

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

THURSDAY, JANUARY 7, 1937

Number 1

WHY I READ MY CHURCH PAPER

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worthwhile member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how.

By CLARK J. CROSS.

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Baptist and Reflector

An Investment in Christian Reading.

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EDITORIAL

Our people will notice that the editorial pages are filled this week with what may be called announcement-editorials, leaving no room for editorials of the usual character. It is necessary for it to be so this week. But all of these things are important and need to appear this week, and we are sure that our people will understand and approve.

* * *

Read The Back Page

The particular attention of our readers is called to the important and forceful message of Secretary Freeman on the back page of this issue of the Baptist and Reflector.

From the viewpoint of the contributions of Tennessee Baptists in relation to the payment of state and southwide debts, there has never been perhaps a more important announcement than that concerning the adjustment of the Hundred Thousand Club so as to take care of both state and southwide debts.

It is simple honesty to pay our debts. Secretary Freeman is showing us how this can be done and at the same time not interfere with the regular support of our work in the state and elsewhere.

Read and ponder the statement on the back page. And then, let pastors and people and state workers—all of us—give ourselves whole-heartedly to carrying out the suggestions and appeal there made.

"Owe no man anything but to love one another."

* * *

We Have Not "Raised The Price"

(Please Read)

In last week's issue, in reference to the announcement made over the state through the summer and fall, that beginning with the first of the New Year the \$1.50 rate on the paper would have to be suspended and the \$2.00 rate again put into effect, we stated that we were not "raising the price" but only restoring the original price. Allow us to repeat this.

The yearly subscription price of \$2.00 is in effect with practically every state Baptist paper in the South. It was in effect with the Baptist and Reflector until a year or so ago when, as an experiment, the \$1.50 rate was offered.

With the increased or increasing cost of practically everything this restoration is necessary. Even the \$2.00 rate does not meet the cost of producing the paper and mailing it to the subscriber. No paper pays its way by subscription income alone but must depend upon advertising, etc. A religious paper has but a limited advertising field and patronage. And we do not have our own press in order to do job printing to bring in additional income. When, therefore, your paper runs a deficit, this is the explanation of it.

Each year your Executive Board, representing the co-operating Baptists of the state, allocates funds to the paper to meet these deficits. This is only fair and right, since the paper is owned by Tennessee Baptists and constantly promotes their faith and

service. The Baptist and Reflector is as fully one of our state causes as any other cause included in the list. But the management of your paper is determined to keep its operating expense as low as possible consistent with quality and service; hence, the restoration of the \$2.00 rate. The loss under the \$1.50 rate was too large.

To the limit of our ability, we are striving to conserve the contributed funds of Tennessee Baptists. May not Tennessee Baptists' own paper expect and receive their approval and co-operation in this and depend upon them to rally to it with their support and subscriptions? Will they let fifty cents stand between them and that?

More than one brother who has looked into it has said that the Baptist and Reflector makes a very fine financial showing, especially in view of the service it renders and the demands made upon it, and is being run on a sound business basis.

The rank and file of our people would rightly not be satisfied with an inferior quality of paper and printing in their publication. The next cheapest medium of publicity to the Baptist and Reflector would be the mimeograph sheet. But at the same cost as the paper the mimeograph sheet would give only one-twentieth as much information; or the same amount of information as the paper gives would cost twenty-times more.

By leaders in various denominational positions and by numerous far-seeing pastors and men and women in the churches it is freely said that the denominational paper is indispensable to our co-operative service. The uniform testimony is that "The Baptist and Reflector is a valuable asset to everything that the denomination stands for." This includes both doctrine and deeds. However, it costs something to bring out the paper. But as a means of indoctrination, information and unification, the paper more than justifies that cost.

When our people so rally to their paper as to enlarge its subscription list to a really adequate degree, then with its subscription income and enlarged advertising possibilities it can smile at deficits. Tennessee Baptists will themselves have solved the problem. Let us put over our paper in the "Old Volunteer State" in a really great way!

At the recent meeting of the State Executive Board, Dr. C. W. Pope forcefully held that the term "operating expenses" should be applied to the Baptist and Reflector instead of "deficit." He pointed out that the paper gives in return in promotion and in free space and service more than enough to match every dollar allocated to it and that if the paper were paid at the approved rate for this, it would receive in cash more than is allocated to it. The paper is not a "sink hole," but gives more than an equal return for everything put into it. And he and others indicated that the paper and its friends should not feel apologetic about the matter.

But to enlarge the paper's income and conserve funds devoted to it as far as possible, the original \$2.00 subscription rate on individual subscriptions has been restored. Even at that rate the Baptist and Reflector will cost the subscriber a little less than four cents per week, only a cent more per week than under the \$1.50 rate. Is this too much for Baptists to pay for their own paper, which constantly emphasizes and promotes what our people believe and are doing and seeking to do in the name of our Lord Jesus Christ?

And so, we submit the Baptist and Reflector to the fair judgment of Tennessee Baptists, and we believe that they will not fail in their vision and loyalty.

* * *

An Opportunity With An Incomparable Book

Matthew presents Jesus as King. Mark writes of Him as the Servant. Luke sets Him forth as Man. John unfolds Him as God. The four give a composite picture of our Lord and Savior.

For the first three months in 1937 the International Sunday School Lessons will be in the Gospel of John, which presents Jesus as "THE WORD (LOGOS)," the embodied thought of the Godhead plus the expression of that thought, the Being who, therefore, "WAS GOD," the great and eternal "I AM."

The Sunday School Board is rightly urging for these months a special emphasis upon the reading and the teaching of the Gospel of John. The Sunday School Builder for January has some very fine things along this line.

A rich use of the opportunity afforded for the study and presentation of this incomparable Book should be made. Read it and urge others to read it. See in it that "THE WORD WAS

(BECAME) FLESH AND DWELT AMONG US . . . FULL OF GRACE AND TRUTH," serving, dying the atoning death, rising from the dead and saving believing men eternally. See in it a peerless ministry, measureless love, matchless grace, fathomless peace and endless glory.

Preach on the great texts in John. Teach the lessons taken from it. By so doing under the leading of the Spirit, pulpit, pew and pupil will be brought to a new sense of the truth that "the Word was God," that "God so loved the world," that "of his fulness have we all received," that He is "my Lord and my God," and that someday we who believe shall dwell with Him forever in "many mansions."

And sinners will be saved.

* * *

Final Report On Campaign Postponed

It was indicated last week that the final report on the Baptist and Reflector's associational campaign would be made in this week's issue. This has been found to be impossible for several reasons.

It came to us that probably some subscriptions would be secured in the campaign before the end of 1936 but not put in the mails to reach us in time to be included in the final report so that it could be sent to the printers in time for this issue. Since all subscriptions and renewals secured prior to the end of the year in the campaign belong to the final report, this report cannot be made when all the returns are not in.

Again, no mail was received by us on New Year's Day, this left only Saturday to make up the final returns, even if all came in. This did not leave enough time to go through all the details of making up the final report in time for the printers to include it in this week's issue.

Much to our regret, therefore, we must postpone the final report until next week. However, it is better to do this and give a full and accurate final report than to give only a partial one this week.

Strange Scenes

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

"All Saints' Day" brought strange scenes to those who know and accept the gospel of grace. The cemeteries of New Orleans were crowded with those who went to pray for the dead. At one street intersection near the burial place it required ten policemen to keep traffic moving.

The daily press reported that priests accompanied by acolytes and heading processions of parishioners walked down the cemetery aisles blessing the tombs and sprinkling holy water on the graves, in one case, using a sound truck for reciting prayers for blessing the burial places.

The following from local papers will explain:

"All Saints' Day, a feast day in the Catholic and Anglican churches, is set aside to glorify God for all His saints, known and unknown to the world. In all the resting places of the dead, a profusion of flowers, chiefly chrysanthemums, were placed on the graves. Plots had been trimmed and the grass cut and bright tissue paper covered old vases containing blooms. Children and adults by the thousands knelt in silent prayer for parents, sisters, brothers, sons, daughters, and other departed loved ones.

"Altars were decorated with flowers at services Sunday. Today the church on earth will pray for the souls of all the faithful departed who still are suffering in purgatory. Requiem masses, in black vestments, will be said to mark All Saints' Day. Stores will be open as usual in the city today, although the legal holiday in Louisiana for All Saints' Day is to be observed today instead of Sunday. Banks and city and state offices will be closed, and there is to be no local trading on the commercial exchanges."

ANOTHER BOOK BARGAIN

In Royal Service by Fannie E. S. Heck, formerly priced 50 cents, is being offered for only 25 cents until further notice. Every W. M. S. member and every pastor will surely want to own a copy of this story of the first quarter of the century of the life of Woman's Missionary Union.

Climbing The Ladder

Round by Round

5,000 Plus 5,000 Subscriptions By Jan. 1, 1937

The Reflector Boy says:

Well, friends, as much as I would like to publish the names of all who send in their own subscriptions, there is room here to give only the names of workers who send in other subscriptions. Here is the list since the last count:

- Miss Lillie Mae Hylton, Knoxville, C. R. Rogers, Cordova, J. Ross Hodges, Knoxville, Mrs. S. R. Conger, First Church, Jackson, Glenmore Garrett, Buffalo Grove Church, Jefferson City, Pastor Keidell Thomas, Big Rock, Mrs. Roy Jeffries, Ripley, J. S. Atkins, Jackson, Pastor Robert E. Morton, Euclid Ave. Church, Knoxville, Miss Minnie Pursell, Southside, Tenn., Mrs. M. W. McPherson, Dayton, Arnold T. Sims, Mohawk, Charles E. Wauford, Knoxville, Mrs. O. V. Eidson, Goodlettsville, John Buck, Grace Church, Nashville, Mrs. Rosa Livingstone, Brownsville, Mrs. W. J. Calhoun, Clarksville, Pastor H. L. Thornton, Knoxville, L. G. Frey, Jackson, Walter C. Gaffin, McMinnville, Pastor Paul R. Hodge, South Pittsburg, Mrs. Louisa Carroll, Athens, Mrs. W. M. Chapman, Liberty, Pastor C. M. Pickler, Red Bank Church, Chattanooga, Mrs. J. E. Leeper, Pope, H. H. Allen, Maynardville, Pastor J. L. Basham, Sevierville, Pastor L. C. Chiles, Corryton, G. Herman Matthews, Sevierville, Miss Helen Johnson, Knoxville, Pastor J. K. Smith, Gillespie Ave. Church, Knoxville, Mrs. H. B. Ramsey, Dyer, Org Foster, Ducktown, Miss Marguerite Bailey, East Lake, Mrs. George Gardenhise, Central Church, Chattanooga, Miss Mary Phillips, Baptist Tabernacle, Chattanooga, Mrs. J. D. Kesler, Ridgedale Church, Chattanooga, Howard Broadbent, Blooming Grove Church, Woodlawn, Mrs. O. E. Trotter, Bearden, E. P. Aldredge, Nashville, Mrs. T. F. Dunham, Cleveland, C. M. Walker, Arlington Church, Knoxville, J. A. Martin, Gladeville Church, Lebanon, Mrs. Reynolds Arnott, Surgoinsville, Mrs. Verna Pierce, Union City, Milton Ingram, Trenton, Benton E. Stone, Lebanon, J. J. Deakins, Jonesboro, Pastor James C. Sherwood, Butler, W. F. Cupp, Knoxville, W. J. Bennett, Brush Creek, Mrs. L. A. Owen, Aubertown, W. E. McGregor, Bulls Gap, Pastor W. F. Wright, Jamestown, Mrs. T. R. Underwood, East Lake,

HELP ME CLIMB FROM TIME TO TIME



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- 4,600
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AND THE RESULT OF THEIR WORK AND OF THE RESPONSE OF OUR OTHER FRIENDS IS THAT UP I GO THE LADDER SEVEN MORE ROUNDS TOWARD THE TOP AND THE FIRST GOAL OF FIVE THOUSAND?

I am told that there are some subscriptions secured before the end of 1936 on which collection has not been made or which have not been sent in but will be sent in a few days. I cannot tell my final climb until these returns are in. I will know by next week.

I have 5 subscriptions on hand now toward another round and lack only 195 of being at the top.

I HOPE THE RETURNS WILL SEND ME CLEAR TO THAT TOP, DON'T YOU?

Answer To Bro. C. D. Cole

By H. O. Daugherty

The writer met Eld. Claud H. Cayce in a four-days' debate in August, 1918, on the plan of salvation. He was then editor of "The Primitive Baptist" paper, of which he was editor for years. He was one of the ablest men of his "Primitive Baptist Church," and his positions and arguments were, largely, the same as those of Bro. Cole, in the "Baptist and Reflector" of December 17, 1936.

I am not guessing, be it understood, but know, that such arguments for pre-regeneration, or divine life before faith in Jesus, can easily be met.

1. The divine or eternal life is imparted and never imputed: "the Spirit giveth life" (2 Cor. 3:6); "the Spirit quickeneth" (Jno. 6:63). The alien sinner (the world) can't get that life because he "can't receive the Spirit" (Jno. 14:17). He must get out of the world to receive the Spirit then. And we are "chosen out of the world" (Jno. 15:19); and we are chosen "through belief (faith) of the truth" (2 Thess. 2:13). So the possibility of getting life is fixed at the point of faith in Jesus. This faith, of course, is preceded by repentance toward God.

2. We become children (sons) of God by faith (Gal. 3:26); and then "because ye are sons, God hath sent forth the Spirit of His Son into your hearts" (Gal. 4:6). This is the birth of the Spirit which "giveth life" (2 Cor. 3:6).

3. Bro. Cole fixes it that the sinner is dead in such a way, "that he is blind to the light of the gospel." But still he is commanded to "look" (Isa. 45:22), and to "seek (see) ye the Lord" (Isa. 55:6); "that they should seek (see) the Lord" (Acts 17:27). The Lord is that light (1 Jno. 1:5; Jno. 1:9).

It surely looks unreasonable that God would send His gospel to people He knew could not understand or "see the light of it." Why call it "the gospel of your salvation" (Eph. 1:13) if you must be saved (made alive) in order to see it? How could the gospel be "the power of God unto salvation" (Rom. 1:16) if one must be saved in order to see the light of it? Will the dark side of the gospel be the power?

4. The question in your caption is positively answered in Jno. 3:36—"he that believeth not the Son shall not see life." It doesn't say he may see one of your kinds of life, provided the Spirit without cause will give him life; having passed by other sinners without cause and did not give them one of your kinds of life to set them on the road to obtain your other kind of life. If either kind of life is imparted to a sinner before faith, then Jno. 3:36 is not true because he did get in sight of life, you say.

5. No, indeed, your position has no God honoring value at all, because it robs Jesus of the honor of being the Saviour, since your position gives life by the third person (Holy Spirit) before he can come to Jesus by faith. So the life in Jesus is in vain, since he already has life before he can get to the Son. He also has life independent of God's grace, since the grace is in Christ (Jno. 1:14). We have access by faith into grace (Rom. 5:2), but you give him life before faith; therefore no grace of God in your plan.

You make Him a partial God since He doesn't give all sinners life, that they might repent and believe so as to come to Jesus for what they already have (life). "Ye will not come to me that ye might have life" (Jno. 5:40).

6. Yes, faith is a fruit of the Spirit (Gal. 5:22), but love is also a fruit of the same Spirit: so if a birth of the Spirit is necessary to faith then it is also necessary to love. And "God is love" (1 Jno. 4:8). So you have a birth of the Spirit and no God in it.

Now I can understand how I may have a Florida orange in my possession, without having the orange tree in my garden. Simply the orange must "come." So then faith (the orange) cometh by hearing (Rom. 10:17). If faith is produced in the heart it does not "come" from anywhere.

You are honestly mistaken. Your position is the rankest of Hardshellism. It saves (gives life) before and without grace. It saves without the gospel and also without election, while we are chosen to salvation (2 Thess. 2:13). It saves or gives life in order to a knowledge of God and His Son, while the knowledge itself is eternal life (Jno. 17:3). It saves without a covenant relationship with God. Saves also without the name of Jesus (Rom. 10:13:14). It saves independent of the good pleasure of God's will (Eph. 1:5; Jno. 6:40). I can easily establish these and many more facts that prove your position to be against God's word.

With love I am hereunto impressed.

—Bon Aqua, Tenn., R. 1.

Sorry They Did It

J. R. Chiles, Rogersville, Tennessee.

Reference is made to "A proposal to designate the Sunday before Christmas as 'Family Worship Day.'" The association press of November 13 gives that as having been the action of the recent Baptist State Convention at Clarksville.

Only up until very recently orthodox Baptists have been registering themselves strongly against "days." There is one good reason for it which seems might be sufficient and that is that such are forbidden in the Scriptures. No less a man than the Apostle Paul in Galatians 4:10, 11 said: "YE OBSERVE DAYS, AND MONTHS AND SEASONS, AND YEARS. I AM AFRAID OF YOU, LEST BY ANY MEANS I HAVE BESTOWED LABOR UPON YOU IN VAIN." Surely that is enough for those who say: "The Bible and the Bible only the religion of Baptists."

Just see what Easter has done for us. It certainly was fine that the apostles did not know about Easter or they could not have had the big protracted meeting and the big baptizing on Pentecost; they would have had to have waited for a year, less 40 days, before calling sinners "to decision" and disturbing the waters; that is if they had done like some "moderns" (modernists) with their "Easter hatchings." Those men back there that followed Jesus believed that every Sunday was a memorial of the Lord's resurrection, and that baptism sets it forth, and did not practice lent with its Palm Sunday, Good Friday, Easter and other things to detract from both the power and simplicity of the gospel of Christ. Fact is these things never came along till regeneration and believer's baptism were discounted, and then later discarded. That same order still prevails.

Now take Mother's Day. This is a tender subject. We all should honor our mothers but the best way to do it is to honor Jesus Christ and get souls saved. Personal expression should be too sacred for public exhibition even in a church. Jesus Himself has made all of our dear mothers what they are, the best of earth, and the honor belongs to Him. One good Christian mother wrote to this very Baptist and Reflector a few years ago and told how she had gone to church on that Sunday morning and expected to hear a sermon about her Saviour and instead of that heard one about herself, and her soul was not satisfied with it nor by it. This Mother's Day matter has all turned out to the enrichment of telegraph companies, florists and restaurants, while mothers are more neglected than ever after this excessive gush of sentiment has exhausted itself. The day is much desecrated by parties and dinners, souls are lost because Jesus Christ is not preached. Fact is the Holy Spirit cannot get access to the minds of a multitude of preachers on that day to even suggest a text to them. Acts of U. S. Congress and state legislatures have told them what to preach about. To show what such infringements on Christian truth come to I must tell what went out over the radio from a Baptist church in Tennessee. Special mother's day music was rendered and one of the anthems was "Ave Maria": "Holy Mary, mother of God, pray for us sinners now and in the hour of our death." That just shows what departure from the truth leads to even though it be on behalf of the best of earth.

But I was more sorry to notice that at the Clarksville convention one of our fine young brethren was designated to confer with our splendid incoming governor and ask him to publicly designate that Sunday before Christmas as "family worship day." I would suggest that if the governor goes into the designating business he do so with something that belongs to him or to the state, and not touch a day that belongs to God Almighty and to Jesus Christ His Son. I thought it had been unanimously accepted as a cardinal Baptist principle that the church is separate from the state. What on earth has the governor to do with our worship? What can he do to make people go to church on Sunday? Will he call out the state militia to do it, or order the policemen in the various towns to do it and the constables out in the country or will he give every preacher a badge and a billy and let them look after the recalcitrants. Then if the governor sends them all in on that day, what if the said governor should order them all to stay away on some other Sunday. I hope he will not do this latter, as I do not have many at my church any how, but I want to keep what I have. But I must recognize that the right to send in involves the right to keep away. It is a poor rule that will not work both ways. Now if this governor will not maybe the next one might. There we come to the heart of the matter. Whenever the churches begin to lean on unregenerate states they might as well go out of business; fact is they are already about out or they would not try to do it.

These departures are getting frequent. Down in the good old

(Continued on page 7)

A DIGEST OF

Religious Thought

By C. W. POPE (Contributing Editor)

WHO SHALL TELL US WHAT TO DRINK?

(Unity, Nov., 1936)

A pleasant young fellow tells the radio audience what to eat. He is a dietitian and he acquaints us with calories, vitamins, proteins and what not. But who tells us what to drink? White-coated fellows in laboratories connected with universities and great medical schools and research bureaus have been studying that question and they have arrived at a conclusion. But do these conclusions reach the public? They do not. But open any magazine or newspaper and you will learn from these papers that the proper beverage for man is alcohol. Some prescribe beer that "Is good for you," "keeps women slender," gives one a "clear head," provides the "vigor of youth," at "forty one feels like thirty." Fine old gentlemen are shown advising their sons to drink whiskey, and all the women in the pictures are sylphs. How healthy the people in the pictures are, how handsome, how prosperous, how fashionable. Alcohol is surely humanity's best friend. Still cleverer is the advice of telling people not to drink and at the same time coaxing them to. "We advise moderation," "Steer clear of that one glass too many."

Why should we go on allowing the liquor interest alone to tell America what to drink? Why not hear what the white-coated fellows in the laboratories and universities and medical schools have to say about it? Without a dissenting voice they declare alcohol a dangerous habit-forming narcotic that is best left alone. Who tells America what to drink?

CHINA GIRDS FOR WAR
(Lutheran Companion, Dec. 5, 1936)

China is getting ready for war. That is the outstanding impression created in the minds of delegates to the Institute of Pacific Relations held in Yosemite Valley. The bitter arguments of Chinese delegates show that the traditional attitude of the Chinese to wait with folded arms to absorb its opposition, is a thing of the past. It has been replaced by a grim determination to defend China to the last man with organized force. If Japan really wants a unified China, as she claims, she is certainly achieving it by uniting all China in an anti-Japanese hatred. China is undergoing a reconstruction, physical and spiritual, with emphasis placed on national defense. The language problem is being solved by adopting the most universally spoken dialect as the national language, and encouraging a literature in this language. Road building, railroad construction, and aviation are being rapidly promoted. Most of this construction work has been supervised by Chinese personnel and financed with Chinese money, but there has been help from abroad. From the United States China gets the training of Chinese personnel, from the League of Nations technical advice of experts, from Great Britain money for construction, and from Japan all the obstruction. Private conversations with Chinese delegates brought out even more emphatically the conviction that war with Japan is the only way out. If there were any doubt that China is feverishly preparing for war it would be dispelled by the fact that today in China military training has become universal in all universities and schools for higher education.

WILL RELIGION LET A MAN DOWN?

(Christian Advocate, Dec. 18, 1936)

A certain writer says: "Most people feel that they have been let down by religion." He may be right. I remember a Jewish immigrant who, when asked why he had dropped religion, said, "Religion, bah! There's nothing to it—a waste of time and money." This disparaging view of religion is not new in the world. Demas forsook Paul and went back to the world, doubtless saying, "Religion isn't what it's supposed to be."

In defense of religion one might point out other things that fail to measure up to expectations. War, materialism, agnosticism, liquor, lust and crime, all "let those down" who trust in them. In the first place, religion disappoints some people because they do not have a genuine gospel to start with. Religion that is only symbolism and narrow dogma will always fail in the crises. Also, religion will fail those who do not cultivate it. Its resources of courage, moral power, patience and peace are only available to those who diligently seek the Kingdom of God, and cultivate its principles. Some people ask too much of religion. They assume that it should solve every problem and remove every doubt and

worry of life. E. Stanley Jones tells of an Englishman in India who felt that religion had let him down because God failed to answer his prayer to save the life of his wounded brother. (It is our conviction that religion never "lets any man down" who understands and trusts it. In ancient days when men used torches to light their homes, the law of electricity had not "let them down," they simply had not learned how to use it. In the middle ages when the great plagues killed off whole cities, the laws of nature governing their control had not "let them down," they had never discovered them. The great principles of ethics, morals, and religion, are as reliable and irrevocable as the laws of gravitation and electricity. It is not religion that "lets men down," but men let religion down by failing to understand its principles, or to conform to them. C. W. P.)

BISHOP OF CANTERBURY CRITICISES EX-KING AND COMPANIONS

(News Sentinel, Dec. 14, 1936)

In a radio address the Archbishop of Canterbury, head of the Church of England, and ex-King Edward's spiritual adviser, condemned the life that the King led with some of his friends. "They ran to parties with drinking and dancing to hot jazz as features, along with gossip and occasional poker parties. The effect of this life on Edward was noted. It was reported that when he faced the final decision on his marriage to Mrs. Simpson, he switched from his favorite brandy to vodka in hope of fortifying his judgment of the nation which had loved King Edward. By his own will he abdicated—surrendered his trust, and with characteristic frankness he told us his motive—a craving for private happiness. Strange and sad, it is, that for such a motive he should have disappointed hopes so high and abandoned a trust so sacred. Even more strange and sad is it that he should have sought happiness in a manner inconsistent with Christian principles, and with a social circle whose standards are inconsistent with the traditions of his people. Let those who belong to this circle know that today they stand rebuked."

PROFESSOR REX TUGWELL

(Christian Leader, Nov. 28, 1936)

It is extraordinary that, in a population as intelligent as ours in America, there should be such anger at, and opposition to social planning and social planners. Let three or four citizens of a village point out certain much needed improvements in public streets and buildings and they are applauded. But let a far-sighted man like Professor Tugwell make suggestions for the nation, and he will be denounced as a revolutionist and attacked with such ferocity as to make him rejoice to seek private life. While part of the opposition to Dr. Tugwell has been honest and intelligent, another part of it has been no more intelligent than a scared kitten when it sinks its needle teeth into a hand that saves it from a dog. (The thing which defeats many a social reformer's program is the dangerous philosophy with which it is allied. The general public may forget the waste of money, but it cannot accept a program which is bound up with the godless, atheistic philosophy of Communism. In this it shows its intelligence, rather than the lack of it. Even rats will not eat cheese if there is too much poison on it. C. W. P.)

REVIVAL IS COMING

(Lutheran Companion, Dec. 5, 1936)

What of Babson? I am always somewhat chary of business books on religion. Most of them have a commercial cast. But Babson's booklet, "Revival Coming" ought to be read by both ministers and laity. In this book Babson sets forth that religion produces prosperity and is the cause of material advance. The entire Old Testament has that Idea as one of its outstanding issues. The history of the Old Testament shows that when Jehovah was trusted and honored, prosperity came, and when Israel deserted religion calamity came. A godless land cannot succeed. Whether our country just now will rise out of its debauch of commerce, God only knows. But this much Babson indicates, that if it does rise it will not be because of the skillful attempts at business, progress, and wealth; but must be built on the foundation of a new spiritual and moral awakening.

Social Service Report

(Presented to the Knox County Association and published by request of the body. Delayed in publication.—Ed.)

At the last meeting of the Southern Baptist Convention the convention's Social Service Commission submitted a rather lengthy report, surveying such subjects as "Lynching and Mob Violence," "Freedom of Religion," "War and Peace," "Accident Prevention," "The Lord's Day," and "The Liquor Traffic," submitting certain recommendations concerning each which the convention adopted.

It was on the question of the Liquor Traffic that the commission devoted the greater part of its report; and it is mainly this subject, and that of the Lord's Day, concerning which this report will deal. Not that we are not concerned about these other matters, but the Liquor Traffic and the observance of the Lord's Day come close home to us.

Now a word concerning the Lord's Day. Our people are interested in this question. It is discussed from many angles. But the question seems hard to settle. Nor can we settle it in this report. But we do desire to make an observation and offer a suggestion or so—and perhaps a recommendation, though recommendations are very common things, if they may be called things.

Our observation is that there is a very general disregard for, and violation of, the divine laws of the Lord's Day. There is quite a deadness of conscience on the matter—and absence of the feeling of sacredness toward this Day and its meaning and purpose. Desecration of the Lord's Day is reasonably widespread, both on the part of the Christian and the non-Christian. So many seem to have the habit of persuading themselves that so-and-so is not harmful on the Lord's Day, forgetting that it is really His Day and that conduct, conversation and work should be as far as possible for His glory and in His name.

The suggestion might be made here that we ourselves strive to observe in the Lord's Day, that we worship and serve the Lord of this Day, not the lord of pleasure, or of gold, or the lord of selfishness, or the lord of laziness; that while the Day was made for man, yet it was not so made that man might waste it on his own desires and in utter disregard for the God who sustains him and who is the source of all his hope. On the other hand, it was made that man might find in it time for spiritual recuperation, for the feeding of his soul on the Bread of Life and for making him a better man for the tasks of the week ahead.

We might, then, offer these suggestions as our recommendation, namely, that we first strive to love out of our hearts the Lord of the Lord's Day, and to observe ourselves as far as possible the laws of the Day; that is, that we learn first how to keep the Day before we try to teach others how to do it, and before we resort to the enforcement or enactment of mere civic laws for its observance.

Now concerning the liquor traffic. Well, the old traffic is with us again, despite the predictions of those who were so anxious for the repeal of national prohibition; it is with us in a new dress, with new appeals and far more dangers than before. And beyond any question of a doubt conditions are worse than they were then. Whoever says they are not doesn't keep up with the record and figures. Beer is everywhere in Knoxville, Knox County and the state, and along with it in many cases is hard liquor. The two generally go together. Knoxville has a Sunday beer law, but Knox County has not—and it can't have one, for the law itself doesn't permit it to have one. It has regulation, but in the name of all that's holy where is "regulation"? And in many cases the Sunday beer law is just a law on the books—that's all. And, by the way, our state dry law will be just a law, if even that, unless the Christian forces of the land wake up. Within three weeks the people of our state are to elect a legislature. There are already forces at work to elect one committed to the outright repeal of our dry law, without even a vote by the people. Then liquor will be sold at drug stores, grocery stores, filling stations, restaurants, and so on. There will be curb service. It will be brought out to the car; the driver will then tank up and go on his destructive way. Have you made any inquiry about who is dry and who isn't among those seeking to represent you in the legislature? As far as the writer of this report knows there have been no questions asked here in Knox County, and the question hasn't been mentioned by but a few, if any, of the candidates. We have reached the day when we

make no inquiries about this matter; there are no organized forces working toward the election of dry men as members of our law-making body, as far as we know. If you are not very careful, you will vote for somebody to go to Nashville who will vote to put liquor in the corner grocery store, in the drug store, in the filling station of your community—not down on Central Street where the old saloon used to be.

Intoxicating liquor, in any form whatsoever, has no defense. And anyone who tries to defend it—well, he is a funny fellow! It promotes nothing that is worthwhile. Liquor forces cannot be controlled; they obey no laws if they can possibly help it. Grant them one privilege then they want another; and while they want that, they violate viciously this one privilege. They just can't be trusted! They want all they can get out of their business, and they are going to get it at all cost.

Would anyone dare say that conditions are better now than in the days of national prohibition? Only a fool would say it! They are not better. On the other hand, they are worse! Everyone knows that drunkenness has increased appallingly. Worse than that, drinking has increased alarmingly. Especially is this so with the youth of the country. Everybody knows that—there is no use to give the figures. Death and destruction caused by the drinking driver continue on their woeful way with no let up in their mad race. Jails are running over with "drunks." The nation is spending vast sums of money to put down bootlegging, and can't put it down. All the government wants is the revenue. Pay that and all is O. K. It molests nobody who sells liquor then, even if it is being sold in a dry state. And right here are we not reminded of the promise that dry states would be protected? Protected! If there is any protection it must be in the provision of boats to cross the floods of liquor that are sweeping the country; and even in this case, where are the boats?

Let it be said here that the forces of the liquor traffic are wise; they are "defiant and insolent." Millions of dollars have been spent by the beer forces of this country to advertise beer, and to help the youth of the land in learning to drink the stuff; and in the plan of the beer interests the liquor interests have rejoiced, because they know, and everybody knows, that beer is a feeder for hard liquor. Why, do not many of you recall that within recent months at the conclusion of a children's hour program on a local radio station the voice of beer was heard reminding the children what a fine thing beer is, etc.? Do you think that was accidental? No! Youth was listening. Please don't think for a minute that the forces of beer and liquor are asleep. We may be—and it so seems at times—but they are not! They know that the "present generation has lost the beer tradition," as they state in one of their publications; and they mean to create a demand for it. And that's what they are doing, for the consumption of beer and liquor is rapidly increasing—alarmingly increasing!

But why continue to survey the bad situation? What are we to do? We usually adopt a few recommendations, and then go home and say and do nothing about it. Suppose today we covenant together really to do something about it this time.

1. Wake up! For the Lord's sake, let's wake up!
2. That we teach and instruct in our homes, in our churches, communities and schools, our boys and girls the terrible effects of all alcoholic drinks.
3. Let's be against the stuff—against it on all occasions, in every place, under all circumstances. Just be against it! And that means to vote against, to talk against. Further, it means not to drink, or have anything to do with it—even for your health, as some would advise! Don't be so foolish as to think you can say or do one thing in favor of liquor—you just can't!
4. Let's work for and vote for every and any law that makes it harder on the liquor dealer, that makes it harder for liquor to be secured, and that puts it further away from our doors, and from the path of our young people.
5. Let's always, and especially with regard to the liquor question, put principle above party or politics, and for the Lord's sake and the sake of our homes stand by men who will vote against alcoholic drinks and who will advocate temperance in this respect both by precept and example.
6. Let's before God today unite in a holy crusade against this deadly poison, for the sake of our homes, our communities, and all that's holy and worth while, presenting with more zeal and faith than ever before Jesus Christ and the living power of His Gospel as the one and only permanent and ever-abiding remedy for this and all other evils.

CHARLES E. WAUFORD, Chairman.

Pedro Chaviano Sanchez

Cumanayagua, Cuba.

Pedro Chaviano Sanchez is a young man, son of a wealthy family of Cumanayagua, whose story is worth knowing to the readers of Baptist and Reflector.

Reared in Catholicism, as most Cubans are, today he is a true Christian, who suffers by his faith, with pleasure because he is suffering for Christ.

When he was a boy, in 1914, Rafael Fraguera, Andres Hernandez Alfonso, Juan Pena Martinez and other Baptists that came from Escarza, laid the foundations of the Baptist Church in this town; but Pedro did not care much for this work.

Pedro thought that it was a wrong thing to hear Protestant services, and therefore, never went in, to see what the believers were doing who worshipped God in the humble saloon where every Sunday the Baptists joined to worship God.

After a few years already Pedro was a good looking young man, and then he used to visit the Catholic parish, not because he felt too much religion, but because many pretty girls and young women used to go to mass on Sunday morning, and he wanted to see them.

He observed that the Catholic folk were going to parochial church on Sunday thinking more in fashionable dresses than in the service that the priest was performing in the morning.

So Pedro Chaviano did not believe much in any church. He thought that all of them were places where the priest was performing mass, instead of theatrical plays.

One day somebody put in his home a tract entitled, "Con Rezar Solo no Basta" (To pray only is not enough).

The author of the tract tried to make his readers understand that the Christian, beside praying in the church he must be humble and try to obey the precepts of the Christian religion.

He kept the tract for reading it again and again.

The said tract was published by the Cumanayagua's Baptist Church.

Pedro Chaviano then went to the Baptist services to see if they were better than the Catholic mass and the hypocritical folk of the papal church.

He liked the Baptist services and saw in them more spirituality and sincerity than in the Catholic mass.

He continued visiting the humble saloon where the Baptists joined every Sunday to worship God, until the Catholics of the town started to ridicule his visits to the Protestants, calling him a fool for believing the religion of the Americans.

In many cases the Catholics in Cuba use to avoid the people of the Baptist churches, for laughing at to the new comers and calling them fools and americanizants.

Pedro Chaviano felt ashamed of being the blank of the scow of his friends, and therefore, stopped going to the Baptist services.

Few months later he left Cumanayagua, went to Guanabacoa, as employee of a business concern. There, he went to Baptist services, where nobody laughed at him, since he has not close familiarity with anybody in said town.

When he, a year later, return Cumanayagua, because found work in a business concern at this town, went to the Baptist services, without paying more attention the scows of his old neighbors.

Few week later he asked to be baptized in the Baptist Church, receiving the baptism on 11 of December of 1927.

His family, especially his mother and sisters, since then, despised brother Pedro Chaviano because of him being a Baptist Christian.

They thought a disgrace for all them to have in their family a Baptist. And then, tried to make all kind of grievance to him.

Brother Pedro, a few months later married a young woman who was his bride, and started to live at a home by himself.

Both Pedro Chaviano, at least was left without work, because depression of business in the town, and he could not find work yet, and his family, in spite of being in good condition, and living at a beautiful home, they do not help his brother in anything.

Pedro Chaviano has started a workshop of washing hats, but this business leaves very little ingress, and same times, when his children (two little ones) have been sick, his family expending money with theatres, dress, etc., and do not care anything about their brother.

I suppose it must be the saddest thing in this world that can come to anybody is to know that oneself is rejected by his own mother! And Bro. Pedro Chaviano suffers this martyr.

Bro. Pedro Chaviano, as a good Christian that he is, tries to keep in secret which is happening to him and his family, but the

writer understands that, he suffers much with such situation. Not only for his economic adversity, but, because he knows that his own family despises him for being a Baptist.

In spite of this he continue being a true follower of Christ. He is a faithful attendant at Sunday school and church, and sometimes preach sermons in our church and help the writer in all he can do.

A. PEREIRA ALVES.

Pointed Paragraphs on Sunday School Lesson

Sunday, January 10, 1937

By O. L. Rives

Subject: New Life in Christ.

Text: John 3:1-17.

Some one has said, "Men are born twice to die once, or born once to die twice." In verse seven, Jesus uses a strong word, "must." In verse three He says, "Except a man be born again (Greek, from above) he cannot see the kingdom of God." Truly, then, one is not a Christian unless one has been born "from above." What does this mean? Find the answer in the Little Gospel, with the Big Meaning (verse sixteen) with the emphasis upon "believeth": has faith, trusts, commits, yields, surrenders. While this is the simplest thing to do, it is at the same time the most difficult; so difficult that none can do it except by the aid of the Holy Spirit. All Christian labor must look to this one goal, causing men to believe on the Lord Jesus Christ as Savior: an act not of the head merely but also of the heart, an act of the whole of the being. Men cannot "born" themselves, either naturally or supernaturally. God does both, therefore, both are mysteriously profound. Apart from Him all are dead, in Him all live, both now and hereafter. Glorious thought!

SORRY THEY DID IT

(Continued from page 4)

state of South Carolina is a young governor, Olin D. Johnson. He is a fine man and a fine Baptist and has the distinction of having come in less than 25 years from cotton mill to executive mansion. The great Luther Rice died in that state on September 25, 1836. His body lies buried in Pine Pleasant cemetery at the side of a Baptist church. The Baptists of this nation, in co-operative organization, are perhaps more indebted to Luther Rice than to any other man living or dead. It was fitting that our people gather from all over the nation at Columbia, South Carolina and celebrate that centennial, such a mark of unselfish sacrifice in life and death. But it was a mistake to persuade this good young governor to violate the very first Baptist fundamental of absolute separation of state and church and get him to proclaim Friday, September 25, as "Luther Rice Day." If we want something from the state and get it, what can we say about Rome when they want everything from the state and get it. Just suppose the next governor of the Palmetto state should be a Roman Catholic and should proclaim Pope of Rome's Day, what would the brethren say about it? If one is all right, the other is.

Since we are on the subject we will go a little farther. In the issue of that same daily paper in which is the Clarksville manifesto there is a heading, "Church Attendance Hit" and under it the following Associated Press dispatch, "Moscow Nov. 12: Firmer measures against religion were approved today at a communist party conference. The conference heard allegations that peasants under the influence of priests, caused a loss of 35 per cent of Russia's crops for 1936 because of their attendance at church. The conference decided to increase anti-religious propaganda, to organize councils of militant 'Godless' persons in all districts and to open anti-religious schools immediately to educate youths." Is this not awful: the God who sends the sunshine and rain and made the seed for all harvests and the ground that produces them openly affronted! But the Russian people once sought the smile of the government upon their churches; now they must endure its frown.

Baptists right now ought to be loud in insistence on their time honored contention that the state is to let the church absolutely alone, let the church invoke God's blessing only and make no appeal to the state except for civil rights as citizens and for protection for ourselves and others in the worship of God.

I know nothing wrong was intended about this matter, but it is a bad gesture. I am sorry to have to write about it, but somebody ought, and I feared nobody else would.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 8th Ave., N. NASHVILLE, TENN.

Wounded For Our Transgressions by James M. Ghysels, B. D. Zondervan Publishing House, Grand Rapids, Mich. 128 pp. \$1.00.

A series of Lenten Meditations on the sufferings of our Lord. Their purpose is to focus thought upon the great price which the Saviour paid for man's redemption, and thus helping to deepen and enrich the spiritual life of the reader. The chapter headings are as follows: No Form or Comeliness; For Our Transgressions; The Iniquity of Us All; As a Lamb to the Slaughter; Out of the Land of the Living; The Grave of the Suffering Servant; The Fruits of Sacrifice; The Victorious, Triumphant Servant; With Strong Crying and Tears; Betrayer and Betrayal; Bound that We Might Be Free; Bearing Our Saviour's Cross; Unacceptable Tears; Christ's Crucifixion and Ours; The Three Crosses; The Impotence of Omnipotence; Darkness on Calvary.

The author to a remarkable degree has achieved his objective. In his interpretation of Scripture he is exegetically accurate and doctrinally sound.

H. G. L.

The Holy Spirit in Doctrine and Life by James M. Gray, D. D. 127 pp. \$1.25. Revell.

Ten messages by the late Dr. James M. Gray who knew the Holy Spirit not only as a doctrine, but a Presence. Comforter, Companion, Guide, He was to the strong servant of God who wrote this book. There are some who deny the doctrines of the Holy Spirit. There are others who merely ignore His person. The result is much the same—powerless pulpits, and dead, even though at times respectably dead, congregations. It is against this pauperism the book is directed. Some of the chapter headings are: The Holy Spirit: His Person and Purpose; The Spirit of God and the Word of God; The Inferential Evidence of the Trinity; The Holy Spirit and the Believer; The Holy Spirit in Everyday Life; Things Lawful But Inexpedient; Sanctification by Faith: Its Attainments; Secret Sins: Their Nature and Their Danger; The Divine Oblivion; The Obligation of Love.

A reverent discussion of the Third Person of the Trinity that will bring spiritual refreshing to the reader. Worth many times the price asked.

H. G. L.

The Living Fountain by Karl Heim. Zondervan Publishing House, Grand Rapids, Michigan. 169 pp. \$1.00.

A series of eleven sermons by Karl Heim, Ph.D., Professor of Systematic Theology in the University of Tuebingen, Germany. Dr. Heim is one of the most profound and widely-followed theologians in Europe. Except for his belief in the invisible and universal church he is sound in cardinal Christian principles. This is truly one of the most refreshing volumes of sermons I have been privileged to read in some time. Though written by a professor and a theologian it is free from class

room terminology. He is truly an artist in taking the difficult and making it so simple that the lay reader can enjoy and study the messages to profit. Chapter titles: Overcoming Doubt; What Must I Do To Be Saved?; The Elevated Christ; Honour with Man and God; God's Wages; The Decision; The Calling of the Publican; The Power of Witnessing; The School of Obedience; Time and Eternity.

These sermons are thought-provoking and well worth the money.

H. L.

Pastor and People by O. C. S. Wallace. Published by the Broadman Press, Nashville, Tenn. 128 pages. \$1.25.

Twenty-five chapters in this volume present so many phases of the work of a pastor. For example, the first chapter

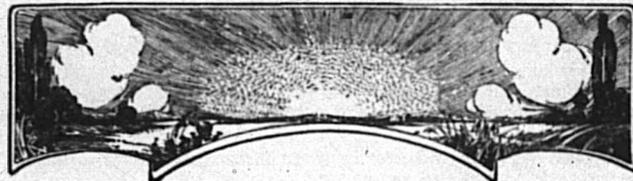
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deals with the pastor "In the Pulpit," the second "About to Deliver a Sermon," the third, "Before Going into the Pulpit and After Leaving it." Chapter VI deals with the singing, chapter VIII with the choir, chapter XIV with the women, etc. Dr. Wallace spent more than sixty years in active service as a Baptist minister. Some fifty of them in the pastorate. He writes, therefore, as one who has authority. Introducing the volume is a splendid auto-

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"Open... toward Jerusalem"

The Sunday School Board of the Southern Baptist Convention announces the publication in May, 1937, of "Open Windows," a distinctive devotional magazine dedicated to the enrichment of the spiritual lives of every one everywhere.

Taking its title from Daniel 6: 10, "Open Windows" is being created to meet the increasing desire and need for a periodical designed expressly for cultivating devotional life. It will be a magazine for the layman and pastor alike, a magazine for the individual and the family altar, a magazine to be used prayerfully and fruitfully every day by every person everywhere. . . . ¶ Issued monthly, "Open Windows" will be in convenient pocket size. Its thirty-two pages will contain a devotional message for each day in the month—a message for today, meeting today's problems in today's world, a message that will enlighten, comfort, strengthen. . . . ¶ Announcement of price and subscription plans will be made later.

biographical sketch which is intensely interesting. Pastors will do well to secure this book and study it.

Bible Epitaphs by Clarence E. Macartney. Cokesbury Press. 200 pp. \$1.50.

In this splendid volume of sermons we see Dr. Macartney at his best in biographical preaching. As the title suggests, this volume is made up of sermons on Bible Epitaphs. Selecting Bible characters not covered in his other books, he studies their noble and ignoble ends. He shows how righteousness and virtue have made the records of some imperishable in human history; how sin and moral degradation carried others to graves on which no honoring epitaph could be written. Selecting such characters as "Gehazi" whom the Bible dismisses with the epitaph: "A leper as white as snow." Or it's farewell to Herod, "He was eaten of worms"; Or Judas, "That he might go to his own place;" or Felix, "Felix trembled," he shows how wonderfully the Scriptures have etched their personalities and summed up their lives.

Some of the other seventeen characters treated in as many sermons are as follows: Abner, Amnon, Absalom, Jeroboam, John, Demas, Abraham, Solomon, Jabez, Jesus. H. G. L.

Studies in Romans, Ephesians and Colossians by B. H. Carroll and E. Y. Mullins. Baptist Sunday School Board. 75 cents.

Just think of it: this cloth bound book of 368 pages by these two wonderful Seminary presidents, now deceased, for this small amount. These are both exposition and commentary combined. They are good for reference and also for reading, and fine for study courses. Take as an example Romans 6:1-11. "A justified and regenerate man is commanded to be baptized. . . Christ died on the cross for our sins once for all. Being dead, He was buried, raised to a new life and exalted to a royal and priestly throne. All this was prefigured in his own baptism. As he died for our sins paying the law penalty, so we in regeneration become dead to law claims because we died to sin in His death. This is represented in our baptism: 'Buried in baptism.' But in regeneration we are not only slain, but made alive or quickened. The living should not abide in the grave; therefore in our baptism there is the symbol of our resurrection. Regeneration not only slays and makes alive but cleanses; therefore in our baptism we are symbolically cleansed from sin, as was said to Paul, 'Arise and be baptized and wash away thy sins.'" J. R. C.

In Memoriam

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

W. J. SKELTON

Brother W. J. Skelton was born May 1, 1861 and died July 31, 1936. Aged 75 years, 2 months and 30 days.

Uncle Jeff died at home in Northern's community of which he had been a life-long citizen. He was united in matrimony Dec. 1902 to Miss Mattie Pope. To this union no children were born, yet he did like to entertain children. Bro. Skelton was a teacher in our Sunday School many

years. He was possessed with fine qualities, such as a true Christian, good husband and fine neighbor.

1st. Be it resolved that Northern's Church has lost a valuable member; our loss was his gain.

2nd. To his wife the church extends a Christian sympathy of, which he loved so much. He became a member in 1914, also remained a true working member until death.

3rd. Be it furthermore resolved that a copy be printed in our local paper, another in the Baptist and Reflector and also one given his widow.

SAM CROUSE,
ROY TOWNSEND,
MOD HALLIBURTON,
Committee.

IN MEMORIAM

On the 9th day of July, in the Year of Our Lord 1936, the gentle spirit of Mrs. Clara B. Staples silently slipped away from its mortal habitation to one of immortality, there to dwell in the house of her Lord forever.

The glory of the sunset had faded into the soft shadows of the night when an Angel of the Lord came to her and whispered, "The Master is come and calleth for thee." Obedient in death, as in life, she answered, "I am ready."

So let us pause to pay tribute to one of God's gentle-women, who today is occupying a lovely mansion not made with hands. Upon her stately head rests a crown studded with sparkling jewels of her golden deeds. To all who loved her she was known as "Mother Staples," and she was indeed the mother of Speedway Terrace Baptist Church, having been one of its foundation stones.

The sweetness of her Christian life was as the fragrance of a beautiful rose. She lived for her loved ones; her community and her church. We were ever reminded of her high courage, her unswerving purpose in life. She never missed a chance to express her love and her loyalty to her Master. Her life, so beautiful in its simplicity, ever reflected the life of her Lord. Her going has brought deepest sorrow to our hearts and leaves an empty void that cannot be filled.

Whereas, it has pleased God to call her from our midst, we resolve to cherish her memory by trying to follow the example of her beautiful life that always radiated a Christlike personality.

Be it resolved, that a copy of these resolutions be presented to the bereaved family, and a copy be spread upon the minutes of the Speedway Terrace Baptist Church.

Be it further resolved, that a copy be

sent to the Baptist and Reflector; also to the Shelby County W. M. U.

Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And then somehow we'll understand.

Lovingly submitted,
MRS. B. M. STANLEY,
MRS. R. B. LOWRY,
MISS MINNIE LEE COLEMAN,
Committee.



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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,
Nashville, Tennessee.

BOBBY'S CLUB

"I'm going to belong to some kind of a club," said Bobby. "Everybody in this house belongs to one but me. Daddy belongs to golf club, and mother belongs to a book club and Fred and Dorothy belong to a tennis club, and Jack's on the baseball nine. I'm the only one that doesn't belong to anything."

"You're a great boy," laughed Fred, tweaking Bobby's ear. "Thinking about club's when there's coasting."

Sure enough, all the country was white with snow. The street in front of Bobby's house had been closed to traffic, and was full of children with their sleds.

But there was a better place for bigger boys and girls, a side road with a steep hill. It ran along the fields on one side and a lovely strip of woodland on the other. Automobiles would not come that way in winter. They kept on the highway.

What a thrill it gave one to start at the top of the hill and go skimming down, faster and faster, till one reached the bottom, or as more often happened, tumbled off into a snow bank!

The only reason Bobby was not out there now with the rest of the boys and girls was that he had coasted till he was tired and had come home to get warm and rest a bit. He was going back as soon as he had had his luncheon.

"You can't have a coasting club," said Bobby in answer to Fred's teasing remark, "because the snow will melt, and then what good would your club do? I wish the snow would last, though, all winter."

"If it stays as cold as this, it will last all right," said Fred. "Well, Bob, why don't you organize a club yourself?"

"What kind of a one?" asked Bobby.

"Oh, you might have a Thingumbob and Jigmaree Club," laughed Fred.

"I'll tell you what kind of a club you can organize," said Dorothy.

"Well, don't tell it out loud," said Bobby. "Fred'll just laugh at me."

"All right. We'll go off by ourselves and talk it over."

It was Saturday, so Bobby had the whole day to himself. He ran right off as soon as he had heard Dorothy's plan, and asked the boys that lived near to join his club. They all met at his house to go coasting. There were Jack and Don, Percy and Sam and David. They were ready to begin their club work at once. Monday, when school would open, they would get a lot of the other boys. This club really ought to be a good big one.

Each boy had a bag tied to his sled as they started for the hill.

"What you got in your bags?" called the children after them as they passed the ones that were sledding on the street.

"We'll tell you when we get back," laughed the boys.

"Maybe they could have a junior club themselves," said Don. He rather liked the idea of his club's being the youngest in town.

When they reached the hill, Bobby said, "Now, three of us will throw our stuff on

the side of the woods, and the other three can throw over the fence into the fields."

"I think," said Percy, "we'd better slide down the hill first and then throw on the way back."

"That's right," agreed David. If we try to throw on the way down, we may run into something and upset. And, anyway, we can throw better while we are walking."

I'm sure you have guessed by this time what they had in their bags. Food for the birds.

Don had corn in his bag. "I like the redbirds," said he. "They have such fine red feathers, and can't they sing, though, when they come around in the spring? In winter they hide in cedar trees the ones that stay here, so I'm going to throw my corn along the edge of the woods. Redbirds have a good stout bill and can crack the corn that most of the birds can't eat."

"I didn't have any seeds," said David, "so mother gave me a bag of oatmeal. She said it would lie on top of the snow this cold weather and the birds would find it. She thought most any kind of a bird would eat oatmeal if it had a chance."

"I brought bread crumbs," said Percy, "and some pieces of crust. As long as it stays as-cold as this, the snow will be hard on top and the bread won't soak in."

Jack brought bread, too, and the night before he had popped corn and a lot of the kernels didn't pop very well, so he brought those.

Bobby wanted to bring worms for the robins, for he said he liked robins best of all. But Dorothy laughed and said she was pretty sure the robins had all gone south to spend the winter, and she was quite sure there wouldn't be any worms they could get right now. But the next best thing, she believed, would be to get a piece of suet from the butcher's. This Bobby could cut up and scatter for the birds, or he could tie a piece to a tree where the ones that liked it best would be sure to find it. So this bag had a nice big piece of suet in it.

"How they all laughed when they saw what Sam had in his bag! A piece of cheese. It was pretty hard. Mother was saving it for macaroni," said Sam, "but she said I might have it. I want it for the crows."

"Crows!" cried Don. "Going to feed crows? They're robber birds."

"Crows are mighty fine," said Sam indignantly. "You can tame them and teach them more tricks than any other kind of bird. And, say, they don't like cheese! They'll take a piece and carry it up to a branch of a tree and hold it with one claw while they eat it. I've watched them."—Zion's Herald.

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"No, I'm just as sensible as I look."—Philadelphia Evening Bulletin.

Neighbor—"So your son got his B.A. and M.A.?"

Proud Dad—"Yes, indeed, but his P. A. still supports him."

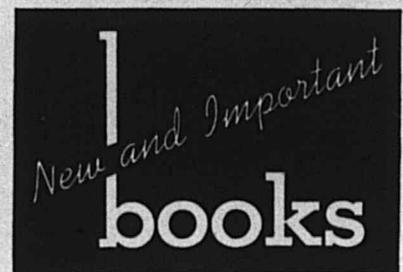
Mother—"Why did you strike your little sister?"

Bobby—"Well, we were playing Adam and Eve, and instead of tempting me with the apple she ate it herself."—Selected.

Collective

Teacher—Johnny, give me three examples of a collective noun.

Johnny—Three examples are fly-paper, a wastepaper basket and a garbage can.



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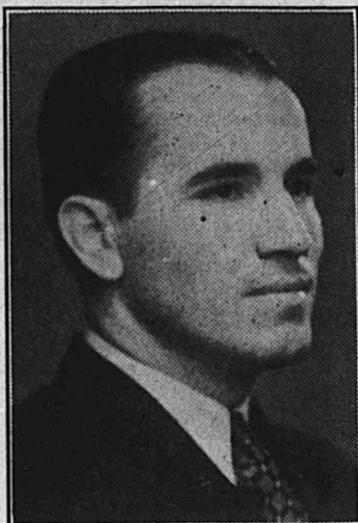
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 Convention President.....A. DONALD ANTHONY





MR. A. DONALD ANTHONY

INTRODUCING MR. ANTHONY

Mr. A. Donald Anthony is the new State Baptist Training Union Convention President. He was elected at Chattanooga during the Thanksgiving holidays at the twenty-first annual session of the Tennessee Convention.

Mr. Anthony (better known as Mark) has served four years as assistant pastor to the First Baptist Church at Jackson. He also serves as Training Union Director and has served in this capacity since coming to Tennessee from First Baptist Church of Roanoke, Virginia. While he was at the church in Virginia he had 14 unions in his Training Union. He was director here at this church for five years.

Besides serving as director at First Baptist Church, Jackson, he also serves as superintendent of the Young People's Department; Senior leader for Madison County Training Union Association; pastor advisor for Union B. S. U.; and secretary of West Tennessee Pastors' Conference. Mr. Anthony is the son of Rev. P. A. Anthony of Roanoke, Virginia. He attended school at Fork Union Military Academy and National Business College of Virginia. He was married last September 18 to Miss Dorothy Ann Carson of Roanoke, Virginia.

Mr. Anthony states the great need as he sees it for Baptist Training Union work is "an increased interest in our Baptist Training Union work, both in the organization and efficiency. My personal desire is for Tennessee to increase 10 per cent in our unit organizations; in our enrollment and in our study course awards. I believe firmly in the Five-year program as launched by Tennessee and Southern Baptist Convention and believe we will reach every goal as set out by our leaders."

We are most fortunate in having Mr. Anthony serve as president of our con-

vention and know that this year will mean much to the work of Tennessee Baptists.

HIGHLIGHTS FOR 1937

Baptist Training Union work in Tennessee surely has a most complete schedule for the year 1937. We submit the outline for you to check your calendar. Take out your date book now and reserve the following dates:

February

On February 5 the state officers will meet in the assembly hall of Baptist Headquarters at Nashville. At this meeting the regional and state officers will discuss the work and make plans for the year 1937.

April

April 4-18 co-operating with Dr. John D. Freeman in state-wide promotional work.

May

On May 7 and 8 the associational officers' conference will be held. The goal for this meeting is every one of the sixty-three associations to be represented. Travelling expenses at the rate of two cents per mile for three car loads from each association will be provided.

May 22

May 22 an all-day study course will be taught in Nashville for volunteer teachers who will work during the special emphasis weeks.

June-July

The weeks of June 20, June 27, and July 4 have been designated as emphasis weeks for study course work in Baptist Training Union work. Throughout the entire state study courses will be taught. Any church desiring a course during these three weeks should write Mr. Henry C. Rogers at once. Goal for these three weeks—1,000 study courses, enrollment of 20,000, and at least 10,000 completing the study course.

July 18-24

Southwide Baptist Training Union Conference at Ridgecrest, North Carolina. Attendance goal 250.

August

The regional Baptist Training Union Conventions will be held at the following places and times:

- August 24 North Eastern Rogersville
- August 26 Eastern Clinton
- August 28 South Central Dayton
- August 31 Western Bolivar
- September 2 Central Springfield
- September 4 North Central Carthage

November

The State Baptist Training Union Convention will be held November 24-25-26, 1937 at Memphis.

CALENDAR OF ACTIVITIES

Have you received your calendar of activity for 1937? If you have, please use it to the fullest extent during this coming year. If by chance you have not received your copy, please write to your state headquarters at once. They are free upon request.

QUARTERLY REPORTS

Your past quarter's work should be reported to state headquarters at once. Remember your report should be sent in whether you are standard or not. There is only one way which your state workers may help you—it is through your quarterly reports.

EFFICIENCY QUARTER

The first quarter of 1937 has been designated as efficiency quarter. How many unions will reach the standard from your church? Which church will be the first to report a standard Training Union? What association will reach all points on the associational standard? Remember, Standard work means better work.

QUESTIONS AND ANSWERS

Question: Does the treasurer have charge of the monthly missionary lesson?

Answer: No, the group captain has charge of this meeting, just as one of the other lessons.

Question: Does the Baptist Training Union promote mission work?

Answer: Yes, the Baptist Training Union promotes four types of training: Doctrinal, Bible Study, Devotional, and Missionary. In some of the forthcoming issues of the Baptist and Reflector, we will run a series of four articles on how the Training Union promotes each of the four topics.

PRAYER CHANGES PEOPLE

This year a chain of prayer will change Tennessee and make it a better state. Join now in the group of people that are praying every morning at seven o'clock for the Baptist Training Union work. Pray without ceasing. Pray that every Baptist Church in Tennessee might have a Training Union.

NEXT WEEK

This page next week will be dedicated to State Baptist Student work. The president of the convention will be introduced and words of praise toward State B. S. U.

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SUNDAY SCHOOL LESSON EMPHASIS FOR THREE MONTHS IN GOSPEL OF JOHN

Much good should come out of a proper study of the Gospel of John during the next three months. Mr. Harold Ingraham, Secretary of the Sunday School Administration Department of the Board, suggests the following:

1. Dr. Sampey's challenge should be secured and widely used. (Free leaflet upon request.)
2. Form reading clubs and get multitudes to read The Acts and the Gospel of John from now until the end of the first quarter, 1937. Use wall charts and other recognition of those who do this reading regularly.
3. Preachers may preach on the Gospel of John.
4. Study in the training course Dr. H. C. Moore's book "From Bethlehem to Olivet."
5. Use the weekly officers' and teachers' meetings and monthly workers' conference to make plans for the accomplishment of these things.
6. Distribute an outline of John's Gospel.
7. Where desirable, secure and distribute widely the five cent copies of the Gospel.
8. Set aside a special week and under the leadership of the pastor or some other capable person preview and review the whole Gospel making application to Christian life and service.
9. Pray unceasingly. Make the whole study a basis for earnest prayer for revival. Pray for a revival of Bible study, pray for a revival of spiritual power unto Christian living.

RED BANK CHURCH, CHATTANOOGA, FIRST TO REACH STANDARD

Application for recognition as a Standard Sunday School came the past week from Rev. C. M. Pickler of the Red Bank Baptist Church in Chattanooga. This was the first application to be received for 1937. Congratulations to Brother Pickler and to his Sunday school superintendent, teachers and officers.

The Standard is a worthy program for Sunday School leadership to follow. It is simple, practical and effective. The value of the Standard comes not only in reaching it but in maintaining it.

There were only twenty-one schools in Tennessee that met the ten simple requirements during the past year. It is earnestly hoped that this number may double during 1937. Write to the State Sunday School Department for a copy of the Standard and for application blanks.

SHELBY COUNTY ENGAGED IN TRAINING SCHOOL THIS WEEK

The Bellevue Baptist Church, Memphis, is the host this week to the annual Shelby County Training School. The emphasis this year is upon the new departmental books. Eight classes are being taught. A more detailed report of the school will be given in next week's issue.

DR. SAMPEY TO SPEAK IN MEMPHIS THURSDAY EVENING, JAN. 7

During the Shelby County Training School at the Bellevue Baptist Church, Dr. John R. Sampey will bring a message on Thursday evening in the assembly period, 8:05 to 8:35, on the Baptist Hundred Thousand Club. Doctor Sampey is the President of the Southern Baptist Theological Seminary in Louisville, Kentucky and President of the Southern Baptist Convention. The emphasis during January and February throughout the South is upon debt paying.

Tennessee's plan of debt paying this year will be a slight modification of the original plan of the Baptist Hundred Thousand Club. The funds are to be divided half for state causes and half for Southwide causes. Instead of securing memberships in the club, units will be sold, \$1.00 per month constituting a unit. The privilege of designation will be respected.

KNOX COUNTY SUNDAY SCHOOL TRAINING SCHOOL FEB. 1

Broadway Baptist Church, Knoxville, Dr. Wm. Herschel Ford, pastor, will be the host of the annual Knox County Sunday School Training School the week of February 1. The emphasis of the school will be upon the new department books. The goal for attendance has been set at 800. The names of the books and the faculty will be given on this page in a later issue.

TRAINING SCHOOL AT DUCKTOWN

Miss Zella Mai Collie taught a splendid class in "True Functions of the Sunday School" at the Mine City Baptist Church, Ducktown, just before Christmas. Rev. Org Foster is the pastor of this good church.

THE COMING ASSOCIATIONAL OFFICERS' MEETING

Last year in June two meetings were held for the purpose of training Associational Sunday School officers. One meeting was held in Jackson and one in Knoxville. This year, March 8-9, one statewide meeting will be held in Nashville.

A new officer, Leader of Evangelism, has been added to the list of associational officers. Dr. J. B. Lawrence or Dr. Roland Q. Leavell, Superintendent of Evangelism of the Home Mission Board, and the State Mission Secretary, Doctor Freeman, will have several conferences with these sixty leaders of evangelism, working out some plans for the year. It is believed that unlimited possibilities are in this movement. Dr. Fred Brown, pastor of the First Baptist Church, Knoxville, in a personal conference the past week, spoke of his belief in and his joy over this movement. It is his plan to attend the meeting.

All of the sessions of the associational officers meetings and of the conferences on evangelism will be open to the public. Traveling expenses and entertainment, however, will be provided only for the associational officers attending in one of

the three cars being arranged by the Associational Sunday School Superintendent.

Dr. Wade H. Bryant, pastor Barton Heights Baptist Church, Richmond, Virginia, has the following to say in regard to these meetings:

"The special statewide meetings of associational Sunday school workers are proving of the very greatest value to our work. New life and power to the associational Sunday school organization; a fresh vision of what the Sunday school can do in reaching the multitudes of people now unreached; the reviving of weak and inefficient Sunday schools in many of our churches; the beginning of new Sunday schools in needy and unreached places throughout the South; and the awakening of many of our large Sunday schools to the fact that they have made no growth in the last several years—these are some of the results that have already been realized."

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W. M. U. PROGRAM AND DEVOTIONAL TOPICS FOR 1937

Theme for the Year: "In His name among all nations, beginning at Jerusalem."—Luke 24:47b.

Devotional Theme: "The Holy Spirit in Missions."

Watchword for the Year: Not by might, nor by power, but by my spirit, saith the Lord of Hosts.—Zech. 4:6b.

Hymn for the Year: "Christ for the World We Sing."

January

Topic: The Anglo-Saxon.
 Devotional: "Foregleams of the Spirit"—Gen. 1:1-3; Isa. 42:1-4; Luke 3:21-22; Luke 4:16-21.

Our heathen ancestry. How the Gospel came to Northern Europe—What the Gospel has done for us—(What hast thou that thou didst not receive?) "We are debtors": to all peoples, to the unevangelized Anglo-Saxon of this land and to all unevangelized peoples of the world.

February

Topic: The Jew.
 Devotional: "The New Day Begins"—Acts 2:1-4; 14-18, 22, 23, 32, 33, 37, 38, 41.

His glorious history. His world contribution. His tragic decision. Persecutions. Barriers between the Jew and Christianity. Our missionary to the one-half million Jews in the South. Every neighbor a friend of Israel. The return to Palestine. Southern Baptists in Palestine.

March

Topic: The Spanish and Portuguese.
 Devotional: "Power in Witnessing"—Acts 4:7-14, 18-20.

Racial characteristics. Achievements as explorers and colonizers. How they differ. Who are they? Where are they? Their spiritual needs. Southern Baptists at work with them in the United States, Cuba, Mexico, Brazil, the River Platte Republics, Portugal, Spain.

April

Topic: The French.
 Devotional: "The Discipline of the Spirit"—Acts 4:32-5:11.

Gospel beginnings among the Franks. The French as a people. National characteristics. The French in America. The persistence of French life. Our neglect of them. Beginnings of Southern Baptists work (a woman's vision). Progress and prospects.

May

Topic: The Slav.
 Devotional: "Guidance in Home Missions"—Acts 8:1-8, 14-17, 25-40.

Many nations—one people. Their instinct for religion. Gospel beginnings among the Bulgars. Their response to an evangelical Christianity. The Slav in America. Southern Baptists among the Slavic peoples of Europe. Awaiting the day of the Lord in Russia.

June

Topic: The Italian.
 Devotional: "Go With Them, Peter!"—Acts 11:1-18.

The glory of ancient Rome. Her contribution to Christianity. The self-termed "Holy Roman Church"—(1) Her evangelistic efforts; (2) Her pollution of the pure stream of Christianity. Present-day Italians. Italian-Americans. Our Home Mission Task. Southern Baptists in Italy.

July

Topic: The Negro.
 Devotional: "A Great Year in Antioch"—Acts 9:10-19, 26:30; 11:19-26.

His continent. His culture. His sorrows. His characteristics of patience and forgiveness. His triumphant faith. His contribution to the South. He needs us and we need him. Our task as neighbors. Our home missionaries to the Negro. Our Nigerian Mission.

August

Topic: The Indian.
 Devotional: "Called to Regions Beyond"—Acts 13:1-5, 13-15, 44-52.

Our hosts. Treaties made and broken. Individual Christians who felt the responsibility. Our denominational conscience awakened. Results. Present-day problems which hinder the progress of the Gospel. Our Indian Baptists.

September

Topic: The Japanese.
 Devotional: "The Crisis of Missions"—Acts 15:1-2, 6-14, 19, 22-31.

Racial distinction between Japanese and Chinese. From Eastern tradition to Western civilization. Japanese in the South. Eighty-three years of Christian missions.

October

Topic: The Chinese.
 Devotional: "Guidance in Foreign Missions"—Acts 16:6-15; Phil. 1:12-14, 19, 21.

The open door that Christians failed to enter. Penalty of a lost opportunity. The people of a great ancient civilization. The Gospel enters China. Our obligation to the Chinese at our door. Chinese Baptist leadership in China.

November

Topic: The Syrians and Armenians.
 Devotional: "The Holy Spirit in the Churches"—Eph. 4:25-32; 6:13-20.

Their background. Christianity came through Antioch to the world. "Faithful unto death." Homeless for Christ's sake. Their greatest need. Their distribution in America. Our missionary efforts for them abroad.

December

Topic: Good Tidings . . . to All People—(Luke 2:10).
 Devotional: "The Sword of the Spirit"—Ps. 119:33-36; Acts 18:24-28.

The "Tidings" in trust—(1 Thess. 2:4). The Widening Commission—"Mary . . . Master." "Go tell My brethren." "Go home and tell thy friends." "Go into all the world . . . Preach." "How shall they preach, except they be sent? Going or sending—which? There is no third choice. Christmas—John 3:16. "The love of Christ constraineth me." "Christmas for Christ."

W. M. S. ACTIVITIES FOR JANUARY

Call a meeting of the Executive Committee composed of the officers and chairmen of standing committees and counselors of auxiliaries to plan for the year's work. See that each one understands her task, and then adopt definite objectives.

Accept an appointment which should be a ten per cent increase over your 1936 gifts to the Co-operative Program, Training School and Margaret Fund.

Order a Standard of Excellence (paper, ten cents from W. M. U., 149 Sixth Ave., North, Nashville; cardboard, twenty-five

cents from W. M. U., 1111 Comer Bldg., Birmingham, Ala.) Appoint a keeper of the Standard and mark it monthly. Why not also buy one for each auxiliary? Ten cents for Y. W. A., G. A., R. A., and twenty-five cents for the Sunbeams. All from Nashville except the Sunbeams.

A Record Chart with space for twenty names should be secured for each circle. Price ten cents from W. M. U., Nashville. Accurate records can be kept before the church if this chart is kept in a prominent place.

A review of this Guide Book and the Year Book will insure a good start for the year.

Have a public installation service.

ON THE NAVAJO RESERVATION AT THANKSGIVING

By Miss Pearle Bourne

It was my privilege to visit at Thanksgiving time the work of Rev. and Mrs. R. A. Pryor, missionaries of the Home Mission Board on the Navajo Reservation. The missionaries had planned a Thanksgiving dinner for the Indians, consisting of pinto beans, potatoes, stewed beef and white bread. Around ninety came down from the hogans on the mesa.

I was impressed with their actual hunger. Some little junior boys ate not only their serving of food but as many as eight slices of bread without stopping.

I was impressed with their utter confidence in Mr. Pryor. The afternoon before Thanksgiving day we went up on the mesa, and they eyed us (Miss Inlow and me) with great suspicion, but as soon as Mr. Pryor got out of the car and they saw that we were with him, their whole attitude changed. They received us warmly.

Mr. Pryor has won his way into the hogans and into the confidence of many families by his simple ministry of healing. He is not a M. D., but he uses the practical knowledge, the common sense, and the tenderness toward mankind which Christ has put in his heart. He furnishes his own supplies as well as the gas and car for his frequent trips up on the mesa.

On Thanksgiving I saw him feed the crowd. Then he held a brief religious service in which two accepted Christ. Following this he gave out some clothes which had been sent by interested friends. After that I saw him take his satchel of medical supplies into a little mud hogan which he uses as a place to dispense medicine. Into that hogan came many with infected hands, ankles, tonsils, and so forth.

I saw Mr. Pryor, kneeling in the dirt, unmindful of his "Sunday" suit, bandaging up the hands and ankles of little Indian children. I saw him pick up the very greatly diminished supplies and put them carefully back into his satchel, and I thought of Jesus feeding the hungry, preaching to the poor, clothing the naked, healing the sick, and I knew that Mr. Pryor could claim the joy of "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

In the late afternoon we drove down by the new government school which is now under construction. It is an enormous project. In close proximity some religious body will be privileged to establish work at this strategic center from which all Navajo life will be affected. Mr. Pryor has put in a bid for Baptists. If the request is granted by the government, Baptists will

(Continued on page 15)

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 28, 1936

| | |
|----------------------------|-----|
| Memphis, Bellevue | 825 |
| Chattanooga, First | 831 |
| Knoxville, First | 731 |
| Chattanooga, Ridgedale | 569 |
| Knoxville, Broadway | 553 |
| Chattanooga, Highland Park | 534 |
| Memphis, Union Avenue | 516 |
| Bristol, Calvary | 444 |
| Chattanooga, Calvary | 431 |
| Chattanooga, Woodland Park | 318 |
| Chattanooga, Red Bank | 288 |
| Covington, First | 254 |

By FLEETWOOD BALE

W. H. Jordan, of Toone, passed to his Heavenly reward last week, being possibly the oldest preacher in Tennessee.

P. W. Crannell, a former president of the Baptist Seminary in Kansas City, died at Denver, Colo., Dec. 2.

E. B. English is moving to his home at Elkton, Ky., having resigned as pastor at Clay, Ky.

Colonel George G. Poague, an evangelist, lately closed a meeting in the First Church, Fork Mountain, Edward Haun, pastor.

Reubin Parker, of Marietta, Ga., has resigned the care of Olive Springs Church near that place.

Bernard Scates, of Huntingdon, and sister spent the Christmas holidays with friends in Camden, a former pastorate.

W. C. Creasman of Park Avenue Church, Nashville, began a series of sermons Sunday night on "The Twelve Apostles."

The West Tennessee Pastors' Association met Monday with the church at Trenton, C. O. Simpson, pastor.

R. R. Brasher was presented with a new suit and a new overcoat for Christmas presents by his church at Ragland, Ala.

The First Church of Rawles, Texas, has voted to increase mission offerings 50 per cent above last year.

We received with sadness the unwelcome news of the death of Layton Maddox, of El Paso, Texas.

T. C. Walden has resigned at Center Point, Ala., to accept the call to the church at Bradford, Ala.

J. D. Wyatt has been called to the care of East Birmingham Church, Birmingham, Ala., and it is believed he will accept.

J. E. Dean, after resigning the care of Mt. Calvary Church, Tarant City, Ala., has accepted the call to the church at Greensboro, Ala.

J. A. Smith has resigned Central Church, Decatur, Ala., to accept a call to West End Church, Birmingham, Ala. He was at one time pastor in Tennessee.

Edwin Deusner resigned as pastor at Stanley, Ky., and has accepted the care

of the church at Hallsville, Ky., succeeding G. C. Whitley.

H. M. Richmond has resigned the care of the First Church, Octavia, Neb., and accepted the call to the First Church, McCook, Neb.

A. E. Comley has resigned the care of the First Church, Shelbyville, Ind., to become pastor of Walnut Hill Church, Cincinnati, Ohio.

Paul Montgomery of Central Church, Lexington, Ky., spent the holidays with his parents in Leesburg, Fla. His wife went with him.

Charles R. Bell, Jr., of the Parker Memorial Church, Alliston, Ala., has returned from a trip from the Orient where he spent several months. J. W. Phillips, of Mobile, Ala., supplied during his absence.

E. L. Atwood, of Murfreesboro, President of Tennessee College for Women, who has been in the hospital for months, has gone to St. Petersburg, Fla., to spend the remainder of the winter. His wife and daughter accompany him.

The following couples were married by the writer during Christmas week in Lexington: Joe Alton Moore and Miss Lessie Mae Black; Wilson Petty and Miss Lucy Hendrix; Ray Bowman and Miss Eurlmel Woods.

William Dockery, of Dockery, Miss., one of the most liberal and enthusiastic supporters of the Baptist Hospital in Memphis, died last week. His gifts to the hospital ran into the thousands. He was a splendid yoke fellow for A. E. Jennings.

Since S. P. Martin went to be pastor of the First Church, Murray, Ky., the new building, erected at a cost of \$135,000, was dedicated, J. W. Porter, of Lexington, Ky., preaching the sermon. It is set apart free of debt.

J. R. Sampey, President of the Southern Baptist Seminary and of the Southern Baptist Convention, returned Tuesday morning, Dec. 15, from three and one-half months' journey through the Orient. His wife accompanied him. He visited Baptist mission fields in China and Japan.

Asbury P. Moore, age 73, died this week at his home in Memphis, of pneumonia. He has been pastor of some of the strong churches of Tennessee and at death was serving three churches in Shelby County. We were associated with him in college days.

By THE EDITOR

Read the advertisements in this issue of the premiums offered by the Baptist and Reflector for subscriptions.

On Sunday, December 6, Pastor Norman W. Cox of the Fifth Avenue Baptist Church of Huntington, West Virginia, began the fifth year of his ministry in Huntington. Since his coming to this pastorate, there have been seven hundred and thirteen

additions to the church and the total contributions have slightly exceeded \$100,000, of which approximately \$30,000 has been given to missions. The Sunday School attendance for every Sunday of the present calendar year has been exactly one thousand.

C. B. Pennington has resigned at Celina and moved to Tyner Church, Ocoee Association.

The First Baptist Church of Dickson, under the fine leadership of Pastor J. D. Barbee, continues to go onward and upward in its spiritual life and steadily to reduce its debt.

Did you know that the Baptist and Reflector has a Weekly Delivery Club Plan, and has had for a long time, whereby people can get the Baptist and Reflector? It will be delivered to their home by a worker for five cents per copy and the worker gets two cents commission on each copy. Several boys in the state are doing this. Write for information.

A GREAT AND GOOD MAN GONE

Because we were out of the city and not in touch with a daily paper and also because, for some reason, no one sent word to the office, we did not receive the information in time to do more in our last week's issue than run a brief note concerning the death in Memphis on Dec. 24, of Dr. M. D. Jeffries, eighty-one, pastor of the Baptist Memorial Hospital in that city.

He was the son of Mary Mildred and Thomas Jeffries in Culpeper County, Virginia. Attending Bleak Hill Seminary and Culpeper Male Academy in Culpeper, Virginia, he graduated in medicine at the University of Virginia. Feeling the call to preach, he entered the Seminary at Louisville, Kentucky, and graduated in 1881, later becoming pastor at Blacksburg, Virginia. He married Miss Anna B. Newman that same year, 1881. Afterward he served as pastor at Chapel Hill, North Carolina; East Church, Louisville, Kentucky; Second Baptist Church (Broadway), Knoxville, Tennessee. Following this he was president of Carson-Newman College, Jefferson City, Tennessee for ten years. Then he became pastor of the Baptist Church, Edgefield, South Carolina. From 1914 to 1918 he was pastor of Southside Church, Spartanburg, South Carolina, from which he went to be pastor of the Hospital in Memphis in 1918.

For forty years he was Recording Secretary of the Board of Trustees of the Southern Baptist Theological Seminary. Among his writings were, "Sanctification as Taught in the Scriptures," "Questions on the Bible for Little Folks," and "Primary Catechism on the Bible."

The many patients who have been in the Hospital at Memphis will never forget his smiling face and blessed ministry.

The Lord's grace be upon the daughter and sons who survive him.

We have received a copy of the attractive Year Book containing the list of officers, the calendar of activities of the First Baptist Church, Morristown, for 1937. O. D. Fleming is the consecrated and effective pastor.

Did you know that churches which send the Baptist and Reflector to not less than one-fourth the homes represented in their membership get a special rate per subscriber and can pay the amount quarterly if they so desire? Write us about it.

Recent out of town visitors to the office were Mr. Frank E. Skilton, Director of Public Relations of Blue Mountain College, Blue Mountain, Miss., Pastor John A. Davison of the First Church, Clarksville, and Mr. W. W. Barksdale of Clarksville. Come again, friends.

Vernon Sisco was ordained Dec. 16 at West Jackson Church. His pastor, Rev. L. G. Frey, preached the sermon. I. N. Penick, H. C. Cox, C. B. Williams and R. E. Guy constituted the presbytery. On the morning of the 20th, Bro. Sisco and Miss Mildred Marlowe were married at the home of their pastor, L. G. Frey.

Baptist and Reflector had another important advertisement for this issue but space does not permit running it. Watch for it next week.

With the Churches: Memphis—Bellevue, Pastor Lee welcomed 10 and baptized 2. Chattanooga—Woodland Park received 1 by letter; Calvary welcomed 6 by letter; Highland Park welcomed 2 by letter and 2 for baptism; Ridgedale welcomed 4 by letter and 2 for baptism; Alton Park received 2 by letter. Knoxville—Grove City received 2 for baptism.

Miss Margaret Bruce, Young People's Leader in Tennessee, was recently in a bus wreck between Lexington, Kentucky and Louisville, Kentucky. The driver was trying to pass a car when the bus was overturned on the side. Miss Margaret received a strong blow on the head and was considerably shaken up, but we are glad to state she is feeling much better and is recovering.

L. G. Frey, aggressive pastor of Ararat, Maple Springs, Poplar Heights and West-over Baptist churches, near Jackson, has resigned the care of the former church in order that it may secure a pastor one-half time. Recently he preached acceptably for the First Church, Brownsville. From his field two preacher boys are attending Union University. He is getting a splendid number of his members to read the Bible through, and many of them have already

ANOTHER GOOD MAN GONE

Word has just come today (Jan. 2) that Bro. A. P. Moore, long a fruitful and faithful pastor in Tennessee, has died in Memphis following an operation two or three weeks ago. We hope to have fuller information for publication in a later issue. The Lord comfort the bereaved.

done so. He is putting on the Every Member Canvass and Training Courses and urging the people to subscribe for their state paper. He is a busy and a fruitful man.

Did you know that the Baptist and Reflector has a club plan, and has had for a long time, whereby people may subscribe for the Baptist and Reflector by paying fifteen cents a month, and the worker who gets up the club gets his (or her) own subscription for the service? Write for information.

A QUESTION ANSWERED

A brother writes in and asks us to answer through the Baptist and Reflector the question, "Is it right to have a Christmas tree in the church?" The question was not received in time to answer it before Christmas.

In whatever way the question might be answered, there would be some who would honestly differ on the matter. We can only answer according to our best judgment.

We take it that the question means, "Is it permissible to have a Christmas tree in the church?" Or, "Is it wrong to have one there?"

There is nothing wrong in a Christmas tree in itself. But it may be so carried out as to make wrong out of it.

If a church sees fit to have a Christmas tree, sees a good reason for having it in the church rather than elsewhere and feels that a good purpose can be served by it, as, for instance, the distribution of presents

to children, and if the affair is conducted in a spirit and with a dignity becoming the place, our judgment is that no wrong is done in having it. But if this is not to be true and the occasion is to be turned into hilarity and boisterousness, then certainly the affair should not be had in the church.

With these stipulations in mind, our assumption is that whether a Christmas tree is or is not had must be left to the conscience of the church.

ON THE NAVAJO RESERVATION AT THANKSGIVING

(Continued from page 13)

have the "right of way" religiously. In order to meet this opportunity a simple building is needed. Mr. Pryor believes that with an appropriation of \$1,000 the building could be erected, for labor in that valley is very cheap. This seems to be a door thrown wide open to Baptists. God give us the faith to enter!

The next feature of importance is the Christmas plans. Mr. Pryor hoped to bring a bit of Christmas to each hogan on the mesa—through Christmas gifts for a tree. Some will never come down from the mesa; so he plans to take Christmas to the hogans, thus having a contact with many more than he otherwise could have. As I watched him work and saw him plan, it seemed to me that he was doing the work of three or four persons. God grant that in the near future we may send at least a couple to work with him.

DO YOU WANT A BIBLE?

For ADULTS, TEACHERS and PREACHERS

and all who would study the Word of God

THIS NEW

HOLMAN BOLDBLACK TYPE BIBLE

SELF-PRONOUNCING

With REFERENCES and NEW FEATURES, is Offered FULL VALUE HERE. Numerous things to create and maintain interest in Bible Study have been included in this latest edition of the Holman Bibles.

BEST PRINTING ON BEST QUALITY OF THIN BIBLE PAPER The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful and of maximum value.

Note the boldfaced type, pronouncing text, center column references with chapter numbers in heavy type—unusual in Bibles, but a great aid to quick reference.

Synopsis at head of chapters is quite full.

The figures to the left of Chapter Head indicate the total number of chapters from the beginning of the Bible.

The headlines also are in bold type in keeping with the text.

The name of the book, on outside corner, makes the Bible practically self-indexed.

THE HELPS INCLUDE A New Bible Dictionary with one hundred and seventeen helpful and interesting illustrations, and a New Concordance, both under One Alphabet; a New Course in Bible Reading; Maps.

The Sunday School scholar and the busy man or woman who wants to understand the Bible will find in these Helps everything needful for their purpose. The illustrations have been carefully selected, many of them from new sources which will materially aid in the understanding of the Scriptures

The Helps are most important when reading the Bible because one finds the explanation of much that otherwise would be obscure.

MAPS—12 pages in colors on enameled paper. The inclusion of the geography and the history of the countries of the East, and the many customs common there but widely different from those of the West, make many a Bible text stand out in remarkable brilliancy.

1550 Pages, Size 5x7 Inches.

HOW YOU MAY GET THIS FINE BIBLE

1. Send us your new or renewal subscription to the Baptist and Reflector at \$2.00 and enclose \$2.00 additional and the Bible will be sent you prepaid. This means that you get the Bible at a fifty per cent reduction from the retail price and is a real bargain.

2. Or send us a club of six new or renewal subscriptions or a combination of both at \$2.00 each and the Bible will be sent you prepaid for your service. This is an unusual offer. It is an opportunity not only to extend the ministry of your state paper but to get a fine teachers' Bible as well. Take advantage of it today!

NOTE: Members of the club can each get a copy of this bargain Bible if desired by adding \$2.00 to their subscriptions or renewals.

Address all communications and remittances to

BAPTIST AND REFLECTOR

149 Sixth Avenue North

NASHVILLE, TENNESSEE

Emancipation Proclamation

"Pay The Debts And Let's Be Free!"

THE OLD LOAD

Any load, carried long enough, will gall the stoutest shoulders and tire the strongest frame. Tennessee Baptists, along with their brethren of other states, have been carrying a debt load until it has made their spirits sore and their hearts weary. We shall be foolish indeed if we do not take advantage of the increased income which we now enjoy and lift the load off our denominational shoulders.

THE WAY OUT

There is a way out of our difficulties and it is an easy one. While we carry on our regular work through the income provided by the Co-operative Program, let us enlist our people in the **BAPTIST HUNDRED THOUSAND CLUB MOVEMENT**. It will help in paying the debts, and at the same time it will bring blessings to our churches.

WHAT THE PLAN DOES

1. It challenges every giver among us to make a special offering each month, and thus provides the means whereby we may keep from losing sight of the call of God for sacrificial giving.
2. It offers a safeguard against the selfishness and littleness that always heretofore have come with each period of prosperity.
3. It furnishes us a way to pay our debts without the clamor and expense of "high-pressure" campaigns.
4. It does not, in any wise, interfere with the regular budgets of the churches and their contributions to the Co-operative Program.

5. It brings to the unenlisted an appeal which they will hear, and thus many of them will be trained in systematic giving.

6. It provides funds that must be paid on principal of debts. Not one cent received through the club goes to pay salaries, or rent or interest. All funds go to pay debts!

HOW TO WORK THE PLAN

With the co-operation of the Southern Baptist Convention we have in Tennessee a movement that provides for our own debts as well as for southwide debts. It looks after our own credit and honor as well as those of the Southern Baptist Convention. It is an easy plan. It will work if given a chance. Here it is!

1. Every one who helps to pay the debts will be a member. But there will be four kinds of memberships.

- a. **Individual.** Paying one dollar per month per person.
- b. **Joint.** Paying one dollar per month by two people jointly.
- c. **Group.** Paying one dollar per month by three or more people.
- d. **Multiple.** Paying two or more dollars per month by one person.

2. A club consists of two or more individuals in any church. But the Club members must contribute at least one "unit" of one dollar per month. Every church can have a

club under the new plan.

3. Each club should have its treasurer who will collect the monthly dues and turn them over to the treasurer of the church or send them to the Nashville office.

4. Each Club should meet once per month at which time the report of the Treasurer of the Club will be made and new members be presented.

PAY THE DEBTS

(Tune of "Hark Ten Thousand Harps")

Hark! Ten thousand Baptist workers,
There's a call from far and near!
'Tis a cry for earnest effort.
Will you not the message hear?
Heed the plea for righteous living;
See the need for generous giving!
Lift the debts from off Christ's causes,
Pay the debts and let's be free!

O, what gladness will be given
When the debts have all been paid!
O, the joy and inspiration
When in fire the last note's laid!
Home and Foreign Missions growing,
Schools and orphanages glowing;
And our State Board, unencumbered,
Leading on to victory!

Haste ye, then! Why tarry longer?
We've a task that must be done.
We've the men and money waiting,
Freedom surely can be won!
Call our people to be daring!
More and more their money sharing!
Hundred Thousand clubs can free us!
Challenge all to have a part!

START NOW! WRITE FOR INFORMATION AND MEMBERSHIP CARDS!

Do not wait until the state organizer visits your community. Write today to Baptist Hundred Thousand Club, 149 Sixth Ave., N., Nashville, Tenn., for tracts and membership cards. If you already have members of the Club, reorganize and go to work to increase the number.

NOTICE. Our Executive Secretary has paraphrased one of our great hymns which is given on this page. Let it be learned and sung. SET ASIDE FEBRUARY 7 (First Sunday) for the Club movement to be presented in your church and members to be signed up. Plan wisely for the day! Make it a big one in your church.

Executive Board Tennessee Baptist Convention

149 Sixth Avenue N., Nashville, Tenn.