

# Baptist and Reflector

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

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## If You Had Only One Year to Live



By REV. H. C. FUNDERBURK

**I**F YOU KNEW you had only one more year to live, what would you do? Do you think that in this case you would be more busy or less occupied than if you did not know it? And what kind of activity do you think your life would assume if you knew you were to die within a year? Do you think there would be a difference in your religious life? Can you think of some religious duty which you have thus far neglected that you would begin to perform if you knew you would die twelve months from today? How about your talents? Would you try to use them more for the Master than you have the past twelve months?

How do you think this would affect your prayer life? Would you begin at once to pray more? Do you think you would read the Bible more during this last year? And how about your attitude toward your church? Would you move your membership to the church in the town where you are now living? Would you be absent from the church services if you knew you had only fifty-two more Sundays to live? Could your pastor count on you more confidently, or would you be in your place more regularly if you knew that all the time you had on this earth was one year? Would "bad colds" or kinsfolk or company or poor clothes keep you away from church if this were the last year of your life? Would you leave the church after Sunday school and before preaching if you knew that within one year you would hear your last sermon? Would rain or cold hinder so much if you knew this?

And about your money. Would you give more if you knew that one year from now your giving would be ended forever? If you were going to die within twelve months, would you agree to tithe this last year? Would you think more of giving the gospel to the heathen if you knew that your funeral would be held one year from today? If you knew that you had only three hundred and sixty-five days on this earth, would you live a better life than you have been living? Are there some things you would at once begin to do that you have neglected if you learned you were going to die within fifty-two weeks?

How do you know that you do have more than one more year to live? Who can say with certainty that this is not the last year of his life. You may have just one more year to live. Hadn't you better begin to do some of those things you would do if you were persuaded you would die one year from today?

—The Baptist Standard.

# Baptist and Reflector

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The cost of cuts cannot be borne by the Baptist and Reflector except those it has made for itself.

## EDITORIAL

### A Funny Foible

WE UNDERSTAND THAT THE MESSENGERS of the churches in a certain anti-board, anti-convention association asked the "Executive Board" (!) of the association to take over and look after the arrangements for the Fifth Sunday Meeting of the body.

Why was it not left to the churches to look after it directly? Why turn this work of the churches over to an "executive board"? Perhaps the reply would be: "Well, this board is the creation of the churches through their messengers and the churches act through it as their committee and the committee only does what the churches thus instruct it to do."

Exactly so, and it is entirely proper. And the churches co-operate in relation to the Fifth Sunday Meeting through this committee, and this is also entirely proper. No criticism is due and none is offered in this matter.

But the Executive Board of the Tennessee Baptist Convention (Association) is also the creation of the churches through their messengers and the churches act and co-operate through this committee in carrying on their work beyond their local concerns and the committee only does what it is instructed and empowered to do by the churches. The same principle applies to the Southern Baptist Home Mission Board and Foreign Mission Board and so. They are committees created by the messengers of Baptist churches whereby the churches carry on their common, co-operative work.

It is strange, therefore, that certain anti-board and anti-convention bodies have in some measure and in essence the same set-up and do the same things which they condemn in convention circles. Let our people remember this and other things of similar nature when they hear some brother storming about the alleged "evils of conventionism" and refuse to be stampeded or divided by him.

### A Fine Record

FROM PREVIOUS ANNOUNCEMENT in the Baptist and Reflector and elsewhere, our readers have already been informed of the resignation of Dr. E. L. Atwood from the presidency of Tennessee College to become president emeritus at the close of the present school year.

That he becomes president emeritus will release him from the duties of the presidency, but will not take away his concern for the institution to which he has given so much of his heart and time and prayer and labor. He will continue to work for the welfare and growth of the college.

Dr. Atwood has been with Tennessee College for nineteen years, first as a professor, then vice-president, then acting president and president for the past sixteen years.

In these years and in the face of many financial difficulties and

sacrifices, the old debt of the college has been reduced to \$45,000, of which only \$21,000 is to outsiders. The total current expense deficit for the past seven years is only \$3,000. And in these years Dr. Atwood has won his way into the hearts of a host of people, including the students who have attended the college, and in these hearts he shall remain.

In Tennessee College and its campus Tennessee Baptists have a piece of property which is very valuable and an institution with an important and noble history and with brightening prospects. Much of the credit for all this goes to Dr. Atwood, and a grateful people will bestow it upon him.

### Our New Sunday School Lesson Writer

FOR THE PAST SEVERAL months the Sunday School lessons in the Baptist and Reflector have been prepared by Pastor O. L. Rives, formerly of the First Baptist Church, Tullahoma, and now pastor of the First Baptist Church, Gatlinburg. Bro. Rives has wrought faithfully and well, and we thank him for it. But now with the responsibilities of a new pastorate he feels that he should no longer continue as our lesson writer. Succeeding him, we have secured the services of Pastor Merrill D. Moore, of the First Church, Newport, whose first lessons have already appeared in the paper and whose likeness we here present. We welcome him as a weekly contributor to the paper.



DR. MERRILL D. MOORE

### Standing for "The Church" by Standing for "The Churches"

THE ONLY WAY ONE CAN STAND for "the American Home" as an institution is to be loyal to his American home and to American homes in general as particular, local entities.

The only way one can stand for "the public school" as an institution is to stand for the public school where he lives and for the public schools in general as particular, local entities.

The only way one can stand for "the church" as an institution is to be loyal to the church where he holds membership and to "the churches" in general as particular, visible, local assemblies of baptized believers.

As historically or actually there is no such thing as one big "American home" made up of all the American homes or one big "public school" made up of all the public schools to which one can transfer his allegiance, so in relation to the New Testament churches. Church loyalty is not that indefinite. It is a very concrete and particular and specific thing.

When there are things in American homes or in the public schools which need to be corrected, no wise crusader will proceed in such a way as to divide and tear down the homes and the schools in order to correct the evils.

But now and then there comes along a man who inflicts himself upon our Baptist people and who proceeds bitterly to slash the pastors and churches right and left and to disaffect the minds of certain of the members and to divert loyalty from the churches to himself and to divide the churches. Yet he claims to "stand for the church!" Not on your life. Church loyalty is not like that. Real loyalty seeks to correct evils in the churches in the spirit and compassion of Christ. The man who proceeds otherwise stands for himself or has some other "ax to grind" not revealed to the public.



All and in all, Baptist churches in Tennessee and in the Southern Baptist Convention territory as a whole are every whit as good as those who so persistently and bitterly attack them. We have reason to believe and honestly do believe that they are better than these attackers.

In truth, the conviction grows more and more clear as the days go by that the man with the Baptist name who refuses to be tied to Southern Baptist churches, considered as a whole, in a definite way and declines to co-operate with them in their work and spends much of his time attacking them does not deserve the support of Southern Baptists.

Baptists ought to cast in their lot with no man who considers himself above them and who tends to tear down instead of to build up their work and yet has the nerve to ask for their moral and financial support.

## "The Seed is the Word of God"

THE VIEW OF ANTIMISSIONISM is that God saves men independently of means. Its idea is that the function of the word of God and preaching and so on is only to "feed the sheep" after they are saved, but not to bring them into salvation. But does God use means in saving sinners or not?

### I

"The seed is the word of God" (Luke 8:11). In both the natural and the spiritual realms there can be no crop and no harvest apart from the sowing of seed. When a harvest results from the sowing of seed and subsequent cultivation in the natural realm, God uses means and He is sovereign in the process. The same is true in the spiritual realm. Plants and other seed of the same nature not now existent are produced by the sowing of seed. So the seed of the word is sown not only that saved souls may be built up, but also that other souls may be saved. God is sovereign in both cases. He has laid down the law of "seed time and harvest."

Jesus prayed in John 17 for the saved on the earth at that time, whom He called "those that thou gavest me." But He prayed not only for these, but "for them also which shall believe on me through their word." These were to believe through the gospel message and testimony of those already saved. These were "given" to Christ the same as the others. All people who are saved are saved alike, and only the believer "hath everlasting life" (John 3:18, 36; Mark 16:16). Therefore, all "given" to Christ are saved in all ages "through" the gospel message and testimony of someone. **God uses means in accomplishing the salvation of sinners.**

All who have been saved or will be saved have been "chosen . . . to salvation" (II Thess. 2:13). But it is a salvation accomplished "through sanctification of the Spirit and belief of the truth." This being the sovereignly ordained plan of God, sinners are not saved apart from "belief of the truth," which means "the word of truth, the gospel of your salvation" (Eph. 1:13). So the gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16). **God uses means in saving men.** These are not the means set forth by the various false "isms" of the day, but those revealed in Scripture.

"Of his own will begat he us with the word of truth . . ." (James 1:18). Here is divine sovereignty at work regenerating men "with the word of truth" as a means. While there is an aspect of the regenerative process in which God the Spirit acts directly on the human heart, there is also that aspect in which He uses the word of truth. **God says so, and that ends it.**

### II

WE WERE RIDING ONE DAY with a "Hardshell" preacher. In our friendly conversation he stood out against the idea of God using means in the saving of sinners and we stood for the idea. In due time we came to religious experience, and he related his experience. He said he was reading the account of the crucifixion when the thought came to him, "My sins helped to nail Him there." And from that realization and other things associated with it, he dated his hope. His reply was very hesitant and unsatisfactory when we asked: "Would the same effect have been produced on you if you had been reading the almanac? And how did it happen that God blessed you in connection with your reading the account of the crucifixion?" "Of his own will begat he us with the word of truth" fits admirably into this experience. **For the word of truth is a means in the creation of Christian experience.**

Mortal man can only confess his ignorance, if asked to explain how the word or the gospel in the hand of God operates in the heart. It is enough that God has declared the fact. Man cannot explain the effect of Ezekiel's prophesying or preaching to the valley of dry bones and how there was a movement of the bones before there was life and how upon subsequent prophesying life came to the slain and they stood up "an exceeding great army" (Eze. 37). The sovereign God was at work using His appointed means, and Ezekiel was submissive to the divine will. The issue was divine results. So it is in relation to the salvation of sinners. Somehow when the word of truth is proclaimed there is an effect issuing in conviction according to the will of God and then later an effect issuing in faith and salvation.

### III

THE USE OF THE WORD in the salvation of sinners carries the thought of preaching. "Faith cometh by hearing, and hearing by the word of God," but "how shall they hear without a preacher"—without the proclamation of the word? (Rom. 10:14-17). Divine wisdom and sovereignty have made salvation the issue of the proclamation of and instruction in that word. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). **Here is God's use of human instrumentality in the salvation of sinners.** Now if a man should take it upon himself to act in such matters, he would be guilty of presumption. But when God chooses and impresses and empowers and uses him to bring to bear saving truth upon sinners, the case is different. Then, like Ezekiel, he honors the divine sovereignty by submitting to the divine will. The principle applies to all Christian workers used or usable by the Lord in leading men to Himself. This is not instrumentality acting as a mediatorial priest. "There is one mediator between God and man, the man Christ Jesus." It is only human agency submissive to the Lord and used by the Lord in accomplishing His will and work. **God has ordained both the salvation of believers and also the means of accomplishing their salvation.**

### IV

These things bring the thought of missions before us. Because God uses means in saving sinners, the saints are commanded to "preach the gospel to every creature." Only God knows the final results. It is ours to obey as instruments in His hands. It is not at all a question of our "helping" God save men. It is solely a question of our falling in line with God's sovereignly chosen and ordained plan. God and God alone does the saving. In the light of these various considerations, four among many other scriptures take on a special missionary significance:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves (the unregenerate); if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26). The obligation of saints is to be found "instructing those that oppose themselves" even "unto the uttermost part of the earth" (Acts 1:8). This is done by preaching and teaching and applying the gospel of the grace of God.

The glorified Lord told Paul on the Damascus road that He had chosen Paul and was going to send him to Jews and Gentiles to accomplish three things: 1. "Open their eyes." 2. "Turn them from darkness to light." 3. Turn them "from the power of Satan unto God." Then Paul's instrumental service in the hand of God would in those cases have gone as far as it could; God was then to act directly and bring the process to a saving climax, "that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith in me" (Acts 26:17, 18). And Paul said that he was "not disobedient to the heavenly vision." Neither should we be.

"Therefore I endure all things for the elects' sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). That should be our spirit.

"For in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). God actually did the begetting, but He used Paul and the gospel instrumentally in the process. This is the ordained plan of the sovereign God. Both antimissionaries and omissionaries are in conflict with God's plan. Only Missionary Baptists among those who wear the name are working at the task, and few of them are as busy as they ought to be. The good Lord forgive us and reconsecrate us to His service and give us more of Isaiah's spirit:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

# THE WINDS OF HEAVEN

By JOEL HERSCHEL PONDER, Morristown, Tenn.

*"And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. . . . And after one day the south wind blew, and we came the next day to Puteoli, where we found brethren." Acts 27:14, 15; 28:13, 14.*

**I**T HAS BEEN SAID that there are sermons in stones. Maybe there are also sermons in winds. Of all the elements that make up our material world, wind (or breath) lends itself most readily for symbolic use both in the teaching and in the apprehension of spiritual things.

The root meaning of the word for "wind" in both the Hebrew and the Greek is "life," or "the life principle in action." Only when "God breathed into his nostrils the breath of life" did man become "a living soul."

The use of the word often indicates the moving presence of the spirit of God. On a day when Israel stood in battle array over against her enemies, the people were told by Jehovah to stand still until they should hear the "sound of a going in the tops of the mulberry trees."

The dreadful affright of the crucifixion of the Saviour was not removed from the hearts of the disciples until the day Jesus entered by the shut door the room of fear where they were assembled and, breathing upon them, said, "Receive ye the Holy Ghost."

Neither were they able to witness intelligently and publicly to his resurrection until, on the Day of Pentecost, into a room of waiting there came "the sound as of a rushing, mighty wind that filled all the house where they were sitting."

The delicate artistry of the supreme teacher is revealed in the words of Jesus concerning the mystery of the new birth. To Nicodemus, with whom he was speaking on this holy matter, he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

We wonder if Nicodemus, a master in Israel, ever connected the words of the Lord with that incident in his country's history when "the sound of a going in the tops of the mulberry trees" had meant freedom from Philistine bondage.

Maybe there are sermons in winds, and possibilities, too, in my theme—"The Winds of Heaven." The sermon I would preach now is on **The Winds of Heaven** as suggestive of the Providence of God.

**THE WORDS OF THE TEXT** are a fine approach, it seems to me, to a subject dear to every child of God—the fact of God's providence and of his providential care.

Paul's commission had been from the Lord in these words—"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

To this, the responsive spirit of Paul had answered, "When it pleased God, who separated me from my mother's womb and called me by his grace to reveal his Son in me, immediately I conferred not with flesh and blood." Later, he wrote to Timothy, "For this cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Apostle had executed in part each objective set forth in his commission before he embarked for Rome. The Gentile world had twice felt the mighty impact of his message and many had turned to God from idols.

From a stairway above a Jerusalem mob made up of his own people he had testified to them in their ancient and common tongue that he, by the choice of the God of his fathers, had seen "that Just One," and had heard, "the voice of his mouth."

Twice he had spoken before Felix, the governor—the first time to plead his own innocence, the second time to preach to Felix the need of personal repentance.

Festus, the successor of Felix, had been confounded by the inspired wisdom of his strange prisoner and had cried out in amazement—"Thou art beside thyself, much learning hath made thee mad."

Agrippa, the king, had been swept by the tide of his eloquence up to within reach of the shore of the kingdom of light and truth, but had lacked the will to land.

The next objective was Rome and Caesar's dread tribunal—Caesar, who called himself **Augustus**, in the Latin, a title meaning God. To that city and into that presence, the Middle Sea was the pathway and over the sea blew the winds of heaven.

Paul thought of his arrest at Jerusalem, his appearances before the rulers and his present journey, even though he must travel as a prisoner, as providential.

His conduct had been, and we shall see that it continued to be, a mixture of the passive with the positive. He stood by to see that all things do work together for good to the lovers of God. He also **stood up** to aid their working.

He remained passive after the embarkation at Caesarea until the ship touched at the roadstead of The Fair Havens. Then he sought to stay the course of the voyage because he foresaw danger ahead.

The Mediterranean summer was drawing to a close. Paul, by the Spirit, warned those in command of the danger, but the professional pride of the sailing master and the unbending will of the military captain caused them to be willing to gamble on the success of the voyage on the very threshold of winter.

Their daring became a presumption that created an ugly problem for all—and, a problem for Providence.

The problem was providentially worked out, first in Paul's behalf, and, through him, in behalf of all the others. For—"not long after there arose against it a tempestuous wind, called Euroclydon." They were soon in the vortex of the storm, "the ship was caught, and could not bear up into the wind." Winter had come.

**WINTER IS SYMBOLIC** of much that brings misery to human lives, not because of what winter is, in itself, but because of what men blindly rush into, even more because of what the callous and the cruel, the greedy and the grasping, rush innocent people into.

Winter was fine on the field of Austerlitz except on the day when the dead and wounded lay in windows following the battle. Winter was glorious on the steppes of Russia until the plains were made hideous by the strung-out thousands of frozen Frenchmen. Evictions of the poor from their homes may be bearable save for winter cold.

Jesus knew about winter. When he prophesied about the coming destruction of Jerusalem he said to his disciples, "Pray ye that your flight be not in winter."

Because of man's ineptitude, heartlessness and lack of foresight, winter is a common symbol for misery and suffering.

Illness may be thought of as winter. So may friendliness, poverty, underprivilege, mental despondency, spiritual hopelessness. Winter, with its storms, may continue, as did this one of which Luke wrote, for days and days, when neither the light of the sun nor stars may be seen.

Storms across the face of nature! Storms across the soul! Gusts of hate and misunderstanding that make shipwreck of love in homes, of faith in churches, of peace and amity among nations!

What may be done when the full fury of such tempests comes upon us? Nothing, sometimes, except to do what our text says the officers of Paul's ship did—"let her drive"—and then lighten our own ships as best we may of the burdens with which our greed or presumption caused us to lade them, and of what others have added thereto, and trust God that even Euroclydon shall be made to blow somebody some good.

Even the messy nastiness of the Crimean War produced a Florence Nightingale, the Austro-Prussian War the Red Cross, the exiling bigotry of the Puritans a Roger Williams, the Providence Plantations the religion liberty.

Your winter, dear friend, whether physical, mental, or spiritual, though it may have brought or shall bring the loss of some fair ship, may also have given you your better self and "all them that sail with thee."

If you are God's child he has said or he will say—"Fear not, thou must be brought before Caesar" (or unto that end designed for thee). If he shall say you, too, must be cast "upon a certain island," even there, like the shipwrecked Apostle, you may find the noble and the barbarous unto whom you may minister and before whom you may show forth the wonders of your God.

Before and in the midst of turbulent times, let us lift up our hearts in hope and sing—"If Winter Comes, Can Spring Be Far Away?"

**HEAR AGAIN THE VALEDICTORY** of our text—"And after one day the south wind blew, and we came the next day to Puteoli, where we found brethren."

How swift to help and how wonderful to warm is the south wind! This is true in the world of nature and in the world of the spirit. To those who may have been unable to escape its rigors by migrating to a gentler clime, this winter may have been agony. Soon this will all be forgotten.

To Paul, the natural phenomenon of the south wind's blowing must have seemed as the breath of God upon his enterprise, wafting him in one day across the sea by Capri to the city of the lyrical name where fellowship and rest awaited him.

The Italian brethren doubtless refreshed his soul and helped him to forget the bestial crew with whom he had been associated so long, and the rough soldiers who would have killed him but for the intervention of the courteous Julius.

From Puteoli he proceeded by the famed Appian Way to the

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# First Baptist Church, Lexington, Tennessee

**T**HE FIRST BAPTIST CHURCH, Lexington, was probably one of the first institutions to come to the young town of Lexington, which was but twenty years old when in January, 1842, the Baptist Church was organized. This first organization was started by Elder Elisha Collins with seven members: Elisha Collins, J. Brown, J. James, Sophia Collins, Elizabeth Shrewsbury, Mary Lee and Julia Collins.



REV. SIMPSON DANIEL  
Pastor

The first house of worship was constructed in 1845. This was a one room brick structure. Prior to the erection of this place of worship the church met in the homes of its members. Brethren W. P. Collins, John R. Wood and P. H. Ford were the first deacons of the newly organized church. From the very beginning the church was blessed with substantial growth, as is evidenced along all lines of the church life. Brother Collins was pastor for ten years and his labors with the church were long remembered.

Between 1852-1861 the church had five different pastors. During these brief years the growth of the church was not as notable as it might have been, yet there are signs of worthwhile growth. At the outbreak of the Civil War in 1861 the Baptist Church at

Lexington had 76 members. The church received many hard blows during the period of the war; nevertheless, the services of the church were held. The Union soldiers took the Baptist church house and used it as a camp. During the war period the Baptist church held services for a while in the Methodist church building. Later the church had its services in the County Court building, continuing to hold services there sometime after the war.

It is interesting to note that in the early days of the church, there were at least two negro slaves who held membership with the white people. They were Dela Brooks, who was given a letter from the church in 1869 and Mary Taylor, who remained in the church until death.

Elder D. B. Ray pastored the church during the years of the war and the few hard years that followed.

**IT WAS UNDER THE PRESSURE** of these lean years that the idea of building a new house of worship was born. From 1868 until 1883, in almost every meeting of the church, the question of repairing the old house of worship or of building a new one was discussed. Those who served on a committee to raise money with which to build a new house of worship and to proceed with erecting same were John S. Fielder, C. F. McHaney and Robert Kizer.

The second house of worship for the Baptist church of Lexington was built of brick on a lot given by John S. Fielder. This building was erected under the faithful ministry of Elder W. J. Hodges. On the fifth Sunday of April, 1883, the church was completed, free of debt, and on this given day was duly dedicated to the services of the Lord. Baptists, as well as the entire community, were justly proud of the new church building.

Here is an interesting resolution taken from the minutes of February, 1887:

"Whereas, we have as a church entered into a covenant with each other to keep house for God, and

"Whereas, it has been made known to us that some of our members have been giving dances or letting their rooms for dancing:

"Be It Resolved, First, that we as a church cannot and will not tolerate the practice of our members allowing dancing in their houses, or dancing themselves at any time.



FIRST BAPTIST CHURCH, LEXINGTON, TENNESSEE.

"Second, That when a member persists in such a course we deem it unchristian conduct and submit such an offender to the discipline of the church."

**THE PRESENT BUILDING** was erected in 1911. The lot on which the building is erected was given by Mr. and Mrs. J. W. Stewart. This building was a great improvement over the former buildings. The committee who raised money to build and also who had in hand the building of the new house of worship were: F. M. Davis, P. J. Dennison, R. W. Wallace, T. A. Enochs and Fielder Boswell. This committee was instructed not to spend less than \$10,000 in building the new house. In the late fall the brick building, with a spacious auditorium and eleven other rooms was moved into. This building was a credit to the community. This splendid work was done under the leadership of Brother Fleetwood Ball.

The Baptist Church of Lexington is the name by which the church has gone through the years. Somewhere along the way "First Baptist of Lexington" has been the given name. Therefore, we all know our church by "First Baptist Church."

Our church is a product of state missions, having received help through our Baptist State Mission program off and on through the years until about 1900.

As early as 1885 the State Convention held its annual meeting with our church. This church has entertained many conventions through the years.

**FROM THE VERY BEGINNING** of this church it has been interested in all missionary and benevolent causes. In 1885 the church gave to Home and Foreign Missions \$50.00. In 1867 the church gave \$54.50 to State Missions. In 1929 our church gave to Home and Foreign Missions \$300; to State Missions \$276. Last year we gave to all missions \$662.84.

Through the years our church has maintained teaching, missionary, and training organizations. The Sunday School and Missionary Society have helped to make the church what it is today.

Brother J. W. Stewart was superintendent of our Sunday school for many years and did a faithful piece of work in this office. In 1937 Brother C. C. Sullivan was elected superintendent. He is still serving in a noble way. Mrs. Felix Creasy was president of the Missionary Society for many years. She, too, rendered a great service in this office. Mrs. C. C. Sullivan is our efficient president of the Missionary Society now. All of these organizations are well organized for efficient work.

Many men have been sent out from this church to preach. Among them are Brethren R. A. Kimbrough, T. M. Newman and Clarence Azbill.

**SPACE WILL NOT PERMIT** us to write all the things that are upon our heart concerning Brother Ball and his years of service as our pastor and as pastor emeritus now.

Brother Fleetwood Ball came to our church when we needed a young man full of enthusiasm and consecration. Brother Ball became our pastor December, 1902, which office he held until December, 1936, at which time he was elected pastor emeritus. The church has grown in membership from about 100 to above 300. It was under Brother Ball's

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# Lexington, Tennessee: History and Highlights

**L**EXINGTON, TENNESSEE, located in the exact center of Henderson County, equi-distant from Memphis and Nashville on the N. C. & St. L. Railroad, is easily accessible from the outside world by either automobile, bus, or train. Here is the junction of two of Tennessee's modern highways—No. 20 and No. 22. The former is the most direct route between Memphis and Nashville and the latter lies from Huntingdon on the North to Henderson on the South.

Founded in 1822, Lexington has grown and prospered under a government run by a mayor and seven aldermen who are elected by the people. Under this system of government, which is always friendly to industry and commerce alike, the city's population has grown from 1792 in the census of 1920, to 2,750 at the present time.

In the heart of the city and surrounded by trees set symmetrically in a perfect blanket of evergreen grass, stands a two-story courthouse which was constructed in 1896 and is in perfect repair at the present, having been repainted and redecorated at regular intervals. Further attesting the civic pride of the city and the confidence felt in its future, one finds a large number of modern store buildings; a city hall that houses the city government and fire department; a spacious community building which serves for large gatherings, basketball games, and fair exhibits in the fall; and a new \$70,000 post office building.

Excellent preparatory educational advantages for children in academic fields are furnished through the city's schools. There are two high schools (one for white students, one for colored) offering classical, scientific, technical, agricultural and vocational courses. The city also has two elementary public schools (one for whites and one for colored). The school buildings themselves are a source of great pride to the city's residents. All are practically new and modern in every respect.

At present Lexington presents a type of desirable residential and business community which offers many and great advantages toward satisfactory living. The universally available sewerage system and its safe disposal, the ideal and abundant water supply piped to every residential and business premise in the town, help complete the list of environmental factors which have been provided by the community in its own prideful interest.

**THE CITY'S HISTORY** has also been developed along religious lines and it is a community of church-going people. There are two Baptist churches, a Methodist church, and a Church of Christ for the white residents and several churches for its colored residents. In addition to these denominations that are established in their own buildings, there are numerous members of other denominations who have no established house of worship in the town but avail themselves of the city's religious environment.

Lexington's cultural life has created an enviable record in the promotion of friendliness and neighborliness. Aside from its churches and schools many civic organizations have contributed to the progressive spirit existing here. There is an American Legion Post with more than 100 members, a Legion Auxiliary, a Business Women's Club, a Rotary Club, a Better Homes and Gardens Club, two Parent-Teacher Associations, two Book Clubs, a Music Club, a Red Cross Chapter, a Masonic Lodge over a hundred years old, an Eastern Star Chapter, and many other social clubs. A move to organize a Chamber of Commerce is now under way in Lexington with bright prospects for its successful culmination.

Commercially, Lexington merchants have kept abreast of the times and its financial institutions, including one National Bank and one State Bank with total deposits of \$1,491,407.47, according to their most recent statements, have remained sound throughout every crisis and have aided greatly in the progress and development of the community.

The city itself is on a thoroughly sound financial basis and believed to be one of the soundest small cities in the section. The entire outstanding indebtedness of the city is only \$63,000 which will be retired under a systematic payment plan

that is now in progress. The school teachers of the city are on a cash basis, as are all city officials.

**L**EXINGTON'S CLIMATE is ideal for the promotion of health, happiness, and prosperity. According to the United States Geological Survey's marker at the south corner of the public square, the city's altitude is 505.4 feet with an annual mean temperature of 61.7 degrees. Ample rainfall, a long growing season and fertile alluvial soil permits the production of all crops grown in the temperate zone. This rich agricultural trade territory and good purchasing power has meant much in Lexington's history.

Lexington's proximity to Natchez Trace Park, largest park in the state's system, makes it the natural focal point for tourists and near-by residents who desire to take advantage of the great recreational facilities at the park. There are three lakes, numerous cabins, a spacious lodge, boating and swimming accommodations, and picnic grounds.

Hard by the great Tennessee Valley, Lexington has co-operated in its development and taken every advantage of its facilities. Last year TVA power was brought into the city and is being distributed through a municipally owned power system known as the Lexington Electric System. Rates are low and the system distributes power throughout several adjoining counties and towns.

All in all, Lexington's religious, civic, cultural, commercial, industrial, agricultural, academic, and financial stability throughout its more than one hundred eighteen years of existence has kept—and is keeping—it in the forefront as one of West Tennessee's most outstanding cities.

## FIRST BAPTIST CHURCH, LEXINGTON, TENNESSEE

*[Continued from page 5]*

leadership that the church started using envelopes and a budget plan of financing. The great majority of the people of our church have been baptized and married by Brother Ball. The church has made rapid and great progress under the noble leadership of him. May the Lord spare him many years in which to be a blessing to us all.

In June, 1937, our present pastor, Brother Simpson Daniel, came to us. It is but fair to Brother Daniel to say that our church has made great progress along all lines since he became our pastor. Before Brother Daniel has been with us three years there will have been more than 100 added to the church. In the spring of 1939, under the leadership of our pastor, the church spent \$1,800 on redecorating and remodeling our building. We see no reason why the future should not hold in store for our church greater achievements and progress than the past has held.

**PASTORS WHO HAVE SERVED** the church include many great men, as follows:

Revs. Elisha Collins, 1842-1852; J. V. E. Covey, 1852-1853; C. L. Cote, 1853-1854; Reubens Day, 1854-1856; J. Cole, 1856-1857; M. H. Neal, 1858-1861; D. B. Ray, 1862-1867; W. J. Hodges, 1867-1884; R. S. Fleming, 1884-1885; I. Z. Kimbrough, 1886-1888; T. G. Lane, 1888-1888; B. F. Bartles, 1889-1890; W. S. Roney, 1891-1892; A. J. Barton, 1892-1894; R. S. Fleming, 1894-1895; W. I. Feazell, 1896-1897; G. M. Savage, 1898-1899; W. S. Roney, 1899-1900; T. F. Moore, 1900-1901; A. J. Castellon, 1901-1902; Fleetwood Ball, 1902-1936; and Simpson Daniel, 1937-

May we work to the end of making this great church an even greater one.



LEXINGTON CITY SCHOOL BUILDING



# A Digest of Religious Thought

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

## Methodist Church Has Baptistry

Baptist Standard

"History was being made for Methodist churches of Dallas Friday as workmen began installing a 500-gallon baptistry in the Taylor Street Methodist Church in preparation for an immersion baptismal service there Sunday night. Many Methodist preachers of the city said it was the first time they had ever heard of a baptistry being installed in a Methodist church, although the denomination occasionally receives requests for baptism by immersion rather than by affusion, the usual baptismal form of Methodists. Heretofore, persons desiring immersion have been conducted through the rite at a Baptist or Christian church baptistry. The Rev. Caradine Hooton, pastor, who will conduct the baptismal rites, said, 'As long as Methodism believes that there is any Scriptural foundation for immersion, we expect to practice it with the due decorum in our own church. While we are persuaded that the better method is by affusion, there is undoubtedly room for belief in immersion as an accepted mode of Christian baptism. In fact, it is a very particular test of one's sincerity in attempting the Christian life. Its symbolism is very meaningful: death, and burial of the old self, and birth of a new, spiritual life.'" When a Methodist preacher delivers a sermon on baptism he ought to divide it into three parts: He ought to affirm that sprinkling is baptism and prove it by the Bible. Then he ought to affirm that pouring is baptism and prove it by the Bible. Then he ought to affirm that immersion is baptism and prove it by the Bible.

*(We are quite certain that any minister can "show by the Bible" ample proof that immersion is baptism; but we wonder where he will get his texts to prove that sprinkling and pouring constitute baptism. We heartily commend a baptistry in every church. C. W. P.)*

## Recall Taylor

Watchman-Examiner

The Watchman-Examiner has an editorial on "The Need for Prompt Action" after reviewing the history of the appointment of Myron C. Taylor by President Roosevelt as his personal representative with the rank of ambassador to His Holiness Pope Pius XII, he urges prompt actions by all Baptist leaders. "As Baptists, we treasure the legalities of our American Constitution. They are our political charter, our guarantee of religious liberty, our assurance that the freedom purchased with the blood and treasure of our fathers will continue not only in our generation but those that shall be."

"If the populace is indifferent it is our duty to sound the alarm. Non-political though Baptist organizations are, they have never failed to ring the bell, sound the tocsin, or light the torch when egocentric politicians invade the realm of sacred human rights and liberties." We have many articles sent for publication deploring this unlawful act of our President and warning our people of the dangers involved. We are ashamed of our President and the Pope for practicing such deceptions. Both of them belittle themselves in the thinking of many people. Both of them know there is no movement for peace anywhere in the world. Both of them know any peace plan suggested by them would be rejected by the nations involved in war. Mr. Taylor must be recalled or Mr. Roosevelt will be recalled by the voters of the nation. Let's be done with this scrapping of our Constitution.

## Christian Rights

Paul Forsythe  
Biblical Recorder

The subject of rights has ever been an important one. Never a day passes without a right being defined in terms of personal, national, or international relationships. The recognition of rights is not only a legitimate demand; it is an essential for peace and good will. Disregard of, and disrespect for, the rights of others are primary causes of war. Surely no one had greater claim to the things of this world than Jesus. He needed no passport to travel about it. The land, the air, the sea, were all his; "the earth is the Lord's and the fulness thereof." Jesus had a divine right greater than that of earthly kings. His power was limitless. His concept of rights was as different from the concept of the people as the idea of right itself. Jesus' rights had their origin in his deity, in the cause for which he came to earth and the plan whereby the world would be reconciled to God. He defended his rights to the uttermost. But it is a strange kind of a defense we read.

There was the right to love. Among a people and in an age sorely in need Jesus defended his right to love the publican and the sinner, the covetous men and fallen women. His right to love must extend to those he loved to reach. Likewise Jesus

upheld his right to give, in the parable of the householder, the laborers, and the vineyard. Jesus defended his right to be generous beyond what the laborers deserved and earned. Jesus claimed for himself the right to suffer. Only in an exalted hour did any of the apostles share in this right. Much of the world now knows of the Master's suffering. And early Christianity proved that the right to suffer was contagious.

*(Christians today have all the inherent rights of human beings plus certain rights which accrue from their religion. Every man has a right to life, the pursuit of happiness, and to worship according to the dictates of his conscience. But as a Christian he also has the rights of fellowship, prayer and eternal life. C. W. P.)*

## A Victory for Decency

Watchman-Examiner

Recently the Board of Higher Education of New York City appointed Bertrand Russell, British mathematician and philosopher, as professor of philosophy at the City College. A storm of protests by many religious organizations followed, among which was a strong denunciation of the appointment by the Baptist Ministers' Conference of the Metropolitan Area. In spite of this dissent by the religious leaders of the city, the Board refused to revoke the appointment, claiming that academic freedom covered the points of disagreement. The law of the State of New York, however, permits any parent to petition the State Courts should the parent feel that a teacher is a moral threat to his or her child. Mrs. Jean Kay, a Brooklyn taxpayer, charged before Supreme Court Justice John E. McGeehan that Bertrand Russell was not fit for the position he was appointed to because of his "immoral and salacious attitude toward sex," and that the appointment by the Board of Higher Education was an "insult to the people of the city and, in effect, was an attempt to establish a chair of indecency" at City College.

The Jurist then took the case under advisement. He read a number of Russell's books. After careful study, he found that the assertions of Mrs. Kay were amply sustained. He therefore voided the appointment in the interest of public morals. That such an apostle of human lust and promiscuity should be allowed to be a teacher of American youth in any place in this land is incredible. That such a denier of the faith and such a generator of religious skepticism should be quoted by preachers as though he were an oracle of wisdom and light is proof of how far astray a man may go who worships overmuch at the shrine of human intellectuality. There is still a good deal of moral conviction in the people of the United States. Justice McGeehan states: "Academic freedom does not mean academic license. It is the freedom to do good and not to teach evil. Academic freedom cannot authorize a teacher to teach that murder or treason is good. Nor can it permit a teacher to teach directly or indirectly that sexual intercourse between students is proper."

## The Bible Found "Not Guilty"

Western Recorder

A case said to be the first of its kind in this country was tried before a New York municipal court on February 15 of this year. Dr. Harry Rimmer had offered a reward of \$1,000 for anyone producing and proving a factual or scientific error in the Bible. Mr. William Floyd made four specific allegations of proven error in statements in Genesis and other books of Moses, and prosecuted Dr. Rimmer before the courts for the money. The star witnesses of the prosecution were men broadly known over the country for their skepticism or open atheism. They were John Haynes Holmes, pastor of a Community Church in New York, Charles Francis Potter, pastor of Humanist Church there; Rabbi Baruch Brownstein; and Woolsey Teller, officer of the American Association for the Advancement of Atheism. The prosecution so utterly failed to produce any definite proof of error that the court did not even permit the defense to present its case, saying that there was no need, as the prosecution had not proven a single allegation. If the other had gotten even a half-way victory, it is probable it would have been broadly heralded throughout the nation. The prosecution used exactly the same stuff that is taught with marvelous dogmatism by many American teachers today as proof the Bible is untrustworthy. But when their pet "proofs" were stripped down and examined before the court and were met by as keen brains as their own, instead of imposed on helpless undergraduates, they presented a sorry and bedraggled spectacle.

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

# Isaiah Gives God's Invitation

SUNDAY SCHOOL LESSON FOR MAY 5, 1940

By MERRILL D. MOORE, Pastor First Baptist Church, Newport, Tenn.

LESSON TEXT: Isaiah 55.

GOLDEN TEXT: "Seek ye the Lord while he may be found, call ye upon him while he is near." Isaiah 55:6.

With this lesson we enter the second of a three-month study of messages from the Prophets. We recall that the past four Sundays brought us messages from Amos, who pleaded for justice, Hosea, who told of God's merciful and forgiving love; then Micah, who had the prophetic vision of Messianic peace, and finally Isaiah the Great, whose message of comfort to God's afflicted people we studied on last Sunday.

Today we rightly give a second lesson to the study of Isaiah and his message, this time the choice being from the fifty-fifth chapter of his prophecy, where he extends God's gracious invitation of mercy to His people, who have wandered so far away in sin and disobedience.

The messages of these prophets were pointed, directed to men's consciences. They were vigorous, firm, and unrelenting in their moral demands. But the hearts of the prophets themselves were steeped not only in righteous demands but in Merciful Love. Hence we see that their messages are not harsh rebukes for moral aberration and harsher demands for moral restitution; they are the warm-hearted appeals to return to the Righteous One who yet loves them.

Particularly do the words of Isaiah sound like the words of one who might have "been with Jesus": "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." Was not the Master to say many years later "I am the Water of Life" . . . "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 3:14).

## I. "Come to Me!" is God's Invitation to Hungry and Misguided Men (verses 1-5).

If you realize your need, come! "Ho, every one that thirsteth," He said, "come ye to the waters, buy and eat." There are man's destitution and God's abundance pictured side by side. God wants us to see that. Until we do, He can help us little, but as soon as we realize our great lack and His great ability, we are then in a place where we can accept His invitation. As we used to sing,

"Come ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love and power.

"Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness he requireth  
Is to feel your need of Him."

If you have nothing to offer for your pardon, come! "He that hath no money, come buy wine and milk without money and without price." The invitation is not to boasting Pharisees who would offer their vaunted righteousness in exchange for the divine pardon, but to bankrupt publicans who can offer nothing but the pleading petition of a penitent heart.

If you have been mis-spending your money, come! "Wherefore do you spend your money for that which is not bread?" This refers to the persistent practice of idolatry, which was Israel's besetting sin. They spent their money in pagan practices, they laid their gold before idols feet, they set their hearts upon heathen worldliness, they were swept away in the mad whirl of godless and lustful living. Mis-spending their money, indeed!

If your labors have been in vain, come! What had all their worldly labors brought them, but disillusion and disappointment, as is always the case? As they looked back on lives mis-spent they were (the thoughtful and spiritually receptive ones among them) ready to hear God's invitation "Wherefore do ye spend your labor for that which satisfieth not? Come to me!"

If you want that which is good, leave the mediocre and come! "Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness." Forsake the broken cisterns

and come to the Fountain of the Water of Life; forsake that which is destructive and take the better; depart from that which is merely "good," and take the best, which has been kept out of your life by the mediocre things.

## II. "Seek Ye the Lord" is God's Warning to Impenitent and Procrastinating Men (verses 6-11).

Seek Him now, for now He may be found. "Today is the day of salvation."

Seek Him now, for He shall not always be so near. "Seek ye the Lord while he may be found, call ye upon Him while He is near." If the road to Hell is paved with good intentions, its foundation is laid on presumption, and procrastination has been its builder. "There is plenty of time yet, and no need of haste" has been the death knell of souls unnumbered.

Seek Him, forsaking sinful ways. "Let the wicked forsake his ways." When will God's people learn that they cannot serve God and Satan together? When will we be convinced that if we come to God we must come away from sinful living?

Seek Him, forsaking impure thinking. "And the unrighteous man his thoughts." In the days of Noah, God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). How true is that as a picture of the thoughts of men's hearts today! The unrighteous man must forsake the vileness of his foul thinking, and seek the Lord, if he is to be found of him.

Seek Him, turning to Him in deep penitence and full surrender. "And let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." A preacher once said to an interested attendant upon the services: "Here is John 3:16. Do you believe that?" "Yes," said the young man. "And here, Romans 10:9. Do you believe that?" "Yes," he said. "And here, 1 John 1:9. Do you believe that?" "Yes," again said the youth. "Then you are a Christian," said the preacher. "No, I am not, sir. You have read three passages. Now find one for me. Read Isaiah 55:7." The minister turned and read, "Let the wicked forsake his ways and the unrighteous man his thoughts and let him return unto the Lord."

"I am the wicked man," said the young man, "I have to forsake sin and the wicked thought and I have to come back from my own to God's way. His thought is so high and mine is so low. In my heart is a great sin, and I am hugging it and am not willing to give it up, and my own common sense tells me that I cannot be saved until I surrender." Someone has well said, "A religion that does not turn up sin by the roots is spurious. A religion that does not make a new creature is false. A religion that does not get hold of a man to his very depths and make him right with God is blasphemy."

Through an error the lesson published in this issue should have been published April 25, and the lesson for May 12 should appear in this issue. Mistakes are made by everybody.—Editor.

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# On The Advance

BY DON NORMAN, FIELD REPRESENTATIVE

"Knowing Means Going"

## Lexington Leads the State

THE BAPTIST AND REFLECTOR is happy to report that, as these words are written, the First Church, Lexington, in whose honor this Special Issue is printed, has the largest number of subscribers reported by any church in Tennessee—142.

The First Church and Pastor Simpson Daniel, the merchants and institutions of Lexington, are to be congratulated on the civic spirit which made possible this issue of the paper. The whole city will benefit from the state-wide prominence given it in these columns. The whole church membership will rejoice in having their denominational paper coming to practically every home for the next twelve months.

It was a real pleasure for Mrs. Norman and me to be with this good church a week recently, teaching in their Sunday School Training school. The joy of fellowship in the church work and services was equalled only by the cordial hospitality of Brother and Mrs. Daniel, in whose home we stayed during the week. They have two fine boys, David and John, and theirs is a delightful Christian home. Brother Daniel is highly regarded throughout the state, as one of Tennessee's ablest young pastors. Days ahead for the church look bright. Their revival started April 28, with the pastor preaching and Walter Warmath, pastor of First Church, Selmer, leading the music.

To go to Lexington without visiting Dr. Fleetwood Ball, forty-seven years writer of BAPTIST AND REFLECTOR "Among the Brethren" notes and thirty-five years pastor of First Church, is almost to say you have not been to Lexington. Now pastor emeritus of the church, Brother Ball is faithful in his attendance—rarely missing a service—and in his loyalty to Brother Daniel's leadership. He was present every night at the Training School and it was my delight to visit also in his home.

Another delightful occasion during our stay in Lexington was a meal in the home of Brother and Mrs. John Stewart. For many years, Brother Stewart was the faithful Sunday school superintendent of the church. He still is a deacon and, with Mrs. Stewart, has an active, enthusiastic interest in every enterprise undertaken by the church.

\* \* \* \* \*

## Beech River Association Faces Forward

EARLIER IN THE SPRING it was my privilege to be with Pastor C. B. Pennington, Decaturville, visiting several churches in the Association. Brother Pennington is doing a good work as Associational Missionary and as pastor of two churches. Being in the home of him and his wife was a real pleasure, as was the visit to one of his churches, where I had the joy of preaching Saturday night. On Sunday morning, after the paper was presented at First Church, Lexington, plans were made which resulted in this Special Issue.

Sunday night, after visiting Pastor H. L. Water's rural church near Parsons, it was a privilege to preach at the Parsons church. I had been told that Brother Waters had here the best Baptist Training Union in the Association, and this found reflection in the good evening preaching attendance. Fellowship in the home of Brother and Mrs. Waters, with their children, was delightful.

The future, I believe, holds much in store for Beech River Association. More copies of the BAPTIST AND REFLECTOR are now reaching Baptist homes there than ever before. And to me, there appeared to be an awakening zeal for and interest in all our work. Pastors and other religious workers throughout the Association need the active support of their fellow-Baptists in sections where there are Baptist people and, consequently, more effective organization making known the glorious gospel of our Lord and Savior, Jesus Christ.

## THE WINDS OF HEAVEN [Continued from page 4]

Three Taverns where he was met by other brethren who had come down from Rome to welcome him. It is written that when he saw these he thanked God and took courage.

With the help of God and these friends he would soon proclaim that gospel of which he was not ashamed within the precincts of the eternal city and make conquest, not of its walls (as had Brennus the Gaul) but of its pagan heart.

There is no wind of heaven of which I have read that has not a beautiful name.

The Greeks worshipped a god of the wind and called him Eolus. Euroclydon was his tempestuous, and Zephyrus his gentle, child.

The spring wind of the American northwest is called Chinook, for an Indian tribe of the same name.

The Monsoon is a wind of Asia that blows across the vast

## Tennessee Schools and Colleges

### Carson-Newman College Commencement Program

THE EIGHTY-NINTH ANNUAL COMMENCEMENT of Carson-Newman College will be held May 7, 8, 9, and 10, 1940. Seventy-six graduates will take part in the Commencement exercises this year, making a total of eight hundred and ninety-three students who will have graduated during the presidency of Dr. James T. Warren.

On Tuesday evening, May 7, at eight o'clock a concert will be given in the college auditorium by the Music Department. This concert offers students in the various departments of music an opportunity to appear before a public audience.

The inter-society debate between the Columbians and Philomatheans will take place in the auditorium on Wednesday, May 8, at ten o'clock in the morning. The question for debate is: "Resolved, That at the end of the present European War the United States should take the initiative in organizing and establishing lasting peace through political integration of all the nations of the western world in accordance with the American Principle of federal union."

At 1:00 P. M. on Wednesday the Ready Reader's and Speaker's Contest will be held. The Senior Class Play, "In a House Like This" by Lewis Beach, will be presented at 8:00 P. M. on the same day.

DR. R. C. CAMPBELL, of Dallas, Texas, will preach the Baccalaureate sermon on Thursday morning, May 9, at ten-thirty o'clock in the auditorium of the First Baptist Church. Dr. Campbell is Executive Secretary of the General Baptist Convention of Texas and an alumnus of Carson-Newman College, having graduated in 1915. Since his graduation Dr. Campbell has served as pastor of some of the leading churches in Texas and is a loved pastor and friend to all.

At noon on Thursday the Alumni Luncheon will be served in the Sarah Swann Home. It is expected that a large number of alumni will be present to enjoy the fellowship of former classmates and friends.

The Class Day exercises will be presented at 2:30 P. M., Thursday, in the college auditorium. An unusual and interesting program is being prepared by the class for this occasion.

Society reunions will be held in each of the four literary society halls at 7:30 P. M. on Thursday. Each society will present a unique and interesting program for the alumni who are present.

On Friday, May 10, at 10:30 A. M., Dr. John Wesley Raley, President of Oklahoma Baptist University at Shawnee, Oklahoma, will deliver the Baccalaureate Address in the college auditorium. Dr. Raley is a native Texan and is a graduate of Baylor University, Southwestern Baptist Theological Seminary, and the Eastern Baptist Theological Seminary. Following the address, President James T. Warren will confer the degrees and award the diplomas and honors.

reaches of the Pacific.

The Sirocco is an African wind that blows from the Sahara desert across the Sicilian Straits to the shores of southern Italy. This, in all likelihood, was the wind that filled the idle sails of Paul's new ship in the harbor of Rhegium and that bore him, maybe while he slept, to his destination.

We are indebted to Luke, the physician and naturalist, for the record of the coming of God's gentle messenger. Paul thanked God for the brethren to whom the south wind blew him. Others have felt constrained to thank God for the south wind, itself. What matters it? So that "always for all things we give thanks unto God and the Father in the name of our Lord Jesus Christ."

Upon all that suffer from whatever wintry blast may now be blowing upon you, especially upon you who must receive all your blessings within walls, may the blessed south wind of God's favor blow. For—"so he bringeth them unto their desired haven."

My benediction is a prayer-hymn, created for this mood of ours, if not for this hour:

### "Breathe Upon Me, Breath of God"

Breathe on me, breath of God,  
Fill me with life anew,  
That I may love what thou dost love,  
And do what thou wouldst do.

Breathe on me, breath of God,  
Until my heart is pure,  
Until with thee, I will one will,  
To do or to endure.

Breathe on me, breath of God,  
Till I am wholly thine,  
Till all this earthly part of me  
Glows with thy fire divine.

Breathe on me, breath of God,  
So shall I never die,  
But live with thee the perfect life  
Of thine eternity.



## Their 1939 Vacation Counted For Christ

Dear Boys and Girls:

Spring is sure getting away from us—Vacation time is nearly here. You know what that means? Why Vacation Bible School, of course! Many of you have written about the schools you attended last summer; many of you have never attended a Vacation Bible School. I hope that everyone of you is planning to attend one this year. I have asked our State Sunday School Superintendent, Mr. Jesse Daniel, who is in charge of these schools all over our state, to write you a letter this week. I think you will find something very nice in his letter so BE SURE to read it. He is a good state worker and a good Vacation Bible School leader. I am sure the schools are going to be better than ever this year.

Did you enjoy our Orphanage issue of the **Baptist and Reflector** last week? How about a pen pal at the Orphanage? Want one?

**LET'S MAKE THIS SPRING REALLY COUNT FOR CHRIST—LET'S MAKE IT COUNT BY ATTENDING A VACATION BIBLE SCHOOL, THIS SUMMER.**

Your friend,

*Aunt Polly*

Dear Boys and Girls:

Aunt Polly has asked me to write you a letter which I am glad to do. Since vacation time is here for some and coming soon for others, I thought it would be well to write you concerning Vacation Bible Schools. I shall not ask if you like to attend a Vacation Bible School. I shall just say, what time is your church planning for one this year?

If you do not know, talk with your pastor or Sunday school superintendent and ask him to give you the date. Ask your Sunday school teacher to take part in your school. Tennessee is planning for 800 schools this year and I know you want your church to co-operate in reaching this goal.

You will be interested to know that 746 schools were held in our state in 1939 with an enrolment of 53,006. Were you one of them? We want to beat this in 1940. Will you help us do it? Look at the picture of the boys and girls in Tennessee. Do you see your picture? Surely you are in there. We have the state divided into associations. This makes it easier for us to get the work done. What is the name of the association in which your church is located? What is the name of your church?

Listen, if you will write me a postal card or a letter telling me how old you are and answer the questions in my letter, I will send you a beautiful Vacation Bible School pin. My address is Jesse Daniel, 149 6th Ave. N., Nashville, Tenn. Better write today.

I have a boy, James, and a girl, Rebecca. They join me in sending you good wishes.

Your buddy,  
Jesse Daniel, State S. S. Supt.



JESSE DANIEL,  
State S. S. Supt.

Dear Aunt Polly:  
Sevierville, Tenn., Route 2.

I am a little girl 9 years old. I go to Midway School. My school closed about a month ago. My teacher was Miss Blanche McCown. I go to Alder Branch Baptist Church. The pastor is Rev. F. M. Dowell. I am a Junior. My Sunday school teacher is Miss Mary Kyles. My B.Y.P.U. leaders are Mrs. Nora Kyles and Miss Velma Jones. I have read a book about Jesus several times. I am a Christian. I hope others who are not Christians will become one by your help.

Your friend,

BILLIE CATTLETT.

*Congratulations, Billie! You sent a nice verse. I'm using it on our page this week.*

Dear Aunt Polly:  
Sidonia, Tenn.

I am a girl 13 years old. I like school very much. I was in the eighth grade. My teachers were Mrs. Gladys Miles and Miss Virginia Ryan. I like them very much. Our school was out April 5. I graduated from the eighth grade April 11. I am a member of the Pleasant Grove Baptist Church. I like to go to Sunday school and I go almost every Sunday. The pastor is Rev. Albert Gardner. I enjoy reading the **Baptist and Reflector**. We don't get it but I borrow one and read every chance I get. I am glad to write to you.

Your friend,

NONA BELL HILL.

*We are glad you like our paper, Nona Bell. Please write again.*

Dear Aunt Polly:  
Allardt, Tenn.

I am a little boy 7 years old. I like to hear mother read the **Young South** page. I don't go to Sunday school for we haven't any building but I go to church in the homes. Rev. W. F. Wright, of Jamestown, is our pastor. Hope you all remember us little boys and girls as you go to Sunday school.

FRANK ROSENBAUM.

*Some day you will have a church building, too, Frank, I hope. Thank you for writing.*

Dear Aunt Polly:  
Mt. Juliet, Tenn., Route 2.

I am a girl 13 years old and a freshman at Gladeville High School. I attend Sunday school and church

at the Gladeville Baptist Church, of which I am a member. Our pastor is the Rev. Luther Joe Thompson. My Sunday school teacher is Mrs. Wade Beard. I would like to have a pen pal since I enjoy writing and getting letters. I read the **Baptist and Reflector** and enjoy it, especially the **Young South**.

Your friend,

WYLENE PAFFORD.

*I hope your letter will bring you a pen pal, Wylene.*

Dear Aunt Polly:  
Doyle, Tenn.

Hello folks! This is my first letter to you so I'm kind of new. I was converted last June. I like to live a Christian life. Now I will tell you about myself. I am a boy of 10 and like airplanes and like to work in my garden. My mother, grandmother and great-grandmother are living, but my father, grandfather and great-grandfather are dead. I go to Sunday school every Sunday. My teacher is Miss V. Belle Woody and our pastor is Rev. D. W. Picklesimer. We don't take the **Baptist and Reflector**, but my grandmother takes it. I like to read it. I am starting to read my Daily Bible Readings every day. I have a sister, Mary Anne. She has not made a public confession yet but she has accepted Jesus in her heart. She reads her Daily Bible Readings, too. I have some pigs and I am taking care of them in a great way. Hope I didn't write too much.

Sincerely,

JOE BOB STEWART.

*Of course you didn't write too much, Joe Bob. You sent a good scripture, but it has been used on our page.*

Dear Aunt Polly:  
2111 Early Ave., Nashville, Tenn.

I am 12 years old and in the seventh grade at Bailey Junior High School. I am a member of the Ingleswood Baptist Church, whose pastor is Rev. Rufus W. Beckett. I love my Sunday school teacher, Mrs. Tillman, just as I do our pastor. I have always wanted to be a missionary although I have a desire to write stories, plays and poems. I am enclosing one of my poems and I hope that, if it is published, it will help some boy or girl to know the Christ that I love so dearly. I would be very pleased to hear from some of the boys and girls that read the **Young South** page.

Your friend,

ANNE GALLOWAY.

*I like your poem, Anne. How about writing a story for us?*

### HIS REWARD

Have you ever stopped to think about your duty to the Lord, He gave so much for you and me—yet what is His reward? He doesn't crave our earthly goods but wants our sinful heart. All our burdens He will carry if we only do our part. He asks us to remember when we covet and tell lies, There's a land that will be waiting, a land beyond the skies. To prepare it—He surrendered, all His life for us He gave. When we render our small service, the path to Heaven we pave. Give your heart and life to Him and very soon you'll see, There is happiness awaiting if you hear God's earnest plea.

—ANNE GALLOWAY.

Seymour, Tenn., Route 2.

Dear Aunt Polly:

I am a little boy 5 years old. I have a little sister 3 years old. We go to the First Chilhowee Baptist Church. I am in the card class. Mrs. Johnson is my teacher. I sure do like her. Rev. Shield Webb is the pastor. My father, J. E. Tilley, is a preacher. My sister and I love to sing. Sunday we sang "Jesus Loves Me" at the Edgewood Baptist Church. I enjoy having the children's page read to me. I hope to see my letter in print.

FILLY CLYDE TILLEY.

*I would like to hear you and your sister sing, Filly Clyde. You must tell her to write me a letter.*

### The Young South

Send all letters

to

"Aunt Polly"

149 Sixth Avenue, North  
Nashville, Tenn.

BAPTIST AND REFLECTOR

*"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.*

—Billie Cattlett.



# Interesting Facts From Mr. Barnette

Dear Brother Daniel:

December 31, 1935, in Birmingham we set up some five year goals. One of them was a net increase in Sunday School enrolment of 500,000, 1936-1940. Here are the gains by years: 1936—15,898; 1937—38,351; 1938—156,144; 1939—160,000 (1939 figures not for publication, as not yet complete); total—370,393. For the first time in twenty years, if ever, several states are reporting a greater gain in Sunday school enrolment than in church membership.

Two things are pointed out and you are vitally interested in both of them:

First, if we reach the adopted goal of 500,000 then the 1940 gains must be approximately 130,000. More than six months of the Sunday school year are back of us. A good part of the story for 1940 has already been written.

Second, we have had a most severe winter. Thousands of Sunday schools lost in enrolment during January, February, and March because of several bad Sundays coming consecutively. Unless we can overcome this loss during the next three months, the 1940 gains may be smaller than the gains for 1938-1939.

I am writing all associational Sunday school superintendents relative to this matter. You may desire to write your associational superintendents and offer suggestions for their use. Through your page in your state paper and in other more personal and direct ways you may be able to encourage pastors and superintendents in special efforts to regain all losses.

Certainly the churches could start all classes discontinued because of bad weather, put on a special visitation drive, and check all names on the rolls at and since Promotion Day and visit all not now in regular attendance.

The interest in the outcome of the Sunday school gains for 1940 prompts me to write this letter. No doubt, a concerted effort now will result in a good report one year from now. If you have suggestions, please send them to me and I will pass them on.

Your friend and co-laborer,  
J. N. Barnette, Chairman,  
Promotion Committee.

P. S. Tennessee is reporting a net increase in Sunday school enrolment of 18,000 plus for 1939. Only Texas beat this. Your Sunday school gain is greater than the church membership gain. J. N. B.

## INTERESTING LETTER FROM BROTHER COTTRELL, JASPER

"Our plan is to have each school to buy one set of books and we will have this set to take from one school to another as we will likely use some of our workers here in other schools after they are trained in the school here at Jasper. We are taking time for preparation and plan to have the best school they have ever had. I am sold on the Vacation Bible School and want to use it effectively."

## SUNDAY SCHOOL DEPARTMENT

JESSE DANIEL  
Superintendent

MISS ADA V. WILLIAMS  
Elementary Leader

MISS JANIE LANNOM  
Office Secretary

149 Sixth Avenue, North, Nashville, Tenn.

Theme—"Going on in Enlargement and Bible Study for Evangelism."

## MADISON ASSOCIATION ENGAGED IN SUNDAY SCHOOL TRAINING SCHOOL

Mr. Leonard Sanderson, the associational missionary, reports a very worthwhile city-wide training school which is now in progress at the First Baptist Church, Jackson. The faculty and courses for this week are as follows:

The Book We Teach—Dr. O. O. Green, Jackson.

The School in Which We Teach—Rev. Ralph Kerley, Jackson.

How to Win to Christ—Dr. L. B. Matthews, Jackson.

Looking at Learning—Dr. N. R. Drummond, Nashville.

Personal Factors in Character Building—Miss Janie Sue Jones, Mercer.

Old Testament Studies—Rev. P. L. Ramsey, Covington.

Building a Standard Sunday School—Mr. Jesse Daniel.

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## MISS MARY ALICE BIBY WRITES CONCERNING INTERMEDIATE COUNSELOR

"I am wondering if you and the pastors, superintendents, and Intermediate workers of your state have noticed the wealth of rich thought, inspiration, and help in the following articles in the current number of 'The Intermediate Counselor.'"

"The Family Altar," written by Sergeant Alvin C. York, America's most famous soldier, who makes an earnest plea for the family altar in the home.

"Home Dedication Ceremony," by Estella H. Lane. Home would, I feel, have a different meaning if this dedication service were carried out.

"Dealing with Intermediates in the Home," by Mrs. W. C. Boone. Every parent of Intermediates would surely profit by a study of this article.

"Using Methods and Materials to Meet the Spiritual Needs of the Teen Age," by T. B. Maston. Both practical and helpful for Intermediate workers.

"Our goal at present is at least one copy of 'The Intermediate Counselor' received in every church. Eventually, we are eager that The Counselor shall be received by every Intermediate Sunday school worker."

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## SECRETARY W. A. HARRELL IS GIVEN NEW ASSIGNMENT

The Sunday School Board has for twenty years offered its ministry for churches which plan to build or remodel. This service was initiated and has been conducted by Dr. P. E. Burroughs in connection with other duties. The Sunday School Board has elevated this ministry into a separate and distinct service and has put it in charge of Mr. W. A. Harrell. Mr. Harrell will command the confidence of the churches and will be wise and helpful in this building ministry. He is widely known, having served, throughout the South, both in the Sunday school and the Training Union fields. As director of the Five Year Southwide Training Union Program, he has achieved signal success. He is loved and trusted in his home city of Nashville, Tennessee, serving as a deacon in his church and as associate superintendent of the Sunday school and associate director of the Training Union. Mr. Harrell has associated with him a competent architectural staff. Churches planning to build may write for a new booklet which fully outlines the service which the Sunday School Board offers through Mr.

Harrell. Address W. A. Harrell, Baptist Sunday School Board, Nashville, Tennessee.

P. E. Burroughs,  
Division of Education and Promotion.

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## VACATION BIBLE SCHOOL SUGGESTIONS


Successful results are the reward of proper preparation and the necessary materials with which to work. Our suggestion is that you order your Vacation Bible School textbooks and supplies EARLY; don't wait. Books and supplies are prepared for anticipated demands so no large stock (with money tied up in it) will be carried over. Late orders, therefore, may have to wait for reprints, and schools be greatly inconvenienced thereby. ORDER EARLY; then if stock has to be replaced, there will still be time to get it to customers in time for the school. ORDER EARLY should mean at least two months before beginning of school. Write for our 1940 Vacation Bible School catalog and order blank. Address your orders to Miss Christine Little, 161 Eighth Ave., North, Nashville, Tennessee, and they will be given prompt attention. Again, may we suggest that you ORDER EARLY?

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Inquiries Solicited

# Group Training Schools Successful

## NASHVILLE ASSOCIATION

Under the direction of Mr. Henry Dorris, Associational Training Union Director of Nashville Association, their group schools were held during the week of April 14.

The special missionary speakers were Mrs. Irene Hanley, a converted Jewess and worker with the Jews from East St. Louis, Illinois; and Dr. Noble Y. Beall from the Baptist Home Mission Board.

Teachers from outside of the association were: Mr. O. K. Radford, State Training Union Secretary of Florida; Mr. and Mrs. Joe Davis Heacock from Olivet Baptist Church, Oklahoma City; Miss Mary Ellen Caver from Birmingham, Alabama. The Nashville Association invited a carload of teachers from Atlanta and Birmingham to be guest teachers. These were: From Atlanta; Harold Martin, Solon Couch, Mrs. Parks Warnock, Louise McCoy, and Fannie Rudisill. From Birmingham: Ralph Fields, Mrs. Amelda Merk, Martha Merck, Mrs. Otis Fossett, and Mrs. Homer Simpson.

The attendance at the school by nights was:

Monday	2,278
Tuesday	2,436
Wednesday	2,463
Thursday	1,902
Friday	2,290

## OCOEE ASSOCIATION

The Ocoee Association held their group training schools the week of April 14. Mr. Maurice Wilson, associational director, and Mr. Charles Norton, associational missionary, are in charge of the schools.

Rev. R. Elton Johnson, foreign missionary from Brazil, was special missionary speaker. The teachers from outside the association were Mr. Jesse Daniel, State Sunday School Superintendent from Nashville; Mr. William Weaver from Birmingham, Alabama; Rev. Jennings Baggett, Georgianna, Alabama; Mr. Gainer Bryan, State Training Union Secretary from Georgia; and Miss Ruby Lee Smith from Montgomery, Alabama.

## SHELBY COUNTY ASSOCIATION

The Shelby County Association held its group Training Union Schools the week of April 14. Mr. Bob Stewart is the Training Union Director.

Rev. Jacob Gartenhaus from the Baptist Home Mission Board, was the special mission speaker. Dr. Frank Leavell was also special inspirational speaker.

The teachers from outside the association were Mr. L. H. Tapscott, Educational Director, First Baptist Church, Dallas, Texas; Mr. and Mrs. I. V. Owensby from First Baptist Church, Muskogee, Oklahoma; Miss Roxie Jacobs, Nashville; Rev. Earl Edington, Hunter Street Baptist Church, Birmingham, Alabama; and Rev. H. H. Stembridge, First Baptist Church, Paris.

The attendance by nights was:

Monday	1,732
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## BAPTIST TRAINING UNION

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader

MISS RUBY BALLARD  
Office Secretary

149 Sixth Avenue, North, Nashville, Tenn.

LAWRENCE NEWMAN  
Convention President

Tuesday	1,854
Wednesday	1,871
Thursday	1,419
Friday	1,633

## JEFFERSON COUNTY

The Jefferson County Association is organized with Mr. Ernest Neal as director of the Training Union work. There are 29 Baptist churches in this association. Twenty-four of these churches have Training Union units. There are 6 Adult unions, 29 Young People's unions, 13 Intermediate unions, 16 Junior unions and 8 Story Hours.

## JUDSON ASSOCIATION

The Judson Association is not organized for Training Union work. There are 15 Baptist churches in this association; 3 of this number have Training Union units; 1 Adult union, 3 Young People's unions, 2 Intermediate unions, 1 Junior union, and 1 Story Hour.

## FIRST, NASHVILLE—SPECIAL EMPHASIS

The First Baptist Church of Nashville, Mrs. B. B. McKinney, director, has launched a special campaign with this keynote, "5,000 in 10 Sundays." On last Sunday they had 483. We congratulate this union for this record.

## FIRST, ELIZABETHTON—SPECIAL EMPHASIS

The First Baptist Church of Elizabethton under the direction of Mr. John L. Cottrell has launched a special campaign. Their slogan is "2,000 in 10 Sundays." On last Sunday their attendance was 290. Congratulations!

## THIS WEEK

This week the Knox County Training Union School will be held. Please remember this school in your prayers.

## LAST WEEK

Last week three associational schools were held. These were Wilson, Cumberland, and Bledsoe.

## B. S. U. MEMBERS GOING TO RIDGECREST

Recently at the B. S. U. Retreat held in Nashville, plans were made to take 2 bus loads of B. S. U. workers from Tennessee to Ridgecrest. The bus will leave Nashville on Wednesday morning, June 19, and return on Saturday morning, June 29. The round trip rate is \$8.90. The trip includes meals enroute, 2 sight seeing trips at Ridgecrest, registration fee, and a year's subscription to THE BAPTIST STUDENT.

Parents could not make a better investment in their college student than to make it possible for them to attend. For further information or reservation write Mr. Henry C. Rogers, State B. S. U. Director, 149 Sixth Avenue, North, Nashville.

## YOUTH WEEK

Youth Week reports have already been received from First Baptist Church of Chattanooga, First Baptist Church of Clarksville, Mt. Juliet, First Baptist Church of Cookeville, and Brown Springs. These reports speak in the highest praiseworthy tone of the week and what influence it had upon the church. Please send in your report at once.

## NEXT WEEK BAPTIST AND REFLECTOR

In next week's Baptist and Reflector we will publish the list of standard unions and standard Training Unions. Watch for this!

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## BOOKS FOR MOTHER'S DAY • MAY 12

### HOME LIFE IN THE BIBLE

Emma Williams Gill

Forty chapters on how people in Bible times lived; their marriages, house-building, household furnishings, food and cooking, sewing, family relationships, and all those "gossipy" things dear to a woman's heart. The book is illustrated and has an attractive jacket. An ideal Mother's Day gift. \$1.25.

### GIVE YOUR CHILD A CHANCE

Sallie Rust Moss

Dedicated by the author to mothers, this book is the answer to the question, "What shall I do with my child?" Seven chapters on such subjects as winning obedience, justice, confidence, reading habits, honesty, and ideals. Mothers (and fathers, too) will welcome this book and profit by reading it. \$1.00.

## BAPTIST BOOK STORE

161 8th Ave. N.

Nashville, Tenn.



# Attention, W. M. U. Superintendents

The superintendents are urged to be present at the conferences in the three divisions, Knoxville, May 8; Nashville, May 17; and Jackson, May 21. At each meeting a nominating committee will be elected to find officers for the eight divisions. It is most important to have all associations represented.

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## MISSION STUDY INSTITUTES

The three mission study institutes in Tennessee will be in charge of Mrs. Wm. McMurry, state director. The meetings will open in Knoxville, First Baptist Church, May 8, at nine o'clock. There will be instructors for each grade of the W.M.U. Insist upon the auxiliary leaders being present for it is much easier to teach women than children. Come and learn the best way to teach.

Certainly every associational mission study chairman will be present. She cannot afford to miss this opportunity. Sometime during the day the superintendents will meet for a special conference.

On May 16-17 the conference will be in Nashville at the First Church. The superintendents and associational mission study chairmen will be entertained free for bed and breakfast in Nashville. Mrs. Carter Wright will demonstrate how to teach a stewardship book on the 17th. She will teach Dr. Lawrence's new book, "Stewardship Applied to Missions," on Thursday and Friday nights to the Business Women's Circles of Nashville. All are cordially invited to attend the class.

Insist upon all teachers and leaders of auxiliaries attending the conference. Only the superintendents and associational mission study leaders are given free entertainment, but all are urged to attend. The superintendents' conference will open at noon on Friday.

In Jackson the leaders will meet in the First Baptist Church on May 21. Plan to arrive by nine o'clock for there is only a one day meeting planned for West Tennessee. Every association in West Tennessee should be well represented. Of course the superintendents and associational mission study chairmen will be present, but local chairmen cannot afford to miss it. An excellent faculty has been provided for each institute.

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## DELEGATES FOR THE W.M.U. CONVENTION

If you are planning to attend the W.M.U. Convention meeting in Baltimore June 9-11 please notify your divisional vice-president at once. Each division is allowed fifteen representatives.

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## HONOR COMES TO OUR STUDENT

We are pleased to announce that Evelyn Howell, our Orphan Home Student at Tennessee College, has been chosen as the most intellectual girl in school. Our W.M.U. has maintained a scholarship in Tennessee College for an Orphan Home girl for many years. Clars Harper will graduate at Tennessee College on June 4. We awarded her the scholarship for two years. She has worked her way through with some help from the W.M.U. for the past two years. We hope that many will remember her on her graduation day.

The W.M.U. has always had a keen interest in the Orphanage since it was started by one of our members fifty years ago. We trust a real Golden Jubilee offering for the Home will be made in honor or in memory of our mothers on Mother's Day.

We who have been blessed in having the loving care of a mother should show our gratitude by making a gift to these who are dependent on us for love and care.

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## OUR TRAINING SCHOOL GRADUATES

Tennessee has five girls graduating from the Training School the first of May. They are Kathleen Deakins of Chattanooga, Mary Gifford of Camden, and Zenona Foust and Annie Rogers of Paris, and Mrs. Margaret Hessey Lee, of Nashville. These girls are well prepared for service. What a fine investment any church would make to employ one of them as pastor's assistant or as young people's director. These girls have all had college training before going to the Training School. Miss Rogers has been Dr. Dobbins' assistant, Miss Deakins has been assistant at the Good Will Center. They are ready to work. Give them a chance!

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## SUGGESTIONS

### For Personal Service in the Churches and in the Association.

By MRS. W. B. HELM, White Pine, Tenn.

"Service to our Master is the rent we can pay for living on this earth." This statement was made by a former president of the Woman's Missionary Union. One cannot pay this rent directly to the Master, but one can give it in service to His children. This can be done by giving aid, cheer, help, kindness, love and spiritual service to others.

For this service to be effective it must be personal. It must be each individual at work in her own community and showing by her activities that she loves Christ and wants others to have the message of salvation. There are many in every community who do not know Christ as a personal Saviour. They need some one to go to them as a personal friend and give them the message of salvation. In this service to our neighbor in the name of our Master there is no place for a substitute. It is the giving of self to this work that counts. It is quite possible for much personal service to be done merely to reach the eighth point on the Standard of Excellence.

In beginning directed personal service, a study of the Personal Service Guide will give methods and plans, after which a survey of the community needs and of the abilities of the personal workers will prove very helpful. Then the committee is ready to make out a program of work and assign the service to be rendered. It is necessary for those doing personal service to report only what is directed by the chairman of the committee even though much more is done.

First, let us consider some of the things to be done in the church. In almost every church there are numbers of unenlisted church members who may be won back to service. This can be done by visiting them and showing that some one is interested

in them. Asking them to do something definite is often a good way to get them interested. The story is told of a man who sent to his pastor and asked that his name be removed from the church roll. The wise pastor suggested that first the man go to see an old woman on the outskirts of the town. The man went and there found a woman and some children destitute of food, clothing and fuel. Being a prosperous merchant, he came back and sent all the needed supplies. Then he went to his pastor and told him not to take his name from the roll, that he had found something to do!

Possibly the greatest weakness in our personal service work is a lack of prayer. By holding cottage prayer meetings, both the homes visited and the workers will receive great blessings. The workers should have a list of the unsaved and pray for them constantly. They should visit the sick and shut-ins and have Bible reading and prayer with them.

In many communities there are blind people who would appreciate having some one to read to them. There are many homes without any literature. They welcome periodicals and papers that have been used by other families and thrown aside. The papers and other literature left over after Sunday school may be collected and distributed. There are also many fine leaflets that can be given out. Many communities do not have the Negroes, but if there are some in the community it is an opportunity and responsibility. They can be helped by providing them with their own magazine, The Window, and also by seeing that they get the use of the study course books. Most groups will welcome some one going in among them and teaching them a study class. In some places the Negroes have asked for the used Sunday school and Training Union quarterlies.

It is a surprising fact that there are many homes without a readable Bible. They should be given an attractive Bible and they will want to read it. Wherever there are children in homes without religious literature, one of our fine Bible story books for children should be placed in each home.

Another worthy way of personal service is to help needy children to buy their books, food and clothing so that they can attend school. A girl who is now in the third year high school would have had to stop going to school while in the eighth grade had not a book been bought for her at a critical time.

The automobile has provided another means of rendering personal service. In every community there are people who are unable to get to church unless brought by some one else, and by taking them to and from church one is doing a valuable service.

In our churches we have much unused talent which the Personal Service Committee can discover. What an easy thing it is to give an invitation to the Woman's Missionary Society and yet how much it can mean! A talented young woman with a beautiful, trained voice was hoping soon to become an opera singer. She was invited one day to sing at the regular meeting of the Woman's Missionary Society. There she heard and met a missionary from Africa. Her plans were changed and she entered a hospital for training. She is now head of a crippled children's hospital

[Continued on page 15]

## WOMAN'S MISSIONARY UNION

MRS. C. D. CREASMAN, President  
Hermitage

MISS MARY NORTHINGTON  
Nashville  
Executive Secretary Treasurer

MISS MARGARET BRUCE  
Nashville  
Young People's Secretary

149 Sixth Avenue, North, Nashville, Tenn.

# AMONG THE BRETHREN

## By FLEETWOOD BALL

W. A. Moody of Parsons accepts the call to Union Church, near Chesterfield.

Milford L. Baker, who has served the John Brown University Bible College for two years, has resigned, and announced his interest in the evangelistic field.

George C. Schroeder was ordained to the full work of the gospel ministry by Central Church, Corbin, Ky., on April 9. The pastor, E. L. Eden, made the services highly impressive.

A. B. Howell, Professor of Homiletics in the Spanish-American Baptist Seminary in Los Angeles, Cal., has issued a Spanish translation of helping others to become Christians.

The church at Donelson has raised \$5,000 for a new building and it is expected the work will begin on the new structure May 1. Guard Green is the busy pastor.

W. A. Talaferro of Bull Street Church, Savannah, Ga., was assisted in a revival by Rev. Zeno Wall of the First Church, Shelby, N. C. The Bull Street Church has had the same pastor 24 years.

Eighty new members were welcomed into Calvary Church, Birmingham, Ala., by John M. Aguire as a result of a revival in which he was assisted by J. L. Noye.

Members to the number of 1,128 by baptism, and 2,486 by letter have been welcomed into Druid Hill Church, Atlanta, Ga., by L. D. Newton during his 11 years as pastor. Contributions have totaled \$786,632.58.

A Youth's Revival began last Sunday at Webb, Miss. Andrew Coltharp, senior at Mississippi College, will do the preaching and James Fairchild, Jr., will lead the music. J. H. Pemebaker, pastor.

Baptist churches in large number in Mississippi and over a great part of the South are making preparations to observe Mother's Day, May 12.

The death of Mrs. Zula Doyle Hamilton, the wife of W. W. Hamilton of the Baptist

Bible Institute, New Orleans, has brought a great sorrow to the hearts of Southern Baptists.

Mr. and Mrs. W. L. Nourse of Gainesville, Mo., have announced the engagement and approaching marriage in June of their daughter, Miss Mary Virginia Nourse, to Ralph Bishop Winders, pastor at Muncie, Ind.

The First Church, Frankfort, Ky., will dedicate their new Educational building during the week of May 12-17, 1940. The church is 124 years old and has had 31 pastors. The Educational building cost \$84,000. Fred C. Moffatt is the present pastor.

## By THE EDITOR

The following friends recently visited the Baptist and Reflector office: H. W. Ellis, Greenbrier; H. L. Carter and daughter, Martha, Dickson; E. L. Atwood, Murfreesboro; and Albert Bond, Birmingham, Ala.

Dr. Charles R. Shirar began his third year as pastor of Calvary Church, Alexandria, La., Sunday, April 14. During his two years on this field God has added many to the church and \$39,665.40 has been raised for all purposes.

Dr. John W. Inzer, pastor of the First Baptist Church, Asheville, N. C., will deliver the baccalaureate sermon for the Southwestern Theological Seminary, Fort Worth, Texas, May 10. Dr. Inzer took his theological training at the Southwestern Seminary. He has now been a full time pastor for twenty-five years.

Dr. C. W. Pope, First Church, Jefferson City, did the preaching one week in a meeting at the Fifth Avenue Baptist Church, Knoxville. The first week was given to cottage prayer meetings. The visible results during the 15 days of the simultaneous campaign in this city were 12 additions by letter and 26 for baptism.

Dr. Geo. W. Truett, 43 years pastor of the First Baptist Church, Dallas, Texas,

has recently completed his fortieth evangelistic campaign in his own church, with 173 additions. Members of his church declare he never did better preaching than this time. Truly he has had and is having a great ministry which has touched the whole world.

The Rev. Honorio Espinoza, who was one of the speakers at the meeting of the Baptist World's Alliance in Atlanta last summer, was the guest speaker at the First Baptist Church, Cookeville, on Sunday evening, April 21. The Rev. Mr. Espinoza is from Chile, in South America, and is president of the General Baptist Convention of South America.

Pastor E. A. Autry, Central Church, Memphis, closed a revival with Collierville Church, H. J. Rushing, pastor, April 10. Pastor Malcomb Younger, of Malcomb Avenue Church, Memphis, led the singing. Ten were added to the church by baptism, 5 by letter. On the following Sunday one more came for baptism and two by statement.

Dr. Robert J. Bateman's mother, Mrs. M. W. Carroll, passed away Sunday, April 21. She lived in Atlanta with her only other son, J. D. Bateman. Funeral services were held Tuesday the 23rd in Scotland Neck, N. C., her home for many years. She would have been 86 years of age on May 1. Dr. Bateman is the pastor of the First Baptist Church, Memphis. God comfort the sorrowing.

Baptists now have a church at Red Boiling Springs! On the afternoon of April 21 a group of local Baptists met with visiting brethren and constituted themselves into a Missionary Baptist Church. Rev. W. T. Burks, who has been living in the community for some time, has done much toward the organization. Red Boiling Springs is a health resort which is visited by many people every year, and we rejoice that they now can have the privilege of worshipping with a Baptist household.

The First Baptist Church, of Linden, Texas, has just closed one of the best revivals in the history of the church. There

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 24, 1940

School	Union	Dyersburg, First	525	162	Martin, First	100
Sunday	Training	Elizabethton: Eastside	108	57	Memphis: Bellevue	2268
Alcoa, First	297	First	506	290	Boulevard	466
Antioch	116	Immanuel	86	39	Buntyn Street	110
Ardmore, Cash Point	102	Little Mountain	72		Central Avenue	565
Bolivar: First	268	Siam	168	130	First	881
Bristol, Virginia Ave.	76	Southside	90	40	LaBelle	595
Butler	235	Watauga	217	108	Speedway Terrace	594
Chapel Hill, Smyrna	162	Erwin, Calvary	285	114	Temple	1250
Chattanooga: Avondale	554	First	323		Union Avenue	1153
Brainerd	250	Fountain City: Central	646	195	Murfreesboro, First	414
Calvary	437	First	308	140	McMinnville, Magness Memorial	230
Central	355	Georgia: Lakeview, First	156	68	Mount Juliet: Fellowship	101
Chamberlain Avenue	349	Rossville, South	201		First	144
Eastlake	238	Grand Junction	114	53	Nashville: Baker's Grove	109
Edgewood	150	Harriman, Trenton Street	462	136	Central	40
First	1007	Hixson, First	181	60	Edgefield	380
Highland Park	596	Mission	45		First	469
Northside	467	Hermitage, New Hope		117	First, Tenn. Ind. School	205
Oak Grove	249	Jackson: Calvary		142	Freeland	146
Oakwood	175	West Jackson	719	206	Grandview	316
Pine Grove	107	Jefferson City: Buffalo Grove	71	60	Lockeland	531
Red Bank	460	First	500	297	North End	229
Signal Hill	151	Johnson City, Central		79	Park Ave.	515
South St. Elmo	143	Kingsport, First	591	120	Radnor	203
Tabernacle	448	Knoxville: Bell	492	186	Seventh Avenue	265
Tyner	67	Broadway	963	288	Old Hickory	470
Cleveland, Big Springs	325	Fifth Avenue	1019	227	Ooltewah	93
Clarksville, First	418	First	1030	288	Paris, First	414
Church Hill, Oak Grove	48	Gayland Heights	196	53	Rockwood, First	284
Collierville	140	Immanuel	350	135	Sevierville: Alder Branch	178
Columbia: First	301	Lincoln Park	492	181	Pigeon Forge	114
Second	120	South	464		Seymour, Dupont	174
Cookeville, First	269	Lebanon, First	295	63	Shelbyville, First	48
Cowan	116	Lenoir City, First	394	91	Smyrna	399
Dandridge	112	LaFollette, First	347	107	Trenton, First	734
		Madisonville, Cedar Grove	111	31	Union City, First	94
		Maryville, First	590	132	Walter Hill, Powell's Chapel	309



were 67 professions and additions to the church, and neighboring churches. Thirty-nine came by baptism. Dr. P. F. Squyes, pastor of the First Baptist Church, Atlanta, Texas, did the preaching. Mr. Frank E. Adams of Paragould, Ark., led the singing. The church and the entire city of Linden was revived and left rejoicing in new experiences as these brethren left after a high hour to close on Sunday night, April 21. Jesse G. Cooke is the pastor of this fine church.

Rev. H. B. Cross began his tenth years as pastor of the Judson Memorial Baptist Church on Sunday, April 21. The fine spirit of fellowship and co-operation during his 9 years of service on this field has made possible advancement along all lines of the church work. Among the improvements to the building have been the enlargement of the auditorium, a new baptistry, redecorating of the auditorium twice, installation of a new furnace and stoker, redecorating of Sunday school building twice, an organ and chimes installed, as well as other improvements. We rejoice with them for what has been accomplished; we, likewise, pray with them for wisdom, strength, enthusiasm, and spiritual power for the years ahead.

Rev. T. C. Crume, Evangelist, Florence, Ky., and I. C. Petree, Knoxville, are now in a great simultaneous campaign in Knoxville—83 churches, Baptist and Methodist are in this campaign, and hundreds are being saved. He is with the McCalla Avenue Baptist Church for the third time, and is having a good meeting—people are being saved in every service. This growing church of 1,000 members is planning now to remodel the present building, and build a modern educational plant at once. Dr. T. C. Wyatt is the efficient pastor.

Fifteen states and one foreign country are represented in the 1940 graduating class of Southwestern Baptist Seminary. There are 42 students from Texas; 13 from Oklahoma; 10 from Alabama; 9 from Missouri; 7 from Arkansas; 6 from North Carolina; 5 each from Florida and Louisiana; 4 from Tennessee; 3 from South Carolina; 2 from Mississippi; 1 each from Georgia, Kentucky, Washington and New York; and 1 from Brazil. The following students are from Tennessee: J. T. Carter, New Market; S. E. Kidd, Jr., Memphis; Mrs. Robert L. Orr, Dyersburg; Sanford F. Swann, Dandridge.

The study course conducted recently by the Training Union of the Taylor's Chapel Baptist Church, Murfreesboro, was highly successful. Out of an enrollment of 55, 43 awards were made. Every adult who attended the study course took the examination. The 15 Intermediates who took the examination were highly enthused over the study course and not a single question was missed on the examination by a single one of them. The Adults were taught by Miss Martha Helen Taylor, of Nashville, the Intermediates by Mrs. Tom Hutchins, and the Young People by Mrs. E. F. Thompson, both of Taylor's Chapel Church.

Rev. D. Edgar Allen, pastor Englewood Baptist Church, Englewood, reports that they have continued to have decisions for Christ every week. There have been 22 additions by letter, 6 approved for baptism, 27 baptized and a number of other professions and renewals. Interest is good and attendance continues to increase. They have done over \$800 worth of improvements on the pastorium and their debt is

less than it was when they started. Dr. Allen has only been on this pastorate four months. He also added, "I still enjoy the Baptist and Reflector more than any other paper."

J. W. Jent, Oklahoma Baptist University, writes: "Recent check on my physical condition shows necessity for another operation, so I am returning to the Baylor Hospital, Dallas, Texas, Friday, April 19, for two or three weeks' treatment. This means that I cannot attend the Southern Baptist Convention as I had planned, but it does not mean that my RURAL CHURCH RESOLUTION will not be offered to the Convention. I am asking Dr. E. P. Alldredge to present the resolution for me and I am sure he will do it. Some twenty of our denominational leaders and a few of the pastors have signed this resolution and, thus, bring to an issue a prayer and hope I have indulged for years. I am sorry I cannot attend the Convention, but we yield to what the Lord permits, with every reason for encouragement concerning final and permanent recovery. I am releasing this statement because I want our people to know that my resolution will be offered to the Convention and of course I desire the prayers of our people that the Lord give his grace and blessing in my affliction."

"Dr. W. R. Pettigrew has just completed his fourth year as pastor of Citadel Square Baptist Church, Charleston, S. C. During that time there have been 1,376 additions. The debt has been reduced from \$122,000.00 to \$86,000.00, and the remainder refinanced at 4% instead of 6%. We are ahead of our scheduled payment on the bonds by a margin of \$7,500.00. We have recently bought additional property to the rear of the present Sunday School building, for \$7,500.00 cash. This building will be used for additional Sunday School space. The fellowship of the church is excellent, and the future very bright."—E. Chandler, Church Secretary.

**With the Churches:** Athens—First, Pastor Bond welcomed 1 by letter. Chattanooga—Brainerd, Pastor Collins received by letter 1; Calvary, Pastor McMahan welcomed by statement 1, for baptism 3, baptized 2; Central, Pastor Moore received by letter 2, for baptism 1; Chamberlain Avenue, Pastor McClanahan received for baptism 1, baptized 1; Eastdale, Pastor Tallant received by letter 1, for baptism 3; Edgewood, Pastor Sollie received by letter 1, for baptism 2; First, Pastor Huff received by letter 2, for baptism 2; Highland Park, Pastor DeVane received by letter 1; Tabernacle, Pastor Denny received for baptism 3, baptized 4. Columbia—Second, Pastor Morris received by letter 2. Dandridge—Pastor Masden received 1 by letter. Elizabethton—First, Pastor Starke received for baptism 1. Fountain City—First, Pastor Burke welcomed 7 for baptism, 4 by letter. Georgia—Lakeview First, Pastor Hurley received by letter 1, for baptism 1; Rosville South, Pastor Maples received by letter 2. Hixson—Mission, Pastor Harris received 6 for baptism. Kingsport—First Pastor Hughes received for baptism 1. Knoxville—Broadway, Pastor Pollard welcomed for baptism 9, by letter 18, by statement 4, baptized 20; Immanuel, Pastor Pedigo received for baptism 12, by letter 3; Lincoln Park, Pastor Livingstone received for baptism 3, baptized 7; South, Pastor Haynes baptized 11. Memphis—

Bellevue, Pastor Lee welcomed 12 by letter, for baptism 2, baptized 6; Speedway Terrace, Pastor Harris received 9 by letter, 2 for baptism; Temple, Pastor Boston welcomed 3 by letter, 1 for baptism, baptized 8. Mount Juliet—Pastor Powers received by letter 2. Murfreesboro—First, Pastor Sedberry welcomed by letter 1. Nashville—Bakers Grove, Pastor Craddock received for baptism 1; Edgefield, Pastor Bartlett baptized 4; Freeland, Pastor Osborn received for baptism 2, baptized 8; Grandview, Pastor Kyzar received by letter 1; Park Avenue, Pastor Clark received by letter 6, for baptism 1; Radnor, Pastor Mosley received by letter 2. Old Hickory—Pastor Dean received by letter 1. Paris—First, Pastor Stenbridge received 2 for baptism. Rockwood—First, Pastor Leonard welcomed 4 by letter, baptized 2.

## SUGGESTIONS

[Continued from page 13]

and she says that she had rather sing the love of Jesus into the hearts of those children than to be the greatest opera singer in the world.

Now, let us consider personal service in the association. Our jails and county homes welcome religious programs and services. Reports state that the inmates are much better afterwards. Our county home has a "family" altar now. The workers should remember to take along a treat, for the inmates of the home are just children in their actions and look for something different to eat. In doing the summer canning why not fill an extra jar of sweets to be sent to the home?

The aim and motive of all of our personal service is soul-winning. Many say that they cannot do soul-winning, but they can, after much prayer and the study of a fine book on soul-winning. Many study classes are being taught and in every class the lack of home-training, reverence for the church, and obedience to our laws should be stressed.

Sponsoring missionary societies in weak churches and helping in Daily Vacation Bible Schools are worthy services in associational work.

At the Christmas season there are many cheerless, cold and hungry people who can be made happy by sending them well filled baskets. This can be done if each Christian would practice "Christmas for Christ." All these things and many others will be service to our Master.

**Builder of Dreams** by Ruth Carver Gardner and Christine Coffee Chambers. \$1.00.

The story of the late Robert E. Chambers, great modern-day figure in Baptist missionary life, which should be known by the leadership of Woman's Missionary Union.

**Builder of Dreams** reveals the personality and character of Dr. Chambers against a background of facts concerning the political movements in China and the origin, organization, and subsequent influence of the China Baptist Publication Society.

The book is especially adaptable for use in summer assemblies and camps where the concentrated, consecutive efforts of a week or ten days' study can give a perspective outswEEP to the events that a longer drawn out, more tedious study might reduce to a restricted, piece-meal view of a truly great life.

Mildred Dodson McMurry.

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The **BAPTIST AND REFLECTOR** congratulates Pastor Simpson Daniel and the First Baptist Church, Lexington, on having 142 copies of the paper going into the homes of its members for the next year. This places Lexington ahead of all other churches in the State in number of families receiving the paper.