

Baptist and Reflector

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JESUS ONLY

By LLOYD T. HOUSEHOLDER, Pastor First Baptist Church, Lewisburg, Tenn.

(Annual Sermon before the Tennessee Baptist Convention, Johnson City, Tenn., Nov. 12, 1940. Inadvertently no cut of Bro. Householder is at hand.—Editor.)

Text: "And when they had lifted up their eyes they saw no man save Jesus only" Matthew 17:8.

MOST UNUSUAL were the privileges enjoyed by Peter, James and John, the inner circle of the twelve, closest to the heart of Jesus. Their relationship to Him led them into the very holy of holies in the life of Jesus. They were with Him when He went into the home of Jairus and raised his daughter from the dead. They were with Him as the shadows fell about Him in the Garden of Gethsemane. Then they were permitted to be with Him in the midst of His life, on the Mount of Transfiguration, as He faced the crisis hour of His experience.

Certainly this was an unusual experience for these men. Mortal eyes had not seen such a sight as this in all the generations of man's experience. While Jesus lived among men He was beheld by them from different angles. The shepherds saw Him as a babe in the manger, the fulfillment of the word given to them by the Heavenly heralds. Simeon and Anna saw Him as the realization of their fondest Messianic hopes, as they waited for the fulfillment of the Lord's promise to His people. Herod saw Him as a rival to his throne and sought to destroy Him. The wise men saw Him as the solution to a problem in astronomy. For the appearance of the strange star stirred their imaginations, and they insisted that the star presaged the birth of a mighty man, even the King of the Jews. John the Baptist saw Him as "The Lamb of God that taketh away the sin of the world." Nicodemus saw Him as one who was able to help him in matters that pertained to his spiritual life. His enemies saw Him through eyes blurred by prejudice, as the destroyer of their traditions. Pilate gazed upon Him and said, "I find no fault in him." The Roman soldier watched Him die and said, "Surely this man was the Son of God." And in all the centuries that have followed, men have looked upon Him, and have given their reactions to such visions in their attitudes toward Him. But it remained for these men to see Him in the glory that was His from the beginning.

Luke tells us that Jesus took these friends, and went into the mountain to pray, and that as He prayed, He was transfigured before them. While He prayed He was joined by Moses and Elijah, representatives from the Realm of Glory, who came to talk with Him about coming events in God's plan of Redemption. And as these three communed, the disciples saw the face of Jesus aglow with the radiance of Heaven, and His body was white like the light. They saw Him as others had not seen Him during the years of His sojourn among men.

It is interesting to consider the group involved in this marvelous event. Here was Moses, the chosen of God, who delivered his people from Egyptian bondage; the Law-giver; the mightiest man the other side of Jesus. Fourteen centuries had passed since God took him to Pisgah's lofty heights, and permitted him to behold the Promised Land. And with this vision fresh in his mind, God permitted him to die. "And the angels of God, upturned the sod, and laid the dead man there."

Here was also Elijah, the fiery prophet of God, who had wrought for God in the generation of the past. When God was through with him here, He sent a chariot from the crystal roads of Heaven, drawn by horses of fire, along a highway of whirlwind, and picked up the lonely servant of God from some dusty road in Israel, and carried him through the portals of Heaven, and sat him down at the feet of God. Here was Jesus, the epitome of all humanity; the Son of God; the Redeemer of mankind. This was an immortal group. Law, Prophecy and Grace met on this occasion. And Jesus stood there as the fulfillment of the Law and Prophecy, and as the founder of the kingdom of Grace.

According to Luke, these disciples were drowsy, and as they were aroused suddenly, they beheld this glorious sight. Peter, in keeping with his impulsive nature, suggested that he would build three tabernacles, in order that these three might abide there together. They heard the voice out of the cloud saying: "This is my beloved son in whom I am well pleased; hear ye him." And the disciples were afraid. But Jesus came and touched them and said, "Arise, be not afraid." Then follow the words of the text: "And when they had lifted up their eyes they saw no man save Jesus only."

In the light of the text, consider the subject, "Jesus Only," from three different angles.

I. THE GREATEST NEED

"And when they had lifted up their eyes they saw no man save Jesus only." Peter, James and John needed such a vision as this. For three years they had been with Jesus, but they had been so slow about learning the things that were in the heart of Jesus. They were not ready for the emergencies through which they must soon pass. They had failed to understand His mission, and had distorted notions concerning the Messianic Kingdom. They were thinking about a political kingdom with Jesus as the King, restoring the lost splendor of an impotent people. As Jesus faced the cross the mother of two of these men was urging upon Jesus the ambitions of her heart for her sons in His kingdom. After the resurrection, as He was ready to return to his Father, they raised the question, "Wilt thou at this time restore the kingdom to Israel?" To some extent they were still clinging to the things of Moses and Elijah. The vision at the house of Cornelius came to Peter in order to teach him that the one with whom he had lived had died that all men might live. They needed to have all others crowded out, that they might see "Jesus only."

The need that was so apparent in the lives of these men is the need in the lives of the Lord's people in this generation. We have permitted many things to mar our vision of Jesus. Like Bethlehem's inn-keeper, we crowd Him out because we have no room for Him. Like Mary and Joseph of old, we have lost sight of Him because we have not taken time to see if He is with us. Instead of placing Him at the center of our lives, we have crowded Him into the background. In a famous painting an artist sought to portray the life of his day. He placed the prominent men of that day in

(Continued on page 4)

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EDITORIAL

In Jesus' Name

IF TO THE throne of grace above
Our daily prayers ascend—
Up to the Father, God of Love,
As we in homage bend;

Then will our very souls find peace
And strength for every task—
From bitter sorrow find surcease—
If in Jesus' name we ask.

—EVELYN KAYLER.

The Church as the Temple of God

PAUL SAID to the Corinthian church: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). This connects with Eph. 2:22: "In whom ye also are builded together for an habitation of God through the Spirit."

The Corinthian Church was a particular, local body. The apostle called it the temple of God. The temple of God in this dispensation, the "habitation of God through the Spirit," is a local New Testament church, or "the churches" distributively, or "the church" as an *institution* formed by "the churches."

Said Paul to the Corinthian church, "the temple of God is holy, which temple ye are." That church had many, many imperfections in it. Yet Paul called it the holy temple of God. It was holy in *redemptive* position and character and in purpose and was progressively holy in conduct. A New Testament church would have to become exceedingly bad to justify its being no longer recognized as a New Testament church.

Whatever estimate men may put upon it, here is the estimate which the Lord puts on His church. It is "an habitation of God through the Spirit" and, fundamentally, it is "holy." This obligates the members thereof individually and collectively to live in harmony with this fact. Both members and outsiders are responsible to treat the church in accordance with the standing which it has before God.

It would be well for the carping critics of the church to temper their criticism in view of the Lord's estimate.

The Doom of the Destroyer of Churches

IF ANY MAN defile the temple (church) of God, him shall God destroy . . . (I Cor. 3:17). In the original the word rendered "defile" is *ptheirei* and is the same word rendered "destroy" in this same passage. It means "to corrupt, to deprave, to destroy." "If any man destroy the temple of God, him shall God destroy." The treatment a man accords a New Testament church shall come back to him in due time. "It is a gross sin to be a church-wrecker. . . . The church-wrecker God will wreck" (Robertson, in *Word Pictures in the New Testament*.)

Brutal dictators who physically wreck churches and their buildings shall some day get what is coming to them. But there are other ways in which churches can be destroyed.

Here are some of the other ways in which churches may be wrecked: False doctrinal teaching; tattling, backbiting and harmful rumors unsupported by facts; worldliness and immorality run riot, habitual adverse criticism and abuse; lack of loyalty and support on the part of members; the failure of a pastor to provide the proper food and care; the splitting of the church into factions. All of these have the seeds of the destruction of churches in them and in more cases than one have actually resulted in such. There are actually a few preachers who leave behind them ruin like a tornado in their path" (Robertson). Paul's solemn warning should be pondered. "If any man wreck the temple of God, him shall God wreck." There are more ways than one in which a man can be destroyed.

The divisive spirit is potentially destructive of churches. Carried far enough, it results in the actual disintegration and dissolution of churches affected by it. It may be that some times the issue of sound doctrine versus heresy or of immorality versus morality becomes so acute that it cannot be honorably settled except by division. If so, it is very rare. Personally, we have never known a situation in which to split a church was not as great or a greater evil than that which the dividers said they were trying to eliminate. One may safely say that no situation justifying division exists among Southern Baptists.

If, then, some pastor or layman or woman in church connections or in denominational connections "soweth discord among brethren," thus exhibiting an abominable spirit in God's sight (Prov. 6:14), that divisive party would do well seriously to ponder Paul's warning. If such a party claims not to be divisive and to be trying to "help" the churches and the denomination, the results run counter to the claim. Some churches have been so confused and divided by such parties that they have finally died.

Conduct toward New Testament churches carries a solemn responsibility. The leadership of the potential or actual destroyer of churches should be decisively rejected by all who can say, and mean it.

I love Thy church, O God!

"The Bible, Plus Nothing Minus Nothing"

USING THE BIBLE, plus nothing—the Bible being the only textbook" is the announced aim of certain brethren here and there in reference to the churches and Sunday schools. Those who adopt this slogan, which in itself is sound, seem to have a special aversion to the literature of the Baptist Sunday School Board. This aversion is unjustified, of course. But the Board is part of the Southern Baptist Convention set-up and the slogan, "the Bible, plus nothing minus nothing," is a neat and orthodox-sounding way of avoiding or discouraging the use of the quarterlies and other helps of the Board.

Yet the Sunday School Board has through the years faithfully championed the Bible as the only textbook. It publishes quarterlies and related helps simply as aids and as collateral reading in preparation for the classroom. It stands against the use of quarterlies in the classroom and urges that the Bible only be brought and used there. If any one doubts this, let him investigate. The brethren who contend for the Bible as the only textbook are sound in their contention. But, after all, they are only appropriating the contention of the Sunday School Board, whose literature they scorn.

Quarterlies and so on are human aids to Bible study, given in mercy by the Lord, as we believe. They are not designed as substitutes for the Bible. The proposition that they ought not to displace the study and use of the Bible itself is not debatable. But do the brethren who so vociferously ring the changes on "the Bible, plus nothing minus nothing" really abide fully by their own logic? One presumes that they use a concordance and commentaries and other aids in their own study in preparation for preaching or teaching. If so, it would seem to be fitting for the pupils to use helps in preparing their lessons. But if helps are used at all, where can the good quarterly be logically excluded?

We imagine that the officers and teachers in the Sunday schools of these brethren probably read books and other publications for instruction on their work and duties or, at least, they seek instruction from those who have done such reading. We suspect that certain helps are used by teachers in the preparation of lessons. It may be that maps, outlines on paper or on the blackboard and possibly other aids are used in teaching. In the strict sense, is this "the Bible, plus nothing minus nothing"? While declaiming against helps, helps are used. Why use a quota of helps and fight good quarterlies?

It is reported that a certain brother uses numerous helps in preparing to teach and then goes to his class and rants on "using the Bible only." Another brother with a similar "aversion" to helps did not have time to attend a Sunday school rally because he was too busy in his office getting out his mimeographed lesson sheet! Some vigorous proponents of "the Bible, plus nothing minus nothing" have put out their "Whole Bible Lesson Course," with titles, references and guiding comments. We have even seen the announcement of a "Whole Bible Lesson Quarterly" and a "Whole Bible Lesson Magazine." But if a man uses none of these and yet goes before his class and puts *his own interpretation* on the lesson, why is it not just as valid for another man to put his interpretation in a quarterly?

That lesson helps should be sound is agreed. The quarterlies put out by the Sunday School Board are in that class. If error comes in, Southern Baptists can take the brethren in charge to task. Surprisingly few errors are made, considering the range of the literature. We agree that no plus should be substituted for the Bible. There must be no deletion of its teachings. *The Bible is the only textbook.* But to exclude good lesson helps is foolish. And the claim of those who say they use "the Bible, plus nothing minus nothing," when they themselves use helps and put out helps, is an empty claim. Let none of our people be fooled by it.

Denominational Ownership of Papers

FROM TIME TO TIME some brother in one or more sections of the denominational press states or implies the idea that denominational ownership of state papers is rather unsavory in its results or is, to say the least, unfortunate. The idea seems to be that such ownership harmfully limits the freedom of the expression of opinion in the papers and tends to throttle the democratic principle of freedom of discussion. We do not believe it.

In this day of multiplied publications, many of these papers would long since have gone under had not the denomination in their states taken them over as its own mediums of publicity and allocated money to help them make the grade. As a result, they are now living and more or less thriving in the noble ministry of promulgating the truth and promoting the worldwide service of their people. It is poor grace to stab this ownership, and Baptists can thank their stars for the ownership which has preserved this fine ministry.

One presumes that under private ownership no well-disposed editor would feel free to open his columns to any discussion which he considered not to be helpful to the Lord's case. That is the very same principle under denominational ownership. One ought not to want further liberty. That an editor is responsible to God first and then to the consciences of his constituency is not in debate. But may not a part of this responsibility to God be his responsibility to his constituency? Are these responsibilities such that sometimes they conflict, as some brethren seem to assume and imply? —

Through the long years, BAPTIST AND REFLECTOR has freely ex-

pressed its opinions and allowed others to do the same as far as it was felt to be good for the cause. The former editor under denominational ownership did this and for these eight years the present editor has followed the same course. We believe that a comparison of the paper under denominational ownership will show that it has "plumbed the line" as clearly as it did under private ownership. We have had no one who tried to throttle us. But BAPTIST AND REFLECTOR does not believe that the adverse critic of denominational ownership or other adverse critic is a better judge of what should be the policy of the paper than those who by the grace of God and the sufferance of the brethren are in charge of it.

BAPTIST AND REFLECTOR would take issue with the policies of the denomination in the state, if it felt that these policies were unwise. But it would do so, however, considerately and in compassion. We have not refrained from protesting against some things done by Southern Baptists. We took issue in two editorials with the statement on the church in the Pronouncement on Religious Liberty adopted at the Convention in Oklahoma City. If another state paper did so, we overlooked it. We took issue with a statement on church union coming from a prominent source. We carried three editorials dealing with current criticism of the Executive Committee of the Southern Baptist Convention, which we believed to be unfair and we presented the facts from the record to support our stand. Yet one state paper seemed to think that it was about the only, if not the only state paper which wrote along such lines. Along with other papers, BAPTIST AND REFLECTOR took issue with one paper which rather strongly criticised the course of the Convention in Baltimore. BAPTIST AND REFLECTOR has all necessary liberty of discussion consistent with co-operative ethics and the facts and the brotherly spirit. No paper ought to want more liberty than this. From time to time, we have carried editorials designed to fortify our people against divisive, organized, so-called "Fundamentalism." Why have not more of our papers done so, and why, in some cases, have the advertisements of the divisive classes been carried? We don't see the point.

BAPTIST AND REFLECTOR believes in "the constructive criticism of our agencies" when needed. But we do not believe that habitual criticism of our agencies unsupported by the records is constructive. And this is as true under private ownership as under denominational ownership. Nor do we believe that the democratic principle of freedom of discussion is an alibi for a lot of rash statements in general without specific proof and without suggesting a better thing to substitute for the thing criticised.

But there are necessary limitations upon Baptist papers. They are honor bound to be Baptist, true to the faith. They are honor bound to promote the Lord's cause as represented by Baptists. That which cannot meet these tests ought to be avoided. But these same limitations rest on the privately owned Baptist paper, if it has the right to ask support at Baptist hands. As to ourselves, we have yet to be persuaded that there is more of the guidance of the Spirit of God along such lines vouchsafed to a privately owned paper and individual editor than to a paper owned by a group of Baptists and an editor employed under a co-operative arrangement.

However, if some brother thinks that Baptist liberty and doctrine and service and democracy are better served by a paper under private ownership, the country is wide and free. Let him start and carry on such a paper, that it may perform for Baptists the ministry which they cannot get (as he thinks) from papers under denominational ownership. Or let some present editor of a denominational paper buy it back from the denomination, if it will be sold, and then ring the changes on freedom and democracy.

But as to the BAPTIST AND REFLECTOR, we have all the liberty we need or can constructively use. So long as the grace of God and the sufferance of the brethren may keep us in our present position, we prefer to stay with a paper owned by as fine a company of redeemed people and to work with as fine an advisory committee as can be found anywhere on earth. We like it much better than we would private ownership, and we believe that the paper renders a better service as a result of this ownership.

Jesus Only

(Continued from page 1)

the foreground. In the background one could see a dim figure with a halo about his head. Upon investigation it could be seen that it was Jesus. He was so far in the background that He could not be recognized except by the halo. And in many instances we have placed Him in such a position as to make it next to impossible to recognize Him except by some outworn creed, or denominational platitude. Mary Pickford wrote a series of articles on the subject, "Why Not Try God?" After all her experiences, she found that she needed God. Why don't we give Jesus a chance? We need to see "Jesus only."

Many reasons could be given as to why Jesus should be given central place in the lives of His people. I suggest a few: First, *He is the Savior*. This within itself is enough to demand such a place in our lives. He has accomplished a marvelous salvation. The manner of His death commends Him to His friends also. He died a death of ignominy and shame. He whose head nestled in the Father's bosom was made to wear a crown of thorns. He whose hands had flung the stars into their places, and opened blind eyes, and raised dead bodies, and cleansed leper's spots, were nailed to a cross. He whose feet had walked the crystal pavements of Heaven, walked the ways of earth that led to a cross, and had the cruel spikes driven through them. He is the Savior.

He is sufficient. His sufficiency is not questioned by His people. He is adequate for every emergency. He is sufficient for success or failure, for joy or sorrow, for life or death, for time or eternity, and for all that is involved in living in two worlds. Dr. Zwemer in his book, "The Glory of the Manger," points out 99 different names and terms given to Jesus in the Bible. Each of these reveals some different characteristic of Jesus in His relations with men and their redemption. On a bridge in that which used to be Austria were to be found twelve images of Jesus, representing Him as teacher, shepherd, doctor, mechanic and so on through the vocations of men. As men went to their work, they paused before the one representing their trade, and prayed as they began their day's work. He is sufficient.

He satisfies. Only that which is permanent in our lives can satisfy. That which is temporal bewilders and confuses us. We clasp it for a moment and it is gone forever. But that which Jesus does is permanent. So for the Christian, "Nothing satisfies but Jesus." I wonder often why so many of His friends seek satisfaction in other ways.

The need of our times is that we shall see Jesus only. When Hugh Bradford was being taken from West London to Newgate to be burned at the stake, he was permitted to speak as he went along the road. As he went he kept shouting, "Christ, Christ, none but Christ." Oh that we might make Him the center of our living, and see Him alone.

II. THE SUREST SOLUTION

"And when they had lifted up their eyes they saw no man save Jesus only." We live in that which is perhaps the most complicated generation of all history. It is quite difficult to interpret our times. They seem to contradict themselves. A while ago we boasted that ours was the greatest of all generations, and that our civilization was superior to all others. But we saw that ideal toppled from its pedestal over night, and the civilization built upon the achievements of the generations revealed its weakness. Problems innumerable confront the individual as well as the nations. We wait for a Moses to lead us out of the bewilderment of the present.

So few of us have thought to turn to the one who is able to solve our problems today. Most of us have failed to realize that the way out is through Jesus. We have sought deliverance from our perplexities by turning to other sources of supply. At the close of the last war, Mr. David Lloyd George made a cryptic statement that found its way around the world. Viewing the world situation at that time he said, "It is Christ or chaos." He meant that Christ must be given His place, or chaos would follow. The world turned its back on its Redeemer, and the prophecy of this statesman has been

fulfilled. Chaos reigns everywhere now. But the solution is the same; Christ is the answer to all our problems.

Various analyses have been made of the present situation. It has been considered from the standpoint of economics, and the social and political phases have been studied. From other angles it has been approached. But too few have discovered the real problem. In the main it is a spiritual problem. For when Jesus and His principles have become the principles by which men live, all our other problems will disappear.

Men have tried many things in their efforts to satisfy their needs. They have emphasized the cultural side of life in this effort. But culture is not enough. If that were sufficient, Greece could have saved the world. That nation had the culture upon which that of the succeeding centuries has been built, and brave men fight now to preserve the remnants of that culture. But in spite of their culture, the hearts of the people yearned for something else. When Paul visited Athens, he found a multiplicity of altars scattered over the city, revealing the heart hunger of the people. We have culture today, but it cannot take the place of Jesus.

Organized government and power cannot solve the matter of a soul's relationship with God. If such things could have saved the world, Rome could have saved it, and it would not have been necessary for Jesus to die. For Rome laid the foundation of modern government, and its power was felt to the ends of the earth. But its citizens became immoral and corrupt, and Rome died the victim of its own folly. Today men seize the power of government, and terrorize weaker nations, and climb over dead and maimed bodies of brave men, and the ruins of ancient landmarks in order to realize their ambitions. But such things cannot solve the problems of men and nations.

Education, as fine as it is, cannot solve the problems that lurk in the hearts of disturbed humanity. If such could be done, Egypt and other ancient people could have been the world's savior. And the systems of today could solve the problem. We have the most highly developed educational systems of all history today, but in spite of that we still find those who are educated in a sense, but have made shipwrecks of their lives, because their education did not contain a definite knowledge of the Lord Jesus Christ.

Religion is not enough. If so, Israel could have saved the world. For this people had the highest developed religious system known to the ancients. In spite of this, there was the constant search after God by these people. And it is so in our generation. In many respects this is the most religious generation of all times. Dozens of so-called religions have their multiplied millions of devotees bowing at their shrines today, following some false form of worship, or some man-made creed that plunges their souls a little deeper into eternal despair. Mere religious form is not enough.

But Jesus is the solution to all our problems. All of our church problems could be solved if Jesus had a chance at them. If we could see Jesus only our problems of unenlistment could be solved. For all those who see Him, want to live for Him. Likewise our financial problems could be solved. For any man face to face with the price paid for his redemption will want to give his best to Jesus. Even so could our problems of indifference be solved. For no man can be indifferent to his love when their eyes are fixed upon Him. Our problems of evangelism could be solved in like manner. For seeing Jesus and His love for the lost will lead any man to his best effort to win the lost. Our missionary problems could be solved also. For seeing Jesus only enables all of us to see a world that needs to see Him also. To see Jesus only will cause our problems to disappear like the mist before the sun.

When Alexander the Great visited Diogenes the Cynic, he found him sitting in his tub. He asked if he could do anything for him. Diogenes replied that there was just one thing that he could do for him—he could abstain from standing between him and the sun. The greatest thing that we can do for ourselves and others is to see to it that nothing comes between us and Jesus, and that we shall "See no man save Jesus only."

(Continued on page 5)

III. THE SAFEST PROCEDURE

"And when they had lifted up their eyes, they saw no man save Jesus only." These men saw Jesus only there in the Mount of Transfiguration, and discovered the safest procedure for their lives, for all the days that were before them. They learned that the days of Moses and Elijah were finished, and that Law and Prophecy had fulfilled their mission, and that they had been succeeded by Grace. And the direction of all the days was determined when "They saw no man save Jesus only." A few days prior to this Peter had had a vision of Jesus at Caesarea-Philippi, when he said, "Thou art the Christ the son of the living God." At Pentecost he could proclaim Christ as the only hope for dying men. Still a little later he could say, "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). James learned enough that day to make it possible for him to die for the One who meant so much to him. And John gave the rest of his days to putting into a great doctrinal system that which he saw on the Mount of Transfiguration. For them the safest procedure was "Jesus only."

This is the safest procedure for us. Our conception of Jesus and our attitude toward Him will determine our spiritual well-being.

"Jesus only" assures us of spiritual understanding. It is easy to understand why our experiences are different from those of others and why we do not understand things spiritual, if we have not given Jesus the proper place in our lives. If He is supreme, we shall have a better insight into His Word; we shall pray more powerfully; the Holy Spirit will have a larger place in our lives; our testimony will be more effective. All the glorious experiences of such a life will break upon us if we see "Jesus only."

"Jesus only" assures us of spiritual development. There is no genuine joy in the life of a Christian where there is no development. Jesus set the ideal before us when He said, "Be ye therefore perfect even as your Father in Heaven is perfect" (Matt. 5:48). It is our privilege to keep striving toward this goal until one day we shall stand in the presence of the King, stripped of all the limitations of the flesh. We shall be transformed into His likeness. For "we shall be like him; for we shall see him as he is" (I John 3:2).

Jesus only assures us of spiritual achievements. We are asked to serve, and that service involves the effort to win the lost, and to promote our Lord's kingdom among men. We cannot do this if anything else dims our vision of Jesus. This was the place that Paul had reached when he wrote the sentiment of his heart to the Galatians: "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" Galatians 2:20. When we see Jesus only, we love Him and serve Him, and glorify Him. And one of these days we shall come to the end of the journey, and the glorious achievement of reaching Heaven's Golden Strand will be realized, and we shall join the redeemed of the generations in rendering adoration and praise to Him who sits upon the throne.

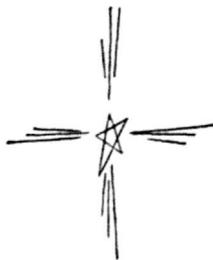
This is indeed the safest procedure. But such procedure is the result of some definite experiences. These men saw Jesus only as He touched them. We see Him as we are in vital and constant contact with Him. They saw Him when fear fled from their hearts. When they heard the voice from the cloud, they were afraid and hid their faces on the ground. But Jesus touched them and said, "Arise, be not afraid." They saw Him when they lifted up their eyes. We, too, shall see Him when we take our eyes off the low and sordid things of life and fix them upon Him only. They saw him when they heard the voice of the Father saying, "This is my beloved Son in whom I am well pleased; hear ye him." In close contact with Jesus, it is possible for us to follow this procedure. Dannecker, the famous sculptor, spent eight years carving a face of Jesus. It was so realistic as it revealed the different emotions in it, that men looked upon it and wept. When he had finished he was invited to carve a statue of Venus. To this request he replied, "After gazing so long on the face of Jesus, do you think I could now turn my attention to a heathen goddess?"

My prayer is that we shall see "Jesus only" during the days of this Convention. You remember that when Mary Magdalene saw Jesus on the Resurrection morning, that she hastened to find the dis-

ciples and to report to them that she had seen the Lord, and that He had spoken to her. I am anxious that we shall have such experiences during these days. I pray that we shall see Him until our lives become transformed and transfigured, and we shall go into every nook and corner of this great state to tell dying men about Jesus, and His great name shall be made glorious among us. Jesus commanded the disciples not to tell of their vision until after the resurrection. But we are not under any such command. Rather we are to tell about Him wherever we go.

It is said that a painter once painted his conception of the Last Supper. He gave serious attention to every detail. Especially did he strive to make the cup on the table a thing of beauty. He filled it with precious stones, and caused them to flash out their radiance to those who gazed upon the picture. When he had finished, he called his friends the critics to see it. As they looked at it, he concealed himself behind the canvas. All who saw it were loud in their praise of the cup, but seemed to ignore the rest of the picture. Then when he could stand it no longer, he stepped from behind the canvas, and with one stroke destroyed the cup, and placed in its stead a cup of clay such as that used by the peasants. When asked why he did it, he declared that he was anxious for them to see Jesus, and he did not want anything there that would keep men from seeing Jesus. Oh, let us see to it that we see "no man save Jesus only" as we live for Him here in this earth. And then when life is over we shall go to be with Him, where He is supreme. And one day we shall join the redeemed of the ages in giving Him the place that He deserves. And if we sing the songs of earth there, I think we shall sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."



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Free Books For Southern Baptist Churches

By J. B. CRANFIELD, Dallas, Texas.

THAT THERE ARE 612 libraries in Southern Baptist churches is a fact to be proud of. But wait! There are 24,388 churches without libraries. If you can stand the shock, figure the percentages. Without question every church needs a library and the new offer of the Sunday School Board makes it possible for every church to have one.

Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, is a man of far vision, and it is through his affectionate desire to equip Southern Baptist churches that the free offer has been made possible. On conditions that can easily be met, the Board donates the first books needed to get a library started. A letter addressed to the Church Library Secretary, 161 8th Avenue, North, Nashville, Tennessee, will bring to any pastor, church clerk, or deacon the information needed. It is urgent that every reader of these words act immediately, thus procuring the free books to begin.

So few realize the immortal value of books for our children, that I am seeking here to stimulate a quality of interest in this free offer that shall move us all to action. If I knew how to inscribe these words in letters of fire on the sky that bends over these churches, I would write it here. Then, if I could, with importunate prayer, move them to act in this vital matter, that prayer would be unceasing until every Southern Baptist Church was equipped with an adequate library.

Yes, there are very few among us who realize the infinite value of books, and fewer still who sense the hunger of the youthful mind for books. Born on the Texas frontier, I grew into manhood in that pioneer atmosphere. There were very few books. All those dear adventurers had moved from some older state but they had not brought with them many books. When I was a little lad, book peddlers used to camp near our home and I infested their camp grounds. They would let me look at their new volumes, fragrant with the odor of printer's ink. (To a book lover there is no fragrance comparable to it). I was allowed to look at the pictures and read the chapter headings of many volumes which we, as pioneers, were unable to buy. Later I spent the first money I ever earned for a book that cost me \$1.25. My family had hard sledding to keep the wolf and the Indians from the door, therefore for protection's sake I took that book to the field with me as my plow mule turned the corn and cotton rows. One of a million Southern boys, I was. There are more of them now and even though the pioneer days are gone, the love of books among our aspiring youngsters remains.

In the establishment of these church libraries, each book is not read simply one time but many times and in this reading they are ministering as perhaps no other agency of the church. Time would fail me to detail the number of sermons I have preached or the number of Sunday school lessons I have broadcast. I have been broadcasting on one radio station nearly twenty years. This ministry, I believe, has done great good and I believe my preaching has done good, but, beloved friends, these sermons of ours and these Sunday school addresses go out on waves of ether and die on the circumambient air. It is not so with books. When we are tempted to forget what we read, we can go back to the book shelf and read the book again. Its messages do not perish. They remain sweet and pungent in the minds and hearts of men throughout uncounted years.

It is thus that I bring to you this message concerning the new free book offer to our Southern Baptist churches by our Sunday

School Board for the establishment of church libraries. The wonder to me is that there have not been many people of means in our Southern Baptist life who, having recognized the priceless value of our literature, should have helped establish libraries. Be that as it may, the Sunday School Board is interested in helping churches establish libraries. No doubt if this offer goes over in a big way, we will see within the next few years a library in every Southern Baptist Church. In the meantime, we will, through these church libraries, have trained a generation of young Americans in the lofty doctrines of the New Testament, which as we Baptists believe, are enshrined in the Articles of Faith of our Southern Baptist churches. Harking back to the Scripture it says, "Train up a child in the way he should go and when he is old he will not depart from it." The best training children ever get, and adults as well, emerges from the reading and study of good books.

How I wish I could take the hand of every Southern Baptist pastor, look into his face and appeal to him out of the love of my heart for his co-operation with the Sunday School Board in this great forward movement in the interest of our Southern Baptist churches.

This great forward step of the Baptist Sunday School Board is in line with the office work of the Holy Spirit. When God, through His Spirit, sought to impress all men through all time, He wrote a Book. It is our blessed Bible. It is one of the monumental miracles of all the ages. If God handed to needy men a library, of sixty-six books, shouldn't we, His servants, provide libraries for our children? How sadly we have neglected this greatly needed step, the ghastly figure set out in the beginning of this story of mine fully attests. Let's come awake. Let's join hands with the Baptist Sunday School Board, accept the free gift of their books for starting these 24,388 Southern Baptist Church libraries and install them NOW.

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A Plea For Scholarships For Negro Theological Students

By E. P. ALLDREDGE, M.A., D.D., *Chairman of Commission.*

I AM MAKING an appeal for the one, great crucial and crushing need of all Negro theological students—SCHOLARSHIPS.

1. *Not Buildings But Scholarships.* We do need a new chapel and library building at the American Baptist Theological Seminary at Nashville—need it *now* and need it *badly*. But far more than this, we need *scholarships, scores of them, hundreds of them*. For if you give us the best buildings in the land, we can only fill them with air, unless we have scholarships. For 98 per cent of Negro theological students can not remain in school without scholarships or student aid. And we have no moral right to plan for helping only the favored 2 per cent, while neglecting the more needy but equally worthy 98 per cent.

2. *Not a Greater Faculty But a Greater Number of Scholarships.* We should like to add at least two great teachers to our present faculty, and also to pay those we now have far better salaries. But why worry about the faculty when 98 per cent of the worthwhile Negro theological students can not remain in school without scholarship aid? Give us scholarships for all worthy students who want to come to our seminary and we will find the faculty to teach them; also the funds to pay them.

3. *Not More Students But a Greater Number of Scholarships.* No; our crucial and crushing need is not more students. We estimate that there are 2,000 Negro Baptist ministerial students in the South today—and over 500 more in the North and West—all desperately in need of training and all deeply conscious of their needs; but 98 per cent of them can never attend any school, college, or seminary, without scholarship aid or some other form of student aid. Give us 500 scholarships for the American Baptist Theological Seminary and let us advertise this fact to the constituency; and we will have 500 of the best and brightest Negro Baptist theological students in this entire nation within five years' time.

4. *Not Building Up Racial Pride, But Meeting a Desperate and Deplorable Need.* No; we do not seek more scholarships and a larger number of brilliant students for our seminary in order to minister to the racial pride of the Negroes, worthy and commendable as such a pride certainly is. We are trying to meet one of the most desperate and appalling needs that ever came upon any race. In fact, the needs are so overwhelming and so crushing as to be unbelievable.

A careful study of the situation, for example, has revealed the fact that the Negro Baptist churches of the United States today have need of more than 900 new and well trained ministers every year, to take the places of those who die, or become disabled physically, or leave the ministry for one cause and another; whereas all the theological schools of the nation, white and colored, are graduating fewer than 85 new Negro Baptist ministers each year, and all the Negro Baptist colleges are giving degrees to only about 250 theological students each year. Moreover, this condition has been going on so long that the following unbelievable situation was found in the Negro Baptist churches in Georgia, in a survey made there in 1938:

Total Negro Baptist pastors in Georgia	4,334
But only 39 of these had finished a college course.	
Only 98 of these had had seminary training.	
Only 263 of these had finished a high school course.	
Total having some special training	400
Total having no special training	3,934

Alas, this situation in Georgia is most likely duplicated in several other states which have large Negro populations! Is it not time to wake up and do something about it?

5. *Not Well-to-do Students But God-Called Students.* No; we do not need to find a great number of well-to-do Negro Baptist theological students who can pay their own way through the seminary. God does not call many of this type, white or colored. During my last year in the Southern Baptist Theological Seminary at Louisville, Ky., there were 404 students enrolled—and only four of this great group of white "theologues" had sufficient funds to pay their meager bills—and I was not one of the four! It is the God-called, Christ-dominated students we need at our seminary. Some of the brightest and best students we have ever had at our seminary at Nashville came to us with funds that scarcely paid their matriculation fees (\$10.00) and their book bills (\$15.00). If God is the partner of Southern Baptists in this great task of educating and training the spiritual leaders of the Negro race, then we must work with Him and help that 98 per cent who can never remain in school without scholarship or student aid.

6. *Not a Few Rich Benefactors, But Many Ordinary People Who Love and Lift.* Sure, we very much need well-to-do people—people who could give us \$150,000 for our new chapel and library building at the seminary, and be far better off for giving it; also some well-to-do persons who will establish a scholarship foundation and thus provide a fund for 100 scholarships for worthy Negro theological students, for all the years to come. We wonder if any gift, to any cause, made by any person on earth, would mean so much to the uplift of the Negro race and the ongoing of the kingdom of God as precisely this sort of a gift right now.

But far more than this, we need a great group of ordinary people to love God and this needy race so much that they will make haste to claim a share in this glorious task and help us lift this race into the light of God. Not money to do a great thing, but love enough to share in this great task—that is our first and greatest need.

A pastor's wife in a small town in Tennessee gave us the marriage fees that her husband turned over to her and thus kept one of our brightest students in the seminary until he graduated because she loved and wanted to share in this great work. A good church in Nashville has, all the years, sent us a scholarship. Several of our State Convention Boards have sent us scholarships each year. Others could do the same. Also B.Y.P.U.'s, Y.W.A.'s, W.M.S.'s, Brotherhoods and a host of individual Baptists could help if only they had love and a willingness to share in this great task.

7. *Not Lower Charges and Fees, But Higher Hopes and Endeavors Are Needed Now.* No; we do not need to lower our fees and charges at the seminary; they are at the bottom now! Here they are:

Matriculation (paid only once)	\$ 10.00
Books for the year, about	15.00
Room, in a modern, steam-heated building	32.00
Board for eight months	80.00
Medical and other fees	None
Incidentals, laundry, barber, etc.	8.00

Total expense \$145.00

Three types of scholarships are needed:

- (1) *Helping Scholarships*—\$12.50 per month for 8 months. This for those who have some funds. It will keep 60 per cent of the students in seminary for any given year.
- (2) *Supporting Scholarships*—\$20.00 per month for 8 months will keep another 38 per cent of the students in the seminary for a whole year.
- (3) *Full Scholarships*—\$30.00 per month for 8 months. This for married students whose wives are with them, and for students who live at great distances from the seminary.

Who will help us to help the Negro race into a new and better day by helping their God-called young leaders to find training for a noble life service? We need scholarships and student aid funds now!

Address all communications to E. P. Alldredge, Chairman of the Commission, 161 8th Avenue, North, Nashville, Tenn., or to Dr. J. M. Nabrit, President, American Baptist Theological Seminary, White's Creek Pike, Nashville, Tenn.

Our Pastors And Our Papers

By DAVID M. GARDNER, *St. Petersburg, Fla.*

IT IS DOUBTFUL if there is one wide awake progressive Baptist pastor in the South who would not be glad to know that a good Baptist paper would go into each home represented in his church each week. Many pastors are voicing their approval of the plan to increase the circulation of our papers and wishing success to the project. We need more than "well-wishers." What we need now is willing workers.

That reminds me of Dr. Gambrell's "log-rolling" story. Here in the South neighboring farmers used to have a custom of co-operating in clearing new ground for cultivation. A farmer would go in the woods and fell the trees and pile the brush, then the neighbors would come in and help him clear the ground of the logs. Some logs were so large and heavy that it required all hands to roll them off of the clearing. Two men would take what they called a "log-stick" and place it under the heavy end of the smaller logs and, one on either side, they would lift and drag it out.

On such occasions it was customary to have a big dinner of the best food the farmer could supply and plenty of it. There was one big burly fellow who was always on hand at log-rolling, but he was a better hand at the dinner table. He had a lot of muscle power but was not eager to put it out. He and his team mate would take a good strong stick and put it under the end of a log and drag it to the edge of the field. His partner noticed that his burly neighbor invariably held on to the stick, and also noted that when he placed it under a log that he managed to keep the long end of it, and thus lighten the burden on himself. They were both members of the same church, and it was generally known that this shirker used similar tactics in church work. He was a good talker, but was willing for others to do the work.

Late in the afternoon when even light logs were getting heavier, the willing neighbor, who had been imposed on by the shirker, was struggling with more than his share of a heavy log. He suddenly stopped and lowered the log to the ground. In tones of disgust he looked his neighbor straight in the eye and said, "Bill, are you a Christian?" "Why certainly I am a Christian. Aren't we members of the same church?" Then with a searching glance and a tone of rebuke he replied: "Then, tote."

If I throw off on my comrades and force others to bear burdens that I ought to bear, I hope some brother will be brave enough to tell me "tote."

Now, brother pastors, this task of adding one-half million subscribers to our eighteen Baptist papers in the South will not be put over unless, and until, the pastors tackle the task seriously. We will all agree that it is a worthy undertaking and that it ought to be carried through. Now let us join hands and see it through.

Write to your state secretary or editor and get copies of the "Circulation Booster," prepared by Dr. Louie D. Newton, read it and then present the plan to your deacons or finance committee, before preparing your church budget for the coming year. Then recommend that the church adopt the budget plan and send your state Baptist paper to each family in the church. Get a list of the families of the church and send the name of one member of each family to your editor. You can arrange to finance it either on a monthly or quarterly basis. Brother pastor, our people will become readers when we become leaders.

Compulsory Church Union in Japan

(By the Editor)

ACCUMULATING EVIDENCE from Japan indicates that the education department of the government, backed by the army, is forcing organic union upon the various denominations of the country. The name of the new organization is to be "The Genuine Japanese Christian Church." Bishop Abe, a Methodist, is to head it. Shrine worship is to be a vital element in its creed. The new church is to take over the reigns March 31, 1940, it is reported.

Japanese Christians who do not fall in line are faced, it is said, with the prospect of persecution, imprisonment, or death, depending on the circumstances. The report is that religious bodies which do not fall in line are to be suppressed. Foreign Christians will have to fall in line or withdraw from the country, except as the government may permit them to live there as individuals unsupported by foreign denominations as such. It is said that a parallel movement of the same import has begun in Korea. The whole thing is a part of the nationalist movement in Japan.

Our readers can be assured that Southern Baptists, as represented by our Foreign Mission Board, will not go into this union scheme or into union schemes elsewhere. We are authorized by Secretary Charles E. Maddy to quote the following statement from him: "The Foreign Mission Board, of course, will have absolutely nothing to do with organic church union or any other kind in Japan or anywhere else in the world." This confirms a conviction already held by the BAPTIST AND REFLECTOR. Southern Baptists in the majority decline to enter such schemes because they consider that it would mean a surrender or compromise of certain truths dearer than life and this they consider would be disloyalty to Christ. The course which Southern Baptist missionaries will take in the present crisis will be in harmony with this principle and determined in the light of developments as they arise.

The view would seem to be justified that the Japanese situation is a part of the shaping of world events which is more and more bringing grace-exponents and anti-grace or grace-plus exponents into clear contradistinction to each other and which will bring in again the days of persecution and torture of the former by the latter.

In the meantime, one must reserve judgment on several elements in the Japanese situation until further data enables a full appraisal. But of one thing Southern Baptists can be assured, and that is that the Foreign Mission Board will look after their interests in wisdom and in harmony with the New Testament.

Tennessee Ridge Baptist Church

(By the Editor)

TO SEE a little church and its pastor faithfully carrying on in the face of odds, "holding forth the word of life," is an inspiration. The editor had this inspiration Sunday morning, November 24, when he was with Missionary Pastor J. O. Coltharp and the Tennessee Ridge Baptist Church.

It was an inclement day. But the Bible-loving souls who were there listened so responsively to the preacher's message that it greatly warmed his heart. Both pastor and people were so cordial and courteous. The substantial dinner and the fellowship with the pastor and his wife and the little boy in their home added to the joy of the visit. On the way back to Erin to catch the bus, we had the pleasure of an all-too-brief visit in the home of Mr. and Mrs. George Miles, formerly of Martin, where Mrs. Miles, then Miss Neva Tarwater, was our Latin teacher in Hall-Moody in other years.

Bro. Coltharp is also pastor at Stewart. All told, he has been at Tennessee Ridge some four years and is serving his second time as pastor there. Under the constraining love of Christ, he and his appreciative people labor on notwithstanding various discouragements. The Lord bless the pastor and his family and the little church. It helped us spiritually to be with them.

A Digest of Religious Thought

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

Restricted Communion *Arkansas Baptist*

It is said that "restricted" communion expresses the idea better than "close" communion. To say that there should be no restrictions on

who should take the Lord's Supper is to throw the door open to everyone—infidels as well as believers. Some restrictions are, therefore, admitted by every Christian group. The question then that all must decide is what "restrictions" shall obtain. Baptists are "restricted communionists" and for them it means:

First, the communicant must have exercised faith in Christ. He must be a believer and his belief must be a matter of record. Second, the communicant must have been baptized, baptism being the expression or proof of faith or belief. Baptism symbolizes the spiritual birth. It symbolizes regeneration. With such an emphasis on baptism, then it may be asked, if merely immersion in water constitutes baptism. The ready answer is "No." The immersion must have been performed by the proper party, properly authorized, else it is without symbolism.

(We believe that the question of participation in the Lord's Supper is determined by the question of baptism. A New Testament baptism requires a proper candidate, a proper mode, and a proper administrator. The proper candidate is one who has been regenerated. The proper mode is immersion; and the authority for a proper administrator is a New Testament Church. A New Testament Church is one that conforms to the teachings of the New Testament and here is where the debate between churches arises. C. W. P.)

"Jehovah's Witnesses"

Jonathan J. Robinson
Western Recorder

The Saturday Evening Post for September 14, has a long article by Stanley High, called "Armageddon, Inc.," in which he insists that "Jehovah's Witnesses Make Hate a Religion."

This statement is not proved, and it seems an exaggeration; but the conviction remains that these people show a devotion to their beliefs which is worthy of a better cause. To justify their refusal to salute the flag, they point to Exodus 20:4, one of the ten commandments, which reads: "Thou shalt not make unto thee a graven image. . . . Thou shalt not bow down thyself unto them, nor serve them." But the American flag is not a "graven image," nor something set up to be worshipped as a "god," like the pagan shrines in Japan, which the Japanese are requiring Christians to bow down to and worship. Our flag is merely a symbol of our secular government. The respectful saluting of it, as an expression of loyalty to the United States of America, is permitted, or even commanded, by our Lord, in His Words: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." These words also permit Christians to fight in defense of their country against aggression by criminal nations. They also permit Christians to serve as policemen, or as officers of the law, to hold in check the criminals who, but for fear of the civil law, would steal property and destroy lives, in swift destruction of all civilization. Romans 13:1-7 deals with this subject. "The powers that be are ordained of God."

A Changing Concept of Education

L. H. Hubbard
Baptist Standard

At the beginning of the seventeenth century, Francis Bacon, fired with enthusiasm by the discoveries of such great scientists as Copernicus and Galileo, formulated the doctrine that "knowledge is power." Bacon

is known in world history as the Father of New Learning. From that day to this our worship of knowledge has increased, and the

feeling has grown that what the world needed, in order to become a perfect world, was to multiply the facilities for securing knowledge. "Knowledge," these enthusiasts said, "will make men good, because they will see the need for virtue. Aids to virtue, such as religion, are unnecessary. All the world needs is to give men knowledge." It is not hard to understand, then, why America has been so enthusiastic about its system of universal public education. We have insisted that a knowledge of right and wrong would lead youth to choose the right.

There have been many signs pointing to the fact that such a doctrine is not true. Here in America, for instance, we have seen the age of criminals falling steadily, showing conclusively the fallacy of the argument that the more education these youths have, the more virtuous they become. The penitentiaries of America today are full of boys under twenty-one years of age, while the average amount of schooling these boys have had, and the knowledge they have acquired, has steadily increased. We are going to have to change our concept of education. We are going to have to realize that it is even more important to train men's emotions than it is to assist them to acquire knowledge. We must return to our respect for religion. We must balance our faith in intellectual training with religious faith. "The fear of the Lord is the beginning of wisdom."

(The school constitutes one of America's greatest agents for moulding public opinion. Much of the distorted conceptions of education mentioned in this article came to us through our public school system. We rejoice to see this sane attitude that education without religion is dangerous. C. W. P.)

The Friendship of Books

Charles George Smith
The Christian Index

The Christian reader's touchstone is the Bible. By that Book of Books we must try every book we read and approve or condemn. With all our reading we must daily open the Book of God and

read a portion. We must read it with our soul as well as with our eyes. It cannot be denied that much of our reading will be poisonous to our Christian faith. It may be necessary that we as Christian leaders and moral guides must read some skeptical books. Therefore, it is doubly necessary that we should read, mark, learn and inwardly digest our Bibles. Read the words that never lose their dew. More wonderful than its simplicity is its depth. We look into the spring of pure water, but the spring is unfathomable.

Mrs. Roosevelt Contributes to Communist Cause

The *Knoxville News-Sentinel* on November 10, carried a news article stating that Mrs. Franklin D. Roosevelt had contributed \$25.00 to the defense of twelve persons charged with criminal syndicalism. Robert Wood, State Secretary of the Communist party in Oklahoma, was arrested for criminal syndicalism. He was later condemned and sentenced to ten years in prison. Mrs. Shaw, secretary of the Committee, stated that she had received a check from Mrs. Roosevelt with a letter stating that, "I am glad to make this contribution to the work of your committee."

(Millions of Americans will regret that the wife of the President of the United States should have anything to do with a group that has become notorious for its subversive acts and its godless un-American policies. The President, himself, has condemned communism. But this apparent sympathetic attitude of the First Lady is not going to help in producing the national unity so much needed in the hour of crisis. Long ago Jesus said, "A house divided against itself cannot stand." C. W. P.)

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

The Sunday School Lesson

By MERRILL D. MOORE, President, Tennessee College, MURFREESBORO, TENNESSEE

LESSON FOR DECEMBER 15, 1940

Jesus Teaches His Disciples To Pray

THE LESSON: Luke 11. THE PRINTED LESSON: Luke 11:1-13.

THE GOLDEN TEXT: "Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you" Luke 11:9.

A preacher, speaking to a group of ministers, asked the group to take pencil and paper and answer one question: "How many minutes have you prayed in the past twenty-four hours?" Needless to say, the process of self-examination brought embarrassment, and many were the explanations those leaders offered themselves for their failure to pray more on that particular day. But it revealed to them, as it would reveal to us, that prayer is neglected in our lives far more than we realize.

We need to understand more about how to pray aright, but our need to practice the habit of prayer is far greater than our need to comprehend the theory of prayer. As we pray more, we shall pray better, for we learn to pray by praying, and develop skill by the practice thereof. Hence the petition, "Lord, teach us to pray," is not so much a request for a lecture on the principles of prayer, as it is a request for guidance in our life of prayer. There are, however, some principles which are needful for us to understand, which will help us in our practice. What is prayer? And how should we pray?

I. WHAT IS PRAYER?

There are many mistaken ideas of what prayer is, and many abuses of it.

1. To some, it is simply a *magic wand*, which is waved when anything is desired, and suddenly the miracle is wrought. Such persons think of prayer, not as laying hold upon the power of God through the exercise of Christian faith, and subject to certain definite principles and conditions, but as a piece of magic power, unrelated to life and conduct or other conditions.

2. To some, prayer is only a *convenience*, to be used as one would call his groceryman over his phone, "Please send up a pound of butter. That is all. Goodbye."

3. To others, prayer is a *power of last resort*, to be called upon only when everything else has failed. We are familiar with such examples as the man who said, "Lord, I am in an awfully tight place now. You ought to help me out, because I have not bothered you for so many years."

4. But prayer is not such as this to the Christian. To him, it is a *natural expression of the heart's desire* unto the Father. "Prayer is the soul's sincere desire, uttered or unexpressed." Our real prayer is what our heart wants rather than what our lips say.

5. To the Christian, prayer is *fellowship with God*. Clarence Edward Flynn correctly described it when he wrote a beautiful poem in the "Better Home" in which he said, "I sometimes like to go to God with not a thing to ask. . . . But just to say, 'I love you,' nothing more!"

6. Prayer is a regular, recurrent *habit* of life practice, a life-attitude, and a *character trait*. A praying man is not a man who prays sometimes, any more than an honest man is one who is honest sometimes.

7. Prayer is *power*—the greatest power that has ever been trusted in the hands of man.

II. HOW SHALL WE PRAY?

1. Pray, seeking the Father: "Our Father" is the center of our prayers. Any man who "has not the Lord ever before him" in his prayers is not praying, he is simply rearranging his thoughts.

2. Pray, seeking the worshipful exaltation of the name of Jehovah in all the earth: "Hollowed is thy name."

3. Pray, seeking the coming of God's Kingdom upon the earth. This is the objective of all our Christian work, and the focal point of Christian prayer.

4. Pray, seeking the triumph of God's will in all the earth. The Christian is conscious that God's will will not be done on the earth unless and until it is done in the life of the individual Christian, hence this prayer is first, that one's own life be dominated by God's will, and then that the whole world shall be so dominated.

5. Pray, seeking the forgiveness of sins. E. Stanley Jones has said, "There is no use talking of 'victorious living' while the cancer of sin is eating at the vitals of one's life."

6. Pray, seeking the avoidance of temptation. God cannot tempt any man (James 1:13), but God does give strength to avoid the power of temptation (I Cor. 10:13), and that strength comes as a result of prayer.

7. Pray, seeking earnestly and insistently. The parable of the traveler seeking bread at midnight is an illustration of the earnestness which God expects a Christian to have, and commends him for. God is not unwilling, as the friend in this parable was, but to us who cannot understand the workings of Divine providence, God's delays do sometimes appear as unwillingness and the Christian of faint faith becomes discouraged and gives up, before the blessing comes. Jesus teaches us not to give up, but to continue praying, in faith, and the answer will not fail to come. There we have one of the greatest words ever spoken on the effective power of prayer (v. 9, 10).

8. Pray, with unfailing faith in God's goodness. If our earthly fathers will not mock us by giving nothing or by giving something worthless (stone, serpent, scorpion) when we ask for something needful, can we conceive that our Heavenly Father will have less of the father's heart or of mercy? God is infinitely better than the best human father. We should never fail in our faith that He will do for us that which is the very best, in answer to our prayer. We can trust the One who loves us as much as God does, and we can know that He will always hear and answer our prayers. Let us then, pray more, and pray with greater faith.

How Do We Compare With Him?

Recently there came to Mr. E. P. Buxton, treasurer of the Foreign Mission Board, a letter which cannot fail to shame and to stir some of us who have never learned the real meaning and the genuine joy of sacrifice. The letter, from a well known and greatly beloved missionary in China, authorizes the treasurer to deduct from his meager salary ten dollars to be given to aid British Baptist missionaries.

The Young South

Send All Letters To
AUNT POLLY, 149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

Dear Boys and Girls:

"What Does It Cost?"

Someone came in the office the other day and we were remarking about the Baptist Training Union Convention we had just attended, that one could not attend a great convention like that and return the same person. The visitor said, "Thank God that we came back a better person." And I said, "Thank God for letting us attend a convention that would make us come back a better person." I hope that some of you went to Chattanooga November 27-29 for the Convention. If you did, won't you write and tell us what it meant to you?

All scrapbooks have been returned and should have been received by this time. I want to say "Thank you, again."

I know you will want to read our page next week. There is going to be a good story.

Your letters and poems are an inspiration and it is a joy to add to our prayer list. May God grant all of your requests for prayer according to his own will. And will you keep on writing?

Your friend,

Aunt Polly

Chattanooga, Tenn.

Dear Aunt Polly:

I am sending a few letters to you from my Sunday school boys for the *YOUNG SOUTH* page. I have read the *BAPTIST AND REFLECTOR* since I was a child and even yet enjoy the *YOUNG SOUTH* though I now read the paper in its entirety. I have a very wide awake class of which I am very proud, in their letters they have told you a few of our activities. I am very eager that they shall learn to love and support our entire Southern Baptist Program. One of the boys accepted Christ in the Sunday school class last Sunday morning.

Love,
FRANCES CECIL.

Thank you, Frances. You must enjoy your class—and your church. It was a pleasure to be there at the Training Union Convention last week.

The following letters are from her pupils:

Dear Aunt Polly:

I am 12 years old and attend the First Baptist Church of Chattanooga, Tenn. I was baptized on Easter 1939 by our pastor, Dr. John A. Huff.

Your friend,

KENNETH BEENE

Easter will always have a double meaning for you, won't it, Kenneth? We hope you will write to us often.

Dear Aunt Polly:

I am a 12 year old boy in the First Baptist Church of Chattanooga, Tenn. Our class is writing to some Indians out West and they are going to write to us. We are planning to send them pictures and other things for souvenirs in return. We are making some posters on Thanksgiving and the privilege of being AMERICANS.

Your friend,

RALPH REECE

I think I should like to be a member of your class, Ralph.

Dear Aunt Polly:

I am a 12 year old boy, and I attend the First Baptist Church of Chattanooga, Tenn. We have been writing to the Indians out West and we are going to exchange pictures and souvenirs.

Your friend,

CHARLES SEIBOLD

When you receive a letter from an Indian, Charles, why don't you ask him to let us publish it for all the boys and girls?

114 Carmack Ave., Carthage, Tenn.

Dear Aunt Polly:

I am 11 years of age. I am in the sixth grade at Carthage Elementary School. I go to Sunday school and church every Sunday. Our pastor is Rev. H. C. Bennett. I like him very much. I am in the Junior Department at Sunday school. My Sunday school teacher, Mr. C. E. Wright is also my uncle. I am a Christian. I was baptized last year. I belong to the Carthage Chapter of the Order of Royal Ambassadors. My R.A. teacher is Mrs. M. D. Fuqua. I enjoy reading the *YOUNG SOUTH* page, and hope I may soon see my letter in print. I hope someone will choose to be my pen pal, and write me soon.

Yours sincerely,

JOE ISHAM HIXTT.

You keep pretty busy, don't you, Joe? Thank you for taking time to write us. Someone write to Joe.

This morning I was riding on the bus and it stopped to load a passenger. The man stopped when he had entered the door and asked of the driver, "What does it cost?" And the driver had to say, "Where are you going?" Now, at first this was funny to me and I laughed with every one else on the bus, but the farther I rode the more I realized how concerned the man was to reach his destination and the thought came to my mind of a lost person trying to get to Heaven. And if this lost person had gone to God and said, "What does it cost?" he would have replied, "Your way has been paid." "All you have to do is to accept it."

... Do ... Do you see what I'm talking about, boys and girls, DO you? DO is the word I have chosen for us to think about this week, choosing it among all other words beginning with "D."

Jesus has paid for your sins and mine and all we have to do is to accept him. When we accept Him as our Savior we can travel unharmed as long as we let Him carry us, but the very moment that we become selfish and independent and decide that we'll walk by ourselves we make a great mistake and lose many of the blessings along the way. Oh yes; we'll get to Heaven—but we'll be so tired—and so, oh so unhappy. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." And again He said, ". . . for without me ye can do nothing."

The definition of DO in our dictionary is "To put forth." What are you putting forth? If we are going to bring Jesus into our lives or the lives of others we've got to put forth something. We've got to do something about it.

I want you to have this testimony of a young lady who knew that God wanted her to give her life to Him in service on a foreign field. She said that when she was a small child and used to read about the foreign missionaries she would be thrilled and want to be a missionary. Then when she grew older and when she was sick once, she told God that if he would let her get well she would do whatever He wanted her to do. She recovered but she forgot her promise and she put her will above God's and she excused herself by thinking that she could not afford to finish college and prepare herself for a foreign missionary, and because she could not bear the thought of going so far away from home and being separated from her mother. And then one day at school she said she faced herself squarely and said, "Dorothy, would you be willing to go anywhere that Jesus wants you to go?" And she answered, "Yes." That very day a message came to her saying that her mother had passed away suddenly, and she went home. While she was at home her father told her that she would be able to finish her education. God had removed both of the obstacles that stood in her way.

"What does it cost?" "Your way has been paid." "All you have to do is to accept it." "Please do."

R.F.D. No. 2, Monterey, Tenn.

Dear Aunt Polly:

I am a Christian. I professed at Thorn Hill Baptist Church the seventh day of February. I am in the sixth grade. I go to school at Rock Springs. My teacher's name is Estell Boswell. We had a Halloween party at school. We play basketball. I hope to see my letter printed soon.

Your friend,

INEZ TODD.

Did you have a good time at the Halloween party, Inez? You didn't let the goblins get you, did you?



-MY POEM- Right and Wrong

When the storm clouds gather
And the night is cold
Let us not go hither
For the gambling gold.

Let us go to the other
And not to the bad
Let us surprise mother
And not disappoint Dad.

Let us go to church
And not to jail.
Say mother let us go to church
And not mother go my bail.

—JOSEPHINE HELTON.

Maryville, Tenn.

Dear Aunt Polly:

I am a girl 13 years of age, and in the eighth grade. I go to Hubbard School. I attend Sunday school and preaching services at Pleasant Grove Baptist church. I also attend B.Y.P.U. and Mr. Henry Roberts is our teacher. I attend G.A. and our counselor was Miss Margaret Louise Davis, and now is Miss Lois Roberts. Aunt Polly, if you think this poem of mine is worthy won't you please use it?

Your friend,

JOSEPHINE HELTON.

It is a pleasure, Josephine, to publish the poems that are sent in. Send us another one.

Maryville, Tenn.

Dear Aunt Polly:

I am a boy 13 years old. I have never written you before, but I have always read the *BAPTIST AND REFLECTOR* and like it very much, especially the *YOUNG SOUTH* page. I think you are doing a wonderful work, Aunt Polly. And I know God will bless you. I am not a Christian yet, but old enough to know right from wrong. Pray for me, I hope to be a Christian soon and make a fruitful little bough for Jesus. I live with my grandparents. I am my mother's only child. I go to school in Wildwood and am in the seventh grade. May God bless you in this wonderful work.

With love,

CARL EDWARD INMAN.

We have added you to our prayer list, Carl. Thank you for such a nice letter.

Pinson, Tenn.

Dear Aunt Polly:

I am a girl 10 years old. I go to Pinson School. My teacher is Mrs. G. L. DAVIS. I like her very much. I am in the sixth grade. I go to Sunday school and church every Sunday. I am a member of Pinson Church. I enjoy reading the *YOUNG SOUTH* very much. My Sunday school teacher is Mrs. Plunk, the pastor of our church is Rev. W. M. Couch. I have two brothers, Earl and Edward Dickerson. I hope I will see my letter in print. My birthday is January 5. I have blue eyes and blonde hair. I hope I can get a pen pal.

Sincerely,

MARY JO DICKERSON.

Mary Jo, I have blonde hair and blue eyes, but my birthday is not January 5 and I am lots more than 10 years old, so I guess I'm not your twin—but I hope you have a twin and that he, or she, will write you.

Monterey, Tenn.

Dear Aunt Polly:

I am a boy 12 years old and I go to Rock Springs School. I am a Christian. I attend Thorn Hill Sunday School. I was converted at Rock Springs at a revival. It is much easier to live a Christian life. I have a brother that is 10 years old and he is a Christian. He was converted at Rock Springs.

Sincerely yours,

FREDDY SAMPLEY.

It is a wonderful thing to be a Christian, Freddy, because we can never win someone else to Christ until we become a Christian, and everyone wants to win souls, don't they?

R.F.D. No. 2, Monterey, Tenn.

Dear Aunt Polly:

I am a boy 10 years old. My name is Claude Drury Sampley. I go to Rock Springs School. I am in the fifth grade. I have a brother, his name is Freddy Larry Sampley. He is in the seventh grade at Rock Springs School. And I have five more brothers and sisters.

Yours truly,

CLAUDE DRURY SAMPLEY.

Claude, won't you and Freddy write and tell us about your other brothers and sisters?

ALL TO JESUS I SURRENDER

The theme of the Silver Anniversary meeting of the State Baptist Training Union Convention, Chattanooga, Tennessee, November 27-28-29.

By NETTIE MAE JOHNSON

Twenty-five years ago the Baptist Training Union Convention in its first session convened at the First Baptist Church, Chattanooga. Our country was then calling for men to "fight the war to end all wars." In the same building and under the same problem of our country's service the Baptist Training Union of Tennessee opened its Silver Anniversary Convention Wednesday evening, November 27, 1940. Each meeting of the Convention began in the spirit of silent prayer during the meditation, with Mrs. John A. Huff, local church organist at the instrument, for those on the program, Prof. Sterling Price of Carson-Newman College, with Mrs. Huff and Miss Evelyn Marney, pianist, from Carson-Newman, led the congregational hymn singing. Assisting was also a volunteer orchestra and Miss Juanita Shinlever, from Clinton, at the marimba. Noted among the special musical selections were songs by the hostess church choir, a girls' trio from Kingsport, and the A Cappella Choir, Carson-Newman College. The closing meditation of each session was rendered by the trio. Artist W. D. Kendall, of the Baptist Sunday School Board, assisted by Walter Harwood, at the xylophone. Mrs. Walter Harwood, soloist, and Miss Julia Harwood, at the piano, all of Nashville, were in charge of the beautiful and inspirational devotions. State President, Lawrence Newman, was in the chair and Dr. R. W. Selman, of Chattanooga, led the opening prayer. "As the Hart . . ." was the first devotional. Dr. John A. Huff, pastor of the hostess church, assisted by three members of the original committee, Walter Iler, Ernest Holt, of Chattanooga, and the Rev. Earl Robinson, pastor, First Baptist Church, St. Pauls, N. C., who were instrumental in bringing the Training Union Convention into being, were honored at the opening meeting. Dr. Huff gave the welcome and Brother Robinson made the response.

In the absence of Mr. Arthur Flake, Memphis, Mrs. Stanley Armstrong, Director of the Young People at Bellevue Baptist Church, that city, splendidly represented the aged saint, bringing to the body the message he gave twenty-five years ago, "The Heart of the Training Union." Following with his message of twenty-five years ago, Dr. Frank H. Leavell, Secretary of the Baptist Student work in the South, spoke on "Build Your Pyramids Upward." All former state presidents and state secretaries and those attending the first Convention, honor guests at the Silver Anniversary Convention, were given high praise by Dr. Leavell and they were presented with honor certificates by Mr. Henry C. Rogers, State Baptist Training Union Secretary. The closing address of the evening was by Dr. Austin Crouch, who appeared on the program twenty-five years ago, now Executive Secretary of the Executive Committee on the Southern Baptist Convention, who spoke on "The Development of the Spiritual Life." "We must practice daily the presence of God." "We must ponder daily some portion of God's Word." "We must perform some duty for the sake of Jesus Christ each day." Approximately 2,600 were numbered at the opening session and God's presence was manifestly felt.

THURSDAY — MORNING SESSION

The strains of "Praise Him, Praise Him" and "Come Ye Thankful People" opened the sunrise service. Mr. Harvey Douglas, of Nashville, led in prayer. Dr. R. Kelly White, pastor of Belmont Heights Baptist Church, Nashville, spoke on "Thanksgiving." "In the midst of terrible events wherein nations are being blotted out and people perishing, God has kept us somehow secure." "Let us give thanks that we are citizens of a kingdom that will never perish." "Let everything that breathes praise God. Praise ye the Lord." For the fourth consecutive year the "Hallelujah Chorus" was presented at this session of the Convention. It was rendered in inspiring harmony by the hostess church choir.

After the meditation and the congregational hymn singing led by Mr. Price and a devotional on "Death—The Victory" and with Mr. E.



PROF. STERLING LORENZ PRICE, CONVENTION SONG LEADER; MRS. JOHN A. HUFF, CONVENTION ORGANIST; AND DR. AUSTIN CROUCH, ONE OF THE SPEAKERS AT THE CONVENTION TWENTY-FIVE YEARS AGO AND WHO ADDRESSED THE 1940 CONVENTION.

K. Wiley, State Brotherhood Secretary, leading in prayer, the second session of the morning opened. The body separated for the first conference of the Convention, after which the delegates assembled again in the church auditorium and the Rev. John L. Dodge, of Cleveland, led in fervent prayer before Mrs. Sadie Tiller Crawley, dean of women at Baylor University, in Waco, Texas, made the principal address. Mrs. Crawley substituted for Dr. John Buchanan, of Alabama. Her topic was "Christ's Challenge to Youth in this Crisis." "This is no day for a purposeless life." "We must yield our life today to a great personality." Rev. Carl A. DeVane, Chattanooga, prayed the closing prayer. "Surely God had spoken to his people!"

THURSDAY — AFTERNOON SESSION

In the reverent atmosphere of the meditation and of "I Am Thine Oh Lord" and other hymns and a devotional on "Stars, Stripes and a Cross," Mr. Dudley Tanner, of Nashville, prayed the opening prayer of the afternoon session. Talks were made during the afternoon by Dr. John D. Freeman, Executive Secretary of the Tennessee Baptist Convention, Mrs. Lousa Carroll, of Oneida, state missionary for the East Tennessee mountain districts and Harold Gregory, city missionary at Nashville. After these appealing and moving messages Dr. E. E. Lee, Field Representative of the Baptist Training Union Department, Dallas, Texas, was presented. He spoke on the theme, "How to Get Rich." "I can't tell you how to get rich," he said, "but I can tell you how to be rich. Go sell what thou hast and then give away what you receive." "We can all be rich if we fashion our lives into a noble form and give our possessions for service." Certainly the heart of everyone was profoundly touched by his spirit-filled and mighty moving message.

THURSDAY — EVENING SESSION

Following the meditation period and the soulful singing of "Love Divine" Miss Shinlever played on the marimba "I Gave My Life for Thee." Mr. Kendall then gave one of the most beautiful of the devotionals, "Bruised," drawing a lily and then breaking it to represent Christ whose flesh was broken for us. He was assisted by the Harwoods and Mrs. Huff. The local committees were presented by Mr. Rogers. Then he spoke on "What 348,097 Tennesseans are Missing." At the close of his message the state, regional and associational officers were recognized. The room was then darkened with the exception of one light which was focused on a large bust picture of Jesus, at the platform. Each of the officers came forward and lighted a candle and moved separately to all parts of the auditorium, symbolizing their desire to carry the light of Christ into all of Tennessee.

The final feature of the evening session was a mighty address by Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, who spoke to the crowded house on "Surrender to the Savior." He described Christ as "literature's loftiest ideal, philosophy's highest personality and criticism's supreme problem." "We should yield our bodies to him, our eyes to see aright, our feet to walk aright, our hands to work aright, our hearts to love aright and our tongues to speak aright." "With the most of us it is just one thing that is unyielded to Christ." "We must surrender to Christ now. Tomorrow may never come. Yesterday is gone forever. Now is the accepted time."

So moving was this message that a motion was made by Rev. D. B. Bowers, of Johnson City, that this address be printed in pamphlet form so that everyone might have a copy of it, and that it be published later in the BAPTIST AND REFLECTOR.

FRIDAY — MORNING SESSION

The Convention entered into its Friday morning session prayerfully

and to the strains of "Footsteps of Jesus" and "Old Rugged Cross." Rev. C. H. Allen, pastor of Bell Avenue Baptist Church, Knoxville, led the body to the throne of grace, and another devotional on "And seeing the city" was given. Miss Roxie Jacobs introduced the following Junior-Intermediate Presentation. Music: Juniors and Intermediates of Ocoee Association. Violin Solo, Ben Hall, Johnson City. Message, Dr. T. W. Ayers, Medical Missionary, China. Message, Mrs. J. E. Lambdin, Junior-Intermediate Lesson Writer, Sunday School Board, Marimba Solo, Jimmie Caldwell, Chattanooga. Prayer, Mrs. A. L. Crawley, Intermediate Lesson Writer, Waco, Texas. Final conferences of the Convention were conducted. Special music was given by a girls' trio from Chamberlain Avenue Baptist Church, Chattanooga.

The highlight of the morning session was the appearance of Mr. J. L. Krafft, president of the Kraft-Phoenix Cheese Corporation, of Chicago, who is one of the leading Baptist laymen in the United States. He spoke on the subject of "Faith" and told the story of his conversion when he was a young man working as a salesman in Chicago. "When we lose faith we lose everything else." The service ended in the deep consciousness of the divine Presence.

FRIDAY — AFTERNOON SESSION

"Jesus Calls Us" and "Ready" opened the afternoon session following the meditative period. Mr. J. E. Lambdin, Secretary, Training Union Department, Sunday School Board spoke on "The Training Union Challenge" after the devotional "The Urn" was given. Jimmie Caldwell and Mrs. Huff gave the special number "When They Ring Those Golden Bells." Dr. T. W. Ayers was the principal feature of the afternoon session, speaking on "Hear the Voice of God." "God used to speak through his Prophets." "He speaks through Jesus, the Son, now." "We do not have to take the testimony of others. Hearing the voice of God can be a personal matter." The session closes when the trio from Kingsport so fittingly sang "Speak to my Heart." Surely God had spoken again.

FRIDAY — EVENING SESSION

Following the high tide of the previous session, the Convention opened its closing session in a deep sense of the presence of God. "Trust and Obey" and "Living for Jesus" was sung by the congregation and I. D. Turman, return-missionary from Egypt, led in prayer. The closing devotional "My Covenant" was very effectively presented. "Take My Hand, Precious Lord," a spiritual, was rendered by Miss Edith Lassiter, of Cleveland, as the special music.

The report of the Committees on Place Resolutions, and Nominations were read and adopted. The following officers were elected: Rev. James A. Ivey, pastor of the Ridgevale Baptist Church, Chattanooga, pastor advisor; Mr. Frank Baird, Baptist Student Secretary, Nashville, president; Mr. Orelle Ledbetter, Union Avenue Baptist Church, Memphis, vice president; and Miss Ruby Ballard, Office Secretary, State Training Union Department, Nashville, was re-elected secretary.

Miss Dorothy Bracey and Mr. James Macey of Carson-Newman, spoke ten minutes each on the subject "We Want to Go."

After the singing of "Have Thine Own Way, Lord," Rev. James A. Ivey led in prayer and Dr. C. Roy Angell, pastor of Central Baptist Church, Miami, Fla., brought the closing sermon on the keynote of the Convention, "All to Jesus I Surrender." "Was not the mission of Christ, first to seek and serve those who are lost; second, to make life over for those who have slipped and fallen, and third, to build up the combative forces in man?" Dr. Angell was not only speaking to those planning to enter the ministry or the missionary field but he said, "Everyone can use the talent they have, and use



DR. T. W. AYERS,
Medical Missionary, China

it wherever God wants them to use it." As the congregation sang "All to Jesus I Surrender," the invitation was given for those who had felt a definite call to service, to come to the front. The invitation included any who wished to come reconsecrating their life to Christ for whatever He wanted them to do. More than two hundred went forward on the two decisions. While the heads of the people were bowed, the Kingsport trio sang "Ready" and Dr. Angell dismissed the body with prayer. Thus a great convention closed. Surely everyone went away with the consciousness that God had met with and blessed them.

The next meeting of the Convention, which will be held in accordance with custom on Thanksgiving, will be held at the First Baptist Church, Jackson, Tenn.

More than 1,500 delegates attended the Convention.

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MISS ROXIE JACOBS
Junior-Intermediate Leader



MISS RUBY BALLARD
Office Secretary

LAWRENCE NEWMAN
Convention President

The following is taken from the report of the Department of Student and Training Union as given to the State Convention in November, 1940. *Milestones of Progress.* A survey of our progress will be noticed as you study this chart on B.S.U. work.

	1935	1936	1937	1938	1939	1940
Number of B.S.U.'s	8	8	11	11	15	16
Number Student Secretaries	1	1	3	3	3	4
Number First Magnitudes	1	2	2	4	5	
Number subscriptions to <i>The Baptist Student</i>	87	178	261	333	385	
Attendance at State B.S.U. Retreat	0	0	18	43	69	112
Attendance at Southwide B.S.U. Retreat	23	39	48	61	78	103
Attendance at State B.S.U. Convention	81	90	103	250	324	311

The year just closed has been a most fruitful one in Training Union work as is shown by the statistics given below. It is utterly impossible to put in a table of this sort some of the deeper things. A mere glance at the more tangible things is shown.

	1938	1939	1940
Number full-time workers	2	2	2
Number full-time office workers	1	1	1
Number miles traveled by field workers	24,771	26,402	27,857
Number study courses taught by field workers	63	66	67
Number churches reached by field workers	687	692	694
Number awards issued by field workers	1,763	3,248	3,287
Number new unions organized by field workers	37	101	116
Number new Training Unions organized by field workers	11	13	14
Number addresses made by field workers	297	311	352
Number conferences conducted by field workers	906	996	1,164
Number conversions had by field workers	37	42	44
Number additions to church by field workers	31	54	67
Number associations organized by field workers	3	2	1
Number churches in Tennessee	2,072	2,077	2,142
Number churches reporting at least one union	911	1,007	1,016
Number churches having Baptist Training Union	516	589	664
Number Adult Unions	324	502	644
Number Young People's Unions	833	990	971
Number Intermediate Unions	590	682	771
Number Junior Unions	566	719	820
Number Story Hours	152	263	381
Total number of unions	2,313	2,893	3,206
Number associations in Tennessee	60	60	61
Number associations reached in study course work	60	58	60
Number organized associations in Tennessee	50	52	49
Number awards issued	27,243	22,553	25,304
Number new unions organized	374	580	510
Number new Training Unions organized	50	68	112
Number new tithers	600	616	445
Number regional conventions held	6	6	8
Number associations represented in these meetings	55	56	56
Number attending these meetings	2,007	2,118	2,389

Growth that Gratifies

(Facts are from November 1 to November 1)

	1935	1936	1937	1938	1939	1940
Number of churches with at least one union	409	654	756	911	1,007	1,016
Number Story Hours	41	69	152	263	381	
Number Junior Unions	305	343	491	566	716	820
Number Intermediate Unions	303	342	484	590	682	771
Number Young People's Unions	416	540	738	833	990	971
Number Adult Unions	151	208	251	324	502	644
Standard Unions	51	73	142	173	184	187
Awards	15,320	15,616	19,503	27,243	22,556	25,301

Goals and achievements in the Training Union organization during the five-year period:

	Goal	Attained
1. Number of new Unions	1,000	1,949
2. Number of new Training Unions	250	298
3. Number of Standard Unions	500	383
4. Number of Standard Training Unions	50	24
5. Number of study course awards	100,000	116,078
6. Number of new tithers	3,000	3,439
7. Number of associations to be organized	60	49

Recommendations

1. That every church which conducts an evangelistic meeting make definite plans to enroll all new church members immediately in the Training Union in order that they may be assimilated completely into the church fellowship through training in church membership.

2. That each district association, which has not already done so, perfect its associational Training Union organization at the earliest possible time, with a leader for every department of the Training Union in the organization.

3. That each church which has not already done so, set up a graded Training Union, with at least one unit each of the Story Hour, Junior Union, Intermediate Union, Young People's Union, and Adult Union.

4. That every church conduct an annual enlargement campaign to enlist new workers, re-grade and reclassify the membership, set up department organizations with department directors, and organize new unions to reach and train more people.

5. That all Baptist churches contemplating new or remodeled building programs write the Baptist Sunday School Board and request plans for taking care of the Training Union as well as the Sunday school, and that this part of the church plant be referred to as the educational building, or department.

6. That every church conduct at least two Training Union study courses annually, seeking to enlist all church members, and cooperating with whatever plan the associational Training Union is using in study course work.

7. That Southwide "Youth Week" be observed in the churches annually, April 6-13 is suggested as "Youth Week" for 1941.

8. That each association work to have as many of its churches as possible represented at the annual State Training Union Convention, Chattanooga, November 27-28-29.

9. That the churches observe "Christian Home Week" May 4-11, 1941.

That pastors living in college centers be asked to co-operate with the State B.S.U. Secretary in keeping alive the present B.S.U. and in striving to get a B.S.U. on the campuses where we do not have one at the present time.



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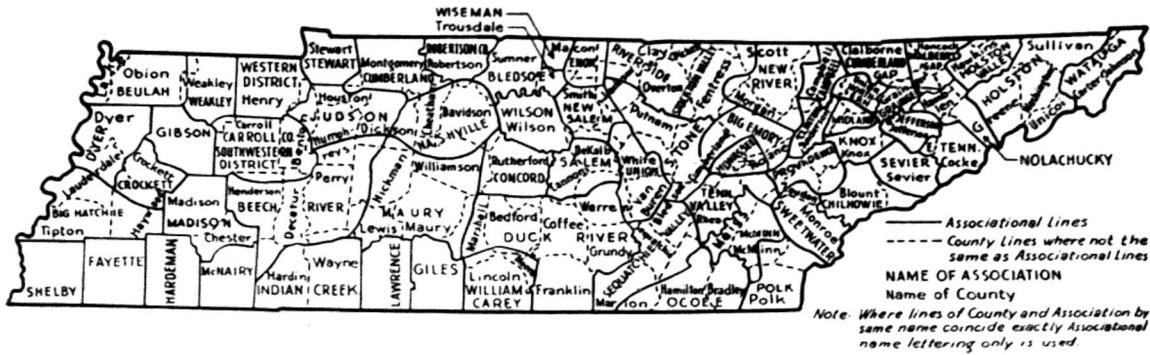
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Inquiries Solicited

A Map of Tennessee by Associations



For your convenience and study the map of Tennessee has been included in the Sunday school report. Everyone who is interested is urged to study the state by associations, also the statistical table and see for themselves just what is being done in some of the most important phases of Sunday school work. The report shows successes and also indicates weak points in organization and service.

Without doubt, the most far-reaching step taken in recent years by the forces of the Baptist Sunday School Board was inaugurating the Five Year Sunday School and Training Union Program emphasizing the association as the unit of service. It is not difficult to see that the great progress in our state, and in other states of the South, during recent years may be largely given to new force and power coming from the associational Sunday school organization.

Tennessee Baptist Association Sunday School Accomplishments November 1, 1939—October 31, 1940

DISTRICT ASSOCIATIONS AND SUPERINTENDENTS	NUMBER		NEW ORGANIZATIONS		STANDARDS		REGISTRATIONS				VACATION BIBLE SCHOOLS								
	Churches	Sunday Schools	Enrollment	Gain and Losses 1939	Sunday School	Cradle Roll Dept	Extension Dept	Sunday School	Departments	Classes	Training Awards	Churches with Training Schools							
												June	Intermediate	Young People	Adult	Schools	Enrollment	Conversions	
1. Beech River, Joe Jennings	56	52	3356	73*	4	5	2				305	21	3			15	581		
2. Beulah, Romeo Hunt, Jr.	40	37	1,963	341	1	4	3				74	9	1	2	3	11	969	22	
3. Big Emory, J. Nelson Roach	51	51	7,354	1,270	5	8	1				147	6	9	4	1	13	1,127	17	
4. Big Hatchie, Bradford Curry	28	27	3,820	71	3	3		1	1		61	4		1	1	14	974	25	
5. Bleckoe, Alton Kerley	17	16	1,871	191	1	1	1				65	3				10	721		
6. Campbell, J. T. Curbitt	43	40	3,963	853	6	6	3				42	2				8	657	72	
7. Carroll, C. N. Giesman	18	18	1,826	20	3	4	2				137	13		4		19	741	45	
* Chilhowee, John R. Hroyles	44	44	4,441	563	3	2	2				246	19	3		1	41	2,241	90	
9. Clinton, M. K. Cobble	47	45	5,830	86*	5	6	4	2	2	1	175	5	8	9	5	4	7	591	10
10. Concord, J. O. Oglesby	25	25	2,592	200	2	2		2	2		52	4	1			2	627	10	
11. Crockett, J. B. McJellen	13	13	1,571	14							71	5				1	2	181	
12. Cumberland, Russell Turk	21	20	2,257	83*	6	2					40	2	1	1		10	473		
13. Cumberland Gap, W. D. England	33	31	3,752	11	4	9					90	5	3			3	445	3	
14. Duck River, V. D. England	33	33	3,539	349	1	2					74	6	4	4	2	9	692	11	
15. Dyer, Thomas Pope	30	28	3,753	256	6	8	3				82	6	4	2	4	16	995	28	
16. East Tennessee, Roy Proffitt	30	30	3,094	187	2						143	10	1	1		20	977	11	
17. Enon, none given	23		457	122							19	2	1	1	1	1	32		
18. Fayette, Melvin Moses	14	14	706	20*							19	2				1	178		
19. Gibson, N. D. Gray	42	42	5,818	225	1	5	1	1	1		174	13	18	4	2	1	20	1,305	17
20. Giles, O. L. Hossy	12	12	808	34		2					9	1	2			6	240		
21. Grainger, Mrs. Minnie Branson	27	27	2,064	223*	1	1					30	3	5	3	4	6	261	6	
22. Harpman, Mrs. Sarah Richards	29	27	2,627	215	1	2					45	5	3	1	4	16	825	10	
23. Hiwassee, none given	14	13	700	20*							13	1	9			1	35		
24. Holston, J. C. Blalock	78	81	14,868	1,865	3	3	1	1	4		216	6	27	11	2	46	4,356	96	
25. Holston Valley, E. A. Cope	27	27	3,164	308	2	5	1				138	13		1	1	11	464	16	
26. Indian Creek, J. A. Shipman	16	17	878	358*	1	1					37	3				5	198	1	
27. Jefferson, James Boyd	25	26	3,878	317	2	2					147	16	5	7	4	1	16	877	16
28. Judson, Norman Dowdy	14	12	702	61	1	1					17	3			1	5	134	1	
29. Knox, J. P. Barnett	78	79	24,442	4,038	2	17	4	2	3		822	32	15	18	4	7	20	2,469	11
30. Lawrence, W. W. Langley	26	27	2,187	277							49	3				1	5	155	2
31. McNairy, Spence Dixon	61	61	6,680	108	1	3	1				129	8	11	4		3	9	723	45
32. McNairy, F. L. Tallant	19	17	1,212	288		5	3				53	4			1	1	10	449	1
33. Madison, George Crawford	21	21	1,601	131	3	2		2	2		261	16	8	16	6	28	2,306	53	
34. Maury, C. C. Barker	23	23	1,840	84	3	1	1				101	9	3			15	747	46	
35. Midland, Joe Anderson	58	45	3,757	808	3	2					45	5				1	78		
36. Mul Grae, C. D. Livsey	42	50	16,368	2,401	5	6	2	10	1	13	1,322	27	48	121	48	20	37	4,280	150
37. Nashville, J. N. Barnett	38	25	2,067	77*	2	2					21	3		11		6	327	20	
38. New River, Princess Carson	18	16	1,516	78	2	2					1	3	5	4	2	1	8	346	3
39. New Salem, J. S. Pennington	38	38	4,361	165*	6	1					195	11	5	1	1	21	1,057	31	
40. Nolachucky, Roy R. Newman	22	16	1,097	82*	1	1					8	1	3	1	2	1	6	234	
41. Northon, Mrs. J. H. Carr	82	87	22,594	776	6	8	4	4		5	853	43	39	49	7	14	59	6,137	299
42. Ocoee, Charles Horton	38	37	3,680	464	3	3					53	9				14	665		
43. Polk, T. W. Davis	33	33	3,867	205	2	3	2				139	17	9	3	1	14	596	7	
44. Providence, John J. Preston	32	33	3,090	565	8	4					9	4				23	1,143	10	
45. Riverdale, O. C. Reagie	25	25	4,045	47*	2	1		2			184	10	6	1	2	7	11	805	48
46. Robertson, W. P. Davis	26	24	2,061	285	1	1					36	7	1			9	652	34	
47. Salem, none given	12	12	1,487	24							6	1				7	402		
48. Sequatchie, E. O. Cottrell	49	47	5,067	653	2	3					159	15	1	1	1	6	358	1	
49. Sevier, Kelsey Husker	51	47	32,564	905	5	4	4	1	1	6	873	32	44	36	12	8	35	4,308	62
50. Shelby, Mark Harris	20	15	969	165	2	1					20	3	1			10	296	5	
51. S. W. District, none given	18	18	965	261		1					74	6				4	480	5	
52. Stewart, L. L. Downs	18	8	414	418*							7	3	1	3	1	13	684		
53. Stone Valley	27	24	3,488	580	5	4	3				24	7	1	1	1	10	644		
54. Stone, E. H. McCaleb	60	60	6,507	1,179	1	1					80	8	2	1	2	2	14	543	15
55. Sweetwater, W. O. Beat	15	13	1,245	94	4	1		3			84	7				12	535	24	
56. Tenn. Valley, E. B. Arnold	47	50	7,412	1,509	4	1	2	3		6	627	18	2	12	8	9	18	2,072	16
57. Union, L. J. Howell	29	29	2,023	116	3	4	1				10	1	1	1	1	4	361	16	
58. Wadswaig, Brewster Seal	28	23	2,198	343	3	1					95	6		10	1	1	10	382	8
59. Weakley, R. Q. Nelson	33	29	3,800	268	2						26	2	1	2	2	5	290		
60. Western, D. Otho McNeely	26	40	2,417	1,362*	1						19	2	1	2	2	4	314		
61. West Union, none given	26	25	2,371	304							64	3	2	2	5	11	606		
62. William Carey, Joe Wells	29	23	3,800	268	1						947					1	82		
63. Wilson, L. D. Jennings	29	8	513	85*															
64. Wiseman, Dewey Tucker			800																
Minister B. S. not affiliated with Ass'n.																			
*Missed an one Awards																			
Total	2104	1974	278,734	18,164	186	170	63	41	10	87	10,041	508	291	365	145	128	881	57,846	1340

*Indicates B. S. Loss

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Dr. William Wallace

One of the one hundred and twenty-five missionaries supported by the Lottie Moon offering is Dr. William Wallace, of Knoxville. He is from the Broadway Baptist Church and they raise his salary in this one offering.

Read what Dr. Beddoe, of Wuchow, says about him:

"One of the finest things ever done by a church was when Broadway Church of Knoxville, Tennessee, sent Dr. William L. Wallace to the foreign field. If you read what follows you will see why this is true.

"He might be called 'silent Bill' for he is a man of few words but brave deeds. Words may vanish into thin air but deeds never die. It is the deed on the cross that saves the world. What Dr. Wallace did during his first term of service in China — the 'trial term' — will bear fruit down through the years.

"As a doctor he has the first requisite to a greater degree than any man I ever knew—that of staying by the job in hand though the heavens fall and though all hope seems to be lost. If you want to find him at any time, find the sickest patient in his care and there he will be.

"Some years back, one of our student nurses was sick unto death. She was an orphan from Hong Kong. For days she could retain nothing—food or water. Days melted into weeks. She wasted away, became comatose with barely a spark of life left. During this time Dr. Wallace was constantly by the bed, keeping her alive with intravenous injections, never giving up. The whole hospital caught his spirit. When there was a slight improvement every face was beaming. The girl is now one of our most faithful supervisors. The missionary in charge of the orphanage in Hong Kong wrote: 'I did not know there was such an institution in China.'

"At the time of the second severe bombing of the Stout Memorial Hospital there was a desperately sick patient on the top floor. The patient could not be moved without almost certain death. Dr. Wallace stayed by the bed, comforting and assuring the patient. A bomb hit not more than fifty feet from the bed, tearing a gaping hole in the concrete roof. In the providence of God neither the patient nor Dr. Wallace was injured. One of the staff who was four floors below at the time told me he was lifted several inches by the concussion.

"Faithful in application to his job, Dr. Wallace literally lives for his patients. As a surgeon he has already made a name that is known over South China. Given time, his reputation will be nation-wide. It was told that he was going to America on furlough and many rushed to have surgery work done before he left that did not need immediate attention.

IN AMERICA NOW FOR ADVANCED DEGREE

"Dr. Wallace is in America now applying every energy to study looking to an advanced degree in surgery. He has before him a most brilliant career. My joy will be to help provide tools and opportunity for his greater service when he returns. Already the people are asking, 'When will Dr. Wallace get back to Wuchow?'

"A keen student, a faithful physician, an outstanding surgeon, an unswerving friend, and an

ideal missionary. How grateful we are to God, to Broadway, and to Tennessee for such a co-worker! May he be spared conscription and hurry back to the thousands waiting for his skilled service.

"Friends, if you have opportunity during the next year, shake the hand of this messenger of God to whom an humble co-missionary joyfully pays this small tribute."—*Biblical Recorder*

A Letter from Miss Addie Cox

(Miss Cox is one of our missionaries supported by the Lottie Moon Offering. Her salary is paid by one woman in Tennessee.)

Wei Shih (Near Kaiteng)
Honan, China
September 24, 1940.

Dear Friends and Co-workers:

Floods caused from three breaks in the Yellow River dike have changed this beautiful valley of growing grain into an inland sea dotted by numerous islands. Our "field" covers not only this flooded area but also a large part of Wei Ch'uan Hsien which is beyond the radions of the overflow. While many of our Christians have lost land, houses and most of their earthly possessions, others are peacefully pursuing their usual vocations—except when bombing planes wreck and kill or bandits loot and kidnap.

A bomber has just come and hurled down four or five big bombs. We have not yet heard the results. Yesterday one came during our Bible class period. We only stopped for a few minutes' silent prayer, then paused again after the terrible explosion. A government school building was demolished, killing one child and wounding a number. I am glad those children have had a chance to hear the Gospel. Many have confessed faith in Jesus as Savior. I trust the little fellow who passed out had saving faith.

About 300 of our Christian refugees have just started for the Yellow Dragon mountain in Shansi. They hope to locate in the same vicinity and establish a church and school. Mr. Li, one of our evangelists, is leader of the group. His family and neighbors were among the refugees. Using wagons and carts, they carried the necessities of life. While we were wondering how they could make that long journey of a month's duration without extra money, Dr. Williams, our Shanghai treasurer, wrote that he had made a deposit for that very purpose. Many thanks to you who have made special gifts. The Lord has graciously provided through your blessed, lifesaving bounty. May the Father richly bless you for your thoughtfulness and generosity.

Although so many refugees have gone still more remain. Last week we opened an industrial school for 200 of them. The girls have begun spinning, weaving, making shoes and other things. We hope soon to buy wool for knitting. The students study and recite for two periods, then work for two periods. The women also are divided into two classes, working and studying alternately. It is not so easy to find remunerative work for the boys. They are now covering some Bibles. Food prices have more than doubled since we began refugee work. Ten dollars a person is the monthly average in Chinese currency. We hope some of our pupils may become self-supporting but children and old people will probably remain

dependent. A number of widows and orphans are asking admission to our school. I hope means will be provided for them, especially those of the "household of faith."

A few days ago I visited Wei Ch'uan and three other outstations. Returning we traveled a whole day by water. Two of the boatmen were church members and the third expressed his determination to become a real Christian. While they were eating dinner a young man who was standing in the water culling a little grain listened to the Gospel message and said he would become a follower of Jesus. We passed village after village where only two or three houses were left standing, the others having fallen and been partly washed away. The inhabitants who had not gone to other countries were living in mat sheds on nearby hills. "Higher ground" seems to be the general motto.

One hundred and eleven of our inquirers have been accepted for church membership, of whom eighty-eight were recently buried with Christ in baptism. We hope to visit every village in the entire field and with the Lord's blessing light the Gospel torch in each one where there is no preaching place.

On a hill outside the west gate of the city is a little house near our cemetery. We call it the "Hill of Zion" and what a blessing it has been for passers-by! Many groups have heard the Gospel while waiting on the porch or in the yard of this delightful little rest home. It has also been used as a place of worship for those who could not cross the water on Sunday. We have a small boat that has been freely used by the refugees and village folk as they have sought to save their things and sell enough to sustain life a while longer. What tales of distress are poured into one's ears! A neighbor wept as she told how her little daughter was killed when the house collapsed, her son was seriously ill, her husband had no work, her daughter-in-law had been kidnapped, the family had little to eat and no suitable place to live. She was grateful for financial help and is an earnest inquirer. A Christian woman used a quilt to make a garment for her young son. Now the garment is worn out and they have no cover for cold weather. Thus urgent requests for help come daily.

Please continue to pray for us. May the Master bless you and your loved ones with His choicest blessing ever.

With Christian love and gratitude.

Yours in His service,

Addie Estelle Cox

Missionary Rallies

It has been a joy to have speaking during the week of prayer in Tennessee Rev. W. E. Craighead of Rumania. He has also been in a number of missionary rallies.

We have one more week in East Tennessee of these rallies with him as the missionary speaker. Each meeting opens at four o'clock with a devotional, then for an hour separate conferences are held by Misses Northington and Bruce for the women and the young people and their leaders. Supper is served in the church.

In the evening Rev. Craighead, the apostle to the Russians, in Rumania, will speak. When he went to Rumania twenty years ago there were 200 Baptists, now 20,000 belong to our Baptist churches. He left that section on the last train and sailed on the last boat from England that brought Americans home. He has a

remarkable story. Men, women and young people will enjoy his message.

- December 9th—McMinn County at Riceville
- December 10th—Sweetwater Association at Madisonville.
- December 11th—East Tennessee Association at Newport.
- December 12th—Nolachucky Association, at Morristown, First.
- December 13th—Holston, Johnson City, Central.
- December 14th—Watauga, Hampton.

"Say It With Service"

"Say it with service," the thought is not new
If truly you love Me, My work you will do,
Said the Master to Peter, "Lovest thou Me?"
Feed My sheep that around you so hungry you see.

"Say it with service," and day after day
Denying yourself, follow Me all the way

Take up your cross bravely and let the world know
The King has commanded; 'tis He who said "GO."

"Say it with service," the harvest is great
The laborers few—men die while you wait!
He set the example, can you not see
What you do for the LOST ones you do unto Me?

"Say it with service," you cannot serve two,
And one is your Master, He calleth for you.

Will you keep choosing the world and its pleasure?
Or give Him yourself, your time and your treasure?

"Say it with service," He walks by your side
To strengthen and guide you whatever betide.
"As the Father sent me, even so send I you."
"Ye are My witnesses." Will you be true?

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A Memorial To A

Great Decision

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

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

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

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

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

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

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

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

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

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

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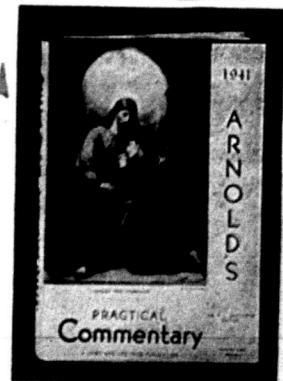
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AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

W. A. Anderson resigned the pastorate of Silver Dale and Tennessee churches.

—BAR—

J. M. Broughton, of Raleigh, N. C., is now the newly elected governor of the State, and a prominent church worker.

—BAR—

During the pastorate of John Naylor, held for 7 years in Highland Church, Shreveport, La., there have been additions to the membership numbering 2,700.

—BAR—

J. L. Marlowe resigned the Inman Church, Atlanta, Ga., to accept a call to Shepperd Church, Chattanooga.

—BAR—

At the First Church, Atlanta, Ga., a revival is announced to be held April 18, 1941. G. W. Truett, of Dallas, Texas, will do the preaching. E. A. Fuller is the pastor.

—BAR—

R. R. Patterson has resigned as pastor at Okolona, Miss. The change is effective, that he might come to Tennessee and be pastor of Longview Church, Memphis.

—BAR—

William C. Hale has received his new commission as a Chaplain in the Reserve Corps, of which he has been a member for over 20 years. He is a graduate of Union University.

—BAR—

Joel Dennison was ordained to the full work of the ministry. He is said to have had a highly satisfactory examination.

—BAR—

Evangelist Hyman Appleman and Singer T. D. Carroll lately closed a revival in which all attendance records were broken. There were 119 additions. The revival was held in Broadway Church, Houston, Texas.

—BAR—

O. C. Rainwater, pastor at Stearns, Ky., closed a meeting lately in which Marvin Adams of the First Church, Middlesboro, Ky., did the preaching. The visible results were 22 additions, 8 by letter. E. N. Chandler did the preaching.

—BAR—

Billy Jones was ordained to the full work of the ministry. Sam P. Martin was elected

moderator. J. E. Skinner of Jackson led the examination.

—BAR—

During the canvas of the "Every One Win One," in the First Church, Ada, Okla., C. C. Morris, pastor, there were 18 additions.

—BAR—

C. B. Miller, for ten years has been pastor of the church at Ensley, Ala., makes an appropriate inquiry, asking the following: "The Preacher a Voice or an Echo!" in the current issue of "The Alabama Baptist."

—BAR—

G. G. Joyner of Jackson has sold out his interest in that city and has returned to Parsons to reside. He is pastor of several strong churches.

By THE EDITOR

The Savannah Association of North Carolina at its annual meeting November 6 and 7 elected Rev. James Neil, ex-Tennessean and pastor of the First Church, Fairfax, S. C., as moderator.

—BAR—

A very sick man after many years of service, with scarcely any rest, Rev. Earle D. Sims, of South Bend, Washington, recently spent a month in the Virginia Marson Hospital, Seattle. He has now returned to his work and hopes soon to begin the construction of a new church edifice at South Bend.

—BAR—

Rev. Mark Fergus, pastor Merton Avenue Church, Memphis, has been elected State Chaplain of the American Legion. The office is called Department Chaplain, American Legion, Department of Tennessee.

—BAR—

With E. B. Crain of Eastland Church, Nashville, conducting the examination, C. F. Clark

of Park Avenue Church, Nashville, preaching the sermon, W. Rufus Beckett of Englewood Church, Nashville, presenting the Bible, L. G. Mosley of Radnor Church, Nashville, giving the charge to the church and P. F. Langston of Shelby Avenue Church, Nashville praying the ordination prayer, Rev. V. B. Butler was ordained, Sunday, November 24, to the full work of the gospel ministry by the Old Hickory Baptist Church, Ray Dean, pastor. He has been called as pastor at Bordeaux. The Lord bless him in his work.

—BAR—

Evangelist Floyd Creasy, Westmoreland, requests sample copies of the BAPTIST AND REFLECTOR from time to time to solicit subscriptions in connection with his campaign. Evangelist Arthur Fox, Morristown, is another who emphasizes the paper in his campaigns. More and more our evangelists and pastors and people are rallying to their state paper. We thank all of them.

—BAR—

Rev. H. A. Bickers writes to have his address changed from Mercer to Camden, as he has resigned the care of Maple Springs Church to become pastor at Camden, succeeding L. H. Cassaway, who has entered the seminary.

—BAR—

Wednesday evening, November 27, the First Baptist Church, Watertown, celebrated the second anniversary of the pastorate of Rev. C. E. Wright with a Thanksgiving party in the church basement. All the organizations in the church were represented on the program, and a large assortment of gifts, including a turkey and a country ham, was presented to Pastor and Mrs. Wright by F. P. Jennings, chairman of the deacons.

—BAR—

With F. F. Brown of the First Church and Frank W. Wood of the Fifth Avenue Church in charge of the arrangements, the Knoxville Baptist Churches are preparing for their second mid-winter Baptist Bible Conference at the First

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOV. 24, 1940

	Sunday School	Training Union					
Alamo	151	51	Dyersburg, First	429	138	Lenoir City: First	371
Alcoa, First	282	95	Elizabethton: Eastside	126	124	Pleasant Hill Church	164
Athens, First	173	72	First	489	211	Liberty, Salem	53
Butler	173	91	Immanuel	127	43	Maryville: First	577
Caryville	157	80	Little Mountain	87		Prospect	76
Chapel Hill, Smyrna	63	62	Roan Mountain	88	27	Milan	206
Chattanooga: Alton Park	209		Siam	213	150	Memphis: Ardmore	59
Brainerd	268	124	Southside	111	42	Bartlett	101
Central	311	76	Watauga	254	95	Bellevue	1946
Chamberlain Avenue	304	112	Erwin: Calvary	348	87	Boulevard	491
Clifton Hill	409	135	First	400		First	708
Concord	192	114	Fountain City, Central	553	165	LaBelle	206
Daisy	164	59	Grand Junction	90	46	Seventh Street	644
Eastdale	160	95	Harriman, Trenton Street	400	84	Temple	407
East Lake	451	65	Hixson: First	152		Union Avenue	1192
Edgewood	159	81	Mission	53		Murfreesboro: First	959
First	165	381	Hermitage, New Hope		106	Westvue	439
Oak Grove	165	65	Jackson: First	849	144	Westvue	118
Oakwood	193	65	West Jackson	668	259	Mount Juliet	151
Red Bank	422	150	Jefferson City, Buffalo Grove	58	32	Nashville: Edgefield	70
South St. Elmo	93	50	Johnson City, Central	101		Inglewood	117
Spring Creek	76	53	Kingsport, First	640	132	First	344
White Oak	170	77	Knoxville: Bell Avenue	577	257	Radnor	193
Woodland Park	757		Broadway	1380	340	Seventh Avenue	214
Cleveland: Big Springs	237	144	Deaderick Avenue	305	93	Union Hill	134
Big Springs Mission	45		Fifth Avenue	985	199	New Tazewell	111
Thompson Springs	65		First	1066		Paris, First	320
Columbia: First	245	65	Gayland Heights	157	81	Shelbyville, First	468
Second	88	69	Immanuel	315	131	Townsend, Bethel	153
Corryton	186	114	John Sevier	209	136	Union City, First	538
Dover	60	44	Lincoln Park	453	187	Walter Hill, Powell's Chapel	144
			Sevier Heights	250	99	Watertown	188
			Lebanon	241	127	White Pine	151
						Dandridge	97
						Woodbine	207
							107

Church, January 12-17. J. B. Weatherspoon, Professor of Homiletics and Christian Sociology at the Louisville Seminary, and J. I. Riddle, Montevello College, Montevello, Ala., will be the speakers.

—BAR—

Mrs. Joe Rowlett writes of the happiness of Medina Baptist Church over its ordination on November 8th to the full work of the gospel ministry of Rev. Dillard West, twenty-one year old son of W. A. West, pastor of the church, and Mrs. West. At the same time Dr. Robert Morris was ordained as deacon. Ten pastors and deacons from sister churches were present. Rev. H. J. Huey of the Milan Baptist Church preached the sermon. The recently ordained minister has been called as pastor for half time of Bethel Baptist Church, Humboldt. The Medina church has gone to half time, adopted the budget system, reroofed the building, redecorated the auditorium and added 6 Sunday School rooms, all paid for. Sunday School and preaching service attendance has doubled. In a revival conducted by the pastor there were 18 professions and 35 additions by baptism, making 45 additions in four months. The W. M. U. has adopted a little boy at the Orphanage to clothe. The Lord's cause moves on. The Lord bless Bro. Dillard in his ministry.

—BAR—

Our readers will rejoice that the biography of Dr. George W. Truett by Powatan W. James has been made available in a dollar edition by the Baptist Sunday School Board. The former edition sold at \$2.50 per copy. Many will want to take advantage of this new low price.

—BAR—

Preceding the meeting with a thorough Sunday School enlargement campaign, the First Baptist Church, Paragould, Arkansas, Irving M. Prince, ex-Tennessean, pastor, conducted an eight-day revival recently, with Mr. Harold E. Ingraham of the Baptist Sunday School Board delivering the messages and Edgar Williamson, directing the music. There were 47 professions of faith, 37 of them coming into the church. Pastor Prince came on the field in May of this year. There have been 89 additions, the Sunday School has become Standard, an increase in Co-operative Program gifts has been made, the state paper has been put into the budget and plans are under way for a great Educational Building.

—BAR—

In the most impressive service ever held in the church, Edgewood Baptist Church, Chattanooga, C. H. Petty, pastor, ordained on the afternoon of November 17, Bro. W. W. Gentry, to the deaconship. Mr. Gentry has served as superintendent of the Sunday School for several years. The pastor conducted the examination, the charge was delivered by Rev. Hubert Morgan, former pastor at Edgewood, Pastor Ralph Moore of Central Church preached the sermon.

—BAR—

Rev. W. B. Woodall writes to have his address changed from Clarksville, R. 4, to Portland, R. 1, as he has recently become pastor of Pleasant Hill Baptist Church. He was formerly pastor of New Providence Baptist Church.

—BAR—

The following friends visited the Baptist and Reflector office this week: J. W. Goodwin, Donelson; Ray H. Dean, Old Hickory; P. L. Utey, Camden; Rev. Otha Black and wife, Columbia; J. G. Pitt, Birchwood.

—BAR—

The sympathy of the brotherhood goes out to Mrs. A. R. Gallimore, the former Miss Gladys

Stephenson of Sharon, who, with her husband, Dr. A. R. Gallimore, is a Southern Baptist missionary to China, now on furlough, whose father died recently on the day following the fifty-fifth wedding anniversary of himself and Mrs. Stephenson. God's grace be upon the bereaved.

—BAR—

Leslie Gilbert, of McKenzie, is in a revival meeting at Antioch Church, Detroit, Mich.

—BAR—

H. L. Waters, lately resigned at Parsons, has accepted the care of Philadelphia and Pisgah churches in Arkansas, and is on the field.

—BAR—

C. I. Mackay comes to Van Winkle Church, Jackson, Miss., December 1, to begin his pastorate there. He was with former pastor E. J. Blackford in the organization of this church a few years ago, and is held in high esteem by them.

—BAR—

D. F. Collins, who was once pastor at Pickens, Miss., assisted Ray Dean of Old Hickory. Joe Conzaneri led the singing.

—BAR—

Jimmie T. Williams, who is growing in favor with God and man, is available for revivals.

—BAR—

Thomas C. Wry, of Cobden, Ill., supplied the pulpit at Parsons recently.

—BAR—

C. E. Patch, of Baldwyn, Miss., was made Chairman of the Committee on Order of Business of the Mississippi Baptist Session.

—BAR—

Evangelist Otto Whittington held a revival lately in the First Church, Springdale, Ark., resulting in 40 additions. Otto Whittington, Jr., led the music.

—BAR—

T. R. Hammons, of Jackson, writes concerning his work. He served several years in country work, then for the most part his time has been in Bemis, Selmer, Jonesboro, Ark., Tyrone, Ark., Memphis, and Walnut, Miss. Into these fields the Lord richly blessed his work. In Jonesboro, Tyrone, Ark., Memphis and Walnut, Miss., he led in building two nice modern church houses and parsonages. The other two in doubling the capacity of the buildings. He has more than doubled the membership in all these pastorates. He served as moderator of the Mt. Zion Association and was financial field representative for Jonesboro College and Vice-Chairman of the Executive Board.

—BAR—

WITH THE CHURCHES: Chattanooga—Brainard, Pastor Collins received by letter 1, for baptism 3; Central, Pastor Moore received for baptism 5; Chamberlain Ave., Pastor McClanahan received for baptism 1; Clifton Hill, Pastor Stunsel received for baptism 1; baptized 1; Concord, Pastor Frazier received by letter 3, for baptism 2; Daisy, Pastor Black received for baptism 1; Edgewood, Pastor Petty received by letter 4, for baptism 3; First, Pastor Huff received by letter 1; Oak Grove, Pastor Donahoo received for baptism 1, baptized 4; Oakwood,

Pastor Everson received by letter 1; Red Bank, Pastor Pickler received for baptism 1; White Oak, Pastor Horltdt received for baptism 1; baptized 2; Woodland Park, Pastor Williams received for baptism 3; Dyersburg—First, Pastor Vollmar welcomed by letter 2, by baptism 1, and baptized 2. Jackson—First, Pastor Boone welcomed by letter 4, by statement 1, for baptism 3, and baptized 5. Kingsport—First, Pastor Hughes received by letter 1, baptized 2. Knoxville—Bell Avenue, Pastor Allen welcomed by letter 1, for baptism 3, baptized 12; Broadway, Pastor Pollard received by letter 2; Fifth Avenue, Pastor Wood received 2 additions to the church; Immanuel, Pastor Pedigo received 1 by baptism; Sevier Heights, Pastor Hinchey received by letter 2, by baptism 1; Bellevue, Pastor Lee received 9 by letter, 1 by baptism; Boulevard, Pastor Arbuckle received for baptism 1; Seventh Street, Pastor Highfill received by letter 1, by baptism 1; Temple, Pastor Boston received by letter 4; Union Avenue, Pastor Hurt received 5 additions to the church. Murfreesboro—First, Pastor Sedberry welcomed by letter 1, for baptism 1, baptized 2. Nashville—Seventh, Pastor Barnett received for baptism 2.

—BAR—

Briefs Concerning the Brethren

Called and Accepted

C. L. McKay, Van Winkle Church, Jackson Miss.

E. N. Weaver, First Baptist Church, Denham Springs, La.

Robert E. Slaughter, East Cleveland Baptist Church, Indianapolis, Ind.

H. J. Adkins, Mount Olive & Pleasant Ridge Churches, Shiloh, Ark.

H. L. Waters, Philadelphia, & Mount Pisgah Churches, Jonesboro, Ark.

Carl G. Campbell, First Baptist Church, Jefferson City, Missouri.

S. H. Odum, Macedonia, Church, Manchester, Ga.

J. H. Webb, Beech Street Church, Texarkana, Texas.

C. C. Holland, Brown Memorial Church, Hickory, N. C.

H. G. Hammett, Waynesville Church, North Carolina.

Resigned

E. N. Weaver, Jennings First Church, Louisiana.

W. A. Wilcoxon, Calvary Church, Lawton, Oklahoma.

J. H. Webb, First Church, Columbia, S. C.

S. H. Odum, Island Creek Church, Carr's Station, Georgia.

J. D. Denman, McIntosh Church, McIntosh, Fla.

C. C. Holland, Wilkesboro & Taylorsville Churches, N. C.

Carl G. Campbell, First Church, Union, S. C.

H. G. Hammett, Great Falls, South Carolina.

Ordained

Robert J. Klingberg, Chambers Street Baptist Church, Galesburg, Illinois.

Deceased

Rev. William Alonzo Rigg, Ashley & Richview Churches, Illinois.

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