

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



JOURNAL TENNESSEE BAPTIST CONVENTION

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Hark! Hark! The Welkin Rings!

Hark! how all the welkin rings!
Glory to the King of kings!
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies:
Universal Nature say,
Christ the Lord is born today!

Hail! the heavenly Prince of Peace!
Hail! the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings,
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

Christ, by highest heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of a Virgin's womb:
Veil'd in flesh the Godhead see:
Hail the Incarnate Deity,
Pleased as man with men to appear,
Jesus, our Immanuel here!

Come, Desires of nations, come,
Fix in us Thy humble home!
Rise, the woman's conquering Seed,
Bruise in us the Serpent's head!
Now display Thy saving power,
Ruin'd nature now restore,
Now in mystic union join
Thine to ours, and ours to Thine!

Adam's likeness, Lord, efface;
Stamp Thy image in its place;
Second Adam from above,
Reinstate us in Thy love!
Let us Thee, though lost, regain,
Thee, the life, the Inner Man:
Oh, to all Thyself impart,
Form'd in each believing heart!

—Charles Wesley.

Baptist and Reflector

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EDITORIAL

No Paper Next Week

ACCORDING to the custom of the years, there will be no paper the week in which Christmas Day comes. So the workers in BAPTIST AND REFLECTOR office now send their greetings to our readers and their friends.

Week after week for fifty-one times, your office force has labored to prepare and send out BAPTIST AND REFLECTOR to you with its messages and news. Christmas week is the one time in the year when no issue of the paper is published. The next issue will be Jan. 2, 1947.

God has been good to us, and we want to thank Him first of all. Then we want to thank you for your kindness and loyalty. Tennessee Baptists are a great people. The Lord bless all of you.

As the Old Year prepares to journey toward the haven of antiquity and the Christmas Season draws nigh and the New Year with its responsibility comes on apace, we send you the old familiar greeting:

MERRY CHRISTMAS AND A HAPPY NEW YEAR!

O. W. TAYLOR, Editor

E. N. DELZELL, Circulation Manager

MRS. LOUISE FREY, Office Secretary

EURA RICH, Circulation Sec.

Jesus, My Lord

ONE COLD NIGHT a Babe was born,
The King of truth and light;
The shepherds came in early morn
To see the glorious sight.

Jesus, my Lord, was crucified
Upon the shameful tree,
That my life might be justified—
My Lord, who died for me.

They laid Him in a grave of stone,
He did not there remain alone;
He left earth for His home above,
Where all is peace and joy and love.

EMILY ANN WEAVER—Newport, Tenn.

Bethlehem's Star Is Shining

A STAR is needed to guide men through earth's darkness. There was a star which we call "Bethlehem's star" because it pointed the wise men to Bethlehem and "stood over where the young child was" in Bethlehem, who was the true Star. That true Star is shining for men to follow, if they will.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matt. 2:1, 2.

BAPTIST AND REFLECTOR uses this beautiful story for a devotional expression of sentiment suitable, we hope, to the Christmas-tide.

THE MEN WHO SAW THE STAR

The word rendered "wise men" is *magi*, from which comes the name Magi. There were two classes of these, the first being mere astrologers, fortune-tellers, magicians and so on with no true religious spirit whatever.

The second class was composed of devout men who reverently studied the heavens for inspiration, as well as for practical uses, and for such religious instruction as might be obtained thereby. David, you remember, said: "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3, 4). And he also said: "The heavens declare the glory of God, and the firmament sheweth his handy-work" (Psalm 19:1). King Nebuchadnezzar made the great and good Daniel "chief of the governors over all the wise men of Babylon" (Dan. 2:48). Evidently, the Magi now under consideration belonged to this higher class.

Matthew says that these men came "from the east," that is, from some country east of Palestine. In eastern lands, as elsewhere, there were dispersed Jews and probably from these the Magi learned about the expected Messiah. Or "the wise men" could themselves have been Jews of the reverent class of David and Daniel. Tradition says that there were three of them, and they have been named Gaspar, Melchior and Balthazar.

Whatever their country, whoever they were and however they secured their knowledge, they came "from the east" following Bethlehem's star in search of the true Bethlehem's Star. Men are never so wise as when they follow the guide which leads them to Jesus.

THE STAR WHICH THE MAGI SAW

These men saw a particularly noticeable star, which presaged the birth of "the King of the Jews," and they followed it and came to Bethlehem. They came "from the east" and, therefore, traveled westward to Palestine. They said "we have seen his Star in the east." "East" in the expression is from *anatole* in the singular. The first meaning is "a rising" and "the east" is the second and the plural of the word means "east" in the sense of eastern regions. Moffatt's rendering is, "We saw his star *when it rose*." The Magi in the East "saw his star rising," wherever it appeared in the heavens.

Some have suggested that the star was the result of a conjunction of Jupiter and Saturn. Others suggest a conjunction of Jupiter, Saturn and Mars, while still others deny that it was the result of any conjunction of planets. Our own view is that, whatever use of the natural heavenly bodies may or may not have been made, Bethlehem's star appeared and acted as it did because of the hand of God

supernaturally and miraculously laying tribute upon the heavenly bodies to bring "*his star*" into view and point to the true Star on earth.

Interesting traditions may be mentioned at this point. Eder-sheim says that in one of the smaller Jewish *Midrashim* there was forecast a period of seven years within which "the Son of David cometh" which said that in the fifth year "the Star shall shine from the East, and this is the Star of the Messiah." Also he says that in the "Mysteries of R. Simon, the Son of Jochai," it was stated that a Star in the East was to appear two years before the birth of the Messiah. Some years ago we read a Chinese tradition which said that some Chinese astronomers saw a remarkable star, which, they said, presaged the birth of an unusual king in the West and that the Emperor sent three men to investigate.

However, the scriptural record is enough and does not depend for its truth upon traditional or illustrative confirmation. Scripture sets forth Jesus under the metaphor of a star. "*A star shall come out of Jacob*" (Num. 24:17), and "*I am Jesus, the bright and the morning star*" (Rev. 22:16). The star which the Magi saw led them to this nobler Star.

SEEING BETHLEHEM'S STAR SPIRITUALLY

The Magi looked beyond the star to *the Star* and rejoiced and gave Him homage.* How wise men are when they bow at Jesus' feet! We follow no physical star now, but look to Jesus Himself, and the stars in the heavens are all the more beautiful and significant because of Him.

Believing men see this Star spiritually in salvation. As the familiar hymn puts it, Jesus becomes "my star, my sun." As "star," He points and leads to Himself and then the darkness in the heart is driven away and full "heavenly sunlight" comes in.

Following the Star of Bethlehem is the only hope for real world peace, as indicated by the Angelic Choir's "on earth peace, good will toward men." This does not automatically and unconditionally guarantee "on earth peace" *among* men. It guarantees "on earth peace" *in* men who receive and trust Christ as the Word of God reveals Him, and it guarantees "on earth peace" *among* men in the measure that this truth and this spirit prevail among men. If men want peace, let them receive and follow the *revealed Christ* instead of turning to the "Christ" of human wisdom.

The Word of God brings Bethlehem's Star into view spiritually. II Peter 1:19 says that "we have a more sure word of prophecy, whereunto ye do well to take heed, as unto a light (a lamp) shining in a dark place, until the day dawn, and the day star arise in your hearts." The literal idea here is "the prophetic word made more sure." This does not mean that the prophetic Word is made more sure *in itself*, but that because of specimen fulfillments our conviction as to the truth and certain fulfillment of all prophecy is deepened and it is made more sure *to us*. What is true of prophecy applies, of course, to all the inspired Word.

In the "dark place" of an unregenerate world order, the confirmed Word is as "a lamp shining," which enables believers to find the place and position where they can look up and see the *true Day-star* and know that the sunrise is on the way.

Believers have earnestness or foretastes of this. So the apostle speaks about "the day dawn and the day star" rising "*in your hearts*." With his view of the present and the future shaped by the Word of God, the believer has such a conception of the Star of Bethlehem that he "looks to see the break of day" and enjoys this daybreak in miniature. But he knows that this is only a foretaste pointing to the consummation when the Star shall be seen face to face in "a land that is fairer than day." The believer has

the comforting conviction that "the night is far spent, and the day is at hand," in which sin, suffering, and sorrow shall be no more.

Bethlehem's Star is shining, beckoning sinners to salvation, the nations to peace and the saved to "heaven and immortal glory."

Haste thee on from grace to glory,
Armed by faith and winged by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Immanuel

I LIKE A GIANT taper in the vault of the sky,
The Star of the East shed its beams from on high;

Fixed in the heavens, it pointed the way
And shone on the place where the Lord Jesus lay.

The shepherds, with vigilant watch did abide
In the fields where an angel of God came to guide.

And to tell the sweet story, "Fear not, for behold
I bring you good tidings, "the sweetest e'er told,

"Of greatest of joy," which shall be to mankind
A "Savior, who is Christ the Lord" assigned

To save you from sin, with his blood to atone;
For the love that he bears He will suffer alone.

Marvelous story! Wonderful friend!
The Babe in the manger gave life without end!

The gift of the Magi will ever unfold
The story of frankincense, myrrh and of gold.

The angel rejoiced with the heavenly throng
Of celestial messengers bringing a song,—

Singing "Glory to God in the Highest" be praise;
"On earth peace, good will toward men" for endless days.

EVA GRAY,—Memphis, Tenn.

Faith Fulfills

I'M REACHING for a star,
Sometimes in darkness;
Sometimes it seems so far,
Until I lose my grip
Upon those things
That are so dear.
And then when hope seems lost—
God takes my hand!
My goal illuminates!
Oblivion and fear disappear—
Suddenly my star is very near!

EDNA JO FRANCIS—Chattanooga, Tenn.

The Gospel and The Church

REV. PETER H. ELDERSVELD, South Holland, Illinois

"... the church of God which he hath purchased with his own blood."—Acts 20:28 (c)

SOME YEARS after the conclusion of the first World War, the editor of a certain nationally known periodical wrote an article about the church, in which he called it: "The Light That Failed." That article attracted a great deal of attention, and it was reprinted and re-read many times. The contention of the writer was that the church in the days of war had been a follower of men, rather than a leader. It has laid its blessing upon wholesale slaughter, starvation, and brutal force, as though it were a holy crusade for justice. There were many of us who were inclined to concur in that judgment, for we had come face to face with all the revelations of injustice, and unrighteousness, which are usually unveiled after the smoke of battle has cleared and men can see with a vision which is not blurred by the hysteria of war.

I want to say, as plainly as I know how, that I believe the forces of organized religion in general, commonly called the church, are collectively, the greatest foe of America. That may seem strange for a minister to say, but I must say it nevertheless. When I say it I am not minimizing the other great evils which surround us. But I am only saying that there is still a greater enemy to the future welfare of the nation.

I

Last Sunday I pointed out to you that liberty and freedom are like beautiful flowers, plucked from the garden of orthodox Biblical Christianity. They will fade and die, and there will be no perennial return of them, if the garden in which they grow is uprooted. We saw that the great tragedy of this country is the denial of the historic Biblical faith, and therefore we cannot expect our heritage of liberty to survive, unless men return to God by way of the Gospel. Today I want to discover with you who has been guilty of uprooting that garden. Is it some outside force that has come in to destroy the seed? Is it some culprit who has silently slipped past the guardian of our historic faith and supplanted it with another? No, I say it is not. I ask you to behold the real culprit—none other than the gardener himself, the very one who was supposed to be the custodian of Christianity, and see to it that the faith of our fathers was successfully passed along from one generation to the next. The church is guilty of uprooting the old religion of salvation through Jesus' blood, and substituting for it a man-made teaching, which can neither save the sinner nor the society in which he lives.

Turn with me to the text for today, taken from the book of the Acts of the Apostles, chapter 20:28, where Paul has a name for the church which deserves our attention. He calls it: "The Church of God, which he hath purchased with his own blood." I believe that name for the church, and the description which it contains, brings to our attention two important points which are largely denied by the church today. In the first place, it is obvious to all of you that the blood to which the text refers is the blood of Jesus. The church is a redeemed church. It is composed of people who have been bought back from sin by the blood of the Saviour who gave His life as a substitute for sinners. But now notice, we are told that *God gave His own blood for the church*—"The Church of God, which he hath purchased with his own Blood"—so the plain implication is that Jesus is God. He is identified with God himself. So the teaching of this text is that the church is made up of people washed in the blood of Jesus Christ, who is none other than Almighty God. That description does not fit many a church today. Men will neither accept the blood of Jesus as the only way of entrance into the church, nor will they ascribe to Christ all the properties of God. We are witnessing the spectacle of churches which are little more than social units, seeking to achieve a measure of im-

provement in human society. We are overwhelmed with a theology in which Jesus is little more than the best man that ever lived, one who is no more than a pattern for a better life, but never a substitute to take the sinner's place, and surely not God himself in human form. The church has thrown overboard the old Gospel, has undermined the foundation of our Christian tradition, is therefore no more worthy to be called a church, and has no right to influence the social structure. Without the old Gospel it is a light that fails, it has lost its redemptive touch, and it forfeits its position of leadership among the children of men.

Not long ago a certain Modernist preacher asked his congregation to sing the old hymn, "There's power in the Blood of the Lamb." But when they had finished the first stanza, he stopped them and said: "Now, the second time around, let's bring that song up to date, and sing it this way: 'There's power in the Life of the Lamb.'" Now that, of course, is a very crude illustration of the point, but even so it is a fairly representative picture of what has happened to the Gospel in the Modern church. The large majority of our people no longer believe that they must be washed in the blood of Jesus Christ. They take Him merely as an example. But God says that the power is in the blood. I don't believe that the power is in the Life, except in so far as that life had its goal and climax in the crucifixion. He said: "The Son of Man is come to give his life a ransom for many;" and, "I, if I be lifted up (that is, on the Cross) will draw all men unto me"; and, again, "I am the Good Shepherd. The Good Shepherd layeth down his life for the sheep." When He set up His own memorial, His monument, and inscribed on it, as it were, His chosen epitaph, He did not tell them to remember all His miracles, His parables, His sermons, and His habits—although those are good to remember—but this is what he told them in the night when He was betrayed, as He broke bread and distributed wine, symbolic of His broken body and shed blood: "THIS do in remembrance of Me." Yes, there is power in the BLOOD of the Lamb. You must be washed in that blood of God's Son to be saved, and no church may be composed of any other membership than that which is washed in the blood. I heard a certain preacher say once: there are too many people in the church who have been starched and ironed, but they have never been washed white.

II

Perhaps you think I am just a prejudiced, old-fashioned preacher of something which is no longer cogent in this scientific atomic age. Then let me give you the words of one who is himself a Modernist, and admits the failure of his preaching. I refer to Dr. Harry Emerson Fosdick, who is a recognized leader of the forces of Modernism in this country, and may well be regarded as a spokesman for the liberals who have been compromising the Christian Gospel. It was shortly before his retirement that Dr. Fosdick preached a sermon in which he engaged in a bit of retrospection, and he made this startling confession (I quote him exactly): "I am and have been a Modernist. It is but proper that I should confess that the Modernistic school, adjusting itself to a man-centered culture, has watered down the thought of God, and, may we be pardoned for this, has left souls standing, like the ancient Athenians, before an altar to an unknown God. We have been constantly adjusting, adapting, conceding, accommodating our conception to secularism. Indeed, we have gotten so low down that we talk as if the highest compliment that could be paid to God Almighty is that a few scientists still believe in him."

I want to give that man full credit for his honesty, but that does not detract one whit from the injustice which he and his kind have been doing to the people to whom they preach. Is it any wonder that we have a nation which is on the brink of despair? Is it any

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The Gospel and The Church

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wonder that we are seeing a day in which every kind of enemy of liberty is thriving on our shores? We have a church which has lost its gumption to preach the old Gospel, and a church which has not dared to oppose the forces of humanism, secularism, science, and immorality. The church has lost its vision, and as the Bible says, "where there is no vision the people perish." You cannot have a Christian civilization where you have a church that is sick with spiritual anemia, a church which has lost the power of Jesus' blood. Tell me, do you think it is just an accident that while the church has been losing the Gospel, competent leaders and observers on every hand are saying that America is losing its freedom? Is it just coincidence that while we are losing the Gospel we are seeing Communism, Fascism, and Socialism growing by leaps and bounds? Is it just a coincidence that simultaneous with the denial of the old Christian faith our people are increasingly enslaved by the power of capital, labor, and politics? No, this is no accident. There is a cause and effect relationship between the two. And we have the church to thank first of all for this uprooting of the garden in which the flower of freedom grows. There was a time when it was a disgrace to be called an atheist. But today it is a disgrace to be called a Christian—that is, a Christian who believes the Bible and the Gospel of salvation which it contains. They look down their noses at us today because we still cling to that Rock of Ages, and the day has come when such unbelievers can occupy the pulpits and pews of our modern churches. They have sabotaged the life of the nation, and, worse yet, they have allowed souls to pass through their churches giving them stones for bread, and sending them on to face the Judge of heaven and earth without the Saviour on the Cross.

III

Now let me ask you candidly, what do you think ought to be done to restore the church to its former glory? You know, don't you, what is the most popular solution offered today? Some of those same critics to whom I have referred are the ringleaders of a movement which they consider to be the solution, and without which they do not believe the church will ever enjoy the place of influence which she ought to have in modern society. Dr. Morrison, for example, makes a strong plea in the *Christian Century* for what he calls an Ecumenical Protestantism. He says that the Protestant church must unite, and present a united front to the world. We must not come with all of our sectarian divisions, but, without being forced to give up our preferred beliefs, we must join hands, and come to the nation as one body. Now, consider that for a moment. This is what it amounts to. Here we have a group which believes that Jesus is indeed God himself, manifest in human form, and that the church is to be composed only of those who are saved through His blood. Here is another group which believes the exact opposite, namely that Jesus is only a fine type of man, and that we are saved in the measure that we can imitate his exemplary life. These two are in diametric opposition to each other, they are at the very antipodes. Would it not be the very essence of falsehood, downright dishonesty, and a great big lie for them to claim that they are one?

No, that is not the solution. There is only one way to face this problem, and that is to say that the church must get back to the old Gospel of salvation through Jesus' blood, or otherwise close its doors. We know what is wrong with the church, why its light is growing dim, and the flame flickers uncertainly. It has lost its power, for it has denied the Gospel. It is no longer a church of God which He has purchased with His own blood, but it is a church of man, which he has purchased with his own works. Let it get back to the Cross of Calvary, or otherwise let it be unmasked before the world as a whited sepulchre, perhaps beautiful without, but the home of spiritual death within.—*Religious Digest*.

Family Worship At Christmas

By ROY H. SHORT, Editor of *The Upper Room*

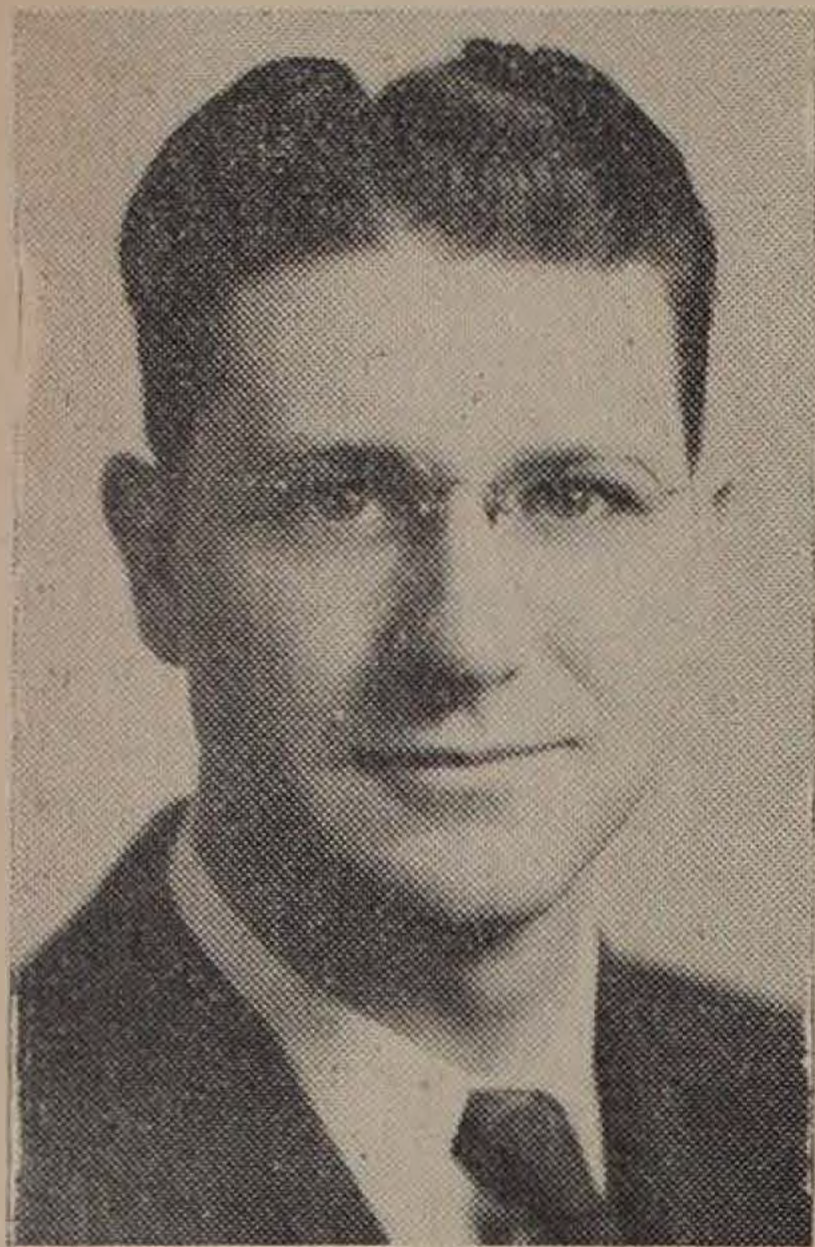
THE LOVELIEST day of all the year is Christmas. It is the one time when everyone wants to be at home, and the loneliest people in the world are those who on Christmas Day have no longer a family circle to which they can return. There are many beautiful and time-honored customs which the family observes as it gathers together around the walls of its home on the birthday of the King. There is the gathering around the gayly decorated Christmas tree in the early hours of the morning and the laughter of children as they eagerly discover the gay new toys which have been provided for them. There is the exchange of gifts among those who are older and the quiet gladness of heart that results from such expressions of appreciation. There is the gathering of the family around the dinner table and the partaking of the Christmas dinner. There is the long afternoon and evening spent in being together in happy family association. These familiar Christmas customs are an important part of the life of every family, and the fondest memories that many of us have are the memories of lovely Christmas days once spent at home with those we loved and from some of whom we have been separated perhaps for long, long years.

Every Christian family in its observance of Christmas Day should be sure that there is one family experience which is not omitted on that day, and that is the experience of a period of family worship. If there is any time in all the year when family worship is appropriate, it is upon Christmas Day. The family Christmas worship service should be planned with proper thought and care. One of the loveliest times of the day for such a service is the early evening, as the dark begins to settle down and the lights are low and the Christmas day draws to its close. Then the family may well come together for a little season of quiet and spiritual fellowship with each other, and with the Lord Jesus Christ. Many families today have a creche in their homes at Christmas time. This always delights the heart of childhood and is likewise helpful to older people as it reminds them of the Bethlehem Manger in the long ago. It is a lovely thing for a family to gather around its creche on Christmas evening and to light the Christmas candles for its family worship service. Of all the year, Christmas is the time when the family should sing together some of the lovely Christmas carols such as "Silent Night" or "O Little Town of Bethlehem" or "Hark! The Herald Angels Sing." One of the children of the family should be asked to read again the old familiar story of the birth of the Christ child. Direction may be given to the thought of the group by reading the page in *The Upper Room* for Christmas Day. The meditation for Christmas Day, 1946 is written by Dr. Edward J. Rees of Virginia who in a few brief well-chosen words carries us back across the years to ancient Bethlehem and reminds us that if we are to have a happy and peaceful world today, we must make central in the life of the world that which Bethlehem of the long ago symbolizes. One of the family may be asked to lead in a brief simple prayer of gratitude for Christ, God's gift to the world at Christmas, and for the family itself. It would be a lovely thing for the members of the family to hold hands as they sit quietly together and each member of the circle offer a prayer. In such a setting even small children will pray. To bring the service to a close the whole family might say together the words of Tiny Tim, "God bless us every one."

As the days of the year go on, all of us find ourselves looking forward to Christmas and laying our plans therefore. Christmas 1946 is going to be a happy Christmas, for a great many families that were separated and scattered during the war years will be together again. As far as we can, we ought to plan to have a happy Christmas together as families, to exchange such gifts as we may reasonably afford, to know the joy of family fellowship. Above all, we ought not to let the Christmas day pass without being sure that our family in its own way honors the Christ whose birthday we celebrate at this glad time.

Brief History of Inglewood Baptist Church

The Inglewood Baptist Church had its beginning in the form of a Sunday school, which met in the home of Mr. and Mrs. R. J. Overall, Sr., on Shelton Avenue. The Sunday school was organized



J. HAROLD STEPHENS, *Pastor*

Sunday afternoon, November 11, 1923, with thirteen members. The following Sunday, November 18, 1923, the new school met in the Overall home at 9:30 A.M. In the afternoon of the same day a meeting was held at Jere Baxter School for the purpose of deciding upon a regular meeting place, and to consider a proposition on which a building could be erected in the future. No definite decision could be reached that afternoon, and until a place could be secured, Mr. and Mrs. Overall graciously opened the doors of their home to anyone in the community to come and have a part in the school.

"A council composed of representatives of Eastland, Edgefield, Grace, North Edgefield, Park Avenue, and Seventh Baptist churches met in the home of Mr. and Mrs. Robert J. Overall, 2330 Shelton Avenue, on March 9, 1924, and organized the Inglewood Baptist Church. Brother A. W. Duncan was Chairman and Brother Edgar W. Barnett was Secretary. The sermon was delivered by Rev. W. M. Wood. The Articles of Faith were read by Rev. W. C. Golden; prayers were led by Rev. J. A. Carmack and Rev. A. M. Nicholson.

The first church conference was held March 10, 1924, when church officers were elected as follows: Church Clerk, R. J. Overall, Sr.; Church Treasurer, J. E. Hardaway; Trustees, Archie Robertson, R. J. Overall, Sr., W. A. Caldwell, F. E. Smith, R. L. Morrison, C. O. Reed, and J. E. Hardaway; Deacons, R. A. Overall, Sr., W. A. Caldwell, A. Robertson, F. E. Smith, and R. L. Morrison. A motion at this meeting was made to secure a building site, and Rev. A. W. Duncan, representing the State Mission Board, gave his encouragement. Rev. Duncan promised the sum of twenty-four hundred dollars (\$2400.00) from the Mission Board to be applied on a lot selected by the church.

The Committee appointed for the selection of a lot was composed of Mr. A. Robertson and R. L. Morrison, and their report was made April 4, 1924, which report favored the lot on Gallatin Road at Oak Street where the church now stands.

A tent was erected for a revival meeting, which began April 20, 1924, with Rev. Cornelius McPherson as the evangelist and Albert Pardue as the singer. On April 24, 1924, in a called meeting, the church voted to move the Sunday School into the tent, and that a vote of thanks be extended to Mr. and Mrs. Overall for the use of their home.

Rev. H. M. Estes of Louisville, Ky., was called to be the first pastor on May 7, 1924. Rev. Estes accepted the call and agreed to take up the work on June 1.

In a business meeting on June 4, 1924, the church made plans to erect a temporary building on their lot until a permanent building could be decided upon.

After the removal of the tent Sunday School and church services had been held in the exhibit room of Mr. Ford Maddox on Baxter Avenue, while prayer meetings were held in different homes. A temporary building, in the rough, without floors or windows, was erected and was used for several months.

In a business meeting on August 6, 1924, a recommendation was made by the deacons asking the church to create a building fund for the erection of a brick house without partitions, which was to serve as a meeting place for the church until a house of worship could be erected, at which time the brick house would be partitioned to serve as the pastor's home. The church took favorable action on this and the brick house was completed in the early fall.

Rev. Estes served the church faithfully and it grew under his leadership, but because of ill health he resigned to be effective January 1, 1926.

In June of 1926, the church extended a call to Rev. Wm. McMurry of Greenbrier, who served the church until July, 1929. During Bro. McMurry's pastorate the basement auditorium was built, which housed the people for worship until 1946, when this foundation was enlarged to become the permanent foundation of the new audi-

(Continued on page 8)



Charter members of Inglewood Baptist Church

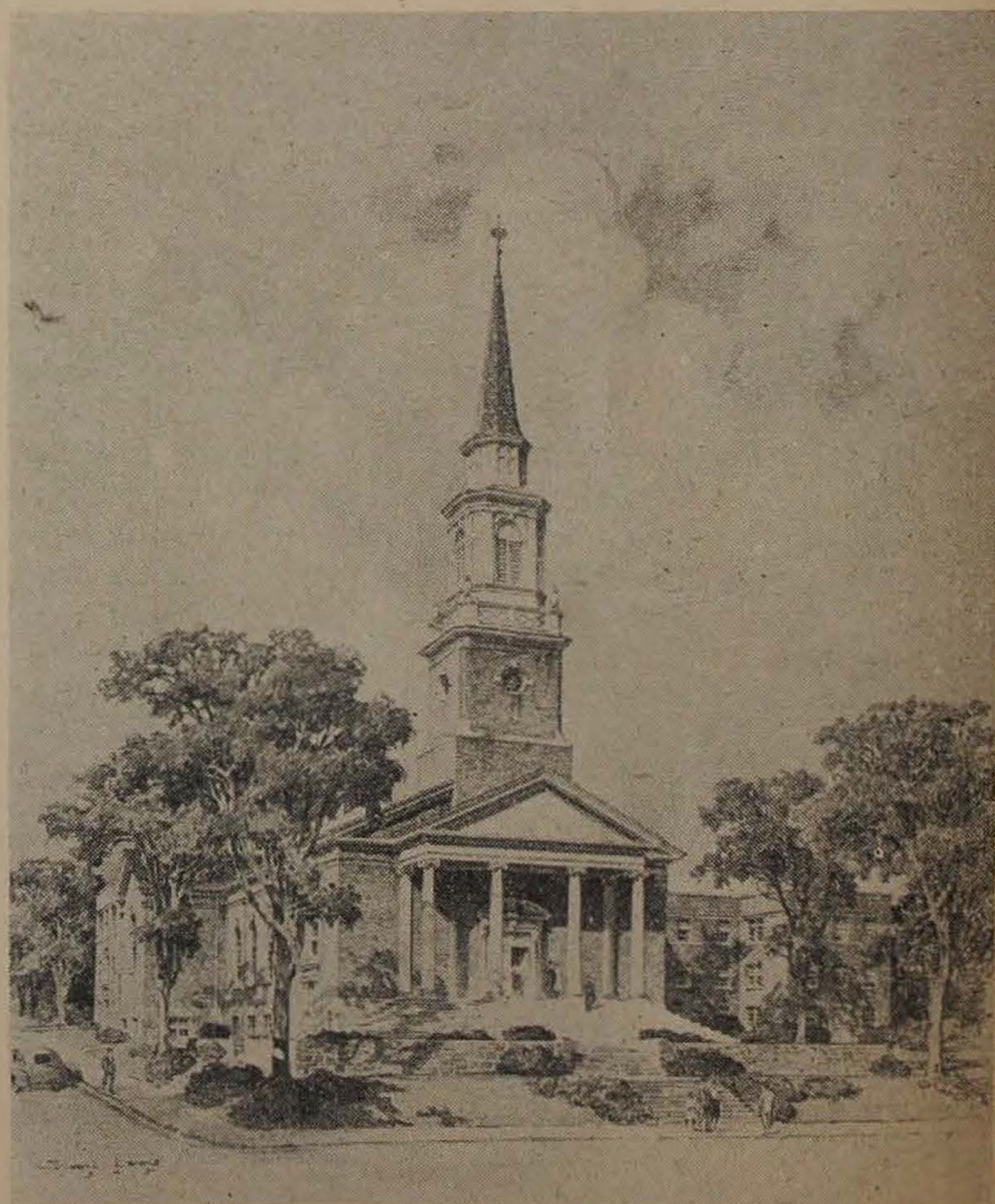


Photo from architect's drawing of Inglewood Baptist Church now under construction.

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE

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

"The Jew First"

The Christian
(London)

It is disturbing news that Jewish missions report a decrease in receipts which seems to be related to the present crisis in Palestine. Unhappily, the activities of Jewish terrorists, culminating in the bomb

outrage at the King David Hotel, Jerusalem, are reacting against the Jewish community as a whole. There is a growth of anti-Semitic feeling among British troops in the Holy Land, a development which can be understood in the light of attacks made against them, occasioning heavy loss of life among men whose only offense is the discharge of duty. But it is surely required of Christian people that they should take a dispassionate view of these regrettable occurrences, not allowing natural indignation to warp their spiritual judgment. If the grace of God was manifested toward us "while we were yet sinners," surely our obligation to evangelize others is deepened rather than otherwise by the demonstrated unregeneracy of men, be they Gentiles or Jews. None had more reason to reproach the Jews for violence than the Apostle PAUL, yet he could speak of "his heart's desire and prayer that they might be saved"; none, that is, except the MASTER Himself, who spared His dying breath to seek their forgiveness. In the light of happenings in Jewry today, Jewish missions become more imperative, and Christian duties more insistent.

(How can we obey the Great Commission and neglect the Jew or any other race?—R. B. J.)

The Boards and Convention

Home Missions

The boards and agencies are creatures of the Southern Baptist Convention, but they do not serve the Convention. They serve Southern Baptists as grouped in their churches. The Convention gives

no money. The members of the churches give the money through their churches. The Southern Baptist Convention is of the churches, by the churches and for the churches, but it has no ecclesiastical authority whatever over the churches. On matters in which Baptist policy and scriptural principles are involved, the Convention has no right to instruct or order any of its agencies to do what is a violation of the Scriptures, or contrary to the faith and practice of Southern Baptists. The Convention is not composed of messengers from the states, but of messengers from the churches. The members of the boards and trustees of the institutions do not represent the states from which they come, they represent Southern Baptists. We must forever maintain our Baptist polity—the autonomy of the individual churches and the unecclesiastical nature of our denominational organizations.

(True!—R. B. J.)

Which Church?

Baptist Review

The International convention of the Disciples of Christ, meeting in Columbus, Ohio, instructed its executive committee to prepare plans looking toward union with the Congregational Christian Church

and the Baptist Church. Which Baptist Church do they mean? Zion's Rest Baptist Church out on Hickory Creek or the First Baptist of Cosmopolis?

(We hear some of our leaders speak of "The Baptist Church" when they evidently mean "The Baptist Denomination." They ought to know better.—R. B. J.)

The Printed Page

Will H. Houghton in
Moody Monthly

We recently came across an article in a business periodical which startled us and made us wonder what percentage of Christians are alert to new opportunities of getting out the gospel. The article was headed "Unionizing Germany. CIO and AFL Flood Reich with Pamphlets on Value of Organizing." It told how both of these powerful American labor unions are "grinding out" printed matter in German for widespread distribution in Germany. Representatives of the union took the trip to Germany to survey the field and to discover methods of distribution, etc. All of this to unionize the working people of a nation! Oh, that we were as ready to undertake the evangelization of a nation! And why not? We have had two world wars since the last great international spiritual awakening. Men are now afraid of a third world war. Why not have a revival instead! We know revivals are not worked up. They are prayed down. But consecrated planning and a thoughtful, intelligent approach to the problem will not hinder.

(Why don't we?—R. B. J.)

Rights

Prairie Overcomer

The Federal Communications Commission (FCC) has recently decided that "disbelievers" are "entitled to all the radio time they can get." This was decided upon the basis that: "Freedom of religious belief necessarily carries with it freedom to disbelieve, and freedom of speech means freedom to express disbeliefs as well as beliefs." According to *Time*, August 5, the Methodist Press applauded the decision of the FCC, stating: "The church must recognize and defend the right of an individual to disbelieve either in part or completely." From a governmental standpoint the FCC is right in its decision not to compel religious belief of any kind. The Methodist position may be sound, tolerant and charitable. But from a Christian standpoint as based upon the Word of God the exercise of the individual right to disbelieve is itself a crime. A man may have a right to disbelieve God, but that is simply a right to go to hell. "He that believeth not shall be damned." Unbelief is a crime against the Throne. Every man must exercise the sovereign right of choice, but no man has the right to reject God. That right, so called, when exercised constitutes a crime against Christ.

(Absolutely correct.—R. B. J.)

Babson Predicts Destruction of Coastal Cities

A short time ago Roger Babson, "counsellor to executives since 1904," issued a terrifying brochure, which precipitated a storm of protest, which has raged ever since. He is not a man to be taken lightly,

for his charts are famous and his conservative investment service has thousands of subscribers. He forecast, among other things, the crash of 1929. We quote from the pamphlet: "The chances are nine out of ten that Boston, New York, Philadelphia, Baltimore and other coastal and border cities will be totally destroyed within the next twenty years. If you reside within ten miles of one of these objectives, the risk to your family is also great . . . Nobody knows when, but the damage will be done in a matter of minutes—before defense preparations can be utilized. You can time the bombing of your city more accurately by following events leading up to it in Babson's Atomic Service. Have you a refuge?"—Now.

(What a day for earnest evangelism!—R. B. J.)

Some Religious Activities of the Baptist Memorial Hospital

By V. E. BOSTON, Hospital Pastor

AS YOU ENTER the Baptist Memorial Hospital, your eyes immediately fall upon these words above the archway of the lobby, "Fear not, for I am with thee." It is the desire of the administration of the hospital that the spirit of this text shall be felt by all who enter the institution. We are anxious that all employees of the institution, that all student nurses, and all patients who enter the hospital for treatment along with their loved ones shall be made to feel the spiritual impact of the Department of Religious Activities.

We are exceedingly fortunate in having a Superintendent for this great hospital in the person of Dr. Frank Groner, who is a devout, consecrated Christian layman. He joins wholeheartedly with the Pastor of the hospital, the Student Secretary, Miss Mary Gresham, and other Christian workers to make our hospital thoroughly Christian from the very center to the outer fringes.

It will be of interest to our Baptist people throughout the Tri-States to know of the many activities we have for our Student Nurses who come to us for training. We urge upon all our students to attend some local church service each Sunday. We insist upon their moving their church membership and upon their taking a place in Training Union, Sunday School and other activities of the church. During week days, we plan many things for their spiritual development here at the hospital such as Monday evening Prayer Service led by the Pastor, Y. W. A., Volunteer Band and daily Noon Day Prayer Meetings. A special Prayer Room in the Nurses Home is attractively furnished and beautifully decorated so that students may go there for private devotions and meet their prayer mates. Special attention is given to the Annual Revival each fall, and to Focus Week sponsored by the Baptist Student Union in March. These are occasions when we endeavor to reach all student nurses in our institution and to win to Christ the unsaved. In our work with the student nurses we have a two-fold aim: first, to win the lost to Christ, secondly, to enlist and develop the saved in all Christian graces.

Much time and effort is given by the pastor of the hospital to visiting the sick who come to us for healing of the body. It is our purpose to contact all patients and help them in their many problems during their illness and stay in our institution. Great opportunity is afforded the pastor to strengthen the Christian in his faith, and to lead unsaved people to know Christ as Savior. Almost without exception, people who come to be healed in body are ready also for healing of soul.

We covet your earnest prayers that we may continue to build a greater institution and that the Religious Department of the institution shall continue to be strengthened until every one coming our way may receive a ministry to body and soul in the spirit and grace of the Lord Jesus.

History of Inglewood Baptist Church

(Continued from page 6)

torium. The building committee of this basement auditorium was composed of E. A. Barrett, H. F. Turbeville, F. W. Whittemore, and F. J. Schneeberger.

After Bro. McMurry's resignation in July of 1929, the church called Brother Rufus W. Beckett, who served the church until January 1, 1943. During Brother Beckett's pastorate the church continued to grow and the basement auditorium debt was paid. In addition to this, a building fund of several thousand dollars was accumulated.

Rev. J. Harold Stephens succeeded Brother Beckett in January, 1943. During Brother Stephens' pastorate of the last three and a

half years the church has grown in membership and has increased in financial strength. The total receipts for the church for all causes during the last church year amounted to \$59,000.00. Brother Stephens has led the church in the selection of an architect, Donald W. Southgate, and in the launching of a \$300,000.00 building program, \$222,500.00 of which is now under contract with the Boone Contracting Company of Nashville. The accompanying picture is a photograph of a drawing of the church building in its finished form. The building will take care of about 900 in the auditorium and an equal number in Sunday School. Work on the new building has been in progress since August of 1945. At present the church services for worship are held in the newly constructed ground story of the educational plant, which was left without partitions, and will seat approximately six hundred people.

The buliding committee on the new project is composed of E. A. Barrett, Chairman; J. H. Moore, Sr., Vice-Chairman; R. W. Pafford, Secretary; Otis Warner, Treasurer; Charles Galbreath, Dr. Clay Q. Hudson, M. E. Moore, Mrs. G. E. Stone, Mrs. Herman Gray, C. E. Gadsey.

The present trustees are E. A. Barrett, R. W. Pafford, and John L. Ramsey.

The cornerstone of the new auditorium was laid Sunday afternoon, October 27, 1946. Dr. Allen West led the opening prayer, Rev. J. Harold Stephens, pastor, prayed the prayer of dedication after declaring the corner stone laid, and Dr. O. W. Taylor brought the closing message on, "Christ the Chief Cornerstone." The congregation asked that Dr. Taylor's message be published in the BAPTIST AND REFLECTOR. The Inglewood church has a present membership of more than 900, and an average Sunday School attendance of near 500.

It is estimated that at least twelve more months will be needed for the completion of the auditorium after which work on the educational plant will be resumed.

The Birth of Our Savior

By C. W. HOWELL, Columbia, Tennessee

IN A DISMAL dusty manger in Bethlehem far away.
That is where our blessed Saviour first saw the light of day.
He was born that we might love him, and that is why he came,
That we all might not perish, but be saved through his name.

He was crucified in humility, and was cruelly spit upon,
Then was laid in the sepulchre, then his Father's will was done;
But he arose in mighty power, and ascended up on high,
And all of those that love and trust him they shall never, never, die.

He is up there interceding as our all sufficient Priest.
He will ever keep us safely, even down to the very least.
Yes, he'll keep and guide us ever, 'till the storms of life are past,
And we'll all through his salvation, reach that happy home at last.

In a sudden flashing moment, like the twinkling of an eye,
All the saints of God are lifted, with the Lord up in the sky.
There we'll have the marriage supper, with our blessed Lord up there,
And receive the reward that's due us, and receive a crown to wear.

But he's coming down in judgment from the lofty height above,
To wreak vengeance upon his enemies, and all who despise his love.
They shall be forever banished from the presence of the Lord,
Because they would not heed his counsel, nor receive his blessed word.

So, dear friends, let's always love him, and his precious name adore,
And in the great triumphant morning meet him on that happy shore,
Where no sickness ever enters, and no sorrows ever come
But all is love and peace eternal, in that happy, happy home.

A Day of Rejoicing In the Hawaiian Islands

LAST SUNDAY was a red-letter day in Baptist mission work on Hawaii, the largest of the five principal islands of the Territory of Hawaii.

Organized work was begun on the Big Island when we moved here in August of last year, following previous visits from the Island of Kauai. But yesterday a church organization was perfected and a church building dedicated.

GOD'S LEADING UNDER TRYING CONDITIONS

The acute housing problem, due to numerous military forces on the Island, made impossible securing of a suitable building as a center for the Lord's work. Then the great seismic wave-disaster on April 1 made housing conditions worse.

There was, however, all the while hope of renting, leasing, or buying what was formerly a Chinese-language school building. The W.M.U. granted money for this through the Foreign Mission Board, but the school trustees were never able to make up their minds definitely on any proposition.

All the while we wondered whether the building was not really too large for beginnings. There was much prayer that God would save us from making a mistake. Centers of work on our north Manchuria field all began with small beginnings. Such beginnings give the newborn Christians a chance to do something themselves for their own development and growth of the work. Two-thirds of the thirty-five groups owned their own places of worship and had made other advancement in self-support before we had to leave there after sixteen and a half years in that part of China, and recent word from there brings the good news that the various groups are still carrying on in an encouraging way.

So when the trustees of the language school finally backed out on every proposition, we felt sure that God had something better, and returned to our former search for property in the largest residential section of the city, where repeated efforts to find property had previously been made.

Like a clear signal from the sky there came on the market a one-acre corner lot with a suitable residence just at the time when we must move from temporary residence in a room of the language school—this available property right where, from the beginning, all concerned agreed that Southern Baptists should put down their stakes! Was not God holding us off until His good will could be accomplished?

The two-bedroom residence on this one-acre lot is back far enough to one side to allow erection of a church building later on the corner of the beautiful lot, which has a fine setting in relation to all surrounding areas. The residence has a view of the two great mountains, Mauna Loa and Mauna Kea, each nearly 14,000 feet high, which mountain mass constitutes the Island. When a church building is erected it will have this same beautiful view.

This is the largest, most desirable residential section of Hilo for Christian work, extending for three miles but without a single church organization. We already had religious education classes, a Sunday school and evangelistic services in this section. God has now placed us in the very center.

SCHOOL CHILDREN HELP ERECT A CHURCH BUILDING

The other half of the lot presented plenty of room for erection of a building to be used for Sunday school and as a temporary place of worship and other church activities when a church should be organized. But no building materials could be had. Hundreds of homes were torn into pieces, or washed away by the sea's terrible rampage, as was ours, but the house was rented property. The government allowed replacement of destroyed residences only. No priorities could be had for church buildings, nor could used or salvaged materials be purchased; and labor could not be had for love or money.

If we were to have the much-needed building for the Lord's work, which was growing, we must either salvage materials our-

selves and construct the building with our hands and voluntary labor, or wait indefinitely.

We knew of an army camp on the seashore which had been demolished, and were allowed to salvage broken boards and timbers from the wreckage, which was intermingled with the limbs of trees, rough lava-rock, and other debris. Then a family of Chinese ancestry permitted us to salvage a small demolished residence which had been carried over the tree tops far back into the jungles.

To gather enough material for erection of a church building with Sunday school rooms meant hard work in the hot tropical sunshine and frequent showers, then transportation for miles on a borrowed army truck. Rev. Tucker N. Callaway, who is working here with us on his way to Japan; Rev. J. Shiroma, who works with the older Japanese in the Japanese language, and the writer were assisted by boys and girls from our Sunday schools and evangelistic centers in the hard work of getting out the necessary materials. It was an inspiration to see these young people work in rough country and in jungle growth; then here on the lot pulling out nails and cleaning lumber for the building.

The most difficult work was near a Japanese (Okinawa) prison camp in the edge of the city, where Rev. Shiroma preaches on Sunday and where he and the writer conduct weekly classes for those who understand English. These prisoners assisted in carrying out lumber after their work in the evenings. The baptistry, now imbedded under the pulpit, was a sugar tank washed by the waves from its moorings in a demolished sugar mill.

A SUBSTANTIAL CHURCH ALSO ARISES ON THE BIG ISLAND

Except for the second coat of paint, the church building is now practically complete, and was presented to the Lord last Sunday. But best of all is the spiritual church which has come into existence during these fifteen months. The church was organized with twenty-two members, eleven of whom were baptized Sunday afternoon.

Nine messengers from Oahu, Kauai and Maui, the other islands where there are now Baptist churches, came to take part in organization of the new church and to be present for the dedication of the building. Mr. Callaway was made pastor of the new church. Most of the young people baptized are of Japanese ancestry. His experience as pastor here will be of profit and blessing preceding their mission work in Japan.

Some of those attending the services Sunday were from the other four Sunday schools and preaching centers and the seven religious education classes. Among those baptized is a Jew, a young business man, who was made treasurer of the new church. He composed a simple song for the occasion. It was sung at the dedication. The words are given below:

"Today is a day of rejoicing,
For a church has been built for the Lord.
A flock of the Savior is gathered:
We will keep on adding to the fold.
We ask Christ for His blessing;
We give ourselves up to Him.
Today is a day of rejoicing,
For a church has been built for the Lord.

"Souls who are lost and need guidance
The Church will now lead to the Lord.
We sing with joy and give praises
For the One who was crucified for us.
Now we stand all together:
We give ourselves up to Him.
Today is a day of rejoicing,
For a church has been built for our Lord."

CHAS. A. LEONARD, SR.
1815 Kinoole St., Hilo, Hawaii, T. H.
November 23, 1946

A Personal Opinion

By L. E. BARTON, Montgomery, Ala.

THE READER will not think me naive enough to assume to be the official interpreter of the Constitution and By-Laws of the Southern Baptist Convention. The Convention will have to make its own interpretation where question arises. Maybe it is not presumption for one who helped to write the present fundamental law to express an opinion.

I have been asked, and others have too no doubt, whether the rule of rotation of membership on Boards and Committees could create vacancies on Boards. For instance, if a man has served only one or two years of the three-year-term for which he was appointed does the new rule remove him at the next Convention before his time is out? By no means! He will serve right on till his three years are out. It will affect all those whose three-year-term is out next spring if they have then served consecutively as much as the two terms of three years each or a total of six years.

The new rule does not contemplate beginning the six year limitation with last Convention and projecting it six years in the future therefrom. That would defeat the purpose of rotation. If any one shall have served, without intermission, six years by the time of the next Convention and his term of three years has expired the rule will apply in his case, and in every like case. But the members appointed at Miami for three-year-terms and those appointed the year before for three-year-terms will go right on, of course, until the time for which they were appointed is out. This plan will always leave two thirds of the members who have had experience on the Boards. This rule is an experiment with the Southern Baptist Convention, but various states have it and those who have had it quite a while think it is wise.

One does not overlook the fact that this rule puts a great deal more work on the Committee on Boards and Commissions. It is not my business to instruct that Committee but I sympathize with them in their difficult task, for I have performed that duty under less difficulty than the Committee now encounters. However, By-Law 7, paragraph 3, or a statement which follows 3, says: "The Committee on Boards, Commissions, and Standing Committees thus chosen shall carefully prepare its report *through the year, guarding the provisions of the Constitution and By-Laws,*" etc. This instruction of the By-Law puts them on notice that they will need to be diligent through the year in making investigation in the various states as to the best and most available persons to fill vacancies which will occur at the next meeting of the Convention. Another instruction after (4) (which should be in parenthesis as also should 1, 2, and 3.) adds to the Committee's work. It says: "In making the selections and nominating the members of the boards, commissions, and standing committees of the Convention, the Committee shall be careful not to appoint one person on more than one of the boards, or commissions, or standing committees of the Convention."

Meaning of Christmas

By MARGARET LEWIS, Newport, Tenn.

WHAT DOES CHRISTMAS mean to you this year,
Does it mean forgiveness, power, and peace,
That Christ satisfies your deepest need?
Then tell the stray ones of your release!

What does Christmas mean to you this year,
Does it mean you pray for a confused world,
While men grope for a way out of chaos?
Then give of your means the gospel to herald!

What does Christmas mean to you this year,
Does it mean you grieve for hungry men,
Who have no roof, no clothes nor daily bread?
Then give of your coin that their want may end!

What does Christmas mean to you this year,
Does it mean you have crowned Christ Lord of your life,
Does it mean you adore Christ as King of Kings,
Does it mean you feed the poor, tell men of His love?
Then, my friend, this Christmas you do not need things!

He Understands

I CRIED out in anguish, in sorrow and pain;
Thinking my agony all was in vain.
When all of a sudden I felt a soft hand,
A voice spoke so gently, "Child I understand."

So gently He dried all the tears from my eyes,
Gently He lifted my face to the skies.
Agony, sorrow and pain, all soon were gone;
And I could see Jesus upon His throne.

The same dear sweet Jesus, He still was to me,
As the time He once walked in Galilee;
He took all my burdens, my grief and sorrow,
And promised a happy, brighter to-morrow.

EDNA JO FRANCIS

Brainerd Baptist Church
Chattanooga, Tenn.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

1946 STUDENT NIGHT

PROGRAM A

Prelude—Christmas Carols

(Student string ensemble, if possible; otherwise, organ or piano)

Song Service—Hymn suggestions

"Give of Your Best to the Masters"

"Have Faith in God"..... (Leader)

Remarks Regarding the Evening Program..... (Presiding Officer)

Scripture: Romans 12..... (Student)

Evening Prayer..... (Student)

Special Music: "I'd Rather Have Jesus"

(Solo, trio, quartet, or youth choir)..... (Students)

Interview with Students..... (Pastor or other adult)

Talk—"My Outstanding Spiritual Experience at College

or

"My Outstanding Spiritual Experience in Professional Training"
(Student)

Talk—"Maximum Christianity Has a Carry-over Value"..... (Pastor)

Hymn of Invitation and Dedication—"I Surrender All"

OPTIONAL PROGRAM B

Prelude—Christmas Carols

(Student string ensemble, if possible; otherwise organ or piano)

Song Service—Hymn suggestions:

"Give of Your Best to the Master"

"Have Faith in God"..... (Leader)

Remarks..... (Presiding Officer)

Scripture: Romans 12..... (Student)

Evening Prayer..... (Student)

Special Music: "I'd Rather Have Jesus"..... (Students)

(Solo, trio, quartet, or youth choir)

Talk—"Why Go to College?"..... (Adult who has been to college,
or by high school student looking forward to college, or both)

Testimony—"Collegiate Christianity as I Saw It".....
..... (Student, personal spiritual experience at college)

Quiz:

1. What is the B. S. U.?

2. What is its purpose?

3. What does it sponsor?

4. What are the reasons for its apparent success?

5. What is the scope of B. S. U.?

Talk—"Maximum Christianity Has a Carry-over Value".....

..... (Pastor, veteran, or mature student)

Hymn of Invitation and Dedication—"I Surrender All"

With gratitude for the past
and

enthusiasm for the future

We send

Season's Greetings

1946

STUDENT DEPARTMENT

ROGERS M. SMITH

MARY GRESHAM

MARY ISLA CRUMPLER

RUBY NELL BROWN

EMMA LEE SIMPSON

BOB ENTREKIN

MARJORIE HOWARD

The Sunday School Lesson

LESSON FOR DECEMBER 22

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "GOD'S GREATEST GIFT"
Printed Text: John 3:16; Eph. 3:14-21

"Thanks be to God for his unspeakable gift" (2 Cor. 9:15). Paul was right. In God's gift of Jesus to the lost world we do have an "unspeakable" gift. Through the coming of Jesus into the world we find the explanation of life's deepest meaning. Whatever hope man has for brotherhood, for peace, and for personal and world salvation rests in him. His name is above every name (Phil. 2:9).

THE GIFT OF LOVE

Love was the originating cause of our salvation. It was because of God's great love for the world that he gave his only begotten Son to be our Saviour, Redeemer and Cleanser from sin. "We love him because he first loved us" (1 John 4:19). Never before did the world behold such a gracious expression of love as that which was beheld in the Incarnate Christ.

Fruitless would be the effort on the part of anyone to describe the glory of the pre-incarnate state of the Lord Christ. The words of Paul in his letter to the Philippians (2:6ff.) constitute what is perhaps the best expression we have concerning that state: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In other words, the incarnate Christ—though previously existing "in the form of God"—considered his high estate not something that should be grasped or held on to but actually took upon himself "the form of the servant," being made in the likeness of men taking up his abode in the flesh which eventually led him to the cross of calvary.

Through the incarnation, however, Christ became the Lamb of God (John 1:36) that taketh away the sin of the world.

This unspeakable gift can be appropriated by all men everywhere upon one condition, namely that of faith. The "whosoever" is followed by the words "within him." Christ can have meaning for lost souls only in proportion as they entrust their lives unto him. That is why Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, "Repent ye, and believe the gospel" (Mark 1:15).

"Faith," "belief," "trust," may be defined as "the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom, and goodness" (Souter). Faith, then, as it relates to Christ as Saviour and Lord, embraces the whole human personality. There are doubtless thousands of people in the world who from the standpoint of intellectual comprehension believe in the existence of the historical Christ, yet those same individuals have never intrusted themselves to Christ as Saviour and Lord. They have never gone down into the laboratory of Christian experience.

In John 3:16 we have the amazing statement that those who "believe" on him "should not perish, but have everlasting life." Never before were such words spoken to the downcast hearts of humanity.—Never before was there a trustworthy basis for belief in life beyond the grave. In Christ death loses its sting—it's victory.

Before the coming of Christ, when pagan mothers said goodbye to their babes in death, they knew but one word to speak, namely, "Farewell, farewell, eternally farewell, farewell." In Christ we know that "weeping may endure for a night but joy cometh in the morning" (Psa. 35).

THE INDWELLING CHRIST

In his letter to the Ephesians (3:14ff.) Paul prays that his fellow Christians may experience the joys of the indwelling Christ.

The actual presence of the spirit of Christ in the hearts of the believer was to the Apostle Paul a living reality. "I know whom I have believed," he said, "And I am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12)

But what Christ meant to Paul he can also mean to Christians of every age and nation. God's grace in Christ Jesus is free to all who will exercise sincere faith in his plan of redemption. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9).

Hence the cosmic sweep of Paul's prayer: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That he would grant unto you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith" (Eph. 3:14-17).

PAUL'S GREATEST PRAYER

Dr. Robertson calls attention to the fact that there are really five petitions in this greatest of all Paul's prayers (there is already one in the passage (1:16-23) where Paul prays that his fellow Christians may have the spirit of wisdom "and revelation in the knowledge of him" so that their eyes of understanding may be enlightened unto a fuller knowledge of his will and purpose). First, he prays for strength in the inner man, the strength that comes with might "by his Spirit." Second, he prays for the indwelling Christ—that Christ may dwell in the hearts of believers "by faith." Third, he prays that Christians may be able "to comprehend with all the saints what is the breadth, and length, and depth, and height" of God's wondrous (four dimension, so far as Paul is concerned) love. Fourth, he prays that his fellow Christians may come "to know the love of Christ, which passeth knowledge." Fifth, Paul prays that Christians may "be filled with all the fullness of God."

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

When you hear a name, do you think of some person to whom that name belongs? Most parents give much time and thought to appropriate names for their children. Names are important. Sometimes they have special meanings. Perhaps your name is in the list below. Does the meaning of the name fit you?

Aaron—*bright or shining*
Abraham—*father of a multitude*
Albert—*illustrious through nobility*
Alice—*truth*
Anna—*grace*
Arnold—*strong as an eagle*
Beatrice—*she that makes happy*
Benjamin—*fortunate*
Bernice—*bringing victory*
Boaz—*sweetness*
Caleb—*capable*
Charles—*strong, manly*
Clara—*bright, illustrious*
Cyrus—*the sun*
Daniel—*God is my judge*
David—*well-beloved*
Deborah—*a bee*
Donald—*world ruler*
Dorothy—*gift of God*
Elisabeth—*consecrated to God*
Enoch—*dedicate*
Esther, Estelle—*a star*
Eugene, Eugenia—*well-born, of noble race*
Evelyn—*youth*
Felix—*happy*
Franklin—*a freeman*
Guy—*a leader*
Ira—*watchful of a city*
Irene—*peace*
Isaac—*laughter*
James—*Greek form of Jacob which means supplanter*

Jeremiah, Jerry—*exalted of God*
Jesse—*wealthy*
Joanne—*Jehovah hath been gracious*
John, Jack—*gracious*
Katherine—*pure*
Leo, Leon, Leonard—*strong or brave as a lion*
Lois—*agreeable*
Mabel—*lovely*
Margaret—*child of light*
Mary—*exalted*
Matilda—*heroine*
Matthew—*gift of Jehovah; scholar*
Naomi—*my sweetness*
Noah—*rest*
Patrick, Patricia—*noble, a patrician*
Paul—*small, little*
Peter—*a rock, stone*
Phillip—*lover of horses*
Phoebe—*radiant*
Raphael—*God has healed*
Raymond—*wise protection*
Robert, Robbie—*bright in fame*
Roy—*king*
Samuel—*asked of God*
Samson—*sun or sun-hero*
Sarah—*princess*
Saul—*desired*
Solomon—*peaceable*
Sue, Susan, Susanna—*a lily*
Timothy—*worshiper of God*
Thomas—*a twin*
William—*defending many*

When the angel told Joseph that God was going to send his Son to be Mary's little baby, he also told him what the child's name should be. Find the words in Matthew 1:21 and fill in the blanks here:

"T s c h . . . n
J"

There was a special reason for naming the baby Jesus. The last part of Matthew 1:21 tells that reason:

"For he shall s h p f
t s"

The name Jesus means *Saviour*, doesn't it? Because Jesus came to be the Saviour of the world, every one who trusts him has a special reason to be glad at the Christmas time.

Because God loved the world—you—me—everyone, he sent Jesus to be the world's great Christmas gift. You know the verse that tells that, don't you. You have known it a long, long time. Stop right now, and repeat the words of John 3:16. Now say the words again, but put your own name in place of "the world." That makes God's Son his love gift especially to you, doesn't it?

Have you accepted God's love gift by trusting Jesus as your Saviour? At this Christmas time have you thanked God for that great gift? If you have done these two things, you are really celebrating Christmas. You are finding joy in the name of Jesus, who came to "save his people from their sins."

A happy Christmas to each of you, my friends.

Love, *Aunt Polly*

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS HELEN HELTON
Office Secretary



MISS ANNIE ROGERS
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director
MISS ROXIE JACOBS, Int.-Jr. Ldr.



MISS EVELYN WILLARD
Office Secretary
ORELLE LEDBETTER
Convention President

STAR OF THE EAST

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!

Reprinted from *Songs and Other Verse* by Eugene Field; Copyright 1896, 1923 by Julia Sutherland Field; used by permission of the publishers, Charles Scribner's Sons.

With the coming of the joyous Christmas season, we want to extend to all our readers our sincere good wishes for a happy and meaningful Christmas season. May our Saviour have an increasingly large place in our hearts as we labor together for the advancement of His Kingdom.

W. G. RUTLEDGE, Superintendent
MISS GLADYS LONGLEY, Associational Worker
MISS ANNIE ROGERS, Elementary Worker
MISS HELEN HELTON, Secretary
MRS. CORRINE BURRIS, Assistant Secretary

Good News From Calvary Baptist Church Midland Association

Rev. Floyd Rymes, pastor of the Calvary Church, writes that they have an enrollment of eighty-seven with eight classes. These classes are graded on the age basis. A class has been provided for each age beginning with the Nursery and continuing through Adult classes. There are two classes for Adults, one for men, and another for women.

The school uses the six-point record system. It is about to attain the Standard. All of the classes are being registered and the school should receive Standard recognition soon.

* * *

The Honor Roll

The Sunday school at the Avondale Baptist Church, Chattanooga, has sent in its application for Standard recognition. The school enrolls 893 pupils. Rev. Ralph Field is pastor and Mr. Ben O'Neal is superintendent. Congratulations to the Avondale folks.

"BE WISE—STANDARDIZE"

* * *

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FEBRUARY 20-21, 1947

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Ends Friday Night 9:00 P. M.



WITH
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SINCERE WISHES
FOR A MERRY CHRISTMAS AND A
BRIGHT NEW YEAR

CHARLES L. NORTON, Secretary

ROXIE JACOBS, Int.-Jr. Leader

EVELYN WILLARD, Office Secretary

Woman's Missionary Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President

MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer

MRS. DOUGLAS GINN
Office Secretary

Brotherhood Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

The Cobbler and His Guest

"There lived in the city of Marseilles long, long ago an old shoemaker, loved and honored by his neighbors, who affectionately called him "Father Martin." One Christmas Eve as he sat alone in his little shop, reading of the visit of the wise men to the infant Jesus, and of the gifts they brought, he said to himself:

"If tomorrow were the first Christmas, and if Jesus were to be born in Marseilles this night, I know what I would give Him!" He rose and took from a shelf two tiny shoes of softest snow-white leather, with bright silver buckles. "I would give Him these, my finest work . . . How pleased His mother would be! . . . But I'm a foolish old man," he thought, smiling. "The Master has no need of my poor gifts.

Replacing the shoes he blew out the candle and retired to rest. Hardly had he closed his eyes, it seemed, when he heard a Voice call his name, "Martin!" Intuitively he felt aware of the identity of the Speaker: "Martin, you have longed to see me. Tomorrow I shall pass by your window. If you see me and bid me enter, I shall be your guest and sit at your table."

He did not sleep that night for joy. Before it was yet dawn he rose and swept and tidied up his little shop. Fresh sand he spread upon the floor, and green boughs of fir he wreathed along the rafters. On the spotless, linen-covered table he placed a loaf of white bread, a jar of honey, a pitcher of milk, and over the fire he hung a pot of coffee.

When all was in readiness he took up his vigil at the window.

Presently he saw an old street-sweeper pass by, blowing upon his thin, gnarled hands to warm them. "Poor fellow, he must be half frozen," thought Martin. Opening the door he called out to him, "Come in, my friend, and warm, and drink a cup of hot coffee." And the man gratefully accepted the invitation.

An hour passed, and Martin saw a young, miserably clothed woman, carrying a baby. She paused wearily to rest in the shelter of his doorway. The heart of the old cobbler was touched. Quickly he flung open the door. "Come in and warm while you rest," he said to her. "You do not look well," he remarked.

"I am going to the hospital. I hope they will take me in, and my baby boy," she explained. "My husband is at sea, and I am ill.

"Poor child!" cried the old man. "You must eat something while you are getting warm. No? Then let me give a cup of milk to the little one . . . Ah! what a bright, pretty little fellow he is! . . . Why, you have put no shoes on him!"

"I have no shoes for him," sighed the mother.

"Then he shall have this lovely pair I finished yesterday." And Martin took down from the shelf the soft little snow-white shoes he had looked at the evening before, and slipped them on the child's feet. They fitted perfectly. And shortly the poor young mother went on her way, tearful with gratitude, and Martin resumed his post at the window.

Hour after hour went by. And although many people passed his window, and many needy souls shared the hospitality of the old cobbler, the expected Guest did not appear.

"It was only a dream," he sighed, with a heavy heart. "I did hope and believe, but He has not come."

Suddenly, so it seemed to his weary eyes, the room was flooded with a glorious light. And to the cobbler's astonished vision there appeared before him, one by one, the poor street-sweeper, the sick mother and her baby, and all the people whom he had aided during the day. And each smiled at him and said: "Have you not seen me? Did I not sit at your table?"—and vanished!

Then softly out of the silence he heard again the gentle Voice, repeating old, familiar words:

"Whosoever shall receive one such little child in My name, receiveth me."

"For I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in."

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

1946

Christmas Greetings

FROM

THE BROTHERHOOD DEPARTMENT

Thanksgiving Rallies

Indian Creek Association of Baptists

Led by their associational missionary, Bro. Leonard F. Gassaway, with the co-operation of the pastors and groups of interested church members, arrangements were made, plans perfected, and well attended meetings were held in every church in Indian Creek Association. The workers were arranged so that we had two full teams going out each day, each group having a new assignment each morning in other words, visiting and speaking to a new group in a different church each day. In this manner a service was held in each of the nineteen churches in the association.

These meetings began on Tuesday night, November 19, at the First Baptist Church in Savannah and services were held every day except Saturday. The closing service was held on Friday night, November 29 in the First Baptist Church in Waynesboro.

The subject discussed in all of these services were in observance of Thanksgiving. They were as follows:

- Gratitude Expressed in Devotion and Praise
- Gratitude Expressed in Building Stronger Churches
- Gratitude Expressed in a Greater Associational Mission Program
- Gratitude Expressed in Faithful Bible Stewardship
- Gratitude Expressed in a Better Financial System
- Gratitude Expressed in Better Sunday Schools
- Gratitude Expressed in More and Stronger Missionary Organizations

There were two teams going out each day. One was led by Rev. Fred Walker, pastor, Philadelphia Baptist Church and the other led by Rev. Leonard F. Gassaway, Missionary, Indian Creek Association.

The following were the speakers for these meetings:

- Rev. Fred Walker, Pastor, Philadelphia Baptist Church
- Rev. Ed Crosslin, Pastor, State Line Baptist Church
- Rev. Al Bramlett, Pastor, Olive Hill Baptist Church
- Rev. Bob Love, Pastor, New Harmony Baptist Church
- Mr. J. A. Shipman, Assistant Moderator
- Mr. W. P. Old, Associational Sunday School Superintendent
- Rev. Leonard F. Gassaway, Missionary
- Mrs. Guy Morrow, Associational W. M. U. Superintendent
- Rev. Joe Wells, Fayetteville
- Rev. Boyd LeCroy, Hohenwald
- Rev. L. G. Gatlin, Pulaski
- Rev. M. H. Willingham, Ardmore
- Rev. James Canady, Lawrenceburg
- Mr. E. K. Wiley, Nashville
- Mrs. A. B. Clark, Jackson
- Rev. R. B. Kennedy, Ardmore
- Dr. Norris Gilliam, Nashville
- Mr. Reece Alexander, of New Harmony Baptist Church

AMONG THE BRETHREN

The First Baptist Church in Springfield has just closed its annual Fall Evangelistic Revival. Dr. Harold Purdy, pastor of First Baptist Church, Madisonville, Kentucky (who has accepted the call to become pastor of the First Baptist Church, Bowling Green, Ky.) did the preaching, and Dr. Inman Johnson of the Seminary in Louisville, directed the musical program. There were twelve additions to the church membership. Dr. Purdy and Dr. Johnson are to be highly commended for the excellent way in which they directed the services.—CONTRIBUTED.

—B&R—

The Middle Tennessee Baptist Pastors Conference will meet at 10:30 a. m., January 6, 1946, at Cumberland University, Lebanon. The program is as follows: "Song and Praise," Genter Stephens; "Scripture and Prayer," James Boyd; "The Pastor as the Layman Sees Him," Major Ralph Donnell; special music by a capella choir of Cumberland University, Mr. Genter Stephens in charge; "Faith for Three Times," Richard N. Owen, president Tennessee Baptist Convention.—U. W. MALCOLM, secretary.

—B&R—

Pastor Roy E. Harlan and the Hebron Baptist Church, Detroit, Mich., have been assisted in a successful revival by Bennie Pearson, pastor of Mallory Heights Baptist Church, Memphis, Tenn. It is reported as having been the greatest revival in the history of the church. There were 25 for baptism, 5 by letter, 4 professions who did not join, 40 rededications and 25 for special service.

The brotherhood will learn with sorrow of the recent sudden death by a heart attack of Colvin L. Hammock, pastor of the First Baptist Church of Maryville. His wife found him dead in the basement where he had gone to look after the fire. Dr. S. L. Stealey, of the Seminary at Louisville, Ky., conducted the funeral at Maryville, assisted by the local pastors, and the body was carried to Kentucky for burial, but what place is not known to the editor. Bro. Hammock was a good man and will be greatly missed. God comfort his sorrowing loved ones and the shepherdless church.

A recent issue of BAPTIST AND REFLECTOR stated that it was thought that the pastor did the preaching in a revival at Trenton Street Baptist Church a Harriman. Pastor O. C. Rainwater writes to say that the preaching was done by James A. Ivey, pastor of Ridgedale Baptist Church, Chattanooga, of whom he speaks in splendid praise. There were 44 professions and 20 additions by letter.

—B&R—

Pastor L. T. Merchant and the Cedar Hill Baptist Church, Chattanooga, have been assisted in a revival by Jesse Hendley as evangelist and with the music in charge of Timothy Hottel and wife and son, in which there 109 decisions, the most of them professions of faith and others renewals.

"Pastor M. D. Morton is pleased to announce that the Ninth and O Baptist Church of Louisville, Kentucky, was blessed by the able ministry of Dr. Slater A. Murphy, pastor of the Highland Heights Baptist Church, Memphis, Tennessee, during their Revival Meetings, October 6 to 20. As the days come and go pastor and people will continue to rejoice in the blessings of the Lord received during the time spent together. As visible results, there were 202 definite decisions for Christ.

—B&R—

"The First Baptist Church, Kingsport, eagerly anticipates being host to Tennessee Baptists at their 1947 session. The other 5 Baptist Churches pledge their helpfulness. You will come to the oldest and the largest Association in the State, where the first Baptist work was started by Tidence Lane near Jonesboro.—Signed: L. B. COBB, Pastor, First Baptist Church.

—B&R—

Rev. Ralph Below, son-in-law of Dr. H. B. Cross, pastor of Judson Baptist Church, Nashville, has accepted the call of Harpeth Heights Baptist Church, Nashville, and is on the field. His address for the present is 2,007 White Avenue, Nashville, Tenn.

—B&R—

The proposed budget of the First Baptist Church of Hartsville, Wallace Carrier, pastor, is \$6,126.00, which is \$800.00 more than for 1946. The church gave over \$2,000.00 to outside causes the past associational year.

DEPARTMENTAL ATTENDANCES AND ADDITIONS TO THE CHURCHES, DECEMBER 8th.

Church	Sunday School	Training Union	Additions
Alamo	234	85	—
Alcoa, Calvary	237	145	—
Athens, East	212	104	—
First	442	107	—
West End Mission	63	—	—
North	187	36	—
Calhoun	119	12	—
Clear Water	78	75	—
Coghill	68	—	—
Eastanalle	63	36	—
Englewood	118	63	—
Etowah, East	56	—	—
Etowah, First	374	82	—
Etowah, North	184	61	—
Good Hope	43	17	—
Mt. Harmony No. 1	97	51	—
McMahan Calvary	55	45	—
New Bethel	30	20	—
New Hope	56	20	—
Niota, East	112	—	—
Niota, First	146	85	—
New Zion	74	—	—
Old Salem	43	—	—
Riceville	86	20	—
Rodgers Creek	24	13	—
Union Grove No. 2	48	30	—
Wildwood	82	53	—
Zion Hill	30	—	—
Bolivar, First	200	121	—
Bradford	141	37	—
Brighton	159	105	—
Bristol, Calvary	339	125	1
Brownsville	257	62	—
Carthage	183	48	3
Chapel Hill, Smyrna	92	62	—
Chattanooga, Avondale	559	203	—
Baptist Tabernacle	287	72	—
Brainerd	385	157	—
Calvary	403	—	2
Cedar Hill	239	—	—
Cedar Springs	128	82	—
Daytona Heights	78	42	1
East Chattanooga	306	74	1
Eastdale	340	114	—
East Lake	387	95	—
East Ridge	177	102	—
Highland Park	1904	754	23
Kingwood	180	43	—
Lookout Valley	—	—	4
Morris Hill	249	178	—
Northside	530	—	5
Red Bank	529	185	—
Ringgold, Ga., First	108	—	—
Spring Creek	147	68	1
White Oak	313	140	1
Woodland Park	892	485	13
Cleveland, Big Spring	313	201	—
First	527	207	1

Church	Sunday School	Training Union	Additions
New Friendship	100	85	—
North	189	117	—
Columbia, First	386	65	—
Dark's Mill Branch	14	—	—
Godwin Mission	15	—	—
Cookeville, First	367	111	—
Stevens Street Mission	96	64	—
Fourth Street Mission	90	—	—
Covington, First	272	79	2
Crossville, First	228	103	—
Missions	60	—	—
Oak Hill	89	—	—
Donelson	256	—	—
Dunlap, First	116	45	—
Elizabethton, Siam	151	113	—
Fayetteville	—	—	4
Fountain City, Central	763	193	—
Hines Valley Mission	57	—	—
Gallatin, First	325	54	—
Harriman, Trenton Street	348	100	2
Hohenwald	95	77	2
Humboldt, First	469	108	—
Huntingdon, First	141	—	1
Jackson, Bemis	240	61	—
Bible Grove	76	109	4
Calvary	438	167	3
First	779	150	6
North	275	118	3
Jellico, First	268	120	—
Johnson City, Pine Crest	175	95	2
Kingsport, Calvary	226	82	2
Calvary Mission	23	—	—
First	707	122	5
Long Island	113	51	—
Lynn Garden	285	90	—
West View	191	146	—
Knoxville, Bell Avenue	600	160	3
Broadway	1086	277	1
Fifth Avenue	961	246	2
First	967	—	—
Immanuel	855	88	—
Lincoln Park	546	209	—
McCalla Avenue	635	164	—
North Knoxville	286	141	—
Oakwood	315	151	—
Rocky Hill	153	93	—
Sevier Heights	309	83	—
South Knoxville	425	108	2
Smithwood	384	135	—
West View	191	55	—
Lawrenceburg	220	132	—
Lebanon, Barton's Creek	124	46	—
Cedar Grove	81	52	—
First	501	150	—
Lexington, First	216	74	—
Liberty, Salem	118	52	—
Mt. Pleasant	178	111	—
Maryville, First	598	124	—

Church	Sunday School	Training Union	Additions
Medina, Antioch	120	43	—
Medina	148	85	2
Memphis, Bellevue	2536	843	12
Boulevard	536	165	—
Central Avenue	553	170	4
Galilee	245	142	—
Highland Heights	865	344	—
LaBelle	730	214	—
Levi	122	76	—
Louisiana Street	162	81	2
McLean	380	126	—
Mallory Heights	318	182	2
Seventh Street	557	125	1
Shirley Park Mission	69	40	4
Speedway Terrace	643	176	1
Speedway Chapel	155	63	—
Temple	1496	370	7
Union Avenue	1111	252	3
Milan, Chapel Hill	53	50	—
First	343	115	—
Prosperity	138	45	—
Morristown, First	530	119	—
Murfreesboro, First	410	107	—
Walnut Street Mission	51	—	—
Mt. Hermon	132	73	—
New Hope	14	—	—
Powell's Chapel	121	121	—
Taylor's Chapel	120	50	—
Westvue	178	57	—
Nashville, Belmont	928	233	4
Fatherland Street	301	130	3
Grace	788	191	2
Grubbs Memorial	109	37	—
Inglewood	544	141	4
Lockeland	478	175	—
Park Avenue	426	109	—
Seventh	175	46	3
Third	210	—	—
New Market, Dumplin	88	49	—
Oak Ridge, First	552	104	7
Glenwood	270	71	2
Robertsville	364	86	7
Old Hickory, First	710	322	—
Temple	169	87	1
Oliver Springs, First	97	23	—
Orlinda, Pleasant Hill	109	35	—
Parsons, First	202	89	—
Riceville, Short Creek	62	—	—
Rockwood, Whites Creek	49	49	—
Rogersville, First	404	101	—
Rutledge, Buffalo	103	78	—
Shelbyville, Shelbyville Mills	102	91	2
Shop Springs	108	70	—
Signal Mountain	58	—	—
Trenton, Hickory Grove	102	54	—
Tullahoma, First	270	90	—
Union City, First	635	161	—
Watertown, Round Lick	109	61	—

New Worker At Lockeland



MISS ALLIE CANDLER

Lockeland Baptist Church has recently secured the services of a new worker, Miss Allie Candler, coming from Temple Baptist Church, Johnson City, Tennessee. Miss Candler has had ten years experience in Evangelistic work and church work. She served as Church Missionary at Morgan Memorial Baptist Church, Greenville, South Carolina and at Glenwood Baptist Church, Kingsport, Tennessee, serving about two years at each church. She then went to Temple Baptist Church, Johnson City, Tennessee, Rev. Joe M. Strother, pastor, where she served for more than three years. She came to Lockeland Baptist Church November 1st and will serve as Educational Director and Church Missionary. She will give much of her time to church visitation, enlistment and soul winning.

Miss Candler is well prepared for religious work. She is a native of Lockhart, South Carolina, where she was educated in Lockhart High School. She is a graduate of Moody Bible Institute in Chicago. She is from a religious family of eleven children, two of whom are Baptist preachers, Revs. C. F. Candler and Cecil Candler of Greenville, South Carolina. Wherever Miss Candler has gone she has won many friends who have been impressed by her spiritual earnestness and feeling of a divine call to her work. Lockeland is delighted to have Miss Candler as one of her workers.

Pastor Woodrow Medlock did his own preaching in a revival in Westvue Baptist Church, Murfreesboro, with Edmond Rigsby, a member of the church, leading the singing, with Mrs. Bud Beasley at the piano. There were 30 who came for baptism, 8 by letter and 22 rededications.

—B&R—

Brown Springs Baptist Church of Mosheim, Leonard Evans, pastor, is entering Miss Marie Honeycutt in Harrison-Chilhowee Baptist Academy to begin her training to be a missionary.

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Bro. and Mrs. M. W. Bodlein, Pastor of the Jacksboro Baptist Church have recently undergone expressions of heartaches in the Homegoing of their seven months old daughter, Joyce Maria. The baby was stricken with pneumonia on Saturday and passed away on Sunday evening, November 24 at their home in Jacksboro.

Funeral services were conducted by Rev. O. Jack Murphy, Pastor of the First Baptist Church of LaFollette. Says Bro. Murphy, "I have never seen a greater heart of sympathy, than was extended to their heart stricken pastor and his wife by the Jacksboro Church."

May the Lord bless this church and beloved pastor and wife as they continue their labor of love.—O. JACK MURPHY.

Dr. John Jeter Hurt, president Emeritus of Union University, writes from Tampa, Fla., as follows: "I am down here supplying the pulpit of the First Baptist Church several weeks. It is the largest of all the churches in Florida's west coast. Come on down. I'll show you where you can get all the oranges you can eat free." Wish we could go!

Brother C. W. Howell of Columbia writes to call my attention to a statement in the booklet published some years ago and entitled "Winning Tennessee to Christ." He says that on page 41 in the last sentence under "Special Missionaries," he finds these words, "we need them (trained nurses) to help bring down the tragically high infant birth rate among the poor of our state." What I meant to say, of course, was the high infant mortality rate.—JOHN D. FREEMAN.

—B&R—

Rev. E. L. Smothers, pastor of Magness Memorial Baptist Church, McMinnville, recently did the preaching in a revival at First Baptist Church, Madison, which resulted in eight professions of faith and six additions by letter. Bro. Smothers is a capable Bible preacher and the community was greatly blessed by the meeting. Mr. George W. Card of the Baptist Sunday School Board led the singing. Rev. Oscar T. Nelson is the pastor.

—B&R—

C. Eldon Wright, pastor of the First Baptist Church of Clinton did the preaching and R. K. Bennett of Decaturville led the singing in a recent revival with Pastor W. Paul Hall and the Camden Baptist Church, in which there were 11 additions, 10 of them by baptism.

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Annual Meeting of the Home Mission Board

By JOHN CAYLOR

The one hundred second annual meeting of the Home Mission Board was held in Atlanta, December 3-4. All officers of the Board were re-elected as follows: G. Frank Garrison, Atlanta, president; W. A. Duncan, East Point, Georgia, vice-president; Frank Graham, Atlanta, recording secretary.

The Board's executives were re-elected. Dr. J. B. Lawrence is in his eighteenth year as executive secretary-treasurer of the Board. Re-elected with him were Dr. Courts Redford as assistant executive secretary; Mr. George P. Whitman, attorney; Mr. J. W. Wing, office secretary; and Mr. B. M. Crain as business manager.

FIELD WORKERS ELECTED

Field workers for the Board were elected as follows: Dr. John D. Freeman, Dr. J. L. Aders, Rev. Fred A. McCaulley, and Misses Irene Chambers, Bertha Wallis, Nancy Cooper, and Vena Aguiard.

All department heads of the Board were re-elected. Rev. R. G. Van Royen is secretary of the department of visual education; Rev. Lewis W. Martin heads the department of schools of missions with Miss Margaret Hutchison as his associate; and Dr. John Caylor is secretary of the department of education and publicity. Mrs. L. Irvin Lawrence is book editor in the department.

Dr. C. E. Matthews of Texas was elected to head the department of evangelism and submitted a plan for Southwide evangelism which was adopted by the Board.

Dr. Roland Smith of Atlanta, who is statistical secretary of the National Baptist Convention, Inc., and editor of the *Georgia Baptist*, was re-elected as assistant to Dr. Lawrence in the direction of Negro work.

The department of co-operative mission work was officially set up as the combination of rural evangelism, city missions and work in Western states, under the superintendency of Dr. S. F. Dowis, whose responsibility heretofore has been in the field of city missions. Dr. Jacob Gartenhaus begins his twenty-sixth year as superintendent of the department of Jewish work.

Rev. Alfred Carpenter, who directed camp work during the war and who is still the contact man for chaplains, was re-elected to head the department of direct missions. Spanish, Indian, French, Italian, Chinese, and other language group work, as well as mission centers, rescue homes, and work in Cuba and the Canal Zone, with some 500 mis-

sionaries in the various fields, constitutes the department of direct missions under Dr. Carpenter's supervision.

SALARY ADJUSTMENTS

Welcome news to the home missionaries on the field is an adjustment in salaries made by the Board in its annual meeting. The field missionaries' salaries were adjusted upward approximately 15 per cent. In the adjustment, the size of family, payment of rent, college and seminary training, and term of service with the Board were considered. Base pay was advanced, and adjustments were made to account for the above-named conditions. Salaries of department secretaries and field workers were not changed, but the salaries of office secretaries were increased.

THE 1947 BUDGET

A budget of \$1,207,000 was adopted by the Board for its 1947 current operations. This anticipates an income of \$810,000 from the Co-operative Program, \$267,000 for current operations from the Annie Armstrong Offering, and \$130,000 from general designations.

NEW WORKERS ADDED IN 1946

According to a tabulation of reports, 120 new workers were added during 1946. The net total of missionaries reported in the annual meeting was 722. In addition, 202 student summer workers were added for ten weeks in the past summer. This means that 924 missionaries served Home Missions during 1946.

A NEW FIELD TO BE OPENED

In view of the present situation among migrants in the South, and in anticipation of an increasing number of migrant people in these changing times, a strong committee made careful study and recommended to the Board that an appropriation be made to begin migrant work. While this work will have to begin with one missionary couple and one chapel trailer, it may be that the field will become quite challenging to Southern Baptists.

GOOD ATTENDANCE AT BOARD MEETING

The Home Mission Board consists of eighteen local members and twenty state members. Only four members of the Board were prevented from attending the session, three state members and one local member.

ANNUAL REPORT OF RECEIPTS FOR CONVENTION YEAR 1945-46

Receipts for the Convention year 1945-1946 were the largest in the history of the Tennessee Baptist Convention. Cooperative Program receipts reached a new high level of \$985,468.82. Compared with last years receipts of \$933,971.03 they show an increase of \$51,497.79. Receipts for the Relief and Rehabilitation Campaign amounted to \$272,067.85. Regular designated gifts, exclusive of the Relief Campaign, but including certain designated gifts to Foundation causes, amounted to \$513,968.32 which is an increase of \$122,469.82 over last year's designated gifts. Grand total receipts for Cooperative program, Designated gifts and Relief and Rehabilitation gifts amounted to \$1,771,505.03. This is a total increase over last year's gifts of \$446,035.46.

The following report comprehends all gifts through the Cooperative Program, all Designated gifts and all gifts to Foundation Causes. WE URGE OUR PEOPLE TO READ THE FOLLOWING EXPLANATION THAT THEY MAY THOROUGHLY UNDERSTAND HOW THEIR GIFTS ARE CLASSIFIED IN THE REPORT.

This report is comprised of two tables. The first under the heading "Cooperative Program and Designated Gifts, and the second under the heading "Gifts Through Tennessee Baptist Foundation." Space on the printed page of the BAPTIST AND REFLECTOR does not permit carrying three columns, hence the two tables.

In the first table "Cooperative Program and Designated Gifts" there are two columns. The first column shows receipts, through our office, from your church to all Cooperative Program causes. Only designated funds can be listed here. Even though your gifts were designated to some cause supported by the Cooperative Program that gift cannot be carried in this column. All funds in this column are subject to allocation according to the percentages voted by the Convention.

In the second column in the table "Cooperative Program and Designated Gifts" are carried all the regularly designated gifts of your church such as designations to State Missions, Home Missions, Foreign Missions, etc. In this column is also your church's contribution to the Relief and Rehabilitation Campaign. Occasionally a church sends a contribution designated for some cause and asks that it be given credit in the Cooperative Program for that gift. Such a gift, however, must be listed in the column of designated gifts, since it is designated.

The second table, "Gifts Through the Tennessee Baptist Foundation" carries all gifts to all causes fostered by the Foundation. Please notice that it is NOT GIFTS TO THE TENNESSEE BAPTIST FOUNDATION; but gifts THROUGH the Tennessee Baptist Foundation. The gifts are made to causes promoted by the Foundation. All gifts made to the Harrison Chilhowee Dormitory Campaign were made THROUGH the Foundation. All gifts for building, enlargement, equipment and endowment of Carson-Newman, Union University, Cumberland University, Harrison Chilhowee, the Orphanage or the hospitals are gifts THROUGH the Foundation and are listed in that table. Gifts to the CAMP CAMPAIGN authorized by the State Convention will be listed under the heading, THROUGH Tennessee Baptist Foundation.

All gifts through the Foundation should be secured from individuals and not from church offerings. However, occasionally a church breaks over and takes an offering for some Foundation cause. In such cases they are listed under the Foundation gifts.

In comparing these figures with your church treasurer's reports please remember that our books for the Convention year closed October 31. All gifts which failed to reach our office on or before that date are not included in this report but will appear in the report of the next quarter.

CHAS. W. POPE
Executive Secretary

Association	Co-operative Program	Designated & Reported	Association	Co-operative Program	Designated & Reported
BEECH RIVER					
Bible Hill		7.00	Fairview	2.51	34.08
Bunch Chapel	9.00		Gibbs	18.50	68.00
Central Grove		2.10	Hornbeak	10.00	44.00
Chapel Hill		16.81	Johnsons	104.25	97.00
Cross Roads	4.00		McConnells	173.45	292.42
Darden	2.30		Macedonia	197.99	176.36
Decaturville	10.11	28.68	Martin, First	2,050.00	1,985.19
Friendship	30.00	8.01	Mt. Olive	131.81	70.26
Huron	1.00	48.30	Mt. Pelia	358.74	291.34
Lexington, First	1,115.00	1,552.87	New Concord		15.00
Marsh Creek		2.00	New Home	35.55	55.15
Morris Chapel	8.00		New Salem	220.27	539.62
Mt. Zion		15.70	Oak Grove	50.00	98.00
New Hope		5.00	Obion	126.02	358.84
New Pleasant Ridge		6.50	Phillippy	35.00	
New Prospect	5.00	16.20	Pleasant Grove		23.50
Old Union	13.20	26.86	Pleasant Hill No. 1	5.80	89.50
Parsons	1,339.73	594.94	Pleasant Hill No. 2	15.00	10.00
Perryville, First	38.42	10.00	Reelfoot	120.00	233.98
Piney Creek	6.90		Ridgely	1,119.03	638.80
Rock Hill	135.66	109.89	Sharon	50.00	59.72
Sardis		17.05	Tiptonville	122.85	183.35
Sardis Ridge		16.05	Troy	106.08	92.66
Stranding Rock	7.30	3.20	Union City	5,100.00	2,263.00
Sulphur Well	13.25	3.00	Willingham	52.35	25.00
Union	3.44	32.94	Woodland Mills	84.90	324.31
Union Hill	6.00	3.41	Wynnhurg	40.10	129.81
Wildersville	8.62	25.00	Association	22.47	22.68
Association	55.10	245.43			
BEULAH					
Alamo	130.25	25.00	Beech Park		77.35
Aldredge		50.00	Bethlehem	20.45	7.00
Antioch	9.58	40.00	Rie Emory		97.75
Bethel	31.00	40.00	Caney Fird	22.00	253.50
Beulah	112.61	220.06	Casdiff	4.15	42.00
Calvary	5.00	5.00	Cox Gap		40.00
Cypress Creek		20.76	Coal Hill	44.00	70.00
			Crab Orchard		72.13
			Crossville	664.36	1,051.56

Association	Co-operative Program	Designated & Reported	Association	Co-operative Program	Designated & Reported
Cumberland Homestead	358.30	194.15	Speedwell		13.05
Daysville	2.50		Sugar Hollow		10.00
Devonia		15.00	Vaspar		87.06
Elizabeth	5.76		West La Follette		5.00
Emory Heights	63.00	97.40	Westbourne	40.00	69.43
Eureka	217.75	338.25	White Oak		11.00
Haileys Grove	62.60	166.85	Whitman		25.00
Kingston	748.57	639.00	Association	10.00	42.00
Lancing		15.60			
Liberty	218.74	178.38			
Middle Creek	40.50	16.00			
MMill		12.70			
Mossey Grove	3.50	4.90			
Oakdale	800.00	71.00			
Oak Hill	20.24	66.73			
Orchard View		16.50			
Petros	46.85	240.93			
Piney	264.15	20.75			
Piney Grove	35.50	20.00			
Pleasant Grove	60.00	36.75			
Prospect	30.00	25.00			
Riggs		168.12			
Riverside	440.69	11.00			
Rockwood	3,344.03	884.48			
South Harriman	257.90	594.79			
Sugar Grove	19.00	9.22			
Trenton Street	6,682.33	2,913.45			
Union	20.00	30.00			
Walnut Hill	814.00	850.88			
Wartburg	156.62	184.39			
Westel	35.13	52.25			
White Oak	4.00				
Whites Creek	28.27	105.00			
Association	55.24	20.42			

CARROLL BENTON

Atwood		87.00	Atwood		87.00
Bruceton	406.48	210.24	Bruceton	406.48	210.24
Camden	641.54	440.05	Camden	641.54	440.05
Chalk Lelev		27.49	Chalk Lelev		27.49
Enon	6.50	14.65	Enon	6.50	14.65
Eva	60.00	15.00	Eva	60.00	15.00
Fairview	4.90	11.90	Fairview	4.90	11.90
Hopewell		6.50	Hopewell		6.50
Huntingdon	1,367.22	543.60	Huntingdon	1,367.22	543.60
McKenzie	650.00	156.10	McKenzie	650.00	156.10
Missionary Grove	40.00	25.00	Missionary Grove	40.00	25.00
Mt. Nebo	127.20	15.00	Mt. Nebo	127.20	15.00
Prospect	200.23	269.28	Prospect	200.23	269.28
Trace Creek	153.87	238.75	Trace Creek	153.87	238.75
Trezevant	416.49	738.47	Trezevant	416.49	738.47
Union Academy	85.50	17.25	Union Academy	85.50	17.25
Association		20.00	Association		20.00

CHILHOWEE

Alcoa	624.50	399.84	Alcoa	624.50	399.84
Allegheny		8.00	Allegheny		8.00
Armona	189.49	184.60	Armona	189.49	184.60
Beech Grove	300.86	371.71	Beech Grove	300.86	371.71
Bethel	306.04	183.62	Bethel	306.04	183.62
Boys Creek	345.97	244.29	Boys Creek	345.97	244.29
Broadway	206.10	390.82	Broadway	206.10	390.82
Cades Cove		23.50	Cades Cove		23.50
Calvary	337.62	307.97	Calvary	337.62	307.97
Cedar Grove	254.14	232.52	Cedar Grove	254.14	232.52
Central, Alcoa	76.05	64.82	Central, Alcoa	76.05	64.82
Centenary		14.47	Centenary		14.47
Central Point	180.38	146.00	Central Point	180.38	146.00
Chilhowee, First	578.84	320.28	Chilhowee, First	578.84	320.28
Cold Springs	2.93	26.47	Cold Springs	2.93	26.47
Dotsons Chapel	36.00	10.91	Dotsons Chapel	36.00	10.91
East Maryville	262.58	35.88	East Maryville	262.58	35.88
Everett Hill	196.17	151.22	Everett Hill	196.17	151.22
Forest Hill	19.50	242.35	Forest Hill	19.50	242.35
Four Mile	11.00	10.00	Four Mile	11.00	10.00
Friendsville	56.10	35.34	Friendsville	56.10	35.34
Galilee	20.00		Galilee	20.00	
Grandview	140.90	90.70	Grandview	140.90	90.70
Happy Valley		30.00	Happy Valley		30.00
Kagleys	57.00	132.14	Kagleys	57.00	132.14
Liberty	3.31		Liberty	3.31	
Maryville, First	7,857.53	4,852.54	Maryville, First	7,857.53	4,852.54
Millers Cove	8.85	25.79	Millers Cove	8.85	25.79
Mt. Lebanon	450.03	1,022.35	Mt. Lebanon	450.03	1,022.35
Mt. Zion	6.70	43.56	Mt. Zion	6.70	43.56
New Hopewell	255.90	384.03	New Hopewell	255.90	384.03
Oak Street	258.93	121.64	Oak Street	258.93	121.64
Oak View	16.00	17.50	Oak View	16.00	17.50
Old Chilhowee	4.13		Old Chilhowee	4.13	
Old Piney Grove	13.00		Old Piney Grove	13.00	
Piney Grove	93.17	316.87	Piney Grove	93.17	316.87
Piney Level		50.00	Piney Level		50.00
Pleasant Grove	1,015.77	258.80	Pleasant Grove	1,015.77	258.80
Prospect	137.63	109.38	Prospect	137.63	109.38
Rockford	90.00		Rockford	90.00	
Rocky Branch		70.00	Rocky Branch		70.00
Salem	12.25	27.70	Salem	12.25	27.70
Six Mile		48.00	Six Mile		48.00
Springview	250.03	21.00	Springview	250.03	21.00
Strock Creek	305.50	172.10	Strock Creek	305.50	172.10
Valley Grove	101.09	315.87	Valley Grove	101.09	315.87
West Maryville	114.42	25.50	West Maryville	114.42	25.50
Wildwood	108.89	27.11	Wildwood	108.89	27.11
Association	18.90	7.00	Association	18.90	7.00

CLINTON

Andessonville	213.03	191.81	Andessonville	213.03	191.81
Batley		25.00	Batley		25.00
Beech Grove	434.15	50.67	Beech Grove	434.15	50.67
Bethel	385.00	118.00	Bethel	385.00	118.00
Black Oak	355.16	185.54	Black Oak	355.16	185.54
Blowing Springs	25.00	23.03	Blowing Springs	25.00	23.03
Briceville		83.36	Briceville		83.36
Clear Branch	11.00	91.01	Clear Branch	11.00	91.01
Clinch River		59.46	Clinch River		59.46
Clinton, First	3,503.49	1,588.35	Clinton, First	3,503.49	1,588.35
Clinton, Second	524.00	91.53	Clinton, Second	524.00	91.53
Clinton, South	424.33	126.45	Clinton, South	424.33	126.45
Cumberland Mtn.		140.00	Cumberland Mtn.		140.00
Dutch Valley	10.80	18.91	Dutch Valley	10.80	18.91
Farmers Grove		54.50	Farmers Grove		54.50
Fraterville		2.42	Fraterville		2.42
Frost Bottom	10.00	24.89	Frost Bottom	10.00	24.89
Glenwood	67.32	18.00	Glenwood	67.32	18.00
Hillvale		10.00	Hillvale		10.00
Island Ford	3.65	28.70	Island Ford	3.65	28.70
Lake City	695.00	189.40	Lake City	695.00	189.40
Lake City, Main St.	505.11	154.28	Lake City, Main St.	505.11	154.28
Laurel Grove		38.00	Laurel Grove		38.00
Macedonia		15.00	Macedonia		15.00
Moores Chapel	50.00	75.00	Moores Chapel	50.00	75.00
New Mountain View		46.81	New Mountain View		46.81
New Salem		22.79	New Salem		22.79
Oak Ridge	5,940.51	2,683.92	Oak Ridge	5,940.51	2,683.92
Oliver Springs	829.60	338.10	Oliver Springs	829.60	338.10
Pleasant Hill		304.64	Pleasant Hill		304.64
Pleasant View		55.67	Pleasant View		55.67
Poplar Creek		60.00	Poplar Creek		60.00
Red Hill	3.25		Red Hill	3.25	
Spring Hill		35.48	Spring Hill		35.48
Windrock		27.00	Windrock		27.00
Zion	34.00	281.77	Zion	34.00	281.77
Association	485.63	413.49	Association	485.63	413.49

Association	Co-operative Program	Designated & Reported	Association	Co-operative Program	Designated & Reported	Association	Co-operative Program	Designated & Reported	Association	Co-operative Program	Designated & Reported
Lebanon	51.15	86.15	Silverdale	166.00	67.50	ROBERTSON			Eads	172.24	372.73
Macedonia		35.00	Soddy, Oak St.	344.40	352.99	Barren Plains	1,007.88	442.88	Egypt	84.53	171.55
Monivue	157.05	381.72	South St. Elmo		25.00	Battle Creek		55.00	Eudora	517.44	330.80
Morristown, First	2,250.00	3,663.28	South View	10.00	59.91	Bethel	120.00	152.78	First, Memphis	23,689.16	13,901.05
Morristown			Spring Creek	498.40	350.51	Bethlehem	24.27	97.31	Fisherville	65.00	246.75
Tabernacle	12.15		St. Elmo	4,973.85	1,388.93	Cedar Hill	258.77	188.24	Flynn Ave.	21.35	31.51
Mt. Zion	120.00	251.50	Tabernacle	2,787.43	741.85	Center Point	2.50	40.72	Firest Hill	205.22	110.46
Phillippi	2.00		Temple	527.75	43.41	Concord	12.00	25.00	Galilee	1,373.20	733.89
Pleasant Ridge		23.00	Thompsons		8.05	Ebenezer		13.30	Germantown	328.75	319.56
Pleasant View	7.00		Tyner	81.65	147.75	Flewellen		49.07	Highland Heights	7,000.00	3,384.59
Robertsons	35.71	28.06	Union Fork	38.00		Grace	12.00	42.90	Hollywood	742.29	521.94
Rocky Point	74.47	227.75	Victory	1.67	11.27	Greenbrier	647.56	266.07	Kennedy Memorial	572.22	105.19
Roe Junction		8.30	White Oak			Hopewell	1,009.39	1,066.53	La Belle	11,726.86	1,359.53
Russellville	33.80	316.46	(Chattanooga)	1,877.29	1,042.81	Mt. Carmel	833.69	203.36	Lamar Heights	2,487.80	703.73
Thankful		30.00	White Oak (Cleveland)	1.67	44.61	North Springfield	361.14	217.64	Levi	234.71	127.60
Three Springs		35.00	Whitesides	3.25	18.04	Oak Grove	344.32	399.69	Long View	635.04	92.80
Warrensburg	313.54	211.29	Woodland Heights	117.70	230.02	Oakland		51.85	Louisiana St.	666.05	245.44
White Oak Grove	43.68	57.40	Woodland Park	3,576.00	530.51	Orlinda	1,912.54	918.38	Lucy	88.75	31.00
Whitesburg	40.80	198.11	Association	53.50	337.70	Pleasant Hill	300.00	265.80	McLean Blvd.	2,431.26	2,119.51
Witts	424.26	280.27				Pleasant Valley	10.21	21.61	Malcomb Ave.	2,163.54	578.84
Association	84.30	36.31				Red River	241.00	74.42	Mallory Heights	3,009.38	665.27
NORTHERN			POLK			Rock Springs	205.15	136.61	Merton Ave.	2,466.63	1,152.20
Alder Springs		11.00	Antioch	8.57		Springfield	7,158.97	2,652.94	Millington	372.73	142.78
Cedar Ford	45.71	90.00	Ball Play		8.00	White House	150.95	101.13	Mt. Pisgah	9.00	24.83
Clear Branch	66.20	52.00	Beach Springs	13.75	10.00	Williams Chapel	155.00	87.75	National Ave.	578.84	118.73
Leatherwood	5.30		Benton Station	12.50	37.00	Association	15.15	10.00	Oak Lawn	198.32	18.82
Lillie Grove	12.80		Bethlehem	18.89	12.95	SALEM			Oakville	255.74	139.81
Lone Mountain	8.58	5.17	Blue Ridge Temple	16.37	32.34	Auburn	235.81	328.94	Prescott Memorial	4,322.99	1,497.10
Maynardville	47.92	28.25	Boanerges	13.00		Barren Fork	17.48	41.50	Raleigh	184.40	317.05
Milan	34.55	10.00	Chestua	10.00	18.00	Burt	24.00	132.00	Riverside	343.81	322.08
New Friendship	78.00		Coletown	3.29		Cave Springs	38.48	170.85	Seventh St.	5,056.66	1,562.34
Union	5.14		Conasauga River	1.20		Center Hill	13.17	4.00	Shirley Park Chapel	231.28	106.97
Warwicks	78.59	74.56	Cooksons Creek	15.53	30.55	Coopers	25.85		Speedway Terrace	4,058.00	2,663.79
Association	447.96	143.96	Corinth	1.75		Dowelltown	34.00		Speedway Chapel	311.49	
OCOEE			Delano	9.35	23.00	Elizabeth	8.70	8.00	Sylvan Heights	389.31	78.87
Alton Park	101.10	33.56	Fairview	14.68	20.00	Gath	88.09	77.60	Temple	32,283.69	8,228.21
Antioch	100.00	152.50	Friendship	10.00	4.00	McMinnville, Second	187.70	49.04	Trinity	450.00	165.00
Apison	18.00	51.29	Grassy Creek	3.85		Mt. Zion	211.54	299.03	Union Avenue	20,465.46	4,931.31
Avondale	4,757.44	1,538.76	Hiwassee Union	22.42		New Home	5.10	1.00	Whirie Haven	369.09	262.77
Bartlebaugh		68.47	Isabella	28.66	49.67	New Hope	15.00	36.00	Woodstock		16.57
Bethel	77.52	53.73	Mine City	964.98	261.74	Pleasant View	20.18	11.55	Association		379.33
Big Springs	1,617.30	478.94	Mt. Harmony	67.50	126.05	Providence	3.85	24.50	SOUTHWESTERN DISTRICT		
Birchwood	307.97	39.00	Mt. Zion	67.50	126.05	Salem	265.00	307.48	Chalk Hill	28.00	13.00
Blue Springs	10.75	22.35	New Zion	12.00	15.00	Smithville	317.81	305.91	Eagle Creek	35.33	
Brainerd	5,816.88	1,142.51	Oak Grove	2.93	19.35	Sycamore	13.14	53.23	Flatwoods	58.04	71.85
Calvary	87.15	185.94	Ocoee	34.00	194.25	Wharrons Springs	32.00		New Prospect	5.00	
Cameron Hill	18.83		Old Ocoee	89.69	106.74	Woodbury	85.50	210.50	Westport	116.67	118.24
Candies Creek	80.00	105.34	Pleasant Grove	27.10	64.90	Association		23.70	STEWART		
Cedar Hill	346.55	542.61	Shiloh	4.06	44.57	SEQUATCHIE VALLEY			Bethlehem	12.20	45.83
Cedar Springs	50.00	78.07	Smyrna	4.21	38.21	Cold Springs	7.00	5.27	Big Rock	403.49	231.65
Central	3,177.33	3,380.83	Springtown	1.25		Daus	5.00	12.00	Carlisle	23.54	14.29
Chamberlain Ave.	2,651.65	1,499.89	Turtletown	3.04		Dunlap	392.92	69.27	Crockett Creek	19.20	24.60
Chattanooga, East	2,986.38	650.30	Wetmore	37.00	47.73	Ebenezer	58.85	60.00	Dover	540.84	286.63
Chattanooga, First	9,250.00	15,676.34	Zion	42.26	17.50	Ewtonville	105.40		Fairview	5.50	3.00
Cleveland, First	5,471.81	2,815.41	Association	12.71	21.00	Flat Mountain		8.01	Model	482.61	142.36
Cleveland, North	265.49	55.73	PROVIDENCE			Jasper	16.25	141.68	Nevils Creek	95.45	54.44
Cleveland, South	35.56	81.13	Antioch		10.36	Lee Station	4.00	20.00	Oak Grove	55.31	8.70
Clifton Hills	185.00	233.70	Baptist Tabernacle	479.00	82.25	Mountain View	24.75	2.15	Pleasant Grove	5.50	9.25
Clinging Ridge	21.00		Beals		31.00	Pikeville	11.00	71.12	Tip Top	15.00	3.00
Cohulla	10.00		Bell Avenue		163.39	Richard City	20.00	131.81	Walnut Grove	25.40	
Concord	3,274.60	320.59	Cave Creek	14.40		Sequatchie	18.00	37.27	Association		24.00
Corinth	23.00	20.00	Cedar Grove	5.00		South Pittsburg	1,472.96	891.69	STOCKTON VALLEY		
Cross Roads	11.94	21.44	Highland Park		68.00	Whitwell	155.87	80.00	Cedar Grove	1.49	5.00
Daisy	502.51	163.35	Jones Chapel		44.62	Association	5.00	19.85	Cove Creek	.85	
Daytona Heights	161.72	36.53	Lenoir City, First	5,220.56	476.38	SEVIER			Fairview	1.85	
Eastdale	1,250.00	404.96	Lenoir City, Second		59.34	Alder Branch</					

Association	Co-operative Program	Designated & Reported
Ebenezer	2.43	7.82
Fairview	9.25	16.00
Glenlock	16.00	16.00
Holly Springs	6.00	1.25
Hopewell	3.60	3.00
Island Creek	3.00	12.00
Lakeside	6.20	3.90
Lees	3.90	385.74
Long Ridge	1.00	62.35
Loudon	1.00	.67
Macedonia	745.98	1,080.55
Madisonville	1.00	3.00
Maple Springs	6.35	7.00
Millers	3.42	30.33
Mt. Harmony	2.00	4.00
Mt. Isabel	7.00	35.00
Mt. Vernon	3.42	30.33
Mt. Zion (L)	2.00	4.00
New Macedonia	7.00	25.00
New Providence	4.50	19.30
Natchy Creek	27.37	19.30
Oak Grove	11.00	29.00
Old Sweetwater	15.00	672.08
Philadelphia	335.73	6.01
Piney Grove	1.50	44.68
Poplar Bluff	1.43	174.35
Prospect	120.34	31.58
Reed Springs	4.00	4.00
Rocky Springs	5.00	23.52
Rural Vale	1.00	1.00
Shady Grove	1.00	5.00
Sheltons Grove	1.65	20.40
Shoal Creek	20.40	1,512.50
South Madisonville	12.10	2,041.71
Sweetwater	177.85	111.32
Tellico	5.00	6.00
Tellico Plains	3.50	10.00
Tewis Springs	3.00	69.00
Union Fork Creek	20.00	14.25
Union Grove	5.35	11.00
Vonore	11.00	59.56
Watsons	4.65	7.80
Association	11.00	58.00

TENNESSEE VALLEY

Bethel	59.56	58.00
Bogles	4.65	7.80
Clear Creek	116.50	37.50
Coulterville	1,411.61	1,623.19
Dayton	10.00	34.25
Garrison	20.00	132.76
Grandview	8.26	21.00
Graysville	101.63	252.47
Mt. Vernon	90.10	135.02
New Union	5.75	5.00
Oak Hill	32.00	104.62
Ogden	5.00	20.00
Pennine	80.91	17.28
Sale Creek	566.91	133.07
Salem	11.77	97.21
Smyrna	3.25	620.46
Spring City	19.50	15.93
Waldens Ridge	85.17	28.11
Washington	29.50	29.50
Wolf Creek	27.05	99.12
Yellow Creek	27.05	27.05

UNION

Boiling Springs	62.00	17.12
Doyle	60.84	68.82
Greenwood	2.00	16.82
Gum Springs	1.25	36.71
Hampton Cross Roads	5.00	6.29
Hopewell	30.35	135.78
Laurel Creek	929.85	28.30
Mt. Elm	52.50	6.00
Mt. Pleasant	763.41	10.30
Pistoles	101.34	67.80
Pleasant Hill	56.00	177.52
Shellsford	276.60	520.24
Sparta	20.92	123.92
Spencer	8.60	8.33
Association	2.00	2.00

WATAUGA

Bakers Gap	2.82	25.00
Bethel	30.35	184.75
Big Springs	929.85	339.62
Butler	52.50	122.60
Caldwells Springs	763.41	35.00
Calvary	101.34	7.00
Cedar Grove	56.00	114.72
Cobb's Creek	276.60	207.70
Doe River	20.92	243.65
Doe Valley	8.60	8.60
Dungan Chapel	2.00	2.00
Dysons Grove	651.09	221.03
Eastside	6,227.20	873.72
Elizabethton	80.00	80.00
Elk River	89.27	89.27
Evergreen	262.50	83.16
Fairview	70.54	70.54
Fish Springs	557.92	433.30
Grace Tabernacle	10.00	10.00
Grindstaff	337.43	291.39
Hampton	158.02	39.00
Harmony	20.00	20.00
High Point	240.00	112.86
Immanuel	170.66	147.00
Little Doe	154.94	154.94
Little Milligan	72.25	72.25
Little Mountain	17.75	17.75
Meadow View	47.30	359.00
Mountain City	16.05	12.71
Nelsons Chapel	66.15	66.15
Pine Grove	232.67	682.22
Pleasant Grove	1.78	42.00
Pleasant Hill		

Association	Co-operative Program	Designated & Reported
Pleasant Home	17.00	41.00
Rittertown	6.00	37.87
Roan Creek	5.97	46.90
Rock Springs	20.00	20.00
Shady Valley	1,686.67	496.18
Siam	36.23	248.90
Sinking Creek	1.07	1.07
Sink Valley	165.89	64.28
Southside	45.89	45.89
State Line	.69	.69
Stone Mountain	176.51	176.51
Stony Creek	5.65	40.88
Sugar Grove	10.82	10.82
Union	93.75	93.75
Watauga	12.37	85.15
Association		

WEAKLEY

Adams Chapel	102.88	41.00
Beech Springs	7.01	18.54
Bethel	146.50	74.20
Bible Union	130.00	5.00
Calvary	18.35	18.35
Central	386.89	533.86
Corinth	14.41	14.41
Davis Memorial	13.20	13.20
Dresden	772.84	557.45
Gleason	40.79	111.35
Greenfield	338.85	55.88
Hodges Chapel	11.00	5.00
Jolley Springs	197.61	110.30
Moore's Chapel	15.58	15.58
New Hope	48.65	36.17
New Salem	31.46	31.46
Oak Grove	143.24	27.62
Palmer'sville	257.02	147.68
Pleasant Grove	100.00	25.00
Pleasant Hill	83.00	18.92
Public Wells	81.69	60.00
Ralston	60.13	75.64
Ruthville	26.75	26.75
Sand Hill	69.22	13.70
Thompson Creek	39.84	39.84
Tumbling Creek	23.17	23.17
Union Grove	228.59	145.64
Association		

WESTERN DISTRICT

Bethlehem	200.00	243.68
Big Sandy	31.05	75.00
Birds Creek	45.00	118.21
Cottage Grove	351.19	186.75
Henry	42.12	42.12
High Hill	107.50	210.25
Jones Chapel	20.25	20.25
McDavids	11.50	11.50
Mansfield	47.00	35.00
Maplewood	202.60	224.00
Mt. Sinai	55.22	55.22
New Boston	50.00	32.25
New Hope	86.50	86.50
North Fork	259.37	66.15
Oak Hill	23.40	23.40
Old Union	18.10	10.10
Paris, First	8,062.10	3,122.90
Point Pleasant	68.00	43.41
Shady Grove	4.15	4.15
Spring Creek	20.21	20.21
Spring Hill	2.00	19.25
Springville	17.25	17.25
Union Friendship	57.00	57.00
West Paris	724.93	249.78
Association	75.00	75.00

WEST UNION

Bethlehem	144.58	201.04
Elk Fork	8.00	8.00
Helenwood	3.00	10.00
Mt. Zion	8.35	8.35
New Salem	4.75	4.75
Opposum Rock	6.60	6.60
Pentecost	1.43	1.43
Pine Grove	68.20	68.20
Association	6.03	6.03

WILLIAM CAREY

Ardmore	358.50	714.82
Cash Point	164.56	159.56
Concord	95.43	78.62
Donaldsons Grove	20.00	61.50
Elkton	84.60	80.87
Elora	3.50	110.71
Fayetteville	594.18	445.69
Flintville	70.00	47.24
Hickory Grove	13.00	13.00
Kelley's Creek	83.83	223.42
Kirklands	5.00	5.00
Macedonia	41.82	39.68
Mulberry	22.00	39.25
New Grove	32.50	100.30
New Hope	9.00	13.00
Oak Grove	5.00	5.00
Oak Hill	85.75	61.48
Petersburg	225.85	110.05
Pleasant Grove	5.00	5.00
Pleasant Ridge	9.75	9.75
Prospect	21.55	149.95
Stewart Chapel	29.50	8.00
Association	396.00	396.00

WILSON

Alexandria	997.79	424.29
Bartons Creek	954.11	193.48
Cedar Creek	10.00	38.00
Cedar Grove	47.83	137.31
Fall Creek	91.33	136.97
Gladville	67.06	228.34
Greenville	61.55	94.38
Hurricane	30.00	180.70
La Guardo	45.73	72.34
Lebanon	3,245.45	1,095.46

Association	Co-operative Program	Designated & Reported
Linwood	25.00	7.20
Little Cedar Lick	70.00	189.12
Mt. Juliet	1,307.01	448.43
Mt. Oliver	51.19	66.94
Prosperity	380.00	336.70
Ramah	64.81	20.00
Rocky Valley	58.30	44.00
Round Lick	212.38	195.56
Rutland	25.00	40.00
Saulsbury		49.96
Shop Springs	895.58	595.99

Association	Co-operative Program	Designated & Reported
Smith Fork	56.54	74.00
Watertown	1,623.30	627.77
Association	8.67	8.10

WISEMAN

Lafayette	38.51	106.76
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MISCELLANEOUS

Freedom	17.00	6.00
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Gifts Reported from the Following:

Gifts Reported From the Following Churches Through The Tennessee Baptist Foundation

BEECH RIVER

Parsons	40.00
Standing Rock	2.40
Association	7.50

BEULAH

Martin, First	60.00
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BIG EMORY

Caney Ford	100.00
Crossville	207.38
Eureka	15.00
Kingston	10.00
Petros	27.58
Rockwood	50.00
South Harriman	220.00
Trenton Street	371.53
Walnut Hill	58.86

BIG HATCHIE

Antioch	50.00
Brownsville	104.42
Covington	41.65
Elim	10.00
Holly Grove	22.60
Liberty	55.35
Oak Grove	26.51
Walnut Grove	6.00
Zion	45.00

BLEDSE

Bledsoe Creek	15.00
Friendship	10.00
Hartsville	74.75
Hopewell	20.00
Portland	92.00

CAMPBELL

Alder Springs	21.40
Jacksboro	150.00
Westbourne	25.00

CARROLL-BENTON

Missionary Grove	21.00
Prospect	48.00
Trace Creek	37.00
Trezevant	30.00

CHILHOWEE

Alcoa	87.21
Armona	102.32
Beech Grove	151.00
Bethel	87.00
Boyd's Creek	85.35
Broadway	132.75
Cades Cove	41.00
Calvary	431.38
Cedar Grove	95.25
Central, Alcoa	92.00
Centenary	7.75
Central Point	26.00
Chilhowee, First	263.35
East Maryville	10.00
Ellejoy	30.00
Everett Hill	75.00
Forest Hill	85.66
Four Mile	14.00
Galilee	50.00
Hopewell	12.70
Kugleys	70.00
Laurel Bank	40.95
Maryville, First	1,898.83
Millers Cove	29.50
Mt. Zion	15.00
New Hopewell	13.90
Oak Street	100.00
Piney Grove	119.83
Pleasant Grove	126.85
Prospect	35.95
Valley Grove	104.65
Wildwood	8.00

CLINTON

Andersonville	50.00
Bethel	56.00
Black Oak	50.00
Clinch River	13.50
Clinton	120.50
Lake City	25.00
Main Street	75.00
Oak Ridge	2,633.00
Oliver Springs	50.00

CONCORD

Concord	19.63
Eagleville	29.60
Lascassas	35.00
Westvue	130.00

CROCKETT

Cross Road	9.00
Providence	11.60
Walour Hill	34.00

CUMBERLAND

Clarksville, First	5.00
New Providence	5.00
Spring Creek	35.56

CUMBERLAND GAP

Cumberland Gap	55.00
New Tazewell	50.00
Walnut Hill	21.00

DUCK RIVER

Hannahs Gap	7.50
Huntland	25.00
Magness Memorial	55.00
Manchester	50.00
Tullahoma	65.20
Winchester	30.36

DYER

Enon	6.76
Fairview	20.00
Fowlkes	15.31
Parrish Chapel	16.00
Ro Ellen	10.00

JEFFERSON		First, Nashville	447.42	PROVIDENCE		TENNESSEE VALLEY	
Antioch	25.00	Grace	150.00	Baptist Tabernacle	100.00	Bethel	20.00
Buffalo Grove	24.10	Grandview	64.10	Oral	11.00	Grandview	20.00
Dandridge	120.00	Green Hill	20.00	Shady Grove	4.60	New Union	5.00
Dumplin	98.37	Harsh Chapel	28.65	Association	62.94	Ogden	4.65
Good Hope	25.00	Hermitage	5.00			Salem	20.00
Jefferson City, First	981.73	Immanuel	267.17			Spring City	500.00
Mansfield	15.00	Inglewood	338.21	RIVERSIDE		UNION	
Mill Spring	40.00	Joelton	25.00	Allardt	5.00	Doyle	37.00
Mountain View	8.90	Judson	510.17	Jamestown	93.20	Greenwood	25.00
Nances Grove	43.76	Lockeland	107.53			Mt. Elim	16.00
New Market	100.00	Madison	65.47	ROBERTSON		Shellsford	1.00
Piedmont	75.00	New Hope	40.00	Bartle Creek	10.00	Sparta	50.00
Pleasant Grove "P"	37.00	Old Hickory	125.00	Bethel	25.00	Spencer	17.88
Rocky Valley	20.00	Park Ave.	85.00	Grace	17.45		
Talbots	164.00	Radnor	60.00	Oakland	10.00		
White Pine	54.50	Riverside	12.50	Orlinda	10.00		
		Seventh	88.36	Springfield, First	103.50		
KNOX		Shely Ave.	230.05	Williams Chapel	8.55	WATAUGA	
Arlington	150.00	Temple	107.67			Bethel	33.00
Beaver Dam	80.00	Tennessee Home	25.00	SALEM		Butler	100.00
Bell Avenue	225.75	Third	50.00	McMinnville, Second	3.00	Cobbs Creek	27.00
Broadway	2,474.59	Una	25.00	Mt. Zion	18.45	Eastside	25.00
Cedar Bluff	53.05	Woodbine	10.50	Sycamore	9.32	Elizabethton	1,000.00
Central, Fountain City	2,620.41	Woodmont	228.00	Woodbury	10.00	Elk River	45.00
Churchwell Ave.	10.25			SEQUATCHIE VALLEY		Fairview	17.00
City View	100.00	NEW DUCK RIVER		Ebenezer	25.00	Grace Tabernacle	16.87
Clear Springs	46.35	Bell Buckle	10.00	Mountain View	10.00	Hampton	10.50
Corryton	55.00	Cornersville	25.00			Immanuel	6.50
Crichton	15.00	El Bethel	10.00	SEVIER		Little Doe	62.54
Deaderick Ave.	5.00	Fosterville	15.50	Alder Branch	400.00	Pine Grove	5.00
Elm St.	64.02	Hurricane	12.00	Banner	42.00	Pleasant Hill	3.56
Eureka	31.00	Lewisburg	100.00	Beech Springs	52.00	Rittertown	10.00
Fifth Ave.	1,320.80	New Bethel	12.00	Dupont	50.00	Siam	19.65
First, Knoxville	680.00	North Fork	21.00	French Broad Valley	50.22	Stony Creek	15.00
Fort Sanders	100.00	Shelbyville	55.10	Gatlinburg	210.00	Association	30.00
Fountain City	70.00	Shelbyville Mills	15.00	Knob Creek	2.00		
Glenwood	165.50	Short Creek	4.35	Pigeon Forge	50.00	WEAKLEY	
Grove City	25.00	Smyrna	17.85	Sevierville	156.90	Corinth	2.40
Immanuel	32.25	Union Ridge	15.00	Association	7.05	WILLIAM CAREY	
Inskip	134.12			SHELBY		Cash Point	50.00
Island Home	420.00	NEW RIVER		First, Memphis	10.00	Kelleys Creek	25.95
John Sevier	100.16	Oncida	125.00	McLean Blvd.	25.00	Lexie	18.00
Lincoln Park	393.16	NEW SALEM		Merton Ave.	5.65	Macedonia	2.45
Lonsdale	109.50	Brush Creek	38.00	Seventh St.	5.00	Petersburg	25.00
Lyons Creek	100.00	New Home	9.25	Temple	300.00		
McCalla Ave.	144.75	NOLICHUCKY		Association	2,288.43	WILSON	
Mt. Carmel	25.00	Bethel	100.00			Alexandria	32.05
Mt. Harmony	100.00	Browns Springs	37.50	STEWART		Cedar Creek	15.00
Mt. Olive	620.25	Bulls Gap	100.00	Dover	30.15	Cedar Grove	25.00
Oak Hill	11.25	Catherine Nennet	10.00			Fall Creek	50.00
Powell	83.02	Cedar Creek	21.50	STONE		Gladeville	150.00
Riverdale	50.00	Central	66.50	Cookeville	75.00	Hurricane	6.40
Roseberry	79.80	Concord	35.00	Dillard Creek	5.20	Lebanon	39.28
Sevier Heights	30.00	Fairview	15.00	Gainsboro	14.00	Little Cedar Lick	12.50
Sharon	73.67	Fernwood	17.60	Granville	10.00	Mt. Oliver	10.00
South Knoxville	314.07	Grace	26.80	Monterey	50.00	Round Lick	11.85
Straw Plains	15.50	Montvue	35.15	SWEETWATER		Rutland	10.00
Tabernacle	200.00	Morristown, First	500.13	East Sweetwater	7.00	Shop Springs	50.24
Thorn Grove	20.29	Mt. Zion	164.25	Mt. Harmony	15.00	Smith Fork	10.00
Valley Grove	25.00	Rocky Point	5.00	Tellico	10.00	Watertown	56.00
Washington Pike	74.50	Russellville	100.00	Vonore	26.10		
West End	27.41	Warrensburg	111.65	Association	1,183.85		
West Lonsdale	35.00	White Oak Grove	21.03				
West View	50.00	Whitesburg	29.34				
		Witts	143.80				
LAWRENCE		OCOEE					
Gum Springs	6.50	Antioch	22.50				
Lawrence	75.00	Apison	33.00				
MCMINN		Avondale	150.00				
Athens, First	2,778.71	Bartlebaugh	27.20				
Calhoun	16.64	Big Springs	85.25				
Calvary (McMahan)	34.63	Brainerd	1,578.15				
Charlestown	22.00	Calvary	150.00				
Cog Hill	75.00	Candies Creek	40.00				
Conasauga	5.00	Central	92.00				
Double Springs	14.04	Chamberlain Ave.	100.00				
East Athens	10.00	Chattanooga, East	500.00				
Englewood	62.25	Chattanooga, First	129.00				
Etowah, First	333.67	Cleveland, First	532.50				
Idlewild	10.00	Cleveland, North	89.75				
Mt. Harmony No. 2	15.00	Cleveland, South	8.65				
New Friendship	60.00	Clifton Hills	100.00				
Niota	167.22	Concord	441.68				
MADISON		Corinth	46.00				
Beech Bluff	5.00	Cross Roads	10.00				
Bemis	430.00	Daisy	106.36				
Cotton Grove	12.00	Daytona Heights	8.60				
East Laurel	12.50	Eastdale	65.48				
Henderson	25.00	East Lake	79.96				
Jackson, Calvary	100.00	Edgewood	173.59				
Jackson, First	6,572.90	Falling Water	15.00				
Liberty Grove	15.00	Harrison	47.00				
Madison	7.35	Highland Park	261.32				
Mercer	25.00	High Point	22.00				
Parkburg	25.00	Hixson	28.80				
Pleasant Plains	17.00	Hughes Ave.	75.00				
Westover	16.21	Luptin City	25.00				
MAURY		Michigan Ave.	16.00				
Holts Corner	10.00	Morris Hill	262.00				
Wrigley	4.00	Mt. Carmel	10.00				
MIDLAND		Northside	845.00				
Bethany	35.00	Oak Grove (Hamilton)	22.15				
Fairview	5.00	Oakwood	25.00				
Mt. Zion	25.00	Ooltewah	100.00				
MULBERRY GAP		Red Bank	1,114.04				
Cedar Grove	.50	Ridgedale	1,553.61				
Huberts Chapel	1.00	Ridgeview	55.50				
Richardsons Creek	2.00	Shepherd	25.00				
Union	7.50	Soddy, Oak St.	31.00				
NASHVILLE		Spring Creek	150.00				
Antioch	5.00	St. Elmo	325.00				
Ashland City	6.50	Tabernacle	210.80				
Bakers Grove	36.33	White Oak (Chattanooga)	73.70				
Belmont Heights	351.02	White Oak (Cleveland)	5.00				
Calvary	64.51	Woodland Heights	42.10				
Centennial	31.22	Woodland Park	245.81				
Donelson	383.00	Association	3.50				
Eastland	164.40	POLK					
Edgefield	153.41	Ocoee	21.01				
Ewing	10.00	Old Ocoee	15.17				
		Pleasant Grove	10.00				
		Zion	7.25				

It's Coming!

HOME LIFE

A Christian Family Magazine
First Issue, January, 1947

Here is the magazine you have wanted and needed—one to help you build a Christian home. *HOME LIFE*, published monthly by the Baptist Sunday School Board, comes to your home with stories of homes which are successfully Christian, poems with a lift, articles by able fathers and mothers, answers to questions on family life, and plans for family worship.

From the full-color cover to the very last page *HOME LIFE* will delight you for in absorbing *The Better Home* and the *Cradle Roll Home*, this new magazine enlarges the scope to include every member of the family from the baby clear up to Grandpa.

Be sure that your church is making plans to start distributing *HOME LIFE* with the very first issue in January. It is now included on the regular order blank for periodical literature.

Subscription: bulk rate, 25c quarterly for three monthly issues

Send all orders for *HOME LIFE* to

BAPTIST SUNDAY SCHOOL BOARD
127 Ninth Avenue, North
Nashville 3, Tennessee



Security and Contentment

A MESSAGE TO MEN AND WOMEN WHO PLAN EVENTUALLY TO GIVE
PART OR ALL OF THEIR ESTATE TO SOUTHERN SEMINARY

If you are one of those consecrated individuals who would like to give a sum of money, bonds, or real estate to the Southern Seminary now, and yet cannot afford to give up the income from this property, we heartily suggest that you study our Annuity Plan.

By this plan you can have the pleasure and satisfaction of making your gift now, yet without suffering any loss of income during your lifetime. In fact, you will be even *more* certain of a steady income as long as you live. The Southern Seminary Annuity Plan offers a liberal rate of interest—actually *more* than Government bonds and other investments of guaranteed safety. Yes, the Annuity Plan enables you to

"eat your cake and have it, too!"

Hundreds of older men and women are living on annuities of this kind. They are happy, contented people, free from worry, because their income is guaranteed for life; and possessing the inner peace and satisfaction of knowing that their cherished plans for Southern Seminary cannot miscarry.

Won't you write Dr. Fuller if this plan appeals to you? The President or any of the Trustees of the Seminary will be glad to call on you personally or to send you the information you desire by mail. We invite inquiries and there is, of course, no obligation.



Southern Baptist Theological Seminary

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