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# Baptist and Reflector

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

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## 1941 — A YEAR OF DECISION

By GROSVENOR DAWE

THE BATTLE OF THE AGES is on—a battle that may be decided in 1941.

The battle lines pay no attention to ancient or recent frontiers nor to the memories or forgiveness of former disputes with other nations, near or far—England, Mexico, or Spain, for instance.

Coming fresh from a sunrise and churchly celebration of the Nativity a deep impression demands expression on this day of days for Christendom.

If there is one principle—above all others—in the Christian doctrine, it is that the individual has immeasurable value. To such an extent, therefore, as the present disturbed moment in human history is influenced by the appealing event of 1940 years ago, we are in an irrepressible conflict between those who believe in the spiritual dignity of man and those who do not.

*The battle lines are clear.* Ranged on one side are the simple folk who ask only to be allowed to go their self-respecting ways with self-conscious intention to do their little best in whatever place they fill; and on the other the comparatively few in authority—no need to name them all nor at all—throughout the world, who regard their fellowmen as here to be herded, driven and controlled in order that those above may have their will performed. Of such, Adolph Hitler is only a type or emblem of all who, in large ways and small, become drunk with power and who attack the doctrine—the dignity of man as possessor of unalienable rights, divinely imparted.

Herman Rauschnig, former intimate friend of Adolph Hitler—now for a little while an actual power in this world—quotes him in "The Voice of Destruction" as saying:

"To the Christian doctrine of the infinite significance of the individual soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being."

As to what threatens us in North America, Rauschnig reports Hitler as saying: "There will be no new Wilson arising to stir up America against us;" and also: "I guarantee, gentlemen, that at the right moment a new America will exist as our strongest supporter when we are ready to take the stride into overseas space." Of the peace to come when might is foreseen by him as triumphant over right, we find Hitler saying on page 599 of "Mein Kampf": "A peace, supported not by the palm branches of tearful, pacifist, professional female mourners, but founded by the victorious sword of a people of overlords which puts the world into the service of a higher culture."

If in 1941, or later, a Hitler peace should come—speaking for a moment of material things—our commerce of the seas will disappear; our exchange of products with others who in turn supply some of our necessities will only be permitted if it suits the will of the conquering overlords; our industries will be controlled by a remote power; and a free people will be enslaved because of too much ease.

*The battle lines are clear.* We must understand that our men

by millions, on the earth, in the air and beneath the sea, supplied with boundless material, are as nothing in the battle unless expressive of the conviction of rightness in the hearts and minds of all mature men and women scattered over our mountains, cultivating our prairies and within hearing of our oceans' foam.

Our strength in the fight does not consist of great buildings nor great possessions, and certainly not in great and self-satisfied boastings, but in great hearts devoted to the greatest cause on earth—respect for the individual rights of man, lowly or high, on his way from the manger to his own Gethsemane of self-forgetfulness.

The wrong thought must give way to the right or this world is chaos; the demand for personal safety and comfort must give way to an understanding that struggle means strength, and devotion to ideals lifts us infinitely above all lower creatures. The way we travel is equally honored in small things well done, as well as in great rebukes to selfishness; for at the end, 1900 years ago, was self-forgetfulness. What greater thing can any man ask?

In this morning's papers Rudolph Hess is quoted as saying to-day in Germany: "Almighty God, you gave us our Fuehrer."

Of himself Hitler has said to Herman Rauschnig: "Providence has ordained that I should be the greatest liberator of humanity. I am freeing men from the dirty and degrading self-mortification of a chimera called conscience and morality."

So, not only we who have dwelt in ease and perhaps forgotten our indebtedness to great self-sacrificing souls must be aroused, but also be lined up—if we "have eyes to see"—with every man, woman and child of all kindreds and tongues in the Battle of the Ages—a battle of right against might, a battle of free minds against delusions of greatness. Let us never forget that those whose tongues we know not have hearts and hopes like our own.

Millions may die that billions may live in the years to come, freed from fears, in a civilization based on the little or great individual man's power for usefulness, in a universe whose powers are alone sought out and interpreted by man, free to act for himself and governed only by consent and not by repressive compulsion.

So, as our Congress opens in 1941, let us not be compelled to listen to a mighty rushing wind of words denouncing Hitler, the deluded man, but rather let us heed the still, small voice of reason inviting us to join with all everywhere whose deeds and decisions unite them to us in valuing our own lives as spiritually dignified by the causes we live for and for which we are ready to die.

Hitler says "To the Christian doctrine of the infinite significance of the individual soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being!" What say we? What is our answer to be in 1941 and for every year of life? Let every high-minded man search himself and speak out so that all may hear and gird themselves for the Battle of the Ages.

# Baptist and Reflector

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John D. Freeman, Executive Secretary

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## EDITORIAL

### A Chinese Tribute to Christians

THE CURRENT issue of *The Religious Digest* has an article by Charles R. Watson on "Missions: An Agency of Goodwill" in which he relates that Joy Homer, daughter of Madame Louise Homer, opera and concert singer, tells of a plaque set up by a grateful community in China at the gate of a Christian welfare center operated by Chinese Christians, which reads as follows:

Our deep gratitude to the families in this place, who through the thing inside them called Christianity, have done more to nurse our sick and our wounded and to help our troubled people than any group we know.

All over the earth where missionaries have gone this same Christly service has been performed and this same goodwill has been built up. Having quoted the plaque, well does Mr. Watson add, "Such is the influence of foreign missions today." The same may be said of missions in the homeland.

The grateful Chinese who put up the plaque were themselves unconverted, but they had been influenced by the converted. They said that the Christians served as they did because of "the thing inside them called Christianity." Those with gospel knowledge know that it is not simply "the thing" inside them, but the *Person dwelling through the divine Spirit*. It is "Christ in you, the hope of glory," constraining the heart.

That plaque set up by a grateful people eloquently speaks volumes in behalf of missions. And it ought to shame those in our land, some of them in our churches, who have little or no missionary vision, spirit and interest.

### The Parade of Drunken Drivers

IT IS REPORTED that in the two years since the local option liquor law was passed in Tennessee 4,517 Tennesseans have lost their driving licenses either by revocation or by suspension.

The *Nashville Banner* says that "the vast majority" of these have been for drunken driving and that, roughly, "about 4,000 Tennessee drivers were convicted of drunken driving, presuming that licenses were revoked or suspended in all cases of conviction," and that "the courts of every county are heavily docketed with this crime."

A crime it is. The drunken driver is potentially a murderer. Time and again innocent people have been wounded or killed by him. In fact, the man with even a drink of liquor in him has his faculties so affected as to be a dangerous driver.

The wets and foolish dries who voted wet told us that legalization would help to correct or reduce the evils of the liquor traffic. Look at the increasing parade of drinking and drunken drivers, a grave menace to the safety and lives of the people! And by legalization the state encourages men to drink the stuff which makes them a menace!

### Views in Connection With a Review

SOME WEEKS ago *The Sunday School Times* (Philadelphia) carried a highly critical review of "The Christian College," a book by Dr. H. I. Hester, Professor of Bible in William Jewell College, written for the Education Commission of the Southern Baptist Convention and used as a textbook on Denominational Life in BYPU circles. The review closed with the words: "Many readers of *The Sunday School Times* will be disappointed to find a book under this title simply an indifferent instrument of promotion for a religious educational program which, in part at least, is thoroughly Modernistic."

To the editor of the BAPTIST AND REFLECTOR comes a letter from a young pastor in the state who, with his church, is co-operative and whose letter reveals a fine, loyal, fair and balanced spirit. This brother is somewhat bothered by the review and he requests the editor's reaction to the review.

Before venturing any comment of our own, we wrote to Dr. Hester direct. We felt it but fair to let the author speak for himself. From him we have a gracious and explanatory letter, the body of which is as follows:

Your letter of January 22 has just come. I want to thank you for the very generous way in which you are handling the matter connected with the review of my book, "The Christian College." This is a fine example of fair play and I appreciate it.

Three or four weeks ago I read the review of the book in the *Sunday School Times*. I was very much surprised to discover that I was a modernist. I have not written the editor of the paper to answer this review since I thought that the whole thing was unfair and that the best thing to do was to ignore it. However, one of my former students who is now on our staff here at the college, without my knowing it, wrote to offer protest at this unfair review, though I have not seen her article.

At the outset, let me say that I have received a great many letters and have read a great many reviews of the book. The one appearing in the *Sunday School Times* is the only one expressing any criticism at all. If you or anyone else could see the great number of letters from seminary presidents and teachers, college presidents and teachers, secretaries, editors, pastors and laymen, I think he would conclude that the book is not modernistic. All of these letters and reviews express hearty appreciation and warm approval of the book. When such statements come from our most respected and trusted Baptist leaders all over the Convention, it is hard for me to feel that the book is a dangerous one.

As I have stated above, it is a surprise to me to learn that I am a modernist. For 20 years I have been teaching hundreds of young people in the courses of Bible and Religious Education in college. I do not think one could find a single one of these who would feel that I am a liberal. Of all the thousands of people to whom I have spoken on many different occasions in every type of denominational work, I have never had one to take issue with me and say that I am a modernist. Missouri is conservative in its denominational thinking, and even in this conservative state I am sometimes regarded as ultra-conservative. In fact, some of our good brethren think I lean a little too far in that direction. I should be willing for anyone to ask any of our leaders in this state or in the Southern Baptist Convention about my position on the great doctrines of our faith. If men like Dr. Sampey, Dr. Carver and other great teachers at the seminary and all our other denominational leaders are heretics, then I can be classed as one. I think I need not say that on all the doctrines of our faith, such as the virgin birth, the atoning death of Jesus, the reality of His resurrection, the presence and power of the Holy Spirit in the life of the believer, the validity and necessity for prayer in the spiritual life, and the inspiration of the Scriptures, I maintain a most steadfast loyalty. I have never been regarded as being disloyal to any of these.

As to the review of the book, I have two objections. I do not know the name of the man who reviewed it, but in two respects he has been unfair. His criticism seems to be based not on statements made in the book, but on my failure to say the things he thinks I should have said. In the second place, he has resorted to the old trick of taking statements out of their setting and making them mean what they were never intended to mean. I think I need not go into detail to answer the objections made in his review, but I mention two of these as illustrations. He complains of the fact that I do not state that our Christian leaders "must be born again, and that leaders must believe in the inspired infallibility of the Bible and that when young people are in doubt they should fall back on the infallible Word of God." It must be remembered that this book is not a treatment of Christian doctrines and that in the discussions one could not say everything that he would like to say in the field of theology. But to infer, as he evidently does, from my failure to specify these things that I do not believe them is decidedly unchristian. It is the old "argument from silence." It would be just as logical to conclude that Mark and Paul did not believe the virgin birth of Christ simply because they do not state this in their writings. Another statement made in his review is that I name Chicago University as a Christian school. Of course, what I had in mind was that the school is listed as a Christian school as differentiated from a secular or state school. He assumes the privilege of passing judgment on this school as anything but a Christian institution. He may do this, but I do not feel that I am the judge of any school in this respect.



I think that you or the friend who is troubled about the matter or any other man can read the book without finding anything in it that is heretical, dangerous or objectionable to young people. Of course, I do not claim that the book is perfect, but I do feel that it is not dangerous.

Then with some final cordial remarks, which in the interest of space we omit, Dr. Hester brings his letter to a close. We have gone through the book with care twice. While we feel that in some instances certain explanatory and positioning statements could and should have been added, we recall that the book is a concise study course book with necessary space limitations. All in all, "The Christian College" impresses us very favorably indeed. From the first we have felt that *The Sunday School Times* is not justified in being so rabidly critical of the book and draws on its imagination a lot. The author's letter confirms us in this feeling. And, as we see it, Dr. Hester's letter so treats the matter as to make further comment by us unnecessary.

## An Honored Servant Reaches Three Score Years and Ten

AT THE James Robertson Hotel in Nashville, Tuesday evening, January 28, the editorial department of the Baptist Sunday School Board gave a banquet and carried out an appropriate program in honor of the seventieth birthday of Dr. Hight C. Moore, editorial secretary of the Sunday School Board.



DR. HIGHT C. MOORE

Dr. Moore was born in Globe, N. C., at the foot of Grandfather Mountain. He was graduated from Wake Forest College in 1890 and attended Rochester Theological Seminary. Wake Forest conferred upon him the degree of Doctor of Divinity and Baylor University the degree of Doctor of Literature. Having served as pastor at Morehead City, Win-

ston-Salem, Monroe, Newbern and Chapel Hill in North Carolina, he was called to the secretaryship of the state. Then from 1908-1917 he was editor of *The Biblical Recorder*. Since that time he has been editorial secretary of the Baptist Sunday School Board, and since 1914 he has been a recording secretary of the Southern Baptist Convention.

May 2, 1893, he married Miss Laura Peterson of Gainsboro, N. C., who has been his faithful helpmeet through all these years. One son was born to them, Joe, of Ridgecrest, N. C.

Dr. Moore is still hale and hearty and busy in the service of the Master, Whom he loves and honors. BAPTIST AND REFLECTOR joins his many friends everywhere in congratulations to this faithful and fruitful man and in the very best wishes for all the oncoming years. And in a personal way, the editor and his wife send their own congratulations and greetings to this friend and brother beloved in the Lord Jesus Christ.

## President Emeritus Archer Dies

IN THE DEATH in his 71st year in Atlanta, January 15, of Dr. Samuel Howard Archer, president emeritus of Morehouse College since October 1, 1938, then concluding his thirty-third year of service with the institution, first as professor of mathematics, then as football coach, secretary to the faculty, director of the summer school, purchasing agent, dean, acting president and president, one of the most

prominent Negro educators in the country passed on. He was one of the most popular and effective instructors Morehouse has ever had. His greatest contribution was perhaps his influence upon those who came into contact with him.

Born in Petersburg, Virginia, he attended the city public schools, continued his education at Wayland Academy, Washington, D. C., where for two years he was a student-teacher. He was graduated with the Bachelor of Arts degree from Colgate University in 1902. In 1923 he received the Master of Arts degree from Morehouse College and in 1932 Colgate bestowed upon him the degree of Doctor of Divinity. Prior to joining the Morehouse faculty, he taught for three years at Roger Williams University, Nashville, Tenn. January 1, 1938, he was awarded a scroll and plaque by the 27 Club of Atlanta in recognition of his contribution to the social and educational well-being of the citizens of that city.

Dr. Archer is survived by his wife, Mrs. Anna Johnson Archer; three sons: Samuel Howard, Jr., an instructor in Booker T. Washington High School, Atlanta, Nelson Thomas, member of the faculty of Prairie View State College, and Leonard Courtney, member of the faculty of Georgia Normal and Industrial College at Albany, Ga.; and a sister, Mrs. Rosa Harrison, who made her home with the family.

## Mt. Hermon Baptist Church

SOME FOUR YEARS ago the editor attended an annual meeting of Cumberland Association at Mt. Hermon Baptist Church near Clarksville. P. L. Utley of Camden had just been called as pastor. Sunday, January 26, we had the pleasure of worshipping with Pastor Utley and the church. We are grateful for the sympathetic attention given us as we tried to preach the Word. So also we appreciated the good dinner in the home of Mr. and Mrs. C. A. Stewart and the fellowship with them and their son and daughter, Harvey and Mattie. We thoroughly enjoyed the visit to Mt. Hermon. We have known Bro. Utley for several years and it is always a pleasure to be with him and we rejoice in the good work which he is doing.

## I Have Him—Now I Am Saved

By CLOVIS A. BRANTLEY, Supt. Baptist Rescue Mission,  
740 Esplanade Avenue, New Orleans, La.

AS HE LINGERED, the worker quietly said, "Won't you come to Jesus tonight?"

"I did not come to Him while I had money and a position. Surely it would be wrong to come now. I could not do that." When it was explained that position and possessions do not commend a man to God, but more often they hinder one in coming, he consented to pray with us about his condition. More of the Word was read and explained, with the plan of salvation predominating in the discussion. He began to pray as he confessed his sins to God and called for mercy. He arose, grasping the worker's hand, and said, "I have Him now—I am saved."

"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore.  
Touched by a loving heart, awakened by kindness,  
Cords that are broken will vibrate once more."

Rescue the Perishing.

## My Friend Cox

By J. E. SKINNER.

IT IS ALMOST as hard to write about a very dear friend who has gone to be with the Lord as it is to speak at his funeral, and for that reason I have been promising myself from day to day to write a few words about my beloved friend, E. K. Cox, since the day I heard he had gone to Heaven; and I must do it, if for no other reason than to be at peace with myself.

Brother John R. Chiles has written about him as "A Good Minister of Jesus Christ," and all who knew him as a minister of the Gospel would heartily agree with every word he said about his greatness and faithfulness in every phase of his noble ministry—as a pastor, as a preacher, as an evangelist, and as a teacher. For he was all that was said of him, and more, because there were undercurrents of greatness of which one could scarcely write with satisfaction to himself or others.

But I am thinking of him as a personal friend, though not in the modern sense of befriending or lending aid in time of need while devoid of all personal attachment or friendship. He was not lacking in readiness to render assistance to any who needed a helping hand, and his liberality and self-sacrificing spirit knew no bounds but the will of God and the needs of humanity in all the world. But in addition to all that, he was unexcelled in his personal and unwavering devotion to his friends. He loved all his brethren, and was friendly to all; but those whom he was pleased to call, "My personal friends," were freely admitted to the deeper and richer chambers of his great soul where the bonds were unbreakable. Nor were those bonds severed by long personal separations from them; for when personal contacts were impossible, he would keep the fires of friendship burning through regular correspondence, and of this he seemed never to grow tired. How I shall miss him during my remaining days on earth!

We often talked about our covenant to help each other in our churches in Nashville until the Lord would hear our prayers and honor His Word with a spiritual revival in both churches. In agreement with the two churches—West Nashville and Lockeland—all arrangements were made and the undertaking commenced at the Lockeland church, and twice a day Brother Cox preached as few men ever preached for four weeks without a single break. The revival came about the middle of the third week, and from then on to the end the Lord seemed to have absolute control of the great crowds that came both day and night—the night services often holding as late as eleven o'clock, the church receiving new converts repeatedly during all that time. Both saints and sinners seemed to move as the Spirit of God moved upon them, and great numbers were added unto the Lord and to His church day by day.

At the end of the meeting at Lockeland we moved to the West Nashville church, where the writer preached day and night for another four weeks, and the story of that meeting could be told in practically the same words, except that the revival came on Sunday morning of the third week like a small Pentecost—with some eight or ten conversions and additions to the church. For two more weeks the revival continued day and night in practically the same fashion as that at the Lockeland church, and with practically the same results. Both pastors and churches worked hard for the salvation of the lost, and the additions took care of themselves—uniting with the churches as fast as they were saved.

A few years later I had become pastor of the Palm Avenue church at Tampa, Florida. Everything seemed dead-locked and nothing but a genuine revival could open the door of progress. With the consent of the church, the pastor started a meeting and

preached day and night for three weeks. When the revival came and souls were being saved and added to the church, I wired Brother Cox to come to us at once. He came, and for three more weeks he preached day and night, resulting in some eighty odd conversions and additions to the church—another old fashioned church revival.

We were together in other great meetings, but I must stop. I wonder if we shall see his like again. No, there was just one E. K. Cox.



# WHAT UNION UNIVERSITY HAS MEANT TO ME

By GORDON CLINARD.

[Delivered at Tennessee Baptist Convention, Johnson City,  
November, 1940]

THE GREAT Christian institution that I am representing before Tennessee Baptists today began its 107th year of service the middle of last September. An increased enrolment, which includes young men and women preparing themselves for almost every walk of life, and which includes sixty-four ministerial students, is ample proof to those who would be interested in the advancement of this grand old institution that it is losing none of its Christian attractiveness, none of its intellectual appeal, or none of the fine principles that have been sponsored by its faculty and student body during the years. It would indicate even an increase in all of these things that I have mentioned. But since I have been assigned a rather personal subject, "What Union Has Meant to Me," may I give you in these brief moments just a few notes which I have received from my experience in Union during the year and a half that I have been on its campus. Just what has Union meant to me?



GORDON CLINARD, Springfield, Tenn.

In the first place it has furnished the very maximum in Christian influence. Union, to me, has been an inspiration. I do not feel that it is necessary to dwell long on this particular thought because certainly it should be conceded that a college which is sponsored by a great Christian denomination, and which finds its program surrounded by Christian ideals will furnish a strong and a lasting Christian influence. Such has been the case with me. When I finished my high school course and during the summer that followed, I was fighting that thing which has caused so much unrest in the minds and hearts of you—the call to the ministry. I sincerely believe that the Lord led me to Union, because it was there under the fine and spiritual Christian influence that I found there that I was brought more quickly to my decision. I have heard the testimonies of others to this same effect. But let us say in passing that not only is a religious atmosphere open to the preachers and missionaries on our campus, but to every student through the medium of our daily noon prayer services conducted by the B. S. U. Council and its great organization, our J. R. Graves Society, a religious society for inquiry into the things of life, the Life Service Band, a group of students willing to sacrifice in definite service to the Master, dormitory prayer meetings, Y. W. A. groups and scores of other activities. Most of our students are engaged in some sort of religious endeavor, and the influence thus created is one of the best developments received in Union.

Let us think together then along another line of the well developed college life. Union gives its students, as it has given me, a well-balanced social life. This social life, although seldom realized, is one of the next important aspects of a college student's life. Perhaps one of the biggest reasons for the general low moral standards which are existent in a great many of our colleges today is due to neglect on the part of the college concerning its social program. When a high school graduate first enters college, a great deal is to be determined by the kind of social environment he finds himself in. At Union the very first thing that I noticed as a freshman was the unusual friendly attitude on the part of the students and also on the part of the faculty members. Union has been noted through the years as one of the most friendly schools in the nation. It has certainly lived up to that reputation since I have been a student

there. Only a couple of weeks ago, I heard a remark made by a student from another college who was visiting on our campus that went something like this, "This is the friendliest bunch of students I have ever seen." This is especially helpful to the new students who are away from home for perhaps the first time, and who need all the encouragement that can be given them. The second phase of this social life which I have found to be so fine in Union is the co-operation that may be found among the students. There is no one student that is recognized above another regardless of social position or financial circumstances. Of course this is an advantage for the benefit of the entire student body. We have quite a few outstanding students on the campus receiving state and national honors, and yet while they are on the campus, they are looked on as just another student. In several denominational schools there is a great deal of strife carried on between the football men or other groups and the group of ministerial students. This is definitely not the case in Union. We have as president of our Kardinal and Key Club, which is an organization to sponsor school spirit for games and other school activities, a preacher, and the outstanding guard in Union's football line, is one of our finest preacher boys. On the other hand, the football men form one of our most loyal groups for our revivals and other religious activities. Another interesting thing to be noticed is that in spite of the fact that we have four national social fraternities, and one honorary fraternity on our campus, all the students work together for any movement that will foster a program for the benefit of the entire student body. In other words, our motto in Union in regards to co-operation is Union, first—organization, second—and self, third. But the most important phase of social life in Union is the high standard of social activity that takes place among the students. They in turn carry this lesson well learned in temperate Christian good time back to their homes and the influence thus created spreads aside from Union's campus.

We cannot overlook the educational advantages offered by Union. Union has meant a great deal to me in an intellectual way. Union sponsors not only regular class work in which its students can rank well with other college students, but also students in Union take part in extra-curricular activities which are very educational in their nature. We have a dramatic club which for the past few years has sponsored one major production each year, usually a best-seller for that particular year, a debate council which last year won a major Southern Tournament, traveled some 3,000 miles and debated schools from New Mexico to the Atlantic Coast, and from the Gulf of Mexico to the Dakotas.

Union also sponsors a program of physical development supported by a varsity football and basketball teams, and being brought to every student through a regular class in physical education.

I have briefly pointed out to you the things that Union has meant to me in a physical, social, educational, and spiritual way. I believe that once these things have been accomplished we may truly say that we have a successful Christian institution. I believe that I can truly express to you the thoughts of the entire student body of Union University when I say on the celebration of its 107th session, we love Union for what it is and for what it has meant in our lives and for what it will mean in the future. Our hats off to a great college which places before every other ambition and activity, the thing that we as a great organization of Tennessee Baptists believe in, the advancement of the Kingdom of God.

# Baptist World Alliance News Letter

By W. O. LEWIS, *General Secretary*,  
715 Eighth Street, N.W., Washington, D.C.

## GREAT BRITAIN

DR. J. H. RUSHBROOKE has moved from the outskirts of London to a place in the country nearby. He has been visiting the theological seminaries of Great Britain and Wales. From time to time he goes to the office of the World Alliance in London. He and his family are well.

After the headquarters of the Baptist Missionary Society in London was bombed, the office was moved to another place in London. The temporary office has also been bombed; the Society is arranging for its office in the country near London, but the permanent address is still 19 Furnival Street, London.

In September incendiary bombs fell on the Baptist Church House, headquarters of the Baptist Union of Great Britain and Ireland, in which the office of the Baptist World Alliance has been for 35 years. The two upper stories were burned out. No one was killed, and the damage has been repaired. Inasmuch as the most important documents of the Baptist World Alliance had been removed the Alliance suffered small loss.

The Baptists of England have suffered as much or more in proportion than other denominations from the loss of property due to air raids.

## FRANCE

Direct word from France indicates that food conditions are serious. One Baptist pastor who was in the French army was wounded. The Baptist Headquarters in Paris have not been molested.

## BALTIC STATES

Our seminary in Tallinn (Reval) and one of the leading churches of Tallinn have been closed.

But though many handicaps are laid upon Baptist work in Estonia, a goodly number of churches are still open and carrying on their work. Work near the border of Russia has apparently not been molested.

The seminary in Riga, Latvia, and some of the churches in that country have been closed. Some of our most prominent leaders are in distress.

Baptist work in Lithuania has been forbidden on account of the fact that the denomination had no legal standing. Pastors have been torn from their churches, and regular work is now impossible. The Roman Catholic Church has been disestablished, and the priests must live now from the free will offerings of their church members. The Soviets are carrying on in this country active anti-religious propaganda.

## POLAND

The Soviet government continues to banish Baptist ministers from Eastern Poland to Siberia and other remote places. A few churches and pastors are still able to work on. There were many Russian Bibles and hymn books in Eastern Poland when it was annexed by the Soviets. No doubt some of these have been carried into the interior of Russia.

## RUMANIA

On the 11th of last September a decree was issued by the Rumanian government making the Orthodox Church the dominant religion. Baptists and certain other smaller bodies were suppressed. All Baptist property was to be confiscated, and it was made the duty of the Orthodox priests to help the state carry out this decree. This decree, however, was suspended on the 19th of September. Apparently it was never very strictly enforced.

## AFRICA

Communication has been established between the missionaries in the Congo sent out by the Baptists of England, Denmark and Norway. American Baptists have been able to get funds to stranded missionaries in this part of Africa.

German missionaries in the British Cameroons have been interned in Nigeria. The Southern Baptists of America are arranging to care for the work in the Cameroons.

Money has also been sent by American Baptists to help the French Baptist work in French Cameroun.

## RELIEF

Everything indicates that much help will be needed to keep alive pastors and missionaries in many countries of Europe and China. And we must not neglect to do what we can to relieve the physical distress of our members as well as that of the leaders. Our Baptist people should bear in mind that we must not only keep up our regular mission contributions, but we should also need to do relief work during the war and for some time after the war ends. Many churches and other buildings have been destroyed or badly wrecked. We shall need to help in restoring this property. It is hoped that now that both the great conventions of our country have relief committees, that we shall be able to take care of the most pressing needs a little sooner than we did at the close of the last war.

## Who's Who Among Tenn. Baptists

ALBERT FRANKLIN MAHAN, the oldest of nine children born to John F. and Mary E. Mahan; was born at Belltown, Monroe County, Tennessee, June 21, 1874. Grew to young manhood on the



DR. A. F. MAHAN, Pastor,  
Central Baptist Church, Fountain City, Tenn.

farm, and attended the community schools. Converted at 16 and joined Cane Creek Baptist Church. Licensed to preach the first Saturday in June, 1895, that fall entered Carson-Newman College. After attending a year, he would teach school in the fall and return to college in the spring. Ordained December 3, 1898. Married Ella Ree Richards of Madisonville, Tennessee, June 18, 1901. After teaching school two years in Madisonville and preaching to the church at Tellico Plains and Philadelphia and some country churches, he returned to Carson-Newman College to complete his education. Called to Gal-

lahers' View, Third Creek, and Rocky Hill churches all in Knox County, which he served in connection with his school work. He was called to Blue Ridge, Georgia, in the fall of 1905 and served there till the fall of 1906 when he accepted a call to Trion, Georgia, where he stayed a little more than three years, serving that church two Sundays a month and other village and country churches in that section. Called back to Third Creek Church in Knox County, Tennessee, for full time, where he stayed till June, 1912. Accepted a call to Trenton Street Church, Harriman, Tennessee, serving two and one-half years, then served as Knox County Association missionary and evangelist a little more than a year when called to be the first full-time pastor of the New Central Baptist Church, Fountain City. He served this church nearly six years in which great progress was made, and the first house of worship was built and dedicated. During this pastorate he was asked to join the Home Board evangelistic force, but his church would not accept his resignation. However, he did assist in many campaigns under the direction of Dr. W. W. Hamilton. Accepted a call from the First Baptist Church of Etowah, Tennessee, and began work there October 1, 1921. Here he spent eleven of the most fruitful years of his ministry. In April, 1922, he held the greatest revival of all his ministry. There were more than 300 conversions. Many whole families. Five railroad engineers joined the church for baptism one Sunday morning. The next largest number was in Trion, Georgia, where he baptized 91 at the close of

(Continued on page 8)

# A Digest of Religious Thought

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

## Should We Study the Signs of Our Lord's Second Coming?

*Western Recorder*

When the time of His ascension drew nigh our Lord talked with His disciples about His going from them, and He solemnly promised them (John 14:3): "If I go, I will come again." We cannot wonder that they asked Him (Matt. 24:5): "Tell us . . . what shall be the sign of Thy coming?" He answered that question in all good faith. He set forth in many details the course of the world from the time of His departure to His promised return. These we find mainly in His prophecy in the twenty-fourth chapter of Matthew and the twenty-first chapter of Luke.

It is true that church history shows that there have been recurrent times ever since our Lord went away in which many Christians were stirred up to believe that the Lord would come then. And it seems that in such conditions such date setters may always be expected to emerge. This has tended to lead conventional Christendom to the other extreme. They have looked at the unwarranted length to which sensational preachers and over-emotional believers go and have justified themselves in turning away from studying and looking for the Lord's return.

Among conditions that fit in with prophetic characterization of the end of times, are (1) violence in all the earth, (2) the return of the Jews to Palestine, (3) the revival of the Roman Empire, (4) distress of nations unprecedented, (5) a great apostasy from faith. The world never saw anything before in the way of backsliding and actual apostasy so farspread and insidious as that which now afflicts Christendom. No believer need despair. God lives and reigns. His Son reigns with Him. He will come again to this earth.

## A Perplexed Student

*The Watchman-Examiner*

I was taught in Sunday school during my childhood that God is good, that He loves all mankind. And my teachers reiterated each Sunday that Jesus of Nazareth brought to this world a gospel of love and peace. And as I grew older, my pastors told me that war was wrong. No war, they explained, was justifiable or right. But that was six, eight, and ten years ago. That was when the vast majority of ministers were determined never to encourage participation in another war—directly or indirectly.

But now the message of so many of these ministers has changed. Such a great number of them have changed their favorite hymn from "What a Friend We Have in Jesus" to "The Son of God Goes Forth to War." Why this change—this complete metamorphosis? I am perplexed. Years ago, I determined that for myself I would try to serve Christ. I said to myself that history rings with the reiteration that you cannot serve God and Mars—for you will love the one and hate the other, or, despising the one, you will cling to the other. But now I am puzzled. Are my elders right? Shall I make Christ a warrior who will lead us forth to murder those He gave His life to save? The church is so much like an amoeba—we move about, expanding and contracting, adopting that which is popular or momentarily expedient, and then we make it dogma. Why cannot we have a backbone? Why cannot we say with stalwart Christians of all ages, "Here stand I! No matter what may happen, I shall not be moved because I know in whom I believe?"

(It is entirely possible that a man may know truth and yet not know ALL the truth. He may know that God is a God of love and forget that He is also a God of justice. The Christ who was called "the Prince of Peace" also made a scourge of cords and drove the thieves out of His Father's temple. C.W.P.)

## The Nonresident Member Problem

Cecil G. Osborne  
*The Watchman-Examiner*

Both the Northern and Southern California State Conventions have recently adopted a plan which, it is hoped, will at least be an important step in the right direction. In brief, the plan to be set up shortly in California is as follows: A non-resident member secretary, whose function it is to work out the details of the plan, is to be appointed for each State Convention. Every three months, he is to write to each pastor asking for a list of members who have moved away during the preceding quarter. These fresh names will be sent immediately to the proper pastor or state worker. He will send regularly to each pastor educational material suitable for publication in the church bulletin. The aim of such material is to instill in the minds of Baptists the necessity for uniting with another church when they move to a new community. The members will be urged by their own pastors to unite with another church when they move. He will see that the matter is presented by a competent speaker at every associational meeting. He will publish at each State Convention an "honor roll" listing all churches which are co-operating in the plan, giving special recognition to those churches which have succeeded in reducing their non-resident membership rolls without resorting to erasure. The pastor's part is a large one. He will be asked to educate his members to live up to this part of their covenant obligation.

(The non-resident problem is doubtless one of the hardest unsolved problems of our churches. If churches will cease to give letters to individuals, but will send them directly to churches this will eliminate the large group of "trunk Baptists," and some plan, similar to the one mentioned above, would after years educate our people to the seriousness of church membership. C.W.P.)

## Revelation

*The Arkansas Baptist*

In speaking of Revelation we are thinking of the disclosure of God. This disclosure is seen in nature about us, in history, and human life, as well as in the Holy Book. It is doubtful that it can be said that God's greatest revelation is in man. However, the conceptions of the mind, the reactions of the heart, and the purpose of human life, certainly show unmistakable evidences of God that would be difficult to match through other transmissional mediums. There is every reason to know that man is a being through which God-consciousness grows and while man is perhaps no more expressive of God than nature about him, he is at least more audible and thus more accountably held to divine account for his behavior. Surely God is in nature as He is in the Holy Book. He is seen in the cycles of history, but man is the child of God and at least different from all other revelations in that he bears God's image.

(We believe that the greatest revelation of God was through the God-man, Jesus. Man himself surpasses nature and animal life as a medium of revelation in that man has a soul that can reason, sympathize and exercise freedom of will. Nature reveals the existence of God; but Christ reveals the nature of God. Not only is Jesus like God; but God is like Jesus. 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 O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

**LESSON FOR FEBRUARY 16, 1941**

## Jesus Teaches Forgiveness and Gratitude

LESSON TEXT: Luke 17. Printed Text: Luke 17:1-4, 11-19.

GOLDEN TEXT: *"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" Eph. 4:32.*

**T**HE LAST HALF of the larger lesson, chapter seventeen, is given to some teachings concerning the second coming of our Lord. In sketching that part of the lesson, care should be taken to relate it to the main thoughts of the lesson as found in the printed text, namely, to show how forgiveness and gratitude should prepare us for that coming. No student will want to miss these two great teachings about human attitudes by being led off by some one's speculations or surmisings about the time of Christ's return to earth. The lesson has been chosen for us not to emphasize the Second Coming, but rather that we should be forgiving and grateful.

I. LET US FORGIVE OTHERS JUST AS WE ASK AND EXPECT GOD TO FORGIVE US

In the Model Prayer Jesus taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us." One wonders if we are always conscious of that little word, as. It means "to the same extent" or "in the same manner." If, then, we ourselves are unwilling to forgive others we cannot expect God to forgive us. Or if we forgive others with some reservations we will expect God to forgive us with like reservations. Let us remember that little word, as, and bear in mind that it involves a lot when we pray. It should be borne in mind also that only upon this part of the Model Prayer did our Lord comment (Matt. 6:14,15). Does this indicate that He foreknew that this matter of forgiveness towards others would become our worst block of stumbling? For fear some will not turn to it, we give it here. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

We are not deceiving God when we try to dodge the issue by saying that we can forgive but we can't forget, either. In a scientific sense we may be unable to forget, but if in the spirit of Christ we exert every part of our being in an honest effort to forget those deeds that injured us, God will assist us further and overlook our lack in that direction. On the other hand, we may furnish a good hiding-place for the serpent of malice within our hearts by the above expression. If we follow Jesus in this matter of forgiving we shall not only forgive with the heart but also forget with the mind.

How many times are we to forgive the one who trespasses against us? The answer given here is clear, seven times per day. But of course we remember that this oriental expression of seven indicates that which is without limit. Each time a trespasser repents there is to be forgiveness upon our part, regardless of how often it happens. The apostles perhaps so understood for they exclaimed, "Increase our faith." It is a pretty hard strain upon our faith, too, to be asked to forgive that often. But if we have the faith of Jesus we will meet the strain all right.

Who is to take the initiative in the matter? "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican (Matt. 18:15-17). These verses teach a rather complete methodology in the whole matter, but our emphasis in this connection may be centered upon the

fact that the one trespassed against is to take the initiative.

II. LET US BE AS GRATEFUL TO GOD FOR BLESSINGS BESTOWED AS HE IS GRACIOUS TO US

Any parent shudders at the thought of an ungrateful child. If there is a more deadly poison than that the child can bring into the heart of a father or mother than that of ingratitude, it has yet to be found. Countless numbers have undoubtedly gone to premature graves upon this account. And if this is true in human relationships, is it any wonder that Jesus teaches us about it in our relationships with the heavenly Father?

According to the account of the healing of the lepers, just ten per cent revealed an attitude of thankfulness and appreciation for what the Lord had done for them. This seems like a very small per cent but may it not be a true and typical number about us today? Even in the matter of returning thanks at the table, there are likely thousands of our homes in so-called Christian America that know nothing whatsoever about such a simple and commendable practice. Surely members of Christian homes will want to do at least this much by way of expressing appreciation for what God does for them.

But those who come from homes that follow such a practice, do such ones always follow the practice when eating in hotels and restaurants? Some years ago the writer found himself at the table with a large group of members and friends of the Rotary Club in a hotel dining-room. The guests of honor were a young Chinese and his wife, both Christians and students here in America. They were unavoidably detained in arrival and came in late, after the others had begun eating. But when they came and just before eating both bowed their heads in silent prayer of giving of thanks. It was a beautiful sight, and said much as to the genuineness of their Christianity.

There is no boundary as to God's graciousness towards us, there should be none as to our gratefulness towards Him. When we try to recall how good God has been with us, it is like trying to number the stars in the heavens. His grace was extended to us even before we came into existence. Life here upon the earth is an instance of that grace. He has given us home and loved ones. He has given us Christ and salvation. He has given us the Bible and the church. He has given us the Holy Spirit. He has given us Heaven. The number of God's blessings cannot be given, on and on they go. We would recall that song, "Count Your Blessings." Yes, no doubt about it, God has been gracious. But have we been grateful in return? The sad truth is that we have not been.

"But where are the nine?" This was the Lord's disappointed query. We preachers would do well to preach upon this ever so often. All of us would do well to ask ourselves if we are found in that group of the nine. If we have belonged in that group, let us by all means leave it and transfer to the company of the one who returned to thank Jesus for His blessings.

### Who's Who Among Tenn. Baptists

(Continued from page 6)

the meeting. After resigning the church at Etowah, he spent one year in evangelistic work, when he accepted a call to return to the pastorate of Central Baptist Church, Fountain City, where he is enjoying the blessings of the Lord at present. Degree of Doctor of Divinity conferred on him by Carson-Newman College in May, 1919. Preached the State Convention at Union City in 1929. He has been a member of the Executive Committee of the Tennessee Convention for about 27 years, and a member of the Board of Trustees of Carson-Newman for a number of years. Has conducted more than two hundred revivals. Did not keep account of the conversions but estimates that more than 5,000 have been saved in these meetings.

# The Young South

Send All Letters To

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



Dear Boys and Girls:

We who live in America—especially those who are young in years—know very little about war. Many of our country's fine boys have had to fight in wars and many of them died fighting.

Our word study for this week is Jesus (selected from words beginning with "J"). And when I think of Jesus I think of the boys who left home to fight for our country. When they left they put away whatever they were doing and said "until I come back." Now that is what Jesus did. He came to earth, lived, died and arose from the dead and ascended to Heaven. And He said "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again." And then He said "Continue ye in my love." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you." And all of this is possible because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

Surely Jesus is the greatest word in any language.

Your friend,

*Aunt Polly*

Two small boys were engaged in earnest conversation. "I heard my mother reading about the ice jam," said one. "I wonder what it is," "I guess," said the other, "it's the kind the little Eskimos eat."—Ex.

Mother (to son wandering around room)—What are you looking for?  
Son—"Nothing."

Mother—"You'll find it in the box where the Andy was."—Army & Navy Journal.

A small girl was pounding away on the settlement-house piano when the head worker entered. The little girl paused and glanced uncertainly at the lady, who nodded and said: "Keep right on playing, Mary, if you are sure your hands are clean."

"I'm bein' careful, Miss Emily," answered Mary with a contented sigh. "I'm usin' only the black keys."—

Teacher—"If there were four flies on a table, and I killed one, how many would be left?"  
Bright Pupil—"One—the dead one."—Ex.

Aunt—"Won't you have another piece of cake, Tommy?"

Tommy (on a visit)—"No, thank you."

Aunt—"You seem to be suffering from loss of appetite."

Tommy—"That isn't loss of appetite. What I'm suffering from is politeness."—Mrs. A. D., Michigan City, Ind.

Jan was visiting her grandfather's farm for the first time. Looking around, she saw some cows in the pasture, chewing the cud. "Grandpa," she said, "it must cost you an awful lot of money to buy gum for those cows."

Dear Aunt Polly:

I am a little girl 9 years of age. I am in the fifth grade. I go to Sunday school at Flintville Missionary Baptist Church. My father is a Missionary Baptist preacher. I am in the Junior B.Y.P.U. I attend regularly the B.Y.P.U. My father takes the BAPTIST AND REFLECTOR. I read the YOUNG SOUTH page every week. I hope to have a pen pal. I hope to see my letter printed on the YOUNG SOUTH page. I will close.

Yours truly,

LILLIAN MCGHEE

Why don't you write Marie Joe King? She has a letter in our page this week.

Henning, Tenn.

Dear Aunt Polly:

I am a girl 16 years old. I go to school at Henning. My teacher is Miss Frances Sullivan. My hobby is reading good books. I go to church each Sunday. I am a member of Elm Baptist Church. Our pastor is Rev. E. C. Outlip. I have two brothers and one sister. A very good friend of ours, Miss Louise Butler, gives us the BAPTIST AND REFLECTOR. I enjoy it very much. I hope to find my letter on the YOUNG SOUTH page.

Your friend,

DORIS WHITE

We are glad that you like our page, Doris.

12 A Lincoln St., Meigs, Tenn.

Dear Aunt Polly:

I am a girl 19 years old. I have been reading the YOUNG SOUTH page and I like it. I am a Christian. I also belong to Calvary Baptist Church. Rev. O. M. Drinnen is our pastor. We like him. I hope my letter is not too long, and I may see it on the YOUNG SOUTH page in the next issue of the BAPTIST AND REFLECTOR.

Yours truly,

MARIE JOE KING

Welcome, Marie Joe. Let me know if Lillian McGhee writes to you.



The lads shown above are the members of the John D. Freeman chapter of Royal Ambassador in the church at Antioch, Tenn. They were organized during the pastorate of Rev. Floyd Carroll who recently resigned to go to Grace Church, Springfield. These lads are not only learning how to be good church members, but are busy putting into practice what they learn in their chapter meetings and in other services of their church. Secretary Freeman is proud of this group. Left to right, they are:

(Kneeling) WALLACE HANCOCK, WENDELL OWEN, HENRY HAYNES, CHARLES WASHNER AND JOSEPH STONE.

(Standing) JERRY GATHERER, KERRY JONES, PETER MEARS, JUNIOR MEARS AND ALBERT BRYAN.

Dayton, Tenn.

Dear Aunt Polly:

I am a little girl 8 years old. I go to Sunday school at the First Baptist Church, Dayton. My teacher's name is Mrs. Hugh Ensminger. I love her dearly. I go to school at Haggard and I am in the third grade. I want to grow up and do work for the Master. Will send a poem soon. May God's richest blessings be yours.

Your little friend,

HELEN KYLE

Thank you, Helen. We'll be looking for the poem.

McEwen, Tenn., Rt. 2.

Dear Aunt Polly:

I am a girl 13 years of age and in the first year high school. I like my school work. I am a Christian and attend Oak Grove Baptist Church, and I am secretary of Sunday school. Bro. R. M. Hastings is our pastor. We organized a Young People's Training Union. Bro. and Mrs. Hastings lead us in our work for the Master and we ask the prayers of everyone that we may be successful. I read the BAPTIST AND REFLECTOR and enjoy it and I also want to say hello to Dr. Taylor as I enjoyed him so much when he visited our home.

Lots of love to all,

MARGARETTE THOMPSON

I have just said hello to Dr. Taylor for you. Thank you for your nice letter.

Flintville, Tenn.

## -MY POEM-

HEAVEN

There's a wonderful place that's called heaven.

It's a home for the happy and blest. In this happy place lives Jesus. He lives with the ransomed at rest.

You too can go there if you wish. To live with the ransomed and free. Just put your whole trust in Jesus, He only can save you and me.

Just follow His footsteps in life here, And the e'll be a crown at the end. God will be with you forever And cheer you when there's not a friend.

WANDA LEE LAY.

Pioneer, Tenn., Rt. 2, Box 59A.

Dear Aunt Polly:

I am a girl 14 years old. I go to school at Norma High and am in the 9th grade. I go to Sunday school at Sugar Grove Sunday school and church. The pastor is Rev. Marion Chambers. We take the BAPTIST AND REFLECTOR and I like it very much. But best of all I like the YOUNG SOUTH page. I wish you would publish a lot of stories in the YOUNG SOUTH. They are very interesting. That was a real good story about "The Word Puzzle."

Sincerely yours,

WANDA LEE LAY.

P. S. I am sending you a poem that I wrote the other day while sitting around.

Thank for the poem, Wanda. We hope that you will send us another one.

Dayton, Tenn.

Dear Aunt Polly:

We are brothers and sisters. Our names are Finley and Orpha Bandy, from Dayton, Tenn. We go to Sunday school and church at the First Baptist Church, Dayton. We are also a member of the Sunbeam Church. I, Orpha, am 9 years old and in the third grade. I, Finley, am 11 years old and in the sixth grade. We read your letters every week and enjoy them very much. Hoping to see our letter printed soon.

With love,

FINLEY AND ORPHA BANDY.

Yours read the first letter we have ever gotten from two people. Finley and Orpha. It's fun. Do it again.

Church Hill, Tenn.

Dear Aunt Polly:

I am a girl 9 years of age. I go to school at Church Hill. I am in the fifth grade. My father takes the BAPTIST AND REFLECTOR every week. I like to read the YOUNG SOUTH page. I enjoy reading the letters on the page. I go to church at McPheeters Bend Baptist Church, where my father, W. H. Pangle, is pastor.

Love,

SALLY PANGLE.

You should really like our page this week, Sally. We are glad that since you like letters your letter came and could be printed this week.

3100 Linden Ave., Knoxville, Tenn.

Dear Aunt Polly:

We enjoy reading the YOUNG SOUTH page very much. We are members of Bethel Baptist Church of Townsend, Tenn. Our pastor is Rev. J. H. Smothers. We would like to have some pen pals and we will answer every letter that we receive. We are 16 years of age. We did not get to go to the Southwide Baptist Training Union Conference so we would like for you to write us about it.

Respectfully yours,

GENE WACHHOLZ and HUBERT SMOTHERS.

P. S. Our addresses are Gene Wachholz, 3100 Linden Ave., Knoxville, Tenn., and Hubert Smothers, Townsend, Tenn.

Gene and Hubert, thank you for writing. If you will refer to our issue of January 9 you will see our write-up of the Convention. It was a great convention and I am sorry you did not get to go.

Servilla, Tenn.

Dear Aunt Polly:

I am a girl 12 years old and go to Servilla School. I have a very nice teacher and her name is Miss Mildred DeLaney. I am in the seventh grade. I have been a church member for a year and I go to Sunday school every Sunday I can. I have read a lot of your letters. We have a good pastor, Rev. Bill Johnson. Our W.M.U. had a Christmas program. It was very nice.

BILLIE ROSE.

Welcome, Billie, and we are glad that you like our page.

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MISS ANCYE LAUPER  
Office Secretary  
DOYLE BAIRD  
Convention President

## Congratulations

Congratulations are in order for six of our associations and eleven of our churches. Six associations had over 1,000 awards in 1940 and eleven churches had over 200 awards. These are:

<b>a. Associations</b>	
Nashville	3,501
Ocoee	3,425
Shelby	2,576
Knox	2,658
Watauga	1,130
Chilhowee	1,040
<b>b. Churches</b>	
First, Jefferson City	433
First, Nashville	400
Bellevue, Memphis	347
First, Elizabethton	300
Boulevard, Memphis	282
Rockwood	274
Chilhowee	274
First, Union City	269
Ridgedale, Chattanooga	247
First, Old Hickory	211
Belmont, Nashville	208

## AWARDS FOR THE YEAR 1940 BY ASSOCIATIONS AND CHURCHES

<b>Beech River Association</b>	
Bath Springs	10
Morris Chapel	8
New Fellowship	21
Parsons	1
Rock Hill	40
Wildersville	6
<b>Total</b>	86
<b>Beulah Association</b>	
Martin 1st	80
Mt. Olive	19
New Salem	10
Ridgely	13
Tiptonville	92
Union City 1st	259
Woodland Mills	59
<b>Total</b>	543
<b>Big Emory Association</b>	
Clax Gap	32
Crab Orchard	7
Crossville	50
Cumberland Homesteads	19
Daysville	8
Fureka	8
George Jones Memorial	92
Halleys Grove	27
Liberty	21
Pine Orchard	21
Rockwood	274
South Harriman	88
Sunbright	72
Trenton St., Harriman	163
Union	6
Walnut Hill	41
<b>Total</b>	880
<b>Big Hatchie Association</b>	
Allens	28
Antioch	15
Brighton	28
Brownsville	26
Covington	37
Harmony	1
Holly Grove	72
Liberty	11
Ripley	24
<b>Total</b>	252
<b>Blodgett Association</b>	
Gallatin 1st	147
New Hope	16
Portland	103
<b>Total</b>	266
<b>Cambell County Association</b>	
Caryville	27
LaFollette 1st	64
Worley	25
Westbourne	56
<b>Total</b>	172
<b>Carroll County Association</b>	
Bruceston	1
Camden	31
Huntinsdon	21
McKenzie	33
Trace Creek	26
Trezevant	4
Union Academy	22
<b>Total</b>	138
<b>Chilhowee Association</b>	
Alcoa, Calvary	48
Alcoa, First	117
Armona	20
Beech Grove	10
Bethel	29
Boyd's Creek	12
Cedar Grove	32

Chilhowee 1st	274
Gayland Hts.	51
Hopewell	1
Kagley's Chapel	38
Liberty	19
Maryville 1st	101
Maryville, Oak St.	19
Mt. Olive	9
New Hopewell	61
Pleasant Grove	53
Prospect	79
Stock Creek	26
Union Grove	10
Dotson Memorial	31
<b>Total</b>	1,040
<b>Clinton Association</b>	
Andersonville	30
Black Oak	38
Jacksboro	1
Lake City 1st	47
Oliver Springs 1st	114
<b>Total</b>	230
<b>Concord Association</b>	
Barfield	11
Bradley's Creek	18
Engleville	11
Fellowship	62
Florence	48
Mt. Hermon	24
Mt. Pleasant	13
Murfreesboro	95
New Hope	58
Powell's Chapel	25
Taylor's Chapel	45
Westvue	13
<b>Total</b>	423
<b>Crockett County Association</b>	
Alamo	24
Bells	2
Friendship	3
Maury City	5
Midway	14
<b>Total</b>	48
<b>Cumberland Association</b>	
Blooming Grove	23
Clarksville 1st	39
Erin	37
New Providence	35
<b>Total</b>	134
<b>Cumberland Gap Association</b>	
Albion Hill	7
Greer's Chapel	4
Shawnee	19
Tazewell	13
<b>Total</b>	34
<b>Duck River Association</b>	
Cornersville	17
Mariness Memorial, McMinnville	73
Shelbyville Mills	50
Somers	42
Tullahoma	8
Wartrace	13
<b>Total</b>	203
<b>Dyer County Association</b>	
Dyersburg 1st	61
<b>Total</b>	61
<b>East Tennessee Association</b>	
Holders Grove	1
Newport 1st	13
Newport 2nd	53
Pleasant Grove	26
Rankin	5
<b>Total</b>	98
<b>Fayette Association</b>	
Galloway	1
Somerville	87
<b>Total</b>	88
<b>Gibson County Association</b>	
Bradford	38
Dyer	33
Gibson	9
Humboldt	43
Kenton	1
Midway	37
Milan	48
<b>Total</b>	209
<b>Giles County Association</b>	
Minor Hill	25
Pulaski	30
Scott's Hill	16
<b>Total</b>	71
<b>Greager Association</b>	
Little Valley	55
Louist Grove	3
Mouth of Richland	2
Noeton	10
Oak Grove	1
Rutledge	39
Washburn	20
<b>Total</b>	130

**Hardeman County Association**  
Bolivar 28  
Grand Junction 42  
Middleton 17  
Rocky Springs 11  
Saulsbury 46  
Toone 5  
Whiteville 1  
**Total** 161  
**Hiwassee Association**  
Paint Rock 43  
Ten Mile 52  
**Total** 95

<b>Holston Association</b>	
Asbury	26
Baileytown	11
Bristol, Calvary	78
Bristol, Virginia Avenue	2
Cherokee	9
Chinquapin Grove	67
Clear Branch	10
Erwin, Calvary	67
Erwin, First	58
Erwin, Ninth Street	78
Fall Branch	24
Fall Creek	26
Flag Pond	1
Glenwood	22
Johnson City, Central	27
Johnson City, Temple	64
Johnson City, Unaka Ave.	135
Jonesboro	27
Kingsport, Calvary	61
Kingsport, First	50
Kingsport, State Line	4
West View	13
Limestone	1
Mt. Zion	2
Southside	11
Sullivan Hts.	10
Tabernacle, Jonesboro	4
Telford	8
Union	11
Falls St., Johnson City	30
<b>Total</b>	908

<b>Holston Valley Association</b>	
Big Creek	28
Independence	15
McPherson's Bend	12
Oak Grove	64
Persia	24
Price's Grove	16
Rogersville	62
<b>Total</b>	221

<b>Indian Creek Association</b>	
Savannah	13

<b>Jefferson County Association</b>	
Buffalo Grove	21
Dandridge	31
Dumplin	34
Flat Gap	1
Jefferson City 1st	433
Jefferson City, Northside	31
Mill Spring	11
New Market	1
White Pine	66
<b>Total</b>	629

<b>Judson Association</b>	
Sylvia	12

<b>Knox County Association</b>	
Arlington	53
Bell Avenue	83
Branville	43
Broadway	121
Calvary	39
Cedar Bluff	1
Central, Bearden	45
City View	10
Clear Springs	26
Corryton	3
Crichton Memorial	61
Deaderick Avenue	70
Elm Street	27
Euclid Avenue	152
Eureka	16
Fifth Avenue	134
First, Knoxville	188
Fountain City, Central	79
Fountain City, First	72
Fort Sanders	51
Gallagher Memorial	2
Gillespie Avenue	26
Glenwood	21
Grace	32
Grassy Valley	19
Grove City	1
Holston	43
Immanuel	97
Inskip	14
Island Home	4
John Sevier	80
Lincoln Park	118
Little Flat Creek	11
Lonsdale	9
Lyons Creek	16
Marble City	55
Mascot	44
McCalla Avenue	55
Meridan	17
Mountain View	61
Mt. Harmony	69
Oakwood	14
Park City	56
Powell Station	25
Riverdale	53
River View	49
Rocky Hill	

(To be continued)



# SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL  
Superintendent

MISS JANIE LANNOM  
Office Secretary

MISS ADA V. WILLIAMS  
Elementary Leader

Theme—"Going on in Enlargement and Bible Study for Evangelism."

Motto—"Try It!"

## The Beginning of the Four Year Program

Brother Pastor, Mr. Superintendent, do not fail to have your people present at the special associational Sunday school meeting. See date and place of meeting below. This is to be a day when church leaders over the association come together to plan the work for 1941. You must be there with your people.

### DATES AND PLACES OF ONE-DAY ASSOCIATIONAL SUNDAY SCHOOL CONFERENCES

Association	Date of Meeting	Place of Meeting	Pastor Host
Beech River	March 8	First, Lexington	Rev. C. E. Autrey
Beulah	March 8	First, Union City	Rev. D. C. Sparks
Big Emory	March 18	Trenton S. Harriman	Rev. P. L. Ramsey
Big Hatchie	March 7	First, Covington	Rev. Dawson King
Bledsoe	March 8	First, Gallatin	Rev. Jack Murphy
Campbell	March 22	LaFollette	Rev. H. A. Bickers
Carroll	March 4	Camden	Rev. C. Hammond
Chilhowee	March 20	First, Maryville	Rev. L. S. Seaberry
Clinton	March 21	First, Clinton	Rev. L. G. Frey
Concord	March 4	First, Murfreesboro	Rev. Richard Owen
Crockett	March 8	Alamo	Rev. E. J. Caldwell
Cumberland	March 4	First, Clarksville	Rev. O. C. Kidd
Cumberland Gap	March 17	New Tazewell	Rev. A. M. Vollmer
Duck River	March 8	Tullahoma	Rev. J. P. Allen
Dyer	March 6	First, Dyersburg	Rev. T. N. Hale
East Tennessee	March 22	First, Newport	Rev. R. E. Johns
Fayette	March 4	Somerville	Rev. C. B. Cabbage
Gibson	March 5	Milan	Rev. Paul Wieland
Giles	March 6	Pulaski	Rev. Gay Harris
Granger	March 22	Rutledge	Rev. D. B. Bowers
Hardman	March 5	Bolivar	Rev. R. L. Seal
Hilwassee	March 19	Ten Mile	Rev. Joe Stanfield
Holston	March 20	Unaka	Rev. C. W. Pope
Holston Valley	March 18	Surgoinsville	Rev. R. C. Woodard
Indian Creek	March 4	Savannah	Rev. Frank Wood
Jefferson Co.	March 21	First, Jefferson City	Rev. W. E. Davis
Judson	March 3	McEwen	Rev. Charles Bond
Knox	March 20	Fifth Avenue, Knoxville	Rev. Walter Warmath
Lawrence	March 5	Lawrenceburg	Rev. R. E. Guy
McMinn	March 18	Athens	Rev. W. E. Richardson
McNairy	March 6	Selmer	Rev. A. A. Carlton
Madison	March 7	West Jackson	Rev. Isaac King
Maury	March 3	First, Columbia	Rev. E. B. Crain
Midland	March 19	Bishopville	Rev. M. D. Lawson
Mulberry Gap	March 17	Sneedville	Rev. Howard Bennett
Nashville	January 14	Eastland	Rev. O. D. Fleming
New River	March 17	Huntsville	Rev. R. E. Hollinsworth
New Salem	March 6	Carthage	Rev. James A. Ivey
Nicholsbury	March 19	First, Morristown	Rev. George S. Peek
Northern	March 18	Myrnatyville	Rev. Richard Huff
Ocoee	March 21	Ridgedale	Rev. A. M. Nichols
Polk	March 22	Ocoee	Rev. Norris Gilliam
Providence	March 20	Lenoir City	Rev. Clinton Wright
Riverside	March 17	Jamestown	Rev. Thomas Wells
Robertson	March 3	First, Springfield	Rev. H. J. Beasley
Salem	March 5	Woodbury	Rev. V. E. Boston
Squatchie Valley	March 20	Dunlap	Rev. Fred Tarpley
Sevier	March 21	Sevierville	Rev. Harold Stephens
Shelby	March 3	Temple, Memphis	Rev. Hobert Ford
Stewart	March 5	Dover	Rev. H. F. Ensminger
Stone	March 18	Cookeville	Rev. Oscar Nelson
Sweetwater	March 19	Madisonville	Rev. Floyd Starke
Tennessee Valley	March 17	Dayton	Rev. Lynn Claybrook
Union	March 19	Sparta	Rev. H. H. Stenbridge
Watauga	March 21	First, Elizabethton	Rev. E. L. Smothers
Weakley	March 7	Dresden	Rev. C. H. Warren
Western	March 6	First, Paris	
William Carey	March 7	Fayetteville	
Wilson	March 7	First, Lebanon	

## We Will Visit the Associations

P. E. BURROUGHS, Secretary.

Division of Education and Promotion.

Baptist Sunday School Board, Nashville, Tenn.

Our Five Year Promotional Program was in every way successful. We enter now upon our Four Year Program, which will take us up to the centennial celebration of the Southern Baptist Convention in 1945.

Each year during the last five years our Sunday School Board workers have joined the state board forces in assembling representatives of the associations in the states at some central place for a two-day conference. Two such state-wide conferences have been held in each state, one by the Sunday school workers and one by the Training Union workers. Thus during the five years 90 Sunday school conferences and 90 Training Union conferences have been held. In these state-wide conferences the workers reached practically all of the associations in the Southern Baptist Convention.

In the proposed Four Year Program the plan of approach is changed. Instead of assembling representatives of the associations in a central place the plan now is to go directly to the associations. One-day meetings are to be held

in each of the 910 district associations, one meeting in the interest of Sunday school work and one in the interest of Training Union work. Thus the Sunday School Board workers and the state board workers hope to hold during the coming months 1,820 one-day associational conferences for the furtherance of Sunday school and Training Union work. They confidently expect in these meetings to have direct contact with a quarter of a million church leaders. Teams numbering from three to six, or more, will visit the associations and conduct the conferences. Pastors, superintendents, directors and other local workers will share with the visitors the responsibility of conducting these one-day associational conferences.

The program thus proposed is the most daring, the most comprehensive and the most challenging which has ever been offered among our people. It is doubtless safe to say that its like has never been seen in Christian history.

The objectives have been clearly defined. The forces are on their way, and they know where they are going and what they want to do when they get there. Through half a century our people by practice, experiment and observation have developed and perfected methods and plans for conducting the teaching and training serv-

## ON TO CHATTANOOGA

State Sunday School Convention, First Baptist Church, April 8-10, 1941. Make your plans to attend. Meet your friends, make new ones. Good conferences for workers of all groups are being planned. Inspirational speakers are being secured.

ices. They now plan to take the best of all that they have learned "to the last church." They long to share with all of the churches, the forward-looking aggressive churches and the remoter neglected churches as well, the things they have learned.

Thus through a full day in each one of these 1,820 associational gatherings, Sunday School Board workers and state board workers will sit in prayer and conferences with the local workers.

Effort will be made to stimulate better Bible teaching and more effective Christian training. Out along these lines of teaching the Bible, winning the lost, and training in Christian service, lie achievement and victory. In the last four years, our people have won a million people to Christ and baptism. During the next four years we ought to win two millions and we ought to train our five millions, thus growing a vast invincible army for the world conquest.

We have come on grave and troublous times. No man can tell what lies out before the American people. General John J. Pershing has spoken for the Christian people of the whole country. The General is quoted as saying, "America's first need is not greater armies, is not a stronger navy, is not a more efficient air force; America's primary need is more and better Sunday schools." America needs for the present and for the future to know and fear God, to grow Christian character and to develop Christian integrity.

Whatever the days may bring, we are highly resolved to press to the gates this battle for better Bible teaching and more effective Christian training. We will seek to do our full duty as citizens of the glorious country. At the same time, remembering that we are citizens of another and better Country, we will give ourselves to the ministry of him whose we are and whom we serve.

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 MISS MARY NORTHINGTON, Nashville Executive Secretary-Treasurer  
 MRS. DOUGLAS GINN, Nashville Office Secretary

## Mrs. F. W. Armstrong



MRS. F. W. ARMSTRONG, Convention Speaker

The W.M.U. Convention meeting in the First Baptist Church, Nashville, will have as one of its honored guests, Mrs. F. W. Armstrong, president of the W.M.U. of the South.

She served for ten years as president of the Missouri W.M.U. and has been our leader in the South since 1933. Through her writings in *Royal Service* and the *Year Book* our people have learned to appreciate her great ability. You will want to meet her and hear her in Nashville, March 25-27.

## So Sorry!

We are so sorry that we failed to meet our quota for *Royal Service* in 1940. We sent in 7314 subscriptions and our quota was 7680. Let us start NOW to send subscriptions in for our magazine.

There are now 100,010 subscribers for *Royal Service*. It is the largest missionary magazine for women in the world. Send your subscriptions to *Royal Service*, 1111 Comer Bldg., Birmingham, Ala., price is fifty cents a year.

## Miss Rachel Van Cleve

Only a few weeks ago, on December 26, 1940, God in His infinite wisdom took from our midst our beloved superintendent, Miss Rachel Van Cleve. For about eighteen years she had been the faithful leader of our W.M.U. work in Concord Association. She was ever ready to answer all of our questions and to give information which would inspire us to press forward in the promotion of God's cause. She was a power for righteousness in our community and was indeed one of our dependable ones. In her going our association has sustained a great loss. We cherish and honor her memory and thank God for her Christian life.—MRS. WILL DAVID, Lascassas.

There was no more faithful and loyal worker in the Tennessee W.M.U. than "Miss Rachel," as she was lovingly called by her many friends. She loved the W.M.U. and gave her very best service for the Lord through the Union. We did not hear of her home-going until the meet-

ing of the W.M.U. of Concord Association on January 24. Again we beg our friends to notify us when our loyal workers die.—MARY NORTHINGTON.

## Mrs. Lingerfelt Writes

Jaguquara, Bahia, Brazil  
 December 12, 1940.

I received your Christmas greeting a day or so ago with the enclosed gift, for which I thank you.

We are in summer holidays now. Isn't it queer for Christmas to come in the mid-summer? However, it doesn't seem much like holidays to me. I am getting material ready and sending out girls to work in the churches in interest of the Women's, Girls and Children's work. Also we are getting up the local Christmas program and as soon as it is over we must start on the one for New Year's eve.

My wish is that your Christmas may be happy and your New Year bright and promising.

Our best regards to the Tennessee women.  
 Sincerely yours,

MRS. J. E. LINGERFELT

## Miss Daniel, of Hungary, Writes

(This is our first message from Europe in many months. It took three months for this letter to reach us. M. N.)

Margit Rakpart 29  
 Budapest, Hungary  
 October 20, 1940

Dear Friends

You can't imagine how I miss hearing from you. For almost six months now the mails have been very uncertain. I've written to many of you, but have received no reply. Now I shall try this method (Air Mail).

In spite of many difficulties we were able to open the Girls' School and the Seminary on September 17. I am happy to report that we have sixteen girls and two more will come before Christmas, one from Transylvania and one from Yugoslavia. We have two Russian girls, and of course they are laboring with the language at present. These come from the northern part of Hungary which was annexed last year.

The girls are delighted with their dining room and kitchen. (Formerly they had eaten downstairs with the Seminary students.) All of you housewives would be pleased to step in and visit us. They are very "old-maidish" and particular. And of course, I like that! I'm afraid the floor won't last until the end of the year, they scrub it so often! Our dining room is really very pretty. The walls are white and we have the peasant plates for decorations. The pantry is my delight. We have nearly forty large jars (gallon) of tomato juice for soup (we canned some of this after the girls arrived); enough dry beans for the winter months; enough lard to last until Christmas; also eggs put in lime water; three big sacks of flour; home-made soap; and plenty of poppy seed. I'm sure you are wondering why I go into detail to tell you the contents of our pantry. But as you have already heard, no doubt, the food problem may become serious. The girls brought some of these supplies from their homes to help pay their tuition fees. The fee is very small, but even at that, it is quite a burden for some of them. They can come for

200 pengoes for the term, that is, eight months. In our money it is \$40.

In their Y.W.A. collections they have 14 pengoes with which they will make little dresses for the two babies at the Orphanage. They collected this in only two weeks. To each meeting of the Y.W.A., which is held every two weeks, we invite the W.M.S. and the Y.W.A. from the various churches of Budapest. At the last meeting, the guests brought a gift that was much appreciated and needed: 20 cups and saucers, drinking glasses, and three water pitches.

The curriculum this year consists of Exegesis, Theology, Biblical Geography, Missions, Sunday School Methods, English or German, Hygiene, Domestic Science, Hungarian Grammar, History and Geography. So you can see they do not eat idle bread. And of course, they do all the housework including the cooking. I have two of the last year's graduates who are helping. Due to a lack of teachers we have to have half of the classes with the Seminary boys. The teachers include Dr. and Mrs. Bela Udvarnoki, whom many of you know, Mr. Andrew Udvarnoki, the founder of the Seminary, Dr. Tresansky, Dr. Gabriella Grimm, Head of a Children's Hospital, and two University students. It's impossible to tell how much we miss Dr. and Mrs. Everett Gill.

During these terrible days how we need to pray for wisdom in prayer, strength for the uncertain days ahead and patience for the present tasks! Let us unite at His throne. God bless you all is my prayer.

With sincere love,

RUBY DANIEL

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By all pastors and churches promoting the Hundred Thousand Club or Debtless Denomination Day.

By all organizations and groups taking one or more memberships in the 100,000 Club.

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Ask your pastor for a membership card

*We Need You — Join 100,000*  
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## Is the Paper in Your Budget?

Reports from every section of the Southern Baptist Convention indicate a steadily growing purpose on the part of our people to put our State Papers in the budget of the churches. Many churches have put the paper in the budget since the movement was launched at the Convention in Baltimore last June. I do not have a report on the total number of new budget churches, nor of the total increase of circulation through the club plan, but it is certain that the movement is well on its way.

May I urge the importance of this undertaking, confidently claiming the co-operation of pastors and lay leaders in every state. I hope we may go to Birmingham with a report of progress that will thrill our people from Maryland to New Mexico and from Illinois to Florida. When we put the paper in a new home, we strengthen every agency, institution and cause fostered by Southern Baptists. It is a sound, practical method of furthering the Kingdom of God. Our Baptist papers inform, indoctrinate, enlist, unify, and inspire our people. Thank you.

LOUIE D. NEWTON,  
Chairman S.B.C. Committee

## The British Baptist Emergency Offering

By LOUIE D. NEWTON, Secretary.

Southern Baptists will not be satisfied to stop short of the \$200,000 which we set out to raise for the British Baptist Missionary Society. I am certain of that. I cannot give the exact amount received, just at this moment, but it is close to \$190,000. We could finish it quickly, if the brethren who for one good reason and another were delayed in making the appeal last year, would bring the urgency of the appeal to their people now.

Secretary John D. Freeman is asking the Baptists of Tennessee to complete their offering on Sunday, February 23. I hope other State Secretaries, whose states have had to delay the matter will follow the example of Dr. Freeman. We should have the full amount not later than the end of February. Already \$183,000 has been sent forward to the various stations

of the Society. Let me quote from one station, through Missionary Charles E. Pugh, Leopoldville, Belgian Congo:

"Today, November 22, 1940, we received the offering of \$6,000 from Southern Baptists. It was, indeed, an answer to prayer. It has saved the B. M. S. work in this province. You will never know what it means to us. . . ."

Please complete this urgent matter in your church, forwarding your offering to your State Secretary, designated for British Baptist Mission Fund. We hope to publish a report early in March that we have reached the goal. Thank you.

## WAR DEPARTMENT OFFICE OF THE CHIEF OF STAFF WASHINGTON

Dr. Paul D. Moody  
538 Woodward Building  
Washington, D. C.

Dear Dr. Moody:

You are quite correct in the understanding that Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives. This is equally true with respect to welfare and morale agencies. These agencies, operating in a perfectly normal way, will be of great help to our Chaplains and recreation officers, who will welcome the assistance of their representatives in carrying out our morale program.

Apparently, the fact that we have not authorized these welfare activities to locate their own centers at Army camps has caused some misunderstanding of our policy in this connection. Except for the American Red Cross, which concerns itself primarily with the family problems of enlisted men, and which maintains for its representatives a small field office at each large station, this authority has been withheld because it is preferable to retain in the Army the actual responsibility for morale and recreation.

Will you please assist us by conveying the proper interpretation of our policy to civilian ministers and representatives of welfare organizations whenever the opportunity arises? I am sending your letter to Chaplain Arnold, who will do what is necessary to clarify the situation for our own people.

Faithfully yours,  
G. C. MARSHALL,  
Chief of Staff.

## Book Reviews

THE CHRISTIAN ATTITUDE TOWARD WAR by Loraine Boettner. Published by William B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.00.

A timely discussion of the question of war and the Christian's attitude toward it. The author takes the position that God has always permitted and sometimes caused war as a punishment or a chastisement of certain people. He proves that there is nothing in the Old or the New Testament to justify the position taken by the present day pacifists. He argues that pacifism is the product of Modernism. He contends that righteousness is worthy of defending, that selfishness and sin cause wars but that the principles of right need to be upheld at any cost. He offers the Gospel of Christ as the only preventive against war. He says that the only safe way in which the "lion can be depended on to eat grass with the lamb is for the lion to be given a new nature." The book is well worthy of study.

—P. L. RAMSEY.

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"I consider it the most practical and all-inclusive hymnal that has been composed and presented to our churches."—Third Baptist Church, Nashville, Tennessee.

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# AMONG THE BRETHREN

By FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

The current issue of the *Western Recorder* carries the picture of T. E. Ennis, who was recently elected to and has accepted the superintendency of the Kentucky Baptist Children's Home, at Glendale, Ky. On account of the prolonged and serious illness of J. G. Barbee, Mr. Ennis has been serving for a time as acting superintendent.

John W. Inzer, pastor of the First Church, Asheville, N. C., has been advised by his physicians to take a two months' vacation.

L. B. Golden has resigned the care of the Emmanuel Church, Tulsa, Okla., to accept the care of the First Church, Greenville, Tenn.

Dr. J. Leo Green, instructor in the Southern Seminary, Louisville, is scheduled to preach in special revival meetings beginning February 12 at Hastings, Fla.

Fred T. Moffatt of the First Church, Frankfort, Ky., is in special services with J. Cecil Jones at the First Church, Williamson, W. Va.

J. McKee Adams, of the Southern Seminary, Louisville, Ky., is to be among the speakers at the Russellville Bible Conference, Russellville, Ark., the first week in February.

Paul Flynn, member of the First Church, Paris, Ark., was licensed to preach recently. E. S. Elliott says that he is the sixth young man in his congregation to enter the ministry in recent years.

Mrs. Ellen L. Grace died in Gulfport, Miss., recently. She was the widow of the late W. C. Grace, former pastor at Gulfport, and was a sister of Charles S. Gardner, of Richmond, Va., Professor Emeritus of the Southern Seminary, Louisville. She was also an aunt of Secretary W. A. Gardiner, of the Department of Sunday School Work in Kentucky.

Chester Swor is to conduct a Youth Revival at the First Church, Alexandria, Va., February 9-16.

George W. Truett, of Dallas, Texas, will assist J. W. Storer and the First Church, Tulsa, Okla., in a meeting February 17-28.

Third Church, St. Louis, Mo., which recently celebrated its centennial, has in the past ten years had a net increase of 1,700. The present membership is 4,800. C. Oscar Johnson is pastor. There have been 38 men and women who have gone out from this church as ministers and missionaries.

By THE EDITOR

Orinda Baptists had a good year during 1940. The treasurer's report shows total offerings of \$2,838.69 for local expenses, \$884.37 for state and southwide causes and \$36.00 for associational mission work, a total of \$3,759.06, nearly 24.5 per cent for outside causes. If every church in the state had been able to give as large a proportion of their total receipts to our general causes, our state budget would have been many thousands of dollars larger. This is still one of our great rural churches! T. C. Meador is their bishop.

The preachers' school in Athens, January 27-31, was one of the best yet. About 50 preachers attended it, and numerous laymen and women took advantage of the fine teaching done by D. W. Willett of Erwin, Ira Dance of Etowah and R. W. Selman of Chattanooga. Henry C. Rogers, Secretary Freeman and Editor Taylor were visiting inspirational speakers. McMinn Baptists are going forward in a great way.

All our state missionaries met at Murfreesboro this week in a special training school arranged for them. They held their conferences in Tennessee College quarters. An interesting and thought-provoking schedule of discussions was provided for the three-day session.

Friends have sent in subscriptions besides their own as follows: Mrs. J. D. Keefe, Chattanooga; Miss Vida Teague, Rossville; R. A. Swindell, Camden; S. R. Woodson, Humboldt; and S. P. DeVault, Johnson City. Each, Mrs. Bert Dyer, Greenville; Mrs. S. R. Conger, Jackson; and Prof. John D. Everett, Jefferson City. 2 each, R. E. Guy, Jackson; 6, Miss May Phillips, Chattanooga; 8, and John L. Dodge, Cleveland; 10, A. A. McClanahan, pastor, sends in 90 on the budget plan from Chamberlain Avenue Baptist Church, Chattanooga. Thank you, friends, who'll be next?

H. B. Harris, Milan, renewing his subscription, says that the entire family read it and enjoy every issue. And J. W. Kerley, of Calvary Church, Alcoa, renews, saying: "We enjoy the REFLECTOR so very much—it has so many good things in it." We appreciate these good words.

Pastor J. E. Parrott and his "joint pastorate" in Riverside Association showed what country churches can do when they unite in order to have their pastor live among them. As a result of their fine program the one field loaded the Orphans' Home truck with provisions and supplies.

A CAR? "I was pretty busy yesterday (Sunday). Preached three sermons, taught two classes and led two unions, and walked seven miles. Don't ask me if I was tired last night." A sentence from the report of Missionary J. F. Neville of Celma. Think what a good used car would mean to him, the only Baptist pastor in Clay County! Who has one for him?

January 5 to 24 Edgewood Baptist Church, Chattanooga, C. H. Petty, pastor, held a revival in which there were 66 professions with 48 additions, 28 were by baptism. It was the best meeting in the history of the church despite the flu epidemic that was raging. Evangelist Floyd Creasy did the preaching. About 500 pamphlets and tracts were distributed during the meeting. Membership certificates are being sent to those who united with the church on the back of Church Covenant cards. A movement to get a club of subscriptions to the Baptist and Reflector was begun during the meeting. The Edgewood Church is growing and the Lord is adding daily such as are saved. The pastor speaks in high praise of the work of Bro. Creasy.

Tabernacle Baptist Church of Bristol, John Bowers, pastor, L. Evans, assistant pastor, has held a four weeks' revival meeting in which 136 people responded to the Gospel call and in which the church was greatly revived. Rev. Conally Evans of Bristol, who is a student at Harrison-Chilhowee Baptist Academy, did the preaching. The singing was directed by the father of the visiting preacher, Rev. Leonard Evans.

Prof. Cole, one of the efficient teachers in the Peabody High School at Trenton, and General Director of the training union work of the First Baptist Church there, will be ordained to the ministry by that church February 5 at 7:15.

Lacy Freeman, Assistant Superintendent of the Gibson County Baptist Sunday School Association, and a student in Union University, was ordained to the ministry Sunday afternoon, February 2, by Bethpage Baptist Church, W. A. Farmer, pastor.

The growth of the First Baptist Church, San Antonio, Texas, has been phenomenal during the four years' pastorate of Dr. Perry F. Webb, who began his fifth year with the church Sunday, January 26. There have been 2,701 additions to the church, 847 of these by baptism and \$398,459.40 has been contributed to all causes.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 26, 1941

Sunday School	Training Union				
Antioch	73	Erwin, First	287	Memphis: Bellevue	1709
Athens, First	113	Goodlettsville, Union Hill	92	Boulevard	571
Butler	126	Hampton	47	LaBelle	508
Caryville	113	Harriman, Trenton Street	338	Prescott Memorial	363
Lake View	50	Hermitage, New Home	138	Temple	1038
Chattanooga, St. Elmo	71	Jackson: Bemis	222	Union Avenue	801
Clarksville, First	389	West Jackson	573	Mount Juliet	136
Columbia, Second	72	Johnson City, Central	140	Green Hill	55
Cookeville, First	196	Kingsport, First	478	Murfreesboro: First	393
Dover	50	Knoxville: Broadway	822	Westvue	145
Dyersburg, First	412	First	734	Nashville: Central	46
Elizabethton: Eastside	91	Gayland Heights	86	Third Avenue	190
First	329	Immanuel	227	New Tazewell, First	91
Immanuel	84	John Sevier	150	Raleigh, Ardmore	45
Little Mountain	45	Lincoln Park	353	Ramer, Gravel Hill	91
Slam	188	Lenoir City: First	274	Union City, First	579
Southside	78	Pleasant Hill	106	Walter Hill, Powell's Chapel	94
Watauga	193	Liberty, Salem	48	Watertown, First	163
		Maryville, First	390		
		McMinnville, Magness Memorial	137		

Work is progressing rapidly on the new three-story, \$10,000 addition to the First Baptist Church, Lebanon, C. H. Warren, pastor.

—BAR—  
The First Baptist Church of Clarksville, Richard N. Owen, pastor, beginning Sunday, January 12, is conducting a "Ten Weeks Loyalty Campaign," celebrating the 110th anniversary of the church, which was organized in 1831.

—BAR—  
The deep sympathy of the Brotherhood goes out to Pastor C. B. Cabbage and his family of Rutledge, over the death recently in St. Mary's Hospital, Knoxville, of his wife, Mrs. Maud Corum Cabbage. Funeral services were conducted at the Rutledge Baptist Church by Rev. A. F. Mahan of Fountain City. Burial was in the Presbyterian cemetery. Besides her husband, she is survived by a daughter, Frances, student in Carson-Newman College; two sons, William, student in Rutledge High School, and Linnie, student in Rutledge Grammar School; her mother, Mrs. W. G. Corum; two sisters, Mrs. Edna Shaver and Mrs. Dess Walker, all of Rutledge; three brothers, Ramon Corum and Curtis Corum of Rutledge, and Robert Corum of Chattanooga. Mrs. Cabbage was born in Rutledge and taught school there for a number of years. She was a loyal and faithful member of the church there and by her life and her teachings she won numerous friends. Ever since a revival in Rutledge last April in which the spirit did the preaching we shall ever remember Mrs. Cabbage's faithfulness and her courteous and modest bearing. God's grace be upon all the sorrowing.

#### —BAR— Bible Conference in Vicksburg

Recently we had in our church Dr. Edward A. McDowell, Associate Professor of New Testament Interpretation in the Southern Baptist Theological Seminary in Louisville. Dr. McDowell spoke to us during the entire week on "The Sermon on the Mount." We had prepared the field for his coming and had asked that he make the week one of concentrated bible study. All of the people in the congregation sat with open Bibles as Dr. McDowell taught and then a forum followed. Twelve periods of study all together were had. Our people were deeply stirred by the study and it proved to be one of the most helpful experiences that our church had during last year. I would recommend to any church the planning of such a Bible conference in the year's program using one of our college or Seminary professors or a pastor. We have already extended Dr. McDowell an invitation to return to our church next year for a similar conference.

During this same week we planned for a meeting of all the Negro pastors in the city. This meeting was held in the morning and Dr. McDowell spent an hour and a half each day leading them also in the study of this great message from the lips of Jesus.

D. SWAN HAWORTH,  
First Baptist Church, Vicksburg, Miss.

—BAR—  
Dear Brother Editor:

The Baptist Bible Institute is rejoicing in another happy experience. The full amount of interest for six months has been received. President W. W. Hamilton wants the friends to know how grateful the whole Institute family is for their prayers and confidence and help. He says, "We are on the way to a debtless B.B.I."

W. W. HAMILTON, President.

—BAR—  
On January 26 Dr. Archibald C. Cree closed 50 years of vigorous ministerial work when he preached his final sermon as pastor of the First Baptist Church of Salisbury, N. C. At the close of the service two representatives of the Salisbury-Spencer Ministerial association presented Dr. Cree with a framed, painted copy of resolutions adopted by the association congratulating the minister on his years of work.

Although Dr. Cree has retired from active pastoral work he is still vigorous and alert and drives his car 300 miles or more without undue fatigue. After 50 years of service, however, he feels that he is entitled to a more leisurely life than the duties of the pastorate will permit.

#### —BAR— Bro. Gordon Clinard Ordained to the Full Work of the Ministry

The Springfield Baptist Church of Springfield, Tenn., called together the pastors of the Robertson County Association and some visiting ministers for the purpose of examining and assisting the Springfield Church in ordaining Bro. Gordon Clinard. Bro. Clinard now a student in Union University, Jackson, Tenn., having been called to Mt. Olivet Baptist Church as pastor. On Sunday afternoon, December 1, 1940, the following ministers met in council for the examination. Brethren L. S. Ewton, John D. Freeman, T. C. Meador, W. B. Woodall, Norris Gilliam, H. C. Adkins, Wayne Dehoney, W. P. Davis, W. C. McGill, Willie L. Baker, W. W. Harbison.

The council elected Bro. Ewton as moderator and W. B. Woodall clerk. Bro. T. C. Meador had charge of the examination. Bro. Clinard gave all evidence of a definite call to the ministry and answered readily and satisfactorily all questions by the council. The council advised the church to proceed with the ordination. The church asked Bro. Davis to lead the opening prayer, Bro. Meador to give the charge to the church and Dr. Freeman the charge to the candidate. Bro. Norris Gilliam, the pastor of the Springfield Church, to preach the sermon. Bro. Willie Baker to present the Bible and Bro. Ewton to offer the ordination prayer. After the laying on of hands the many friends and loved ones of Bro. Clinard came forward and gave him their hand, promising him their prayers and co-operation. Dr. Freeman led in the closing prayer.

L. S. EWTON, Moderator.  
W. B. WOODALL, Clerk.

#### —BAR— Harrison-Chilhowee Baptist Academy, Seymour, Tennessee

Harrison-Chilhowee Baptist Academy opened its spring term January 6 with an increase in enrollment. We have enrolled 40 ministerial students for the year. The buying of the farm has meant much to the school in producing food products which are used by the school, and also it has enabled us to develop opportunities for work, thus helping students pay their way in school.

We are of the opinion that more young men and young women should be taught to work as well as play. We fear too much emphasis is placed upon play rather than work in our school set-up. Thus we are hoping and praying that Tennessee Baptists will realize the necessity of work in our school and help provide facilities for work. We contend that a preacher should know the Bible, but we also contend that he should know a little about farming, or some basic trade. Do you not think it would be great if we could have a shoe repair shop, a printing press, a laundry, a pressing club, a broom factory, commercial course, cabinet shop, as well as scientific farming? The thing needed in education today is to teach boys and girls to do by doing, in order that they may go out into the world to be an asset and not a liability.

Many of our students will never go to college, and they need to have a basic course in some trade or vocation at least, when they have completed their course. Many of our preachers will never go to college, but we hope they will go back into the neglected rural sections with a vision of what our denomination is doing, and will be better equipped to preach the word, and to lead in denominational matters. This is our hope for our rural sections.

Our campaign is now on for enlargement of

our facilities, and we are hoping and praying that Tennessee Baptists will want to have a part in providing increased opportunities for labor to assist students in paying their expenses in school. If Tennessee Baptists catch a vision of the opportunities presented, they can have a school that every Baptist in Tennessee will look upon with pride, because of the service that is rendered and it can render to our denominational work and to society.

ROY ANDERSON, Principal.

—BAR—  
The following friends visited the BAPTIST AND REFLECTOR office this week: P. L. Utley, Camden; C. E. Wright, Watertown; Vern Powers, Mt. Juliet; T. C. Meadow, Orlinda; D. A. Ellis, Memphis; A. F. Mahan, Fountain City; R. E. Guy, Jackson; W. R. Hill, Humboldt; C. D. Tabor, Brotherton; J. H. Isbell, Union City; Joe N. Isbell, Union City; J. P. Bramblett, Wartrace.

—BAR—  
WITH THE CHURCHES: Dyersburg—First, Pastor Vollmer received by letter 1, baptized 1. Hermitage—New Hope, Pastor Olive received by letter 1. Kingsport—First, Pastor Hughes received by letter 3, for baptism 6. Knoxville—Broadway, Pastor Pollard received by letter 1, by confession 1; John Sevier, Pastor Cross received by statement 1. Memphis—Bellevue, Pastor Lee welcomed by letter 13, for baptism 4, baptized 7; Boulevard, Pastor Arbuckle received by letter 2; LaBelle, Pastor Baker received 2 additions; Temple, Pastor Boston received by letter 2; Union Avenue, Pastor Hurt received by letter 5, baptized 4. Nashville—Harpeth Heights, Pastor Lee received for baptism 3.

#### —BAR— Briefs Concerning the Brethren

*Called and Accepted*

Robert Klingberg, First Baptist Church, Seattle, Washington.

Gordon Vance Johnson, Forest City Church, Forest City, Iowa.

Douglas Carver, University Baptist Church, Abilene, Texas.

Roy Niager, Euclid Avenue Church, Atlanta, Ga.

Rolland N. Dutton, Delmar Baptist Church, St. Louis, Mo.

Griffin Henderson, First Baptist Church, Luray, Va.

C. A. Alexander, First Baptist Church, Okolona, Miss.

Fenwick T. Fowler, First Baptist Church, Haverhill, Mass.

W. A. Strickland, Elmdale Baptist Church, Abilene, Texas.

W. L. Stagg, First Baptist Church, Lake Charles, La.

R. G. Baucom, First Baptist Church, Winnsboro, Texas.

Harold G. Sanders, Norwood Baptist Church, Birmingham, Ala.

*Resigned*

Roy Niager, First Baptist Church, Heflin, Ala.

Charles W. Rector, McDonald Baptist Church, Rome, Ga.

Robert E. Knight, Second Baptist Church, Granite City, Ill.

A. Thad Persons, McCormack Baptist Church, McCormack, S. C.

C. A. Alexander, First Baptist Church, Sante Fe, N. M.

Fenwick T. Fowler, First Baptist Church, Monrovia, Cal.

R. G. Baucom, First Baptist Church, South San Antonio, Texas.

L. M. Jones, First Baptist Church, Dadeville, Ala.

*Died*

A. O. Hinkle, First Baptist Church, Goose Creek, Texas.

A. N. Hall, First Baptist Church, Muskogee, Okla.

# A Good Hundred Thousand Club Plan

By J. E. DILLARD, Executive Committee,  
Southern Baptist Convention, Nashville, Tennessee.

"What is the best plan for putting on the Hundred Thousand Club?"

The best plan for you is the plan that will work best in your situation. A poor plan well worked will succeed better than a good plan poorly worked or the best plan if it is not worked at all.

Every loyal pastor will study his own situation and then use his best judgment. Here is a plan that experience and observation convince me will work in most if not all cases.

## Definite Details

1. Decide at once to put on the Hundred Thousand Club.
2. Call a meeting of leaders to advise and pray and work with you.
3. Adopt a worthy club membership goal (suggest one club membership for every 40 church members and one or more memberships for every group in your church).
4. Decide upon a Hundred Thousand Club or Debtless Denomination Day (suggest February 16).
5. Appoint a Hundred Thousand Club committee of one member from each organization with the chairman as Club leader for the year.

## Plenty of Publicity

6. Have plenty of publicity; post the *yellow poster* where the most people will see it; have announcements made in all meetings calling upon every person and group to help reach the goal; read the *blue folder* from your pulpit, in Sunday school, and training unions the Sunday before you call for memberships; pray for and expect success.
7. Preach a short soul-stirring sermon on Loyalty to Christ and His church and program. Tell how the debts hinder and humiliate, appeal to the love and loyalty of your people to help lift the load.
8. Tell how the club has helped and how everyone can have a part. Appeal for individual memberships (\$1.00 a month). If one will contribute \$100.00 he can consider himself as a member from the very beginning of the club.

## Ask for Cash

9. Take a cash offering. Ask all members to pay in advance as much as possible so as to stop interest. *Ask everybody to make some cash offering to help pay our debts.*
10. Then appeal to every Sunday school class, training union, Brotherhood, W. M. S. circle and organization and every other group to take at least one membership.

## In for Duration of the Debts

11. Give the club leader a list of club memberships and ask that each member be thanked, encouraged to keep up his dues, and stay in till the debts are all paid. If a member falls behind, a gentle reminder will often do good.

The club dues can be paid through the church treasurer in any envelope just so it is marked "Hundred Thousand Club." Special envelopes will be supplied upon request.

The church treasurer will remit promptly to the state secretary all club dues properly marked "Hundred Thousand Club."

Let's double, yes triple our club membership for a Debtless Denomination by 1945.

"Owe no man anything but to love"—Paul.