letter; East Lake received 2 by letter; Edgewood received 2 for baptism; First received 2 by letter; Highland Park welcomed 4 by letter, 1 for baptism; Mission Ridge received 1 for baptism; Oak Grove, Pastor Donahoo baptized 2; Red Bank, Pastor Pickler, received 2 for baptism, baptized 2; South St. Elmo welcomed 3 by letter; Summerfield welcomed 2 by letter, 1 for baptism; Tabernacle, Pastor Denny baptized 2. **Collierville**—Pastor H. J. Rushing baptized 38. **Donelson** received 1 by letter. **Dyersburg**—First welcomed 2 for baptism, 2 by letter, 1 by statement. **Elizabethton**—First received 1 for baptism. **Fork Mountain** welcomed 4 for baptism. **Franklin** welcomed 4 by letter, 1 for baptism. **Jackson**—First welcomed 3 by letter, 2 for baptism. **Johnson City**—Unaka Avenue welcomed 3 by letter. **Kingsport**—First received 1 for baptism, 1 by letter. **Knoxville**—Broadway welcomed 2 by letter, 2 for baptism; Fifth Avenue welcomed 6 additions; Lincoln Park, Pastor Livingstone, received 1 for baptism, baptized 2. **Memphis**—Bellevue, Pastor Lee, welcomed 10 additions, baptized 2; Buntyn St., Pastor Cannon baptized 1; Galilee received 2 by letter; Louisiana St. welcomed 3 for baptism; Union Ave. received 2 by letter; Central Avenue welcomed 2 for baptism; Temple welcomed 11 additions; LaBelle welcomed 4 by letter, 3 for baptism; Seventh Street received 1 by letter; Boulevard received 1 by letter. **Nashville**—Centennial received 1 by letter; North Edgefield received 2 for baptism; Radnor received 2 for baptism; Third had 1 profession. Ooltewah received 1 by letter. **Rossville, Ga.**—Tabernacle, Pastor McClure, received 1 by letter, 2 for baptism, baptized 1.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

W. Ray Anderson, Mt. Pleasant Church, Laurens Association, South Carolina.

William Huffman, Central, Jonesboro, Ark.

J. T. Summers, Matthews Memorial Church, Pine Bluff, Ark.

Aubrey Halsell, First, Crossett, Ark.

E. E. Fields, Jonesville, La.

Ed Shirley, Irving Church near Ryan, Okla.

O. C. Sutterfield, Newkirk, Okla.

J. W. Mason, First, Edinburg, Texas.

J. Marvin Gaskin, Fairview Church near Shawnee, Okla.

J. C. Dodson, Apache, Okla.

Earl L. Cleek, Shamrock, Okla.

Resigned

W. W. McAlpin, Burnside, Ky.

A. E. Harrison, Caldwell, Texas.

Ennis Hill, Justiceburg, Texas.

W. T. Sparkman, Locker Church, San Saba Association, Texas.

J. W. Mason, First, Memphis, Texas.

E. J. Jameson, Chelsea, Okla.

J. Marvin Gaskin, Indianola, Okla.

Died

Rev. J. R. Smith, Fort Mill, S. C.

Dr. C. A. Baker, Missionary to Brazil, Rio, Brazil.

Rev. Carroll V. Day, Kansas City, Mo.

Rev. H. C. Morrison, Austin, Texas.

Ordained

Gorden Halbert, Wimauma, Fla.

★

The year Miss Lottie Moon went to North China, as a missionary of the Southern Baptist Convention, Blue Mountain College was born. In that year, 1873, Confederate General M. P. Lowrey, with his daughter, Modena, affectionately known to thousands as "Mother" Berry, opened the first classes in a small frame building, and college education of women in Mississippi was begun. "Mother" Berry will be ninety years old next November.

★

MRS. MODENA BERRY, BLUE MOUNTAIN, MISSISSIPPI.

Dr. A. F. Mahan,

Pastor, Central Church, Fountain City, says:

"THE BAPTIST AND REFLECTOR BELONGS IN THE BUDGET"

It seems to me that there should be one mind among Baptists with regard to patronizing their own Baptist papers, and for Tennessee Baptists that is the BAPTIST AND REFLECTOR.

If it is wise and good for some of our people to read the paper, why should not all of them have it? The only way to make any religious paper of benefit to the denomination, it appears to me, is to have it put in the budgets of the churches. In this way many who are least able financially, and would profit most from it, can read the BAPTIST AND REFLECTOR regularly.

Every argument in favor of having the BAPTIST AND REFLECTOR in **any** home will hold good for **all** homes. No church would think of confining its Sunday school or Training Union literature to the families that pay for it.

I am so thoroughly convinced of the importance of having the BAPTIST AND REFLECTOR go into all the homes of our church that five years ago I insisted that it be included in the annual budget of the church. It is becoming more and more popular every year. Only those who wanted it were included at first, but year by year more are asking that they be added to the rolls. I have reason to believe that most of them read the paper.

While I do not believe that the object of having the BAPTIST AND REFLECTOR generally read should be to increase the financial income of the church, I know that the offerings of our church are becoming more generous.

The main purpose in having any kind of religious literature in the home is that the people may become better informed. When they KNOW about our work, as the BAPTIST AND REFLECTOR portrays it week by week, they will GIVE and they will ACT.

ON THE ADVANCE - BY DON NORMAN

A Good Convention

Others have described the state convention in Chattanooga as "one of the best" or "the best" in their memory.

It does not become a newcomer to the state to speak of it in those terms.

But he can call it "one of the best state conventions, in any state," that he has ever attended.

Certainly this was true also with regard to the place allotted the BAPTIST AND REFLECTOR on the program. The consideration shown by the program committee is deeply appreciated.

For their words of helpful witness as to the value of BAPTIST AND REFLECTOR, we wish to thank Dr. A. F. Mahan, pastor, Central Church, Fountain City; Dr. J. G. Hughes, pastor, First Church, Kingsport; Rev. V. Floyd Starke, pastor, First Church, Elizabethton, and Dr. W. E. Richardson, pastor, First Church, Columbia. Dr. Ira Cole, pastor, Highland Heights Church, Memphis, was present and would have borne his testimony had not an important committee meeting interfered.

On this page today we share with our readers the substance of the speeches by Dr. Mahan and Brother Starke.

* * * * *

Her Daughters Grew Up

Mrs. W. F. Robinson, known as "mother of W. M. U." in Ocoee Association, when introduced at the convention as the mother of Mrs. C. D. Creasman, Tennessee W. M. U. president, spoke this valued word about our state paper:

"My two daughters grew up on the BAPTIST AND REFLECTOR. I think their lives show whether it did any good or not. We've had it in the home for fifty-three years now, and couldn't do without it."

Mrs. Robinson told me once that she and her husband sent in their subscription, for the first time, on their wedding night.

Here is a thought for all Baptist newlyweds.

* * * * *

As They Join the Church

A pastor, who asked that he be given no credit for the idea, passed on to me the following suggestion the other day:

"Why not give to each new member, as they join the church, a year's subscription to the BAPTIST AND REFLECTOR? They need the nurture of the word and information about the work then as never before. It would be a good investment for any church."

Why not?

It's worth trying in **your** church.

In Places of Business

Dr. Leonard A. Stephens, of the Brownsville Church, is a comparative newcomer to the Volunteer State, but he and Mrs. Stephens have already made a place for themselves in the life of their members and of the entire city.

Dr. Stephens and I "button-holed" a number of good Baptists in their places of business, and they were ready—some of them, eager—to subscribe to the BAPTIST AND REFLECTOR.

It was a pleasure to be with this friend of Seminary days . . . Mrs. Stephens in their home. Brownsville is making real progress under the capable leadership of this consecrated pastor.

* * * * *

Good Work at Erin

You don't have to cross the Atlantic to reach Erin. It's right here in Tennessee.

Pastor Will Edd Langford and his wife, also new to Tennesseans because they are Arkansans via Texas and Southwestern Seminary, are doing a good work there. They are making real headway on their building project, and hope soon to have the "Mile of Pennies" with which to complete the basement.

AS A CHRISTMAS GIFT—

the Baptist and Reflector solves your problem for "friends like yourself." They will enjoy its weekly visits, which say "Merry Christmas" a year long.

Two subscriptions for $3.00 — a saving of $1.00. Additional subscriptions at $1.50 each.

Rev. V. Floyd Starke,

Pastor, First Church, Elizabethton, says:

"THE SPECIAL ELIZABETHTON ISSUE HELPED US"

A few months ago, Mr. Don Norman, field representative of the BAPTIST AND REFLECTOR, suggested the possibility of having a Special Elizabethton Issue of the paper. At the time I was making plans for a special campaign to enlarge the paper's subscription list in our church, and his suggestion that the Special Issue would probably aid in securing additional subscribers met with our approval. We immediately set about planning for the Elizabethton Issue of the paper.

As those of you who saw the BAPTIST AND REFLECTOR that week know, the project was a success from every standpoint. We were delighted with the splendid response of our business firms in their willingness to take advertising space. I wish to state here a few of the benefits that came to us as a result of this special effort:

1. There was brought about a fine spirit of co-operation on the part of the five churches featured in the issue. Any task that brings pastors together in a united effort is a blessing.

2. It revealed to the pastors and churches of our city the high esteem in which Baptists are held by business and professional people.

3. One thousand copies of the paper went into the homes and business houses of our city—a fact which prompted the local newspaper to say, the day after the paper was distributed, "THE BAPTIST AND REFLECTOR HAS TAKEN POSSESSION OF OUR CITY."

4. People who ordinarily might not have taken time to read an issue of the paper **did** read that issue, thereby learning something about Baptists and their work. These people were proud of their city, their churches, their merchants—even of their pastors, perhaps—and wanted to see what the paper had to say about them.

5. The primary purpose of the Special Elizabethton Issue, so far as we were concerned, was the securing of additional subscribers to the BAPTIST AND REFLECTOR. Our own subscription list was more than trebled, and every church in the vicinity reported a substantial increase.

6. I mention lastly, but not least in importance, the satisfaction we received in knowing that we were indirectly making a contribution to state missions by adding $200—the amount of the local advertising secured—to the BAPTIST AND REFLECTOR receipts.

I believe that there should be more special issues of the BAPTIST AND REFLECTOR sponsored by the larger towns and cities of our state, for a three-fold purpose: (1) As an aid to making new friends for the paper among its Baptist constituency; (2) as a civic project, worthy of whole-hearted backing by the Chamber of Commerce and other civic groups interested in publicizing the city; and (3) as a means of helping finance our state paper by increasing its advertising revenue.

I wish to endorse wholeheartedly the splendid work on the part of Mr. Norman and to recommend that other pastors throughout the state give him their full co-operation in planning special issues of the BAPTIST AND REFLECTOR. The special issue is your opportunity to help your church, your community, and your denominational paper.