

Baptist and Reflector

PEAKING THE TRUTH IN LOVE" ★ ★ ★

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THEY PRAYED WITH FAITH

WASHINGTON PRAYED at Valley Forge. Lincoln prayed in the White House in the dark days of the Civil War. Christ himself prayed for strength to bear the cross. It is impossible to read Eddie Rickenbacker's account of the Pacific adventure without being deeply moved. They never lost faith, never abandoned hope, with only the smallest means of helping themselves they humbly bowed their heads and offered up their fervent prayers. And they were delivered—all but one who swallowed sea water when his raft upset.

In this country we like to think we are certain to win the war because of our great material resources. But we also have spiritual resources and it was these that Rickenbacker and his companions drew on in their long and bitter days of trial. They prayed with faith, and their prayers were not in vain.

The one irresistible force among men is faith, not mere belief, but belief brought to a focus, fused into a unity, and acted out. It gives drive and direction to life; it overcomes all obstacles and wins.

Faith is a law in the soul, as gravity is in nature. It is, by itself, no more mortal than any other law of nature. It may be, and often is, used as successfully by sinners as by saints—like the black faith of Hitler, fanned into a fury of fanaticism, welded into a weapon of destruction.

Faith is the magic word in the life of Jesus. "Thy faith hath made thee whole," He said again and again to people whom He healed—their disordered minds

or their broken bodies. He was able to awaken and use this hidden power.

What happened to John Wesley on the evening of May 24, 1738, when his heart was "strangely warmed"? Before that date he had been hesitant, fumbling and almost a failure; after that date he was free, a man of flame.

No item of information was added to his knowledge; but a spark of God-fire flashed in his heart. It is so of the saints of science, as when Lord Kelvin said he "took a mortal leap forward" from fact and found new truth.

It was faith in the soul of Washington that saved the day at Valley Forge. It was faith in the heart of Lincoln, in face of disaster, that kept our Union in a dark hour. Only faith can save us today from disunity.

"Ask, and it shall be given unto you; do, and ye shall know," said Jesus. A tiny grain of faith, He said, can overturn mountains; it is the greatest power on earth. Here is our "secret weapon," if we have the grit and grace to use it.—*Jackson (Miss.) Daily News.*

EDITORIAL NOTE: This fine word by a secular daily was sent us by Mr. O. M. Jones of Jackson, Miss. It is significant that more and more secular papers and men prominent in secular affairs are speaking in a religious vein. Faith is indeed our "secret weapon." But it is not faith as human wisdom interprets it. It is faith as the fruit of the Spirit in regenerate hearts and grounded in the atoning Cross.

Baptist and Reflector

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EDITORIAL

Tragedy Befalls A Fellow Worker

LITTLE LEILA MARYEE ALLEN, sixteen-months-old daughter of Mr. and Mrs. Andrew Q. Allen, East Bellevue Drive in Belle Meade, Nashville, was burned to death in a fire which completely destroyed their home at noon, Tuesday, January 5. The fire is thought to have started from the furnace.

The parents were not at home at the time. The little child was in care of a maid and was asleep in the bedroom upstairs. When discovered, the fire was so far gone that it prevented the frantic maid from rescuing the child and prevented others as well.

Nothing was saved from the building. The car in the adjoining garage was also ruined.

Mr. Allen was formerly State Sunday School Superintendent in Tennessee, leaving that position to become Secretary of the Elementary Sunday School Work with the Baptist Sunday School Board. At present he and Mrs. Allen are staying in the home of Mr. John R. Reynolds near their home.

When such a tragedy strikes, there is mystery in it. But in the infinite wisdom and mercy of God, "Some time, somewhere, we'll understand." In the meantime a nameless strength and comfort is given God's children which makes their aching hearts say, "All things work together for good to them that love God." From the teaching of scripture we know that little Leila Maryee is "safe in the arms of Jesus, safe on His gentle breast," and shall be seen again where "there shall be no more death, neither sorrow nor crying." Personally, the editor believes that God was very near the little girl when the smoke and raging flames surrounded her and saw that her suffering was very slight. We believe that she passed easily out of her sleep into Paradise.

The hearts of Tennesseans and the hearts of their friends elsewhere beat in deep sympathy for Mr. and Mrs. Allen in this great grief and loss. God's sustaining grace continue with them abundantly.

Vigorous and Timely Resolutions

AT ITS ANNUAL MEETING at Benton, Ky., October 21, 22, 1942 The Blood River Association of Baptists enthusiastically adopted some strong and timely resolutions regarding certain divisive, "free lance" evangelists holding forth here and there to the hurt of the harmony and cooperative life of the churches. The members of the committee through whom the resolutions were drawn up were J. E. Skinner, Sam P. Martin and T. G. Shelton.

The West Kentucky Baptist of December carries the resolutions and also some forceful comments thereon by Dr. Skinner. Because of the timely nature of these things in various parts of the country, including certain sections in our own state, BAPTIST AND REFLECTOR reproduces them, with two or three minor deletions in the interest of a slightly more general statement than the original.

REPORT OF COMMITTEE ON RESOLUTIONS

Whereas, The New Testament repeatedly and specifically warns pastors and churches against self-appointed imposters who depart from the faith and practice of the churches and seek to "draw away disciples after them, (Acts 20:28-30); and,

Whereas, We are positively commanded to "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us," and "from such turn away" (II Thes. 3:6; II Tim. 3:1-7, 4:1-4); and,

Whereas, The "grievous times in the latter days" as foretold by the Apostle, when "they will not endure sound doctrine" and "turn away their ears from the truth" (II Tim. 4:1-4) seem now to be upon us; and,

Whereas, Our own churches and community are being increasingly invaded by these self-seeking and self-praising evangelists who have departed from the faith and practice of the New Testament Churches and are fighting the evangelistic program of our Lord; and,

Whereas, Many of our people seem not to know the danger to the cause of Christ and His Churches which come from the sin of encouraging these independent, self-serving and self-praising evangelists by curiously lending their presence and support to their destructive work; now, therefore,

Be It Resolved by The Blood River Association of Baptists now in session at Benton, Kentucky, October 21-22, 1942, That our people be informed and warned of these dangers, and that our pastors be requested to warn their churches against the sin of encouraging these imposters, and to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

COMMENT ON RESOLUTIONS

What could have been the motive of the Resolutions Committee in presenting the foregoing resolutions to the recent meeting of the Blood River Association, and of the Association in adopting it so enthusiastically? Could it have been a mark of jealousy on the part of the members of the committee, or of prejudice on the part of the members of the Association? No; everyone knows that the members of that Committee could have no earthly reason for being jealous of that crowd of deceivers, and that the members of the Association who are leaders in their churches have seen enough of their deceptive doings and the evil effects that follow their work to act in the light of facts, and not upon prejudice.

The brethren who love the cause of Christ as represented by loyal Baptists are rightly tired of being misrepresented by self-seeking men who claim to be Baptists and are not; men who seek to hold meetings for pastors and churches and use the occasion for building around themselves and "drawing away after them," and even disparaging the sacred relation of the pastors and their churches. One of them even went so far as to enter a contest between himself and the pastor as to whether or not he should return for another meeting the following year, and succeeded in driving the

pastor from two of his churches; and, attempting it with another, he got himself exposed and defeated shamefully in his effort. And, when they fail to get into the churches they resort to nearby court houses or pitch tents near the churches and turn loose their poisonous venom upon the faithful pastors and their churches who refuse to invite them, as well as upon the denomination and its work. One of them recently visited * * * with flaming advertisement of his personal greatness, and of the great meeting to be held in the Court House by the world's greatest evangelist. When he failed ingloriously to accomplish his purpose, he promised his little crowd of curious listeners to return next year with a tent that would accommodate four thousand people and, of course, a man of that caliber would surely "blow up the town." He, along with the others of his kind, is an imitator of that self-styled leader of so-called "Fundamentalism" who fought * * * the denomination in general until he and his church had to be excluded from the District Association and the * * * Convention for his unsoundness in faith and practice—"that godly man!" as his apes are fond of calling him. He and his followers are as separate from regular, loyal Baptists as a group of dissenters could possibly be, and yet they are loud and long in proclaiming themselves as Baptists—"Baptists of the Fundamental Type" which, when properly understood, are known to be Baptist in name only. They usually locate in some industrial center and gather about them a large following of that class of people who congregate at public squares on Saturday night to hear a Communist orator curse the Government, and then go out on Sunday to hear "the big preacher" curse organized Christianity. "Join his church?" Of course they will, by the hundreds, and thus enable him to boast of "The Biggest Church in the World," and pose as the greatest evangelist in the world! And, strangely enough, some people will fall for it, lend their presence and support, and by their encouragement they unintentionally become "partakers of their evil deeds" (II Jno. 9-11), but it ought not so to be.

If it be replied that, "It's a free country, and everybody has the right to preach what he pleases and hear what he pleases," it is freely granted. Even our Government has to put up with many abuses of the inalienable right of "free speech," but it reserves the right to warn the people against such abuses of freedom as will lead to lawlessness and crime against others. And it is that principle that prompted this action of the Association as a faithful warning of our people against the danger that threatens the cause of Christ. If others have the right of free speech, so have we, and that right is freely exercised by the Association in these resolutions. We cannot afford to sit complacently by without giving our people the facts about these "false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Mat. 7:14)—loudly claiming to be Baptist, while secretly opposing and trying to destroy what Baptists are doing. The warning of the great Apostle to the churches of his day was never more appropriate than now (Rom. 16:17, 18): "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple"—those of simple faith in "good words and fair speeches," whether spoken by false prophets who seek to lead them astray, or by the faithful servants of Christ. The Master said, "Ye shall know them by their fruits" (Matt. 7:16), and Paul tells us what their fruits are: they "cause divisions and offences" wherever they go—splitting churches and breaking hearts. His one remedy is, "MARK THEM . . . AND AVOID THEM."

Brave words are these! Timely words are these! Needed words are these! Would God that all who wear the Baptist name could read them and would heed them!

Ease is the bane of churches and individuals. There is no place for Christians who take it easy. The world needs us to contribute the maximum of what we can give the world.—George W. Truett, in Baptist Bulletin Service.

Losing Cooperation While Seeking It

BAPTIST AND REFLECTOR has shown repeatedly that it stands for our organized cooperative work. But it believes that it is possible for a denominational man to have the wrong concept of the nature and starting point of cooperation and to seek cooperation in the wrong way.

Suppose a denominational worker should manifest an attitude which said this: "Now here I am and here is my lay-out. I know exactly how this thing is to be done and you do not. If any adjustment is to be made, the pastor and the church must make it. You come toward me and stand with me and do what I say, no matter what may be your thought or your local circumstances. If you do not, then you will be classed as non-cooperative and become subject to censure. I am the starting point of cooperation." This would defeat the very thing which was sought. Of course, no man would say this in words. But his *attitude* must not say it.

Until the pastor and church are convinced of the desirability of falling in line with a denominational man and his project they cannot be expected to move in that direction. Let him not, therefore, condemn them, but rather let him be patient and brotherly as he seeks to inform them until their convictions are developed and their hearts are warmed to the point of the service in view. This places upon the denominational worker the duty of presenting not only the mechanics of the cause in hand, but also the dynamics. He must appeal to the heart as well as to the head. It is a great error to deal in mechanics exclusively. Mechanics alone is too cold and unfeeling.

Proper cooperation is harmed or defeated when any denominational man acts as if he alone were the norm and starting point of cooperation. The God-appointed pastor is more important on any field than a denominational worker can possibly be. The editor says this deliberately, and he is a denominational man, too. Denominational workers must never forget that they are the *servants* of the pastors and the churches. They serve *with* the pastors and churches, not *above* them. Their attitude must not be "You cooperate with me," but "Let US serve Christ together, and let me serve you if I may." This attitude carries the possibility of securing cooperation, while other attitudes will fail.

To be sure, there are some pastors and churches who, for one reason or another, will never line up with our organized work. It will do no good but will do harm to try to force the matter upon them. Then there are other pastors and churches that are open to cooperation with the organized work when they are instructed and appealed to in a brotherly way. But in every case, if an understanding, prayerful, personal conference with the pastor where needful plus humble instruction and appeal to the church when the opportunity is given does not secure cooperation, then the worker is at his row's end, at least for the time being. It would not be right to try to "put the thing over" whether or no. And surely no denominational worker should join with a "clique" in maneuvering to oust the pastor for matters of mere cooperative mechanics. That is not the Christian way to deal with such things.

An incomparable principle for the denominational man (or for anyone else) is found in II Cor. 4:5: "For we preach not ourselves, but Christ Jesus the Lord; *and ourselves your servants for Jesus' sake.*"

The Death of Mr. Lazybones

DIED—of spiritual inertia, Samuel Lazybones, Esq., on the 14th ult. The immediate cause of his death was paralysis of the spine, induced by long absenteeism from church. His last words were: 'A little more sleep, a little more slumber, a little more folding of the hands to sleep.' He was a prominent member of the Ancient Order of Adhesive Recalcitrants, and a large concourse of the Order, in full regalia, followed his remains. The chaplain delivered an eloquent eulogy and said he had 'passed to rest.'—*Western Recorder*, April 27, 1916.

"WHAT'S THE PRICE, PLEASE?"

Sermon by CLARENCE W. MAYO, Pastor,
Jacksboro Baptist Church, Jacksboro, Tennessee.

Text: "And he paid the fare thereof." (Jonah 1:3.)

WHAT a commonly asked question: "What is the price, please?" How many times has it been asked? Yea, how many times have we asked it ourselves? In the market we ask the price of food. At the store we ask the price of clothes. From the owner we ask the price of farm or house and lot. Over the phone we ask the price of coal. By mail we ask the price of supplies and equipment. At the ticket office of railroads, bus stations, airways and great ocean-going liners it is asked thousands of times every day: "What is the price, please?"

Open God's Holy Book and let us read a most enlightening instance regarding our question, "What is the price, please?" Jonah 1:1-3. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." Listen carefully, get these words, "So he paid the fare thereof."

I.

Jonah had been definitely commanded by God to arise and go to preach a message of doom to that great, wicked, heathen city of Nineveh. He refused and instead went down to Joppa "and found a ship going to Tarshish." A thousand miles in the opposite direction was this ship bound. Oh how Satan, the old devil, will aid us in disobeying God until he can get us well within his fetters and shackles, into the power of his vise-like grip. He will back up a ship any old day to carry a child of God away from the Father's will, away from duty and obedience.

Why should anyone want to flee from God's presence anyway? There can be but one answer—SIN! This disobedient prophet forgot that his office was greater than any honors the world could heap upon him, he would not go to Nineveh. Anything to get away from "the presence of the Lord." That would indeed be a most embarrassing situation—a disobedient child of God in open rebellion and yet be in the presence of the Lord. Much of the absence of Christians from God's house is because their heart condemns them of their indulgence in sins of both omission and commission.

II.

Hardly had they lifted anchor and reached the high seas when God called out one of His storms. Maybe it was Euroclydon. "Go, Euroclydon, and overtake the fleeing Jonah." Jonah's Bible would have helped him had it not been closed for the season. For the scriptures plainly say—Psalms 139:7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence. If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me." Anyway he isn't engaged in Bible study. He is "fleeing from the presence of the Lord."

What is that which arouses the slumbering Jonah who has gone to his room for sleep? His mind is disturbed and his conscience uneasy. He will sleep it off, or will he?

What is that which arouses the sinful Jonah, the disobedient child of God, the fleeing prophet? Curses and piercing yells split the air. Language, if curses is language, too vile to be repeated fill his room. "Wake up, O foolish one," cursed the heathen captain of the sea-going vessel!

The real trouble was Jonah had not paid all the fare, "for fleeing from the presence of the Lord" is costly indeed. Now Jonah must

pay some more of the price. O, disobedient Christian, what are you paying for your disobedience?

Never such a storm did these hardened seafaring men experience. Why? Divine justice has overtaken the backsliding Jonah! Nothing can keep back the omnipotent hand of God. Jonah is still paying some of the price of the passage from Joppa to Tarshish. What is the price? We do not know yet. Let us read on—"So they cast lots and the lot fell upon Jonah." After rowing hard they could make no headway because they could not pay the price for Jonah. Every man must answer for himself to God.

"So they took Jonah and cast him into the sea, and the sea ceased from her ragings." This ended the sailors' troubles, but not Jonah's. He had not yet paid the price of his disobedience. He was not yet ready to do God's will.

Surely this is the end of Jonah! No, God will chasten but not utterly forsake a single one of His blood-bought children. Jonah is a redeemed, believing child of God, even though he isn't acting like one. "If ye endure chastening, God dealeth with you as with sons" Heb. 12:7. God's covenant with Christ concerning His way of dealing with His believing children and their sins says—"If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."—Psa. 89:30-34. He will chasten but not forsake. He will burn up their unfaithful and disobedient works but will save every redeemed person. The Bible says so—"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:11-15.

You have no reason for serving God out of Hell-scared fear. Even though some of you are under such hellish, diabolical and unscriptural teachings. Everyone of you, whether you be Catholic, Protestant, or Baptist, if you have been redeemed, you are already saved and as certain to spend eternity in heaven as it is impossible for God to lie. That is the only possibility of such ones, those redeemed and born again, ever being lost and going to hell—THAT GOD HAS LIED. "Let God be true but every man a liar." Ro. 3:4. "God is not a man that he should lie." Num. 23:19. "God who cannot lie." Titus 1:2.

III.

Now, Jonah, tell us: What is the fare from Joppa to Tashish? Jonah can't tell us yet, for God is still collecting from His disobedient servant. He will chasten severely, but always in love—Heb. 12:6. Never will He send his offending child to Hell.

God's children who will not come to Prayer Meeting to pray will find other places more suited to their particular need and taste. The fish's belly was a strange place for a Prayer Meeting; but any old place will do when a fellow is in deep trouble. Jonah is now on the begging end anyway—begging God for mercy, and beggars must not be choosers. Every other recourse is closed against him. "Then Jonah prayed unto the Lord out of the fish's belly."

He confesses his sin, then a most annoying turn of the fish and Jonah vomits. He pulls the seaweeds, that have become his grave clothes, from about his face. And now the fish begins to have

strange sensations in the regions of his stomach and he feels like vomiting. But no, not yet. Jonah is paying the fare and the passage is costly between Joppa and Tarshish. Jonah prays between vomits and loosing the choking seaweed. The fish is now nauseated indeed, for what could taste worse than an old rebel against God, backsliding, squirming, vomiting, praying, disobedient, sinful lot of humanity.

What a price Jonah was paying! Never was fare so costly and passage so dear. What a price to pay to sail from Joppa to Tarshish! "from the presence of the Lord." From one's place of duty to service. Finally as the fish can stomach Brother Jonah no longer, and as Jonah with cries for mercy interspersed between vomits and confessions of his awful sin, God says, "It is enough. Load my servant on yonder bank." And, to the relief of both God and Jonah, out on the bank goes Brother Jonah with one huge vomit from the monster's belly. What a price he paid! But though it cost more than he originally bargained for he learned he could not do business with Satan, that it paid to be obedient. Once his feet are on good old terra firma. He is a sadder but wiser man, and he will go wherever God says without a single murmur, question or complaint.

It is only God's children who can be punished in this life alone for their sins. In no other case is it possible for Him to do so, because the sins of the unbeliever have not yet run their full course.

IV.

So much for Jonah. Let us ask our question again. "What is the price, please?"

What is the price of a quart of liquor or a bottle of beer? The man, or attractive barmaid, may reply, so many cents for the beer (we may suppose) \$5.00 for a quart of whiskey. But is that the price? A man may buy his first drink for a few cents, but that is not all the price he must pay. In our community there are men who paid but a few cents for their first drink, but they found:

"The man took a drink.

The drink took another drink.

The drink took the man."

And today that first drink of years ago is still being paid for in payment to drinking; and, as one man said to the pastor the other day, "I've drunk enough to pay for a home for my family."

To that man the cost of his first drink has now amounted to the price of a home for his wife and kiddies. Bad as that is, it is not all the cost. It robs the drinker of a countenance with which to meet his fellow man. It robs his mother of sleep and breaks her heart. It shatters the dreams she had for him when he looked into her face as a tiny babe. It keeps his precious mother up wondering when he will get home—wondering if that staggering form coming yonder is my precious boy. Finally, in he comes. She makes a place for him and cleans up his vomit, her eyes swimming in tears, her hair fast graying. "What is the price, please?" The next time the bootlegger or barmaid or beer hall man says \$5.00, tell him that is a black and damnable lie. Tell him he didn't add in mother's part. What are mother's tears, graying hair, yea, broken heart and shattered dreams worth?

"What is the price, please?" Ask the once beautiful girl he married. Now her dreams are also shattered as she looks at the children, robbed of money needed for clothes, for better food, children who must often hang their heads in shame when other children are praising their fathers. When she married you she looked many happy hours filled with sweetheart days to last on in unbroken happiness. Now that is all shattered and lonely hours she spends waiting on a drunken husband. On payday she wonders if they can pay the bills? If they must cut down on the children's milk? "No, I can't get that dress the little girl needs so badly. No, the boy will have to do without those shoes and wear his old, worn shoes, even if his feet are on the ground, for daddy lost some time

from another drunk this week." He must satisfy that lust and passion for drink. He is now at the mercy of the heartless, spineless, despicable, greedy, beastly people in and around Jacksboro (and your community, too) who have helped chain the habit so firmly on him in order to fatten their own purses. They don't care anything about your poor lost soul, your broken-hearted mother, maybe now in her grave, your faded young wife, your dear children who must do without that they may sell "legal" beer or bootleg whiskey.

The next time they tell you "their price" tell them they are liars, for the price of your young wife with shattered romance, with broken spirit, with children whose lives already promise to be blighted, have not been added in. Tell them to add in that price and give you the bill.

Then tell yourself the price must include, sometimes in some cases, a gambling spree with \$10.00, \$20.00, yea, how many dollars has it cost you and deprived the wife and babies of? Be sure to add that to your next spree. Yea, add it to the first drink, for had there never been a first there never would have been a second!

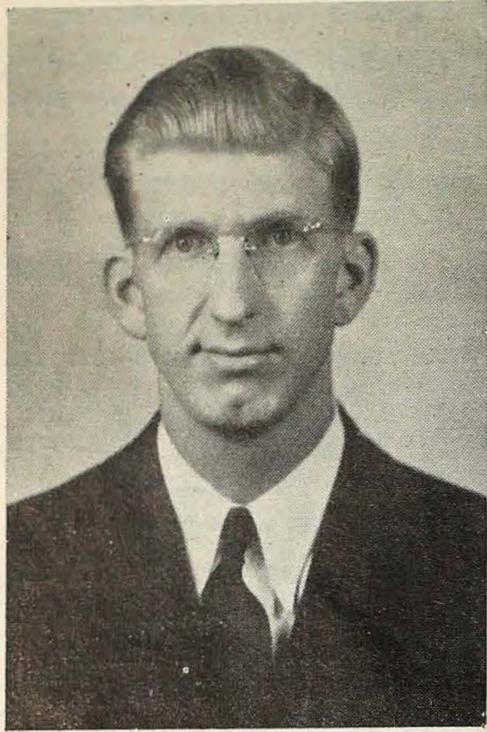
Then when finally over a long span of years you have broken the heart and put in her premature grave the dearest friend you ever had on earth, your own dear sweet mother, add that to the price you must pay. Then add in the sleepless nights and shattered dreams of your faded young wife, now looking like an old woman. Yes, add that in as part of the price. Then add in the clothes and food, but more, the tragedy of your children: never having known the joy of a real daddy. Then add in that waning health and the ever-closer day when, as a confirmed drunkard, no company will work you any longer, your services no longer needed. Yes, that's part of the price. Then add in years of living off the wife whom you promised to love and support. Then add in the children, deprived of possibly high school or college training. Then, should you live long enough, see yourself going to live off them—their own dear father now, old, decrepit, bleary-eyed, red-nosed, bloated, habitually confirmed, drunkard father. Yes, out of pity they will give you shelter and food, if they have to rob their own wives and children to do it. Add all that to the price and ask the Jacksboro beer seller or bootlegger whether man or woman, for we have both kinds, "What is the price, please?"

Then after you finally drag out your weary years of a drunkard's miserable existence—that you may satisfy the base passions and lusts of prostituted desire—when the distiller has helped damn your soul for a few paltry dollars for his own pocket—when a two-by-four, bribe-taking (in many cases), office-seeking, unscrupulous politician, city council and county court members, state legislators and members of Congress feathered their nests at the cost of mothers' tears, weeping wives, deprived children, and debauched, hell-bound drunkards that this dirty crowd can live off the fat of the land and the damned and doomed souls of their depraved victims—when people whose hands itched for money turned beer sellers, liquor dealers, and bootleggers, and many time, offer as their excuse, "Well, my competitors sell it and I have to do it or lose business." These dens of vice, hell-holes of debauchery, robbers of mothers, wives, and children, blighters of fair communities come back and say, "we are within the law." Whose law? God's law or the laws of a "revenue-hunting, crime-ridden, politically cursed, and spiritually degenerated community, state and nation that will sell its soul for a few votes, or a few dollars, or a few guzzles of strong drink. Campbell County, and your county, can be rid of the stuff when we have more citizens with spines and county court members with backbones. God's blessings on those who are putting up a hard and honest fight. They need the encouragement and moral support of every sane, moral, upright person in our communities, counties, states and nation.

Yes, "what price, please?" After you have been in hell a million years and all about you are the hisses, curses, and groans of all the rest you helped to send there, ONCE MORE—"WHAT IS THE PRICE OF SIN?" "The wages of SIN is DEATH." Romans 6:23.

A Student Pastor Makes Good

REV. LEONARD STAFFORD was called to the pastorate of the Rankin Baptist Church, Rankin, Tenn., in March, 1941. The church was then one-fourth time, but in a few months went to



LEONARD STAFFORD

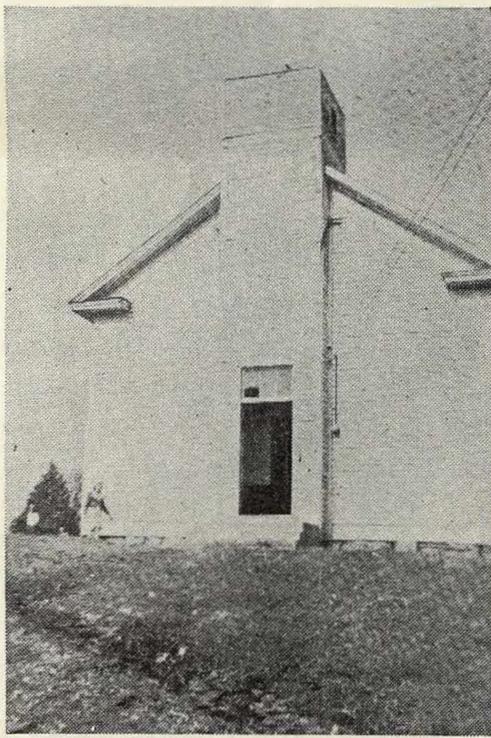
one-half time. The church was in need of repair, and enough money was raised to begin this work. The church has now been painted, new windows have been installed and more repairing has been done. In a revival this year, in which Associational Missionary Haven C. Lowe of Newport did the preaching, there were four conversions and two rededications. Rankin is a field that has many lost people to be reached and many have already been reached. The Douglas Dam has caused many of the members to move to other places. The pastor is striving to the

utmost to enlist others in Sunday School and church services.

Pastor Stafford is a graduate of Harrison-Chilhowee Baptist Academy and is a student in Carson-Newman College. Associational Missionary Haven C. Lowe says concerning him the following:

"This young student-pastor is very optimistic and has done a noble job in the face of great odds on his field.

"A number of his most influential members have been among those having to move out of the church community because of the fact that the Douglas Dam backwater covers so much of the area near the church. This young pastor is doing a great job. . . This example of what our Baptist schools are helping to do in training young men should be an incentive to Baptists to support our schools. This section of Tennessee is facing an era that will be calling for a trained leadership to meet the new demands."



Rankin Baptist Church

Many Voices

"There are, it may be, many voices, and none without signification.—St. Paul.

It is impossible mentally or spiritually to enslave a Bible-reading people.—Horace Greeley.

Unless we destroy the liquor traffic it will destroy our democracy. It already has its grip on the Federal Government and most of the state governments.—Roger W. Babson.

Prayerlessness is a sign of an unsubmitted heart, an unsanctified life—of a will and purpose out of harmony with God. One does not, cannot, know God unless he prays.—Prichard.

—Baptist Evangel.

Anathema Maranatha on Unitarianism Being Taught American Chaplains

By LIVINGSTON T. MAYS

IF ANY MAN love not the Lord Jesus Christ, let him be anathema maranatha." (I Cor. 16:22.) "Who is a liar but he that denieth that Jesus is the Christ." "He is the antichrist that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father." (I Jno. 2:22-23.) The press of a week ago (about December 6) announced that the head of the Harvard University School for Teaching Army Chaplains, to which all Army chaplains are sent for training, is a Unitarian. God have mercy! Unitarianism denies that Jesus is divine, is God. How can a man who, according to the scripture above quoted, is a liar, who is antichrist who hath not the Son and hath not the Father, tell men what to preach to American soldiers?

If a Jew or a Mohammedan who denies Christ, or a Roman Catholic had been appointed to train chaplains to preach the gospel, cries would have gone up all over the nation. Loyalty to our country and to Jesus who alone can save our soldiers and us, requires that our press, our religious leaders, every pulpit and convention of Christian people petition the government to choose a Christian man to train Army chaplains to carry the comforts and the truths of the gospel to our brave soldiers. A chaplain who does not preach Christ has nothing to preach. Jesus is all. "There is none other name under heaven whereby we must be saved."

My son and my grandson and your son and grandson who have offered their lives for the cause of human liberty and civilization daily need the saving gospel of Jesus so that if they never return from the battle front they shall at the coming of the Lord rise from ocean depths or from the fields of blood and death to meet Him and us who love them in the heavenly skies.

Where Are Our Soldier Boys Tonight?

By W. F. CARLTON, Raleigh, Tenn.

(Tune: "Where Is My Wandering Boy Tonight?")

WHERE ARE OUR SOLDIER boys tonight?
The boys that we loved so dear,
The boys who were always good and true—
What joy 'twas to have them here!

Sad was the day, when they went away
To fight for their native land;
Now home is bereft of their tender smiles,
And the clasp of their friendly hand.

Each day we shall pray while you're gone
That God shall preserve your life,
And bring you back home, both clean and strong
When closes this awful strife.

May never again while time shall last
Our country be bathed in blood,
But may there come to us instead,
The dream of one brotherhood.

CHORUS

Oh, where are our boys tonight?
Oh, where are our boys tonight?
Our hearts o'erflow,
For we love them, they know—
Oh, where are our boys tonight?

BAPTIST AND REFLECTOR

A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Catholic Monopoly

Louie D. Newton
Western Recorder

Good Neighbor Policy, when, as a matter of fact, those who are most strongly opposed to this wise Policy are the priests, because they realize that it is breaking down prejudice which they have built up with great pains to keep the people from investigating the teachings of Jesus with open minds * * *

To the Ambassador of the United States of North America,
Most Excellent Sir'

At the historic moment when the ties of a perfect solidarity between the Brazilian Republic and the noble North American Nation are being drawn closer, desiring that nothing should cause a discord in this magnanimous spirit of cooperation, as a Brazilian Catholic and as Metropolitan Archbishop of Belo Horizonte, representing the thinking of the Catholics of the Archdiocese, in full agreement with the sentiments of the immense Catholic population of the entire Country, I take the liberty to present the following, for Your Excellency's consideration.

Brazil, a profoundly Catholic country, has her glorious traditions moulded in the life and in the activities of the Catholic Church, * * * Among us Brazilians, therefore, the Protestant propaganda carried on by North American missionaries awakens antipathy and distrust toward the U. S. and North America.

It is of inestimable advantage that His Excellency, Chancellor Grenner Welles, be aware of this situation, that he may take the proper measures with His Excellency, the President of the U. S. of North America.

Soliciting Your Excellency's careful and intelligent intervention on this subject of such vast reverberation and of benevolent consequences for a better comprehension between Brazilians and North Americans, with assurance of high esteem and marked consideration, I am respectfully,

DON ANTONIO DOS SANTOS CABRAL,
Archbishop of Belo Horizonte,
Belo Horizonte, January 30, 1942.

(The entire article by Dr. Newton may be and should be reproduced by our entire press. Its broader subject, "Religious Liberty and Catholic Monopoly," as published in the Western Recorder of December 24th is superbly presented.)

("The distinctive and definite differential of Baptists," which is, the independence and freedom of the individual before God," (Lawrence) should, now, be shot through every Baptist in all the world. We are challenged as never before in the history of America to exert and defend our distinctiveness which is the hope of Religious Liberty for the whole world.)

(The diplomatic language of the quoted letter does not cover the sinister purpose couched therein any more than the little jacket the house-cat will cover the great muscular body of the tiger. It takes more than cutting off the tiger's tail to make a kitchen-kitten out of him. Let Baptist souls be on their guard. These are perilous days. The enemies of Religious Liberty are not all in Europe or Asia. Baptists have always and will always contend for religious liberty for every group.—S.P.W.)

A Message To The Church

The Council of Bishops
The Christian Advocate

One year ago this nation was thrust suddenly into the horror and the peril of a world war. Month by month since that day we have watched the grim shadow of this mighty struggle move across our land. The attack upon all we count dear has united America as she has thrown into the conflict her material wealth, her creative scientific skills, her millions of sons and daughters. Fully mindful of the dangers ahead of us, of the strength of the foes that would conquer us, we have yet seen the spirit of America, that intangible quality of life that is the bulwark of a free people, rise to meet the challenge of this moment and dedicate itself to the service of mankind upon the altar of victory. * * *

We are under no illusion regarding the unchristlike character of war as a method of settling international disputes. Nor do we forget our own shortcomings and sins relative to the condition that produces this struggle. But we are in the midst of it now because there has arisen in the world a pagan philosophy driven by unchristian motives and bent upon establishing its will upon mankind. Against this ideology and its supporters the United Nations have set themselves with grim determination. We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all mankind of the sacred liberties of free peoples. In the lurid light of this global conflict we see the outlines of man's selfishness, secularism and pride against the backdrop of history. But we also discern, dimly and prophetically, the emerging vision of a world fashioned after the mind of Christ and worthy of him who died upon a cross to redeem it and ever lives to furnish the power to make it a reality. The night is never hopeless when God waits in the dawn.

That which lends moral significance to the suffering and loss that is involved in the present war effort is the ardent hope which we have for a just and righteous postwar world.

* * * Let us commit ourselves anew to his will in Christ and trust ourselves to his fatherly goodness. He has never yet forsaken the faithful nor withheld his love from the broken-hearted.

God is not dead. His kingdom has not been defeated; it has only been delayed. Jesus Christ still lives and is Lord of time and eternity, the same yesterday, today and forever. Not one promise that he has made to men has been withdrawn or invalidated. The moral order of the universe is unshattered. No power of hell can destroy the Church of the living God.

(Eight paragraphs by The Council of Bishops give us a sane and sincere pronouncement on state, war, confession, sin, and hope for justice for the world, as well as sacrifice. It comes from the hearts of Christian statesmen. The pronunciamento is in wide contrast to the breathings of Belshazzar from the capitals of some nations we have been taught to regard as symbols of righteousness in government. The Caesars flung their feasts in the face of women with wine and perfume. Then their glory faded and their fortunes fell asunder. The Czars wended their wicked way through wine and reckless waste until the door of doom forever closed upon their last opportunity.)

(But here godly men are holding out hope through the help that comes from God. "The night is never hopeless when God waits in the dawn," they say, significantly.—S.P.W.)

A Chaplain's Letter

62nd Signal Battalion,
APO 304, c/o Postmaster,
Leesville, La.

DEAR DR. TAYLOR:

First, I want to thank you for sending the REFLECTOR to me regardless of my military address. You have done a most excellent job of getting the paper to me. It is my earnest hope that I shall not miss one copy of the REFLECTOR for the duration. It is like a message from every consecrated Baptist in Tennessee every week, but more, it inspires me and gives me many helpful suggestions for messages for the eleven hundred men who are looking to me for spiritual guidance.

Second, I want to urge you and every Baptist in Tennessee to fight intoxicating liquor with greater effort than ever. It grieves my heart to see beer sold to our men in uniform. I can't understand why beer is sold so freely to our men in service. Liquor seems to be within easy reach of them outside the camps. I am sure one of our most deadly perils is intoxicating liquor today. God help us to wake up. The sale of liquor is prohibited by the military in every camp I have served to date, but for some strange reason there seems to be plenty of liquor regardless. It is being sold by civilians to our soldiers outside the military reservations. The most disgusting and unpatriotic person I know is that civilian who thinks himself smart if he can give a soldier liquor and make him drunk. Battles are not won by drunken soldiers! Intoxicated America will not win the victory.

Third, may I remind you that I have met some great Christians since I entered service. The Commanding Officer of this Battalion has the spiritual welfare of his men at heart. He has given the Chaplain 100 per cent cooperation. Drunkenness is absolutely prohibited in the Battalion. This applies to the officers as well as the enlisted men. In spite of this, I have seen a few men drunk because a civilian sold them liquor. It's too bad for the soldier to be punished and the guilty civilian go free.

Fourth, I'd like to mention our worship services. Sunday night, 353 men attended. I gave an exposition of Exodus 20. It has been my joy to see two soldiers profess faith in Christ. The soldiers are interested in religion. If the churches back home will earnestly pray for the chaplains, God will give them power to win the lost to Christ. Every Baptist chaplain needs tracts, papers, testaments and books.

You may use any of this you like. It is poorly written. I'm sorry, but I have to move. Revise it as you like. I am on maneuvers.

Sincerely,
WILLIAM P. DAVIS.

The Profitableness of The Scripture

Text: II Timothy 3:16-17.

INTRODUCTION: Here we notice that:

1. "All scripture" is inspired.
2. "All scripture . . . is profitable."

But "all scripture" is not "profitable" for the same thing.

1. Some scripture is profitable "FOR DOCTRINE."
2. Some scripture is profitable "FOR REPROOF."
3. Some scripture is profitable "FOR CORRECTION."
4. Some scripture is profitable "FOR INSTRUCTION IN RIGHTEOUSNESS."

CONCLUSION: "All scripture . . . is profitable" or necessary:

1. "That the man of God may be perfect"; that is, perfectly indoctrinated, reproofed, corrected and instructed in righteousness.
2. "That the man of God may be . . . thoroughly furnished (equipped) unto all good works."—D. W. PICKELSIMER.

History Repeats Itself

By L. G. FREY

HISTORY PROBABLY short-changed Iuka, Miss., a bit in giving only a brief notice of the day and night viciously contested battle which took place on the hills just outside the corporate limits during the Civil War. Some of the houses in town show bullet holes as mute evidence of that bloody battle. I saw two one-gallon buckets full of leaden "minnie" balls and rusty iron grape-shot and canister picked up on the farm now in cultivation by members of the family living there.

Recently a skeleton was plowed up along with brass buttons to identify it as a Federal soldier buried in a very shallow grave. I visited with an elderly lady who remembers that experience, and how her father took the family in a wagon beyond their highest hill for one day and night for safety, and upon their return saw the dead and wounded soldiers all about the fields.

I mention this item to show that people and conditions have changed but very little, if any. Probably the chief difference lies in man's inventive genius to intensify and make war more savage and cruel. Unless God intervenes in the present conflict, it looks as if civilization will exhaust itself and we shall enter another "dark ages." However, this could be the last conflict. We just don't know. Since no one does know, let us all be diligent about our Father's business while it is day; "the night cometh when no man can work."

"The Hand of Catholicism"

THE HAND of Roman Catholicism is becoming more prominent in recent years and months in our Government circles and National life.

There are many prominent signs of this. One that is being felt by the taxpayers in many States is the division of the tax-dollar for the support of Catholic Schools and to furnish free textbooks, and free bus service for rural Catholic children, which is but a direct attack upon our public school system, and violates every principle of separation of Church and State.

It is noteworthy that Vice-President Wallace in his talk to the Nation last week made mention, and I quote, "Due consideration must be given to the National school system of the post-war world. Every Protestant should know that when so devout Catholic speaks in reference to National school systems he is not talking about our public schools of America. The absolute school system of the Catholics in this country proves that beyond all doubt."

Still another source of Catholic influence upon our National life is the fast gaining control of our monetary system, which is but another avenue of approach to our National life. It is worthy of consideration that practically every tax bill introduced in recent years had its birth in the Treasurer's Office, who is a devout Catholic, even more, that one of his advisers happens to be a Catholic Bishop of Chicago.

Now to face the reality: It all comes to the surface in the provision attached to the Victory Tax Bill, drawing the lovers of freedom into Government control of their religion. Making the churches to become collecting agencies of the Federal Government, demanding reports quarterly, taxing the measly salaries of ministers. Let us not be misunderstood in this matter. Under God we are commanded to pay our taxes, and we will. But only let the Blood-Bought Institution for which Christ died be ruled over by Him who is the rightful Head of the Church, and who alone has a right to demand a report of its activities.

Taxing churches and demanding reports is but the prelude to the Church-and-State aims of Catholicism. Oh, that all of our Protestant churches together with Baptists rise up against every sign of taking away our religious freedom by such as is manifested in the Victory Tax Bill.

Our hope of maintaining our religious freedom in this land will not depend on whether we are Democrat or Republican, but whether we are Protestant, or Baptist.—A. D. NICHOLS.

Getting Acquainted With God, and History

By M. R. COOPER, Richmond, Va.

SO MUCH has been written in the BAPTIST AND REFLECTOR recently about the cause of the great war now in progress, that I wish to submit some observations.

When the great apostle Paul preached in Athens, he knew that was before the people of culture; perhaps the most highly educated and civilized people in the world at that time, although very religious and superstitious. With all their gods, they admitted that there might be one they did not know about. Hence they erected an altar to "the unknown god." This was to make all strangers feel at home among them. Paul pictures them as "groping in the dark, feeling after God," though He was "not far from any of them."

In the book of Hebrews, one of the Prophets is quoted as saying: "They shall all know God, from the least to the greatest; for I will write my laws on the tablets of their hearts." This groping in the dark after God, feeling after God, I think is universal in all ages. Our acquaintance with God has been a gradual unfolding through the ages. Even Phillip, one of the Apostles, asked Jesus to show him the Father. They had been with Jesus about three years; and yet had not gotten acquainted with God. One of our soldiers lay dying. His Chaplain stood by his cot praying. The soldier said: "Tell me, Chaplain, what is God like?" The Chaplain said, "That is easy. He is like Christ." "Then," said the dying man, "I am all right."

It was this groping in the dark, feeling after God, on the part of millions of people on earth that caused God to "disrobe Himself of His divine prerogatives," and come as the "babe of Bethlehem," and to be called Jesus; for He was to save His people from their sins."

In considering the question of why God has allowed this war, we must look at past history. It is so easy to say "it is punishment sent upon us for our sins." That is the reply of a guilty conscience, or a lazy man. Just remember that "a thousand years with God is as one day; as a watch in the night." Has there been more wickedness in the world in the past twenty years than before? Buckles' History of Civilization in England tells us that there was war in Europe "every week of every year during the period of the Dark Ages"; and that was before the invention of gunpowder. In India, Egypt, Peru and Mexico there were in their early history only two classes of people, the tyrants and the slaves. In India, the slaves were not allowed to own land or house, nor schooling. If one stole his way into the presence of the meetings of those discussing governmental affairs, and was found listening, his ears were poured full of hot oil until he was forever deaf. Where was God then? Did God permit the tyrants to thus rule over their slaves because of the sins of the slaves? Rev. Lyn Claybrook, in his article last week in the BAPTIST AND REFLECTOR wrote that the past twenty years in this country have been "characterized by a recklessness in living and an indifference toward the high things of the soul, such as, doubtless, we have never known in our national history." Bro. Claybrook is a fine man, doing a fine work; but in this statement he reminds me of a story told of Abraham Lincoln in his young days when he met a man in a covered wagon. He stopped the wagon, and handed the man fifty cents, which he explained he had kept for years to give the first man he ever met who was more noble than himself. The man grinned, and said to his brother, Bill, "Poke your head out, Bill. I think this stranger will give you a dollar."

Just look away from this present generation to our ancestors in Virginia, Tennessee, and Mississippi during the 17th Century in Virginia; 18th in Tennessee and the 18th and 19th in Mississippi. They were so much worse than we are that we get greatly pleased with ourselves after looking at their ugliness in violating all the Ten commandments, and committing all the crimes in that catalogue of crime. In early 1800 to 1860 in all the States people were more sinful than at any time since. They saw "through the glass darkly,"

and so do we; but one of these days we shall see Him face to face; then we shall know as we are known."

In 1898-1901 while a student at the old S. W. B. U., now Union University, when the Spanish-American War was settled, and we paid Spain twenty million dollars for the Philippines, the late John Sharp Williams stood up in Congress, "cussed out" the Republicans for buying a "white elephant" from Spain, hazarding the thought that when we had spent millions upon millions to make the Philippines an asset to us, Japan would step in and take it away from us, resulting in the greatest war of all time. During the past several years Japanese writers in a magazine *Asia* have been demanding "Asia for Asiatics." I knew then it would not be long. They still do not understand why we are not willing for Japan to rule all Asia; Germany to rule all Europe, and the U. S. to rule all the Americas. They were willing to draw straws for Africa.

When our Government at Washington refused to let Japan have all Asia, they stabbed us in the back while still talking peace. Who can ever forget Pearl Harbor? And December 1, 1941? When this was over, let us hope and pray that all the Nations and peoples of the world will be better acquainted with God, than before: "That we may know Him, and the power of His resurrection, and the fellowship of His suffering." Even "Jesus was made perfect through suffering." Long ago, I decided that if I tried to account for and explain everything that God does and permits, I would land in an insane asylum. It is so much better to say with Job: "Though He slay me, yet will I trust Him."

"His kingdom spread from shore to shore
Till moons shall wax and wane no more."

Richmond, Va., Dec. 23, 1942.

Miss Zentmeyer Goes To Kentucky

Miss Myrtle Zentmeyer of Roanoke, Virginia, who has been doing field work for the Woman's Missionary Union of North Carolina, recently accepted a position as secretary to Dr. Sam S. Hill, president of Georgetown College, Kentucky.—Foreign Mission Board.

Receipts and Disbursements for December, 1942

CO-OPERATIVE	
Southwide	\$18,663.85
Statewide:	
State Missions	\$ 7,465.54
Orphans Home	2,986.22
Carson-Newman College	1,866.38
Union University	1,866.38
Tennessee College	1,866.38
Harrison-Chilhowee Academy	373.28
Ministerial Education	373.28
Debt (Union University)	746.56
Debt (Harrison-Chilhowee)	746.55
Baptist Student Center, Knoxville	373.28
	<hr/>
Total	\$37,327.70
DESIGNATED	
Carson-Newman College	\$ 1,754.30
Union University	280.04
Tennessee College	78.00
Harrison-Chilhowee Academy	30.50
Orphanage Scholarship	10.00
American Baptist Seminary	50.50
Southern Baptist Seminary	75.00
Southwestern Baptist Seminary	100.00
W. M. U. Training School	197.65
Relief and Annuity Board	5.00
Orphans Home	9,099.16
Home Missions	75.22
Foreign Missions	8,609.30
State Missions	1,887.37
Hundred Thousand Club	3,869.29
	<hr/>
Total	\$26,141.33

CHAS W. POPE, Treasurer

The Sunday School Lesson

By O. L. RIVES, Pastor, First Baptist Church, GATLINBURG, TENNESSEE

LESSON FOR JANUARY 24, 1943

Jesus, The Great Physician

LESSON TEXT: John 5.

PRINTED TEXT: John 5:2-17.

GOLDEN TEXT: "Wilt thou be made whole?" John 5:6b.

It should be noted that part of verse three and all of verse four are not given in the American Revised Version, with the explanation for the omission appearing in the footnote of the same. For this reason, the presentation of the lesson should not rest upon these verses. It is always an unsafe procedure to let any teaching depend upon doubtful passages of Scripture. But this omission will in no sense detract from our consideration of the topic suggested, and we should be able to see vividly Jesus as the great physician as we look at this passage. The larger lesson suggests other or additional considerations, but we confine our attention to the printed text to observe Jesus in His healing ministry.

First, Jesus the great physician was sympathetic. This is usually the first qualification we seek in a physician today. We want to know if he has genuine and sincere sympathy for suffering humanity. Is his interest more than a mere cold professionalism? Is he willing to minister to the sufferer primarily because of his feeling of sympathy and a deep desire to relieve pain and heal disease? If so he is ready to become the good physician. When Jesus saw this poor man who had suffered his affliction for thirty-eight years His heart was moved with compassion, and He asked in the language of the Golden Text, "Wilt thou be made whole?" It was not an idle question but rather one calculated to arouse the faith of the sufferer. The reply was pathetic, for he explained that he had no one to assist him into the waters of the pool for its curative powers and that thus others had gotten to their cures before he had been able to do so. The case must have aroused Jesus very deeply.

Was there ever a day when genuine sympathy is so much needed as it is at present? Much of our help has become institutionalized and professionalized. This may make for efficiency but it robs us of the heart-touch. It leaves the person receiving the ministry cold and often cynical. It separates the giver from the gift, also. If we could in some way add to the services of the community chest, for instance, this personal element of care and concern it would strengthen them immeasurably. If the people we are to comfort or console or heal realize that we do these things for them not simply because we are expected to do so but because we love them with something of the love of Jesus, how much better it is.

Second, Jesus the great physician was able. Hear Him as He quietly but firmly bids the suffering man, "Rise, take up thy bed, and walk." Note how John uses the word, immediately, in describing the man's cure and response. He reminds us of Mark who likes this word, immediately, when writing of the activity and ministry of Jesus. The cure was instantaneous. Because the impotent man exercised faith and because the great Physician released His healing power, the affliction disappeared and the man walked away whole. The healing took place in less time than it takes to tell about it, evidently. There was no long drawn-out period of convalescence for him but he just walked away carrying his bed with him. Jesus' ability as a physician was never more ably demonstrated than it was here.

When we bring people to Jesus today for His healing of their souls we are not bringing them

to some quack doctor: far from it. We are bringing them to the best that heaven or earth has to offer. What a privilege, priceless one, to be able to bring them to the very best! When we or our loved ones become ill we want the services of the best physician available and that our means will afford. When the souls and eternal destinies of ourselves and our loved ones are involved, we have direct access to this master healer, Jesus Christ. His unique ability is illustrated in the fact that He has never yet lost a case. Along with His deep sympathy there is His perfect skill. Jesus is the Great Physician par excellence.

Third, Jesus the great physician was careful and protecting. After He had healed the impotent man He watched over His soul and later healed it also. He must have kept an eye on him while he meets the carping critics who found fault with his being healed on the sabbath day, although the record says that Jesus had conveyed Himself away. Such critics and such criticism mar this otherwise beautiful picture, for in these we find the dark clouds of hate and hypocrisy. Here were those who would rather have the traditions preserved than to have an impotent man healed. Here were those who would rather find fault than to praise God for physical recovery. The man who had been healed must run the gauntlet of their sneers and criticisms, directed primarily at Jesus but indirectly aimed at him. Afterward Jesus found him in the temple and seemingly healed his soul.

Our care and protection of the newly-healed souls must be along similar lines as we observe in this connection. All too often we glare miserably in this. Our neglect has been glaring and tragic. We cannot even imagine a doctor's neglect when once his patient is on the road to recovery, if that patient is still in need of his services. If he should fail then such failure would be counted criminal. We should exercise the same care with the new convert as did Jesus when dealing with this healed man. The new life is to be nourished and sustained. New habits are to be formed. A new environment is to be provided. New activities are to be stimulated. God has given the new life but he expects us as the more mature Christians to do what we can for its growth and development and expansion and enlargement.

Fourth, Jesus the great physician was energetic. "My Father worketh hitherto, and I work," He said. The doctor may be sympathetic and able and careful but if he is lazy his patients and practice will suffer. There is, to be sure, a limit to his physical endurance and beyond this he should not be asked or expected to go. But if he allows his whims or his preferences to rule instead of the needs of his patients, he cannot be called the good physician. Jesus spent a busy life here upon the earth. To this intense activity John testifies in the last verse of his Gospel. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written (Jn. 21:25). Jesus remembered the Father's work and He kept busy.

Most of us are not physicians. We have neither the skill nor the training nor the other things necessary, and so we should be grateful and appreciative of our physicians in a peculiar manner, but we have or should have some other work that we are to do. To deny this is to infer our lack of any sort of special endowment and to accuse God of failure to give us any talent. Whatever our work is, we are to do it diligently and remembering that we shall some

day render an account to Him of our stewardship. Our work may and should contribute either directly or indirectly to the winning of souls and to their establishment in the faith. If we keep this in mind, how can we fail to work as Jesus worked?

-- Book Reviews --

LETTERS FROM GOD, by Frank Cheley, Boston, W. A. Wilde Co., 136 pp. \$1.50.

This book purports to tell boys and girls how they may know there is a God. The author has probably done as well as anybody could do who completely ignores the fact that nobody can know God except as He is revealed through Jesus Christ.—Noel Smith.

PEACE LIKE A RIVER, by Vance Havner, New York, Fleming H. Revell Co., 96 pp. \$1.

This is a book of 30 meditations, getting its title from the first one. These meditations are not those of an ascetic playing metaphysical solitaire, and the "Peace" is not that of a baptized Christian Scientist whose "higher life" has ballooned him above the tragic realities of the Jericho road. The meditations are those of a man with the hickory-smoked smell of North Carolina, and the Peace is that which comes from honest work. It is a strong, profitable book, and has what every book worth reading has—ideas.—Noel Smith.

QUESTIONS AND ANSWERS CONCERNING THE JEW, prepared and published by Anti-Defamation League of B'nai B'rith.

This little book of Questions and Answers Concerning the Jew is filled full of valuable and little known information that ought to be in the mind of every leader in American life. The book developed out of an actual experience. A friendly living-room was the location of a fascinating discussion in which Christians asked many questions about current anti-Semitism. The result was altogether wholesome. Sigmund Livingston, who was present and who has devoted his life to scotching defamations of Jews, was asked to put in writing answers to the main queries which arose that night. Thus this book came to be. Some of the many questions answered are: "What is the historicity concerning the crucifixion of Jesus?"; "Who concocted the Protocols of the Elders of Zion and why?"; "How many Jews in the United States belong to the Communist Party?"; "The author destroys the fallacy that Jews are getting control over many American industries and also over the government. The book is worthy of studying.—Preston L. Ramsey.

PREACHING FROM THE PROPHETS, by Kyle M. Yates, Ph.D., D.D., L.L.D. Broadman Press. Price, \$2.00.

In his preface the author states, "This volume has grown out of twenty years' experience in the Old Testament classroom." He also states, "I have tried to steer clear of the critical questions and problems that come up in connection with the study of some of the prophets." "The aim is to provide the background, the picture of the man, the contents of his book, and the messages of permanent value that may be used today."

The title of the book is misleading. The author has not prepared a set of sermons already cooked for the lazy pastor. The book takes very little notice of preaching at all. It is rather a very fine introduction to the prophets as men and to their writings. The book should prove valuable as a source book to be used in connection with a study of the prophets. The author has written a scholarly discussion and quotes freely from other writers.—Preston L. Ramsey.

THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville, Tennessee

Jamestown, Tenn.

Dear Aunt Polly:

I am a little girl six years old. I go to Alvin C. York School. I am in the first grade. I go to the First Baptist Church. Rev. A. D. Nichols is my pastor. We read the BAPTIST AND REFLECTOR every week.

BILLIE SUE MOONEYHAM.

You are going to a school named for a very famous person, aren't you, Billie Sue? We are glad that you read our paper.

Route 6, Greenville, Tenn.

Dear Aunt Polly:

I have never written you before, but I like the *Young South*. I am eleven years old. I am a member of the Baileyton Baptist Church. I like to go to Sunday School and B. Y. P. U. My daddy is the pastor of our church. I hope you will have room to print my letter.

HELEN MORELOCK.

We are glad to print your letter, Helen. Welcome, and write to us again.

Martin, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I read the *Young South* page every week. I am nine years old. I hope to see my letter on the *Young South* page. I like to read the letter on the *Young South* page. I go to Sunday school and B. T. U. when I can. I hope my letter isn't too long. Our pastor is Brother Lambert.

Love,

CHARLOTTE ANN BUTTS.

We are glad that you read our page, Charlotte. Welcome to you. Write again.

McMinnville, Tenn.

Dear Aunt Polly:

I like what you sent me Christmas. Your picture was lovely. Thank you so much. I received your literature the other day and am reading it. Aunt Polly, I meant to write you sooner and tell you that I was converted last summer and joined the church. Bro. Smothers is my pastor and he is a good one. Thank you again for everything.

Your friend,

BETTY GREY ELKINS.

Betty Grey, Bro. Smothers is a good pastor. You have made us very happy by telling us of your conversion. Perhaps you can pass those tracts along to someone who is lost, when you are through with them.

Route 5, Murfreesboro, Tenn.

Dear Aunt Polly:

I received your letter and picture Tuesday. I was glad to get it. Aunt Polly, it surely does look lonesome around here now. I lost my brother last month. He was 31 years old. I am going to school at Kittrell. My teacher is Miss Margaret Richardson. I love her. I am in the fifth grade. My playmates are Dorothy Caffy, Johnnie Lehew, Hazel Bowers. Old Santa brought me a doll that would cry and go to sleep.

Your friend,

CARRIE NIPPER.

P.S.: Hope my letter isn't too long.—C.N.

Carrie, we are so sorry to learn about your brother. We appreciate your letter and will look forward to another one.

Whiteside, Tenn.

Dear Aunt Polly:

I got your nice letter and your picture. It has been a long time since I wrote you. I am wishing you a Merry Christmas and a Happy New Year. I sure like to read the *Young South* page. I will be fifteen years old the 8th of April. I sure did like your letter. I got it the 24th of December. As soon as I read your letter I wrote this one. I hope my letter is not too long.

All of my love,

RUTH DAGNON.

P.S.: Write me again some time.—R.D.

Thank you, Ruth. We hope you will write often in 1943.

Englewood, Tenn.

Dear Aunt Polly:

I am a little girl eight years old. I go to school and Sunday School. I like church. Rev. James Horton is our pastor. I would like to be your friend.

SARAH BETH ISBILL.

Sarah Beth, we are happy to have you for our friend. Welcome. Write to us often, will you? Tell us more about yourself.

Route 1, Lewisburg, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am a girl eleven years old. I am going to school. I am in the fourth grade. My teacher's name is Mrs. King. I am a Christian. I go to the Baptist Church. My mother takes the BAPTIST AND REFLECTOR. Did you all have a big Christmas? We did. I would like to have some pen pals. I hope my letter isn't too long.

Yours,

RUTH SLAUGHTER.

We are glad that you read our paper, Emma Jean, and we are glad that you wrote to us. We hope you get some pen pals.

616 Seventh Ave., Humboldt, Tenn.

Dear Aunt Polly:

I am a girl thirteen years old. I am in the eighth grade. I go to Sunday School every Sunday. I attend the G. A. which I am president of, also the B. T. U., which I am secretary of. My pastor is Bro. S. R. Woodson. We like him very much. He is a nice friend in need, happiness or sorrow. My Sunday School teacher is Mrs. Vera Smith. I am a Christian. When I get grown I want to be a Missionary. I hope to get some pen pals.

Your friend,

JOHNNIE GILMORE.

Johnnie, the way to be happy is to find God's will for your life and do it. Keep in touch with us.

Christ. We are praying that before another revival begins and ends, she, too, will be a Christian. Wishing you a Happy and Prosperous New Year,

LILLIE WILLARD.

Lillie, we like to hear from "big" girls, too. We appreciate your nice letter. We'd like to hear more about that substitute teaching.

Cumberland City, Tenn.

Dear Aunt Polly:

I am enclosing a poem for which I hope you'll find room in your next-week corner of the BAPTIST AND REFLECTOR. The title is "Another Year." I certainly do hope to see this in print, and trust it may mean something good to someone, since we are about to enter upon another brand, new year. We have your grand paper coming into our home. Must say we look forward to receiving it every week. Thanking you again and wishing each reader and the Staff a happy new year, I am sincerely,

Your friend,

MRS. F. W. CONGER.

ANOTHER YEAR

By MRS. F. W. CONGER

We're facing now another year,
With all its sorrows and its cheers;
With all its comforts and its pains;
With all its losses and its gains—
A year we've never tried before
And know not what there is in store,
To bless us with good or try us out;
To make us weep or make us shout—
We do not know what we shall meet
To bring us victory or defeat;
We know not how the foes we'll fight
Nor how they'll take stand or flight.

We cannot see with mortal eyes
Just what along our pathway lies,
But let us do the best we know
And trust the future as we go:
We'll fight some battles we are sure;
There'll be a lot we must endure;
The road won't all be strewn with flowers,
The days won't all be sunny hours;
There'll be some traveling that is rough
And up-grade pullings that are tough,
But let us trust our God who stands
To help us with His outstretched hand.

We'll find a lot of work to do—
Along with problems old and new;
We'll find some burdens hard to bear—
That'll call for patience, faith and prayer;
We'll have the privilege to bless
Some fellow-pilgrim in distress
And show our love and courage, too,
By what we say and what we do;
There is blessing great in store for those
Who bear their cross and take the blows—
Who'll not shirk from duty's road,
But, like our heroes, bear their load—
Who plod the vale and climb the hill
And do whatever God may will—
Content to the world their all and best
And wait for God's sweet day of rest.

We have already begun that "brand new year," haven't we? Let's hope that it holds many blessings for us. Thank you for your poem.

Bethpage, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am twelve years old. I go to church every Sunday at the Baptist Creek Church at Bransford. I am not a Christian, but I am hoping to be soon. I would like to have some pen pals. I read the BAPTIST AND REFLECTOR.

Your little friend,

VIRGINIA OVERTON.

Virginia, we hope you can soon write and tell us that you are a Christian. We'll be remembering you in our prayers.

Box 183, Jamestown, Tenn.

Dear Aunt Polly:

This makes the second time I have written you. I still enjoy reading the *Young South*. Many thanks for your picture that I received a few days ago, and I enjoyed the nice letter, too. I am sending you my picture, so you can know just what I look like. Hope you like it. In B. A. U. we are thinking about making a resolution to read our Bibles every day. I think it is a good goal to set. I already read my Bible daily. We hope it works out.

Yours truly,

FREEDA WRIGHT,

Thank you, Freeda, for that pretty picture and your nice letter. Your B. A. U. is making a fine resolution.

714 E. Spring, Cookeville, Ky.

Dear Aunt Polly:

This is the first time I have written to you, but I like the BAPTIST AND REFLECTOR a lot. I am not a Christian. I go to the Baptist Church.

Love,

REBECCA ANN CARUTHERS.

Rebecca, we are sorry to hear that you are not a Christian. We hope that you can soon write and tell us that you have given your heart to Jesus.

Dear Boys and Girls:

The postman has made me very, very happy recently. He has brought me lots of letters every day.

I want to acknowledge the letter from Lydia Pinkenship, Franklin. I read your letter several times, Lydia, and I enjoyed it so much. I would like very much to have your picture.

A letter came in from Nashville from a little ten-year-old girl without a signature so we cannot print it until we find out who it is from.

I want to print as many letters this week as possible so I'll say goodbye until next week.

Your Friend,

Aunt Polly

Route 2, Jackson, Tenn.

Dear Aunt Polly:

I received your letter and was glad to hear from you. I was glad to get your picture because I am saving pictures of my friends. I just have two pictures, counting yours. I have three pen pals and hope to have some more. I go to Madison Baptist Church. I am a Christian. I became a Christian when I was nine years old. Aunt Polly, I saw you when you came to Jackson. I think you are much prettier than your picture is.

Love,

MARY CAROLYN WILLIAMS.

P.S.: Did you have a merry Christmas? I hope so.—M.C.W.

Thank you, Mary Carolyn. Yes, I had a nice Christmas. We hope you will write to us often this year and the New Year has many blessings in store for you.

Route 1, Wartburg, Tenn.

Dear Aunt Polly:

This is the second time I have written you. When I wrote you first, I was not a Christian. But now I am. I would like to have some pen pals.

Yours truly,

DAVID KNOWLES.

David, we are so happy that you have become a Christian. We hope you get some pen pals.

Route 1, Cottontown, Tenn.

Dear Aunt Polly:

This is the second time I have written you. I still enjoy reading the *Young South* page. Although I am busy with my school work. I go to school at White House High School, and am in the ninth grade. I received your picture and letter. I was glad to hear from you. I had a happy Christmas and New Year, and I hope you did too. I want some pen pals. I have one. She is Elizabeth Smith, Route 6, Fayetteville, Tenn. I am a girl thirteen years of age and a Christian. I will try to answer every letter I receive.

Your friend in Christ,

FRANCES BROWN.

P.S.: When I wrote before, you spelled my name as you. It is Brown.—F.B.

Excuse me, Frances, for getting your name wrong. We are glad to hear that you are writing to Elizabeth. Write us again.

1200 Jones St., Old Hickory, Tenn.

Dear Aunt Polly:

I enjoy the *Young South* page of the BAPTIST AND REFLECTOR, so I decided to write you. I am twelve years old and am in the sixth grade of Dupont Grammar School. I go to Old Hickory Baptist Church. Our pastor is Rev. Paul G. Kirkland. I also take piano lessons. I especially enjoy playing church songs. I am praying for the lost and those on the battlefields. I hope I have some pen pals. I would like to see my letter printed.

Love,

JO HELEN TUCK.

Jo Helen, your letter made us very happy. You are key to get to attend such a fine church and have such a good pastor. Write to us again.

Milton, Tenn.

Dear Aunt Polly:

I was very happy to receive your Christmas letter and picture. The message is one that I wish the whole world would read and could accept the "Star," and that before another Christmas comes, peace and Christ's Kingdom will again reign in the hearts of men. I am happy to know that the "Star" made its appearance in my heart six and one-half years ago. Since you didn't believe I was a little girl, I will confess that I have just passed my twentieth birthday, but I do appreciate your printing my letter and first poem. I walk two miles to church and I love to go. I have missed two Sundays in eight months. Sometimes, I walk both ways, but I do not mind, since I get more pleasure out of it than anything else. Recently I was elected substitute teacher for the Intermediate Girls' Department. I am to teach on fourth days, and may I ask you to pray that I will keep my eyes unspotted and that I will ever be submissive to the will of God, as I strive to lead those young girls to do their best for Christ and His cause? There are eight girls in this class and seven have taken their stand for

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

CHARLES L. NORTON
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

ORELLE LEDBETTER
Convention Vice-President



JOE DAVIS HEACOCK

Mr. Heacock comes to the Training Union Department of the Sunday School Board as Director of Associational Work. He comes from the Olivet Baptist Church, Oklahoma City, where he has been for six years as Educational Director.

In Appreciation

To one who has meant more to the Training Union work of Tennessee than words can express I have tried to write a word of appreciation. It has been my joy to know and have the privilege of working with Henry Rogers since he first came to the state. As you have read before, Henry leaves us to become Director of Intermediate work in the Training Union department of the Sunday School Board. As he goes to this new field, we know his best shall be put into the work just as he did as Training Union Director for Tennessee. The records show the growth of the work in Tennessee under his leadership and we are sure that the Intermediate work of the South shall have a new day.

To one who has meant a great deal to my life and to the lives of many Training Union members, let me say, "May the blessings of our Heavenly Father" abide with him and Mrs. Rogers in this new field is my prayer."—Charles L. Norton.

I am grateful indeed for the privilege and pleasure that has been mine for the past two years in working with Mr. Henry C. Rogers. I rejoice with him in his new position and wish for him continued success and happiness.—Mrs. Stuart H. Magee.

H ealthy
E nergetic
N eat
R acer
Y outhful

C ourageous

R ecreation
O ptimistic
G enerous
E nthusiastic
R esourceful
S ociable

—Roxie Jacobs.

ATTENTION!

Please send into our State Training Union Office—149 Sixth Avenue, North—the names of all Training Union officers and leaders who have gone into the Service of our Country.

Watch the Calendar!

Be on the look-out for a new series of articles to appear once each month to be written by some pastor on the Training Union Theme for that particular month. Watch the Calendar of Activities unfold! If you do not have a Calendar of Activities for 1943, write to this office and we will be happy to send one to you.

Awards Issued in Tennessee for December

Big Emory— Walnut Hill	12	12
Bledsoe— Gallatin	1	1
Chilhowee— Cedar Grove	15	
First, Maryville	5	
Pleasant Grove	4	24
Concord— Murfreesboro	30	30
Duck River— First, Tracy City	1	
First, Manchester	29	30
Gibson— Midway	26	26
Hardeman— Grand Junction	21	21
Holston— Glenwood	70	70
Jefferson— First, Jefferson City	1	
Northside	10	
White Pine	8	19
Knox County— Broadway	25	
Fifth Avenue	2	
Central	3	
Gallaher Memo.	7	
Lincoln Park	27	
Oakwood	3	
South	4	
Ball Camp	13	84
Lawrence— Lawrenceburg	43	43
Madison— Jackson, Calvary	1	1
Maury— Columbia, Second	6	6
Midland— Bishopville	8	
Calvary	12	20
Nashville— Belmont Heights	1	
First	10	
Grace	23	
Immanuel	10	
Radnor	2	46
Nolachucky— Warrensburg	18	18
Ocoee— Calvary	26	
First, Cleveland	8	

Edgewood	7	
Hixson	43	
Oak Grove	71	
Ridgedale	46	
White Oak	7	
Woodland Heights	12	220
Robertson— First, Springfield	36	36
Shelby— Ardmore	24	
Bellevue	30	54
Sweetwater— Tellico Plains	58	58
Tennessee Valley— New Union	21	21
Watauga— Pleasant Grove	26	
First, Elizabethton	93	
Hampton	18	137
Wilson— Alexandria	2	2
TOTAL		979

RESOLUTIONS CONCERNING CHARLES L. NORTON:

Charles L. Norton has made a large place for himself in Chattanooga. His abilities and consecration have won for him the position of Training Union and Baptist Student Union Director in Tennessee. He assumes his new duties the first of 1943.

Brother Norton is a graduate of Central High School, Chattanooga, and Carson-Newman College, an alumnus of Louisville Seminary.

From the Seminary he came to Tyner Church. After a brief pastorate there he became the missionary of the Ocoee association, serving in that capacity for five years. The past two years he has served as pastor of the Tabernacle Baptist Church.

He comes to the new position well trained and equipped for it. His gentle spirit, broad sympathies and humble approach diffused in his cultured personality will secure for him entrance into every church in the state. His skilled abilities coupled with his thoroughness and industry will result in noteworthy achievements all over the state, and throughout the South, as he may go in response to calls.

We, the members of the Chattanooga Baptist Pastors' Conference, heartily commend him to the Brotherhood of Tennessee and of the Southern Baptist Convention. We bespeak for him a very fruitful and successful ministry.

Signed:

JAMES A. IVEY
J. B. TALLENT
B. FRANK COLLINS.

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SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

Bible Study for Those Who Serve

HERMAN L. KING

Tremendous things are happening in our day. Nations are in a death grapple on the far flung battle fronts. Thousands of our own men are entering the armed forces of our nation to engage in this mighty struggle to preserve our liberty. On our industrial front, men and machines are working with ever-increasing rapidity. More than 50,000,000 are now employed in this all-out production effort. This speed-up production has resulted in a 60 per cent increase in Sunday employment during the past six months, and a great shift of the population to the war production centers. Our Sunday schools are losing large numbers of their members due to these causes. Every section of our Southland has been affected.

These conditions seriously affect the life of our people. Normal home life for them has been seriously disrupted. They have congregated in the war production areas from all sections of the country, and from all walks of life. All races and creeds are crowded into small areas. These factors contribute to a general letdown in morals. Men and women who have never before worked on Sunday are now forced to labor seven days each week. With fathers and mothers working on Sunday little interest is manifested in the church and usually the children are not enrolled in Sunday school. Few will deny the ill effects which result from Sunday employment upon the spiritual life of the people as well as their home relationships. The Lord's Day cannot be desecrated without its deadening and detrimental effects. God and God alone can step into this breach and bring our people safely through. The churches and their outreaching agencies will be the media through which God will work.

Southern Baptists now have their greatest missionary opportunity. These thousands of men, women, and children are living under circumstances vastly different from those previous to the emergency, but they are the same people with even greater spiritual needs. They can be enrolled in our Sunday schools, but these conditions have made them more difficult to reach. Greater efforts must be put forth and our program of enrollment must be adjusted to meet this situation. About 30 per cent of our people must work on Sunday or on a night shift which prevents their attendance at our Sunday morning services. However, these people can enjoy Bible study privileges through the ministry of the Extension department of the Sunday school. No new organization is needed, but it will be necessary to properly evaluate and utilize the ministry of the Extension department of the Sunday school.

The Extension department ministry is performed for the members in their homes and places of business by visitors elected by the church. The church territory is divided into districts and workers assigned to each district. The visitor for each district seeks every person living in that territory who cannot attend the Sunday school, and seeks to enroll them as members. The members are supplied with Bibles, quarterlies, and record envelopes. A spiritual ministry is provided for them through Bible study which is guided by the visitor who seeks to win them to Christ, church membership, and active Christian service.

In addition to the ministry to the men and women working on Sunday we must not overlook the opportunity of serving those who are serving

in our armed forces. These men should be enrolled in the Extension department before they leave, and be ministered to by correspondence. They should be provided with a Bible, the quarterly especially prepared for them, *On Duty for God and Country*, and the regular church bulletin. A special group of workers should be trained for this correspondence task. We must not fail to minister to the spiritual needs of our men in service when they need the prayer and encouragement of our churches most.

The Extension department seems to have come into existence for just such a time as this. There is a pressing need at this time that every Sunday school avail itself of the advantages offered by an active Extension department. If your Sunday school will organize an Extension department, the Baptist Sunday School Board will send free of charge the material necessary for getting your department started.

Standards Reported for Second, Third and Fourth Quarters, 1942

STANDARD DEPARTMENTS

Association—Church—Supt. Quarter

CRADLE ROLL

Shelby—
Prescott Memorial, Mrs. E. A. Gaulding... 2nd
Boulevard, Mrs. Ernest West... 2nd

BEGINNER

Ocoee—
Ridgedale, Mrs. J. S. Lamb... 2nd
Avondale, Mrs. C. W. McCool... 2nd

Shelby—
Boulevard, Mrs. M. C. Denly... 4th

Watauga—
Siam, Mrs. Guy T. Coley... 4th

PRIMARY

Knox—
Central, Fountain City, Mrs. White Tolbert... 4th

Nashville—
Eastland, Mrs. W. R. Wall... 4th

STANDARD CLASSES

JUNIOR

Knox—
Fifth Avenue, Georgia M. Hays... 2nd, 3rd, 4th
McCalla Ave., Mrs. L. H. Waring... 2nd, 3rd, 4th
McCalla Ave., Mrs. J. T. Allison... 2nd, 3rd, 4th
McCalla Ave., Mrs. A. M. Long... 2nd, 4th
McCalla Ave., Mrs. L. Pennington... 2nd, 3rd, 4th
McCalla Ave., Mrs. H. E. Evans... 2nd, 3rd, 4th
McCalla Ave., Margaret Copelle... 2nd, 3rd, 4th
McCalla Ave., Mrs. W. J. Adams... 2nd, 3rd, 4th
McCalla Ave., Mrs. Roy V. Brock... 2nd, 3rd, 4th
McCalla Ave., Mrs. W. H. Anderson... 2nd, 3rd, 4th

Holston—
Central, Johnson City, Mrs. E. Frank Brown... 2nd

Central, Johnson City, Inda E. Houtz... 2nd, 3rd

Madison—
W. Jackson, Mrs. R. E. Dickinson... 2nd

Nashville—
Immanuel, R. M. Booher... 2nd, 3rd, 4th

Ocoee—
Avondale, W. H. Morrison... 2nd, 3rd
East Lake, Mrs. R. B. Alderman... 2nd
East Lake, Mrs. Lee Pryor... 2nd
East Lake, C. F. Boyd... 2nd
East Lake, Mrs. John Wilson... 2nd
East Lake, Mrs. Ellis Gennial... 2nd
East Lake, Mrs. Bess Perkins... 2nd
East Lake, C. B. Lloyd... 2nd

Watauga—
Siam, Mrs. Argel Hayes... 2nd

INTERMEDIATE

Holston—
First, Kingsport, Rachael Lee... 2nd

Knox—
Broadway, Mrs. Neva Tarver... 3rd

Madison—
West Jackson, Irene Kincannon... 2nd

Nashville—
Judson, Mrs. W. E. Hessey... 2nd, 3rd, 4th
Judson, Mrs. John W. Griffith... 2nd
Judson, Mrs. Andrew D. Tanner... 2nd, 3rd
First, Old Hickory, Mrs. Paul Kirkland... 3rd, 4th
Woodmont, Norman O'Neal... 2nd

Robertson—
1st, Springfield, Mrs. Harry Stark... 2nd, 3rd, 4th

Shelby—
Temple, Mrs. G. E. Murray... 2nd
Union Avenue, Mrs. J. G. Hughes... 2nd
Temple, Mrs. J. S. Harris... 2nd

Watauga—
1st, Elizabethton, M. D. Branch... 2nd, 3rd

Wilson—
1st, Watertown, Mrs. Melvin C. Williams... 2nd, 3rd, 4th

YOUNG PEOPLE

Knox—
Broadway, Mrs. Levi Vineyard... 2nd, 3rd
Broadway, Margaret Johnson... 2nd, 3rd
Broadway, H. R. Lyon... 3rd
Broadway, Mrs. Bruce Carter... 2nd, 3rd
Broadway, Mrs. H. R. Lyon... 3rd
Broadway, Cecil Atchley... 2nd, 3rd

Nashville—
Grace, Mrs. F. M. Haley... 2nd, 3rd
Eastland, Mrs. E. B. Crain... 2nd, 3rd, 4th
Donelson, Mrs. Robt. A. Baker... 2nd, 3rd, 4th
Eastland, Steve E. Hood... 2nd, 3rd, 4th

Nolachucky—
Brown Sprgs., Mrs. W. R. Brown... 2nd, 3rd, 4th

Robertson—
1st, Orlinda, Mrs. W. W. Gilbert... 4th

Wilson—
Mt. Juliet, Mrs. Wm. Donnell... 4th

ADULT

Big Hatchie—
First, Covington, Mrs. H. M. Fleming... 2nd

Knox—
Broadway, Mrs. J. G. Price... 2nd
Broadway, Mrs. O. E. Shanks... 4th

Nashville—
First, Henry C. Rogers... 2nd, 3rd, 4th
Grace, Mrs. L. S. Ewton... 2nd
Centennial, Mrs. R. H. Murray... 2nd, 3rd, 4th

Ocoee—
Chamberlain Ave., Mrs. A. A. McClanahan... 4th

Shelby—
Union Ave., Mrs. Chas. Nash, Jr... 2nd

Standard Sunday Schools from June 1 Through December, 1942

Church	Pastor	Supt.
Clinton Association—		
1st, Lake City	Reed Rushing	Odis McGhee
Black Oak	F. T. Buckner	D. O. Wright
Concord Association—		
Mt. View	Fred Morgan	A. C. Puckett
Smyrna	J. D. Sullivan	Joe Braswell
Madison Association—		
1st, Jackson	W. Morris Ford	W. H. Edwards
Nashville Association—		
Antioch	C. S. Wright	J. J. Nevils
Goodlettsville	Jas. Tanksley	Vernon Elmore
New Hope	E. F. Olive	J. E. Burris
Harpeth Hts.	R. E. Lee	E. U. Buchi
Woodbine	Grady Craddock	J. E. Coleman
Watauga Association—		
Hampton		C. D. Williams
1s, Elizabethton	V. F. Starke	E. L. Bowers
East Side	James Boyd	Chas. Franklin

WOMAN'S MISSIONARY UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

MRS. C. D. CREASMAN, Donelson
President

MISS MARGARET BRUCE, Nashville
Young People's Secretary

MISS MARY NORTHINGTON, Nashville
Executive Secretary-Treasurer

MRS. DOUGLAS GINN, Nashville
Office Secretary

Buying Government Bonds

MRS. CARTER WRIGHT

ON ALL SIDES we see and from innumerable sources we hear the injunction, "Buy government war bonds." And our people—*just as they should do*—are responding gratefully, joyously, sacrificially. Would that with the same eagerness, Christians were also investing in the bonds of that government of the increase of which Jehovah God declares "there shall be no end!"

Compare the excellent reasons being given for buying government bonds with those God gives for investing in Heavenly securities:

First: "War bonds are the finest investment in the world—bar none!" Yes, no doubt they are the finest investment "in the world"; but no investment is comparable in value to the bonds of God's eternal government; only of His Kingdom can it be said: "(It) shall never be destroyed . . . it shall stand forever" (*Dan 2:44*).

Second: "A war bond is a promise to pay, backed by the full weight and authority of the strongest government in the world—the government of the United States of America." But to those who invest in the bonds of God's government there is a promise to pay, backed by the mighty Maker and Possessor of the universe; and what an outstanding rate of interest He pays! Our government pays well. It is saying "put in three and get back four." But hear the Lord Christ as He promises (*Matt. 19:29*): "Every one shall receive an hundredfold"—one hundred times one hundred per cent, ten thousand per cent! Sometimes even greater is the return.

Someone put in the offering plate fifty cents which paid for a Bible that was the means of bringing a lost soul to Jesus who has declared that a soul is worth more than all the world. Nor is that the end of that fifty cent investment, because *that* convert won others and they others and so long as time lasts that fifty cent investment will increase in values eternal.

Third: "Suppose the bonds are burned or stolen or lost? You do not lose your money. Every bond you buy is registered in your name in Washington. Nothing can prevent you or your family from getting your money back—with interest."

Who could read that sentence and fail to recall how Jesus commends to us eternally safe securities? "Lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal" (*Matt. 6:20*). All our investments of time and strength and money are recorded in our name in God's "Book of Remembrance" up there in His great "Capital City" and *nothing* can prevent us from realizing inconceivably great returns on every investment.

On windows, walls, windshields, we read the little stickers—"We are buying government war bonds." Keep it up. But let us add "We are also buying bonds in God's eternal government."
—*Royal Service.*

Sharing Christ With the Jew

By JACOB GARTENHAUS

In 1940 the Jewish population of the United States was estimated to be 5,000,000. Of this number some 600,000 may be found within the bounds of the Southern Baptist Convention. Were these people segregated like the other nationalities in a half dozen or a dozen sections of the country the problem of their evangelism could be easily solved; we could open several centers and place in charge of each a competent worker. But being so widely scattered over 9,816 different communities, within easy reach of Christian churches, they present both a challenge and an opportunity to these churches. And it is most gratifying to know that many of them are nobly meeting this challenge, thanks to the faithful women. God bless them.

For the information and encouragement of others I wish to relate what some of these women are doing to help share the message of the Saviour with their Jewish friends. They have organized Friends of Israel groups, a plan of service adopted by the Southwide W. M. U. as outlined in the leaflet, *A New Emphasis on Jewish Evangelization Through the Local Church*. After twenty-five years of careful and prayerful study and practical experience, we have found this to be the most satisfactory approach to the problem. All others who wish to enter into this fellowship of the Friends of Israel may secure copies of the leaflet from the Home Mission Board.

In one of our cities the Friends of Israel are making it possible for hundreds of Mediators to go into the homes of Jewish people. How marvelously the Lord has used this silent witness! The least we should do is to give them its message. The cost of this publication is only twenty-five cents a year. And we should not discontinue it after the first year. We would not think of recalling a missionary from the foreign field after his first year! Nor are the Friends stopping with that, but they are making personal contacts with those receiving these silent witnesses and report some of the most thrilling experiences.

In another city a member of the Friends of Israel, fired by an enthusiasm one seldom finds and with a genuine love for the people of our Saviour, has visited a hundred or more Jewish homes and created an interest and a desire to understand more thoroughly the claims of Christ. She is a most welcome guest in every home. No wonder that when I visited that city I found so many open doors and hungry hearts, and was besieged for interviews! Why cannot this be the case in your city?

It is my earnest hope and prayer that every community will have a Friends of Israel group and that in each missionary society at least one person will be appointed as the key woman, whose responsibility it will be to help keep the fires of interest burning in behalf of the lost sheep of the House of Israel. It is through such Friends of Israel groups that we can hope to reach the ever-increasing numbers of Jewish people. This plan of service alone can help us meet the great challenge which Israel presents today.

Stewardship

MRS. GEO. MCWILLIAMS, Missouri

I. Striking Sentences Concerning Stewardship Which May Be Used in Poster Forms in Study of Stewardship.

1. It is much more difficult to plant the desire to tithe and give generous offerings than to find the way to do it.

2. Missions wait on stewardship and stewardship waits on you.

3. Better make your offerings according to your income, lest the Lord be displeased and make your income according to your offerings.

4. To be Christian is to be missionary.

5. Tithing is not a scheme for raising money. It is God's plan for saving men's souls from the deadly sin of covetousness.

6. With that which we cannot keep, we may obtain that which we cannot lose.

7. The tithe is the Lord's—Lev. 27:30. God collects.

8. Begin tithing and grow in the grace of giving.

9. A tither never stops at tithing; he also brings his offerings.

II. Scriptural Basis for the Tithe.

1. God's Ownership—Gen. 1:1; John 1:1-3; Psa. 24:1; Hag. 2:8; Jas. 1:17.

2. Man's Trusteeship—Gen. 1:27-28; I Chron. 29:14; Deut. 8:18; I Cor. 6:19.

3. Man's Acknowledgement—Ex. 23:19; Mal. 3:10; Lev. 27:30-32; I Cor. 16:2.

4. An Accounting with God—Gen. 3:9-11; Eccl. 12:14; Luke 16:2; Rom. 14:7, 8, 12.

III. Stewardship of Substance in the Standard of Excellence.

1. Point 3—Meeting Apportionment.

2. Point 4—10% Increase in Tithers.

3. Point 7—Seasons of Prayer Offerings.

IV. Denominational Expression of Tithes and Offerings, Beyond Your Church Budget.

1. Cooperative Program—Our world-wide denominational program, including foreign missions, home missions, state missions, Christian education, ministerial relief, hospitals, orphanages.

2. Regular Special Offerings—Lottie Moon Christmas Offering, Annie Armstrong Offering for Home Missions, Golden Offering for State Missions.

3. A Debtless Denomination—Hundred Thousand Club—Cooperative Program giving stimulates tithes and offerings. Special offerings stimulate Cooperative Program giving.

In 1940 Woman's Missionary Union launched its Million Dollar effort for A Debtless Denomination by 1945 for the clearance of debts on Southern Baptist Convention. Many members are paying one or more memberships personally. Where individual members cannot take a Centennial Membership, Circles have given one or more such Memberships. Individuals are urged to give a single Membership, in addition to those paid by the society as a whole.

1945 marks the centennial of our Southern Baptist Convention. We MUST go to our centennial meeting free of debt.

V. Practical Ways to Promote Stewardship.

1. Be sure you have a zealous society stewardship chairman.

2. Use of Stewardship Covenant Card (Free from state W. M. U. headquarters).

3. Other plans in the 1943 W. M. U. Year Book of Southern Union.

Baptists Must Win Religious Liberty Again

By W. W. STOGNER, Dallas, Texas

HERE HAVE BEEN quite too many prominent Baptists apparently willing to condone, and even some of them aid and abet, the tendency to dictatorship in this country for the last ten years; and the readiness with which some of them now go to the justification of the "Victory Tax" is a case in point.

I submit that the very fact that the phase of this law touching upon the liberty of the churches is so mild and apparently inoffensive shows its deep-designed, cunningly wrought, Machiavellian nature. Make no mistake: every word, phrase and sentence in this measure was weighed with as much meticulous care as an apothecary employs in compounding a prescription. It is not the bold assertion which in this country would have been sure to arouse a storm of protest, and probably precipitate a Constitutional crisis, but the stealthy tread and encroachment of elements in these United States who have never believed, deep down in the moral core of their beings, in the Republic of the United States with limited and carefully balanced powers; never believed in the complete separation of Church and State, and have never abandoned hope of being able to modify these additional and Constitutional and characteristically American conditions. The justification offered, that the churches are not "taxed" in this way, but are merely made the "collecting agencies" for the Government, is a subterfuge. The principle involved, though remote and obscure, is so vital that it goes to the very core of the additional American Constitutional doctrine of complete separation of Church and State. You can't shoot a hole through a plank without the bullet going through, and you can't concede the right of the Government to fine churches and religious societies, or their officials, for failure to collect and remit these taxes, without conceding the right of the Government to impose taxes on churches and religious societies at the same time. Of course, no Baptist objects to "helping the Government," either in peace or war. Not only Baptists, but all religious bodies in America are "helping the Government" in more ways than could be named; but just as no church member, under any persuasion, has a moral right to refuse to withhold from the Government any financial or moral support within his power, so the Administrators of the Government have no justification for imposing conditions which even raise the semblance of encroachment upon the Bill of Rights. There is no "twilight zone" or "borderland" here, and those who project such divisive and tangential issues are guilty of the worst kind of "disunity."

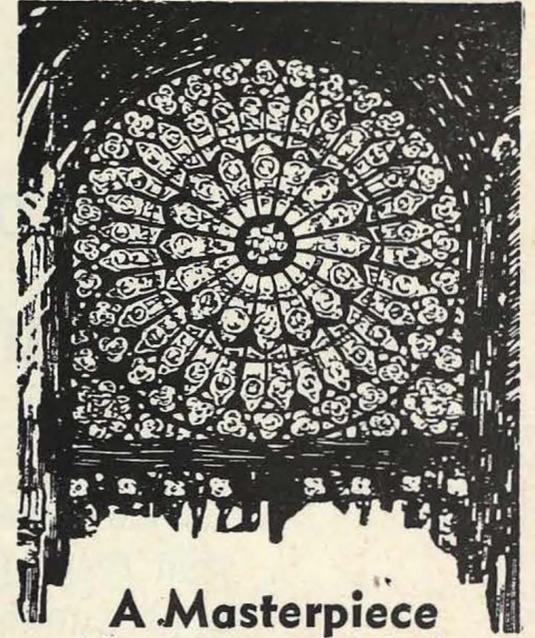
Certainly no Baptist is going to object to "helping the Government," but Baptists have come a long way; they know history, and they are fully justified in being gravely concerned over the cunning, insidious implications involved in this phase of the "Victory Tax" law. It is not a detached or isolated matter, but connects itself with a chain of events extending all the way back to Colonial days. The Established Church of England held the Colonists in its firm and unrelenting grasp, extorting taxes from Baptists, Catholics, Jews and Presbyterians, and inflicting arrests, fines and imprisonments for failure or refusal to pay these taxes. Talk about "die hards!"—ever there were such, the adherents of the Established Church were "die hards" through the formative, struggling, suffering and bleeding days of the founding of the Republic of the United States. Their grasping hands had to be tried loose from American tax money one finger at a time, and "believe it or not," it was not until as late as 1833 that this country was able to free itself from the barnacle of Union of Church and State, Connecticut being the last state to hand the Established Church its hat and bow it to the door. The Established Church has

accomplished much good in England and other parts of the British Empire, giving the world some of its greatest religious statesmen, like Wm. E. Gladstone, and some of its greatest preachers, like Cannon Liddon of St. Paul's in London, but has anybody ever read a line from any of its Bishops or leaders modifying its position in favor of Union of Church and State? Baptists, Catholics, Jews and Presbyterians are still taxed in England for the support of the Established Church, and Baptists, Catholics, Jews and Presbyterians in England are still subject to arrest, fine and imprisonment for failure or refusal to pay these taxes: these taxes that poor blind Milton thundered against and was made to suffer on account of; that sent John Bunyan and many other faithful Baptists to jail; and the only reason we do not read in the newspapers every day of Baptists, Catholics, Jews and Presbyterians being arrested, fined and imprisoned for failure to pay these hated taxes to the Established Church of England is because Baptists, Catholics, Jews and Presbyterians in England have been arrested, fined and imprisoned so much, even within the last fifty years on account of these taxes, that Baptists, Catholics, Jews and Presbyterians in England have grown weary and discouraged and ceased to even protest! There is no cult in the world more determined and persistent than the belief in, and love of, Union of Church and State, and if Englishmen still believe that Union of Church and State is a good thing for England, they and their near relatives in the United States are bound to believe that it would also be a good thing for this country.

The reactions that are sure to issue on this matter will revert to, and follow the pattern of, Colonial days. Religious societies in this country with the Episcopal form of government will not only not offer any protest against anything in the "Victory Tax", but will rather welcome its implied encroachments upon the absolute separation of church and state. The Catholics and the less than 4,000,000 Jews in America, approximately 3,000,000 of whom are in New York City and its environs, who are 99 per cent for new dealism, will find more to win their favor than to provoke their disfavor in the implications of this mild and apparently harmless provision of the Victory Tax. This, then, will leave the brunt of the protest to be borne by the Baptists and Presbyterians, who also bore the brunt of battle in the Colonial days. We have millions of people in the United States who do not believe in the principles of the Republic except in a relative sense: some believe more in Communism, some more in Nazism, some more in Fascism, and some more in the English Parliamentary System. I could place my left hand upon my heart, and my right hand upon the Holy Bible and solemnly swear that I like roast pork, and that I will defend the right of all others to like and eat roast pork, but that would not mean that I might not like roast beef or some other kind of roast meat better than I like roast pork. It happens just now that a lot of people in this country who would prefer the English Parliamentary System are in the saddle, with whip in hand and riding fast. *I am not mistaken in this.* Watch.

What, then, is the course Southern Baptists should follow in this matter? The taxes should be collected and paid by our churches and denominational agencies under protest. And the protest should be made as effective as protests can be made, short of resistance to Government orders. One of our keen and meticulous scholars should brief the issue from the religious viewpoint, and one or more of our many eminent Baptist lawyers should brief it from the Constitutional viewpoint, and this two-fold brief should be printed in convenient form by the millions of copies and distributed among our own people and to the public, copies sent to all Congressmen and Senators, and a copy attached to each remittance of the proceeds of this tax to the Government. This would be getting Gov-

ernment officials and Congressmen and Senators "told" on the matter in such an effective and unobjectional manner that those who may undertake to fasten it on it will be "hoist by their own petard."



A Masterpiece of Beauty and Color

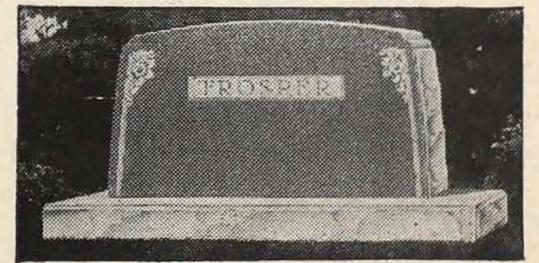
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.



Write for **FREE** descriptive literature.

Winnsboro Granite Corp., Rion, S.C.

An Announcement and An Appeal to Southern Baptists . . .

1. The Executive Committee of the Southern Baptist Convention respectfully and gratefully announces that the old debt of approximately \$6,500,000 happily has been reduced to about \$1,200,000 (Jan. 1, 1943). Thanks to our agencies, churches, and people.
2. We express the profound conviction that a united, determined effort should be made at once to pay the rest of this debt to stop interest, strengthen the Co-operative Program and get ready for a mid-war and a post-war world program.
3. We note that with 100,000 memberships in the Baptist Hundred Thousand Club, **or the equivalent thereof**, we can be entirely debt-free in '43. We, therefore, recommend that each church try to secure at least one Club membership or the equivalent thereof for each twenty-five church members.
4. We urge all churches and organizations to observe February 14 or the nearest convenient Sunday as Debtless Denomination Day and upon that day to present in every service the cause of **a Debtless Denomination in 1943** and take subscriptions or Club memberships and a cash offering for this purpose.

Slogan: DEBT FREE IN '43--COUNT ON ME

CHARLES W. DANIEL, President.
WALTER M. GILMORE, Secretary.

Our New Circulation Director

CHARLES E. MADDY



A. R. GALLIMORE

We are happy to announce that Missionary A. R. Gallimore of South China, has come to Richmond to have oversight of the circulation department of our missionary magazine, THE COMMISSION.

Another Gallimore, who has given twenty-five years of effective service as a missionary to China, is now in this country on a furlough which is prolonged by the war. His wide contact with people and his past experience as a newspaper man make him especially qualified to assume the duties of circulation manager of our foreign mission journal.

In January 1943 THE COMMISSION was five years old. With nothing except a great dream for a worthy missionary magazine we launched the publication in January 1938, and today we have a circulation of more than 50,000. We have set a goal of 60,000 subscribers by May 1, 1943.

Under the vigorous and efficient leadership of circulation director A. R. Gallimore we can easily attain this goal. We call upon all the friends of foreign missions to help us enlarge the circulation of THE COMMISSION and thus promote the program of our Board in all lands.

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.

SEIBER

Mrs. Betty Elizabeth Seiber, aged 83, died Dec. 19, 1942. "Aunt Bet," as she was affectionately called by neighbors and friends, had been a Baptist more than sixty years. She was the oldest member of Celina church. She had a lively, abiding interest in the church which never waned, and was a member of the extension department of the Sunday school. Her last service to attend was Mothers' Day, 1942. Whatever Mrs. "Aunt Bet" moved into in an old town became a bright, clean spot. Her energetic, positive personality was refreshing. It was a joy to sing the hymns she loved, to read the book she loved, and to pray with her to the One she loved on many visits with "Aunt Bet." Many times she said, "I want my pastor to have my funeral in my church" and it was so Dec. 21, 1942.

MRS. LOUISA CARROLL.

Churches Receiving Baptist and Reflector Under the Church Home or Budget Plan

- Beech River Association—Rock Hill.
- Beulah Association—Martin First, Mt. Pelia, New Concord, Troy, Union City.
- Big Emory Association—Bethlehem, Cardiff, Crossville, Cumberland Homestead, Eureka, Haileys Grove, Liberty, Pine Orchard, Trenton St., Walnut Hill, Whites Creek.
- Big Hatchie Association—Ashport, Brighton, Covington, Harmony, Walnut Grove.
- Bledsoe Association—Mitchelville, Portland.
- Campbell County Association—Morley.
- Carroll-Benton Association—Atwood, Camden, Trezevant.
- Chilhowee Association—Armona, Cedar Grove, Maryville First, Grandview, Kagleys Chapel, Mt. Lebanon, Mt. Zion, New Hopewell, Piney Grove, Pleasant Grove, Prospect, Stock Creek.
- Clinton Association—Clinton First, Fork Mt.
- Concord Association—Florence, Holly Grove, Patterson, Republican Grove, Smyrna, Taylor's Chapel, Westvue.
- Crockett Association—Alamo, Bells, Cross Roads.
- Cumberland Association—Clarksville Second, Cumberland City, Erin, Immanuel, Little Hope, New Providence.
- Cumberland Plateau—Boswell Chapel, Wartburg.
- Duck River Association—Cowan, El Bethel, Huntland, Lewisburg, Magness Memorial, Maxwell, Smyrna, Tullahoma, Union Ridge.
- Dyer Association—Gates, Spring Hill.
- East Tennessee Association—Newport, Second.
- Fayette County Association—Williston.
- Gibson County Association—Antioch, Center, Dyer, Gibson, Humboldt, Kenton, Lane View (T), Lavinia, Milan, Salem.
- Giles County Association—Liberty Hill, New Hope.
- Grainger County Association—Rutledge.
- Hardeman County Association—Bolivar, Grand Junction, Middleburg, Saulsbury, Toone, Whiteville.
- Holston Association—Baileyton, Blountville, Greeneville Second, Holston Valley, New Lebanon, Oak Dale, Tabernacle.
- Indian Creek Association—Savannah, Waynesboro.
- Judson Association—McEwen, Oak Grove, Sylvia.
- Jefferson City Association—North Side.
- Knox County Association—Arlington, Central Fountain City, Knoxville First, First Fountain City, Grove City, Meridian, Strawberry Plains.
- Lawrence Association—Strawberry Plains.
- McMinn County Association—Athens First, Calvary, Center Point, Cog Hill, Decatur, Englewood, Mt. Pisgah, McMahan Calvary, Rogers Creek, Walnut Grove.
- First, Calvary, Center Point, Cog Hill, Decatur, Englewood, Mt. Pisgah, McMahan Calvary, Rogers Creek, Walnut Grove.
- McNairy Association—Bethel, Chewalla.
- Madison County Association—Ararat, Beech Grove, Cotton Grove, East Laurel, Liberty Grove, Madison, Maple Springs, Mercer, North Jackson, Oakfield, Parkview, Pinson, Poplar Heights, Royal Street, West Jackson, Westover.
- Maury County Association—Centerville, Columbia First, Columbia Second, Hohenwald, Mt. Pleasant, Santa Fe, Wrigley.
- Nashville Association—Antioch, Berryville, Bordeaux, Ewing, Freeland, Goodlettsville, Grandview, Green Hill, Harpeth Heights, Inglewood, Ivy Chapel, Lockeland, New Hope, Old Hickory, Rosedale, Tennessee Home, Third, Una, Union Hill, Woodmont.
- New River Association—Mt. Pleasant, Mt. View, New Haven.
- New Salem Association—Brush Creek, Hickman, Lancaster, Nash Grove, New Home.
- Nolachucky Association—Catherine Nenny, Cedar Creek, Montvue.
- Ocoee Association—Avondale, Calvary, Chamberlain Ave., Cleveland First, Concord, Cross

- Road, Daisy, Oak Grove, Ridgedale, Soddy Oak St., Whiteside.
 - Polk County Association—Coletown, Conasauga River, Zion Hill.
 - Providence Association—Union Stockton Valley.
 - Riverside Association—Allons, Baptist Ridge, Freedom, Jamestown First, Livingston, Manson, Moodyville.
 - Robertson County Association—Cedar Hill, Hopewell, Orlanda, Springfield, White House.
 - Salem Association—Burt, Salem.
 - Sevier County Association—Alder Branch, Mt. View.
 - Shelby County Association—Bartlett, Buntyn, Collierville, Eads, Seventh, Temple.
 - Stone Association—Cookeville, Johnson.
 - Sweetwater Association—Madisonville First, Philadelphia, Poplar Bluff, Prospect.
 - Tennessee Valley Association—Dayton, Spring City First.
 - Union Association—Doyle, Gum Spring, Spencer.
 - Watauga Association—Elizabethton East Side, Elizabethton First, Roan Mt., South Side.
 - Weakley County Association—Central Dresden, Gleason, Greenfield.
 - Western District Association—Bethlehem, New Hope.
 - Wm. Carey Association—Concord, Elkton, Flintville, New Grove, Pleasant Grove.
 - Wilson County Association—Alexandria, Cedar Grove, Hurricane, Mt. Juliet, Mt. Olivet, Shop Springs, Watertown First.
- Total 247

JANUARY JUBILEE

of five fine new Broadman Books



CARRY ON, by John Lacy Whorton. Faith, vision, and courage for the inevitable times when it is hard to "carry on."\$1.00

AROUND THE CROSS, by R. C. Campbell. Central, dynamic truths from the life of Christ, presented with courageous conviction and moving eloquence.\$1.25

PAGEANTS OF THE KINGDOM, by Myrtle R. Creasman. Effective dramatic presentations, easily costumed and staged, covering practically every phase of Southern Baptist work.\$1.25

THE IMPERIAL CHRIST, by Selsus E. Tull. Inspired and inspiring preaching and writing, outlining imperatively the privileges and responsibilities of today's Christians. \$1.50

TAKE HEED, by L. E. Barton. The challenge of the pastor's task—a wise and stirring reminder of the glorious duties of the ministry. \$1.00

Baptist Book Store
127 Ninth Ave., N., Nashville, Tenn.

AMONG THE BRETHREN

John Otha Black, for the last two years pastor of the Second Baptist Church, Columbia, Tenn., has resigned to become pastor of River View Baptist Church, St. Louis, Mo.

—B&R—

J. B. Alexander of Petersburg, retired under the Ministers Retirement Plan, has been appointed Chaplain of the Lower House of the Tennessee General Assembly and is now serving in that capacity.

—B&R—

J. S. Riser, formerly pastor of Lowery Memorial Baptist Church, Blue Mountain, Miss., has entered upon his duties as pastor of Central Avenue Baptist Church, Memphis. Tennesseans welcome him to the state.

—B&R—

After a long illness, Clyde Calhoun Morris is again occupying his pulpit as pastor of the First Baptist Church, Ada, Okla.

—B&R—

Congratulations to Mr. and Mrs. Percy Dennis Haynes of Johnson City over the birth on December 29, 1942, of a 7½ pound boy, Dennis Westall. Mrs. Haynes, the former Miss Marjorie Westall, was at one time office secretary of BAPTIST AND REFLECTOR.

—B&R—

Baptist and Reflector requests its friends when sending in Sunday School and Training Union attendances please to give the name of the church and please sign the communications. Please sign all communications of any kind. One card received last week bore no name of the church and was unsigned. Therefore the attendances of this church are not published this week. Frequently this occurs. Please observe these requests.

—B&R—

Pastor Frank Wood of the Fifth Avenue Baptist Church, Knoxville, is preaching in a series of Sunday morning messages on the general theme, "The Biggest Business in the World." We wish that we could hear them.

—B&R—

With W. Hershey Davis of the Southern Seminary at Louisville and Geo. W. Sadler of the Foreign Mission Board at Richmond as speakers, the Fourth Mid-Winter Bible Conference in Knoxville and Knox County Association will be held at the First Church, Knoxville, January 11-15, with services at noon and at 7:30 p. m.

—B&R—

The Southern Seminary's 1943 Conference for Pastors and Other Christian Workers will be held March 15-19. Among the speakers will be

George A. Buttrick, New York City, Charles W. Daniel, Eldorado, Ark., and President Ellis A. Fuller.

—B&R—

D. Swan Hayworth, layman from the First Church, Knoxville, delivered an especially well received and appreciated address at the evening worship service of the East Side Baptist Church, Elizabethton, Sunday, January 3. He is the father of D. Swan Hayworth, Jr., pastor of the First Church, Vicksburg, Miss.

—B&R—

Pastor J. C. Blalock and the Glenwood Baptist Church, Kingsport, have dedicated their building free of debt.

BAPTIST HOUR JANUARY 17th

Speaker: Dr. E. D. Head, President Southwestern Baptist Theological Seminary.

Subject: "The Only Foundation of Enduring Peace."

Stations: WSM, Nashville; WNOX, Knoxville; WREC, Memphis.

Time: 7:30-8:00 a. m. C.W.T.; 8:30-9:00 a. m. E.W.T.

Chaplain Richard H. Huff, formerly pastor of the First Church, Lenoir City, for three years and now in the Service with the Navy, made a visit recently to Lenoir City while he was on furlough. He is stationed at Camp Pary Magruder, Williamsburg, Va., as Chaplain of a division of about 1500 seamen (construction division).

—B&R—

Pete B. Kinsolving, for several years past the pastor of New Salem Baptist Church at Liberty and Prosperity Baptist Church, began his work as pastor of the Greenbrier Baptist Church the first of the year.

—B&R—

Baptist and Reflector has a request to make of subscribers who are receiving the paper under the Church Home or budget plan: When writing about a change of address or about expiration of subscriptions or about any financial aspect of a subscription on the list of the church, please do not write directly or individually to the paper. Instruct the church to write us. Under the Church Home plan the paper does not deal directly with subscribers but only with the church. Also the church, not the individual, must notify us when a name is to be added to or dropped from the list.

Mr. Doyle Baird, who has been Student Union Secretary for Nashville, has been ordered to report January 14 for training to the Paris Island S. C., United States Marine Base. He expects to enter the Officers Training School after his basic training. The prayers and good wishes of the brotherhood will go with him.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: Dan L. Lawler, Moodyville; T. T. Hall, Byrdstown; Mrs. Louisa Carroll, Columbia; B. B. Powers, Mt. Juliet; Wayne Tarple, Alexandria; Fred Tarpley, Adairville, Kentucky; W. S. Chadwick, El Paso, Texas; W. A. Broom, Erin; John B. Clark, Tennessee College, Murfreesboro; Paul Hall, Watertown; J. C. F. Herrell, Powell Station; C. S. Wilson, Dickson, Tennessee.

—B&R—

WITH THE CHURCHES: *Bristol*—Calvary, Pastor Gregg received by letter 2; Virginia Avenue, Pastor Wright received by letter 1, for baptism 1. *Cleveland*—Big Spring, Pastor Melton received by letter 1; Clinging Ridge, Pastor Melton received for baptism 1, 2 saved. *Counce*—Bethel, Pastor Tallant received by letter 3. *Dyersburg*—Pastor Vollmer received for baptism 5, baptized 5. *Elizabethton*—Grace Tabernacle, Pastor Cobble received for baptism 1. *Jefferson City*—First, Pastor Hale received by letter 1. *Kingsport*—received 4 new members; Glenwood, Pastor Blalock welcomed by letter 11, for baptism 2, baptized 4. *Memphis*—Bellevue, Pastor Le welcomed by letter 14, for baptism 2, baptized 3; Boulevard, Pastor Pickler received by letter 2; LaBelle, Pastor Renick received by letter 1; Temple, Pastor Boston received by letter 6, for baptism 1. *Murfreesboro*—First, Pastor Sedber received for baptism 2. *Newport*—Second, Pastor Lowe received on profession of faith 1. *Old Hickory*—First, Pastor Kirkland received by letter 3. *Rockwood*—First, Pastor Ford received by letter 6. *Stantonville*—West Shiloh, Pastor Tallant received by profession 1, by reconsecration 1.

—B&R—

Gypsy Smith has just concluded a four-day meeting in Nashville, which was attended by multiplied thousands. This is the Gypsy's fourth meeting in Nashville, the last one before this one being in 1928. He is still going strong at 84. He says the word "retirement" is not in his vocabulary. Since his conversion in a Gypsy tent in England sixty-five years ago he has been preaching the Gospel. He has crossed the Atlantic to America thirty-five times.—Walter Gilmore.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 3, 1943

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	238	106	Little Mountain	72	49	Highland Heights	685	189
Alexandria	125	45	Southside	80		LaBelle	569	192
Athens, First	239	95	Watauga	247		Temple	1176	255
Bristol: Calvary	201	46	Erwin: Calvary	313	157	Mitchellville	37	25
Virginia Avenue	207	114	Chestoa Mission	46		Murfreesboro: First	368	87
Chapel Hill, Smyrna	47	25	Harriman, Walnut Hill	220	93	James St. Mission	24	
Chattanooga: St. Elmo	73	29	Jefferson City, First	319	126	Powell's Chapel		48
Cleveland: Big Spring	254	142	Kingsport: First	603	89	Taylor's Chapel	56	52
Clinging Ridge	54	30	Glenwood	244	114	Nashville, Lockeland	455	158
First	373	117	Knoxville: Fifth Avenue	875	267	Newport, Second	177	50
Victory	40	30	Lonsdale	332	53	Old Hickory, First	546	358
Columbia, First	296	38	Lenoir City, First	289	104	Philadelphia	145	75
Corryton, Graveston	83	64	Pleasant Hill	172	84	Rockwood, First	213	88
Counce, Bethel	51	32	Madisonville, First	246	60	Shelbyville, First	176	
Elizabethton: East Side	140	76	Maryville, First	538	124	Stantonville, West Shiloh	50	22
First	458	125	Memphis: Bellevue	1731	448	Trenton, First	405	164
Grace Tabernacle	75	63	Boulevard	501	113	Walter Hill, Powell's Chapel	116	
Immanuel	125	84	Buntyn Street	107	15	Watertown, First	184	
						Whiteville	128	21

Briefs Concerning the Brethren

Called and Accepted

O. Lamoreux, Calvary Church, Spartanburg, S. C.
 well Payne, Sulligent, Alabama.
 reeman W. Gillespie, First Church, Dyer, Tennessee.
 V. A. Goudie, Hotchkiss, Colorado.
 V. A. Nickerson, Oroville Church, Oroville, Washington.
 arris T. Ray, Lordsburg Church, Lordsburg, New Mexico.

Resigned

olin Strange, Marietta Church, Marietta, S. C.
 L. Lanoreux, First Church, Honea Path, S. C.
 H. Rust, Nash Church, Nash, Oklahoma.
 well Payne, Double Springs, Alabama.
 reeman W. Gillespie, Louisiana Street Church, Memphis, Tennessee.
 V. A. Nickerson, Marysville, Washington.
 eo. B. L. Johnson, Caton Hills Church, Balter, Maryland.
 aris T. Ray, Vaughn, New Mexico.

Ordained

thel Feather, First Church, Wichita, Kansas.
 l. Joseph Troup, First Church, Ripley, New York.
 erbert Allan Lauer, Memorial Church, Philadelphia, Pennsylvania.

Deaths

ev. David Flanagan, Orangeburg, S. C.

Pastor Householder Writes

I AM SURE that you have heard by now that I have resigned as pastor here in Lewisburg in order to accept a call to the Mount Olive Baptist Church at Knoxville. I am leaving Lewisburg on the 15th of this month. The call to Knoxville has been very enthusiastic, and I am looking forward to the privilege of serving with this fine church over there. Knoxville is my home, and I had there until I was ready to go away to school. My mother and brothers are there, as is my wife's people also. I was ordained by the Bell Avenue Church there, so you see I am really going back home.

I have been here for five years, and the Lord has blessed our labors in a wonderful manner. You know that this is not Baptist territory. The Campbellites are predominantly superior here so far as membership is concerned. In spite of this our church has made splendid progress. We have had 200 additions, 110 of these have been baptisms. Our budget has more than doubled, and during the past year we gave more than twice as much to Missions and Benevolences as we did the first year I was here. We have bought a lovely Pastor's home and it has been paid for more than two years. We have put the BAPTIST AND REFLECTOR in the budget and it goes into about 135 homes in our church every week. We have gone into the Retirement Home also. A little more than a year ago the Church installed the best Hammond organ that could be purchased, with echo organ and chimes. The Church is out of debt except for a little balance on this organ, which will be taken care of in the very near future. The work is in good shape. The Sunday School and W.M.U. have been in A-1 all five years of my pastorate. This is a good situation in a very fine community. Whoever follows me here will find it a delightful field, with some of the best people on earth to work with.

I am confident that the Lord is in my going to Knoxville. The possibilities in this field to which I go are almost unlimited. The people are enthusiastic and anxious to go forward. I get your prayers as I go there, and invite you to come over and help me get the BAPTIST AND REFLECTOR in the budget, right away.

Very cordially yours,

LLOYD T. HOUSEHOLDER.

Program for Preachers' School

Sponsored by McMinn County Baptist Association

FIRST BAPTIST CHURCH

Athens, Tennessee

January 25th to 29th, 1943

8:30 A. M.

Devotional Period

8:45 A. M.

Questions and Answers Rev. L. A. Hurst

9:15 A. M.

Stewardship, by Dr. E. K. Cox . . . Rev. J. B. Tallant

9:45 A. M.

Study of New Testament Churches

by Dr. McDaniel Rev. R. W. Selman

10:15 A. M.

Recess

10:30 A. M.

Ministerial Ethics Rev. S. P. DeVault

11:00 A. M.

Christian Doctrines, by Dr. W. T.

Conner Dr. W. A. Keel

11:30 A. M.

To be announced

12:00 Noon

Lunch

1:00 P. M.

Stewardship Rev. J. B. Tallant

1:35 P. M.

Study of New Testament Churches,

by Dr. McDaniel Rev. R. W. Selman

2:10 P. M.

Sermon Building Rev. S. P. Devault

2:45 P. M.

Christian Doctrines, by Dr. W. T.

Conner Dr. W. A. Keel

3:20 P. M.

Adjourn

Dr. C. W. Pope, our new Executive Secretary, is scheduled to speak at the 11:30 a. m. period Friday, January 29.

State Brotherhood Secretaries Organize

LAWSON H. COOKE, *General Secretary*
Baptist Brotherhood of the South

ON DECEMBER tenth and eleventh, a conference of far-reaching significance was held in the Southwide offices of the Baptist Brotherhood in Memphis, Tennessee. It was the first conference of our State Brotherhood Secretaries.

The secretaries from eight states attended. In reality, this was one hundred per cent, because Secretary Shirley Briggs, of Louisiana, had recently resigned his office and his successor had not been appointed at the time of this conference.

The State Brotherhood Secretaries Association was formally organized in this first conference, and the following officers were elected: Porter Routh of Oklahoma, President; R. A. Springer of Texas, Vice-President; George W. Schroeder of Illinois, Secretary.

The following statement of purpose was adopted by the Association: The purpose of the Association shall be to stimulate fellowship; to acquaint ourselves with the progress of the Brotherhood Movement throughout the Southern Baptist Convention; and to plan, promote and interrelate Brotherhood activities in and among our respective states.

Fruits of Drunkenness

Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners. Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—*Benjamin Franklin.*

—*Baptist Bulletin Service.*

Orphanage Notes

THE CHILDREN at the Orphanage had a joyous Christmas, with a program of religious services, carol singing on the campus, and Christmas trees trimmed and piled about with hundreds of presents and remembrances. As has been their practice for several years, Immanuel Church, of Nashville, provided a gift for every child. Many other gifts came from church groups and friends throughout the state, with no one being neglected or overlooked.

The Christmas offering promises to be good this year. Judson Memorial Church, Nashville, which has for many years, with possibly one exception, led in the amount of offering for the Home, gave \$1,600.00. This is, so far as reports have come in, the largest offering this year. But many other churches have given liberally, including a large group of smaller churches. We wish to thank all of the churches and individuals who have thought of us so kindly. We are hoping to receive enough money to finish our school building.

We are happy to announce that the Orphanage is now entirely free of debt. The last payment on the mortgage note was made a few days ago. With the Lord's blessing, and by the help of Tennessee Baptists, we hope to stay out of debt.

W. C. CREASMAN, *Superintendent.*

Tennessee College

By MAE JONES, *Student Reporter*

TENNESSEE COLLEGE for Women had two new student volunteers to enroll for the winter quarter: Miss Rebecca Eddinger, R. 5, Winston Salem, N. C., and Mrs. Louise Thomas Kraus, Columbia.

Miss Eddinger has attended Clarke Memorial Junior College, Newton, Miss., and The Baptist Bible Institute, New Orleans, previous to her entrance at T. C. W., where she is enrolled as a junior. She is a foreign missionary volunteer for South America.

Mrs. Kraus, wife of Rev. Charles J. Kraus, pastor of the Knob Creek Baptist Church, R. 3, Columbia, graduated in nursing at the South Carolina Baptist Hospital, attended the Baptist Bible Institute, and last year was a member of the student body at T. C. W. She is to receive her bachelor's degree in June.

Other T. C. W. girls who are student volunteers are: Misses Pauline Rogers, Walhalla, S. C.; Evelyn Zumbro, Murfreesboro; Louise Choate, Greenbrier; Mary Frances Hayes, Bells; Mae Jones, Ashland, Ky.; Evelyn Link, St. Louis, and Effie Lee Smith, Monterey.

Just for Fun

Gathered Here and There

"Your hair will be gray if it keeps on."

"If it only keeps on I don't care what color it becomes."

A young lady school teacher was recently stopped in Detroit for driving through a red light, and given a ticket calling for her appearance in traffic court the following Monday. She went at once to the judge, told him that she had to be at her classes then, and asked for the immediate disposal of her case.

"So," said the judge sternly, "you're a school-teacher. That's fine. Now," he thundered, "you sit right down at the table over there and write, 'I went through a stop sign,' 500 times."

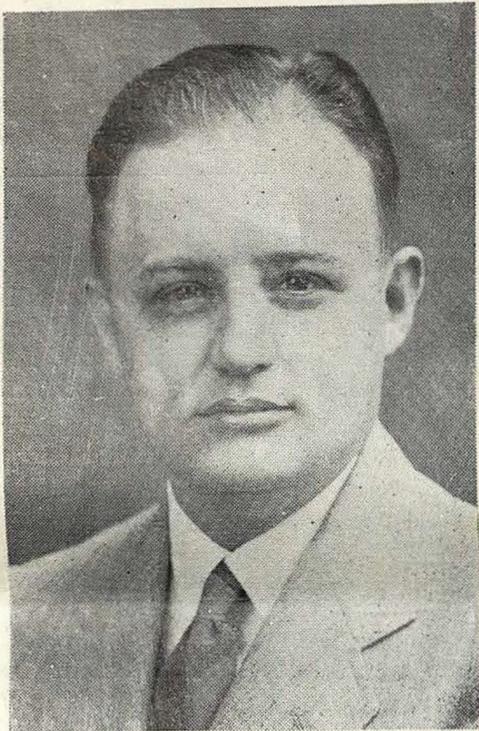
Ethel: "Of course, you talked about me after I left the party?"

Sibyl: "No, dear; you had covered the subject completely yourself."

Paying Its Way and Stimulating Every Phase of the Work

WHATEVER DOES THIS in a church ought to be adopted by every Baptist church in the state! The year 1942 was the best year financially in the history of the First Baptist Church of Watertown, according to the treasurer for forty years, Mr. J. D. Phillips, at the recent celebration of the fortieth anniversary of that church. Increased contributions in percentages not usually found in churches are noted in that church.

Some extracts from a letter by the pastor, C. Eldon Wright, under date of January 1, 1943, are here given:



C. E. WRIGHT

"We believe this good financial year can be largely attributed to the influence of having the BAPTIST AND REFLECTOR going into the homes of our people every week." (Watertown has placed the paper in the budget for the second year.—EDITOR.)

"Since the BAPTIST AND REFLECTOR has paid its own way and stimulated every phase of our work . . . our church is sending THE COMMISSION to every resident family in our membership."

Stating that the church hoped before long to do the same with the Home Mission magazine and expressing the belief that Tennessee Baptists would in due time send these three journals into every pastor's home not now receiving them, Pastor Wright goes on to say:

"Since the REFLECTOR pays dividends in the homes of the church families generally, we know the same will be true of sending the paper into every pastor's home."

This testimony emphasizes what has often been said before: "IT PAYS TO BE A READER OF BAPTIST AND REFLECTOR!" *What about putting it to the test?*

You can subscribe INDIVIDUALLY for the paper for \$2.00 a year.

You can subscribe in a CLUB of ten or more in a group for \$1.50 a year each.

Enlist not less than 50% of the resident homes in your church as subscribers to the paper under the CHURCH HOME PLAN, and the rate is then 10 cents a month (\$1.20 a year) each.

Best of all, send the paper to ALL the resident homes in your church by putting it in the budget, like Watertown and other churches, and make the CHURCH HOME PLAN a straight budget matter at the same rate.

Read elsewhere in this issue the list of churches using the CHURCH HOME PLAN under one or the other of these arrangements. Every week inquiries are coming in. Steadily the list is increasing. Depend upon it, "There's a reason!"

Would you not like for YOUR church to be on this list of forward-looking churches? Write for further information on any point desired. Your request will be cheerfully answered.

GIVEN A FAIR TRIAL, BAPTIST AND REFLECTOR PAYS ITS OWN WAY IN A CHURCH AND STIMULATES EVERY PHASE OF THE WORK!

Write today!

BAPTIST AND REFLECTOR

149 Sixth Avenue, North

Nashville, Tennessee