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Baptist and Reflector

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

VOLUME 106

THURSDAY, DECEMBER 19, 1940

NUMBER 49



nd the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:10-14



Baptist and Reflector

O. W. Taylor, Editor

John D. Freeman, Executive Secretary

BAPTIST AND REFLECTOR COMMITTEE

John A. Huff, R. Kelly White, P. L. Ramsey, C. W. Pope, C. O. Simpson,
J. G. Hughes

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EDITORIAL

Christmas Greetings

ACCORDING to the custom of the years, there will be no issue of the BAPTIST AND REFLECTOR Christmas week. Our next issue, therefore, will be in the New Year.

At this blessed season the editor and his assistants in the BAPTIST AND REFLECTOR office wish to express their thanks for courtesies and send their warmest greetings to our fellow laborers in the various departments in the Baptist State Building and to all our readers and their friends out in the state and elsewhere.

God bless any of you who may be sick or passing through sorrow and give you His comforting grace.

God bless all of you in your homes and elsewhere.

May the season bring you abounding joy and may the New Year increase that joy.

Merry Christmas and a Happy New Year!

"A Most Healing Dose of Optimism"

DR. W. C. TAYLOR, Secretary for the Foreign Mission Board in the Latin-American countries, has to be away from his headquarters a lot. When he does so, the several denominational papers going to him accumulate and he reads them upon his return. Writing recently to have the BAPTIST AND REFLECTOR changed from Buenos Aires, Argentina, to Rio de Janeiro, Brazil, Dr. Taylor said among other things, the following about the denominational papers:

The mail service is excellent. I sometimes have several months of papers stacked up waiting for me when I return from a trip in the interior. But they are all there. I arrange them in order and set them aside in piles, for separate reading, each paper in its own turn. The cumulative effect on one's spirit of reading weeks of the news of blessings on the churches, and their co-operative life, is a most healing dose of optimism.

What a tribute to the gathering effect of the denominational paper on its readers! And does it not stand to reason that the paper will have a similar cumulative effect on its readers in the homeland—here in Tennessee, for instance? Then ought not Tennessee Baptists rally to their own state paper to see that it goes into every Tennessee Baptist home?

"On Earth Peace"

THE PROSPECT OF PEACE in Europe and the Orient, except the peace of exhaustion, is very remote. No one knows how many more countries will become involved in the war before exhaustion is reached. And after this point is reached there will remain the old ambitions and jealousies to burst into another war just as soon as some vaunting dictator feels equal to it.

Biblically uninformed men dream of a warless world brought in by human means. They interpret "peace" in the sense of such a warless world. According to the Word of God they are doomed to disappointment. Scripture plainly teaches that wars shall characterize world history to the end. The reason is that men, preferring to follow the dictates of human wisdom, will not come to God's way of peace. God foretells what He foresees as resulting from this.

Earthly idealists, dreaming of a warless world irrespective of God's revealed basis of peace, presume to quote the angelic song at the birth of Jesus in support of their program and to say that the song still awaits fulfillment. That is not true. The very same peace of which the angels sang is "on earth" at this very moment, even in Europe and the Orient.

The angelic song set forth certain great redemptive facts, which may be indicated by underscoring: "For unto you *is born* this day in the city of David a *Saviour* who is *Christ the Lord*." The Virgin Birth, the Saviourhood, the Messiahship and the Lordship of Jesus are here stated. Neither of these would have any saving significance apart from the *Deity* of Jesus. Having stated these things, the angels said, "On earth peace, good will toward men." What peace? The peace which comes when people receive and act upon the great redemptive facts laid down by the angels as the foundation thereof. The angels' song contemplates neither inward nor outward peace on any other basis.

The majority of crusaders for peace today blandly or blatantly ignore or pervert or deny these doctrines in their true, Biblical meaning. The most of the men and women directing these peace crusades and the most of their followers are out and out Modernists, scorning the evangelical interpretation of the gospel. Ignoring the revealed basis of peace, they talk grandiloquently about a warless world. They had as well lecture to the moon. In heart and in message let them become rightly adjusted to God through the atoning cross. Then they and the angelic song will harmonize.

But there is a "peace of God that passeth all understanding" in the hearts of all men everywhere who genuinely receive the redemptive facts which the angels presented. It is peace "on earth," even on the battlefield. Moreover, to the extent that men on earth with this inward peace live out its principle in their lives there is "on earth peace" among men. And when the number of those who are to accept and act upon revealed redemptive truth is full and when the remainder of men shall be compelled on bended knee to acknowledge that Christ is Lord and be assigned to their destiny, then there shall be peace inwardly and outwardly and universally—a warless world.

No, the angelic song has not failed, but men have. That song has been fulfilled in every century and it is being fulfilled now. The peace which it announces is the possession of men who meet the conditions. But "There is no peace, saith my God, to the wicked," and one of the worst forms of wickedness is "a wicked heart of unbelief" in departing from the living God and refusing to accept His Word and act upon it. There shall be war just as long as men, wise in their own conceit, fight against God and His truth.

But the angelic song is still sounding. Listen! Do you hear it? Millions are conscious of the peace which it proclaims. Are you one of them?

Commendation and Observation

BAPTIST AND REFLECTOR has received and appreciated commendations on its editorial in the December 5 issue entitled "THE BIBLE, PLUS NOTHING MINUS NOTHING." Among these is the following, from which the name and address are omitted on our own initiative and which we reproduce for the sanity of the positions stated and as a further emphasis on the thought which the editorial sought to unfold.

We trust that our friends will reread what was said in the editorial and then carefully note what our friend, one of the best and wisest men among Southern Baptists, says in the following:

I have just read with pleasure your faithful and timely editorial on "The Bible, Plus Nothing Minus Nothing," in which you expose the fallacy of claims of those who adopt the subtle slogan as an excuse for refusing to use literature of the Sunday School Board.

You could have added that behind that smoke-screen may be found in most cases a determined opposition to the whole denominational program, and that they are no more in fellowship with Southern Baptists than with any other religious denomination, and are Baptists in name only.

A faithful disclosure of the facts in the case is long past due, and the enlistment of misguided churches all over the South can be accomplished in no other way. Our distaste for controversy and friction with those fellows and our love for peace and harmony at almost any price have left thousands of our brethren in the dark, and they are going to stay there if the light is not turned on.

We feel that this communication adequately speaks for itself without any further comment except to repeat the warning stated in the editorial to which our friend has reference, and that is that our people not be fooled by the "subtle slogan" of men who claim to be loyal Baptists and yet are in opposition to the work of loyal Baptists. In such cases slogans and claims, however orthodox they may sound, are only a "smoke screen."

Our Sunday School Lesson Writer

FOR SOME MONTHS now Dr. Merrill D. Moore, president of Tennessee College, has been preparing the weekly Sunday school lessons for the BAPTIST AND REFLECTOR, doing excellent work, as our readers will bear witness. With the manifold duties of the presidency of the college upon him, he feels it necessary to give up the preparation of the lessons. In last week's issue, therefore, he closed his work as lesson writer with the last lesson of the Old Year, and since we are not bringing out the paper Christmas week we carried two lessons in last week's issue. The editor wishes to thank Bro. Moore for his faithful service during these months, and we pray the Lord's continued blessings upon him.

Rev. O. L. Rives, formerly pastor of the First Church, Tullahoma, and now pastor of the First Church, Gatlinburg, now takes up the writing of the Sunday school lessons in the paper and his first lesson appears in this issue. Bro. Rives served in this capacity once before and did excellent work, as our readers will recall. We are glad to welcome him in this capacity again and to present him to our readers.



O. L. RIVES

The American Baptist Theological Seminary

ON WHITE'S CREEK PIKE a few miles from Nashville is the American Baptist Theological Seminary, the only straight-out theological seminary for colored preachers in the world and the only Baptist institution of its kind in the world. It is sponsored by the Southern Baptist Convention, and it stands mainly as a monument to the late lamented Dr. O. L. Hailey, who labored so faithfully to establish it.

Dr. J. M. Nabrit is President of the school and Dr. J. H. Garrett is Dean. Dr. J. C. Miles, member of the Nashville Baptist Pastors' Conference and pastor of Baptist churches, is a member of the faculty. Dr. E. P. Alldredge, Secretary of the Department of Survey and Statistics of the Baptist Sunday School Board, is Chairman of the commission appointed by the Convention to look after the school, and Robert W. Hailey, a son of Dr. O. L. Hailey, is Secretary of the Administrative Board of the school. The institution is accomplishing untold good. Yet, probably even in Nashville and in Tennessee, there are some Baptists who do not realize the value of the institution.

Recently, along with others, the editor had the pleasure of being a speaker on the program of the annual conference for ministers and other Christian workers held at the Seminary. What cordiality, what responsive attention, what spirited singing, what consciousness of the presence of the Lord was in evidence! It helped us spiritually to be there.

To Dr. Miles for inviting us to speak and for his other courtesies and to him and the institution and Wilbert Jackson, senior student, for providing conveyance in the Seminary car, we express our genuine thanks.

Park View Baptist Church, Jackson

IT DOES THE SOUL good to worship with a church where a deep spiritual atmosphere prevails and which is carrying nobly and sacrificially on. This was the editor's privilege Sunday morning, December 8, when he was with Pastor James A. Farrar, Union University student, and the Park View Baptist Church, Jackson.

Sixteen years ago the church was organized with a membership of limited means and the means are still limited. Until a short time ago the congregation worshipped in a covered basement. A few Sundays ago the church entered a nice, newly constructed brick structure with Sunday school rooms around the auditorium and with a Sunday school annex contemplated in due time.

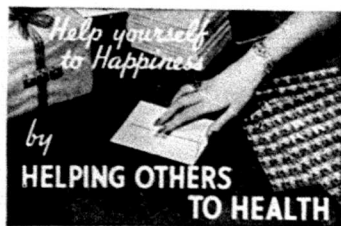
Bro. Farrar has been pastor there for three years, succeeding B. R. Winchester, who recently came from Benton, Ky., to the pastorate at Huntingdon. Building on the foundation of his predecessor, Pastor Farrar has welcomed 171 additions to the church, the present net membership being 235. The Sunday school has had a fine growth and the other organizations in the church are functioning splendidly. The church co-operates with our organized work.

The day's services when we were there were in celebration of their entrance into their new building. Bro. Winchester spoke in the afternoon, and we regretted that we could not hear him. We are grateful for the cordial hearing given us at the morning. An elderly man, the father of M. E. Goodman, Sunday school superintendent, presented himself as a candidate for baptism. With the pastor and his family we greatly enjoyed the fellowship and the substantial dinner in the home of Superintendent and Mrs. Goodman. The Lord bless Bro. Farrar and his family and his people. It did us good to meet with them.

Two Bars on The Cross

NATIONAL TUBERCULOSIS ASSOCIATION,
50 West 50 Street, New York, N. Y.

THE DOUBLE-BARRED CROSS is strikingly symbolical of the anti-tuberculosis crusade in this country. As clearly defined as the two bars on the cross are the two main principles of tuberculosis control.



This Christmas—be a partner in a great life-saving campaign. Use plenty of Christmas Seals on your letters and packages. They are gay, colorful . . . and what's more important . . . they spread a message of Tuberculosis control and prevention that is vital to the good health of us all! Since 1907, the annual sale of Christmas Seals has done its share in helping to reduce the death rate from Tuberculosis by 75%! Complete eradication is now in sight! But no one is safe from Tuberculosis until everyone is safe. So help yourself—by helping others!



found, the easier and quicker it is to cure. Advanced tuberculosis is difficult to cure and requires expensive years of inactivity and treatment. The X-ray will find tuberculosis in time to cure it.

The second principle—Prevent the Spread of the Disease to Others—is also far easier to say than to accomplish. During the months when tuberculosis is entrenching itself in the body unknown to the victim, the disease is spreading to others. Early diagnosis is imperative if we are to check the spread of the disease. Hence, the two principles become part of the same thing, as do the two bars become part of the cross.

The two principles are far-reaching. Thus, we can see the extent of the fight facing the National Tuberculosis Association and its more than 1,600 affiliated associations throughout the country. Our Christmas Seal dollars are the sole support of the fight that is being waged for us—to save our lives.

When we buy Christmas Seals we are not 'giving' our money to help anyone else. We might as well face that fact. Our Christmas Seal dollars are not given to charity. They are money invested in our own health. Tuberculosis is a highly infectious disease. Thousands and thousands of persons have the disease and do not know it. No one is safe until all are safe from tuberculosis.

These two principles can be stated in a few words. First, find the person who has tuberculosis. Second, prevent the spread of the disease to others.

Two such short statements are easy to make. But putting those statements into effect is not easy. However, we know what to do. We know how to do it. But actually doing it is the perpetual problem.

The first principle—Find the Person Who has the Disease—is not a matter of diagnosing who looks sick. Tuberculosis, an insidious scourge, hides behind apparently healthy looks for months and does its destructive work. Finally, of course, symptoms appear, and the victim is forced to seek medical help. By that time, though, the disease is entrenched in the body. The time to find tuberculosis is before symptoms appear.

Early tuberculosis can be cured. The earlier it is

A Memorial to a Great Decision

Dedication in Georgia of Memorial Marker to Lottie Moon in Beautiful Occasion.

By EDWIN S. PRESTON, Executive Secretary Shorter College, Rome, Ga.

COMMEMORATING the decision of Lottie Moon to invest her life in missionary service, the Georgia B. W. M. U. on October 7, 1940, dedicated a memorial marker at the First Baptist Church in Cartersville, Ga. Representatives of several Southwide and state agencies and institutions joined with missionaries, pastors, and earnest leaders in W. M. U. work to make the occasion hallowed in the memory of all who attended.

In the one hundred years since her birth, and sixty-seven years, to the day, after Lottie Moon arrived in a Chinese port, this dedicatory service was held.

The marker brings to the number of three the material monuments to this great Christian missionary. One monument stands on Chinese soil. One monument, set up by Virginia women, is at Crew, Va. Each focuses upon some peculiarly appropriate facet of Lottie Moon's great life.

The idea of the marker at Cartersville was born during a B. W. M. U. study meeting at the Maple Street Church in Rome with Mrs. E. M. Bailey as teacher.

The story of Lottie Moon's decision to give her life to unstinted and unselfish devotion to the cause of Christ in Foreign Missions is a familiar one. Though she served but two years in Cartersville, it was in that brief span of time that she gave her life in dedicated service.

As is so often the case in times of decision, it was following a sermon by her pastor, Dr. R. B. Headden, that she came forward to give public expression of her conviction. Her pastor had chosen as his text, Matt. 9:37,38, "Lift up your eyes and look on the fields."

Upon the program, presided over by Mrs. Frank Burney, president of the Georgia B. W. M. U., were the following: Mrs. E. M. Bailey, Acworth; Mrs. W. J. Neel, president Emeritus of Georgia B. W. M. U.; Mrs. G. N. Atkinson, speaking for the W. M. U. of Cartersville; Dr. T. W. Ayers, veteran beloved medical missionary and representative of the Foreign Mission Board; Miss Janice Singleton, Executive Secretary Georgia B. W. M. U. work; Mrs. J. L. Clegg of Dalton, vice-president Northwest Division of Georgia; Mrs. H. L. Adams, superintendent Middle Cherokee Association; Mrs. C. W. Pruitt of Atlanta, for forty-eight years a missionary in China; Mrs. Fletcher Kimsey, soloist; and Pastor G. N. Atkinson of Cartersville.

The inscription on the memorial marker gives not only the reason for the occasion but hushes one's heart in the challenge of God's blessings on a life laid without reserve upon His altar. The inscription reads: "Erected by Georgia Baptist Woman's Missionary Union to the memory of Lottie Moon who went from the First Baptist Church of Cartersville in 1873, serving as missionary to China until her death in 1912. In losing her life did she find it eternally in thousands of lives of Chinese brought to the Savior."



Greetings from . . .



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The Magnitude of Christian Service

By JAMES H. THOMAS, *Halls, Tenn.*

"I magnify mine office"—PAUL (Rom. 11:13)

SOME MEN MAGNIFY themselves, others magnify their office. Paul minimized himself but magnified his office. Paul held an office that was not easily recognized by men. His was a position that men do not honor. In the state he was only a private citizen. In society he was a mere individual. In the church, which in his day had no social or political standing to speak of, he was a leader; but he had not been elected or appointed by men. He was not a pastor in the sense that we know pastors today. He was never elected or appointed bishop of any church. He was never chosen bishop of any territorial division of churches. He wore no title such as D.D. or LL.D. He was not executive secretary of any board, or president of any school or convention. He was officially recognized by a group of men in the church at Antioch as Christ's roving missionary, and set apart by them for mission work; but what his salary was no one knows, and what recognition or prestige or honor or distinction was attached to his job we are not told. His income seems to have been small and rather precarious. His converts, he said, were "honourable" but he was "despised." He was "made as the filth of the world and the offscouring of all things" (1 Cor. 4:10,13). But he magnified his work.

The time comes when the preacher, the teacher, the Christian worker needs, for his own inspiration and encouragement, to magnify his work. Such may be the time with some who read these lines.

You may be the president of a B.Y.P.U., whose members are irregular in attendance, that refuse to co-operate with the leader. You may be leader of a group of women who had rather gossip than pray. You may be the chairman of a deacon-board who never get enthusiastic about the church except when "hiring" or "firing" a pastor. You may be teacher of a Sunday school class that never studies the lesson, having members who habitually change the subject while you are trying to teach, many of whom never hear your pastor and never accept Christ as their personal Savior. You may be the pastor of a worldly church that is behind with your salary, careless about attendance, and that has influential members who desire a new preacher. You may be an evangelist having but few calls, small offerings, and few conversions. You may be an editor, or a secretary, who gets no response to letters when bills come due. You may be a missionary in a lonesome land grappling with heathenism and sin while receiving but few letters from home. The clouds over your path may hide from your view the greatness of your task and cause you to view your work somewhat as the world views it—as having little importance. Then, in obedience to Christ who called you, magnify your office and press on to a better day!

The Christian ministry is the greatest work in all the world. It is not the individual minister who is important, but the Word he preaches or teaches. The Word imparted and demonstrated by the Christian is the power of God unto salvation to every individual, and every community, and every institution that receives it. Civilization is founded upon the work of the Christian and without it would tumble into ruin.

Apart from the work of the Christian Christianity would disappear. Christianity is the main source of morality. Morality is the foundation of good government, good society, and all good business relationship. Morality is the basis for faith and confidence so necessary to trade. The Christian who teaches and lives the Word of God is helping to create a moral atmosphere in which business may thrive. The moral ideals defused by the preachers and teachers in the churches contribute to the stability of the home which cradles patriotism and good citizenship. Good citizens support the schools, the government, and the national defense program. The preacher of righteousness is doing more to strengthen the nation, to promote democracy, and to save civilization than is any other citizen.

France was conquered because she was morally weak. There were not enough gospel preachers in the land to save the nation from moral decay. England survives as a nation today because having been nurtured on the doctrines of Christianity her people love

liberty, morality, and fraternity dearer than they love their own lives, and are willing to suffer for their nation and the well-being of humanity. There is greater need in the United States for moral and spiritual preparedness than for physical and material strength. This the Christian minister must supply.

Russia capitulated to atheistic Communism; Germany to Pagan Nazism, Italy to Catholic-molded Facism—and now, under the leadership of unscrupulous dictators, these nations destroy the peace of the world—because there was not sufficient Bible knowledge and Christian influence in these lands to light the way to liberty and peace. Where the gospel of Christ is unknown, or rejected by the masses, science and education degenerate into instruments of destruction, as is demonstrated in Europe today.

Then, as we serve Christ in the churches, we are indirectly improving homes, elevating society, refining and vitalizing the nation, promoting democracy, and building a civilization that will bless mankind to the end of time. But these are only some of the temporal results.

The fruits of our labor are primarily spiritual. As we meet and carry on the work of our churches we are creating a spiritual brotherhood whose saving influence is felt around the world. My little church to which I minister in the country is an integral part of a heavenly fellowship of believers that encircles the globe. And whether we have many conversions or not, just to uphold my part of this mystical line is more entrancing, and more important than being President of the United States. As long as the church stands, sinners will be saved, and evangelists and missionaries will be enabled to preach the gospel in other lands. And the young people from our Sunday schools and B.Y.P.U.'s will go out to build the homes in which the preachers, the missionaries, the Christian statesmen and educators of the future will be born.

Some of these small churches have very little money to contribute, though perhaps none of them give as much as they could; but their very existence strengthens the moral and spiritual fiber of the denomination, which sends missionaries in all parts of the world. Therefore, the most humble worker in the smallest church is, in this broader sense, helping to support mission work wherever the missionaries of the denomination go. He through the Word he exemplifies is making a valuable contribution to the building of a kingdom of love, without which the world would be an unfit place in which to live. What if his work is unobserved, and unpraised by men, and what though his name is never known in this world except by a few friends, some of whom will soon forget him when he is gone? He upholds the living Word and his work will live, in this world and in that which is to come. But this is not all. The word he defends is the direct means of salvation to some in his community, and the power that transforms marred lives into beautiful Christian characters. And the development of Christian personality is the most worthwhile work, and the most enduring, in which men can engage. Human personality, sanctified by the Word of God, will abide after thrones and empires are gone.

And the greater and more lasting results of our work are not revealed here in this present time, but will come to light in the endless kingdom to be, beyond the silent river.

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Convention Observations

By W. W. HAMILTON, *New Orleans, Louisiana*

THE UNUSUAL PRIVILEGE of attending nine of our state conventions has been mine this fall, and there are many gratifying impressions, judging from the reports of other conventions given in our denominational papers which have been true generally of Southern Baptists.

The attendance has been large, has broken records, and has been representative. In one or two cases the distance to the convention kept the number present from being as large as usual. The buildings, galleries, and adjoining rooms included, were taxed to their capacity. Our people are generally and sincerely interested.

The leadership gave the visitor an impression of strength and courage and enthusiasm and confidence. There was no lording it over God's people, but there was the working together of those desiring the progress of the kingdom and the manifest desire of preferring one another and of trusting one another.

The personnel of the ministry of Southern Baptists made one realize that the work of our churches is in the hands of younger as well as older men who are capable and cultured and consecrated. The future of our denomination certainly seems to promise greater things with such well prepared and vigorous pastors. They are worthy. They study. They preach. They work! They accomplish things. They are builders.

The programs were maybe too crowded, but those who took part were well prepared, and there was little if any careless speech. Committees showed earnest and prayerful concern, and in some cases were evidently led of the Holy Spirit, when they said they could not offer the needed solution and suggested that no final step be taken at the time. Presiding officers were worthy, and there was an absence of confusion.

The problems which were considered most vital did not evoke bitterness and wrangling. All matters for a whole afternoon session might be set aside so as to allow fuller information and debate, but it was done in good spirit and in evident desire to do the very best thing.

The comeback from the depression days was everywhere to be heard in reports of progress and to be seen in the purpose to enlarge and to go forward. Debts paid and being paid, enlarged receipts, greater plans, more workers, encouraging gifts, a debtless denomination, better equipment, hopes for endowment, all these sounded good and were encouraging.

The closing doors in many foreign fields do not seem to dishearten our people. This appeared rather to challenge our faith and our determination. They seemed to be leading us on to a new Macedonia, until the time when we can retrace our missionary journey into every land in which we have gone with the gospel. We were stirred and strengthened by the messages of our secretaries and missionaries. We have not forgotten the great commission.

The war conditions are troubling our people beyond expression. They are thinking and praying with deep concern. They want to be Christian in heart and in deed. They are not hating anybody. They are patriots and are ready to die for the right. They are praying for those who know not what they do, and for any who may be forced into doing what they do not desire to do. Our people are sincerely praying for themselves in this time of world crisis.

The revival spirit was everywhere manifested. Conversions and dedications to service were seen in some cases. "The most spiritual convention we have had in many years" was often heard. Much emphasis was given to the Andrew Clubs, and to the determination to carry the gospel message to neglected places. Going into the highways and hedges was reported with great results. Church membership and its demand for constant and consistent living were to the fore. Civic righteousness was earnestly urged and faithful officers of the law were given public and personal commendation.

Our Baptist papers and their great place in our homes and our churches were given unusual emphasis. Keep this up and our editors will rejoice with us in seeing the circulation doubled and in having a better informed and more efficient denomination. We must put these helpers into our church budgets and we must make the best use of their potentialities. We are having new convictions as to the worth and work of our Baptist papers.

Our Baptist schools must have more constant and worthy support. Baptists will continue to need leaders, and they must be trained leaders, and judging by the past they will come largely from our own denominational schools. These schools must more than ever be distinctively Christian and avowedly Baptist. Think of where Southern Baptists would be today, at home and in foreign lands, without those who have come from our Baptist schools.

Good fellowship was everywhere. Who in the world has as happy fellowship as Baptist preachers? The seminary gatherings were a delight, and the three schools were unfailing in their interest, each in the others. The young people who came and spoke and sang and gave demonstrations were a delight. The women were enthusiastic and loyal, and challenged us with their plans and their reports. It is a great thing to be a Christian, a Baptist.

A Contributor To The Mission Is Converted

By CLOVIS A. BRANTLEY, *Superintendent,*
740 Esplanade Ave., *New Orleans.*

OUR DRIVER received a call to go to a certain address in New Orleans to receive a donation for the Mission. Through this call the donor became interested in the work of the Rescue Mission. On Sunday morning she came inquiring if it would be all right for her to attend our Sunday school class. This permission was joyfully granted. In talking with her it was found that she was not a Christian, having never aligned herself with any church, but rather feeling that she did not need salvation, as she thought herself to be better than many people who had it. Some special words, both through personal conversation and through the message of the evening hour, and the Bible position on that condition being plainly declared, with a prayer in the speaker's heart invitation was given, but she did not respond. Continuing to pray and think about her, our interest grew. Next Sunday evening again she was in our service. After a heart searching message on the plan of salvation, the invitation was again given, and this time, with trembling lips and tear filled eyes she came forward, making as beautiful confession of faith as has been witnessed in the Mission. Next day she called and asked that we would go with her to present herself for baptism and church membership in a local Baptist Church. This we happily agreed to do. Last Sunday, with rejoicing in our hearts, we saw her present herself for membership in one of the New Orleans churches. This is another ministry of the Baptist Rescue Mission.

Your prayers will help us to carry on this work which God has so definitely blessed through the years.

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Nashville, Tennessee

Good News From Home

By JOHN D. FREEMAN, *Executive Secretary*

A GREAT CONVENTION

"THE CONVENTION at Johnson City was the best I have ever attended in Tennessee, the State Mission Night one of the highest hours I have ever known in any convention. After seeing that presentation of our State work, our people should be dedicated to it as never before."—A. A. McClanahan, Chattanooga.

In these words one of the pastors of the state expresses a sentiment that has come to the state office numerous times since our convention met in Johnson city November 12-15. It was indeed a gracious meeting. God's Spirit was with us in a definite and mighty way, even as He has been with our workers during the year while the good reports were in the making.

A PRISONER'S TESTIMONY

"Last March I began attending services in the T. B. Ward (Tennessee State Penitentiary) conducted by Mrs. Lula Roth, prison missionary. . . . At the beginning she gave me a New Testament which I have read quite a bit. . . . I am supposed to be released the latter part of November, and I must say that I have experienced a complete change of attitude. Mrs. Roth brings a very interesting speaker with her each Sunday and the messages always receive the best of attention from men who are very much in need of God's Word."—Clyde J. Cox, No. 33887.

This is one of the many testimonies that come to the office from those who have been helped by our missionary to the state prison.

FRUITS OF STATE MISSIONS

Missionary J. R. Land of McMinn Association reports six professions of faith during the month with two additions to churches by letter.

During the Convention year just closed the church at Dickson, led by Pastor Harry Carter, gave more than twice as much for our program as during any previous year, yet it was their first year in a long time not to receive aid from State Missions. Their contributions represent a five per cent return on an investment of \$6,000.00, perhaps as much as the Board put into the field.

Woodrow Medlock began his work with Westvue Church, Murfreesboro, in October. During November there were seven additions to the church, three of them by baptism. Interest in every phase of our work is growing.

When State Mission money helped to make possible the founding of Broadway Church, Knoxville, many years ago, it was not then dreamed to what extent the funds would multiply themselves. During the year just closed they gave more than twice as much for Co-operative Program causes as during the year ending Oct. 31, 1939, or a sum that equals five per cent on an investment of \$95,000! Their average in Sunday school was 1,055. Ramsey Pollard is pastor.

Sevierville is another State Mission trophy. During the past year they dedicated their house of worship. A glorious revival has recently been held with 55 additions. Dr. Pollard of Knoxville aided Pastor Beasley in the meeting. Their gifts to the Program represented five per cent on \$8,000!

State Line Church, Kingsport, is a new venture in mission work, growing out of the interest and efforts of First Church and the associational mission program. The mission pastor, Troy N. Jones, reports for November a great month with 71 professions of faith. The garnering began December 1st with fourteen additions for baptism.

After many trials and sore testings the church at Sparta has grown to self support. They voluntarily release the Executive Board from helping support them. January 1st they will begin to walk alone for the first time in their history. November saw five additions by letter. Oscar Nelson is their bishop.

Missionary J. S. Garrett of Oneida reports three additions by letter during the month and five by baptism. He is doing much to help open the vast Baptist region of the rugged mountains where many potential denominational leaders are to be found.

C. D. Tabor, missionary in Stone Association, writes that the

building at Brotherton is being completed. Nash Grove which he in serving has opened a mission in a community of DeKalb County wherein live some 400 people with no church of any kind near them. Twelve have been approved for baptism in that mission.

R. L. Franklin, who has been doing extension work for the past four months, writes that Mount Union church is finishing a new house of worship to take the place of the log building erected many years ago. A building has been started at Clarkrange, and the dilapidated house at Wilder is being rebuilt.

Byrdstown Baptists, led by O. G. Lawless, are continuing to extend their ministry. Moodyville is rapidly growing into a vigorous church. A new field has been opened between Etter and Moodyville where Brother Lawless will preach two week nights each month until other arrangements can be made for them. Thus does a good missionary spread the Gospel.

Second Church, Clarksville is pressing forward with new vigor under the direction of Mission pastor C. G. Sego. Work on their building has been resumed. \$74.80 was raised during November for the building fund. One was added to the church by letter.

H. A. Bickers took charge of the work in Camden the fifteenth of the month and reports four additions by letter. They are enjoying their fine new building and it is helping them to grow.

Glowing reports come from Gainsboro and Granville where H. W. Farris recently became pastor. During November there were 17 professions of faith and 14 additions on the field, 13 by baptism. Brother Farris preached 32 sermons during the month, made 54 visits, talked with 21 lost people and prayed in 21 homes. A missionary who works in that way brings trophies to his Lord!

Pastor W. P. Davis of Lebanon Church, Robertson County, recently had "hog-killing day" and put away 1,000 pounds of meat for the coming year's needs. In addition to the meat his storehouse is supplied with many other needed provisions. He is leading a rural church in a full-time program and part of his ample salary is supplied through the "produce budget." When every rural church can be shown the way, a new day will have come for our Baptist cause.

T. E. Mason, who led the Savannah church in erecting a beautiful house of worship, has moved to Centerville. The concrete ground floor walls of their new house have been finished and the superstructure is rapidly going up. In addition to Centerville he is serving two rural churches, a joint field that will do things during the next months.

The new house of worship of the Shelbyville Mills is nearing completion. With the aid of friends and assistance from the Rubber Company, they are installing a modern heating plant. Their pastor, James R. Rees, was recently ordained by First Church, Shelbyville. Two were added by baptism during November.

Levi Church, Shelby County is growing all along. During November, Pastor J. L. Muskelley reported six additions, three by baptism. They paid \$100.00 on their new pews. Their beautiful house of worship is rapidly nearing completion. Already the Executive Secretary is engaged for next Mother's Day to rejoice with them in a big service.

Ivey Chapel, Nashville, had 13 additions during November, 11 by letter and restoration. They are rapidly enlisting some of the Baptists of the rapidly growing community in their program.

Missionary Harold Gregory of Nashville Association reports 17 additions during the month, 16 of them by letter. Another good inroad into the ranks of unenlisted Baptists!

Regional Missionary Joe L. Wells reports 8 additions to churches served during the month, six of them by baptism. Missionary Wayne W. Williams of the U. S. Veterans Hospital, Otten, N. C., reports 2 professions of faith and 3 additions to the church during the month. Tennessee Baptists make a small contribution to his work because of the goodly number of Tennessee veterans who are in the institution of healing.

[Continued on page 10]

What Tennessee College Means To Me

By MISS KATY PIERCE

(Delivered at the State Convention at Johnson City)

MY CHRISTIAN FRIENDS: God has given me the joy of some 7,000 days. They have come and they have gone. Some brought one thing and some another, but I will venture to say that I have had as many pleasant days as any girl of my age. But this day. The happiest day of my life. Today I have the special privilege and joy of standing and giving testimony from my own experience in behalf of a Christian college, one of the most sacred things of this whole world today, and what it is meaning to my soul. We are living in an entirely different world today than that in which our parents were reared. We are living in a world that is looking for speed, striving for specialization, and seeking for certitude. As I stand on the threshold of life, many things I see and hear. Some of them look very beautiful, even magnificent and joyous, while others do not look so delightful. Men and women are specializing in every vocation of life; stenography, speech making, science, geography, mathematics, mechanics, and many others too numerous to mention. They are trying their best to prepare themselves for life, but they are rushing on with the world, not knowing where they are going. They reel too and fro and stagger like a drunken man, lacking a sense of direction. They are not happy. They ultimately wake and find their lives empty because they have not found that Life and Wisdom for which their very natures are thirsting.

A young man said to a young girl a few days past, as he drove up, "Let's go somewhere." The young girl asked "Where?" The reply was, "It doesn't make any difference." Yes, it does make a difference. It is true we are going, but where are we going? Poor helpless things we are, pushed about like the shells of the sea by every wave and wind, drifting like a small boat that has been caught in the rushing tide and lost its mooring, going on to the sea, being carried on and on; influenced by every stream that contributes to the tide.

This twenty years of my life has been entirely in the hands of others. All that I know I learned from people—parents, friends, and teachers. I am not due much credit for the small things I have accomplished this far in life. My faith I got early in life. My mother was a Christian. My father is a Baptist minister. No other people could believe in God any more than my family did. They trusted Him for all. How could I be any other way? But one day the day came when I must go to college. I can almost hear now the prayer that I heard my Father pray that day when he said, "O Father, the time has come when life takes this child away from the sympathetic protection of this home. We know not what lies ahead for her, or what kind of hands will guide her. But wilt thou guide her, and lead her to those places and those persons who shall not weaken, but shall mature and strengthen her Christian life." And God heard that prayer and blessed that day. Yes, I was going somewhere and it did matter. It mattered with Lot and his wife where they went. They moved into Sodom, then Sodom moved into them. She remains a memorial today of where they went. It mattered with Judas when he went back toward Jerusalem where the Jews were to have their influence and exert their pressure on him. He betrayed Jesus, no doubt, because of where he went. It mattered with David when he went out on the house top. It mattered with Nicodemus. And it matters with me. And with your girl and with your boy, it matters where they go!

It matters where they go on Sunday morning. It matters where they go throughout the week days. It matters with whom they associate, and it matters who shall guide them, therefore, it *really matters where they shall go to college*. The average boy or girl molds for life his ideals during his college years. How vitally important is the environment and atmosphere in which he spends those years. A great many boys and girls have had Christ and God taken out of their lives, and their faith utterly destroyed because of the college which they attended. I have known some personally who have had that experience, and so have you, I am sure. One of the

most pathetic things that I know of is for a mother and father, after they have sacrificed almost everything that they have to prepare their children for life, to see eternal life and eternal values snatched from their children, and for them to come back home with their faith gone. Many of the colleges today will do that very thing for your child. *But not so a Christian college!* This year there was a certain girl who came to Tennessee College who was very indifferent and cold toward everything that was offered her for the betterment of life. A student spoke to her concerning her soul and spiritual welfare one night while our revival was in progress. She told her she was not a Christian and did not intend to be one. The student did not say much more, but she did not cease to pray for her friend. The next night without anyone speaking to her, she surrendered her life to Christ and united with the Church on her profession of faith. This is just one experience out of many. I wish I had time to tell you of several that we have witnessed at Tennessee College.

This brings me to the point where I want to tell you of some of the beautiful things that are found at a Christian college. I will tell you of Tennessee College, because that is the one of which I know. First, I want to tell you of the spiritual warmth that I met when I first arrived. Of the many beautiful traditions upheld at Tennessee College, one of the loveliest is the Y. W. A. meeting held in the garden back of the college. This is a supper meeting to which all members of the college are invited. Before the food is served, we sit around in an informal group and listen to the program that is given by members of the Y. W. A. These girls wear white dresses and the atmosphere is very impressive. The theme of the meeting is "Making Christ Real On The Campus," in our sports, our social life, in our class room, and our religious life. After hearing this, I knew I had come to a place where Christ lives!

Christ *is* real on that campus! You can tell it at noon when you see the girls come out of the dining room and turn into a classroom for prayer and meditation. The noon day prayer service, we call it, is led each day by a student. You can tell it at 10:00 o'clock in the evening when the vesper bell rings and the girls turn from their tasks and go quietly and reverently to the third floor to the prayer room. You can feel that Christ is real in that prayer room. You can feel that Christ is real on that campus as you watch the girls going about their daily tasks.

Each night before we go to bed, there is a knock at the door, and a girl says, "Don't forget to read your daily Bible reading." On a Christian campus we are taught to read, study, and love God's Book. We are encouraged to think of it as our most important text book. On a Christian campus we are encouraged in soul winning. I say to you with conviction that a college campus is different when Christ lives there.

What has the Christian college meant to me? First, it has helped me to evade the evil influence abroad in the world and on so many college campuses today. It has helped me to fix my trust in God. It has given me spiritual insight, and built spiritual ideals into the very fiber of my life. The environment has been such as to develop a Christian spirit and a level of Christian experience such as I had never dreamed of. It has helped me to direct my life toward a stable and worthy goal. It has helped me to know the reality of religion and to know and trust Christ more perfectly. During these college years there has come to me the increasing conviction that my life is to be used definitely to do the will of God, wherever that Will shall lead.

I have been speaking in terms of personal testimony. May I add this word on behalf of my student generation and the young people of today, saying it with all the conviction of my soul: We American young people need the influence of a Christian college! The evils of today are swallowing us by the thousands. Paganism, atheism, heathenism, rabid national socialism and communism are marching forward as great armies toward the destruction of our young people and our world. Youth must be taught and trained for Christ. And wherewithall shall it be done, if not in our Christian schools?

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

Revival Wins Chinese Converts in San Antonio

Days spent in constant visitation and witnessing among the Chinese in San Antonio recently brought good numbers to the meetings being held at night where Rev. Shau Yan Lee, Chinese missionary, was preaching.



Above are volunteer workers in the Chinese mission in San Antonio where Rev. G. L. Stanley and Miss Ollie Lewellyn are workers of the Home Mission Board. These missionaries report a good revival recently in which another Home Board missionary, Rev. Shau Yan Lee, preached.

The meetings were held in the church at San Antonio of which Rev. G. L. Stanley, missionary, is pastor. They were at nine o'clock at night, for most of the Chinese people there work late in their stores. Services were held every night for a week and on two afternoons. They were well attended and seemed to produce results which should be felt for a long time. One night seven professed faith in Christ.

Prior to going to the city where the revival was to be held, Brother Lee sent letters, enclosing Christian tracts, to each of the Chinese families and stores there, and when he arrived the people

greeted him cordially and thanked him for the letters. The Chinese Christians helped in a wonderful way and manifested their ability and willingness to work for the Master.

Home Board to Publish Study Series

A new series of graded study books on Home Missions to be published in 1941 was authorized by the Home Mission Board at the recent meeting of the executive committee.

Acting on recommendation of the committee on publicity and education, presented by Dr. K. O. White, chairman, unanimous approval was given to the proposal that the series be printed under the direction of Dr. J. B. Lawrence.

Sale of all property not now usable for mission purposes was contemplated in the appointment of a special real estate committee.

Through wills, bequests, and other special gifts, the Home Mission Board has come into possession of a number of pieces of real estate scattered through various states. In naming this new committee, composed of B. M. Callaway, G. Frank Garrison, and Dr. Lawrence, it is hoped that the Board will be able to hasten the liquidation of such property and make the assets derived therefrom available for mission work.

An increase of 10% was shown in the receipts of November to the Board, according to the report of Dr. Lawrence. The November total, he stated, was \$36,544.10, an increase of \$3,449.37 over the \$33,094.73 figure for the same month last year.

Two new missionaries were appointed at the December session, Rev. and Mrs. Jesus Rios for work among the Mexicans in Texas. Their appointment is in co-operation with the First Baptist Church, Sweetwater, Texas.

JOE W. BURTON, Publicity Secretary

Family Converted on Kentucky Mountain Field

A whole family was converted recently during a series of meetings held in the church at Sandy Hook, Kentucky, where Rev. Bert Caldwell, missionary, is pastor. Rev. Sam Raborn preached during the revival.

The church was greatly helped, writes the missionary, and the Lord used the visiting preacher in a great way to open the eyes of the people to the truth.

Brother Caldwell says that of great encouragement is the fact that the older people as well as the young ones are now being reached. Of the converts baptized following the meetings, one was eighteen years old and the others were from thirty-two to sixty years.

Cubans Hear Gospel Through Amplifier

On a trip during the fall to the States, Rev. Enrique Pina and his wife were given an amplifier by a church here. When these missionaries returned to their field in Colon, Cuba, they immediately began a remarkable use of it.

For a long time the morning services held in Spanish in the Baptist Temple at Havana have been sent by radio through the most powerful chain on the island. Some of the brethren in the Colon church began receiving it and sending it out through this amplifier.

Every Sunday the amplifier is put in a different home so that the neighbors in the section may listen to the message. Now those within the radius of the speakers have to listen to the Gospel.

Brother Pina also uses the amplifier in broadcasting messages himself from various homes in the town.

Navajos Feast With Missionary

Thanksgiving dinner served by Missionary R. A. Pryor and wife to 284 Navajos was successful beyond their expectations. Men and women, boys and girls gathered on the unusually cold, wet and muddy day.

"There was a question in our minds whether we should go on with the service," writes Brother Pryor, "since the weather was so miserable, but when the Navajos began to come from all directions—in wagons, on horseback and on foot—there began to be a question whether we would have enough food."

One hundred pounds of potatoes, 350 cookies, thirty-five pounds of beans, forty loaves of bread, and large quantities of other food were consumed by the Navajos.

After the meal, services were held. In the afternoon over 2,000 garments were distributed to needy Navajos and many received medical attention.

Eighteen came forward confessing Christ as their Saviour.

November Receipts—Home Mission Board Southern Baptist Convention

Co-operative Program	\$29,052.93
General Designations	1,538.81
Annie Armstrong Offering	226.36
Special Receipts	855.39
Hundred Thousand Club	4,870.61
Total	\$36,544.10
Total, November, 1939	\$33,094.73
Increase (10%)	\$ 3,449.37

Our Papers As Positive Factors

By DAVID M. GARDNER, D.D., St. Petersburg, Florida

ONE OF THE MOST constructive steps taken by Southern Baptists in recent years is the concerted effort to increase the circulation of our Baptist papers. Every phase of church and denominational life will be set forward in proportion to the success of the project. This is the first time that the convention has ever tackled the paper problem seriously. Now is the time for all of us—pastors and people—to get behind the movement and push it with might and main.

It is worth while to observe that the pastors who are putting most into this effort are the ones who have a state Baptist paper in their church budget. They are not dispensing theories, but are speaking of practical results experienced. They are unselfishly seeking to prevail upon other comrades to share with them experiences that have proven practical and profitable.

It doesn't matter how vigorous and versatile and resourceful a pastor may be, or how cultured and fine his church may be, he will be a better preacher and his ministry will be made more effective if his people keep informed by reading the right sort of literature. If they are not influenced in reading the right sort they will very likely be influenced in reading the wrong sort. The right sort of religious literature is vital to the life of a church.

1. A good Baptist paper ought to go into the homes of our people purely as a protective measure. Our people need to be and deserve to be protected against the veritable avalanche of pernicious propaganda afloat in the land today. We know that a Baptist paper never reaches a vast majority of our Baptist homes. We also know that many of the same homes are being visited by Russellite and Seven Day Adventist propagandists who supply them with free papers, tracts and even books with the avowed purpose of turning them from our churches. Many of our own dear people are not able to pay the modest cost of one of the papers. They are hungry for something to read and if they can not get what they need to read, they will read what they can. But surely if these fanatical groups are able to broadcast heresy free, our Baptist churches are able and ought to be willing to supply each home with one Baptist paper in defense of the truth. One of the primary purposes of a Baptist paper is to propagate truth. That purpose is accomplished in proportion to the circulation of the paper.

2. Baptist papers are recognized as our most effective promotional agencies. Regardless of the cause or measure we desire to promote among our people we invariably and immediately turn to our papers for the necessary publicity to carry it through. A recent case in point was the special offering for missions for British Baptists. Here in Florida Editor Solomon discovered that the first response to the appeal came from the churches where the Baptist Witness is in the budget. With our secretary and many of our pastors out of the state on vacations, the burden of the appeal fell upon our paper. Yet Florida went beyond her quota and most of the money came from the churches where the paper is read.

3. Baptist papers are productive agencies. That is true any way you take it. Will the paper produce money? Yes, good literature makes for better living and better giving. It makes for more intelligent and more liberal giving. Many of our people are giving money to unworthy causes because they do not know. A large class in a city church raised funds regularly for a Seventh Day Adventist school in another state, thinking it was a Baptist school. Lack of knowledge results in misdirected money, energy and life.

Again, our papers produce and promote a spirit of harmony and co-operation among our people. We agree with dear old Dr. Gambrell when he said: "Baptists will do about right when they know all the facts." I am for every agency that will disperse darkness and dispel ignorance. Good papers do just that.

Good News From Home

[Continued from page 7]

"Took couple to doctor" is one of the items that often appears in the reports of our missionaries. One missionary drove nearly 400 miles in one month helping people of his section get medical aid. While preaching the Gospel through State Missions, we are also serving in healing the sick.

THE OUTLOOK

The reports from the missionaries show that a growing number of them are having splendid results from their labors. They also prove beyond the shadow of a doubt that the men who live on the fields to be served render a far more effective ministry than they who live at a great distance. Furthermore, they prove that days of toil and seed sowing often bring great returns, but that it takes a lot of grace and faith to stay with a field until the stumps and roots have been torn up and the seed have a chance to spring up.

Co-operative Program receipts for November, \$2,160.08 more than for November, 1939! Let us rejoice and make December's receipts even greater!

Chinese Members Bring Devotionals at Services

To encourage the Chinese to attend Sunday school in Phoenix, Arizona, Miss Margaret Jung, missionary, is having various ones of the members to take active part during the services as much as possible.

Different members are bringing the devotional messages at the beginning of the meetings.

"By doing this we are hoping to create their interest in daily Bible reading," writes Miss Jung, "and also it will help them to speak before the public."

One Sunday the message was brought by a local business man, who did wonderfully well though it was his first experience of taking part on a religious program.

**3 MODERN FIREPROOF HOTELS
IDEALLY LOCATED ON
SEVENTH AVENUE NORTH**

NASHVILLE
TENNESSEE

For economy, comfort and convenience, these fine hotels stand unsurpassed in Nashville. The James Robertson, only uptown hotel with garage in building. All rooms in the Sam Davis equipped with tub, shower and running ice water.



**SAM DAVIS
HOTEL**

*Quiet
Comfortable
Economical*



**James Robertson
HOTEL**



**Memorial Apartment
HOTEL**

**700 ROOMS and
APARTMENTS \$2
from**

A Digest of Religious Thought

By C. W. POPE, Contributing Editor, JEFFERSON CITY, TENNESSEE

Facts and Factors in History Making

W. O. Carver
The Pastor's Periscope

places, where it has not gone. Then, he will "defend" it. Third, he will "establish" it. He will make it strong, vigorous, ethically and morally pure as well as doctrinally true. The times in which we are living call for establishing the gospel where it has long been prevalent. The conditions are revealing how poorly we built our Christianity in America, as in Europe. We have put much "wood, hay, and stubble" where "gold, silver, and costly stones" were demanded. Our work is being tried by the fires of revolution. We need to attend to our American Christianity with a humility, a wisdom of the Spirit, a repentance, and thoroughness long lacking. We must get it to more people and into more people. But even adding millions of professing Christians to the churches might not "establish" the gospel, might not make it any stronger. Alas, how few of those now "members" of the churches give them any strength as Christian institutions, or as forces for righteousness and truth!

(Here is the weakness of modern Christianity: We are not established in Christian principles. Too many of us are ten per cent Christians and ninety per cent Democrats, Republicans, Nazis, Fascists, or Communists. C. W. P.)

A Crisis in Our Japanese Mission

Charles E. Maddy
The Christian Index

known as "The Genuine Japan Christian Church." The new church must reflect the government's attitude and wishes with respect to policies and plans for the proposed "New Order in East Asia." The new church is to be told what it may or may not teach and practice.

Southern Baptists have now been at work in Japan for fifty years. During that time we have established a fine group of Baptist churches and developed a number of splendid institutions—schools, colleges, a theological seminary, a woman's missionary training school, a publishing house, mission boards, a united Baptist convention and other fine Kingdom agencies. Now, all of these Kingdom agencies will be taken over and administered by the new "Genuine Japanese Church." Fancy Baptist pastors being appointed to their churches by a Methodist bishop!

We want to assure our people that, whatever happens in Japan, the Foreign Mission Board is not going into any scheme or form of church union in Japan or China or anywhere else on earth. We are ready to withdraw our missionaries and close the Japanese Mission, if the facts are as reported. Our Japanese brethren need counsel and sympathetic guidance in this testing hour, and we hope our missionaries will be allowed by the government to remain in Japan until this unnatural wave of war hysteria and spy scare is passed.

(Under the set-up mentioned above Southern Baptists would have to surrender their principles of separation of church and state or surrender Japan as a field of missionary activity. Baptists may be driven out of a field of service, but they can never surrender Baptist principles. C. W. P.)

Democracy and Discipline

The British Weekly

There is an intimate connection between democracy and Christianity. "True democracy was Christian in its inspiration," says Lord Lothian. Mr. Dawson says that "the rise of Western democracy, like that of Western humanism, was not really the creation of a new secular culture, but were the results of Christian culture itself. Democracy before the war was very materialistic, and there seemed justification for Hitler's charge that it had gone soft. When freedom has come to mean a liberty to do whatever one likes regardless of others, and pacifism means no more than a petulant demand for mutual non-interference in the pursuits of this end, we have fallen far from those conceptions of liberty as a cause worth dying for, and as the true foundation of ordered life. The love of liberty has given way to demand for safety first and for security. Democracy is the social self-discipline of free men. We must have discipline and order, freely accepted, because even so elementary a form of society as a football match is impossible unless the players keep the rules and conform to the requirements. So understood, democracy is the highest principle of political organization. Is it also a principle of government within the church? The counting of heads may in itself be a less religious way of ascertaining the divine will than the use of urim and thummim. It all depends upon the heads.

On the Campus

Robert G. Andrus
The Presbyterian Tribune

Confusion writ in large letters marks the student mind as the whirligig of affairs spins faster and faster. Campus opinion as far as it was articulate has been anti-war with the appearance of being absolutely pacifist for fifteen years. This was true up to June of this year. But the summer has made a tremendous difference. The fall of France, the constant aerial bombardment of London, the spread of the war in the Near and Far East, sets a new light on ends and means in which the student mind is undergoing a radical adjustment.

The great mass of students and many of their leaders have come to the point where they see that the use of military force is all but unavoidable and that this country even against its highest hopes is going to be forced to take sides in the struggle now characterized as world revolution in which two incompatible concepts of world order are in mortal combat. For many the program of the absolute pacifist is looked on as twenty years too late, something like advising the use of mercurochrome when amputation is the only thing which will save the patient's life. It would be an exaggeration to say that the Student Peace Movement has collapsed. It hasn't quite. But there is no denying that its once strong voice has become hardly more than a whisper.

So Few the Laborers

By A. SCOTT PATTERSON, Lagos, Nigeria.

Every section of the work is undermanned. Some are overdue for leave. I am doing my best. At Yaba I will have one of the best new plants in Nigeria. If it were permissible I would even praise it myself. In the next three months I hope to put up three other buildings at Yaba, finish the Union Church in Lagos, build a new domestic science building at the Academy and remodel my garage so as to use it for a teacher's reading room. Besides this, I must direct the making of furniture for all of these buildings. And this is, if you please, only an incident in the routine of my regular work as principal of this school and manager of about ten other schools and director of the work in both the Lagos and Ijebu districts. I am grateful that my health is not bad again!

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



Allegiances Tested

By M. THERON RANKIN, *Secretary for the Orient*

MISSIONARIES IN THE ORIENT FACE EVACUATION

Our people in America are fully acquainted with the advice which was issued by the State Department in Washington that American citizens in the Orient, particularly women and children and those men whose immediate presence is not regarded as urgently required, withdraw to the United States. As a result of this advice, approximately fifty of our active missionaries, from a total of one hundred eighty-four missionaries on the field, are returning to America. These include twenty-four mothers with their children, twelve men and women whose furloughs are due in 1941, seven who are leaving for reasons of health, and a few others who are leaving for special reasons. With them are nine retired missionaries and sixty-three children, making a total of one hundred twenty-two people who are returning to the United States.

Remaining in the Missions in the Orient are one hundred thirty-four of our missionaries. Many of these have been living for more than three years under the terrific physical and nervous strain of war conditions and are now staying by their work despite these additional severe difficulties. Most of the mothers with children are going. The men and women without children, the men without their families, and most of the unmarried women are still occupying practically every mission station we have in the Orient. At the present time, only one or two stations have been left without a resident missionary.

FACING THE PROBLEM

I would that our co-workers in America might understand even a little of the distress of soul, mind, and body which this withdrawal has brought to our missionaries. We have been sorely perplexed to know what we should do. In 1937 when Japan's invasion of China began, because of the witness for Christ and services to the Chinese people which they knew they would be able to render, missionaries in China had little difficulty in deciding to remain by their work, regardless of physical dangers. The present situation, however, is entirely different. If war between the United States and Japan should occur, Americans who are in Japanese occupied areas of China at the time will probably be placed in concentration camps where they will have no opportunity for contacts of any kind with people outside of their camps.

But, we are not certain that war will come. We cannot all hasten away and leave our responsibilities in God's Kingdom work, because of the possibility that some of us may be caught here if war does come. If we send large groups of our missionaries to America and war does not come, then it will appear that we became afraid and ran off too quickly. On the other hand, if we ignore the advice of the State Department and a large number of our missionaries are put into concentration camps or suffer other severe calamities as a result of the outbreak of war, it will appear that we were foolhardy and even criminally negligent in failing to take seriously the warnings which have been given us. In these issues are involved serious responsibilities which are far more important than any question of criticisms.

SEEKING SOUTHERN BAPTIST UNDERSTANDING

For those who are leaving and for those who are staying here, we earnestly beseech the sympathetic support of our fellow Christians at home. Because of the years of heavy strain which most of our missionaries in the Orient have already undergone, we are ill prepared to confront this new emergency. Many of the mothers with

children, who are leaving their husbands in China, will experience great difficulty in taking care of their needs in America. The burden of responsibilities and anxieties on them will be heavy. Their going has called for Christian courage and devotion of no small degree. Those who are left in the mission stations in the Orient will bear not only the increased load of the work but will labor under the pressure of constantly increasing tension and the handicap of separation from their families.

If this international crisis passes without creating serious conditions for Americans in the Orient, we trust that our Southern Baptist people will understand the circumstances which led to the withdrawal of the missionaries who are going to America, and that they will bear in mind that we have exercised the best judgment we have at the present time. If it seems imminent that America will be involved in war, we shall try to make the best possible disposition of those who have remained here. Some of these may go to Chinese controlled areas of Western China, while more of them will probably return to America.

God's Kingdom will live on in the Orient. The work which our Lord entrusted to missionaries of Southern Baptists in this part of His Kingdom has not been finished. Earnestly we shall seek to take every precautionary measure possible within the limits of seeking first the promotion of God's Kingdom in these lands. We cannot find it in our hearts to proceed with plans other than those which led us to seek, even more earnestly, to be faithful in our allegiance to our God and His Kingdom which we place above our families and above life itself.

A Call from the Cameroons

By GEORGE W. SADLER, *Secretary to Europe, Africa and the Near East.*

Letters from Dr. Rushbrooke and the Rev. Helmut Simoleit reveal the fact that the German Baptist missionaries of the Cameroons (the country adjoining Nigeria on the southeast) have been interned and are now in a camp in Nigeria. Dr. Rushbrooke made representations to the British Government in behalf of these friends, but, after investigating, the government advised that the release of those interned could not be effected. The evidence seems to be that, either of their own volition or under pressure from Germany, these missionaries gave expression to utterances that rendered their presence in the Cameroons harmful to British interests. Thus war continues to do its damnable work, not only causing suffering to these missionaries and their children, but leaving unaided a group of native Christians who were looking to them for spiritual leadership.

An appeal for help has been made to Southern Baptists, and it is hoped and believed that they will respond in the same magnanimous manner as that which has characterized them in other emergencies. Dr. George Green has been asked to investigate and report to the Foreign Mission Board the expense involved in our taking the leadership in this well-organized field. If Dr. Green should recommend that we assume this responsibility, we shall have to give more self-sacrificially than we have ever given, to the end that this desperate need might be met.

A Safe Arrival

From the four new missionaries to Africa—Mr. and Mrs. M. E. Brantley and Dr. and Mrs. H. D. McCamey—a cable was received Monday, December 9, announcing their safe arrival in Capetown, South Africa. From there they expect to get a boat for the three thousand mile trip along the western coast to Lagos, Nigeria.

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR JANUARY 5, 1941

Jesus and Human Affliction

THE LESSON TEXT: Luke 13. Printed Text: Luke 13:1-5; 10-17.

GOLDEN TEXT: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" Heb. 4:15.

The problem of human affliction is as old as it is perplexing. Wise men of all ages have tried to solve it. Both secular and sacred writers have tried to understand and interpret the afflictions that visit the human family. Job is one of the earliest to grapple with it, in the Bible. In the lesson before us we have the teachings of Jesus, at least some of them, upon the same problem. Let it be noted that we have the account written by a physician, Luke, of what happened in the experience of another physician, Jesus, and having to do with human affliction.

I. JESUS AND THE AFFLICTION TO THE SOUL: SIN.

The order of the two types of affliction mentioned in the lesson is of some consequence. The human race was tainted with sin before it was with disease. It is of prime importance that souls be dealt with. For the basic thing about all diseases is sin. While it would not be fair to suggest that all who suffer afflictions of the body do so as a result of their own individual sins, it must be said that all of our sufferings are due to our own or some one else's sinning. The blood stream of the race was polluted by the entrance of sin into the lives of our first parents, it is small wonder, then, that all along the line ever since afflictions to both soul and body have overtaken us.

First, what are some attitudes toward sin? The attitude of those who comment upon the disasters befalling their fellow-sinners, mentioned in the lesson text, is remarkably revealing. It was one of poorly-concealed self-righteousness when they would try to justify their own sins while partially rejoicing at the punishment visited upon others. They felt that they had escaped punishment while others were being stricken. This is one of the deadly characteristics of sin, it tends to excuse the sinner by calling attention to the sins of others.

The attitude of Jesus toward sin is clear and compelling. It is that all alike have sinned. He would prevent our trying to pass judgment upon others or our attempts at patting ourselves on the back that we are less deserving of punishment than others. He reminds us that sin is rebellion against God and disobedience with regard to the Divine will. We commit further sin when we dare and presume to grade and classify our sins, saying that God will countenance some and condemn others. God, in His holiness, will not tolerate any sin.

Second, what are some cures for sin? There is, of course, only one real and permanent cure; that is, the blood of Jesus Christ. But men in their depravity have presumed to offer so-called "cures." Some would boldly and blatantly ignore the presence of sin altogether by calling it a sort of upward stumble that man makes in his age-old climb to a better and a higher life. Those who make such absurd claims are having insurmountable difficulty right now in the light of the headlines of current newspapers. Others would educate this tendency out of the human race. But a mere glance across the Atlantic at an entire nation of people highly educated but busy at wholesale destruction of human life and property makes their argument utterly foolish.

Again, the cure that Jesus has in mind for sin is plain and simple. From the manward side it is wrapped in that one word repentance. Note that Jesus repeats in verse five what He said in verse three, "Except ye repent, ye shall all likewise perish." It is not merely penitence, nor is it penance, but it is repentance. We have a hideous word, penitentiary, for the idea of mere penitence. Penance involves a sacrament or a priest, or both. Nothing short of repentance can make effective the blood of Jesus that cures sin.

II. JESUS AND THE AFFLICTION TO THE BODY: DISEASE.

First, who, in this account at least, is responsible for disease? In the sixteenth verse the indication is definite, "whom Satan hath bound, lo, these eighteen years." Is it too much to say that the Devil is responsible for all of the afflictions that beset the human body? The experience of Job, when God turned him over into the Devil's hands for a while, would seem to answer in the negative and be in keeping with the narrative before us. One can hardly imagine Jesus passing by a diseased person without healing and restoring his body, which leads us to believe that God can in no sense be held responsible for the afflictions that beset and besiege our bodies. Heaven will have many doctors and nurses but no hospitals.

Second, what is the purpose that God may have in mind when He permits the Devil to afflict our bodies with disease? Let us turn to John 9:1-3 for light in answer to this question. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." In a word, the purpose is that the "works of God should be made manifest." There may be some work that God would manifest to the world that He can only perform in the pain-racked body of some saint of His that yields his or her body for His use, who knows?

I have just come from the home of such a person. She is suffering from an incurable disease. With tears streaming down her pale and wrinkled face a few days ago, she prayed, "Lord, if it takes my suffering to bring glory to you then give me the strength to bear it." As I recall these are her exact words.

Third, how are we to bear the diseases that afflict our bodies? If they can be cured, then let us by all means avail ourselves of the remedy. In the case before us in this lesson, some would even postpone the cure to keep from violating what their traditions taught them about the Sabbath. We have religious fanatics with us today who would scorn the services of a reputable physician and be cured with what they call faith but which becomes in reality the rankest sort of presumption. Medical skill has come a long ways in alleviating the sufferings and curing the diseases of the human family. Thank God for Christian doctors! Use them and pay them!

But if they cannot be cured, then what? That simple and happy remark of an eighty-three-year old gentleman made some years ago comes to mind, when asked the secret of his long and joyous life, "What can't be cured must be endured." The child of God can and should endure affliction like a child of God.

Merry Christmas, Young South

Dear Boys and Girls

It has been a joy to me to be associated with this page throughout the year. The **YOUNG SOUTH** has been a part of the **BAPTIST AND REFLECTOR** for a long time, but this has been my first year to be a part of it and you have co-operated with me enthusiastically. I thank you wholeheartedly.

I hope you like our Christmas story. Our word study for this week was chosen from words beginning with "F." I heard a young lady make a talk on "feet" at a Bible class recently and I asked her to write it for you. I believe you'll think it's good, too.

Your friend,

Aunt Polly

The Spirit of Christmas

"Twas the night before Christmas when all through the house . . . everything was ready and waiting for Santa Claus. Buddie knew that in the morning his stocking would be filled with interesting things and toys would be spread all over the floor. And he knew that he would look at them with discontent. This was his first Christmas since he had accepted Jesus as his Savior, and he kept wondering how he could be happy with so much when so many children wouldn't have anything, but he had said nothing to his grandparents with whom he lived, and who were his only relatives.

Grandmother kissed him goodnight and tucked him in bed and smiled as she turned away. Soon Buddie was lost in the realm of dreamland. He seemed to have walked into a crowd and to have sat down with them. One of them was talking . . . saying something about Christmas.

"Some of you have experienced many Christmases," he said. "I do not have to tell you what kind of experiences those were nor do I need to tell you what kind of an experience it will be for you this year. But there is something I want you to know and think about before Christmas comes this year, and that is this:

"For unto you was born at this time of the year about 2,000 years ago in the city of David, a Savior, who is Christ the Lord. The babe was found in swaddling clothes, lying in a manger.

"And it came to pass, as the news was spread, some scattered by the wayside, and it was whispered about and the fools of the earth made gossip of it.

"And some scattered among the people with indifferent hearts, and as soon as it was grasped it withered because it lacked interest.

"And some scattered among enemies and the wicked sprang up and choked it.

"And some scattered among the good people and they kept it and it bore Christians an hundredfold.

"The birth of Jesus was the most important announcement in the history of the world. A Savior was born. The parable I have just read is this:

"Christmas is the birth of Jesus.

"The news of the birth of Jesus that scattered by the wayside then, has probably still remained by the wayside. The hearers of that group let the devil take the news out of their hearts, lest they should believe and be saved.

"Another group of people with indifferent hearts heard the news and received it with joy and said they believed, but they did not believe it strong enough and in the time of temptation fell away.

"The worldly group, enemies of Christ, heard but they were too busy with the cares and riches and pleasures of their lives. A certain King Herod even plotted to kill Jesus.

"But some news spread among the people who were honest and good of heart, humble and who heard the news, believed it, and hastened to Jesus, and when they saw the child they fell down and worshipped him and when they had opened their treasures they presented unto him, gifts, gold, and frankincense and myrrh. Someone has said they became faithful evangelists, continually sharing with others the great joy which had come to them.

"Christmas has come and gone each year, and each year the same group of people have experienced it. This should occasion no surprise. People are the same yesterday and today, here and everywhere. Each group lives in a world apart."

(Buddie thought the man was talking strangely, and his dream even grew more strange . . . the man was saying something about it being nice if each group could change places with the others just to see if that would make Christmas different.)

The imperious ringing of voices broke the almost silent atmosphere and Buddie found himself in the midst of a group of boys. The warm friendliness that he had always felt among his own group was not there and he felt outside.

One boy was saying to another boy, "Christmas. Yeh, and will ya tell me why?" As if echoes, he could hear between the roaring of the firecrackers other boys shouting, "Yeh, why?"

Buddie turned another way and started toward a frozen pond where he could hear his friends skating. When he reached the pond he found that they weren't his friends at all. He recognized them as boys who used to be in his Sunday school class but he remembered that they had quit coming. They just weren't strong enough to overcome the temptation of the outside. He paused and felt sorry for them.

Just then a big boy from another group was approaching. Buddie asked of him, "Do you go to church?" "Why, no, Sonny, that's for little folks like you. I'm too busy. I'm going to be a great musician. I don't have time to go to church. I'm on my way to play in an orchestra."

And then far up in a tower he thought he saw some bells and then he could hear them, too. There were other people listening, too. The bells were ringing out the glad message of Christmas, "Glory to God in the Highest." And then he heard the people singing.

Suddenly some one shouted, "Merry Christmas" and Buddie was awake. He wondered if he had dreamed that about hearing the good people sing "Glory to God in the Highest." But he knew that he had not, for when Grandfather led him into the living room, Grandmother and a lot of children were there and they were singing so beautifully. He joined them and when they had finished, he said, "I can really enjoy my Christmas now that I have someone to share it with."

And the children said, "You can enjoy your Christmas! We wouldn't have any if it were not for you."

After the gifts had been opened, Buddie told them about his dream and how happy he was that he knew about Jesus and had accepted him.

Grandmother slipped out to the kitchen to see about some breakfast. With sparkling eyes and his mouth spread in a wide grin, Buddie followed her and he said, "Grandmother, today



-MY POEM- CHRISTMAS

What is Christmas anyway,
Some say it is a time to be gay;
Some say it is a day to play.
But I don't think it is that way.

Christmas day is a wonderful date,
One set off to celebrate;
When Mary brought forth a son,
Which made the wise men come.

The angels said that they shall call him
Jesus,
The one who will take away our sins;
And He shall be our Savior,
And save the souls of men.

—RUBY CATE CUNNINGHAM.
R. J. Seymour, Tenn.

Seymour, Tenn., R. 3.

Dear Aunt Polly:

As I haven't written you before, I am writing you now. I am a girl 14 years of age and in the eighth grade at school. I go to Prospect School. Mr. Stephens, the principal, is my teacher. I am a Christian. I professed faith in Christ when I was 8 years old. I am a member of Cedar Grove Baptist Church. I attend Sunday school and B.Y.P.U. here. It is a pleasure to live a Christian life. My pastor's name is Rev. Sam Genter. I hope God will bless you in your Christian work. I am always glad to read the **YOUNG SOUTH** page. I enjoy the stories and poems and like to read the children's letters. I am sending a poem that I wrote. I hope you can use it on our page. I was glad to see your picture on the **YOUNG SOUTH** page. I have always been wanting to see you. You picked a good word for this week. I am glad that we have a word on our page for each week.

Yours truly,

RUBY CATE CUNNINGHAM.

Glad you are enjoying our word studies each week, Ruby, and thank you for such a nice letter. You sent a good poem.

Are Your Feet Beautiful?

"How beautiful upon the mountain are the feet of him that bringeth good tidings that publisheth peace; that bringeth good things that publisheth salvation; that saith unto Zion, Thy God reigneth!" "Thy word is a lamp unto my feet and a light unto my path."

Idols, they have hands but they handle not, feet have they but they walk not. We hesitate to call attention to our feet as there are a very small number of beautiful feet physically, but are we conscious of the value of our feet? Did you ever thank God for your feet? What can we do without the use of someone's feet? Are the steps you make beautiful because thou hast wholly followed the Lord Thy God? We sing "How beautiful to walk in the steps of the Saviour" and "Footprints of Jesus that make the pathway glow." Let us remember the ones behind us and remove any obstacles that will make it easier for them to follow our Christ.

"What is man? Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Oh! You may say, "We have cars and trains," but lest we forget, it takes the feet of someone to guide us wherever we go. Artists, teachers, singers, doctors, lawyers, dentists, nurses, preachers and missionaries depend more and more upon the use of their feet. Think for a moment of the feet in the home, the feet of those who are responsible for the making of the home. It would not be the same without familiar footsteps. It is sweet to hear the patter of little feet.

Psalm: "I was glad when they said unto me, Let us go into the House of the Lord. Our feet shall stand within thy gates, O Jerusalem. Wilt Thou not deliver my feet from falling that I may walk before God in the light of the living?"

Proverbs: "My son, walk not thou in the way with sinners, refrain thy feet from their path; for their feet run to evil, and make haste to shed blood."

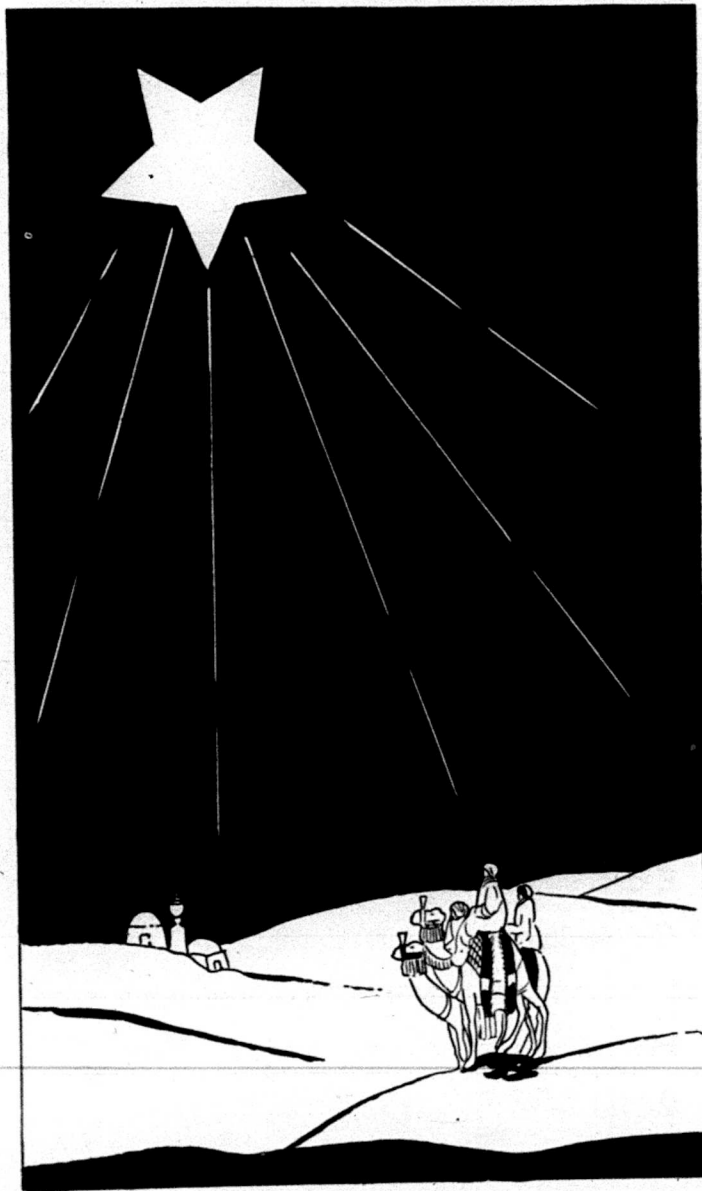
Jesus washed the disciples' feet. Jesus' feet were washed with tears. Mary sat at the feet of Jesus. (Wouldn't it be a privilege to sit at the feet of Jesus as Mary did?) We can follow in His footsteps by using His Word and accepting Him as our Saviour.

MARINE DANIEL.

is so short. Aren't you glad we have all the rest of the days to share with others the love of Christmas?"

BAPTIST AND REFLECTOR

"Peace on Earth"



"To wish you, at Christmas-
Tide, the Peace of Its
Silent Night--the Inspiration of Its
Star --- and the Joy of Its Great
Good Will!"

Jesse Daniel
Ada Williams
Janie Lannom



*Baptist Student Union and Baptist Training Union Departments pray
that PEACE may come into our hearts and throughout the world. This
is our prayer:*

D-ear Lord:

E-arnestly I pray.

C-ome into my heart afresh:

E-xalt my too-low-fixed spiritual aims:

M-inimize me; help me magnify Thee:

B-ring new visions of service needed:

E-nergize me to achieve; help me from
being lazy:

R-eign in my heart as Christ of my life!

Henry C. Rogers, Director

Roxie Jacobs, Jr.-Int. Ldr.

Ruby Ballard, Office Secretary

WOMAN'S MISSIONARY UNION

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 MRS. DOUGLAS GINN, Nashville
 Office Secretary



The Triumph of Christmas

By CAMERON AND ELVIRA TOWNSEND

Can we say, "Merry Christmas,"
 When all around it's night;
 When war spreads death and sorrow;
 And wrong o'ercomes the right?

Is love the greatest power?
 Or is it hate and greed?
 If we speak now of Christmas,
 Will anyone give heed?

"Ah, yes!" comes back faith's answer:
 The hearts of men still cry
 For that one Consolation
 To cheer them ere they die.

Then still sound forth the Message
 The angel heralds sang:
 That o'er the hills of David
 In peals of rapture rang.

The notes of love will echo
 Above the cannon's din,
 And weary hearts will welcome
 A Saviour from their sin.

A thousand tribes are waiting,
 Who never yet have heard
 The blessed Christmas story;
 So give them all God's Word.

Then from the lowly manger,
 Shall rise a mighty Throne;
 The Babe become earth's ruler;
 And men serve God alone.



Loving Christmas Greetings
 to all members of W.M.U. organiza-
 tions in Tennessee.

MARY NORTHINGTON
 MARGARET BRUCE
 DOUGLAS J. GINN



Attention: Young People's Leaders and Third Vice-Presidents

The Old Year is almost gone, the New Year is "just around the corner." Read the following splendid article by Miss Juliette Mather, Young People's Secretary of the South, and begin NOW to plan your work for 1941 by ordering the necessary "tools" for your work.

BEGINNING THE NEW YEAR RIGHT

As we greet each other with "Happy New Year" we cannot be unmindful of the awful suffering in the world. How can we dare say "Happy New Year" unless by God's grace we are doing our utmost that future new years will be happy for all the world's weary people? Work with young people in missionary education organizations is an effective means of helping the future. Every young people's director and every counselor and leader will cast about energetically to make 1941 a happy New Year through such fascinatingly excellent fostering and leadership that coming years may not be dark with destruction and death.

Check up on your supplies. There is no need for trying to work without tools with which to work. Have you the manual for the organization you are leading? This is sent free to any counselor by state W.M.U. headquarters on request. Have you a supply of the promotional leaflets which will help uninterested mothers know what the organization will do for her child? These are also ready for you to ask for from the state W.M.U. headquarters, stating number needed and organization for which requested. If you are a Girls' Auxiliary or Royal Ambassador counselor you have the help of the Guide especially for you, price 25 cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. Any counselor will be helped by careful reading of "Telling You How" (35c) and "The Way of Missionary Education" (50c) and can secure more fostering interest from the W.M.S. if all the women study "The Way of Missionary Education," one of the required books on W.M.S. Certificate Course No. II. Suggest to your mission study chairman that she plan classes in this book early in 1941. Order all books from State Baptist Bookstore, 161 Eighth Avenue, North, Nashville.

The young people's director should meet with all the counselors of her church for a study of "Telling You How" and for a conference in which plans for the work will be discussed. As young people's director do you have the leaflet "P's and Q's for W.M.U. Young People's Director?" It is free from state W.M.U. headquarters to all young people's directors and has careful outlines of their respective duties.

Manuals for all except the Sunbeams should be in the hands of the members so that they may learn the ideals, the plans, their duties as officers and committee chairmen or members, so that they will have a sense of belonging and an understanding of the purpose and scope of their organization. The Woman's Missionary Society may present these manuals or each member may be asked for the ten cents a copy but in one way or another let the Junior and Intermediate Girls' Auxiliary and Royal Ambassador members and the Young Woman's Auxiliary members have their own manuals and study them as 1941 begins.

Now is the time to encourage mothers to

subscribe to *World Comrades* and *The Window of Y.W.A.* for those in their own home. The more copies of these excellent magazines read by your members the more enthusiastic they will be for missions. To offset the literature of false propaganda and hate abroad in our land, have these attractive magazines on the library table in every Baptist home. At the beginning of the year send in a list of subscriptions. The new "World Comrades Club" will add zest for the readers of that magazine: see about it in December 1940 and January 1941 numbers of *World Comrades*.

Secure Standard of Excellence wall charts to remind of all the plans of missionary activity. For prices, etc., see pages 86, 89 of 1941 W.M.U. Year Book.

Prayerfully, thoughtfully, studiously—begin the New Year right!

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IN MEMORIAM

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

HARRELL

Dr. James C. Harrell, pharmacist, died at his home, 2540 Harvard Avenue, Memphis, Tenn., at 6:30 P.M., November 18, 1940. He was fifty years of age and had been a faithful member of the Merton Avenue Baptist Church of Memphis since he was sixteen. He was one of the most beloved characters in the Merton Avenue and Broad Street section of the city. Naturally sympathetic with the troubles of others, his own victory over constant suffering had made him sought after by all classes of people for advice and consolation. For more than twenty-five years he had been a victim of severe arthritic rheumatism. He suffered intensely most of the time but never uttered a word of complaint about himself, while always solicitous about the welfare of others. For a number of years his condition has been such as to render him almost helpless in the eyes of some people. However his strong will, his faith in God and his steadfast resolution to live a full and useful life kept him daily at his drug store where his cheerful smile and hearty greeting were bright experiences to all who came in.

His mother, Mrs. Florence Canada Harrell, is the daughter of the Rev. John B. Canada, Baptist minister in this state during the Civil War and subsequently until his death in 1889.

Brother Harrell had been associated in the drug business with his brother-in-law, Mr. Joe S. Hicks, since 1907. These two business partners had the highest regard and personal friendship for each other. Mr. Harrell had served as magistrate in this section of Memphis several years ago and was still affectionately called "Squire" by his many friends.

The Squire's cheery voice is still in Broad Street today but one thinks of the many cheery greetings he is exchanging on the streets of gold. We'll hear him there again some day; but for now we say,

"Hello, Squire, and goodbye for a little while. You can rest now, free from pain. And we know the angels are happier since you came."

MARK FERGUS.

HURDLE

Sunday, October 20, at 6 P.M., Deacon Arthur L. Hurdle passed away at his home in Collierville. He leaves his wife and three children, Hayes, Mrs. Gaylor Bassler, and Ewing Lee. For 61 years he lived on this earth then answered the call we all must answer.

An active worker in the Collierville Church, we will miss him but his works follow on.

H. J. RUSHING.

BIOGRAPHY OF REV. J. S. THOMPSON

By his son, Roy E. Thompson, Nashville, Tenn.

Rev. J. S. Thompson was born in Allen County, Kentucky, August 29, 1857. He died in Sumner County, Tennessee May 30, 1940. He was the eldest of four sons of Killebrew and Elizabeth Thompson.

Having spent the early part of his life within pioneer surroundings, his access to an education was somewhat limited. However, he had several degrees in splitting rails, cleaning land, and cutting timber. It might be well said of him that he was a selfmade man.

The energy he exerted in acquiring an education was actuated by a burning desire to know that which was unknown to him.

After completing his grammar school education he finished his college education at what was known as the old Franklin College, Franklin, Ky.

But that was only the beginning, for the long years that lay before him were full of study and hard work. He was converted at the age of 18 in 1875 and joined the New Middle Fork Baptist Church, of which he was an active member. On December 31, 1876, he was married to Miss Sigarnia Dodson. To this union were born 12 children, six girls and six boys, of which all are living except the first born boy. My mother died June 7, 1907. He was again married to Mrs. Ida White on October 15, 1911. She died August 6, 1934.

My father was ordained to the full gospel ministry March 27, 1885, and from the very beginning he burned the bridges behind him, and it may well be said that he was a Baptist without apology.

In the course of his long ministerial work he served 17 different churches, one church 27 years, all of which were located in southern Kentucky and northern Tennessee. It never got too cold nor the distance too far for him to go when the call came for him to serve his people. His love for his fellowman and lost souls led him to go without money or price. Many times on his return from his appointments

over rough icy roads have I seen ice freeze on his frosty beard. His material compensation for his services were small, but the spiritual blessings he received were large indeed.

He never posed as a writer, but contributed numerous articles to religious papers.

Twice in his ministry he was called on to defend "Baptist Doctrine" and his people in oral debates; this he did to the perfect satisfaction of his people, and all concerned. But he was well prepared for the opposition. All his scriptural arguments were well arranged. They are all now in my possession, and I prize them very highly. They constitute a storehouse of information. All in all he preached 50 years.

He now sleeps in the beautiful cemetery at Portland, Tennessee with Mother and other dear ones awaiting the call of all the redeemed of all the earth. Then mortal shall put on immortality. This will be the final redemption of the body—the perfection of salvation.

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MRS. HATTIE COOK HOLMES

Trezevant Baptist Church lost one of its most consecrated members on December 21, 1940, when Mrs. Hattie Cook Holmes passed from this life to her Heavenly Home.

She was born in Ohio, March 27, 1870, but spent most of her life in Carroll County, Tennessee.

She married Mr. Jake DeLaney when a young woman; later, Mr. W. H. Holmes, both of whom preceded her in death. In early life she became a Christian and was always true to her Master's cause.

She will be sorely missed in the Woman's Missionary Society and in many ways, but it is comforting to know she is now in the Land of Promise.

MRS. A. J. ARGO,
MRS. A. P. COLEMAN,
MRS. B. H. HILLSMAN.

MRS. W. H. SHIELDS

Mrs. W. H. Shields was born February 17, 1857, died April 28, 1940, aged 83 years.

She was the mother of 11 children and reared 23 grandchildren.

When she was 17 years of age she professed religion alone in the mountains while trapping for furs. She joined a Missionary Baptist Church, died a member of Zion Church, Polk County, Tennessee.

She learned to read the Bible after she was grown. I saw her while praising God during a great revival take the Bible from the pulpit and walk the floor holding it as high as she could telling how she believed every word in it and what it meant to her. She was poor in the goods of this world but rich in faith.

She was married at 20 years of age. Her husband died several years ago.

She was paralyzed 3 days before her death, could not speak, but got them to understand that she wanted her Bible and with her good hand turned to many of her favorite passages and pointed upward.

I have known Sister Shields many years. I think she was one of the most consecrated Christians I ever knew. To all with whom she met she showed a bright Christian light.

ELDER H. F. BURNS.

MINERVA L. RYMER-FETZER

Minerva L. Rymer-Fetzer was born June 1, 1864, died October 10, 1940. She was married to the late Harve Fetzer March 30, 1884.

She professed faith in Christ years ago and joined Zion Baptist Church of which she lived a consistent Christian life until her death.

She had a paralytic stroke about ten years before her death and was an invalid the rest of her life. For quite a while before she passed away she was not able to speak a word. She bore her afflictions patiently.

Her husband passed away some time ago.

She leaves four sons, two daughters, and 14 grandchildren.

After midnight her daughter ran to her and found her waving her hand and trying to shout. In a few minutes she fell asleep in Jesus and her redeemed soul left the earthly house and went to live with her Savior in the Mansion House on High.

I have known Sister Fetzer since we were children. She was a faithful wife, a loving mother, a good neighbor, and a devout Christian.

She will be greatly missed. May her children and friends follow her Savior.

It is sweet to fall asleep in Jesus.

Her friend,

ELDER H. F. BURNS.



J. K. JOHNSON

A tribute to Mr. James K. Johnson

Dear Dr. Taylor:

I am writing you in regard to my father-in-law, Mr. James Kenneth Johnson, better known in Bradley County as J. K. Johnson, who died July 17, 1940, at his home in the Eureka community after a nine days illness from a stroke of paralysis, at the age of 81 years, three months and three days.

He was born April 14, 1859 in Bradley County and, as he always expressed it, *He was born again on his eighteenth birthday* in his mother's home in the Birchwood community under the influence of Rev. Tate Howard.

Mr. Johnson delighted in telling his Christian experience, how real it was to him. He never doubted his spiritual birth, and I feel sure he is truly "Asleep in Jesus" as the epitaph on his marker says. He was one of the strongest Baptists I have ever known, a mighty defender of "The faith once for all delivered to the Saints," a firm believer in church discipline. He was frequently misunderstood on account of his strong convictions, but he never wavered in his faith and hope in Jesus.

His funeral was conducted in the Candies Creek Baptist Church, of which he was a member, by a former pastor, Rev. Will Shamblin, assisted by E. S. Gregg. The building did not begin to accommodate the large crowd present.

Mr. Johnson was the "Village Blacksmith" in the Eureka community for 47 years, his father being a blacksmith at Birchwood, and his son Clifford Johnson (my husband) has been in the same business in Charleston, Tenn. 24 years together with our son, R. C. Jr. He was also a farmer and deacon in the church for many years.

Mr. Johnson was twice married, first to Miss Elizabeth Shipley. To this union were born four children, three of whom survive, Mrs. Wyley Mowery, Mrs. Stella Ross and Clifford Johnson, one daughter, Mrs. W. E. Dillard, preceded him in death eight years ago. There are also eight grandchildren who survive him. His

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first wife died in 1897. In 1902 he married Miss Mattie Snyder, who died in 1920.

MRS. CLIFFORD JOHNSON.

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Report of Committee on Nominations

TENNESSEE BAPTIST CONVENTION, JOHNSON CITY, TENNESSEE, 1940

TRUSTEES BAPTIST FOUNDATION

D. A. ELLIS	Three Years JOHN A. HUFF	T. R. BANDY
ANDREW TANNER	Two Years MAXEY JARMAN	H. B. CROSS
JOHN L. HILL	One Year NORMAN SMITH	R. J. BATEMAN

EXECUTIVE BOARD

R. R. DENNY	Three Years W. E. DAVIS	C. E. AUTREY
J. R. CHILES	HARRY MCNEELY	R. E. GUY
IRA DANCE	O. E. BRYAN	H. C. SANDERS
J. G. HUGHES	F. N. SMITH	C. O. SIMPSON
W. C. SMEDLEY	C. H. WARREN	A. M. VOLLMER
D. H. WILLETT	R. KELLY WHITE	LESLIE GILBERT
J. H. ANDERSON	Two Years H. B. CROSS	R. K. BENNETT
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W. R. RIGELL	J. R. KYZAR	R. G. LEE
C. W. POPE	L. S. SEDBERRY	PAUL WIRLAND
SAM P. WHITE	A. L. TODD	H. H. ST. MERIGE
T. G. DAVIS	G. P. BROWNLOW	S. R. WOODSON
C. B. CABBAGE	One Year NORRIS GILLIAM	R. J. BATEMAN
O. D. FLEMING	L. T. HOUSEHOLDER	WALTER WARMATH
JOHN A. HUFF	O. F. HUCKABA	WILL THOMPSON
A. F. MAHAN	C. W. PEELER	H. J. HOLT
N. V. UNDERWOOD	W. F. POWELL	P. L. RAMSEY
J. B. TALLANT	HAROLD STEPHENS	IRA C. COLE

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J. J. HILL	Three Years H. B. ALEXANDER	L. S. SEDBERRY
WILLIAM GUPTON	A. G. EWING	I. J. VAN NESS
CHARLES BOND	JOHN L. HILL	
MAXEY JARMAN	Two Years GUARD GREEN	W. F. POWELL
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	F. F. BROWN	
L. A. STEPHENS	One Year H. B. CROSS	C. H. CORN
WILL CHEEK	H. L. SMITH	STERLING FORT
	R. W. SELMAN	

TRUSTEES CARSON-NEWMAN COLLEGE

T. R. BANDY	One Year	Kingsport
H. D. BLANC		Knoxville
JOHN L. DODGE		Cleveland
J. D. HALE		Jefferson City
J. D. HAMILTON		Church Hill
C. W. HENDERSON		Knoxville
J. T. HENDERSON		Knoxville
L. T. HOUSEHOLDER		Lewisburg
C. W. POPE		Jefferson City
J. H. SHARP		Ardmore
W. B. STOKELY		Newport
F. F. BROWN	Two Years	Knoxville
D. L. BUTLER		Jefferson City
JOHN W. CGULTER		Knoxville
M. W. EGERTON		Knoxville
J. N. ELLIS		Seymour
O. D. FLEMING		Morristown
B. F. COLLINS		Chattanooga
RAMSEY POLLARD		Knoxville
W. R. RIGELL		Johnson City
FRANK W. WOOD		Knoxville
A. R. SWANN, JR.		Dandridge
HERBERT ACUFF, M. D.	Three Years	Knoxville
J. H. ANDERSON		Knoxville
J. B. BROWN		Erwin
T. L. CATE		Harriman
R. L. HUFF		Knoxville
A. F. MAHAN		Fountain City
BEN A. MORTON		Knoxville
CHARLES S. STEPHENS		Morristown
T. J. STAFFORD		Seymourville
E. L. WILLSON		Athens
MARTIN R. BAKER		Knoxville

TRUSTEES TENNESSEE COLLEGE

ROBERT GROOM	One Year	Murfreesboro
S. S. COX		Murfreesboro
MRS. WILLIAM MCMURRY		Nashville

C. B. LEATHERMAN	Murfreesboro
I. J. VAN NESS	Nashville
EUSTACE WILLIAMS	Shelbyville
JOHN HARTON	Tullahoma
ROY BYRN	Murfreesboro
J. B. BLACK	Murfreesboro

Two Years

H. B. ALEXANDER	Nashville
NORRIS GILLIAM	Springfield
C. R. BYRN	Murfreesboro
MRS. R. L. HARRIS	Knoxville
DUDLEY FLETCHER	Murfreesboro
F. N. SMITH	Clarksville
A. L. TODD	Murfreesboro
W. C. CREASMAN	Franklin
JAMES RIDLEY	Murfreesboro

Three Years

S. C. GARRISON	Nashville
L. S. EWTON	Nashville
JOHN L. HILL	Nashville
MRS. J. E. LAMPDIN	Nashville
L. S. SEDBERRY	Murfreesboro
W. F. POWELL	Nashville
R. KELLY WHITE	Nashville
M. P. BROTHERS	Nashville
W. E. RICHARDSON	Columbia

TRUSTEES UNION UNIVERSITY

J. L. CROOK	One Year	P. L. RAMSEY
D. A. ELLIS		R. G. LEE
E. A. HARROLD		I. B. TIGRETT
D. C. WARREN		G. T. WEBB
W. W. JONES		A. V. PATTON

Two Years

FLEETWOOD BALL	C. O. SIMPSON
S. R. WOODSON	FRED WEST
R. E. GUY	W. W. MCGINNIS
H. J. HUEY	W. S. HALL
H. C. SANDERS	H. H. STEMBRIDGE

Three Years

EUGENE WOOD	W. G. ROBINSON
JAMES L. SULLIVAN	R. J. BATEMAN
J. CARL MCCOY	A. M. VOLLMER
NORRIS GILLIAM	V. P. BOSTON
C. E. AUTREY	H. H. WALDROP

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B. C. OGLE	One Year	Knoxville
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C. A. MASSEY		Maryville
J. N. HADDOX		Knoxville
GEORGE D. ROBERTS		Maryville

Two Years

S. C. GRIGSBY	Knoxville
C. A. KYKER	Seymour
C. C. SELF	Seymour
WILL A. MCTEER	Maryville
CALVIN L. HAMMOCK	Maryville

Three Years

BEN P. CLARK	Seymour
H. L. SMITH	Clinton
G. A. ATCHLEY	Knoxville
FRANK A. MCSPADDEN	Knoxville
C. W. POPE	Jefferson City

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GEORGE W. FISHER	E. P. VIEH
H. P. HURT	EUGENE WOOD

TIME, PLACE PREACHER, 1941 CONVENTION

PLACE
Referred to the Executive Board.

TIME

Tuesday, November 11, 1941, 1:30 P. M. through Thursday evening,
November 13, 1941.

R. W. SELMAN	Preacher
D. C. SPARKS	Alternate

P. L. RAMSEY
D. C. SPARKS
C. W. POPE
C. H. WARREN
NORRIS GILLIAM
IRA C. COLE
IRA DANCE, Chairman
Committee on Nominations

AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

M. M. Fulmer, once pastor at Calvary Church, Jackson, now pastor at Alpine, Texas, was lately assisted in a revival by A. T. Willis of the Southwestern Seminary, Louisville, Ky. There were 19 additions by baptism, 4 by letter and statement.

—BAR—

The speakers on Founder's Day, January 11, at the Southern Seminary, Louisville, Ky., will be D. M. Ramsey, of Greenville, S. C., and W. W. Hamilton, President of Baptist Bible Institute, and President of the Southern Baptist Convention. Dr. Ramsey will speak on "The Life and Work of Boyce and Broadus" and Dr. Hamilton's subject will be "The Faculty of My Day."

—BAR—

The First Church, Grand Prairie, Texas, has called Homer Bridges and he began his work October 27. He is originally from Cape Girardeau, Mo.

—BAR—

Fred Stumpp, who for several months has been Educational Director of the First Church, Clovis, New Mexico, has accepted the pastorate of the First Church, Tishomingo, Okla.

—BAR—

The church at Walnut Grove, Miss., has called R. B. Gunter, and he has accepted to begin work January 1.

—BAR—

W. H. Knight, of Shreveport, La., has accepted the position as Executive Secretary of the Executive Board of Louisiana.

—BAR—

William A. Sims, a member of the East Point Church, eight miles northwest of Russellville, Ark., was ordained to the full work of the gospel ministry by a council of ordination at the East Point Church, Sunday, Nov. 10.

The revival recently held with the 10th Avenue Church, Tampa, Fla., W. H. Edwards, pastor, resulted in 22 additions. H. A. Turner of Dumas, Ark., did the preaching.

—BAR—

The Centennial of the First Church, Holly Springs, Miss., was observed on a recent Sunday by 600 members and friends. Edward L. Byrd presided.

—BAR—

Funeral services for Warren Furman Yarbrough were conducted at Pickens, Miss., Nov. 22. Roland Q. Leavell of Atlanta, Ga., delivered the main address.

—BAR—

Founder's Day will be observed at the Southern Baptist Hospital, New Orleans, Tuesday, Jan. 21. The speaker will be F. M. McConnell.

—BAR—

A. D. Muse, of Memphis, has recently held two successful revivals, one at Burnside, Ky., and the other at Monticello, Ky. His first meeting after Christmas will be in Bogalusa, La.

—BAR—

Fred Hurt, of Jackson, who recently became pastor of Oak Grove Church, rejoices that the work is advancing on his new field.

—BAR—

Methodist Preacher Joins the Baptists

I am glad to commend to the Baptist brotherhood Rev. David Harper, 411 Second St., St. Albans, W. Va., who recently came to us from the Methodists. Until a few months ago he was pastor of the Methodist Church at Barboursville, W. Va., but believing he could no longer support the Methodist doctrines and church system, he so informed his Presiding Elder. After careful study of our doctrines

and church polity he united with the Baptist church at St. Albans, W. Va., and was ordained to the full work of the Gospel ministry by a Baptist council. He has Baptist baptism and Baptist ordination, and I have gone over our doctrines of a New Testament church, baptism, Lord's Supper, and others of our cardinal teachings, and I find him safe and sound. He is 34 years of age, is married and has one baby, and has three years of college work. He is a tireless worker, a fluent speaker and a consecrated Christian gentleman. I trust one of our churches will call him as pastor, and thus show our appreciation of his coming to us, as well as glorify our Lord.—A. N. MORRIS, Pastor First Guyandotte Baptist Church, Huntingdon, W. Va.

—BAR—

Briefs Concerning the Brethren

Called and Accepted

J. R. Webb, First Baptist Church, Wortham, Texas.

James H. Dickinson, Mexican Baptist Church, Dallas, Texas.

Colvin L. Hammock, First Baptist Church, Maryville, Tenn.

Wilbur J. McDaniel, Avondale Baptist Church, Chattanooga, Tenn.

W. A. Bryan, Silver Lake Church, Bartlesville, Okla.

George Slater, Oceanway Baptist Church, Jacksonville, Fla.

Shilton Jones, Magnolia Heights Baptist Church, Florence, Va.

Resigned

Roy M. Lee, First Baptist Church, Wolfe City, Texas.

C. L. Bullard, First Baptist Church, Gretna, La.

I. A. Harrison, Centenary Baptist Church, Oklahoma City, Okla.

Ordained

Truman Barrow, West Union Church, West Union, Ill.

Carl Brown, Salem Church, Decatur, Ill.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 8, 1940

	Sunday School	Training Union					
Alamo	211	47	Daisy	181	50	First	795
Alcoa: Calvary	220	99	Doeville, Little Doe	71		Galilee	205
First	318	152	Dyersburg, First	505	146	Hollywood	286
Apison	146	109	Dover	57	37	LaBelle	636
Athens: First	250	93	Elizabethton: Eastside	132	101	Levi	107
Mission	55		First	519	215	Longview Heights	99
C. C. C.	100		Immanuel	131	58	Louisiana Street	159
Bristol, Calvary		137	Little Mountain	122		Malory Heights	141
Bartlett	106	81	Siam	203	203	Merton Avenue	223
Butler	158	113	Southside	130	41	National Avenue	141
Caryville	172	90	Watauga	231		Prescott Memorial	390
Chapel Hill, Smyrna	75	66	Erwin: Calvary	354	104	Seventh Street	473
Chattanooga: Avondale	525	168	First	406		Temple	1250
Brainerd	287	135	Fountain City: Central	610		Union Avenue	1031
Central	310		First	300	100	Yale	320
Chamberlain Avenue	345	102	Grand Junction	109	42	Milan, First	239
Concord	224	137	Goodlettsville, Union Hill	122	78	Morristown, First	56
Eastdale	245	131	Hampton	52	52	Murfreesboro: First	486
East Lake	458	106	Harriman, Trenton Street	465	116	Westview	182
East Ridge	90	44	Hermitage, New Hope	111	111	McMinnville, Magness Memorial	212
Edgewood	200	75	Jackson, West Jackson	695	220	Mount Juliet	151
First	1020	268	Jefferson City, Buffalo Grove	71	60	Green Hill	77
Highland Park	647	156	Johnson City, Central		121	Nashville: Central	47
Northside	561	125	Kingsport, First	641	140	Edgefield	397
Oak Grove	191	131	Knoxville: Broadway	1107	270	Inglewood	381
Red Bank	410	135	First	162	82	Grace	201
Ridgedale	642	228	Gayland Heights	351	149	Seventh Avenue	116
Rossville Tabernacle	249	100	Immanuel	229	144	New Tazewell, First	98
South St. Elmo	131	74	John Sevier	502	196	Oak Dale, Piney	380
Spring Creek	97	59	Lincoln Park	246	113	Paris, First	103
White Oak	209		Lebanon	396	134	Raleigh, Ardmore	75
Woodland Park	923	81	Lenoir City: First	187	116	Ramer, Gravel Hill	92
Crossville, Bethlehem	561	30	Pleasant Hill	110	42	Roan Mountain	244
Cleveland: Big Springs	358	187	Liberty, Salem	675	72	Rockwood, First	104
Big Springs Mission	37		Maryville: Cedar Grove	110		Rutherford	154
South Cleveland	101	68	First	1978	850	Townsend, Bethel	402
Columbia: First	287	40	Memphis: Bellevue	98	57	Trenton, First	601
Second	129	73	Berclair	493	127	Union City, First	216
Corryton, Fairview	222	97	Central Avenue	135	62	Walter Hill, Powell's Chapel	119
Cookeville, First	362	72	Collierville	59	25	Watertown, First	42
			Cordova			Winchester, First	

By THE EDITOR

The First Baptist Church of Shelbyville recently gave a shower to Rev. B. E. Dunn, pastor of the church and Mrs. Dunn. He has been pastor at Shelbyville for five years and eight months and, together with his wife, is greatly appreciated by the church and community. There were 11 additions to the church during November. There were four additions to the church on December 8, making a total of 280 since Bro. Dunn came to Shelbyville.

For the first time in the experience of the pastor, and probably in the history of the First Baptist Church, Kingsport, J. G. Hughes, pastor, when the men appointed to solicit subscriptions to the budget of \$22,815 gathered to go out and visit, it was announced that the budget was already more than subscribed through voluntary pledges which had come in at the church services. This is certainly an unusual experience.

On December 4 Mercer University's board of trustees acted to de-emphasize football, abandon big time gridiron competition, reduce the salary of the coach to that of department heads and curtail athletic scholarships.

In the four years that Dr. Edward Hugh Prudent has been pastor of the First Baptist Church, Washington, D. C., more than 800 new members have been added to the church, bringing the present net membership to 1,302, and the church budget has grown from \$15,000 to nearly \$40,000.

Bradford Baptist Church has called Vernon Sisco, pastor Trezevant Baptist Church, as part-time pastor. The church paid \$1,000 on the church building debt in November. Pastor Sisco will begin work in January.

The work of Pastor J. H. Miller, who went from Puryear to Friendship, is going forward in a fine way. Recently the Puryear church adopted some splendid resolutions of appreciation for Bro. Miller and his family. The resolutions commended his untiring zeal and his endearment of himself to the members of the church and the community and the devotion of his family. Among the resolutions was the following: "THEREFORE BE IT RESOLVED, that we are deeply appreciative of this man of God; that as time passes on it will bring no less affection for him and his family; that it is the earnest desire of all the members of this church, that the lives of these may continue to exert a tremendous Christian influence for the ongoing and upbuilding of the Kingdom of God; that the love of God and the power of the Holy Spirit, through His grace, may dwell with them in all their labors."

Rev. C. C. Ramsey, former pastor at Pikeville, has been called to the Apison Baptist Church and is now on the field and the work is going fine. On a recent Sunday, in addition to splendid Sunday school and Training Union attendances the church was packed to capacity, and there were four additions to the church by letter. The Apison church supports two missions on Sunday afternoons and the church has already paid its apportionment on the associational mission work for the year 1940-41.

Rutherford Baptist Church recently had the largest regular Sunday school attendance in the nearly two years of the pastorate of Rev. Marvin D. Miller. The Sunday school now has two memberships in the Baptist Hundred Thousand Club.

W. W. Stockman has given up the pastorate of Cross Bridges and Theta Baptist churches in Maury County Association to enter Harrison-Chilhowee Baptist Academy at Seymour. Boyd LeCroy, missionary in the association, is also to enter the Academy.

BAPTIST AND REFLECTOR has a post card postmarked Athens, Tennessee, giving Sunday School and Training Union attendances, but there is no name signed and nothing given definitely to indicate to what church the attendance refers. When sending in communications, attendances or news items of any kind please be sure to sign the communication and give identifying data.

The First Baptist Church of Dickson recently gave a splendid pounding to Pastor H. L. Carter and family, who was designated in the presentations "the nicest pastor we know." Among other things, \$50 was given the pastor and \$10 to the daughter, Marjorie, who is a student in Union University.

Luther Joe Thompson of Watertown, who is a senior at Carson-Newman College and plans to enter the Southern Baptist Seminary at Louisville, Ky., as soon as possible after graduation, will assume full-time pastoral duties at Rowell's Chapel Baptist Church near Murfreesboro beginning January 1, 1941. He succeeds Woodrow Medlock, who accepted the call to Westvue Baptist Church at Murfreesboro. Bro. Thompson has just closed a very successful pastorate at Taylor's Chapel Baptist Church near Murfreesboro and the Gladeville Baptist Church, the latter church advancing from quarter-time to half-time work. In both churches there was a marked advance in all phases of the work.

The bulletin of the Fifth Avenue Baptist Church, Knoxville, Frank W. Wood, pastor, says: "We are living in a changing world! Things are happening in the religious world! To be prepared to serve Christ in this changing world we must keep informed about what is happening in the religious realm. The BAPTIST AND REFLECTOR will bring into your home each week news fresh from the Foreign Fields, the Homeland, and in our State."

E. Maurice Hewitt, of Memphis, writes that he, too, is emphasizing the BAPTIST AND REFLECTOR in his work, even as other brethren are doing or have signified their intention to do. BAPTIST AND REFLECTOR appreciates the fact that more and more of our pastors and churches are rallying to the state paper.

Under the leadership of Pastor J. G. Hughes and the First Baptist Church of Kingsport and Pastor J. L. Trent and the Calvary Baptist Church at Kingsport and at the close of a revival conducted by Evangelist Floyd Creasy a Baptist Church was organized at Lynn Garden, Kingsport. There were 68 charter members, 16 of them having come as candidates for baptism. Bro. Creasy also secured a club of ten subscriptions to the BAPTIST AND REFLECTOR. Let the good work go on.

Word has just reached us that Rev. D. D. Satterwhite, pastor Mallory Heights Baptist Church, Memphis, and Miss Helen Elaine Barton, member of the church and choir, were united in marriage in a beautiful church wedding on Thanksgiving day, November 28. BAPTIST AND REFLECTOR sends congratulations to the happy couple.

We have just received word of a gracious revival held in November in the First Baptist Church of Sevierville, H. J. Beasley, pastor. The preaching was done by Ramsey Pollard, pastor, Broadway Baptist Church, Knoxville, and the music was directed by Prof. Sterling Price of Carson-Newman College. With a total of 55 additions, 32 by baptism and 23 by letter, the meeting was one of the best the church has had in years. Pastor Beasley writes in splendid praise of the two visiting brethren.

On December 9, Rev. Mead M. Bledsoe of the Union Mission, Memphis, Tenn., reached the 70th milestone in his life. The people of the mission gave him many love gifts and some money. He also celebrated 50 years in the ministry. He preached on the subject "HOW I FEEL AT 70." Rev. E. L. Cole dedicated a poem to him entitled "Seventy Years Young."

Pastor E. A. Autrey and the First Baptist Church of Fulton, Ky., dedicated the handsome building of the church the first Sunday in December. This is the third building dedicated by this church in its 62 years' history. Among others the former pastors, C. H. Warren, Lebanon, Tenn., and Woodrow Fuller, of Corbin, Ky., appeared on the program, delivering appropriate sermons.

Dr. L. R. Scarborough, president of Southern Baptist Seminary, Ft. Worth, announces the second annual Mid-winter Conference to be held in the Seminary, January 27-31. Dr. John R. Sampey, president of Southern Baptist Theological Seminary, Louisville, announces the Annual Pastors' Conference to be held at the Seminary, March 17-21.

News of Harrison-Chilhowee Baptist Academy

TRUMAN WOODS, Reporter

This year we have the largest enrolment in the history of the school. We have more studying for the ministry than before.

Our conference meets each Monday evening. Last Monday evening the program was as follows: Devotion by Leonard Tompson. A talk by Conally Evans, and a talk by Earl Tapley. Evans spoke on Marriage and Tapley spoke on how to conduct a funeral. Leonard Stafford, president. Bro. Hall, our Bible teacher, is our critic.

Several of our ministerial students have church work. Some have been called this year. Earl Tapley has been recently called to Salem Baptist Church in Chilhowee Association for half time. It is a very promising church. He is a senior this year. Clarence Sitzeor has also been called to the Beals Chapel Baptist Church in Providence Association in Loudon County, it is also a promising field to work in.

Merry-Christmas
Happy New Year

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The editor and Mrs. Taylor wish in this personal note to send their hearty greetings to all their friends. May the sacred Christmas season and the New Year bring multiplied joys to all of you.

James A. Ray is Ordained at Roan Mountain By JAMES M. GREGG, Pastor

Sunday afternoon, December 8, the Roan Mountain Baptist Church, Roan Mountain, Tennessee, ordained to the full work of the Gospel ministry, Brother James A. Ray, who has recently been called as pastor of the Little Mountain Baptist Church at Hopson, Tenn.

The Presbytery was composed of the following: Rev. U. W. Malcolm, pastor of Hampton Baptist Church; Brethren J. A. Morrell, L. L. Whitehead, Frank Lacy, deacons of the Little Mountain Baptist Church; Brethren J. M. Gentry and Griffin Berry, deacons of Cobb's Creek Baptist Church, Butler, Tenn.

Dr. M. I. Hartley was elected as moderator, and Miss Clara Allen, regular clerk of the church, as clerk.

The questioning of the candidate was led by James M. Gregg, who also preached the ordination sermon, at the request of Brother Ray.

Rev. U. W. Malcolm delivered the charge, and Mr. J. M. Gentry led the ordination prayer, after which the entire presbytery laid their hands on the candidate. The congregation all came forward and shook hands with Brother Ray as "Where He Leads Me I Will Follow" was sung. Brother Ray then led in the closing prayer.

This was the first time in the 51 years of its existence that the Roan Mountain Church has ordained a preacher. Brother Ray has been one of the deacons for some time. He is 50 years old and is employed as a rural mail carrier. His address is Roan Mountain, Tenn. He states that he was called to preach when he was 17 years of age, but did not surrender until a few months ago. He is a very able speaker and his ministry is a promising one, even though he did get a late start.

The members of the Crichton Memorial Baptist Church at Concord have completed a redecoration of their church. The work included a refinish of the walls, paint for floors and woodwork, and curtains for baptistry and choir. The work, costing approximately \$500, was done under the leadership of Mr. Robert Bevins, church treasurer; Mr. D. L. Donovan, Sunday school superintendent; Miss Hazel Wallace, Training Union Director, and the pastor, Rev. Clyde C. Bryan.

The following friends visited the BAPTIST AND REFLECTOR office this week: M. E. Dodd, Shreveport, La.; H. C. Sanders, Selmer; C. B. Cabbage, Rutledge; J. G. Hughes, Kingsport; Ira Dance, Etowah; John A. Huff, Chattanooga;

P. L. Ramsey, Covington; J. B. Tallant, Chattanooga; W. C. Smedley, Chattanooga; W. P. Littlefield, Jr., Adamsville; W. R. Rigell, Johnson City; C. W. Pope, Jefferson City; E. W. Tidwell, Bon Aqua; Roger Smith, Knoxville; R. R. Denny, Chattanooga; W. S. Bates, Jr., Decherd; R. F. Mahan, Fountain City; Roy Anderson, Seymour; C. H. Warren, Lebanon; H. L. Carter, Dickson; E. Floyd Olive, Hermitage; Norris Gilliam, Springfield; Joe Wells, Fayetteville; E. O. Sellers, New Orleans, La.; R. E. Guy, Jackson; E. A. Autrey, Union City; C. D. Tabor, Brotherton; J. T. Warren, Jefferson City; C. O. Simpson, Trenton; H. H. Stenbridge, Paris; Sam P. White, Knoxville; Boyd Lecroy, Santa Fe; Nell Gary Thompson, Carter's Creek; Curtis Fitzgerald, Columbia; Ray Dean, Old Hickory; W. A. Jordan, McMinnville; R. M. Hastings, McEwen; J. R. Hamlin, Ernest Palm, C. C. Branson, Leland Esck, J. T. Jones and Silas Wheat of Gleason.

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received 2 additions. *Apison*—Pastor Ramsey received 4 by letter. *Chattanooga*—Avondale, Pastor McDaniel received by letter 3, for baptism 1; Central, Pastor Moore baptized 5; Chamberlain Avenue, Pastor McClanahan received by letter 1, for baptism 1; Concord, Pastor Frazier received by letter 1; Eastdale, Pastor Denny received by letter 4; East Ridge received for baptism 3; Edgewood, Pastor Petty received by letter 2, for baptism 2; Highland Park, Pastor DeVane received by letter 4, baptized 2; Northside, Pastor Selman received by letter 3, for baptism 2; Oak Grove, Pastor Donahoo received for baptism 4; Red Bank, Pastor Pickler received by letter 1; Ridgedale, Pastor Ivey welcomed by letter 3, for baptism 2, baptized 6; Rossville Tabernacle, Pastor Tallant received by letter 1, for baptism 1; Woodland Park, Pastor Williams received by letter 9, for baptism 6. *Cleveland*—South, Pastor Waters received by letter 1, for baptism 1. *Columbia*—Second, Pastor Black received 1 by letter. *Cotnam*—Pastor Rutledge received 4 by letter. *Dyersburg*—First, Pastor Vollmer received for baptism 1. *Elizabethton*—First, Pastor Starke received by letter 1, for baptism 2. *Goodlettsville*—Union Hill, Pastor Robinson received by letter 1. *Johnson City*—Unaka Avenue, Pastor Bowers received for baptism 1, baptized 1. *Kingsport*—First, Pastor Hughes received by letter 5, for baptism 1. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 4, for baptism 3, statement 1; Fifth Avenue, Pastor Wood received by letter 1, baptized 1; John Sevier, Pastor Cross received by letter 1, for baptism 1. *Memphis*—Bellevue, Pastor Lee welcomed by letter 10, for baptism 4, baptized 1; Central, Pastor Welch received by letter 1, for baptism 1; Gafflee, Pastor Cowan received by letter 6, for baptism 4; Labelle, Pastor Baker received by letter 1, for baptism 1; Levi—Pastor Muskelley received by statement 1; Longview Heights, Pastor Palmer received for baptism 3; Mallory Heights, Pastor

Satterwhite received by letter 2, for baptism 4; Merton Avenue, Pastor Ferges received by letter 1, for baptism 1; National Avenue, Pastor Lyles received by letter 4, for baptism 4; Temple, Pastor Boston received by letter 5, for baptism 2; Union Avenue, Pastor Hurt received by letter 2. *Murfreesboro*—Westvue, Pastor Medlock welcomed by letter 1, for baptism 2, 1 rededication. *Nashville*—Central, Pastor Wright baptized 1; Grace, Pastor Ewton welcomed by letter 1, for baptism 1, baptized 1; Inglewood, Pastor Beckett received by letter 2; Seventh, Pastor Barnett received by letter 2. *Raleigh*—Ardmore, Pastor Carlton received for baptism 1. *Rockwood*—First, Pastor Leonard baptized 1.

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