

Baptist and Reflector

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

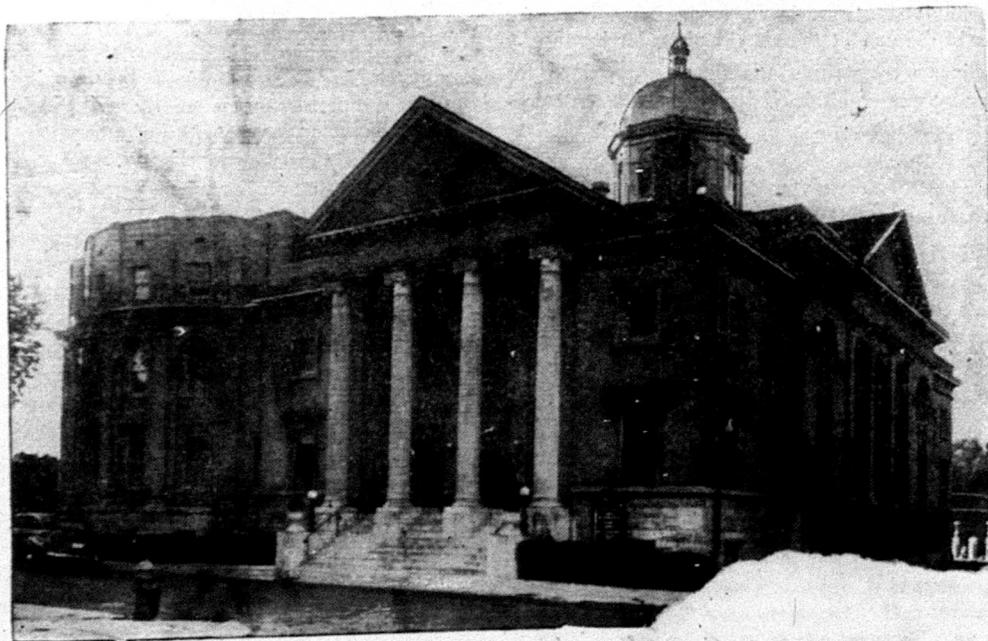
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Baptist and Reflector

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EDITORIAL

Things Written Aforetime For Our Learning

PAUL QUOTES Psalm 69:9 as a reference to Christ—"The reproaches of them that reproached thee fell on me" (Rom. 15:3). He quotes this as bearing upon the obligation of saved people to follow the example of Christ in not making self-pleasing the governing principle of life.

Then the apostle goes on to say: "For whatsoever things were written aforetime were written for our learning, that we through the patience and comfort of the scriptures might have hope" (Rom. 15:4). This is one of many places in the New Testament which indicate that the Old Testament scriptures are still applicable to men except when indicated otherwise. When an Old Testament teaching or command is no longer in force, the New Testament clearly shows it, as in the case of Mosaic ritualism, for instance.

"Whatsoever things were written aforetime were written for our learning" either by way of historical record or by way of doctrinal and practical application.

"The Musical Instruments of God"

DAVID PITCHED A TENT for the ark of the covenant. For the worship and service of the Lord he appointed different groups for different phases of music—"cymbals," "psalteries," "harps," "singers" and "trumpets" (I Chron. 15:19-24). The work of these was "to thank and praise the Lord God of Israel" (I Chron. 16:4-6, 41, 42). Included in that great choir were those "who should prophesy with harps, with psalteries, and with cymbals" and those who were "instructed in the songs of the Lord" (I Chron. 25:1, 7).

At the dedication of the magnificent temple of Solomon, "cymbals and psalteries and harps" and "trumpets" were used along with the "singers" and "trumpeters" in praising and glorifying the Lord with the instruments of music which he had used the day that he brought Israel out of Egypt.

will be struck with their number and see what a large part instrumental music had in worship. And God honored such with His presence and glory.

Some have argued that David arranged all this under divine permission, but not under divine *direction*. But in I Chron. 16:42 the instruments used are called "*the musical instruments of God.*" Did God, then, have nothing active to do with their use in His house? And then, in II Chron. 29:25 we read the following concerning the revival under Hezekiah: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." The words which we have underscored show that what David had done along this line was "the commandment of the Lord by his prophets."

Thus falls the objection of those prejudiced against instrumental music in worship when they say that God permitted David to have such music because he was a man after God's heart, but condemned instrumental music in worship through Amos (6:5). David was a prophet (Acts 2:30), and God's prophets do not conflict with each other. It was not musical instruments in worship which God condemned, but their *wrong use* in drunken feasts.

God was evidently pleased when His people in worship sang from the heart with musical instruments. This was "written aforetime . . . for our learning." What instruction are we to gather? Where is it recorded that, although God was once pleased with musical instruments in worship, He has since become displeased with such?

"Praise Him With Stringed Instruments and Organs"

INSTRUMENTAL MUSIC was intimately connected with the Book of Psalms, "the inspired prayer-and-praise book of Israel."

"Psalm" comes from "psalmos," which is defined by Young's *Analytical Concordance to the Bible* as "a song of praise (on an instrument)." *The Classic Greek Dictionary*, published by Hinds, Noble and Elbridge, defines "psalmos" as follows: "A pulling or twanging a musical instrument. 2. A strain or burst of music; later a song sung to a musical instrument." Thayer's *Greek-English Lexicon of the New Testament* defines it as "a striking, twanging" and says that it especially means "a striking the chords of a musical instrument; hence a pious song, a psalm."

The *primary* meaning of "psalm" (psalmos) makes prominent the idea of playing an instrument or of singing a song with musical accompaniment. The first idea in the word is the instrumental idea, then comes the idea of "a pious song, a psalm." Of course, a pious song may be sung with or without an instrument, depending on the circumstances. The primary idea involves the musical accompaniment. No doubt there were psalms which the Israelites sang without instruments, as the circumstances might require. But it is clear that they made large use of instruments in the singing of psalms in their worship. Depending on the circumstances, they could sing psalms with or without musical accompaniment to the glory of God, and they did. The same principle holds good today.

Nobody knows how ancient are the titles and superscriptions of the psalms in the Book of Psalms. Admittedly, they are of great antiquity. They throw light on ancient musical usage and song emphasis in connection with the psalms. "Neginoth" prefixed to some of the psalms is defined as "stringed instruments." It was thus a direction for the use of musical instruments with the psalms where it is found. The *International Standard Bible Encyclopedia* says concerning two words in the original found in fifty-seven of the psalms: "The Greek word *psalmos*, as well as the Hebrew *nigun*, both of which are used in the superscriptions prefixed to many of the separate psalms, indicate a poem sung to the accompaniment of stringed instruments."

Not only so, but the text of certain psalms specifically indicates the use of musical instruments. "The singers" and "the players on instruments" are located in the place of worship in Psalm 87:7. Note also the following: "The singers went before, the players on instruments followed after; among them were damsels playing with timbrels" (Psalm 68:25); "Praise the Lord with the harp: sing unto him with the psaltery and upon an instrument of ten strings" (Psalm 33:2); the psalmist considers it to be a good thing to praise and thank God "Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound" (Psalm 92:3). Moreover, the saints are exhorted to "Praise God in his sanctuary," and the following instruments are indicated for use in doing so: "Trumpet," "psaltery," "harp," "timbrel," "stringed instruments and organs" and "cymbals" (Psalm 150). The present counterpart of the "dance" mentioned in this psalm is some dear saint who gets happy and "walks about Zion" in praise to God.

If it is still fitting to "praise God in his sanctuary," why is it not also fitting to employ "the stringed instruments and organs" and other indicated instruments in doing so, if the heart prompts it and it is "unto the Lord"? Since "whatsoever things were written aforetime were written for our learning," what are we to gather from the things which have been considered? If in view of the circumstances at a given time, God's people sing a psalm in worship from the heart without an instrument, they honor God in doing so. But if under other circumstances "the musical instruments of God" are used from the heart to assist in praise and to stimulate the exercise of spiritual gifts, where is the scripture which forbids their doing so?

The cumulative teaching of these scriptures is that reverent instrumental music in worship is pleasing to God, and the saints are exhorted to use it "according to the commandment of the Lord by his prophets."

"Making Melody In Your Heart To The Lord"

IN REFERENCE TO WORSHIP Paul says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). A previous editorial gives some testimonies that, in its primary meaning, "psalm" (psalms) conveys the idea of musical accompaniment. Additional testimony is in place.

According to Webster, the root meaning of the term is, "to pull, twitch, to play upon a stringed instrument, to sing to the harp." Then follows the idea of "a sacred song or poem; a poetic composition for use in the praise or worship of God." On "psalms" in Eph. 5:19, the *Critical and Explanatory Commentary* says—"generally accompanied by an instrument." Matthew Henry says of the same term: "By psalms may be meant David's psalms, or such compositions as were fitly sung with musical instruments." The *Critical and Explanatory Commentary* says that the meaning in the original of the phrase, "making melody," in Eph. 5:19 is, "Playing and singing with an instrument."

In view of these things, if the passage is construed as not exhorting the use of musical instruments in worship, it certainly does not forbid their use. Paul would hardly have used terms primarily signifying the idea of musical accompaniment and then, without saying so, expect to be construed as prohibiting that accompaniment. Moreover, he was fully acquainted with the Old Testament teaching on instrumental music in worship and knew that this was "written aforetime . . . for our learning." If a student, seeking to arrive at the meaning of Eph. 5:19, were to run the Biblical and non-Biblical references on the terms used, he would certainly not reach the conclusion from this passage that songs could not be "fitly sung with musical instruments" in church, if the hearts of the people moved them to do so.

However, Paul is emphasizing "singing and making melody in your heart to the Lord." Evidently the Ephesians did not use instruments in worship. But this was due to the circumstances of the times, and not to any command against their use. Paul is

urging exercises in the heart corresponding to the playing on literal instruments, the picture of the other. But this spiritual idea does not logically rule out the use of literal instruments when the hearts of the people move them to use such to the glory of God. Even with the many instruments used, the acceptable Old Testament worship was in the heart and from the heart. Did Paul use terms with the idea of instrumental music as the primary meaning as an instruction against the use of such music?

It will not do for someone to argue, "But this was to be done in the heart and nowhere else." If so, then the *mouth* must not be used in singing, for the mouth is not in the heart. The mouth is to sing literally and outwardly and the heart is to sing metaphorically and inwardly. So also the strings of the heart are to be played. But who can show that the strings of an instrument may not also be fitly played in accompaniment to the other? Paul is stressing the inner exercise, but he cannot be logically and Biblically construed as forbidding the literal exercise, which pictures the other. And he leaves the use of instrumental music in worship to be determined from time to time by the circumstances and by the choice and voluntary action of the saints.

That there has been opposition on the part of some to the use of instrumental music in worship does not prove the opposition to be correct. The use of a thing cannot be determined on this ground, but by whether it has scriptural sanction and experimental value or not.

If singing is done without instruments, it is to be "in your heart to the Lord." If it is done with instruments, it is to be "in your heart to the Lord." And we have found no logically convincing evidence that playing the strings of the heart and playing "the musical instruments of God" may not fitly go together in the house of God to the glory of God.

"Having The Harps of God"

JOHAN SAW A VISION of beings and activities in heaven. He saw representatives of the redeemed fall down in worship before the Lamb, "having every one of them golden harps and golden vials full of odours, which are the prayers of saints" (Rev. 5:8).

The apostle saw Christ stand on Mount Zion (Zion) with a company of the redeemed, and he "heard the voice of harpers harping with their harps" (Rev. 14:2).

Then John saw those who had gotten the victory over the beast "stand on the sea of glass, having the harps of God" (Rev. 15:2, 3). This reminds one of "the musical instruments of God" in I Chron. 16:42. The earthly instruments were "patterns" of the heavenly ones.

It may be said that these were "spiritual harps." That is true. But this does not prove that they were unreal, unsubstantial, or intangible. Heaven is "spiritual," but not unreal or intangible. The resurrection bodies of the saints will be "spiritual," but not phantoms. They will be real and tangible (I Cor. 15:44; Luke 24:37-40). So, while some terms applied to certain aspects of the Heavenly Land are undoubtedly "figurative" and are indicated in scripture as being so, *not all* terms thus applied are merely "figurative." There is no Biblical proof that "the harps of God" in Revelation are simply figurative. There are those mediums of music in heaven which are called "harps," of which earthly harps are the figures. And there is no proof that they are phantoms, or intangible. They are "spiritual," but not mere "spirit." They are heavenly instruments, made as only heaven can make them.

In the Old Testament worship arrangement, "the musical instruments of God" were employed. That arrangement was made up of "patterns of things in the heavens." As seen and recorded by John, the heavenly worship and praise of the redeemed brings into use the incorruptible "harps of God." Instances have been reported of certain saints who, in dying, testified that they heard the sweetest and most ineffable music.

Since the church triumphant shall make music with "the harps of God," is it improper for the church militant to employ the "musical instruments of God," the patterns of the other?

New Secretary To Latin America

ANNOUNCEMENT has been made that Dr. Everett Gill, Jr., who was the choice of the Foreign Mission Board of the Southern Baptist Convention in its semi-annual meeting last April for secretary to Latin America, will begin his duties January 1, 1941.



DR. EVERETT GILL, JR.

At present, Dr. Gill is State member of the Foreign Mission Board from Louisiana and pastor of the St. Charles Avenue Baptist Church in New Orleans. His father, Dr. Everett Gill, who is now living in Wake Forest, North Carolina, has only recently retired from his position as superintendent of Baptist Mission work in Europe.

The new Secretary of the Board is a graduate of the William Jewell College, where he received his B.A. degree. He also attended the U. S. Naval Academy. Dr.

Gill was awarded his Th.M. and Ph.D. degrees at the Southern Baptist Theological Seminary in Louisville, Kentucky, and later did further graduate work at the University of Edinburgh. In the year 1940, Dr. Gill was honored by his Alma Mater, William Jewell College, with the degree of Doctor of Divinity.

His experience in religious work as instructor at the William Jewell College and as pastor of Baptist churches in Kentucky, Missouri, and Louisiana, has been wide and varied. Dr. Gill is very active in the work of the Southern Baptist Convention, having served on several southwide committees, as trustee of the Baptist Bible Institute, and as author of several books on religious subjects.

Another Lawyer Preacher

KNOXVILLE PASTOR DOING GOOD WORK

DURING the first eight months of the pastorate of Rev. Floyd Creasy with the Oakwood Church of Knoxville, things have moved out in a fine way, and pastor and people are enthusiastic about the future.

About three years ago, Brother Creasy surrendered a good law practice in order to answer a very definite call of God for him to become an active minister. After a few months of successful evangelism, he accepted the call of Oakwood Church and has served them successfully since. A recent revival meeting, led by the pastor with the assistance of the church music-director, Mrs. W. A. Nelson, resulted in 34 additions to the church, 24 of them by baptism. These made a total of 112 additions during the eight months, 61 of whom were by baptism.

In addition to the numerical growth of the church, there has been a decided increase in support of outside work. Contributions to Co-operative Program causes increased 24 per cent and total gifts to all outside causes increased 82 per cent. The debt of the church was reduced by \$3,211.00, and total offerings through the church treasurer increased 55 per cent over the same period of the previous year. A member of the church left them by will the piece of property adjoining the church lot, including the concrete building which was erected some time ago by another religious group. As the church begins another associational year, it is in fine spiritual condition, and the prospects are brighter indeed for continued growth. Thus does the Lord honor another who was willing to pay a heavy price financially in order to respond to His divine call.

Home Folks Like Carson-Newman College

By C. J. JACKSON

TENNESSEE IS SAID to have the purest Anglo-Saxon blood of any state in the American Union. From this blood has come many outstanding leaders. It is good blood. Its possessors have great possibilities for future service. They are needed today in America as much as in the pioneer days. Probably more. And they are needed in Tennessee too.

In the pioneer days courage, honor and plain every-day horse sense were the prerequisites to success. Today those requisites and more are required of a man, if he is to succeed in the professions and in helping to direct the destiny of the nation through these perilous times. We are living in a new age, a mechanized age, a power age. It is estimated that only one per cent of all power used to keep the wheels of American industry turning is manpower. This has not always been so. In this changing age chemistry, physics, engineering and related subjects are playing a part little dreamed of in the 19th Century. Now it takes, in addition to the pioneer virtues, scientific training along with training in the arts to keep pace with the trend of the times.

These changes are more in evidence around about us than ever before and they throw out a challenge to our Baptist people in Tennessee. We are a part of this new era. We must carry our part of the load if we are to share in the benefits. We must be on the same intellectual plane with others, if we expect to be able to carry our part of the load and hold a worthy position of leadership. This is especially true in our religious life and in our influence on the religious life of this section of the South in the immediate future. We cannot afford to sit still with such a challenge at our very door.

It is at this point that Carson-Newman College comes into the picture in a big way. It is there that our youth are prepared to cope with the problems of life, whether in the marts of trade or in church or state affairs. Carson-Newman College through a designed program of Christian education is able to impart "that something" to its students which gives them an advantage wherever they find themselves. It is a sad fact that the College cannot accommodate twice the number it now has, so that the need for trained leaders can be met.

The home folks like Carson-Newman. A careful survey of the church supported senior colleges of this area shows that 78 per cent of the student body at Carson-Newman College are Tennesseans; in all other similar colleges in this area only 38 per cent give Tennessee as their place of residence.

The fact that such a large percentage of our own Tennessee boys and girls make up the student body at Carson-Newman should constitute a challenge to the friends of Christian Education in Tennessee to give liberal support to the College in providing the needed buildings and endowment.

Resolution

Whereas, Brother A. B. Hill was a faithful and highly beloved member of Immanuel Baptist Church for a period of 48 years; and, *Whereas*, He served as a member of the Board of Deacons for 41 years, and as honorary deacon from 1935 to the time of his death; and,

Whereas, Brother Hill was on July 24, 1941, called to his heavenly reward; now, therefore,

Be It Resolved:

1. That we, the deacons of the Immanuel Baptist Church who have labored together in Christian fellowship with Brother Hill through the years, express our feeling of regret that he no longer lives and moves among us;

2. That we hold in grateful memory his Christian life and the service he rendered through Immanuel Baptist Church; and,

3. That these resolutions be spread upon the minutes of the Board of Deacons, and copies be sent to his bereaved family and to the denominational press.

October 6, 1941.

CIRCULATING

NORRIS GILLIAM

Director of Promotion, Tennessee Baptist Convention

THE Convention Year has closed and so has the year for all of the associations. The work that could be done and credited to the last year has all been completed. Most of the associations have either made their tabulations of reports and have sent them to the printers for the production of the minutes, or are in the process of so doing. This work should be completed as soon as possible.

Another task which should be done immediately is that of filling out the master tabulation sheet for each association and returning it to Dr. Freeman or Bro. Noah Fetzer at 149 Sixth Avenue, North. All of the associational clerks were sent these forms before the meeting of the association and should be filled out by them and returned as soon as possible. The minutes of the State Convention cannot be printed until these forms have been returned. It would be well for the associational moderators to check with the clerks to see if this has been done. It might be that some clerk would need a little assistance in the matter.

Bro. L. G. Frey, our State Convention clerk, is very anxious that this work be completed and reported at the earliest possible moment. Please assist him by seeing that the report of work in your association gets to Nashville as soon as possible.

MISSIONARY HAROLD GREGORY

Every associational officer and missionary attending the State Convention should try to meet and talk with Bro. Harold Gregory. He is the missionary for Nashville Association. He has done a fine piece of work and continues to build a fine mission program for this territory. Exchange ideas with him about such work. It will be mutually helpful.

IT PAYS

The following paragraph, taken from the *Western Recorder*, is additional proof that the budget plan of circulation of the State Baptist paper pays:

"That the *Western Recorder* is a good investment for the churches the following facts will indicate beyond question. There are sixty-four of our Kentucky churches with the paper in their budgets at this time. The average membership in these budget churches is 359. The average gift for local expenses in these churches was \$11.71 in 1940 as against \$5.63 for all the churches. The average gift per capita in the budget churches for missions and benevolences was \$3.16 in 1940, as against \$1.15 for all churches in Kentucky. Thus it will be observed that if all of our churches had met the average gift for missions as the churches which send the *Western Recorder* into the homes of their people, Kentucky Baptists would have given more than one million dollars in 1940, whereas we only gave \$460,000. It will be seen from the list of churches published elsewhere that they do not represent any one classification, but are city, village and country churches, predominantly country churches."

The BAPTIST AND REFLECTOR is producing similar results in Tennessee. Try it.

THURSDAY, NOVEMBER 13, 1941

Who's Who Among Tennessee Baptists

O. M. DRINNEN was born and reared in Sevier County, Tennessee. He secured his education in County schools in Sevier County and at Harrison-Chilhowee Academy and Carson-Newman College, having received from Carson-Newman the B.A. Degree, and he did graduate work at University of Tennessee toward his M.A. Degree. Has taught in High School and acted as principal of High Schools for seventeen years. Has done preaching and pastoral work in connection with his educational work, having been pastor of seven different churches in East Tennessee. He has been the happy and successful pastor of Calvary Church at Alcoa for about five years.



O. M. DRINNEN

Bro. Drinnen has two attractive daughters and wife, who are a blessing and help to him in his chosen work. He is now giving all his time and talents to pastoral work. Has

had a very successful, happy and fruitful ministry of almost five years here in this strategic and important field of service.

He has had 116 additions by baptism, and about fifty by letter. He has added a new Brotherhood organization, and all of the organizations regularly supported by our Baptist denomination. Many improvements and remodeling work have been done, such as new seats for choir, new song books, remodeling inside and outside of the building, installing of overhead electric fans, and new pulpit furniture. The church is giving more for missions and benevolences than ever before.

Bro. Drinnen was married, June 20, 1922, to Miss Minnie Conant of Sevier County, Tennessee. To this union were born Pearl and Ruth, both students in Alcoa High School.

He was ordained in Old Home Church, Sugar Loaf, in Sevier County in 1917.

Harrison Chilhowee Baptist Academy

HOME COMING at Harrison Chilhowee Baptist Academy, October 30, was another great day in the history of our school. Dr. James T. Warren, of Carson and Newman College, brought a great message, and Dr. John A. Huff, pastor of First Church, Chattanooga, delivered a great soul-stirring message. All present enjoyed the barbecue lunch at the noon hour.

The cornerstone laying for our new building in the afternoon was presided over by the chairman of the Board of Trustees, Mr. James N. Haddox. The opening prayer was led by Brother Price, associate pastors of Broadway Church, Knoxville, and the dedicatory address was made by Rev. J. R. Dykes, who was present at the laying of the cornerstone in the old building about 35 years ago. Principal Roy Anderson placed the box in the corner, using the box taken from the old building. Rev. T. G. Davis led the dedicatory prayer. Mr. John Roden, who placed the cornerstone in the old building, performed the same task in the new building.

We have the sub-flooring laid on the first floor, and we are at the point that we will have to discontinue our work unless funds come in immediately.

Hoping and praying that our needs will be supplied, I am,

Yours truly,

ROY ANDERSON, Principal.

Great Brotherhood Days

By E. K. WILEY



SIXTY-FIVE MEN representing fifteen churches in Gibson County Association met on Sunday, October 26 at 2:30 p. m. in First Baptist Church, Trenton, Tennessee. Bro. W. H. Keathley, who was elected Brotherhood president at the last Associational meeting, presided and led in perfecting the Associational organization by electing the following officers: Program Vice-President, I. H. Perry, Trenton, Tennessee; Attendance Vice-President, Paul Maynor, Milan, Tennessee; Secretary-Treasurer, R. N. James, Gibson, Tennessee. Interesting and informative talks were made by President, Bro. W. H. Keathley, Bro. Bruce Holmes, Regional President. Rev. Vernon Sisco inspired the group by relating many experiences of the men in the Trezevant Baptist Church. Bro. H. J. Huey followed with an inspiring message, stating that he had felt the need of an organization that would enlist his men and he was ready now to lead in organizing a Brotherhood. It was agreed in this meeting that every church in the association should have the Brotherhood movement. The church needs the men and the men need the church. Representatives from the fifteen churches said they would like to have just such an organization and expressed themselves as being ready to cooperate with their pastors in organizing the Brotherhood because it gives men something to do. It tends to tie them on to their church and to balance off the appeal of the lodge and the club and to preserve perspective in the social and the spiritual life. A Brotherhood properly carried on is a blessing to men who have an eye to see and a will to do in religion. Its fraternity is fine, its program is practical, its purpose is to deepen spirituality, promote religious intelligence, cultivate Christian fellowship and stimulate activity among the men of the church. To seek, in a masculine and earnest way, to lead lost men to Christ, and to cooperate with all other existing agencies of the church and denomination in the promotion of the general work.

RIDGEDALE CHURCH, CHATTANOOGA, COMPLETES ORGANIZATION

It was our great joy and privilege to meet with Ridgedale Church Monday night, October 27, in their Brotherhood meeting. The President, Mr. Floyd C. Delaney, presided and after our devotional the following officers were elected: Membership Vice-President, Fred Pineyar; Activities Vice-President, Van Johnson; Secretary, Frank Spurlock; Treasurer, Fred Clark. The pastor, Bro. James Ivey, with his men in Ridgedale Church, have organized for the purpose of mobilizing manpower, believing that an efficient functioning Brotherhood is a tremendous asset in the church, that religion is a man's job. The manliest man in all the world for all time was Jesus Christ. The highest and best in genuine manhood is conserved by personal religion, and there is no substitute for the influence of men upon the life of the church and community, therefore, one of the most important tasks facing us today is that of enlisting men in support of the Kingdom of God, beginning in the individual church and extending around the world. The enlistment of our men should be set as a denominational objective.

Many Voices

"There are, it may be, many voices, and none without significance."—*St. Paul.*

The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls.—*Harry M. Fosdick.*

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Walpole.*

Liquor has caused more trouble and has been responsible for more crime than any other influence.—*Judge Jas. S. Martin, Toledo, Ohio.*

Love is the basis of all virtue. You don't have to preach honesty or kindness or helpfulness or sacrifice to those who have genuine love in their hearts.

The saloon is a cancer on humanity, eating out its vitals and threatening its destruction.—*Abraham Lincoln.*

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.—*George Washington.*

Nothing in the world, including talent, genius and education, can take the place of persistence.

For every young woman in college in the United States, there are three serving as barmaids. This condition will grow worse and worse until the manhood of America arouses itself and does something about it. What will you do about it?

If any man seeks for greatness, let him forget greatness and ask for truth, and he will find both.—*Horace Mann.*

The best argument for Christianity is a Christian.—*Henry Drummond.*

The entire object of true education is to make people not merely do the right thing, but to enjoy the right things.—*Ruskin.*

—*The Baptist Evangel, First Baptist Church, San Antonio, Texas.*

The Offering of A Church When Placed Next To Nothing

A WISE RURAL pastor was in the editor's office. He referred to an offering one of his churches had made through the Co-operative Program. He mentioned the size of the contribution. Then he said, "That isn't very much, but it looks large when you put it by the side of nothing."

There's something in that statement to think about. The church made an offering for the Co-operative Program. The contribution placed alongside no contribution looked large. Many a church could and should do more for the Lord's cause. But even a small contribution is better than nothing.

Those churches which have been doing nothing for the Lord's world-wide missionary enterprise ought to try making a contribution to it. Even a small offering placed alongside nothing will look large. And as this is done and the joys of it are tasted, the contributions will grow larger and be made oftener, as it should be in all churches.

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

Magnifying the Church

Lawson H. Cook

The Alabama Baptist

Jesus established a CHURCH, and to that church he gave a definite mission. Generally speaking that mission is two-fold: To win souls to Christ, and grow Christian character. The entire organizational life of a church should be so coordinated that each group—functioning specifically, but not independently—makes its full contribution to the end that the CHURCH shall occupy a position of dignity and respectability in the community. A church is a family of baptized believers. It, therefore, becomes each member to assume his rightful place within the family circle. The welfare of each individual is to become the concern of the whole.

It is fatal to discount the preaching of the gospel from the pulpits of our churches. There can be no satisfactory substitute for the worship services of a church. At least two of these are at present in a perilous position, the Sunday night service and the mid-week Prayer Service. Unless some adjustment is made, and that quickly, these services, in a few years, will be history in many of our churches, and as a result much of the spiritual power of those churches will have been lost.

(The church is the most important organization in modern civilization. It is the only institution which,—makes the salvation of souls its chief concern—was authorized by Jesus Christ—is charged with the responsibility of preaching Christ's gospel—is the champion of everything that is right and the foe of everything that is wrong. Magnify the church with your time, energy, money and talent; you will then fall short of the estimate which the Savior had for the church when he "Loved the church and gave himself for it," Eph. 5:25.—C.W.P.)

The Church and The Kingdom of God

The British Weekly

Heaven on the earth, this recovery of the world, is a matter on which God has set His heart. It is a matter on which He has set His heart so resolutely that He will shake and overthrow every human system with which we men may be so satisfied that we are prepared to defend it and to transmit it; that if such a system hardens into an obstacle He will overturn and overturn and overturn until He come Whose right it is. Third, that if any one nation stands in the way of this Kingdom of God amongst men, a Kingdom which is first Righteousness, then Peace, both resulting in the joyful sunshine of harmony with Himself. He will cause such an obstruction or Delaying Nation, however mighty, to pass out of the region of power, and will hand over the task of life to another.

(The church and the kingdom of heaven are both of Divine origin, but they are not synonymous. The church is God's institution for promoting the kingdom principles and truths. Men and women enter them in different ways; Regeneration is the door to the kingdom and baptism is the door to the church. All saved people are in the kingdom and there is no one in the kingdom except saved people. But all saved people are not in churches and all the people in churches are not saved people.—C.W.P.)

The call of Southern Baptists is that we do magnify the CHURCH. A church consciousness is the great need of Southern Baptists today. As an organization it justifies itself only when it strengthens and vitalizes the whole life of the church.

Salvaging the Sunday Evening Service

The Watchman-Examiner

day. This is often a poor excuse, for many such families hardly ever raise the question in relation to a trip to downtown entertainment. Another condition is that of church members deciding they have done their full duty if they attend the morning service or the Sunday school. Most of this is due to poor training and to light views of their Christian obligations. There are many other reasons for the decline of the Sunday evening service. Nevertheless, it is a sign of deadness, defeatism, and failure when churches curtail their opportunities to win the lost to Christ.

Evangelical Christianity has developed the Sunday evening service as an opportunity for those who are outside the church to gather in the largest numbers possible to hear the gospel. We believe that nothing will hold a Sunday night congregation permanently but evangelical preaching. The churches exist for the conservation and propagation of the faith. Aggressive evangelism is the best method to achieve both. It is the surest bulwark against skepticism.

(The arguments against attendance on Sunday evening services are usually subterfuges. Modern vehicles have eliminated the problem of distance, and many of the people who do not go to church go elsewhere on Sunday evenings. A candid facing of facts would probably reveal that men and women do not go to church on Sunday evening because of a lack of religious interest. Preach evangelistic sermons and let the church members invite their unsaved friends to these services.—C.W.P.)

Two Kinds of Counterfeit Religious Life

Western Recorder

Modern liberalism refuses to believe in the atoning work of Christ on the cross and receives Him only as an example to be followed. But this is not the only faith that imperils in professed believers knowledge of the Lordship of Christ. In some respects dead orthodoxy may be as ruinous to the spiritual life and witness of a church as destructive criticism. The liberal pits the wisdom of man against the authority of the Word of God. Somnolent orthodoxy on the other hand, acknowledges that Christ died for our sins, but in practical effect denies His authority over our lives as Lord and Master. The world looks in vain for convincing evidence of spiritual reality in the lives of such orthodox churches. In vain it looks for the evidences of transformed lives in professed believers, which to it is the final test of worthwhileness in faith. When the Lord brought the Israelites out of Egypt, there still remained the superhuman task of getting Egypt out of them. They still hankered for the fleshpots of the old land of bondage, for it was all they knew. A faith in Christ that merely accepts the facts of His Saviourship and Sovereignty without appropriating them, will be unable to spread knowledge of Him in the world.

(Correct faith is necessary to complete salvation, but it is not sufficient. A man may believe there is one true and living God and die and be lost. (The devils also believe and tremble.) He may believe that the Bible is the Word of God and never practice it; he may believe that Jesus is the Son of God and never trust Him for salvation. "Faith without works is dead."—C.W.P.)

How Churches Are Destroyed

By J. LACY BASHAM, Pastor,
Calvary Baptist Church, Bristol, Tennessee.

IN THIS ARTICLE we are thinking of local churches composed of professors of Christian faith, who attempt as a group to win the lost to Christ and develop their lives in harmony with the will of God.

We first remark that here in America churches are never destroyed by outside persecution or abuse, because the law will not permit it. The civil laws of our country are yet favorable to our churches, for which we can and should thank God.

The tragic fact is that churches are destroyed and made ineffective from within, by the carnal hearts of members who are indifferent, ignorant, selfish, bitter, or rebellious. The heart of a church is no better than the hearts of its combined membership; yet it is true that out of the heart of individual or church are the issues of life. If the heart is right, attitudes and actions will be right. Following are some actions and attitudes coming from evil hearts that will destroy the effectiveness of any church:

1. OPPOSITION TO TRUTHS THAT SHOULD REGULATE LIFE.—

A pastor is supposed to preach the truth without fear, favor or compromise. Evil hearts oppose truth because it condemns them. If one gossips, lies, is dishonest or hates others, he opposes the truth that condemns him, and is soon in opposition and against his pastor or truth bearer. This destroys the effectiveness of a church.

2. IGNORANCE OF MIND OR SOUL.—

Often times you will find church members who never studied God's word a solid month in their lives, rear up in opposition to the preaching or teaching of men or women who have had training, experience, and have given most of their lives to a study of God's word. This type of mind gets in a groove, gets set and can't reason, they are just against something or somebody but can give no reason; or they are against one person in a church, therefore they are against everything.

3. EVIL AGITATION.—

This usually starts by someone becoming peeved about some minor matter, usually against a pastor, teacher or leader. The agitator sets out deliberately to injure that person and incidentally destroy a class or a church.

Their technique is like this. They begin their work in dark corners. They seek out others whom they hear are peeved and line up a following—a kind of "grumble club." They go mate hunting with a beam in their own eyes. They tell what all they have done, how badly they have been treated. They talk about how cold or hot the building is, how the church failed to buy their soda-water from them if they were in business, how certain folks have been neglected, how dust accumulated on a piano, how the preacher wanted to run everything, how the deacons were not doing their duty, how the pastor was not visiting, or visiting some folks too much, how his family wouldn't work in the church or how he always pushed them to the front. They think his salary ought to be cut, or he ought to resign or the Lord strike him dead. Just anything to agitate and stir up strife. When all the time down in his own heart he knows he is not acting like a loyal Christian, but like a German Fifth Columnist. Such attitude and actions soon lead to little groups leaving churches, being excluded, disheartening others, crucifying preachers and destroying churches.

4. INCONSISTENT LIVING.—

A salesman's success often depends mostly upon his product and samples which he displays before prospective buyers. This is true of a church in winning recruits, therefore we must have church members that make good samples. Church members who curse, drink, lie, gossip, criticize, oppose truth, ignore the services of the church, tie the hands of pastors and other leaders by their indifference, criticism, continual agitation, cheap politics in church affairs—these kind do not make good samples and no one who has any moral sense wants to unite with a church where these prevail or persist in such things. The churches, if they are to survive as effective agencies in the Kingdom of God, are going to produce better samples of Christians.

This article is born out of the heart of a man who is prematurely old, trying to do the best he knows how to advance the cause of Christ through a local church. We may as well face the fact that not one person out of ten in this city take any of the

churches seriously. Most of our members do not, our children do not, and the lost just simply laugh at us. It is all because we are failing to do the will of God. We are destroying our churches, our city and the souls of our children. God help the members of this church not to get angry at the truth, but to wake up and support a church program that seeks to have church members honor Jesus Christ.

"Give Me This Day . . ."

I learned a prayer when I was but a child—
"Give me this day my daily bread."

And now with all the wisdom time should bring,
My heart, so hungry to be fed,

Still offers up to God that simple prayer;
Not for tomorrow do I pray—
Time moves so fast—tomorrow may not come;
So I must live my life today.

Give me this day, God, simple faith in Thee
And in the men with whom I walk;
A gallant smile to hide my griefs; a kindly
Word for all with whom I talk.

Grant me this day, God, valiant courage for
Each little task that I must face.
Give me this day a tender heart like Thine;
A heart of love for every race.

A heart so full of love that there's no room
For malice, ugliness, and sin;
A heart that in this hating, war-torn world
Still loves and seeks the souls of men.

Give me this day, God, strength to dare, while all
Around stalk Famine, War, and Fear;
While homes are bombed; while children cry for food;
While men rain death from skies once clear.

Yes, God, today the way is dark. I must
Not try to see too far ahead.
I put my hand in Thine and once more pray—
"Give me this day my daily bread."

—MRS. A. B. HARRISON.

Receipts and Disbursements For October, 1941

CO-OPERATIVE

Southwide		\$13,931.31
Statewide:		
State Missions	\$5,015.27	
Orphans Home	2,229.01	
Baptist Memorial Hospital	1,393.13	
Carson-Newman College	1,393.13	
Union University	1,393.13	
Tennessee College	1,393.13	
Harrison-Chilhowee Academy	278.62	
Ministerial Education	278.63	
Debt (Union University)	557.25	\$13,931.30
Total		\$27,862.61

DESIGNATED

Harrison-Chilhowee Academy	\$ 233.15
Carson-Newman College	11.30
Union University	140.07
American Baptist Seminary	303.00
Southern Baptist Seminary	45.00
W. M. U. Training School	491.17
Baptist Memorial Hospital	23.30
Relief and Annuity Board	6.50
Orphans Home	522.59
Home Missions	376.78
Foreign Missions	1,511.71
State Missions	11,255.39
Hundred Thousand Club	3,858.83
Total	\$18,778.79

—JOHN D. FREEMAN, Treasurer.

Produce Budget Works

PASTOR W. P. DAVIS of Lebanon Church, Robertson County, sends a report of the way their Produce Budget has worked during this year. The following facts bear their testimony to what will happen in any church whose members make their livings largely on farms. He reports a net profit of \$650 from the cattle and hogs which have been sold, and from the crops grown on God's Acres and in other ways a net profit of approximately \$325. This makes a total of \$975 which came to the church over and above the regular cash contributions of the members. With the proceeds from sales yet to be made, they will be able to pay one-half the cost of their lovely pastor's home, grounds, and store house.

Surely, if a church in a good farming community can do so well, any country church can very greatly increase its income by teaching its members what the Bible has to say about "Store House Tithing," which means to bring tithes and offerings "of the first fruits of all your increase" into the storehouse.

The cows and hogs sold were given early in the year as calves and pigs. Part of the ground at the pastor's home was cultivated, while plots of ground on several farms were cultivated for the Lord, or other means of giving produce were used.

To spread the information about the Lord's Store House and the produce Budget Plan will mean hastening the coming of a new day for the rural churches.

An Announcement of Interest

By T. L. HOLCOMB, Executive Secretary

AN ATTRACTIVE Sunday school lesson periodical especially adapted to the needs and interests of service men has been prepared by the Sunday School Board, and the first issue, covering next quarter's lessons, will be ready for distribution about December 1. It is called *ON DUTY* and comes in appropriate design for use by young men in our country's service. A space is provided for the name of the individual receiving the periodical and the name of the church presenting it.

The departure of many young men for military training camps has in it elements of challenge and opportunity for every church. Certainly all means of sustaining these young men spiritually, both now and for the future, must be used. One practical means is through Bible study and good literature.

Sending literature regularly to the boys from your congregation, and others whose names you might secure from the chaplains, would help the churches adjacent to the military camps, would deepen the interest of your own people, would greatly encourage the boys to continue their church attendance, and where that is impossible would offer them a well-rounded course of Bible study and spiritual cultivation.

Doubtless every pastor will want to be supplied regularly with this periodical and send it with an appropriate letter each quarter to the men of his church and to others who are away in military service. The price is *ten cents* per quarter and should be included in your regular order for literature.

Four Rules For Successful Christian Living

By A. C. LAWSON, Pastor,
Atlantic Baptist Church, Atlantic, Virginia.

NEVER NEGLECT DAILY PRIVATE PRAYER

- First*—When thou prayest enter into thy closet. Matt. 6:6.
- Second*—Men ought always to pray. Luke 18:1.
- Third*—Pray without ceasing. I Thes. 5:17.
- Fourth*—The prayer of the righteous availeth much. James 5:16.

NEVER NEGLECT DAILY PRIVATE BIBLE STUDY

- First*—Thy word is a lamp unto my feet. Psalms 119:5.
- Second*—Thy word have I hid in my heart. Psalms 119:11.
- Third*—Study to show thyself approved unto God. II Tim. 2:15.
- Fourth*—Search the Scriptures. John 5:39.

NEVER NEGLECT ATTENDING CHURCH

- First*—Christ went to Church every Sunday. Luke 4:16.
 - Second*—Not forsaking the assembling of yourselves together. Heb. 10:25.
 - Third*—The Church is the personification of the truth. I Tim. 3:15.
 - Fourth*—The Church endures. Matt. 16:18.
- ### NEVER NEGLECT HONORING GOD WITH YOUR SUBSTANCE
- First*—Give as God has prospered you. I Cor. 16:2.
 - Second*—God loveth a cheerful giver. II Cor. 9:7.
 - Third*—It is more blessed to give than to receive. Acts 20:35.
 - Fourth*—Give and it shall be given you. Luke 6:38.

Organization Formed To Accredite Church Schools

By O. C. MILLER, President,
Central Association of Colleges.

MURFREESBORO, TENNESSEE—The greatest forward step yet taken to aid small church colleges was made last summer when the Central Association of Colleges was formed to accredit such schools. The schools, according to the plan, will be accredited on the basis of the type of product turned out, rather than on such arbitrary material basis as the amount of endowment the school has or the size of the budget for teachers' salaries.

Many small church colleges have been turning out excellent educational products. The graduates have been able to enter graduate schools, or to fill positions which required scholarship, such as teaching, and the professions. Even though these schools could train a young person for successful living, they could not be accredited due to the fact that they did not each have a half million dollars in endowment or was not able to present a budget which would be approved by the accrediting agency of the area of the college.

Last winter the writer called some preliminary meetings of officials of colleges to discuss the situation. The colleges represented were all church related or private institutions. The group included representatives from Baptist, Methodist, Presbyterian, and Church of Christ colleges, and some private institutions.

A meeting was called at Asheville, North Carolina, for July 13, 1941. This meeting was attended by representatives from nineteen colleges located in nine states. Officials of more than seventy-five colleges, located in nineteen states had expressed approval of such an organization by letter.

It has been decided that each school shall set out what its objectives are. The Executive Committee of the Central Association of Colleges will study the college program, its graduates for the past ten years, and will give some attention as to whether or not the faculty, library, buildings and equipment are adequate for carrying out the program. Upon these considerations, the college will be accredited.

It is to be noted that but little emphasis is placed on the endowment and the size of the budget. Colleges of this type have been discriminated against in that they could not share in Federal funds with which to develop their plants during the last few years in which money has been lavishly spent in developing public college plants. Not much attention will be given to the college plant except to consider whether or not it is sufficient to carry out the college program. The experience of the members of the faculty will be given important consideration. The Executive Committee is determined to evaluate the work of the college in terms of its program, and how well that program is carried out. If the college turns out a high class educational product, it will be given deserved accrediting.

Officers of the Central Association are: Dean O. C. Miller, Tennessee College for Women, Murfreesboro, Tennessee, President; President G. I. Humphreys, High Point College, High Point, North Carolina, Vice-President; President R. E. Womack, Lambuth College, Jackson, Tennessee, Secretary; and Dean H. B. Evans, Bethel College, McKenzie, Tennessee, and Dean Margaret Spenser, Montreat College, Montreat, North Carolina, are other members of the Executive Committee.

TENNESSE BAPTIST IS TENNESSEE ON YOUR HEART?



MR. E. E. LEE

REGISTRATION FEE

There will be a 50 cents registration fee to be paid by all delegates living outside of Madison Association.

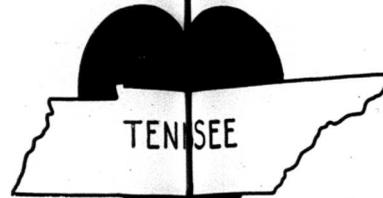
WHERE TO STAY

Entertainment will be on pay plan. Reservations should be sent at once to New Southern Hotel. Special rates are:

- A. 4 or more to a room, \$1.00 per person
- B. 2 persons to a room, \$1.25 per person and up
- C. 3 persons to a room, \$1.00 per person
- D. 1 person to a room, \$1.50-\$3.50 per person
- E. Accommodations at Roe Hotel (Reservations to be made through New Southern Hotel):
 - 1. 2 persons to room without baths, 75c per person
 - 2. 2 persons to room with bath, \$1.00 per person.



MR. C. AUBREY HEARN



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November 27-28, 1941

MUSIC A BIG FEATURE

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DR. JOHN D. FREEMAN

FIRST AND LAST SESSION

First session will be on Wednesday night, November 26th, starting at 6:45. Last session will be Friday night, November 28th.



DR. J. O. WILLIAMS

SOME OF THE PERSONALITIES ON THE PROGRAM



DR. B. V. FERGUSON



DR. FLOY BARNARD



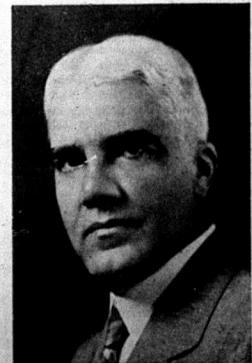
REV. JAMES A. IVEY



MR. DOYLE BAIRD



DR. NORRIS GILLIAM



DR. JOHN L. HILL

The Sunday School Lesson

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

LESSON FOR NOVEMBER 23, 1941

Prayer and Thanksgiving

LESSON TEXT and PRINTED TEXT: Matthew 6:5-15; Ephesians 5:20; I Thessalonians 5:16-18.

GOLDEN TEXT: "Pray without ceasing. In everything give thanks." I Thess. 5:17, 18a.

PRAYER and the giving of thanks are tied together not only as found in the Golden Text but also in all of Bible teaching. When we give thanks we at the same time pray. When we pray aright we at the same time give thanks. This lesson is to emphasize these two thoughts, or rather these two sides to the same thought. We study it just before Thanksgiving Day, or between the two Thanksgiving Days if we are to have the two this year. In the midst of the discussion of which day we are to observe as a holiday let us not overlook or fail to be thankful not only on both Thursdays but also on all of the other days of the week and for that matter on all the days of the entire year. For, as some see it, one of the most contemptible of sins is that of ingratitude. We look at the lesson text, then, with points in the form of commands or exhortations as they come from the Scriptures.

I. PRAY: (Matthew 6:5-15.)

First, in secret. Be different from the hypocrites who pray in public solely to be seen and heard of men, says Jesus. This being their only reason, when they are thus seen and heard, they have received their reward. Of course they have. That is all they get because that is all they seek, the notice and praise of men. Is Jesus teaching here against public prayer? We think not, for the Model Prayer that we look at below is social in form, being introduced with the plural ("our Father, etc."). But He does teach, at least by implication, that we cannot pray aright in public unless and until we have prayed much in secret. The secret of a satisfying life of prayer is to be discovered in secret prayer. "In the secret of His presence, how my soul delights to hide," the poet has written. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

Second, in simplicity. We are not to use vain repetitions. We are not to use many words purely for the sake of making our prayers effective, as if we in this manner would make a "good impression" upon God. When we think of vain repetitions we think of Baal's prophets on Mt. Carmel. When we think of vain repetition we think of certain sects today who repeat words over and over again as if to give merit to their petitions or certain other sects such as those who count beads as they repeat their prayers. On the other hand, some of us recall the prayers uttered in the classroom by devoted teachers that impressed us both by their brevity and their effectiveness, as for instance by the late Dr. A. T. Robertson who was known to have prayed in practically these words, "O, Lord, bless us today in our work. Amen."

"After this manner therefore pray ye," said Jesus. He then gave us the Model Prayer, sometimes referred to as the Lord's Prayer. Effective praying is to be patterned after this Prayer. We can pray it in concert if we are genuinely sincere when we utter the words. The teacher in the schoolroom, or the textbook in use there, will often assign the exercises or problems to the class and then work a model or pattern as a guide in the working of those that are to follow. And so this is what the Master Teacher does in this connection, and concerning prayer. Pray like this, He says. Like the Ten Commandments, it has first a Godward side and then a manward side. We begin with adoration of God in addressing

Him as Father. His name is sacred in our thoughts and speech, hence we approach Him reverently and humbly. We then pray for the coming of His kingdom, meaning that it is to come more perfectly within us, first of all (someone has written a book entitled, "Thy Kingdom Come, But Not Now"). But we are to ask that His kingdom may come and even now if it is His will that it should come now within our own lives. Everything we ask is to be in conformity to His great and beneficent will, of course. Then we are to petition concerning our own selves in "give" and "forgive". Because we fear the consequences of evil and the Devil, we are to ask for deliverance from them. Note that the matter of forgiveness gets Jesus' comment. Did He foresee that this would be our most difficult place in prayer and practice? Perhaps so.

II. GIVE THANKS: (Ephesians 5:20; I Thessalonians 5:16-18.)

First, for all things. Let us be grateful for our spiritual blessings: Jesus who came that we might have life and have it more abundantly; the Bible as "the lamp unto our feet" and perfect guide by which we are to live and die; the church as the place where we can find fellowship as Christians as well as through which we can extend His kingdom; the plan and program Christ has given us to carry on until He returns; and the Holy Spirit who has promised to abide with us forever. Let us be grateful for food, for shelter, and for clothing. Multiplied thousands are denied these at present, in the midst of vast and devastating wars with "man's inhumanity to man." Let us be grateful for loved ones and friends who minister to us in hundreds of different ways, making our days pleasant and our lives more useful. Let us be grateful for our freedom, purchased at the price of much blood, many tears and bitter hardships. Let us be grateful for our health, if we enjoy the same, or even for life itself if good health is denied us. We can thank God for the joys that we have. We can even thank Him for our sorrows, if our faith is sufficiently strong; when we recall that the Scripture says, "All things work together for good to them that love God, to them who are the called according to his purpose" (Ro. 8:28). The inspired Paul used language carefully when he wrote, "all things."

Second, for this is God's will. It is as much God's will that we should give thanks to Him for all things as it is His will that the sun shines upon us. If we fail to show, because we pos-

sess, gratitude we are going against His will. In gratitude in the light of this teaching, then, becomes even more serious. We can link the giving of thanks with the joyous life suggested in this same Scripture. Being grateful for God's blessings helps us to "rejoice always." The happy child is the thankful child. The unhappy child is the unthankful and spoiled child who gets all he wants without ever manifesting his gratitude. Let us carry out the will of God in the matter of having and of giving thanks to Him. It is upon this basis that gratitude, or lack of the same, rests towards others. People who are grateful to God are rarely, if ever, grateful to other people. There is a definite relationship between being grateful to God and good manners among men. Both alike are commendable.

Hosiery

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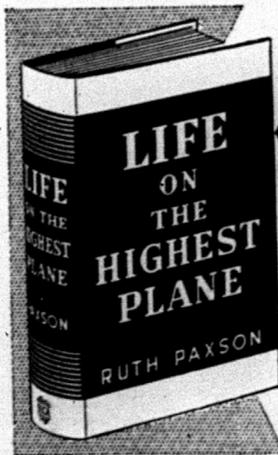
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THE BIBLE INSTITUTE COLPORTAGE ASS'N
866 North Wells Street Chicago, Illinois

Dear Boys and Girls:

Yesterday and today it was a joy to see the post-man come, for he was bringing me some letters from you. Please keep on writing, so he can bring me some letters every day.

Thanksgiving time is almost here, the time when we will be counting up the many blessings that have come to us during the year, and the time when all over the land we will be publicly thanking God for His goodness to us. Isn't it wonderful that out of the year one day is set apart for our country, as a whole, to acknowledge thanks to God.

Aside from its real meaning—Thanksgiving Day has become nothing more than a feast, showing selfishness rather than thankfulness. Let's make this part of this Thanksgiving a little bit different and when we have eaten our bit of turkey and someone brings out the wish-bone and offers to pull it with us, let's wish something for someone else instead of wishing something for ourselves. The best way we can show our thankfulness to God is to share our blessings with others. We may enjoy a wonderful dinner with our family and friends but there would be little joy in such an occasion if one of our number were sick and unable to join the fun.

What about those outside of our family and friends? What could we do to put more joy in their lives? If we truly love our neighbors as ourselves, our Thanksgiving wishes this year will include them and we will find some way to make our wishes come true.

Your friend,

Aunt Polly

The Blessings of the Year

By LESLIE BLAKE

Thanksgiving dinner was over and, as it was storming hard outside, the family were all gathered around the fire-place.

"It seems strange not to have any company this year for Thanksgiving," said Donald.

"Or to go visiting somewhere," added Edith.

"Once in a while it is bound to happen, even in a large family like ours," said Father, "but as we have to spend the day together we may be thankful we are all here and well. I have an idea. There are six of us, let us find something to be thankful for in each month of the year. You take January, Jack."

"Well," said Jack, "I am thankful for the ice and snow that comes then. It means coasting and skiing and skating. It means to me that in January I store up a lot of energy to get through July. Then," he added, "I am thankful for the New Year. It somehow seems a chance to begin again, to start clean and try harder than ever."

"Fine," said Father heartily. "Now, Mother, what do you find to be thankful for in February?"

"Everything," answered Mother promptly. "For the message of love Valentine's Day brings, for the inspiration of the two great birthdays—Washington and Lincoln—and the lessons they teach us."

"March, Edith," said Father, turning to her.

"Pussy willows," answered Edith promptly, "and the first signs of spring. Sometimes I am fortunate enough to have Easter in my month, although almost always it belongs to April."

"Yes, I claim that for April," said Father. "And I am thankful for the beginning of my garden, the planning of the vegetables and flowers I intend to have, the over-turning of the earth, and the April showers that start things to growing. Barbara, you may have May."

"May Queens and flower parties," answered Barbara. "And Memorial Day when the soldiers march and we gather flowers for the cemetery."

"June for me," said Donald. "The end of school and the long vacation to look forward to after studying hard all winter; and baseball and swimming."

"July," said Mother promptly before Father could speak. "Jack may take August, but July is my most thankful month. When the Fourth is safely over, the trunks are all unpacked at our cottage and I can sit on the piazza and watch the ocean."

"August is a hard month to describe," said Jack, "because it is just the same as July—vacation and good times. I think I will just say vacation and let it go at that."

"September," said Edith thoughtfully. "I am rather thankful to get back to school again. I like the cool days, too, after the hot summer."

"October," said Father, "means a great deal to me. As a boy in the country it meant the gathering of the harvest, nursing expeditions, and the clear, cool days. I miss the country in October more than any other time. Then there is the beauty of the autumn foliage, and as a boy I always felt rather thankful that there was the fun and good times during harvesting days."

"Of course, Thanksgiving makes November," said Barbara. "And Thanksgiving stands for the Pilgrim Fathers and what the day meant to them—thanks for a completed harvest by the founders of a nation."

"And December means Christmas," said Donald, "and love and good will to all."

"Yes," answered Mother softly, "every month has some special blessing and together they make up the blessings of the year."—*The Sentinel*.



Send All Letters To

AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

The Grace of Gratitude

It was Thomas Carlyle who said, "A man should put himself at zero and then reckon every degree from that point as an occasion for thanks."

What is the duty of youth as it faces this great ideal? It is to "give thanks." It is that conscious attitude of soul which recognizes that favors have been received; which is aware of the fact that God is our Great Provider; which is a mark of a Spirit-filled life.

It is a ready expression of gratitude in daily life. It is the acknowledgment of lip that favors—great favors—have been received. Gratitude is an expression of praise. The story is told of a Scotsman who one day was walking along a dusty road. His son was his walking companion. They came to a roadside spring. The boy, being very thirsty, rushed up and drank to his heart's content. The father, too, was very thirsty. Even so he first pushed back his bonnet, closed his eyes in prayer, and then drank. He had thought of the Giver before enjoying the gift.

I presume the greatest cause for ingratitude is forgetfulness. Somewhere I read the story of a six-year-old boy who one day very softly tiptoed to the cradle, where his new brother lay. He stooped low and whispered, "Now, little brother, tell me about God before you forget." We rather frequently are forgetful of our Father's manifold mercies in answering prayer, in spiritual sonship and in blessings which are born of each succeeding day. In these trying days let us not forget what we have had—AND WHAT WE HAVE.

This last statement leads me directly to the second question I want to ask, namely, why should people be grateful today?

Well, first of all, they should be grateful because of the fact of God, their possession of God, their fellowship and experiences with God. They should be thankful for the living Christ who today is their Friend and Saviour.

A second reason is the glories of God's great and marvelous world. We should be thankful for all the marvels which are being unfolded and made useful for human welfare. We should be thankful for "the smile of the dawn—the zeal of the sun—the benediction of the stars." We should be grateful for the symphony of autumnal colorings, the harvest and the restfulness of winter.

A third reason is the possession of life—the mere living. Life offers much. It offers spiritual advancement, great opportunities for service together with progress in virtue and knowledge.

A fourth reason is the fellowship of the Christian Church. I hope that everyone who reads this will find his way to God's House and reverently acknowledge his gratitude for faith, the glorious gospel, the ministry of love, worship, Sabbath rest and inspiration, the companionship of the Blessed Lord and a great future hope.

A fifth reason is our homes and our country. We surely are appreciative of hearthstones and firesides, the hearts of love and friends. We most certainly are appreciative of a nation still at peace; a country which challenges us to noble living and sacrifice in the hour of great trial; a nation which can help those in distress.

And now—when should we be grateful?

We are told we should be grateful "in everything." Perhaps it is superfluous for me to suggest that we should "give thanks" in the period of plenty. And then again—We will remember that "when thou hast eaten and be full, then beware lest thou forget the Lord."

Youth can be grateful even in the advent of adversity. An old lady was upon a festal day seated at her table, which held for her naught but a crust of bread and some milk. Someone saw this scene and overheard the old lady pray: "For all this and Jesus too, thanks."

Youth can be grateful in the time of trial. Trials test us. They prove our mettle. I have on the wall before my desk a picture of the Pilgrims en route to church. There is snow, there are guns—for the foe may charge any moment, there are cautious, courageous and strong men, there are timid yet brave women, there are apprehensive children. It's a great scene—they are going to heaven's children. They haven't forgotten God in the Time of Trial.

Young people! Be thankful for the opportunity to help make things better. Let us go on without any God save Jehovah, without any purpose save to love Him supremely and to serve Him devotedly. Put first things first.—From *For What Are You Looking*, by Raymond B. Drukker.

Making Mother Thankful

By ELEANOR LOCKWOOD

Betty Jane and Kenneth were talking about Thanksgiving.

"I guess I am really the most thankful for mother and father," Betty Jane said.

"I am, too," said Kenneth. "Why, our mothers and fathers are always doing things for us."

"I wonder if they are as thankful for us as we are for them," Betty Jane said.

"Why, of course! Mothers and fathers always love their children."

"Yes, they love us, but I guess sometimes my mother wishes I were a different kind of girl. I guess she would be thankful if I turned into a better girl!"

"What do you mean?" asked Kenneth.

"That gives me an idea. For Thanksgiving I'm going to make my mother thankful that she has me! I'm going to remember to hang up my coat every time I come in, instead of throwing it on a chair."

"I see what you mean. I usually remember my coat, but I forget to take off my rubbers. I'll do that," said Kenneth.

"Then I'm going to put away my toys when I finish playing, before Mother has to ask me," added Betty Jane.

"That's a good one for me, too," said Kenneth. "It wouldn't be so hard if we made up our minds always to do it."

"I want to do three things," said Betty Jane. "I think my, other one will be to go to bed without fussing about it."

"We know we have to go to bed, anyway. There's no use sputtering about it," Kenneth said. "I'm going to do that, too."

"And let's not say anything to our mothers. Let's just do it, and see which one notices what we are doing first," suggested Betty Jane.

All that week Betty Jane and Kenneth stuck to their "Three Rules for Making Mother Thankful," as they called it.

Betty Jane was a little disappointed. She had been very careful about hanging up her coat and picking up her toys and she had not begged to stay up later once, when her mother said it was bedtime. But Mother hadn't said a word. She didn't seem to notice.

"My mother didn't say anything, either," said Kenneth when they were talking it over. "Maybe they think we aren't going to keep it up, but we'll show them!"

"Yes, we will," said Betty Jane.

The night before Thanksgiving came, Mother said, "Bedtime, Betty Jane!" Betty Jane went upstairs without a word.

Mother came up to tuck her in. Betty Jane said her prayers. Then Mother sat on the edge of the bed.

"I'm going to be very thankful tomorrow," she said, "because my little girl has corrected three bad habits."

"Oh, Mother! You did notice!" she cried. "Just wait until I tell Kenneth!"

The next morning she took a minute to run over to tell him.

"I'm glad, Betty Jane," he said, "because that's just about the same thing my mother said, and it made me feel good all over."

"That's the way I felt," Betty Jane agreed.—*Story Hour*.

Thanksgiving

For orchards bearing rosy fruit,
For yielding pod and toothsome root,
And all that God declared was good
In hill, or dale, or field, or wood:
For all of these, give thanks!

For summer dews and timely frost,
The sun's bright beams, not one ray lost,
For willing hands to sow the seed,
And reaper the harvest, great indeed:
For all of these, give thanks!

For heaven's care life's journey through,
For health and strength to dare and do,
For ears to hear, for eyes to see
Earth's beautiful things on land and sea:
For all of these, give thanks!

—M. A. KIDDER,
The Baptist Courier.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MISS JANIE LANNOM
Office Secretary

MISS ADA V. WILLIAMS
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism" Motto—"Try It!"

Results Justify Repetition

Many of our readers and workers remember that last fall this Department in cooperation with the Department of Young People's and Adult Sunday School Work of the Baptist Sunday School Board inaugurated a campaign for the months of October, November and December to Standardize Young People and Adult department and classes, and Extension Departments in the Sunday schools of our state. The results were gratifying beyond our expectations. We are thereby encouraged to repeat the campaign again beginning with the first Sunday in October. Any department or class can through diligent and consecrated effort reach the Standard of Excellence in three months' time. We believe the most desirable three months in which to undertake it have been chosen, since they are the Fall months and the first quarter of the Sunday school year.

The procedure for entering the campaign is greatly simplified. The Department of Young People's and Adult Sunday School Work of the Sunday School Board at Nashville has already mailed to every department superintendent of Young People's, Adult, and Extension departments, and all teachers of the Young People's and Adult classes that are registered with that Department from this state, a letter explaining how to enter the campaign. A copy of the Standard is attached to the letter, an application form for recognition as Standard, when attainment of the requirements have been fulfilled, and an enrollment card for entering the campaign. If a class or department desires to enter the campaign, the teacher or superintendent receiving the card

should fill in the desired information suggested, and drop it in the Post Office. The postage is already paid. As soon as the card reaches its destination, a Standard wall chart and seals will be sent to the class or department enrolling.

Then what and why all this? The Standard for your department or class is the best program of work and procedure yet desired, but it is not automatic. If you enroll your class or department in this campaign, we do not mean to delude you about it. It means prayer and earnest and persistent work, but what glorious results. There will be new members for Bible study, lost people won to Christ and the church, the class and department will be revitalized and going forward instead of marking time, the members will be at work and in step with a church and world movement for Christ. These results explain the word Standard.

If your class or department has not received the above material and desires to enter this forward campaign for greater work, write the secretary of this Department and it will be sent to you immediately. This Department is not only desirous of seeing all schools Standard, but every class and department. This campaign has the combined support of our approved state workers, associational department superintendents, and the Department of Young People's and Adult Sunday School Work of the Baptist Sunday School Boards.

The following is a report of classes and departments that have entered in Standard Campaign. Other teachers and department superintendents are urged to lead their classes and departments to enter this Campaign.

REPORT OF YOUNG PEOPLE'S CLASSES ENTERED IN STANDARD CAMPAIGN

Association	Church	Class	Teacher	Address	Points Attained on Standard
Salem	Auburn	Young Ladies	Mrs. Bessie Armstrong	Auburntown	1,2,4,5,6,7,8,9
Wm. Carey	First	Young Ladies	Frances Caldwell	115 Polk St., Fayetteville	1,2,7,8,10
Robertson	Bethel	Young Men	Wayne Dehoney	Mullins Hall, Box 95, S.B.T.S., Louisville, Ky.	2,5,6,7,8,9,10
Madison	Ararat	Young Ladies	Mrs. Clyde Cummings	R. 2, Jackson	1,2,3,4,5,6,7,8,9,10
Nolachucky	Brown Springs	Young Ladies	Mrs. W. B. Brown	R. 1, Box 14, Mosheim	1,2,3,4,5,6,7,8,9,10
Nashville	Donelson	Young Ladies	Mrs. Robert A. Baeke	R. 1, Nashville	1,2,4,5,6,7,8,9,10
Nashville	Belmont Heights	Ruth	Willie Merle O'Neill	1612 Linden Ave., Nashville	1,2,4,5,7,8,9,10
Concord	First	Young Ladies	Mrs. Lawrence Freeman	1010 E. Lytle, Murfreesboro	1,2,4,5,6,7,8,9,10
Robertson Co.	Orlinda	Young Ladies	Besse Farthing	Orlinda	2,4,5,7,8,10
Shelby	Union Avenue	Gleaners	Virginia Harris	Memphis	1,2,3,4,5,6,8,10

REPORT OF ADULT CLASSES ENTERED IN STANDARD CAMPAIGN

Association	Church	Class	Teacher	Address	Points Attained on Standard
Big Emory	Trenton St., Harriman	Fidelis	Mr. Ralph M. Patton	Patton's Jewelry Store	
Gibson Co.	Humboldt		Mrs. John Sovall	1835 Main St.	1,2,4,5,6,8,9,10
Giles	First, Pulaski		Mrs. John O. Burns	Route 4	1,2,4,5,6,7,8,9
Knox Co.	Lincoln Park, Knoxville		Mrs. J. H. Cate, Pres.	429 Chicamauga Ave.	1,2,3,4,5,7,8
Nashville	Belmont Heights, Nashville		Mrs. B. F. Eskew	1627 Chase Ave.	1,2,4,5,6,8,9,10
Nashville	Eastland, Nashville	Alathean	Mrs. T. C. Meador		1,2,3,4,5,6,7,8,9,10
Robertson	Orlinda	Fidelis	W. P. Davis		1,2,4,5,6,7,8,9,10
Robertson	Springfield-Lebanon		Mrs. J. H. Padfield	Route 7	1,2,3,4,5,6,7,8,9,10
Robertson	First, Springfield	T.E.L.	Mrs. Holman Taylor		1,2,3,4,5,6,7,8,9,10
Robertson	Lebanon, Springfield		Mrs. A. A. Taylor	627 N. Waldran	1,2,3,4,5,6,7,8,9,10
Shelby	First, Memphis		Mrs. G. B. McKinnin	161 Poplar, Alcoa	1,2,3,4,5,6,7,8,9,10
Chilhowee	First, Alcoa	Women's	Mrs. M. B. Moore	1505 Cedar Lane	1,2,3,4,5,6,7,8,9,10
Nashville	Judson, Nashville	Women's			1,2,3,4,5,6,7,8,9,10

REPORT OF YOUNG PEOPLE'S DEPARTMENTS ENTERED IN STANDARD CAMPAIGN

Association	Church	Dept. Superintendent and Address	Points Attained on Standard
Shelby Co.	Prescott Memorial	Mrs. C. F. Alexander, 574 Reese St., Memphis	1,2,3,4,6,7,8,9,10
Shelby	Seventh Street	Faye Wallis, 3100 Pacific, Memphis	1,3,4,6,8,10
Nashville	Immanuel	Marjorie Moore, 2806 Westwood Ave., Nashville	2,3,4,7,8,9,10
Nashville	Grace	Frances Ewton, 1011 N. Fifth St., Nashville	2,3,4,6,7,8,9,10

REPORT OF EXTENSION DEPARTMENTS ENTERED IN STANDARD CAMPAIGN

Association	Church	Dept. Superintendent and Address	Points Attained on Standard
Madison	West Jackson	Mrs. F. L. West, 1217 Highland, Jackson	1,2,3,4,5,6,7,8,9,10
Nashville	Eastland, Nashville	Mrs. F. I. Grimes, 1311 McKinnie	2,3,4,7,8,9,10

Greetings

The Sunday School Department sends greetings to the Baptist Training Union Convention meeting in Jackson, November 26, 27, 28, 1941. May you have a great Convention and a great spirit prevailing among all those who attend.

Associational Sunday School Training School

CHATTANOOGA, OCTOBER 20-24
RIDGEDALE BAPTIST CHURCH

By J. C. WILLIAMSON

Fourteen classes were offered with the following teachers: Mr. Jesse Daniel, teaching "Building a Standard Sunday School"; Mr. Elmer F. Bailey, Educational Director of Avondale Baptist Church, teaching "The Six Point Record System"; Mrs. James A. Ivey, wife of the host pastor, teaching "The Extension Department of the Sunday School"; Rev. J. C. Williamson, Associational Missionary, teaching "The Adult Department of the Sunday School"; Mr. Henry C. Rogers, State Training Union Director, teaching "Teaching Adults in the Sunday School"; Mr. Ralph Norton, Educational Director at Central Baptist Church, teaching "The Young People's Department of the Sunday School"; Rev. L. G. Frey, of Jackson, teaching "Teaching Young People in the Sunday School"; Miss Reba Parker, Ocoee Intermediate Superintendent, teaching "Intermediate Sunday School Work"; Mrs. Henry C. Rogers, of Nashville, teaching "The Art of Teaching Intermediates"; Miss Alice Hockett, of the Sunday School Board, teaching "Junior Sunday School Work"; Mrs. H. C. Patterson, a local Junior worker, teaching "Guiding Junior Boys and Girls"; Miss Blossom Thompson, of Bogart, Ga., teaching "Primary Sunday School Work"; Miss Elizabeth Cullen, of Memphis, teaching "Beginning Sunday-School Work"; Miss Mattie C. Leatherwood teaching "Cradle Roll Department of the Sunday School."

By classes, they enrolled the following numbers: Mr. Daniel, 69; Mr. Bailey, 49; Mr. Williamson, 23; Ralph Norton, 67; Rev. Frey, 57; Mrs. Ivey, 24; Miss Thompson, 60; Miss Cullen, 46; Miss Leatherwood, 28; Mr. Rogers, 154; Mrs. Patterson, 43; Miss Hockett, 82; Miss Parker, 28; and Mrs. Rogers, 73, making a total of 804 people for whom we have a signed card and know they were there. It is probable that some did not register.

The number taking the examination by classes were as follows:

Mrs. James A. Ivey	16
Mr. Henry C. Rogers	79
Rev. J. C. Williamson	14
Mr. Ralph Norton	41
Rev. L. G. Frey	38
Miss Reba Parker	17
Mrs. Henry C. Rogers	55
Miss Alice Hockett	62
Mrs. H. C. Patterson	27
Miss Blossom Thompson	36
Miss Elizabeth Cullen	34
Miss Mattie C. Leatherwood	14
Mr. Elmer Bailey	38
Mr. Jesse Daniel	34
Total awards for the week	505

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WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

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MISS MARY NORTINGTON, Nashville
Executive Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MRS. DOUGLAS GINN, Nashville
Office Secretary

1942 Guide Books

The 1942 Guide Books for Tennessee W. M. U. are off the press. The price is twenty cents a dozen or \$1.50 per hundred. Order one for each member. Fill in the blanks with the names of the devotional and program leaders for each month. It is an ideal Year Book for the society and a most economical one. Blank pages may be pasted in the back where the names and addresses, with telephone numbers, may be written. Order from Tennessee W. M. U., 149 Sixth Avenue, North, Nashville.

Subscribe, My Lady, Subscribe

Each year Tennessee has a goal to reach in her subscriptions for the W. M. U. magazines. How we long to be victorious! We do like to have Tennessee listed in the victorious states, but we long more to have the women and young people reading their own magazines. Won't you send in yours before January 1st?

On September 30th Royal Service reports 6,455 subscribers from Tennessee and the goal is 7,680. On the same date, World Comrades reports 1,524 subscriptions with a goal of 2,020. The Window of Y. W. A. has 974 subscriptions with a goal of 1,200.

Subscribe, my lady, subscribe. Send all subscriptions to 1111 Comer Bldg., Birmingham, Ala.

The Divisional Meetings

The first sessions of the eight divisional W. M. U. meetings were a great success. There were 3,750 in attendance. All associations where we had more than one missionary society were represented except Northern, Sequatchie Valley and Beech River.

The visiting speakers were greatly enjoyed. Miss Kathleen Mallory, our Executive Secretary of the W. M. U. of the S. B. C., brought splendid messages that inspired our women to greater service. Miss Kate Ellen Gruver took the women and young women to Palestine and made them see the land that is not holy today but sin-sick. She pictured the Moslem people hating Christians and violently opposed to the gospel. She has been "persecuted for righteousness sake" for she has been stoned by the Moslems.

Miss Lorene Tilford made her hearers see the Chinese students and pictured them in such an attractive way that the young people know they were truly their brothers and sisters. At all of the banquets, except one, she was the speaker and she knew how to make the alert boys and girls see China. Not one dull moment did we have at the banquet table.

Miss Bruce portrayed the value of the 100,000 Club with the help of a most beautiful poster, that at first was a map of the world, and at the close of her message she had placed on the world the picture of young people bringing their Co-operative Program, Centennial Memberships, Special gifts and the 100,000 Club in an effort to raise the debt on all of our Southern Baptist work. Miss Bruce also spoke to the women on "The Most Important People in Our Churches," emphasizing the value of our W. M. U.—Young People's Organizations.

Our president, Mrs. C. D. Creasman, brought messages of encouragement to the Middle Tennessee meetings. Miss Northington spoke on "Mobilizing Tennessee Women in Service."

The devotionals at each place were outstanding. The music was very fine. We did appreciate

Carson-Newman sending a quartet to each divisional meeting in East Tennessee, even though it was examination week. Union University sent a lovely quartet to Brownsville. Dr. Merrill Moore of Tennessee College addressed the meeting at Lebanon.

The pantomime, "O Zion Haste," was given most effectively at each meeting but one by a group of Y. W. A.'s. In Lewisburg, the pantomime, "Beautiful Land of Our Lord," was beautifully presented by the women of that church.

To the presidents and young people's leaders of each division we give our sincere thanks for planning every detail of the meetings. To the churches that graciously opened their doors, we do give thanks. To the missionary societies and young people's leaders who worked so tirelessly to make the churches and the banquet tables so attractive, we are most grateful.

We thank God for every member of our first sessions of our eight divisional meetings.

"These Things Remain"

Have you studied "These Things Remain"? Do not fail to have an all-day meeting in November using this book as a basis of your study. It is only 57 pages long, but it is full of information and inspiration. Study it well before you teach it. Consider the suggestions in Royal Service given by Mrs. Wm. McMurry for presenting it.

Order your books today from the Baptist Book Store, 125 Ninth Avenue, North, Nashville. The price is twenty-five cents. Urge the women to read the book before you have your class. You may count it as a class if you read the book and take a written test.

Fruit Cakes

Every year Tennessee W. M. U. sends fruit cakes to the Training School for Thanksgiving. Remember we have a new building and the address is Woman's Missionary Training School, 2801 Lexington Road, Louisville, Ky. Be sure and put your name on the package so you can receive thanks from the school.

Some have asked if they could remember the Tennessee students instead of sending a fruit cake. Certainly, this is a lovely thing to do. It has been a long time since your secretary was a student in the Training School, but she still remembers the societies that sent her cookies, flowers, candy, etc.

Of course you will be most happy to be thoughtful of the student from your association, or the one who worked with you last summer. Tennessee students in the Training School are: Seniors—Jenell Greer, Nashville; Lorene Holland, Scotts Hill; Doris DeVault, Fall Branch; Caroline Cross, Nashville.

Juniors—Charlotte Ford, Knoxville; Mildred Gifford, Camden; Regina Slinger, Chattanooga; Pauline Wisecarver, Midway.

Other Training Schools

Recently we received a letter from Fort Worth saying Miss Rebecca Sifford of Erwin was in the South Western Training School. We know she is a most capable young woman, and we hope she, too, will be remembered by us. Address her at Seminary Hill, Texas.

In the Baptist Bible Institute we have our first scholarship used by Miss Helen Wilson, a graduate of Carson-Newman. It is the Emma Byrne

Harris scholarship. You won't forget her. Address her at the Baptist Bible Institute, New Orleans, La.

Thanksgiving and Christmas are appropriate times to be thinking of these girls who are preparing to give themselves to the Master's Service. Pray for them. Write to them. When you make cookies, candy, orange peel, etc., fix up a little box for them.

Southwestern Divisional Meeting

On October 30th the first annual session of the Southwestern Division W. M. U. was held at the First Church, Brownsville, with an attendance of more than 350 for the W. M. U. session and a larger number were present for the Young People's banquet and the evening program.

The program for this meeting was outstanding in that in addition to the State Officers, Misses Northington and Bruce, Mrs. W. J. Cox and Miss Kathleen Mallory, Miss Kate Ellen Gruver and Miss Lorene Tilford addressed the meeting, bringing much information and a spiritual uplift to their hearers.

The banquet was served complimentary to the young people by the Big Hatchie Associational W. M. U. The theme, "Palestinian Pathways," was beautifully carried out in the decorations. Bob Sutherland served as toastmaster. The banquet program and the program in the auditorium were well planned and beautifully carried out.

The Brownsville ladies served a bountiful lunch and the hospitality committee omitted nothing that would contribute to the success of the meeting. The special music was rendered by Mrs. White and Mrs. Rose of Brownsville, Rev. Haywood Highfill of Memphis, the Girls' Trio from Union University, James Kelly Avery of Alamo, and Miss Mary Austin of Brownsville, organist.

The reports from superintendents revealed a splendid year's work. The same officers who served the past year were re-elected.

A Cure for Wrinkles

Scene: A Trolley Car.

Miss Millar (sinking into a seat): My, but I'm tired! That last talk on John's Gospel always gets me. Well, I'll just relax now for this long ride. I'm glad I don't have to speak to a soul for a half-hour, anyway.

(Enter Miss Johnson, a bustling little lady, and seats herself beside Miss M.)

Miss Johnson: Excuse me, but can you tell me where to get off to go to the Greencourt Hotel?

Miss Millar: Yes, indeed! We pass within one block of it. I'll show you when we get to the street.

Miss Johnson: Thanks! I don't know the city at all. I've never been here before, but I've done real well today. I travel, you see. But I don't know a soul in this town (wistfully).

Miss Millar (rousing herself): What's your line?

Miss Johnson: Beauty specialties—just the finest line on the market.

Miss Millar: Why, that's my line, too. I've got the best cure for wrinkles in the world.

Miss Johnson: A cure for wrinkles—what is it?

Miss Millar: The religion of the Lord Jesus! Do you know about that?

Miss Johnson: No, I don't. But I wish I did. If I come to see you tonight, will you talk with me?

Miss Millar: Suppose I come to you instead. I'll be glad to come. I'll be there about eight—shall I? This next corner is yours.

Miss Johnson: Oh, thank you! Do come. I'm Daisy Johnson. How good you are! Oh, how glad I am I spoke to you! (Rises.)

Miss Millar: So am I. Good-bye till this evening!—Mrs. A. T. Robertson, in Royal Service.

"I Magnify Mine Office"—Rom. 11: 13b

By HARRY E. GUINN, Erwin, Tennessee

PAUL, THE APOSTLE to the Gentiles, desired by his ministry to win the Jews also. Of course the fall of the Jews meant the rising or the salvation of the Gentiles; but Paul hoped to provoke to emulation those who were his own flesh so that he might save some. He counted it a great ministry to be used of God in his plan for the salvation of all people, thus making "of twain one new man, so making peace." Eph. 2:15b. Looking upon that ministry he says, "I magnify mine office." Rom. 11:13b.

Though Paul counted himself "less than the least of all saints," yet he did not fail to speak of himself as "An apostle of Jesus Christ by the will of God." He looked upon the Gospel of Christ with high esteem—something in which he could glory. Hear him saying: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

It pays in business to magnify one's office; for the man in business who magnifies his office not only works away contentedly, but is advancing as well. Life for him is not commonplace and dull. There comes a certain thrill in the realization of accomplishment. Solomon said, "I perceive that there is nothing better, than that a man should rejoice in his own works." Ecc. 3:22.

The Christian needs to magnify his office—the office of Christian service. One doing so will hold that office in high esteem and importance. As we face special days and occasions we are accustomed to wish for others happiness and prosperity. We desire the same for ourselves. This is not out of place nor is it wrong; but the thing that should challenge us is the thought that we can be happy and prosperous only as we give ourselves to our Lord in service. Then let us work, remembering that where our treasure is there will our heart be also.

I. WHAT WE NEED IN ORDER TO MAGNIFY OUR OFFICE.

1. *We need to realize its importance.* Individually we are members of the body of Christ with a definite place to fill. There is work for all. Think what it means to the body—the church—to have faithful members faithfully working! It means spiritual health. Unfaithfulness means a suffering, weak church. We are his witnesses. We are co-laborers together with God. We are ambassadors for Christ. We are the light of the world. We have a story "angels fain would sing." We have the command "go ye."

2. *We need a realization of the presence of Christ.* We need faith to believe Christ's "Lo, I am with you always." How many are like Mary and Joseph; missed the Master and know not of it? To them that first day was empty and meaningless; to these out of fellowship with God the days are also empty and meaningless. How many carry on trying to put up good appearances without realizing that something has slipped from their lives? Their service is empty, dull and meaningless. We ought to live the obedient life, seeking his will, and acting on faith that God is with us in all our efforts for him.

3. *We need to realize the scope of our task and our possibilities.* There is a task ahead. A church that has nothing to do is next to a dead one. A live church is an active one. We need individual initiative. How the unsaved call us into the field of service, saying, "Come over and help us." Our membership needs satisfying. Thus we ought to heartily support the preaching, teaching, training, and prayer services of the church. How fine and inspiring it is to know that our people are magnifying their office in responding to greater and better enlistment programs. We can best begin to know our possibilities by volunteering for the Master's service.

4. *We need to realize the rewards of our office.* How encouraging the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 1/ Tim. 4:7-8. "For God is not righteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. A beneficent Dorcas and a devoted Mary will be rewarded along with a powerful Peter and a faithful Paul.

II. WHAT WILL TAKE PLACE IF WE MAGNIFY OUR OFFICE.

1. *There will be preparation plus some perspiration.* We will take the words of Christ seriously enough to strive to follow them faithfully. We will have some convictions and will stand by them. Yes, preparation plus perspiration will work wonders on and on.

2. *There will be prayer.* Prayer is the door to heaven's blessings. "Ask and it shall be given you." Luke 11:9. Christ said, "Without me ye can do nothing." John 15:5. Every important event in the life of Christ was preceded by much prayer.

3. *We will be highly unselfish and deeply humble in our service.* Yes, selfishness and boastfulness will be excluded. Christ is for us the supreme example. "The disciple is not above his master, nor the servant above his lord." Matt. 10:24. "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." Matt. 10:39. Christ himself came not to be ministered unto; but to minister and to give his life a ransom for many. Indeed, there will be no place seeking; but there will be the "co-laborer" attitude. Our hearts and hands will be united in a common cause—the cause of Christ. And we will be blessed as we magnify our office—not ourselves—for the glory of God.

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Following Him

If I can only lift the load
Some weary soul is bearing,
If I can ease or soothe the pain
With humble patience sharing,
The bit of strength and joy and love
Bestowed on me from realms above,
I shall rejoice for sign posts say:
"The man of sorrow passed this way."

If I can only sing a song
To some departing mortal;
If I can only speak the name
That opens heaven's portal,
I shall be glad to do my best,
Praying for grace to stand the test,
For looking through my tears I'll see
The path that He has blazed for me.

—MRS. C. O. SIMPSON,
Trenton, Tennessee.

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Earrings of Gold

By LIVINGSTON T. MAYS

Job's million-dollar fortune had been swept away. His children were dead and his wife was gone. Neighbors had attributed his misfortunes to his secret sins, although he was an upright man. He was exhausted from the ravages of the terrible malady which had afflicted him. But the smile of God seemed again to be upon him and his brothers and sisters and all his acquaintances each brought him an earring of gold.

In those days, when there were no banks, treasure was often kept in earrings made of many pieces of gold linked together in an earring long enough to reach down and sometimes even to be in several folds on the shoulder. Their value would reach as much as a thousand dollars of today's money. Gold was ten times as valuable then as now. A thief trying to steal this gold would awaken the owner. These earrings often took the place of necklaces and bracelets as tokens of personal love and esteem.

Since Job had been called the "greatest of all men of the East," his acquaintances must have included a multitude of wealthy men. The scripture states that each of them brought him a piece of money and an earring of gold. Hence the total must have been a very large sum. With this start and with his magnificent business ability and God's blessing Job was soon in the multi-millionaire class. He came back!

These friends of Job set a noble example to all generations. Men are so prone to kick the man who is down. They say, "He is down and out." "They never come back." "Poor fellow. Every dog has his day and he has had his." "He has as much as we have now," say many, "let him get a job digging ditches or plowing, like we do." But Job's neighbors were of a finer sort. They all got together and gave him a start back to his former fortunes.

The earrings were symbols of humanity's most gracious and generous acts. Thank God there are today many true big-hearted friends on earth. People who will not sneer at your downfall, but who run to your aid in time of loss. In many communities, before fire insurance was hardly known, when a home burned down, scores of neighbors would go to the woods, cut timbers, make boards and rebuild the home for their unfortunate friend.

George Driskill, a great cattleman and landowner in Texas of the last generation, had a fellow cattleman for friend and neighbor, who lost his all. He did not console him with words only. His sympathy took the form of real earrings of gold. He said: "Dudley, here is twenty thousand dollars. With your honesty and fine ability you will come back and be a millionaire again." And, like Job, his neighbor did come back, and out of his second million made great gifts to a great Christian college.

When a pastor resigns his pastorate, many quickly write him asking that he recommend them to his old job. Others, blessed men, invite him to help them in revival meetings and recommend them to other fields of labor. These last are gold-earring men.

The time to help a man is when he needs it. Great and successful people get plenty of fine flattery and many gifts and much newspaper praise. Men just as good and gifted wonder why they are not noticed. We should notice the unnoticed, praise the virtues of the humble, give to the poor, lift up the fallen, give the failure a new start.

When Peter had been sifted as wheat by Satan and was down in despair and wept bitterly, Christ did not desert him, though he had deserted Christ. He gave him the comfort of sweet, serious words, and set him on his feet and so enthralled him with his grace that in fifty short days later at Pentecost he preached the mightiest sermon of the ages, and finally won a martyr's crown.

True-hearted friends of Robert E. Lee rallied to him, after his great soul was almost crushed by the defeat and surrender of his armies and the fall of the Confederacy to which he had given his talents and his all, and out of their slender means sustained him and Washington and Lee University and enabled him to round out his life in peace, plenty, and successful service.

Grover Cleveland, defeated for a second term as President and seemingly politically out, was four years later thrilled by thousands who rallied to his side and encouraged him to try again and rewin his lost crown.

There are many about us who with an earring of gold with comfort and love from a brother in Christ, would have renewed strength to rise again like Job and once more be useful, happy, and victorious. Truly the friends of Job have given us, in earrings of gold, emblems and expressions of man's finest feelings.

1800 Shelby Avenue,
Nashville, Tenn.

First Year at Hermitage Church

By C. D. CREASMAN

It is with profound gratitude to God that we record the work of the past year at Hermitage Baptist Church. Our annual report to the Nashville Association showed the following results: We have a Standard Sunday School and Training Union. The average record and attendance at these has been unusually high. Occasionally every member present is a hundred percenter. The average attendance in Sunday School, Training Union and even prayer meeting is more than the church membership. Gifts to all objects for the year (including local expenses, of course) were \$60.94 per member. Of this amount, \$9.10 per member went to our denominational work, Co-operative Program, etc. The congregation supported its entire church program without help from outside. The pastor rarely said anything about money, other than to commend the people on their heroic giving.

There were 12 conversions, and the pastor baptized 10. One boy was converted but moved away immediately. One woman was saved, but she didn't understand our position on baptism and the pastor thought it best not to baptize her.

The spirit of the church is gratifying. There has never been the slightest friction, and everybody pulls together for the great cause of the Lord Jesus. The church conducts one cottage prayer meeting per week, frequently in the home of some shut-in. All services at the church are evangelistic.

Twenty-three awards have been received from the Sunday School Board. Nearly all officers and teachers hold the Sunday School Board's workers diploma. The church stands squarely for the whole denominational program. It is a work of faith, and God is blessing it. To him we are deeply grateful.

A Good Man Gone

Dr. James Edward Gwarkin, member of the faculty of the Baptist Bible Institute since the founding of that institution, died at the Baptist Hospital in New Orleans Monday, October 27, after a prolonged illness.

Dr. Gwarkin was born March 19, 1866 in Bedford County, Virginia, and received his college education at the University of Virginia. He graduated from the Southern Baptist Theological Seminary, Louisville, Kentucky, with the class of 1899. For three years he served as associate editor of the *Baptist Argus* of Louisville. Following that, he was pastor of churches, first in Virginia, and later in Oklahoma and Colorado. He was ordained at Charlottesville, Virginia, while a student at the University and was married to Miss Rebecca Willis of Locust Dale, Virginia, who survives him.

In June 1918 the late Dr. B. H. DeMent invited Dr. Gwarkin as the first one to help him

launch the newly established theological and Christian training school, the Baptist Bible Institute. For the first few years Dr. Gwarkin acted as business manager and did but little teaching. Later he devoted all of his time to teaching and for the past six years has been Institute Librarian with marked success.

Funeral services were held in Managan Chapel Tuesday, October 28th. They were conducted by Rev. Cecil V. Cook, Jr., pastor of the Napoleon Avenue Baptist Church, of which Dr. Gwarkin has long been an active member. A former pastor, Dr. Houston Smith of Bossier City, La., assisted. Members of the Institute faculty participated in the program and acted as honorary pallbearers.

Those who knew and labored with "Uncle Jimmie" most intimately appreciated his integrity, his fearless devotion to the cause of Christ, his abounding faith, never failing cheerfulness and sincere humility.

Dr. Gwarkin was intensely interested in temperance. For several years he was vice-president of the Louisiana Anti-Saloon League and was a member of the board of trustees at the time of his death. Dr. Gwarkin was a poet of widely known ability. Two of his poems were read at his funeral services. Of him it can truthfully be said that God has called to his eternal reward a great and a good man. Much to his regret Dr. W. W. Hamilton was unable to be present for the funeral, being out of the city on engagements connected with his position as president of the Southern Baptist Convention. To Dr. Gwarkin can be given much credit for prevailing upon Dr. Hamilton to become pastor of the St. Charles Avenue Church of New Orleans, which position led to his accepting the presidency of the Institute.

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AMONG THE BRETHREN

The Baptist Bible Institute very much needs a grand piano. Maybe some friend of the Institute will give it.

—B&R—

Edwin Deusner, pastor at Carthage, who recently underwent a serious operation in a Nashville hospital, has so recovered that he will soon be back to his normal health.

—B&R—

Have you read *Alien Baptism and The Baptists*, by W. M. Nevins of Lexington, Ky.? The book is highly praised from numerous orthodox sources. It upholds Baptist baptism versus alien immersion with a force that the alien immersionist cannot answer. Price \$1.00 at Sunday School bookstores or from the publisher, W. M. Nevins, Lexington, Ky.

—B&R—

With Ramsey Pollard of Knoxville preaching and Ira Prosser of Oklahoma City leading the singing, Pastor S. R. Woodson and the First Church, Humboldt, held a revival closing Sunday night, November 2, which resulted in 51 additions, mostly by baptism, and other conversions that did not join. Many said it was the greatest revival in the history of the church.

—B&R—

E. C. Harris has entered upon his eleventh year as pastor of Hixon Baptist Church, Hixon. Recently the church gave him a gracious pounding. Also the church has doubled its gifts to missions, raised the pastor's salary and bought new Broadman Hymnals and a new piano.

—B&R—

Jimmie T. Williams, senior at Union University, recently supplied for Pastor Bishop at Beech Grove near Mercer in the morning and Pastor C. H. Farnsworth at Maple Springs at night. Recently also he conducted a school of Gospel Singing at Barker's Chapel, Jones L. Stewart, pastor.

—B&R—

With the pastor, Dan Lawler, R. L. Franklin and J. A. Wood preaching, the Etter Baptist Church, Moodyville, held a revival not long since resulting in 13 for baptism, 1 addition by letter, 2 renewals and many rededications.

—B&R—

In a revival with Calvary Baptist Church, Alcoa, O. M. Drinnen, pastor, in which preaching was done by Evangelist C. L. Hammond of Knoxville, there were 20 additions to the church.

Pastor Oran O. Bishop and the Valley Grove Baptist Church, Neubert, are happy over the progress of the work. A new stone church building is nearing completion without any indebtedness. A revival a few weeks ago resulted in a great ingathering. Recently the church presented the pastor with a fine suit of clothes and an overcoat, both with various accessories.

—B&R—

A total of 19 additions was received in its autumn revival by the First Church, Gatlinburg. There were 17 baptisms. Pastor O. L. Rives was assisted by O. D. Fleming of the First Church, Morristown.

—B&R—

The First Church, Alcoa, celebrated on November 2 the second anniversary of the pastorate of H. C. Angel. In these two years over \$13,000.00 has been contributed for all purposes, \$4,695.00 of this being paid on the building fund. There have been 100 additions to the church, and the W. M. U. has bought and paid for the grand piano and the runners on the aisles. A minister has been ordained by the church, who is now pastor of one of the finest rural churches in East Tennessee.

—B&R—

Saturday, November 1, Mrs. L. S. Ewton, wife of the pastor of Grace Baptist Church, Nashville, happened to a painful accident when she fell down the basement stairs at her home. Some ribs were torn loose at the back and she suffered other injuries, but she is satisfactorily recovering.

—B&R—

Dr. and Mrs. W. M. Wood of Louisville, Ky., announce the marriage on November 1 of their daughter, Frances Miller, to Mr. Lucien Wilmore Hughes. The newlyweds are at home at the Dallas Manor Apartment, Chattanooga, Tennessee.

—B&R—

Miss Alpha McGough, 36, 1000 Olive Street, Murray, Kentucky, desires a position with a pastor or with an editor. During the lifetime of the late H. Boyce Taylor, she had several years' experience in the office of "News and Truths" and the bookstore, operating the Addressograph and Graphotype machines, looking after the filing cabinet and mailing list, assisting in proof-reading, engaging in secretarial and bookkeeping work, acting as senior clerk and saleslady in the book department, and so on. For over four years she had complete

charge of the mailing and addressing department of "News and Truths." She does not demand a large salary, only enough to pay living expenses after the tithes and offerings are taken out. She can give numerous references upon request. Interested parties can address her at 1000 Olive Street, Murray, Kentucky.

—B&R—

Sparta Baptists have paid off their building debt and plan to dedicate their house of worship during the month. Out of the ashes of a burned building, a two thousand dollar debt, a dissipated people and other tragedies they rose in their might with a mind to work. Now their lovely building is paid for and the work is going forward in a fine way. Their offering for State Missions in October was the largest ever given. They have increased their offering for Co-operative Program courses for this fiscal year 87½ per cent! Oscar T. Nelson is their pastor.

—B&R—

New Salem Association has elected C. D. Tabor as half-time associational missionary. For the past several years he has served Stone Association in this capacity. He is pastor for half time at Hickman. Should he accept the position he will move to the field. His work in Stone Association has been constructive, and much of the gains made in that region are due to his splendid labors.

—B&R—

Dr. and Mrs. G. W. Bouldin, former missionaries to Japan, moved to Ashland City the first of November where Dr. Bouldin will serve as pastor of the Baptist Church and do mission work for the State Board. They served for a brief period in Grundy County before their last stay in Japan and proved their ability to be good missionaries at home as well as abroad. We welcome them to our Tennessee fellowship.

—B&R—

There were 41 additions by baptism, 8 by letter and 2 by restoration in a revival October 12-26 at Mountain View Baptist Church, Sevier County, in which Pastor J. L. Carr was assisted by Walter Ogle.

—B&R—

In spite of the attendance handicap of almost continual rain, there were around 20 additions to the First Church, Paragould, Ark., in a recent revival in which the pastor, Irving M. Prince, was assisted by C. C. Morris of Ada, Okla.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE NOVEMBER 2, 1941

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa: Calvary	205	121	Dyersburg, First	490	121	Maryville: First	636	116
First	235	102	Elizabethton: Eastside	116	78	Memphis: Bellevue	2045	638
Alexandria	135	69	First	496	191	Boulevard	559	204
Apison	104	85	Immanuel	121	69	Highland Heights	620	297
Athens: First	340	75	Little Mountain	62	59	LaBelle	611	254
Bells, Midway	100	56	Siam	245	208	Prescott Memorial	422	182
Bolivar, First	214	136	Southside	119	84	Temple	1208	293
Butler	208	83	Watauga	231		Union Avenue	967	325
Caryville	168	66	Grand Junction	118	65	Murfreesboro: First	455	166
Chapel Hill, Smyrna	77	66	Goodlettsville, Union Hill	169	104	Westvue	209	133
Chattanooga: Avondale	438	91	Hampton		48	Mount Juliet: Green Hill	160	82
Brainerd	341	135	Hermitege, New Hope	110	110	Mt. Pleasant: First	176	76
Central	299	104	Hixson, First	131		Nashville: Belmont Heights	791	370
Chamberlain Avenue	354	90	Humboldt	501		First		
Clifton	482		Jackson, Macedonia	109		Ingleswood	346	130
Eastdale	101	35	West Jackson	590	242	Woodbine	143	86
Edgewood	255	111	Kingsport: First	725	122	Oak Dale, Piney	79	64
Northside	187	110	Long Island	90		Old Hickory, First	656	375
Oak Grove	498	158	Knoxville: Bell Avenue	581	218	Ooltewah	112	37
Red Bank	209	88	Broadway	1059	629	Paris, First	327	
South St. Elmo	757	128	Fifth Ave.	927	142	Pickwick Dam, Bethel	59	37
Spring Creek	130	63	Gayland Heights	1015		Pulaski, First		128
Tabernacle	136	60	John Sevier	581	218	Rockwood, First	238	105
Woodland Park	320	86	Lincoln Park	519	225	Shelbyville, El Bethel	54	40
Church Hill, Oak Grove	750	141	Sevier Heights	222	76	Stantonville, West Shiloh	72	41
Cleveland: Big Springs	136	48	Valley Grove	198	119	Statesville, Greenvale	31	21
Columbia: First	288	186	Lenoir City: First	342		Union City, First	544	196
Concord	329	126	Pleasant Hill	210	134	Walter Hill, Powell's Chapel	157	81
Cumberland	225	22	Liberty, Salem		56	Watertown, First		50
Dandridge	142	112	Madisonville, First	189	82	White Pine	148	

Rev. A. C. Johnson has been appointed as Chaplain at Fort Pillow State Farm, Fort Pillow, Tenn.

—B&R—

Last week we inadvertently failed to give credit to the editorial, "The Sword of Damocles," to Progress Magazine, Washington, D. C.

—B&R—

Last week it was stated that "The First Church has recalled as pastor Tom L. Roberts, who had resigned, and he will remain with the church." In some way the word "Martin" was left out.

—B&R—

Pastor James F. Horton and Englewood Baptist Church have been assisted in a revival by William Norton of Irvine, Ky., from which great and lasting good is expected to come.

—B&R—

With Sam P. White of Knoxville preaching and E. R. Webster of Loudon leading the singing, Pastor Geo. S. Jarman and the First Church, Kingston, have just closed a meeting in which there were 20 additions, 16 by baptism. Pastor Jarman writes in deserved praise of the visiting workmen.

—B&R—

With E. B. Arnold preaching, Pastor John A. Porter and Wolf Creek Baptist Church in Tennessee Valley Association recently held a revival in which there were eight souls born again and a number of reconsecrations. This was Bro. Arnold's first time to do the preaching in a revival.

—B&R—

Pastor Roy W. Hinchey and Sevier Heights Baptist Church, Knoxville, have closed a revival in which David Livingston of Chattanooga did the preaching and in which there were 16 additions and a great number of reconsecrations. There were 7 baptisms.

—B&R—

Hurricane Grove Church, Duck River Association, lost its building October 18th by fire. As is so often true with churches, they had no insurance. A building fund for repairs has already been started, and it is being enlarged. They hope soon to rebuild. C. N. Barclay of Bell Buckle is pastor.

—B&R—

Byrdstown Baptists are rejoicing over the results of their recent meeting, which resulted in 28 additions, 18 by baptism, an increase of more than 50 per cent in membership during the first six months service by Pastor J. A. Wood. On the evening of the 26th of October a fund for the purchase of a pastor's home was started with \$352.60 and \$90.00 to finish their meeting house.

—B&R—

The revival meeting in Prescott Memorial Church, Memphis, closed November 2nd. Sec. Freeman did the preaching and Mr. Thomas of McLean Boulevard Church led the singing. There were 14 additions, 2 of these by baptism. The church has made marked progress during the brief pastorate of Charles H. Morgan, and is entering upon a new day in its ministry to one of the choice areas of Memphis, State Teachers' College being just across the street from their building.

—B&R—

Pastor Homer G. Lindsay and the First Church, Jacksonville, Fla., welcomed 43 additions in the regular services in October, and 70 per cent of their budget was subscribed at the morning service November 2.

—B&R—

Pastor J. R. Kyzar of Grandview Church, Nashville, assisted Pastor Floyd W. Huckaba in a recent revival at Richland Church, Nashville, in which there were 20 additions, 16 by baptism. The church was greatly revived.

—B&R—

Old New Hope Church, Hermitage, E. Floyd Olive, pastor, will celebrate its ninety-fifth anniversary with Saturday night services November 22 and all-day homecoming services with dinner on the ground the next day. Dr. W. O. Carver, who grew up in that community, will be one of the principal speakers.

Exactly 1,400 patients were admitted to the Southern Baptist Hospital in New Orleans during the month of October.

—B&R—

C. E. Welch of the Central Church, Memphis, assisted Pastor Clarence W. Mayo and the Jacksboro Baptist Church in a revival not long since in which there were more than 50 additions, some 35 for baptism. Jacksboro has adopted a budget of \$3,000 with 10 per cent allocated to the Co-operative Program plus special offerings each quarter.

—B&R—

BAPTIST AND REFLECTOR was glad to welcome the following visitors: Paul Hall, Watertown; Spencer F. Beard, Harriman; Edwin E. Deuser, Carthage; W. E. Davis, Wartrace; Mr. and Mrs. Lester Clanton and Bobby Clanton and Miss Ruth Pinkerton, Shelbyville; S. P. Knowles, Huntsville, Ala.; B. B. Powers, Mt. Juliet; D. A. Ellis, Memphis; B. Frank Collins, Chattanooga; J. O. Oglesby, Murfreesboro; J. H. Boner, Donelson; E. W. Tidwell, Bon Aqua; Leslie Gilbert, Corbin, Ky.

Briefs Concerning the Brethren

Called and Accepted

C. E. Autrey, First Baptist Church, West Monroe, La.

Will Edd Lankford, Hughes, Ark.

B. A. Roth, First Baptist Church, Monticello, Fla.

J. A. Russell, First Baptist Church, Purcell, Okla.

Ollie S. Robinson, Lawrence Avenue Baptist Church, Oklahoma City, Okla.

Ordained

W. L. Strawn, Immanuel Baptist Church, Tallahassee, Fla.

Resigned

C. E. Autrey, First Baptist Church, Union City, Tenn.

Will Edd Lankford, Erin, Tenn.

Carter Helm Jones, First Baptist Church, Williamsburg, Va.

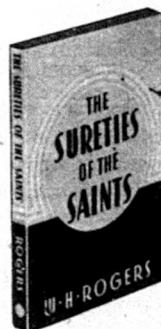
John M. Burrows, Oklahoma Avenue Baptist Church, Shawnee, Okla.

Died

Rev. W. R. Goodman, Cedar Hill, Tenn.

WITH THE CHURCHES: *Alcoa*—First, Pastor Angel received by letter 3. *Butler*—Pastor Gregg received by letter 4. *Chattanooga*—Avondale, Pastor McDaniel received by letter 2; Brainerd, Pastor Collins received by letter 2, for baptism 5; Central, received by letter 1; Chamberlain, Pastor McClanahan received by letter 1; Clifton Hill, Pastor Stansel received by letter 4, for baptism 1; Northside, Pastor Selman received by letter 4; Oak Grove, Pastor Donahoo received by letter 1; Red Bank, Pastor Pickler received by letter 2; Spring Creek, Pastor Tallant received by letter 23, for baptism 15; Woodland Park, Pastor Williams welcomed by letter 4, for baptism 3, baptized 3. *Cleveland*—Big Spring, Pastor Melton received by letter 2. *Columbia*—First, Pastor Richardson received 8 additions for baptism; Dunlap, Pastor Wells received for baptism 5, baptized 5. *Dyersburg*—First, Pastor Vollmer received by letter 2. *Goodlettsville*—Pastor Tanksley received by letter 9. *Hermitage*—New Hope, Pastor Olive received 2 additions. *Johnson City*—Unaka Avenue, Pastor Bowers received by letter 1, for baptism 1. *Kingsport*—First, Pastor Cobb received by letter 7, for baptism 10. *Knoxville*—Broadway, Pastor Pollard welcomed by letter 3, for baptism 2, baptized 5; Fifth Avenue, Pastor Wood baptized 2; Oakwood, Pastor Creasy received for baptism 2, baptized 2. *Madisonville*—First, Pastor Grogan received by letter 2. *Memphis*—Bellevue, Pastor Lee welcomed by letter 9, for baptism 5, baptized 1; Boulevard, Pastor Arbuckle received by letter 5; LaBelle, Pastor Renick received by letter 1, for baptism 1; Temple, Pastor Boston received for baptism 4; Union Avenue, Pastor Hughes received

by letter 5, for baptism 3. *Model*—Pastor Nelson received by letter 4, for baptism 1. *Murfreesboro*—First, Pastor Sedberry welcomed by letter 4, for baptism 1, baptized 1; Westvue, Pastor Medlock received for baptism 2. *Nashville*—Belmont Heights, Pastor White received by letter 2; First, Pastor Powell received by letter 3, for baptism 1. *Neubert*—Pastor Bishop received by letter 2. *Old Hickory*—First, Pastor Kirkland welcomed by letter 3, for baptism 1, baptized 9. *Rockwood*—First, Pastor Ford received by letter 1. *Wartrace*—Pastor Davis received by letter 1.



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"MY CHURCH"

PRE-CANVASS MESSAGE

A MEDITATION

By FRED F. BROWN, *Pastor, First Baptist Church, Knoxville, Tennessee*

1. My Church carries on continuously week after week, year after year a program of worship, teaching, and training for Christian service which brings spiritual uplift, reenforcement, and enrichment of life to many, many people.

2. My Church stands here in the city with a New Testament in her hand pointing to Calvary's Cross and saying: "Behold the Lamb of God, which taketh away the sin of the world."

3. My Church stands here with a New Testament in her hand pointing to an empty Tomb in Joseph's garden proclaiming: "He is not here, He is risen." "But now is Christ risen from the dead, and become the first fruits of them that slept. . . Christ the first fruits; afterward they that are Christ's at his coming."

4. My Church holds in her hand a Book that condemns every sin in my life—challenges every evil that threatens my home, protests every sin in the community.

5. My Church is a world institution. She is committed to the high, holy task of building the Kingdom of God in this world.

6. My Church carries on her blessed work of Kingdom building through the Cooperative Program which supports: Orphanages, Hospitals, Schools, Colleges, Seminaries, Aged Ministers, Missionaries for destitute sections of my State, Missionaries for the Southland, Missionaries for the World. Thus my church endeavors to serve every human need—spiritual, mental and physical.

7. Within a few days my Church will conduct an Every Member Canvass and give me an opportunity to make a subscription to the support of the local work of my church and to the Cooperative Program.

8. Giving is a voluntary matter. No external coercion or pressure compels me to give. When I hear appeals for these various Kingdom interests other voices than the one heard by the physical ear are speaking to my soul. As I think about making a subscription to my church and to the Cooperative Program, the Trinity speaks to me:

(1) God, the Father.

Since I came into His family through repentance and faith I have thought of Him as my "Heavenly Father." Some day—when called into the spirit world, if conscious, I want to repeat the words of my Saviour: "Father, into thy hands I commend my spirit." He is speaking to me now about my subscription.

(2) God, the Holy Spirit.

"Holy Spirit, faithful guide
Ever near the Christian's side."

In my meditation about the Canvass the Holy Spirit speaks to me. Through the ages the Holy Spirit has been the directing, empowering agency of all of this work of the churches. He speaks to me now.

(3) God, the Son.

The crucified Saviour, the risen, exalted Lord speaks to me—speaks to me about my subscription. My Saviour stands at the center of the Cooperative Program. I see Him in the Orphanages, welcoming little children—in the Hospitals, the Great Physician—in Schools, Colleges, and Seminaries, the Great Teacher—with the aged Ministers who have faithfully preached His gospel—with the Missionaries who are witnessing for Him at home and abroad—I hear Him saying: "As the Father hath sent me, even so send I you." "Go ye therefore, and teach all nations . . . and, lo, I am with you always."

As I look into my Saviour's face and listen to His voice all excuses are silenced. There is an upward surge of my spirit and I long to do my best.

Could there be any stronger appeal brought to me concerning my Christian duty and privilege to support Kingdom movements than that which is brought from God, the Father; God, the Spirit; and God, the Son? "God in three persons, blessed Trinity."

My meditation is finished. All hesitancy, all indecision, and all reluctance, are gone. I want to give—promptly, gladly, generously, even sacrificially. I am ready to sign my pledge card. How much shall I pledge? The Bible answers—the tithe, and offerings.