

# Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE" \* ORGAN TENNESSEE BAPTIST CONVENTION

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## THE FINALITY OF THE SCRIPTURES

By W. C. TAYLOR, Rio de Janeiro, Brazil

MY EARLY DOCTRINAL INSTRUCTION came through books written by Northern Baptists. My father died in the early eighties and his legacy to us was a home and his library. As I began to read, a few years later, my mother gave me one of those books by Northern Baptists on each birthday. Thus my soul was fed. Thus my father had nourished his spiritual life and ministry in the late seventies and early eighties of last century. They are American Baptist Publication Society books—we had no Sunday School Board then and almost no books. I have a few of those books yet. There was then no appreciable difference between the doctrine of the great leaders of Northern Baptists and the doctrinal position of my father and other Baptist pastors of Kentucky and Tennessee. Our men perpetuated in Southern Baptist life the teachings and writings of Hovey, Weston, Boardmen and others. We have kept it. They have in a large measure lost it. Why?

### I

Here before me is a volume called *Madison Avenue Lectures*. These lectures were delivered in Madison Avenue Church, New York City, during the pastorate of Henry G. Weston, and were published in 1867. The very first is by Alvah Hovey, then Professor of Christian Theology in Newton Theological Institution. The keynote address is by this great Baptist, on *The Bible The Only Standard of Christian Doctrine and Duty*. Let us see what Newton and many other Northern Baptist centers have lost, what Southern Baptists have, in general, kept.

The text of Alvah Hovey is John 16:13. It affirms that the "Spirit of truth will guide you into all truth." Hovey gives that as the guarantee of his thesis, *The Bible the only Standard of Christian Doctrine and Duty*. He calls that thesis "the first principles of our belief." He corrects the Authorized Version and retains the article of the original Greek "He will guide you into all the truth." He says the meaning of the language is that "the Holy Spirit was to guide the eleven disciples addressed by our Saviour; and it will be my aim to show that the promise recorded in my text involves the divine authority and completeness of the Bible, as a source of Christian truth." "For if this promise was made by an infallible being, it was surely fulfilled, and the apostles were in due time guided into all the truth." He does not take for granted that our Lord is an infallible being, but skilfully sums up the message of Paul and each of the four Gospels, in turn, to give us that perfect picture of our infallible Lord. That infallibility of God and the Son gave this promise and Hovey declares: "this language is a promise of inspiration." "For observe once more that the coming Helper is described as the Spirit of truth; that he was able to take the place of Christ, and teach them many things which they were not now able to bear; that he was to bring to their remembrance all that Christ had said; to testify of Christ; to take the things of Christ and show to them; to reveal to them things to come and teach them all things. In a word, Jesus promised to continue and complete the revelation of His truth to His disciples by the agency of the Holy Spirit." "These three facts (that Jesus Christ was infallible, that He uttered the promise of my text to His disciples, that they were upright men, teaching the truth which they knew, W.C.T.) . . . These facts, if there were no others equally in point

(as there are many), evince the divine authority of the New Testament."

He goes on to demonstrate that the text "involves the completeness of the Bible." "According to the obvious sense of this promise, the apostles were to be guided into all the truth which belongs to the religion of Christ as adapted to men in their present state. The language cannot fairly be made to signify less than this. For when Christ and His apostles speak of *the truth* by way of distinction they mean the doctrine of salvation through Christ, the great principles which underlie, determine, and pervade all right forms of Christian life . . . the promise of my text proves the apostles to have been made acquainted with all the truth of the Christian system adapted to men in their present life."

Dr. Hovey summarized that truth for his hearers, including its content of church polity, biblical ministry, ordinances, and so on. Then he says: "This is enough for this present life; and the voice of Jesus declares: If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city." Nobody has written a line of Holy Scriptures since John. His Apocalypse completed written revelation, brought this promise to perfect fulfilment. In the Scriptures we have all the truth that God has revealed or will reveal for our spiritual guidance. There is absolute finality in the Word of God, in the Christian Scriptures.

### II

Such was the scholarly, faithful witness that for a time guided both Northern and Southern Baptists. Now we have come on a day when that text has, for some, no meaning except their own self-glorification. THEY, moderns, are channels of revelation. Anybody's opinion is revelation, two contradictory ideas are revelation. The text is taken out of its context, applied ruthlessly to men it was not spoken to and never intended for. Listen to anybody, for anybody is part of every body and it is anybody, everybody who, maybe, all together, somehow, has a sort of pantheism of universal truth through the ages. Such a promise was never spoken by Jesus and it is the source of our degenerating spiritual liberalistic anarchy of thought which is fast hastening on to an ecumenical catholicism. This, in turn, will head up in some council and begin to repress dissent and dissenters. We have a lot of false prophets today. They see that Amos and his order of men spoke to the nation. They forget that it was the one theocratic nation and race of all time that God chose to guide on till it gave men the Saviour and the oracles of God. But if a man spurns those oracles and emits a "Religious Book of the Week" opinion on the fleeting economics in vogue, lo he is a prophet! He, too, is an organ of revelation. Truth comes to him, as he imagines, the same way it came to Isaiah or John. He is "guided" to illumine a planned economy.

Now Dr. Hovey was just as contemporary with that line of thought as we are. It was already manifest in New England, was later on to conquer Newton and the other seminaries whose great souls delivered similar addresses for Henry G. Weston in this New

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# Baptist and Reflector

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## EDITORIAL

**QUESTION EXPERTS.** We heard of a man who said he could answer any question put to him. He could either explain it or say he didn't know! Anybody can be an expert at answering questions in this way.

**NO NEW LIGHT?** A certain modern expositor says that "there is no new light on prophecy." How the editor wishes that he had all the illumination along this line like this man has so he could interpret some prophecies not now clear to him!

**"DASH" CHURCH MEMBERS.** "I have read that some horses can trot a mile in three minutes that cannot trot seven miles an hour, and that there are folks in the church we can trot, as it were, a mile in three minutes, but cannot make seven miles an hour in the regular services. They are extra good on a dash, but very poor for a long pull. Got any 'dash' members in your church?"—*Baptist Record*.

**MUSSOLINI'S DIRECTION.** Many Bible students hold that the Roman Empire is to be revived to figure in the end-time. In this little squib we cannot undertake to argue either for or against this interpretation. But it has been remarked that "in the light of recent events it seems more likely that the Grecian Empire might be revived, especially if Mussolini continues in the direction he is now going—and he says nothing can stop him!" However, time will show whether Mussolini will change direction or not.

**RELIGION ON LOG SEATS.** When they are rightly used, it is fitting and pleasant to have beautiful edifices of worship, comfortable seats, a trained choir and such forms of worship as are in keeping with the New Testament. But if one has had a genuine experience of salvation, he can go into a log building with split-log seats and no backs and where the saints of God in the utmost simplicity and with untrained voices are singing "Amazing grace, how sweet the sound!" and he can enter into that service and get a blessing out of it.

### Grace, Not Place

JESUS SAID to the woman at the well that the time would come "when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father," and went on to explain that "the true worshippers shall worship the Father in spirit and in truth."

He did not mean that God *could* not be worshipped in a specific place of worship when one is available. The true worshipper is the last person in the world to scorn such a place. Jesus meant that genuine worship is not conditioned on or confined in a specific location geographically or architecturally or organizationally considered. It is a matter of grace, not place. It is a soul-exercise between one

and God. Such worship uses a place of worship when not prevented by reasons approved by a good conscience and makes the place significant. But the true believer is not so dependent upon that place that he cannot worship except when in that place.

The principle applies to salvation as well as to worship. Neither in regeneration nor in adoration is the grace of God contingent on a specific location with a tangible set-up. The sacramental and sacerdotal notion which makes salvation or worship to consist of or be conditioned on tangible forms and ceremonies and priestly manipulations in an ecclesiastical set-up is dead wrong. The church is for saved people, not people who are trying to be saved. The teaching which puts baptism, and thus some human administrator, between the soul and God for salvation is of a piece with the Romanist heresy of "ministerial intervention for the forgiveness of sins."

God's plan of salvation "by grace . . . through faith . . . not of yourselves . . . not of works" (Eph. 2:8,9), takes a repentant believer in a church or clear away from every church, clear away from every priest or preacher or proxy (considered as a mediator), clear away from every sacrament or form or ceremony and, with nothing between the soul and the Savior, saves that believer eternally. If there is an unconverted man reading these words, let him repent of his sins and with no dependence on anybody or anything except the Lord Jesus Christ and His atoning blood and His righteousness let him commit himself to Jesus "against that day" (II Tim. 1:12). He will find that "For every step the sinner takes toward God, God takes two steps (and more) toward the sinner." In the parable the father *ran* to meet the prodigal. God will bless the repentant, believing sinner with everlasting salvation and unspeakable peace..

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee—  
O Lamb of God, I come! I come!

### Conflict in the Christian Life

THE "PEACE at any price" policy and the idea that Christians ought not to engage in direct conflict with opposing forces in the religious realm appeals to those who love ease and popularity better than God's truth, but such is not sanctioned in Scripture. Of course there is a conflict in the individual Christian between his fleshly and his spiritual natures. But the conflict in the Christian life is wider than that.

"Fight the good fight of faith." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Resist the devil, and he will flee from you." "Thou therefore endure hardness as a good soldier of Jesus Christ." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "Earnestly contend for the faith." "Wherefore rebuke them sharply, that they may be sound in the faith." "Reprove, rebuke, exhort with all longsuffering and doctrine." "I have fought a good fight." The pursuance of the Christian life and service involves a conflict. Personal venom and hatefulness should never enter into the contest, but the *contest* must be waged. These Scriptures also reveal that the Christian's conflict does not consist in opposing simply the enemies of his personal character. There are times when he must also stand out against heresy and heretics and other forms of unrighteousness and their exponents.

Paul "disputed" with the opponents of the truth, as in Acts 17:17;19:8. The word has the idea of conversing, discussing and arguing with the idea of disputing or contending prominent. On a certain occasion when the vitally important issue of salvation by grace versus legalism was at stake, so earnest were the exponents of grace and also the exponents of legalism that they "had no small dissension and disputation" (Acts 15:2). In an extreme case, when Elymas, a sorcerer, tried to turn a man from the gospel, Paul called Elymas "thou child of the devil, thou enemy of all righteousness" (Acts 13:10). At Antioch Paul withstood the great Apostle Peter "to the face, because he was to be blamed" (Gal. 1:11). Because Hymeneas and Alexander taught that there was to be no bodily resurrection, Paul said that they had overthrown the faith of some and

that "their word will eat as doth a canker"—gangrene—(I Tim. 1:19,20; II Tim. 2:17,18). There are times, then, when heresy and heretics must be specifically opposed and, of course, the same thing is true in the case of morality versus immorality.

Sooner or later the enemy will bring the battle to one's gate, make no mistake about that. In such cases one must contend for the right or be a coward and surrender. But there are also times when because the issue pertaining to the truth and the souls of men is so acute that the battle must be carried to the enemy's gate. At all times and under all circumstances, be fair and shoot straight. One does not constantly have to be belligerent, but there are times when he must be. If, then, one encounters "unruly and vain talkers and deceivers, specially they of the circumcision: WHOSE MOUTHS MUST BE STOPPED (Titus 1:10,11), let the warfare be waged until the needful silence reigns. But let it be done in the love of the truth and not in the venom of personal hatred and abuse, remembering that "the weapons of our warfare are not carnal."

He who is unwilling to contend against the foes of truth and righteousness and to "endure hardness as a good soldier of Jesus Christ" ought not to pose as a soldier. "Stand up, stand up for Jesus, ye soldiers of the cross!"

### Three Alternatives Before the Country

WHAT BEARS the imposing name of "The National Christian Mission" recently held forth for six days in Washington, D. C. It has also recently held forth in Louisville, Ky., and expects to make other cities.

In a letter to Rev. Raphael H. Miller, pastor of the "National Christian Church" in Washington and Chairman of the Committee on Arrangements for the Mission, President Roosevelt said, in part:

I am glad to reiterate the statement which I have made many times before, that a real revival of religion is what this country most needs—that in such a revival we would find a solution to all of our problems, whether political, economic or social. I like, therefore, the emphasis which your group places on the three alternatives which confront society: the collapse of civilization, the acceptance of the new paganism, or the revival of Christianity.

These things prompt certain comments. To begin with, the three alternatives before the country are well put, and the statement is true that a genuine revival of religion is the only alternative to block the other two. One is glad to note that the President has emphasized this. Until in recent months the Chief Executive has had very, very little to say in a religious direction. But if, as is true, revival of religion is the only alternative to solve "all our problems," is it not strange that through the months and years, as well as at the present time, those in position of authority in the country, from the President on down, have put and are putting far, far more emphasis on material means and maneuvers than on the matter of getting right with God?

We feel impelled also to remark that if the powers which be will bring about the outlawing of the godless liquor traffic which they legalized in days gone by, it will be a great help toward the revival which the President says, and rightly says, the country most needs.

Men of prominence religiously and politically and professionally, men of wide learning and experience, men of undoubted ability, are lined up with the "National Christian Mission," the successor of the "National Preaching Mission" of two or three years ago. We do not question their sincerity, and beyond all doubt they say many true and greatly needed things and say them forcefully. But if one will sound their teaching to the bottom and test it by the Word of God and ascertain the plan of salvation which they propose and the plan of action of the churches which they propose, he will find that, aside from certain individual statements here and there, what the "National Christian Mission" proposes will not bring in the revival about which they speak.

For one thing, the Mission is keyed to the idea of "ecumenical unionism" and puts frequent emphasis upon it. But as sure as you live, this unionism involves such a soft-pedaling of the truth and such compromises of the truth or such rejection of the truth and is such a conglomeration of doctrinal conflicts that it cannot,

as a whole, set forth the pure gospel of grace. And apart from the pure gospel of grace and the plan of salvation it sets forth no genuine revival of religion is possible. It may, indeed, bring in a revival of "religion" in the popular sense, but not of the true and revealed religion of the Lord Jesus Christ.

Furthermore, notwithstanding all the beautiful and true things which may be said individually here and there, the Mission is fundamentally keyed to the intellectual-rationalistic-socialistic concepts of Modernism. That being true, the basic, revealed truths upon which a revival of New Testament Christianity depends are not set forth as the Word of God sets them forth. What is set forth is a reduced, weakened, modified intellectualized and ethicized form of spiritual things, but not the real things themselves. No genuine revival can come on this basis. When revival comes, it will be in spite of such a basis.

Before a revival of real religion comes men must be deeply and pungently convicted of their personal sins, as well as their "social sins"—about which we hear so much today. Being thus convicted and repenting of sin, they must become like the publican, who prayed, "God be merciful to me a sinner." The literal idea here is, "God be propitiated to me a sinner." The publican was thinking of the atoning blood and seeking mercy on that basis. Before a genuine revival of religion comes people in our country must see themselves as guilty, hell-deserving sinners and accept the fact of the atoning cross of Christ and the other gospel verities associated with it and humble themselves under the mighty hand of God and seek mercy on the basis of that cross. It is folly for men who make God out a liar by refusing to believe His Word to talk about bringing in a revival of New Testament Christianity by their manipulations.

Do you suppose the National Christian Mission and its sponsors and the President and others in authority are willing to lay their opinions and pride aside and, in the words of Jesus, so humble themselves as to become like "little children" and in that humility and self-abnegation confess with "a broken and a contrite heart" that they are sinners or have sinned and on the basis of the atoning cross seek and obtain mercy and salvation and enlightenment and power? The king and his subjects in heathen Nineveh clothed themselves in sackcloth and ashes and cried mightily unto God and were heard. Are the people in the National Christian Mission and other people high and low in civilized America willing to do this? Well, we cannot look into their hearts and say. But anyway genuine revival will not come until people get this spirit in their hearts. Then our country will accept that blessed alternative which will block the disastrous alternatives confronting it.

Lord God of Hosts, be with us yet.  
Lest we forget, lest we forget!

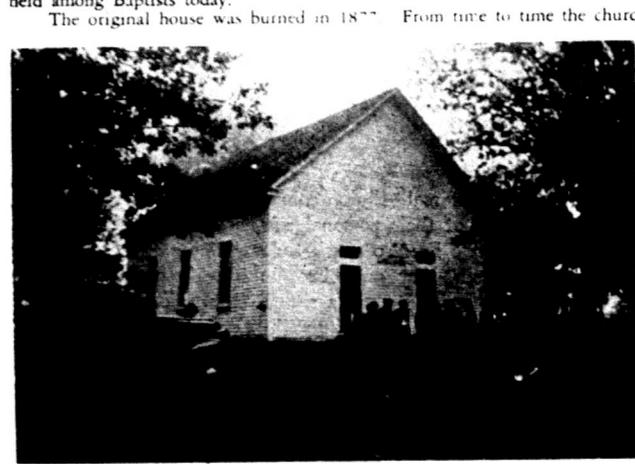
### Third Baptist Church, Nashville

SUNDAY MORNING, February 16, the editor enjoyed being with Pastor Bunyan Smith and the Third Baptist Church, Nashville. Some three years ago we were with the church one Sunday evening. Many evidences of definite growth within this period are to be seen. The responsiveness of the people as we tried to preach the Word refreshed one's spirit. The church was contemplating a Youth Revival as a part of a general revival movement which begins in Nashville soon. Besides its regular activities the Third Church sponsors four lines of service: The Delta Mission under the leadership of R. O. Rosen; missionary work among the Jews in the city, under the leadership of the pastor and with Miss Flora Porter as chairman of the committee and Mrs. Paul Robinson as secretary-treasurer; missionary work among the Negroes under the leadership of Rev. Victor Glass, who is also the Educational Director of the church; and then regular contributions through the Co-operative Program for the state-wide and worldwide work of the denomination. Bro. Smith has been pastor there for some eleven and one-half years, and the work is moving on in a splendid way. We greatly enjoyed our visit there. The worshipful atmosphere, the soulful singing and the manifold presence of the Lord warmed the heart.

# MT. HERMON BAPTIST CHURCH

**T**HE OLD MINUTES of what is now Mt. Hermon Baptist Church carried the following records: "On this, the 2nd day of November in the year of our Lord, 1856, A. J. McNabb and Jarad Warren as a Presbytery did constitute into a Church, the following members to be known as the Cripple Creek Baptist Church: Viz: Jacob Yearwood, Isaac Yearwood, John Yearwood, John Stroop, John Prater, Samuel Cox, Samuel Mitchell, William Zumbro, Jacob Zumbro, John McFadden. Females: Jane Beasley, Mary Beasley, Cinthia Zumbro, Eliza Cox, Sally Cotton, Emily L. Warren. Who unanimously adopted the following as their articles of faith and Church Covenant."

Then the minutes record the articles of faith and the Covenant adopted by the church such as are generally held among Baptists today.



OLD BUILDING, MT. HERMON BAPTIST CHURCH

The original house was burned in 1877. From time to time the church worshipped at different places until 1879 when another building was erected on the present site under the name of Mt. Hermon. The new building, the picture of which appears on this page, was erected in 1939, Elvin Burnett of Nashville, Tenn., pastor at that time. As listed by Mr. J. D. Roberts of Murfreesboro, who has supplied the BAPTIST AND REFLECTOR with the information concerning the church, and is also assuming responsibility for the cuts, the following have served as pastor of the church: McNabb, Warren, Hutchinson, Vance, Carr, Grimes, Oakley, Gregory, Oglesby, McPherson, Watson, and others, and J. O. Oglesby is the present pastor.



REV. J. O. OGLESBY

The old minutes of 1856 give an account of committees that were appointed to call on certain members who were not walking uprightly. They returned to report the answer to the church. Some were given a longer time to make acknowledgment and some were refused the privilege of partaking the emblems.

Thus a church of the Lord Jesus Christ has carried on for Him through the years and is still carrying on in this good year of our Lord 1941. BAPTIST AND REFLECTOR sends its hearty congratulations to the church and its pastor



NEW BUILDING, MT. HERMON BAPTIST CHURCH

# Resolutions Adopted By The National Temperance and Prohibition Council

## January 15, 1941

CONGRESS HAS PASSED a selective training and service act, and our citizens are being called into compulsory military service. Mental alertness and physical fitness upon the part of the citizenry are prime essentials in such a program. The Chief of Staff of the United States Army in public appeal recently said:

"Human nature being what it is, establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps, and in some communities there has been an influx of persons of questionable reputation. Here we have on the one side a sordid business for the accumulation of money, and on the other the interest of every parent in the United States who has a son in the Army, not to mention the responsibility of the War Department to develop an Army of the highest quality. This situation must be brought under control before it grows serious.

"It is in this field, in the communities in the vicinity of our troop concentrations, that the War Department urgently desires the assistance of every welfare organization in the country."

Therefore, be it resolved by the National Temperance and Prohibition Council, assembled at Washington, D. C., this 15th day of January, 1941:

1. That we pledge our whole-hearted support to the President of the United States as the Commander-in-Chief of the Army and Navy, and we pledge to the leaders of our military and naval establishments our support in every practical effort to achieve an adequate national defense.
2. That we approve the emphasis laid upon the necessity of a high morale among our citizenry and the necessity for the development of an efficient military and naval establishment for defense purposes.
3. That we deprecate the conditions developing around the military camps with respect to vice and alcoholic beverages, and pledge our co-operation to aid in the creation of a better environment and the establishment of more adequate recreation facilities in the vicinity of military and naval posts.
4. That we urge the President of the United States as Commander-in-Chief of the Army and Navy to use the great influence and powers of his office to enlist the co-operation of state and local officials to take such action as will protect our military and naval trainees from exploitation in the vicinity of army and naval establishments, and pledge our co-operation in such efforts.
5. That we believe it to be the duty of loyal citizens in such a time of national crisis to bring to the attention of the President of the United States, to the Governors of the several states, and to the law enforcement agencies the activities of those who would exploit the defenders of our country for profit.
6. That we urge the Congress to enact such legislation as may be appropriate under our present peace-time status for the protection of our military and naval services from the effects of vice and liquor conditions.
7. That we appoint a committee to consult with representatives of the executive and legislative, military and naval branches of the government, and co-operate with other social agencies with the view of developing an adequate, unified, co-ordinated program of action in the interest of the public welfare, and to co-operate in all practical ways in securing such legislative and administrative action as changing conditions may require.
8. That we call upon the State Legislatures to consider carefully the subject of liquor and vice as it relates to the present welfare, and urge them to adopt such legislative enactments as will reduce intemperance and vice.
9. That we urge the Congress of the United States to enact into law the recommendations repeatedly made by the administrative agencies of the Federal government for better and more effective enforcement of the Federal liquor laws, including:

The prohibition of the advertising of alcoholic beverages over the radio; adequate legislation for the protection of the states against importation of liquor for delivery or use in violation of state law as is guaranteed by the 21st Amendment to the Constitution of the United States; and subjecting the brewing industry to the same requirements of obtaining a basic permit to engage in interstate commerce, and to the same penalties as now apply to distillers engaged in similar transactions.

10. That we urge Congress also to enact legislation prohibiting all interstate advertising of alcoholic beverages.

ARTHUR J. BARTON, *Chairman*;  
MRS. MARGARET MUNNS,  
ED. J. RICHARDSON,  
CLINTON M. HOWARD,  
JAMES CANNON, JR.,

*Committee.*

## The Finality of the Scriptures

[Continued from page 1]

York pastorate. Of such modern organs of revelation, Alva Hovey says: "An attempt to evoke the verities of religion from an irreligious mind by process of logic, is like 'sinking broken buckets into empty wells, and growing old in drawing nothing up.' Yet a philosopher of this school is commonly satisfied with himself, thinking that he possesses at least 'the rudiments of omniscience.' Alas! in the realm of spiritual, supernatural truth he is, indeed, blind and ignorant, knowing nothing; as the poet has said:

"One to whose smooth-rubbed soul can cling  
Nor form, nor feeling, great or small,  
A reasoning, self-sufficient thing,  
An intellectual all-in-all."

It was to none of us that Jesus promised guidance into "all the truth." We have no such promise. We have the apostolic revelation of that truth by that Christ-given Spirit. We have the Holy Spirit to illumine what he inspired and to aid us in applying that truth to our hearts and lives. But to take that Scripture and apply it to ourselves is unspeakable presumption and inevitably heads out toward religious chaos and infidelity.

**3 MODERN FIREPROOF HOTELS  
IDEALLY LOCATED ON  
SEVENTH AVENUE NORTH**

**NASHVILLE**  
TENNESSEE

For economy, comfort and convenience, these fine hotels stand unsurpassed in Nashville. The James Robertson, only uptown hotel with garage in building. All rooms in the Sam Davis equipped with tub, shower and running ice water.

**SAM DAVIS HOTEL**

*Quiet  
Comfortable  
Economical*

**James Robertson HOTEL**

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**700 ROOMS and APARTMENTS from 2**



## Mobilization for World Conquest\*

By CHARLES E. MADDRY, *Executive Secretary,*  
*Foreign Mission Board.*

\*(Excerpts from an address prepared for the Baptist Training Union Convention at Memphis, Tennessee. Owing to illness, Dr. Maddry was unable to deliver this address.)

WE ARE TOLD, in the old record of the Chronicles, that the children of Issachar "were men that had understanding of the times to know what Israel ought to do." That is the first and supreme need of Southern Baptists today, as they marshal their forces for the spiritual conquest of pagan and heathen lands.

### FOUR CONTINENTS INVOLVED

As we look around us today, we see three-fourths of the inhabitants of the earth engaged in one of the most savage and destructive wars the world has ever experienced. In many ways, Southern Baptists face the darkest hour we have ever known in our foreign mission enterprise. We are sure this is only a transient phase of the struggle. When peace comes—the peace of justice and right—we feel convinced that every door in the world will be open to the entrance of the gospel message.

### CHRISTIANITY HAS FACED MANY DARK HOURS

Lest we be discouraged, let us remind ourselves that our fathers faced perplexing hours in the early days of mission endeavor. Periods of darkness have always been times for great gospel triumphs for Baptists.

The year 1792 was a gloomy hour for England. She was engaged in a great continental war. It was at this dark hour that William Carey and twelve other "nobodies" met at Kettering, in the English Midlands, and organized the first Baptist Foreign Missionary Society in the world. During these 148 years since that little band of thirteen immortals met in Kettering, millions in India have come to know God in Christ.

It was another dark hour when Judson and Rice went out to Burma in 1812. Europe was involved in one of her periodic wars, and it was with great difficulty that Judson and Rice reached their destination. After the Holy Spirit had changed their views on baptism and there was no financial support for them, Rice came back to America in the fall of 1813. We were engaged in the second war with Great Britain; the Baptists of America were weak, widely scattered and unorganized, and there was little of the missionary spirit among us. In May, 1814, Rice succeeded in organizing the Triennial Convention in Philadelphia, and the first Baptist Foreign Mission Board in America was constituted. This was in May, 1814, and in August of that same year, the British captured Washington, burned the capitol, and looted the White House. Surely this was a dark hour for American Baptists.

### INNUMERABLE DOORS STILL OPEN

It is true that in some lands, your Foreign Mission Board faces difficulties many and perplexing—but not all the doors for missionary conquest and enlargement are closing. In free China, beyond the falls of the Yangtze, and beyond the lines of Japanese occupation, there is an area as large as all America west of the Mississippi, containing a population of two hundred million people who have never had a chance to hear the Gospel. We are now planning to enter this area, the ripest and most challenging mission field on earth.

### ENLARGING SIGNIFICANCE OF MONROE DOCTRINE

We are hearing much today about the "Good Neighbor Policy" and the unity and solidarity of the Americas. We are also hearing much about the un-American activities and evil propaganda of the Fifth Columnists and other subversive groups. As never before in our history as a nation, the United States Government is relying upon

the validity and efficacy of the Monroe Doctrine to safeguard the vital interests of the United States as well as the twenty-one other American republics.

With the fixed purpose of upholding and defending this fundamental policy with reference to Latin America, the American Government, within recent months, has acquired, by purchase and gift, naval and military bases extending from Newfoundland to British Guiana, off the coast of South America.

All of these recent developments magnify and enhance the strategic missionary opportunity and responsibility of Southern Baptists toward Latin America.

### THE TASK HAS BEEN WELL BEGUN

In 1880, William Bagby of Texas, and Anne Luther of Missouri, heard and answered God's call for missionary service in Brazil. In 1882, with the assistance of Rev. and Mrs. Z. C. Taylor, whom the Board had sent out to work with the Bagbys, they organized at Bahia, our first church in Brazil. The Bagbys later located in Rio de Janeiro and, in 1884, organized our first church in that great capital city of Brazil. During these fifty-eight years, our work in that country has grown to great proportions. We now have in Brazil more than six hundred churches, and fifty thousand church members. We have many schools and colleges, missionary training schools and theological seminaries. We have a great Publishing House in Rio, and many other kingdom institutions and agencies. The Gospel has overflowed into Uruguay, Argentina and Chile.

### THERE REMAINS MUCH LAND YET TO BE POSSESSED

In Brazil there are yet some six or seven great states that have not received a Baptist missionary. Four of these states are bigger than Texas and contain vast populations that have not yet had a chance to hear the genuine message of the saving Gospel of Jesus Christ.

In Uruguay there are several provinces yet untouched, and recently we received an earnest appeal from the native pastors and missionaries, begging for three new missionary couples for Uruguay.

In Argentina there are many large and populous provinces yet without a Baptist missionary. We need at least ten new recruits.

In Chile there is a crucial urgency for six new missionaries this year.

### AN IMPERATIVE CALL FOR EXPANSION

Beginning on the Atlantic, where Brazil joins the Guianas and Venezuela, in the north, down the coast for approximately twenty-eight hundred miles to Uruguay, Southern Baptists have planted a line of mission stations. The same is true of Uruguay and on down the long Atlantic coast-line of Argentina to the Straits of Magellan. Then following the Pacific coast-line of Chile, three thousand miles to the north, until we come to the border of Ecuador, we have established Baptist mission work and organized Baptist churches.

From Ecuador, Peru, and Colombia on the Pacific side, the call for missionaries now comes to us. In each of these small republics there are small groups of baptized believers and, with a half dozen missionary couples and a few thousand dollars, the Foreign Mission Board could occupy Peru, Ecuador, Colombia, Venezuela, and the Guianas, thus girdling South America with Baptist missions and Baptist churches.

We are reinforcing our Mexican Mission and getting ready for an advance through Central America, thus connecting our Baptist work from the Mexican border on the Rio Grande to the Straits of Magellan.

Give us forty years, thus rounding out a century of Baptist work in Latin America, and we can penetrate a continent and win it for Christ and the Baptists.

# A Digest of Religious Thought

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

## The Need for Spiritual Rebirth

Cordell Hull  
*The Alabama Baptist*

There are at work in the world today powerful forces the significance of which no individual and no nation can ignore without falling into a position of the gravest danger and of the utmost jeopardy. The massed forces of lust for tyrannical power are directed against the very basis of the way of life which has come to be the cherished ideal of a preponderant majority of mankind—against the moral, spiritual, social, political and economic foundations of modern civilization. We have the power to meet that menace successfully. For that we need material means of defense. These means we are determined to create, and we are creating them. But more than that is needed.

Without faith, no material means of defense will suffice. With it, we need fear no enemy outside or within our borders. We need today a resurgence of spiritual purpose and of moral stamina. Our homes, our schools, our churches, our leaders, in every walk of life must inculcate this faith and this spirit. Our churches, particularly, have an exceptionally important role to play in this work of spiritual rebirth. The terrible misfortunes which are being visited upon mankind have been the result of a dangerous deterioration of standards of personal and of national conduct. We desperately need today a revival of religious fervor, a renewed humility before God in support of wholehearted adherence to high standards of individual and group behavior.

## Did Jesus Ever Use Force?

Daniel A. Poling  
*The Watchman-Examiner*

Those who read the story of the Temple cleansing are faced by three alternatives: First, as some scholars affirm, "It did not happen." Well, that settles nothing. Second, Jesus cleansed the Temple as described, but in His display of force, he was mistaken. As one writer has said, "He labored under tension, lost control of Himself, and came back to apologize." Third, the incident occurred as related in the Gospels. Jesus overturned the tables, drove out the cattle, and dispersed the robbers. But one churchman has ingeniously suggested that Jesus use force only upon inanimate objects, the tables; that there is no justification for thinking that even with the whip of cords He laid a violent hand upon any man; that cattle are not moral creatures, they cannot reason; that force, therefore, was used only upon the inanimate or unmoral. What of these alternatives? For me, that story is as written. If it is not, then other stories of the Gospel may be as lightly regarded. For me, Jesus Christ is the Christian's absolute. He not only points the way; He is the way. He overturned the tables. He drove out the cattle. He dispersed the robbers. Whatever the further particulars, He was morally responsible for the use and demonstration of force. When Jesus cleansed the Temple, He made Himself morally responsible for a demonstration of force, for a scene of violence in which men and women might have been killed. I do not blink the facts. I dare not now. Jesus Christ was right—right then as He is eternally right.

*(When did we ever get the idea that "force" in itself is either good or evil? Force can be used for evil purposes as when men commit murder. And it can be used for righteous purposes as when a policeman protects the public against criminals, and when Jesus used force to cleanse the temple. Let the Bible speak its own message. When it contradicts our little theories, they need to be contradicted. God deals with men on the plane where they live; whether it be the level of love, or lower level of reason, or still lower level of force. C.W.P.)*

## More About "Keeping Christianity Young"

Roy O. Beaman  
*Western Recorder*

May I, still a young man, add my ruminations to the excellent discussions thus far on Editor Slempp's "Keeping Christianity Young?" Editor Slempp would dispense with the final authority of the New Testament. Is his substitute superior to what he attacks? Note his words: We must "keep to the God who is ever revealing Himself to us and to the Spirit that is guiding us into all the truth" (par. 5). This question arises: What if I seem to have a different guidance or revelation from that of Editor Slempp? What are we to do? Is each of us to be a law unto himself? Is each man to be the creator of his own religious beliefs? The "new orthodoxy" denies the virgin birth, Deity, vicarious atonement, and bodily resurrection of Jesus only at the expense of New Testament statement. I do not say that Editor Slempp espouses all these negations, but he is surely headed that way.

*(It is no new claim that the church must change its standards and methods to meet the needs of an ever-changing world order. But herein lies the greatest sin of the church through the centuries. It has changed and compromised too much. We have been too much concerned for the opinions of the world. We must cease to make compromises with the world or concessions to it. We must realize that the mission of the church is not to accommodate itself to the changing whims and cultures of every new civilization through which it passes; but to challenge and change them to conform to the teachings of Christ. In the proposed "new pattern of orthodoxy" just which of the teachings of Jesus are to be discarded? And who is to be the authority for the new revelations included in the "new pattern of orthodoxy?" C.W.P.)*

## Baptists and National Defense

Dr. O. W. Yates  
*Arkansas Baptist*

For months now the American people have been thinking and talking about national defense, until there is now set in motion throughout American factories and concentration camps for the manufacture of war materials, and for the training of the soldiery. A million soldiers are being taken away from the homes, and many of them from the churches, and assembled in a few centers for military training.

Until a few years ago, it was generally understood that the majority of Chaplains were Roman Catholics. To correct this inequality Congress passed a law which gave each denomination the privilege of representation in proportion to the ratio of its enlisted men. I am reliably informed that since that time, Southern Baptists have never met their quota in the number of Chaplains serving in our Army and Navy. We wonder if our Baptist leaders realize the great opportunity, at the same time, the great responsibility. If these men in the camps of America have the Gospel preached to them, certainly Southern Baptists must share the responsibility, as well as the opportunity. We have hundreds of men in the South who need to ask God as to whether He could use them among our men in the camps. Will Southern Baptists close their eyes and ears to this emergency as it is connected with the National Defense Program, or will they use their men and money to cast the bread of life upon the water for it to return not many days hence?

*(Here is a new mission field to take the place of some of those recently closed to us. Baptists cannot afford to ignore this opportunity and responsibility. 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 MARCH 9, 1941

## Christ Rejected

LESSON TEXT: Luke 20:9 to 21:38. Printed Text: Luke 20:9-20.

GOLDEN TEXT: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" Matthew 5:11.

SOME WHO READ these lines have known the sting of personal rejection at the hands of those whom they desired to help. To all such persons there is a peculiar comfort and consolation in the thought that Jesus was thus rejected, cruelly so, which in no sense reflected upon Him but rather upon the rejecters. Concerning those who receive, instead of reject, Jesus said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matthew 10:40). Is the converse of this true? Can we say that those who reject us, when we go in the name and in the spirit of Christ, are guilty of rejecting Christ and of rejecting God who sent Christ? If so, it becomes serious when people reject the Lord's servants and ministers.

The events of this lesson take place on Tuesday of the week of crucifixion. This day has been called the Day of Controversy. The clouds roll and gather in all of their fury, so far as the opposition and hate of the enemies of Jesus are concerned. The storm will break at the latter part of that week. Jesus will, and does, present Himself to the people as their Messiah. They reject Him. Such rejection, from a human point of view, crushes His spirit and helps to break His heart; but the Lord goes steadfastly to the Cross.

### I. THE BACKGROUND OF HIS REJECTION AS SUGGESTED BY THE PARABLE: (verses 9-18)

Notice, first, the care of the owner of the vineyard in making favorable the conditions for the good of the husbandmen. The indications are that he spared no efforts in their behalf. He provided much for their welfare. Thus God has provided bountifully for the peoples of the earth, the parable implies. Truly He is our great Benefactor. He has given us existence. He has made material conditions favorable. He has provided Spiritual riches for us through the Bible and in Christ. No sane man can doubt the beneficence of God.

Notice, second, the ingratitude and selfishness and cruelty of the husbandmen of the vineyard. The servant who was sent by the owner to collect the rent or revenue on the vineyard was beaten and sent away empty. And likewise with the second servant who was sent. To the third they added wounds, and, as we would say, "threw him out on his neck." Because they were ungrateful and selfish they could and did become cruel and beastly. So has it always been. Jesus warned us that this would be the case with us as it was with Him. "The time cometh that whosoever killeth you will think that he doeth God service," He said (John 16:2b). Can men think they are doing God's will when persecuting His servants? The verse above suggests an affirmative answer. The explanation comes in the next verse, "And these things will they do unto you, because they have not known the Father, nor me." A real Christian doesn't persecute or mistreat his fellowman, anybody, much less a servant of Jesus Christ.

Notice, third, the results of such rejection upon the change of program by the owner of the vineyard. After the husbandmen had slain his son he would visit upon them his wrath and give the vineyard to the care of other husbandmen. Those who reject Jesus beyond a certain point, and only the Owner of the Vineyard knows where this point is located (warning all against being presumptuous upon God's mercy and patience), must be finally shut outside. There

is nothing necessarily arbitrary or capricious in such a change. The program of the owner must be carried out. The work in the vineyard must go on. If some husbandmen refuse or fail to have a part then other husbandmen must be chosen. God has a right to do what He wills with His world and creation. Our concern is that we shall not be rejected in His plan. Some one has observed, "Those who will not when they can, often cannot when they will."

### II. THE BRUTALITY OF HIS REJECTION AS SEEN IN THE PLOT: (verses 19,20)

Observe, first, that Jesus' enemies were conscious that they had been correctly identified. Jesus "had their number." He did not hesitate to let them know that He knew their game. Their plotting for His destruction was as an open book. From this time on they would have to move swiftly if they carried out their schemes for getting rid of Jesus. And move swiftly they did, for two days later Jesus was arrested and tried and later crucified. "For they perceived that he had spoken this parable against them." They were the "builders" which had rejected Jesus as the "stone." When the Devil gets hold of such kind of men, he and they move swiftly under similar circumstances. If we follow Jesus, we will not fail to identify completely His enemies when the proper time comes. Let us have the courage to do so.

Observe, second, that they sent spies that pretended to be good men to watch Jesus, trying to catch some word or expression from His lips that would enable them to turn Him over to the authorities as a traitor. In this they thought they were successful when they called on Him to answer the question about paying taxes (verses 21-25). If He said it was proper to pay tribute to Caesar, He would be in bad with the pious Jews who chafed under Roman authority. If He said it was improper to pay such tribute money, He could be accused of downright disloyalty to the Roman authorities. "Render unto Caesar the things which be Caesar's, and unto God the things which be God's", said Jesus. We are citizens of two realms, and thus we have two sets of obligations. We are to be as faithful in the discharge of the one as we are the other. Thus Baptists have been known for their patriotism, along with many others. Let us emphasize, however, the craftiness of the enemies of Jesus in trying to trap Him in His language. It has always been so. Those who despise us will try to take some statement we have made, twist it out of its context, and make capital out of it to our disadvantage. This is to teach us to be careful in our speech. May the Lord give us the wisdom to answer in the right manner without compromising the truth!

Observe, third, that this rejection goes to the extent of wishing to lay violent hands on Jesus. They will stop Him even if they have to take His life to do it. And this was by the so-called religious men of that day! A lot of blood has been shed in the name of religion, even the Christian religion. A stubborn person can be so led of the forces of evil, masquerading under the banner and device of thinking that God's will is being done thereby, as to do irreparable damage and harm. Let us take sufficient time to discover if we are doing God's will sure enough before we act with the wrong crowd. Let us know that violence is out of place with those who follow Jesus. To want to lay hands on another simply because we have been told the truth to our face is certainly an attitude unbecoming to a Christian.

The Golden Text teaches us to take courage when the persecutions that come to us come as a result of our being loyal to Jesus. The accent is on the expression, "for my sake." We can and we should be willing to suffer a great deal if it is for the sake of Jesus.

# The Young South

Send All Letters To

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

Dear Boys and Girls:

If you have not already found one of our sentences and sent it in and if you want to have a chance on our first "Who's Who" on our page, look for this sentence "The World is soul-hungry and it needs spiritual food" and send it in by March 3. The sentence will be found in last week's issue (February 20). Our Committee will meet on March 3 and decide on the winner for February. The winner will be notified immediately to send us a picture so that we may have a cut made. The picture and write-up of the winner for February will be in our March 13th issue.

Our sentence next week will be the first one for our next "Who's Who." Everyone except the February winner may try again. Don't delay sending in your letter when you have found it as we may choose our March "Who's Who" from that issue.

Many have written in this month. That's fine! How many more will write?

Our word study for this week begins with "M." "Missionaries" was the first word I thought of so I asked Miss Mary Northington to write us a paragraph about one of our Tennessee missionaries and she chose one whose name begins with "M," too. We are printing a letter from this missionary on our page this week, together with a picture of her. Some of you may know Miss Manley.

Your friend,

*Aunt Polly*

523 Elder St., Clarksville, Tenn.

Dear Aunt Polly:

I am a boy 6 years old. I don't go to school but I can read and write. I go to the Second Baptist Church, of Clarksville. My daddy is the pastor. My mother is my Sunday school teacher. I like to go to Sunday school. My name is Lewis Paige Sego. I enjoy reading the letters read from the little boys and girls. I knew two of them in last week's BAPTIST AND REFLECTOR.

Love,

L. P. S.

You sure are smart to be able to read and write, L. P. S. We welcome you to our page.

Old Hickory, Tenn.

Dear Aunt Polly:

I am a girl 9 years old. I go to school. I am in the third grade. My mother takes the BAPTIST AND REFLECTOR. I like to read it.

Love,

MILDA RUTH MORRIS.

We are glad that you like our paper, Milda. We welcome you to our page.

Old Hickory, Tenn.

Dear Aunt Polly:

I am a girl 11 years old. I go to the First Baptist Church. I go to Sunday school every Sunday. I go to the Dupont School. I am in the fourth grade. My mother takes the BAPTIST AND REFLECTOR. I like to read the YOUNG SOUTH page.

Yours truly,

ROSE HELEN MORRIS.

Old Hickory is a nice place to live, isn't it, Rose Helen? Is Milda Ruth your little sister?

Rt. 2, Cullcooka, Tenn.

Dear Aunt Polly:

I am a little girl 12 years old. I am a twin. Our names are Christine and Imogene Nichols. We go to Mynders School. I am in the seventh grade. We go to Sunday school and church every Sunday. Our teacher is Mrs. George Howell. She is a good one. We belong to the Fairview Baptist Church, at McCains. We do not have a pastor so we wish you would help us pray for God to send us the man that will touch the hearts of each sinner. But we do have a missionary that can really preach and tell the lost ones that their place is to belong to the church. We take the BAPTIST AND REFLECTOR and we like it. We read the YOUNG SOUTH page every Thursday. I hope my letter is not too long. I would like to get a pen pal.

Yours truly,

IMOGENE NICHOLS.

We hope you will have a pastor soon, Imogene. We shall remember your prayer request.

## LEARN TO LIVE WITH OTHERS

The supreme art above all others is the art of living together, justly and charitably. There is no other thing that is so taxing, requiring so much education, so much wisdom, so much practice, as how to live with our fellowmen.—Henry Ward Beecher.



MISS KATHLEEN MANLEY

Miss Kathleen Manley is one of our own Tennessee girls who is a missionary in Africa. She graduated from Carson-Newman College and then studied to be a nurse in our Baptist Memorial Hospital in Memphis.

She heard of the need of nurses in Africa so after she graduated she wrote to Dr. Chas. Maddry, our secretary of the Foreign Mission Board and told him she would be glad to go to help nurse the sick over there.

Kathleen is in our only hospital in Nigeria, West Africa. Her special work is looking after the babies, for so many mothers do not know how to take care of their little ones. She has saved the lives of many children.

She has also treated lepers and has helped save children from a life of misery by discovering leprosy in its beginning so they could be cured.

Her greatest joy is in leading the Africans to Jesus Christ.

MARY NORTHINGTON.

June 30, 1940.

Dearest Miss Mary:

I know your days are ever full of interesting events but I doubt if you've ever had an afternoon of greater variety than I've had today. Lena Lair is with us for a little while getting over an illness so we two planned a lazy afternoon together doing exactly nothing—until I had to fix flowers for a funeral and go to it about five p.m. One of my lovely babies died this morning—the little daughter of faithful Christians. Wish you could have seen the spirit of Christian love and fellowship shown by the pastor and friends of the young couple. As soon as the members heard, they came—some of them dug the grave, others made the coffin, others lined it and covered it with white cloth; all trying so hard to help—and they did make the grief easier to bear. My boy came about three and said they were ready. We took flowers—beautiful as only African flowers can be—and buried the baby with a sweet service, led by the pastor. Sceldom does an African mother attend the burial of her baby since it is against the custom for her to see where her baby sleeps. Rebecca's mother was there, so brave. How my heart does go out to her. It rained on us before we got home. Since it was cold and rainy, I again went to rest with Lena.

We were just settling down for a good nap, when we heard a great noise from the boy's house. My Ojo screaming at the top of his voice—and he kept it up without even slacking a bit until I went to investigate. Found he had seen another boy's soup that looked good so he tasted it and the other boy objected. Soon we fixed that all up and I went back to the house. Our next interruption—just as things got quiet was the girls coming to ask if they might go to church. They



## -MY POEM-

AT LAST

He never knew the Spirit's joy  
In happy ecstasy.  
But found his soul's sweet condolence  
Somewhere on bended knee.

He still shall know grief's sorrow  
But somewhere after-while  
He will brush aside each tear drop  
And face God with a smile.  
JOE HIETT.

114 Carmack Ave., Carthage, Tenn.

Dear Aunt Polly:

I am 12 years old and in the sixth grade at school. I have been reading the YOUNG SOUTH page. I have sent you a poem. This is all I can write this time.

Yours truly,

JOE HIETT.

Thank you for the poem, Joe. It's a good one.

usually go—don't know why they had to ask so specially today but it was an afternoon of asking. By this time, I had given up the idea of sleeping and was reading a very good book. Then someone told me I had visitors—a woman and baby from my church who had been away for a time and had come to salute me on their return. We exchanged greetings for a long time. Then she presented her young brother who, she said, she was willing to become my son and let me have the privilege of sending him to school and taking all responsibility for him. He is a likely looking lad. He has finished the school in his town and wants so much to go on. I usually end up by taking "just this one more" and I expect we'll have this one if possible.

Back to that good book. A nurse came saying a small boy was just brought with a broken leg. It was raining again but I hurried over, the doctor came, and soon the child was resting much easier. We're going to like that kid—he's a regular soldier about standing all the pain he had to endure. While at hospital, I made evening rounds and came home again.

We had an early supper so we could get to evening service in time. We'd hardly finished, when again we heard the nurse's steps. I told Miss Sanders that it must be Mary Ladimir's baby this time. We had been anxiously waiting for this baby. I went to the Ward afterwards and there met four women who had come to ask about Mary. I assured them all was well and asked them if they were friends. They answered, "Oh no, we're not friends. We are all wives of the same man." We had a prayer for the mother and new baby in the ward.

The senior nurse then came saying that a small boy, shivering with cold and wet with rain, had wandered in the compound. He was a little farm boy who had come to town and he was lost. He had no idea where he was or how to get home. We cheered him up, warmed him up and sent a man with him to the native police court. After awhile, our man came back. He said the police sent him on to the King's compound and there he met the child's father who was terribly worried and happy to see the boy. We asked our man if the father said many thanks. He said, "No, he didn't say much. He was too happy to talk but that the King said thank you many times for missis and that he would send a messenger to really say thank you to missis tomorrow."

Of course, I missed church and I'm sorry. Mr. Donath was here for the night and they tell he brought a splendid message.

Now it is night—time to go to bed. I wonder what next will come. Whatever it is it will be interesting and a challenge to meet. I'm so glad my work is with people. I love everyone of them and enjoy every minute. I'm happier every day that God brought me here and His "Lo, I am with thee always" is so real and true.

I hope you are all well and happy. I remember you very often.

With love,

KATHLEEN.

# BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

HENRY C. ROGERS  
Director

MISS ROXIE JACOBS  
Junior-Intermediate Leader



MISS NANCY LAUPER  
Office Secretary  
DOYLE BAIRD  
Convention President

## Awards Issued for Tennessee January, 1941

Seymour, Chilhowee	129	129
<b>Clinton</b>		
Andersonville, First	1	
Coal Creek, Blowing Springs	24	25
<b>Crockett</b>		
Calro	28	28
<b>Holston</b>		
Erwin, First	52	
Johnson City, Central	1	
Johnson City, Unaka Avenue	2	55
<b>Knox</b>		
Knoxville, Euclid	27	
Knoxville, Lincoln Park	84	
Knoxville, S. Knoxville	3	
Knoxville, West View	20	
Knoxville, Riverview	13	147
<b>Lawrence</b>		
Loretto	14	14
<b>Madison</b>		
Jackson, Herrons	24	
Jackson, Madison	2	26
<b>McMinn</b>		
Athens, Athens	2	
Athens, Calvary-McMahan	34	36
<b>Nashville</b>		
Nashville, Belmont Heights	1	
Nashville, First	12	
Nashville, Lockeland	1	
Hermitage, New Hope	1	
Nashville, North End	39	54
<b>Nolachucky</b>		
Brown Springs	4	
Morristown	1	5
<b>Ocoee</b>		
Chattanooga, Avondale	1	
Cleveland, Big Springs	65	
Chattanooga, East Chattanooga	26	
Chattanooga, Concord	28	
Chattanooga, Lookout Valley	20	
Chattanooga, Red Bank	1	
Chattanooga, East Ridge	1	142
<b>Shelby</b>		
Collierville	48	
Memphis, First	26	
Memphis, Merton Avenue	20	94
<b>Watauga</b>		
Butler, Butler	1	
Elizabethton, First	2	
Elizabethton, Calvary	22	
Hampton, Fish Springs	65	
Elizabethton, Hampton	2	
Roan Mountain	1	
Elizabethton, Siam Valley	74	
Hampton, Union	12	
Elizabethton, Immanuel	1	
Elizabethton, South Side	1	181
<b>William Carey</b>		
Fayetteville	1	1
<b>TOTAL</b>		<b>937</b>

## Montcrey

During the week of January 26, the church at Monterey, under the leadership of the pastor, Rev. Fred M. Dowell, Jr., had a most excellent training school—more than 140 were enrolled. Four courses were taught—“Deepening the Spiritual Life” for the Adul'ts by Mrs. I. L. Kirkland, “The Growing Christian” for Young People by John L. Burchfield of Rockwood, “The Intermediate Manual” and “The Junior and His Church” for Juniors and Intermediates by Roxie Jacobs. There were 82 awards, several conversions and additions to the church, resulting from the week's work.

## A Book That Will Help Intermediate Leaders

YOUTH'S TALENTS FOR CHRIST  
Broadman Press  
Author—R. L. Middleton  
Price—\$1.00.

This book answers so many needs for Intermediate and Young People's workers. If assembly programs—it is superb; illustrations—there are none better to be found but one of the greatest helps coming from this splendid book of programs is its illustration of how one can collect for future reference statements, stories and helps of many sorts from everyday life and reading—whether books or articles.

Mr. Middleton has given us material that Baptists need not fear to use. Not only is it acceptable but it is safe.

## A Good Idea

Perhaps our Training Union friends over the State would be interested to know of one of the ideas that our organization is using in the First Church, Knoxville, which attracts our young people and promotes among them wholesome and congenial fellowship.

During the winter months, we assemble, after service on Sunday night at the front of our church, where one of our young men acts as volunteer chairman of transportation, and all those who have cars gather up those who do not and off we go to our “Song Bee.”

We use our church hymnals and are led by our General Chorister and Pianist. One of our Unions is responsible for securing and counting the books, which are carefully and promptly returned to the church after we use them.

We meet in various homes which have been offered to us, as well as in the dormitories at our University and in the reception rooms of our city Y.W.C.A. and Y.M.C.A. At all times our welcome has been most gracious and kind, and this has served to increase our attendance, which ran as high as eighty-five upon a recent occasion. We have enjoyed the hospitality of some of our deacons and hope to visit others in the near future. Our pastor's home has always been thrown open to us, and proves to be one of the most popular places to go.

Occasionally, our hostess will serve us some easily prepared, simple refreshments, which feature adds always to the sociability of the evening, though we can, and do have “grand times” without this courtesy.

We sing for one hour only, but that hour is replete with joy and freedom and friendly fun. Favorite hymns and songs are called for in enthusiastic succession; and often we take “time out” to learn a new, old hymn. Our Chorister utilizes our individual talents by calling on anyone whom he pleases to sing a solo, or find a partner for a duet, or three “buddies” for a quartette. No one refuses, but each performs to the best of his ability, and always receives encouraging applause. Many nice voices have been discovered in this way and much spice and variety is added.

There is no organization connected with our meetings, and no formal procedure. We feel that the preceding church worship hour and the Training Union period have furnished sufficient regulated activity. Always, however, we try to bear in mind that one fact, that we are singing religious hymns, written to express worship and praise to our Father above, or to

inspire to nobler and higher planes of living. We have been happy, quite frequently, to have our pastor, assistant pastor, Young People's director and B.S.U. secretary meet with us, lending the inspiration of their presence and influence.

We feel that the time devoted to these evenings is well-spent, and that this association of the young people has many excellent values for them, for their leaders, and for our church. MRS. ROBERT L. MASON, Director, First Baptist Church, Knoxville, Tennessee.

## “Know Training Union Night”

We designated a particular Sunday evening as “Know Training Union Night” to acquaint the Church membership that did not attend Training Union with its purpose and activities. For that night everyone was urged to attend some Union. A publicity committee was appointed for making posters and writing articles concerning it for the Church Herald and local papers. Attention was called to it at Sunday school and in the Church services. The week preceding this particular Sunday evening the following letter was sent to the parents of the Juniors and Intermediates:

Dear Parents,

Next Sunday evening (date), the Baptist Training Union is inviting all parents of its members to be present at a weekly meeting of one of the unions. We believe that your presence will be an incentive to do better work in every union. Encourage your child and his Union by coming to the meeting with him at 6 o'clock. We are expecting you.

Something to think about:

1. Do you know the aims and purposes of Training Union?
2. Does your child attend regularly?
3. Who is responsible?
4. Has his attitude toward Training Union been acquired by himself or have other forces influenced him?
5. What encouragement has he received at home?
6. Does your child always get to Training Union when he leaves home?
7. Does he leave home in time to be “on time?”
8. Do you assume responsibility in seeing that he reads his Bible daily? Prepares his part on the program? Stays for the evening worship service? Is reverent at the meetings?
9. Do you know the leader?
10. Have you spoken a word of appreciation to her?
11. When have you visited a Union?
12. How often do you visit Training Union?
13. Do you know the types of lessons he studies each month?
14. In your opinion does the Training Union meet a real need in the Church?
15. Do the results justify the efforts put forth by the leaders? Your response to “Know Training Union Night” will be your answer.

Sincerely yours,

The Training Union is the youngest organization in most churches, and the church membership must know the Baptist Training Union—its purposes, its activities—before the desired growth and progress can be attained. This type of advertising strikes at the very heart of the Training Union problem, which is not enmity but unfamiliarity on the part of the majority of church members.

ANNA WILLIAMS, Director,  
First Baptist Church,  
Newport, Tennessee.

# 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!"

## Special Associational Meetings

DURING the weeks of March 3-8 and March 17-22 there will be a special associational conference held in each one of the sixty-four associations in Tennessee. These conferences are promoted jointly by the associational Sunday school organization in each association, the Sunday School Department of the State Mission Board, and the Baptist Sunday School Board. Similar meetings are being planned in all of the eighteen states where Southern Baptists work.

### MARCH 3-8

Team No.	Rev. W. P. Davis, Springfield, Leader; Mary Beth Lassetter, Dr. John D. Freeman.
Date	Association Church Pastor Ass'n Supt.
March 3	Robertson First, Springfield Norris Gilliam W. P. Davis
March 4	Cumberland First, Clarksville Richard Owen W. E. Langford
March 5	Stewart Dover Fred Tarpley J. W. Outland
March 6	Western District Paris, First H. H. Stenbridge George McCutchen
March 7	Weakley Dresden Lyn Claybrook R. Q. Nelson
March 8	Beulah First, Union City E. C. Autrey
Team No. 2	Andrew Allen, 161 8th Ave., N., Leader; Mrs. S. A. Reed, Mr. E. K. Wiley.
March 3	Judson McEwen R. C. Woodard Norman Dowdy
March 4	Carroll Camden H. A. Bickers W. B. Holmes
March 5	Gibson Milan H. J. Huey N. D. Guy
March 6	Dyer First, Dyersburg A. M. Vollmer Thomas Pope
March 7	Big Hatchie First, Covington P. L. Ramsey Bradford Curry
March 8	Crockett Alamo L. G. Frey
Team No. 3	W. P. Phillips, 161 8th Ave., N., Leader; James Sullivan, Janie Sue Jones.
March 3	Shelby Temple V. E. Boston E. S. Tucker
March 4	Fayette Somerville T. N. Hale
March 5	Hardeman Bolivar Paul Wieland Rush Siler
March 6	McNairy Selmer Walter Warmath F. L. Tallant
March 7	Madison West Jackson R. E. Guy George Crawford
March 8	Beech River First, Lexington Joe Jennings
Team No. 4	C. F. Barry, 205 E. Chestnut St., Louisville, Ky., Leader; Ada Williams, Mr. Joe Wells.
March 3	Maury First, Columbia W. E. Richardson C. U. Barker
March 4	Indian Creek Savannah C. V. McCoig J. A. Shipman
March 5	Lawrence Lawrenceburg W. E. Davis W. W. Langley
March 6	Giles Pulaski R. E. Johns M. L. White
March 7	William Carey Fayetteville E. L. Smothers Clifford Fanning
March 8	Duck River Tullahoma O. C. Kidd V. D. England
Team No. 5	Jesse Daniel, Leader; Pauline Hargis, J. G. Hughes.
March 3	Wilson Lebanon C. H. Warren R. H. Baskin
March 4	Concord Murfreesboro L. S. Sedberry S. A. Maples
March 5	Salem Woodbury Clinton Wright E. L. Jennings
March 6	New Salem Carthage Howard Bennett W. M. Garrett
March 7	Enon Red Boiling Springs W. T. Burks
March 8	Bledsoe Gallatin W. Dawson King Allen Kerley
March 12	Wiseman Lafayette F. W. Lambert

### MARCH 17-22

Team No. 1	J. P. Edmunds, 161 8th Ave., N., Leader; Blanche Linthicum, R. E. Guy.
March 17	Riverside Jamestown A. N. Nichols O. C. Reagan
March 18	Stone Cookeville Harold Stephens E. M. McCaleb
March 19	Union Sparta Oscar Nelson L. J. Howell
March 20	Sequatchie Dunlap Thomas Wells Thomas Wells
March 21	Ocoee Ridgetdale James A. Ivey Charles Norton
March 22	Polk Ocoee, Benton George Peek T. W. Davis
Team No. 2	C. P. Hargis, 205 E. Chestnut St., Louisville, Ky., Leader; Marie Estes, E. K. Wiley.
March 17	Tennessee Valley Dayton H. F. Ensminger E. B. Arnold
March 18	McMinn Athens Charles Bond R. D. Malone
March 19	Sweetwater Madisonville Hobert Ford W. O. Beatty
March 20	Chilhowee Maryville C. L. Hammond J. R. Broyles
March 21	Sevier Sevierville H. J. Beasley Kelly Huskey
March 22	East Tennessee First, Newport J. P. Allen Robt. Ottinger
Team No. 3	Jesse Daniel, Leader; Janie Sue Jones, Dr. O. W. Taylor.
March 17	New River Huntsville M. D. Lawson M. F. Newport
March 17	West Union (Night Session) To be announced later
March 18	Big Emory Trenton Street D. C. Sparks J. Nelson Roach
March 19	Hiwassee Ten Mile Gay Harris R. K. Chastain
March 20	Providence Lenoir City Richard Huff J. J. Preston
March 21	Clinton First, Clinton H. L. Smith R. B. Wallace
March 22	Campbell LaFollette Jack Murphy J. L. Currutt
Team No. 4	Andrew Allen, 161 Eighth Avenue, North, Leader; Mrs. Marie Lowry, Mrs. Roy Newman, Dr. John D. Freeman.
March 17	Cumberland Gap New Tazewell E. J. Caldwell W. C. England
March 18	Northern Maynardville R. E. Hollingsworth Mrs. J. H. Carr
March 19	Midland Bishopville A. A. Carlton Floyd Beets
March 20	Knox Fifth Avenue Frank Wood J. G. Price
March 21	Jefferson First, Jefferson City C. W. Pope Robt. Fielder
March 22	Grainger Rutledge C. B. Cabbage Mrs. Minnie Branso
Team No. 5	W. P. Davis, Springfield, Leader; Ada Williams, J. G. Hughes.
March 17	Mulberry Gap Sneedville Isaac King C. D. Livesay
March 18	Holston Valley Surgoinsville R. L. Seal E. A. Cope
March 19	Nolachucky Morristown O. D. Fleming Roy Newman
March 20	Holston Unaka Avenue D. B. Bowers E. K. Weaver
March 21	Watauga First, Elizabethton Floyd Starke Brownlow Scalf

### Program

THEME: "Going on in Enlargement and Bible Study for Evangelism."

Team Leader and Associational Superintendent Presiding.

#### MORNING SESSION

- 10:00 Song—Scripture—Prayer.
- 10:15 Purpose of the Four Year Program.
- 10:30 Objectives for 1941.
- 10:35 A Platform of Progress.
- 11:15 The Work of the Associational Officers.
- 11:30 Pressing on in the Sunday School Work in This Association During 1941.
- 11:40 Address.
- 12:00 Special Prayer.
- 12:05 Dinner.

#### AFTERNOON SESSION

- 1:15 Song and Prayer.
- 1:20 Associational Goals for 1941.
- 1:35 Our Plans for the Year.
- 2:15 Department Conferences—Led by Associational Department Leaders.
- 3:00 Reports from Conferences.
- 3:20 Closing Remarks.
- 3:30 Special Prayer.
- 3:35 Adjourn.

**HOW DO YOU FIGURE?** Don't figure how you can't attend this special one-day associational Sunday school meeting, figure how you can.

**WE MUST TRAIN WORKERS.** There is so much to do and so few workers to do it, we must discover, enlist, train and put to work extra people in all the churches.

### Objectives

1. To encourage and assist in completing the organization of the association for the promotion of Sunday school work.
2. To help the associational officers set up some essential, practical, attainable goals for the year.
3. To present, study, and assist the Sunday school leaders from each church in setting up some reasonable goals for the year.
4. To offer each and every Sunday school officer and teacher the best and most helpful free literature that can be prepared covering each phase of Sunday school work.
5. To recognize and use the associational Sunday school officers.
6. To emphasize the indispensable place of the pastor and to magnify the work of the whole church.

### Who Should Attend These Special Associational Meetings?

1. The general associational officers.
2. All Sunday school associational officers.
3. All pastors.
4. All Sunday school officers and teachers.
5. All Baptist church members interested in the on-going of the cause of Christ.

**Church... Sunday School Furniture**  
write for Catalog  
SOUTHERN DESK CO., HICKORY, N. C.

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**Inquiries Solicited**

# WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH. NASHVILLE, TENNESSEE  
 MRS. C. D. CREAMAN, Hermitage President  
 MISS MARGARET BRUCE, Nashville Young People's Secretary  
 MISS MARY NORTHINGTON, Nashville Executive Secretary-Treasurer  
 MRS. DOUGLAS GINN, Nashville Office Secretary

## Additions

We are happy to report that Sevierville has an A-1 Union and is outstanding. Friendship in Crockett County is outstanding. Etowah, First, is also outstanding. Madison has an A-1 Union.

### "Take Up Thy Cross"

"I walked one day along a country road,  
 And there a Stranger journeyed, too,  
 Bent low beneath the burden of His load—  
 It was a Cross, a Cross, I knew.

"Take up thy cross and follow Me,  
 I heard the blessed Savior call.  
 How can I make a lesser sacrifice,  
 When Jesus gave His all?"

"I cried, 'Lord Jesus,' and He spoke my name;  
 I saw His hands all bruised and torn.  
 I stooped to kiss away the marks of shame—  
 The shame for me that He had borne.

"Oh, let me bear Thy Cross, dear Lord, I cried.  
 And, lo, a cross for me appeared.  
 The one forgotten I had cast aside,  
 The one so long that I had feared.

"My cross I'll carry 'till the Crown appears.  
 The way I journey soon will end,  
 Where God, Himself, shall wipe away all tears,  
 And friends hold fellowship with friends."

### Appeal for the March Week of Prayer and Annie Armstrong Offering

My heart is overflowing with joy over the glorious results of the Annie Armstrong Offering for 1940. The \$157,301.83 given is a triumphant expression of the love by our women and W.M.U. young people for the home mission cause, and I simply cannot refrain from voicing my thanks for this glorious offering.

We are living today in stressful times. We know not what the future has in store for this old troubled world. History is being made by the hour. We dare not hope lest our hopes be too sanguine. We dare not fear lest our fears be not fearful enough. One thing we do know, however: when this war is over, nations which have been exhausted economically, morally and spiritually by the conflict will come to America for a blood transfusion. What kind of blood will we be able to give them? We must prepare now for the opportunity that will be ours then, by increasing our spiritual blood-count so that we can infuse into the nations of the world the vitalizing and redeeming power of spiritual life.

What joy, strength and consolation come to our home mission force when we know that the prayers of thousands of women and W.M.U. young people are ascending as incense from off the altars of loving hearts to our Heavenly Father for our work and our workers. I appeal to you to pray earnestly for our homeland. Many forces are at work to paganize our people. Only Christ can save lost men at home and abroad. We must go out into the highways and byways and all the remote places where men are found in the homeland and compel them by our love to come to Christ and be saved. Let us pray for these unchurched throngs.

There are millions here in the homeland who will not have a chance if we do not send mis-

sionaries to them with the Gospel. Out in Oklahoma there are over a hundred thousand Indians depending upon our missionaries for the Word of Life. In New Mexico there are two hundred and twenty-five thousand Spanish-speaking people and more than forty thousand Indians who will not have a chance unless we go to them with the Gospel. Along the border in Texas there are between six hundred and eight hundred thousand Mexicans without Christ. In the Ozark Mountains of Arkansas and Missouri, together with the mountain sections of Kentucky, Virginia, North Carolina, Tennessee, Georgia and Alabama there is a great domain of mountain country people, seven and one-half million, that offers the richest sort of missionary opportunities. More than twenty-four cities in the Southern Baptist Convention territory, each with a population of over a hundred thousand, have no adequate mission program. Nor must we overlook our brothers in black. There are eleven million of these in our territory, reaching out with pleading hands to southern Baptists for spiritual instruction and leadership. And what shall I say about Cuba and Panama? More than two and one-half million people are dependent upon southern Baptists for the Gospel in these fields. Shall the millions over there have a chance? The Home Mission Board awaits the answer you shall give to these questions in the Annie Armstrong Offering.

The work itself is the greatest appeal that can be made. Words are empty things, poverty stricken signs that have little power to convey the meaning of service. The work of the missionaries supported by the Annie Armstrong Offering cannot be measured by the number of sermons preached, visits made and miles traveled. It is too rich for that. It must be measured in souls — values amassed through the lengthening years of eternity. The richness of the service of these missionaries which can alone be known to the Heavenly Father is the measure of the value of the Annie Armstrong Offering. May this vision of service rendered grip your imagination and help you to appraise the value of your offering this March.

In the name of our Christ who died for lost souls, I importune you to do your best. Make your offering a sacrifice expression of the passion of your heart for the lost; let it be larger than ever before, for the need is greater.

Praying the richest blessings of Heaven upon every member of every society, I am,

Sincerely yours,

J. B. LAWRENCE,  
 Executive Secretary-Treasurer  
 Home Mission Board of S.B.C.

### Faithfulness in Stewardship for 1941

God be merciful unto us and bless us; and cause His face to shine upon us— THAT Thy way may be known upon earth, Thy salvation among all nations. Psalm 67:1-2.

God HAS been merciful unto us—to Americans; to Baptists. Now it is our privilege to let His name be known among all the nations.

The parade of the months has passed again; the earth has made another journey around the sun; 1940 has gone the way of all the past year, and God has given to us a bright new year upon which to write another record of achievement. What are we, His stewards, go-

ing to do about it? Shall we be content with our last years record, or shall we determine by His grace, to raise the standard higher; to reach out farther; to press the battle deeper into the camp of the enemy this year? We are "Laborers together with God."

"Jesus saves!" is our battle song for 1941. Do we believe this? Do we really believe that Jesus Christ is the only remedy for this old world's sin and sorrow? Then let us

Spread the tidings all around,  
 Jesus saves! Jesus saves!

This is the end and aim of STEWARD SHIP in all its phases.

We must PRAY more earnestly this year than ever before. Secret, family, cottage, and church praying. God is ready to bless, if we will but unlock the storehouse with unceasing persistent PRAYER. Lord, teach us to PRAY.

We must STUDY more diligently. SEARCH the Scriptures; the greatest missionary book. Place in the hands of our women and young people, informing, inspiring literature on stewardship. See that every society takes a stewardship book, early in the year. Start the young people from the beginning on the material for the Annual Program, and set a date far in advance so that in the multiplicity of meetings, it will not be crowded out. Study our plan of work as given in the Year Book.

We must GIVE more generously than heretofore, because the need grows greater as the days go by. EVERY woman a tither, Secure the Tithers Cards, bearing the emblem of each organization, printed in the different colors, and in duplicate form, from Nashville. Begin right now, having them signed. A 10% increase this year is the goal.

We have pledged ourselves to pay into the treasury of the Hundred Thousand Club, ONE MILLION DOLLARS by 1945. To accomplish this, we must make definite plans for each society. An associational chairman to assist the Stewardship chairman in this specific work may be necessary. She can make a special study of the plan, and keep it constantly before the societies. Help them to set adequate goals, and secure the signatures.

The little Alabaster Boxes await you at Nashville, to be used in the homes, in the classes, and in the circles for group memberships where it is impossible to secure multiple, or individual pledges.

Every woman in our churches must be visited in the interest of our missionary plans. "The message MUST go through!"

"Laborers together with God" THAT His salvation may be made known among all nations.

MRS. GEO. E. HOLLIS.



### Write Postcard Today

For free circular describing the best chicks we have ever produced. Send or request. Circular, 17,000 daily, 18 breeds to choose from. Prompt delivery.

BLUE RIBBON HATCHERY

221 Forsyth St., S.W., Atlanta, Ga.

### How Shall We Finance the Church Building Program?

The Commonwealth Plan answers the question.

You pay your debt with a 4% annual deposit. NO INTEREST

Write for particulars to the Institutional Financing Department, Commonwealth Life Insurance Co., 110 S. Fifth Street, Louisville, Ky.

## Harrison-Chilhowee Baptist Academy, Seymour, Tennessee



ACTIVITIES of the ministerial group at Harrison-Chilhowee Baptist Academy from August 19, 1940, to February 1, 1941:

Sermons preached	556
Talks to the unsaved	824
Tracts distributed	140
B.S.U. prayer meetings held	102
Conducted chapel	14
Conversions	194
Help organize churches	1
Help ordain deacons	4
Help ordain ministers	1
Baptisms	17
Churches served as pastors	7

We are gratified with the response from the associational executive boards and denominational leaders we have met with about our enlargement program. The following associations have organized and set goals: Chilhowee, Knox,

Clinton, Holston, Polk, Ocoee, and Sweetwater. The following have been selected as leaders in the associations organized:

<b>CHILHOWEE:</b>	<b>POLK:</b>
J. L. Broyles	Hubert Beckler
<b>CLINTON:</b>	Paul Culpepper
M. K. Cobble	W. D. Arms
H. L. Smith	Rev. Robertson
Arven McKenzie	<b>SWEETWATER:</b>
<b>HOLSTON:</b>	J. R. Hodges
D. B. Bowers	Milton Bodlien
<b>OCOEE:</b>	Roy Creasman
Dr. John L. Huff	<b>KNOX:</b>
W. R. Selman	A. T. Allen
Cecil Frazier	Mrs. D. C. Dockrum
A. A. McClanahan	Ramsey Pollard
Rev. McDaniel	

Other associations will organize within the next few days.

ROY ANDERSON, *Principal.*

## IN MEMORIAM

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

### SAM LANIUS

Brother Sam Lanus, a member of Mt. Olivet Baptist Church, departed this life January 24, 1941. Uncle Sam, a hard working, upright Christian. He was devoted to his family; just to his neighbors and a friend to all. True to his word; always an honest help in time of need. Honored God, father and mother; paid all debts. His family will miss his counsel and advice, but will cherish his memory. Visited the sick and helped to bury the dead. He will receive God's approval: "Inasmuch as you did it unto others, you did it unto me."

Signed by Committee:

J. E. SULLIVAN,  
PAUL HALL, *Pastor.*

### MRS. J. H. SNOW

On Monday, January 27, Mrs. J. H. Snow was called by her Heavenly Father to join her beloved husband, Rev. James Herbert Snow, in the Father's House. Brother and Sister Snow were two of the most faithful workers Tennessee ever had and were greatly blessed of God in their efforts to build up God's kingdom in their various fields of labor. Their greatest work in the pastorate was, possibly, in the Deaderick Avenue Baptist Church in Knoxville, where they wrought nobly for twelve and a half years. Mrs. Snow was a real pastor's wife and much of the success of her noble husband's ministry was due to her efficient and untiring labor as she wrought by his side.

She was reared in Bellbuckle and was the daughter of Colonel Tom G. Moseley, who was an outstanding citizen and a staunch and useful member of the Bellbuckle Baptist church and the father of a large and cultured family.

Mrs. Snow lived to a ripe old age and since the home going of her husband, several years ago, she has been in declining health until

her Heavenly Father called her to Himself. She died in a hospital near Knoxville, near the old church where she did so much to help others. In her church work she was especially useful among the children, the young people and the women. There are many still living in Knoxville to call her blessed. She was a talented musician and in her church here she trained and directed one of the best church choirs in the city.

She was not only active and efficient in her local church work but was active and useful in the W.M.U. in her state and in the South. In the days of the active work of Brother and Sister Snow they touched the lives of many young people and encouraged and helped many struggling/young preachers in their efforts to prepare for their life work. During my first two years in Carson-Newman they and their church in Johnson City made it possible for me to stay and prosecute my work and to their

influence I owe much for any little good I may have done in my life and I shall ever love and cherish their sacred memory.

T. G. DAVIS.

*South of the Matterhorn, A World War Romance*, by Daniel Maurice Robins, illustrated by Lottie B. Turner. Fleming H. Revell Co., New York. 276 pages. Price \$2.00.

Here is a book of romantic fiction that brings to light patriotic and religious impulses and ideals of the Italian people and the soldiers. Interwoven with these splendid impulses and ideals are the perfidies of spies and traitors under the fatal leprosy of war. Horrors of prison camps are stirringly revealed in many pages. Lengthy quotations could be given, but one will suffice: "This camp had become a living tomb for hundreds of men, all of whom, excepting guards and other favored attendants, were castrated when they were admitted."

"Behind the stark tragedy of world conflict looms a Triple Cross." From this Cross Christ looks upon three worlds: the world that has been, the world of the present and the world of the future. His look upon the world of the future heralds a warless world.

This book will find a large reading. It is timely. It has a stirring message for all.

—W. P. DAVIS.

## For the Deepening of the Spiritual Life RIVERS OF LIVING WATER

By RUTH PAXSON

Bible Teacher and Author of *Life on the Highest Plane; Wealth, Walk and Work of the Christian; Called unto Holiness; Bible Studies on God's Plan of Redemption; and Caleb, the Overcomer.*

Multitudes of Christians are living in a dry and thirsty land, not realizing that God has wells of living water that may be theirs for the asking!

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*Specimen of Type*

UNTIL the angel of the church of Sardis shall come, and shall say, 'I know thy works, and thou art dead, and thou shalt live; because thou hast kept the seven stars in thy right hand.'

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## BAPTIST BOOK STORE

161 6th AVENUE, NORTH, NASHVILLE, TENNESSEE

# AMONG THE BRETHREN

BY FLEETWOOD BALL and THE EDITOR

By FLEETWOOD BALL

A good meeting has been in progress at the First Church, Fayetteville, Ark., with Evangelist T. C. Crume doing the preaching. O. L. Gibson is the pastor.

Joy Jacob Hendricks, a Cherokee Indian, was recently ordained to the Gospel ministry. The church at Nuyasha called for his ordination. He is also pastor at Hoffman. Some months ago he was licensed by the First Church, Okmulgee. Chief, as he is known in Okmulgee, is one of the most ardent workers for Christianity.

The First Church, Reftugio, Texas, has observed the fifth anniversary of L. S. Cole as pastor. During this time there have been 561 additions, 218 by baptism. There has been a steady increase in the church's gift to missions.

Mr. T. L. Gambrell has been recently employed as educational director of the First Church, Grand Prairie. He began his new duties February 2. He and Mrs. Gambrell are graduates of Oklahoma Baptist University, and students in Southwestern Theological Seminary.

The Home Mission Board, it is reported, has paid \$805,214.80 on its debts since the beginning of the Hundred Thousand Club.

J. W. Wood has accepted the call of the First Church, Hammond, La., and is on the field. He comes from the First Church, Lambertson, Miss.

The First Church, Tallahassee, Fla., Pierce S. Ellis, pastor, is to begin a revival February 23. John H. Buchanan of Birmingham, Ala., is to do the preaching.

The Broadway Church, Houston, Texas, was organized January 16, 1935 with 80 charter members and on January 19, celebrated its sixth anniversary. The present membership of the church is 1,064, operating on a yearly budget of \$15,600 which is oversubscribed. David F. Boston is the pastor, and during his ministry, 892 people have united with the church, 393 by baptism. The church has grown in three years from a membership of 291 to 1,064.

There were 156 additions and 26 other conversions in the revival conducted by Hyman Appleman in the Immanuel Church, Shawnee, Okla. Don McCollum led the singing. H. T. Wiles is the pastor, and he has had 1,200 additions in the three years of his pastorate.

By THE EDITOR

Mrs. E. L. Paschall of Cottage Grove says: "I have enjoyed reading the BAPTIST AND REFLECTOR ever since 'Aunt Nora' was the editor of the 'Young South' and find it more interesting all the time."

**We have received a news item concerning a certain brother that he had completed a special series of services with a certain church but no name was signed to the news item. We repeat what we have announced many times before that Baptist and Reflector cannot use anonymous material.**

Rev. Joe W. James of Humboldt has secured an appointment as chaplain in the United States Army and has been assigned to the 324th Infantry, where he will probably be an instructor in troop and group classes and correspondence work.

Sunday evening, February 16, in the McCalla Avenue Baptist Church, T. C. Wyatt, pastor. State Senator A. J. Graves spoke on "Religion, Legislation and Liquor." Senator Graves teaches the Fellowship Men's Class of the church each Sunday morning.

Evangelist C. L. Hammond supplied at both services at Euclid Avenue Baptist Church, Knoxville, Sunday, February 16, in the absence of J. D. Quinton, who was in Newport conducting a revival.

Through lack of information or misconstrued information BAPTIST AND REFLECTOR stated recently that the little girl of Mr. and Mrs. W. A. Harrell of Sunday School Board was a patient in the Baptist Memorial Hospital, Memphis. Later advices are that the little girl was born in Vanderbilt Hospital and that the mother and daughter had been there but had left. We regret the error.

It pays in more ways than one for the editor to answer questions of our readers if possible. Recently a lady wrote in expressing her appreciation for the help received from the answers we had given to certain questions which she had asked and closed by saying: "I think some of us will send in some subscriptions soon." We appreciate this spirit very very much.

"Our State Baptist paper is now going to three hundred homes of First Baptist Church members. Read it and you will be a better Christian, a more zealous worker, and a stronger Baptist."—Bulletin, First Baptist Church, Kingsport, J. G. Hughes, pastor.

The following friends visited the BAPTIST AND REFLECTOR office recently: Lucius Hart, Mt. Pleasant; Mr. and Mrs. J. W. Goodwin, Donelson; Lloyd T. Householder, Lewisburg; H. L. Carter, Dickson; C. H. Warren, Lebanon; Mrs. Ray Widick, Mrs. W. L. Quaker and W. P. Davis, Springfield; Mrs. W. E. Edmondson, Powell Station; Mrs. W. K. Dinwiddie, Mrs. Dick Fraser, Gordon Earwood, Kenneth Harris, Nancy Griffin, Ruth Haynes, Dorothy Wyrick, Elsa Walding, Virginia Nelson, Roy Matheny, John Ross Anderson, Virginia Neely, Billy Frierson, Eddie Nixon, Hazel Bilbrey, Anna Ruth Hargrove, William Fraser, David Willis, Bobby Willis, Geraldine Box, Ruby Grace Walters, Mary Jewell Bilbrey, Maxine Fraser, Mrs. E. M. Bilbrey, and W. E. Richardson all of Columbia. We hope they will come again.

The brotherhood will rejoice that Mrs. Ruth Holmes, daughter of State Brotherhood Secretary, E. K. Wiley, who underwent an operation in St. Thomas Hospital, Nashville, has so far recovered as to be able to return home.

Also the prayers of the brotherhood will ascend for the recovery of J. L. McDaniel of the Baptist Sunday School Board and clerk of Nashville Association who is a patient at St. Thomas Hospital following an operation.

Also the prayers of the brotherhood will ascend for the speedy recovery of Mr. Frank Cole, Jr., Deacon of First Baptist Church, Nashville, who is in St. Thomas Hospital recovering from an operation.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 16, 1941

	Sunday School	Training Union					
Alcoa, Calvary	212	132	White Oak	170	Lebanon	231	106
Athens, First	85	143	Woodland Park	825	Lenoir City: First	383	140
Bells, Midway	95	45	Cleveland, Big Springs	281	Pleasant Hill	178	75
Bemis	272	100	Cookeville, First	290	Liberty, Salem	620	46
Butler	178	82	Doeville, Little Doe	58	Maryville, First	2140	775
Caryville	167	77	Dyersburg, First	470	Memphis: Bellevue	503	171
Chapel Hill, Smyrna	55	48	Dover	48	Boulevard	580	165
Chattanooga: Alton Park	198	77	Elizabethton: Eastside	96	LaBelle	407	188
Avondale	454	142	First	480	Prescott Memorial	547	302
Brainerd	286	138	Immanuel	104	Speedway Terrace	1218	285
Calvary	342	72	Little Mountain	51	Temple	1014	39
Central	329	72	Siam	236	Union Avenue	209	105
Chamberlain Avenue	335	105	Southside	108	Murfreesboro: First	149	76
Clifton Hill	452	85	Erwin, First	338	Westvue	147	67
Concord	211	85	Grand Junction	79	Mount Juliet	53	28
Dry Valley	142	69	Harriman, South	204	Green Hill	724	208
Eastdale	219	99	Trenton Street	426	Edgeland	381	113
Englewood	197	94	Hermitage, New Hope	112	Inglewood	360	25
First	978	235	Hixson, First	132	New Tazewell	104	97
Highland Park	619	150	Jackson, West Jackson	637	Paris, First	358	57
Northside	429	89	Jefferson City, Buffalo Grove	55	Raleigh, Ardmore	190	66
Oak Grove	195	59	Johnson City: Central		Rockwood, First	316	60
Oakwood	134	86	Unaka Avenue		Rogersville	103	60
Red Bank	453	125	Kingport, First	646	Seymour: Cedar Grove	92	55
Ridgedale	598	170	Knoxville: Bell Avenue	510	Dupont	94	45
Rossville Tabernacle	227	81	Broadway	1012	Townsend, Bethel	405	625
Signal Hill	84	69	Fifth Avenue	911	Trenton, First	137	180
South St. Elmo	76	58	First	928	Union City, First	625	
Spring Creek	105	49	John Sevier	218	Walter Hill, Powell's Chapel	137	
Tabernacle	380	71	South	446	Watertown, First	180	
			Lake City, First	184			

Central Avenue Baptist Church, Memphis, pastorless since the resignation of E. A. Autrey, has called as pastor Guy H. Turner, pastor of First Baptist Church, Halls, and is eagerly looking forward to his coming.

The First Baptist Church, Nashville, W. F. Powell, pastor, is conducting an All-Church School, March 3-7. An enrolment goal of 600 has been set. The teachers will be Drs. P. E. Burroughs, Hight C. Moore, John L. Hill, W. F. Powell, S. C. Garrison, and Mrs. S. E. Keen. Mrs. Albert Hill and Mrs. B. B. McKinney and Mr. Henry C. Rogers. The inspirational speaker, will be Dr J. McKee Adams of the Southern Baptist Theological Seminary of Louisville, Ky.

Further data concerning the death of Rev. W. C. McPherson of Alexandria, has been sent us. On October 10 he suffered a severe heart attack. On January 23 a blood clot formed in his right limb. The blood could not circulate and the limb was dead as a consequence. In an effort to save his life his limb was amputated January 30. But all efforts to save his life failed and he passed away on February 2. We are glad to receive this information and again we pray God's grace upon the sorrowing.

Since the last notice along this line the following friends have sent in subscriptions to the BAPTIST AND REFLECTOR other than their own: Mrs. R. L. Sanders, Memphis, 1; Mrs. E. R. Herring, Millington, 1; Mrs. John N. Miller, Memphis, 1; Mrs. D. M. Wallace, Morristown, 1; R. A. Swindell, Camden, 2; C. D. Tabor, Brotherton, 2; Bernard Scates, Bemis, 4; Floyd Long, Clinton, 10; Mrs. J. E. Hollingsworth, Springfield, Lebanon Church, 10; and Trezevant Church, under church family plan, 75; First Baptist Church, Covington, Pastor P. L. Ramsey, under the church family plan, 53. We thank these friends one and all very much. Who will be next?

February 16, Gaston Avenue Baptist Church, Dallas, Texas, observed the 14th anniversary of the pastorate of Dr. W. Marshall Craig. Fourteen years ago it had 1,843 members and today it has 5,207, the total number received during Dr. Craig's ministry being 6,070. Offerings have totaled \$956,131.61 with \$344,953.33 going to outside objects. The organizations have enjoyed phenomenal growth and a three-story modernly equipped educational building has been erected, which is considered to be one of the most beautiful to be found anywhere.

On the 5th Sunday in March there will be a 5th Sunday meeting at the Troy Baptist Church, Troy, Tenn., with all day services and dinner on the ground. J. M. Walker of Jackson is pastor.

Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, will be the speaker on the program of the Baptist Hour, Sunday, March 2, over WMPS and WSM. His subject will be, "Christ and His Church."

BAPTIST AND REFLECTOR has received a notation that the Eastdale Baptist Church, Chattanooga, "Ordained Bro. Tom Phillips to become in Georgia." No date for the ordination is indicated; and we presume that Bro. Phillips was ordained to the ministry to become pastor in Georgia.

If any of our readers desires a splendid booklet supplying data respecting the liquor question and prohibition, BAPTIST AND REFLECTOR recommends that they get "Temperance Facts" by Rev. W. C. Calderwood, from the Minnesota Temperance Movement, 204 Hodgson Building, Minneapolis, Minn. The price

is 25 cents per copy, \$1 for five copies and smaller prices proportionately for larger orders.

The sympathy of the brotherhood goes out to Pastor Robert E. Lee of Harpeth Heights Baptist Church, Nashville, over the death recently of his father. The Lord comfort the sorrowing.

Youth Week will be held in the First Baptist Church of Chattanooga, the week of March 30. The State Sunday School Convention will meet there April 8-10. In a special revival beginning on Easter Sunday and closing Sunday night, April 20, the pastor, Dr. John A. Huff, will be assisted by Dr. J. D. Gray, pastor of the First Baptist Church of New Orleans.

Rev. E. B. Arnold, recently ordained at Dayton, is being much used of the Lord these days in his own pastoral preaching and duties and in supplying for different brethren who have been sick and in other respects.

Missionary O. G. Lawless of Byrdstown went to Moodyville one morning recently and found Bro. R. L. Franklin with six other men quarrying rock to build a new church house. Bro. Lawless preached for them that week end and was called as pastor before he returned home, and he will indicate his decision soon. The Evangelistic Committee of the Riverside association met recently at Byrdstown and planned a fellowship tour for the association, designed to reach every church in the association. The brethren of Byrdstown have made it possible for Pastor Lawless to buy a new car which he is using almost constantly to visit the people and the churches.

WITH THE CHURCHES: Chattanooga—Brainerd, Pastor Collins received by letter 6, for baptism 1; Calvary, Pastor McMahan welcomed by letter 1, for baptism 5, baptized 6; Central, Pastor Moore received by letter 3; Clifton Hill, Pastor Stansel received by letter 1; Chamberlain Avenue, Pastor McClanahan received by letter 1; Dry Valley, Pastor Youngblood welcomed by letter 1, for baptism 6, baptized 6; Eastdale, Pastor Denny received by letter 2; Edgewood, Pastor Petty received for baptism 2, baptized 1; First, Pastor Huff received by letter 1, for baptism 1; Northside, Pastor Selman received by letter 4; Oakwood, Pastor Everson received by letter 6; Red Bank, Pastor Pickler received by letter 7; Ridgedale, Pastor Ivey received by letter 3, baptized 2; Signal Hill, Pastor Smith received for baptism 1; South St. Elmo, Pastor Ziegler received by letter 4, for baptism 2; Woodland Park, Pastor Williams received for baptism 1. Dyersburg—First, Pastor Vollmer received by letter 3, for baptism 3. Elizabethton—First, Pastor Starke welcomed by letter 2, for baptism 17, baptized 7. Johnson City—Unaka Avenue, Pastor Bowers received by letter 5; for baptism 4. Kingsport—First, Pastor Hughes received by letter 1, for baptism 1. Knoxville—Bell Avenue, Pastor Allen received by letter 1, baptized 3; Broadway, Pastor Pollard received by letter 8, by confession 1; Fifth Avenue, Pastor Wood baptized 2; John Sevier, Pastor Cross received by letter 1, by baptism 1; South Knoxville, Pastor Haynes welcomed by letter 2, for baptism 2, baptized 3. Lake City—First, Pastor Cobble welcomed by letter 2, for baptism 1, baptized 2, rededication 1. Memphis—Bellevue, Pastor Lee welcomed by letter 24, by baptism 8, baptized 10; Boulevard, Pastor Arbuckle received for baptism 5; Speedway Terrace, Pastor Harris received by letter 1; Temple, Pastor Boston welcomed by letter 6, for baptism 1, by statement 1; Union Avenue, Pastor Hurt received by letter 4. Nashville—Belmont Heights, Pastor White received by letter 1, baptized 2; Edgefield, Pastor Barton received by letter 2. Troy—Pastor Walker received by letter 5.

Miss Emilee Pennington of Tupelo, Miss., writes that Rev. H. R. Holcomb, thirty-seven years in the ministry, in his thirteenth year as pastor of the First Church, Tupelo, and described as a "successful pastor and preacher and noted Bible student," has a collection of around 1,500 sermons on doctrinal, prophetic, practical and related themes, which he will give to those who need them on the sole condition that they be typed. As many sermons in the list as are desired may be secured. Interested parties can write to Miss Pennington.

The editor and Mrs. Taylor wish to express their thanks to the Lord and to friends who joined them in prayer that their sons have satisfactorily recovered from recent illness, the younger having had the mumps, the older having had a relapse with the flu, which necessitated his going to the hospital.

We have received a copy of a letter addressed to the Pastors and Churches of the Southern Baptist Convention, signed by Earl B. Edington, John Maquire, and Lee E. Robertson, pastors respectively of Hunter Street Baptist Church, and Calvary Baptist Church and Fairfield Baptist Church of Fairfield, Ala., splendidly recommending the work as an evangelist of E. Floyd Olive, who came some months ago from Alabama to the pastorate of New Hope Baptist Church, Hermitage.



● Southern Baptists' own daily devotional magazine. *Open Windows* is published each quarter with an earnest desire to be definitely helpful in establishing and maintaining the devotional life around the family altar. A different writer presents the devotional thoughts for each week.

● *Open Windows* should be in every Baptist home. Three methods of distribution are suggested: Individual subscriptions mailed to each home; club subscriptions mailed to one address and distributed to each family; or ordered and distributed just like regular Sunday school or Training Union literature.

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THE BROADMAN PRESS

# THINK IT OVER

If the BAPTIST AND REFLECTOR is good for one member of the church, IT IS GOOD FOR ALL MEMBERS IN THE CHURCH. In this respect it is like a sermon—good for one, good for all.

Times without number it has been demonstrated that BAPTIST AND REFLECTOR is good for one who reads it with reasonable care. Presenting the Gospel in its application to salvation and also to present-day problems and passing on information concerning the progress of the Gospel throughout the earth, its perusal cannot fail to bring rich benefits. THEREFORE, THE PAPER IS GOOD FOR ALL.

Even if one should fail to read a copy of the paper for the time being, yet lying in view in a home, Mr. Andrew Allen once said, "It is a silent testimony to the fact that that is a co-operative Baptist Home."

SINCE THE PAPER IS GOOD FOR ALL THE MEMBERS OF THE HOME, THEN THE PAPER OUGHT TO GO INTO EVERY HOME IN THE MEMBERSHIP. IT WILL BE A FINE ASSISTANT TO THE PASTOR AND TO THE ASSISTANT PASTOR WHERE THERE IS ONE.

Every family in every Baptist church in the state can get the state Baptist paper each week. It can get the paper under our club plans, about which information will be gladly sent on request, if they do not get it under the plan mentioned below. BUT THE FACT IS THAT THE CHURCH OUGHT TO SEE THAT ITS FAMILIES GET THE STATE PAPER. EACH FAMILY CAN GET THE PAPER MORE INEXPENSIVELY (ONLY 10c A MONTH PER SUBSCRIPTION) THAN UNDER EITHER OF THE CLUB PLANS. THIS CAN BE DONE UNDER WHAT IS KNOWN AS THE CHURCH FAMILY PLAN. In either case, the paper will be mailed out individually each week. There are currently 56 churches and one Sunday School which has adopted the Church Family Plan since the Plan was inaugurated. Ought not yours to be on the list? Write for information.

Without any special pressure at all, your state paper received 1,083 new subscriptions in addition to the renewals in January. More and more people are rallying to their paper. Why? BECAUSE THEY SEE IT IS GOOD FOR ONE MEMBER AND FOR ALL MEMBERS. "There's a reason!"

Ought not you and your church to get in on the proposition? Think it over! Then act on your thought today! Send in your list of subscribers! Send in your own subscription if you are not a subscriber!

*"A Reading Baptist is a Leading Baptist"*