

# Baptist and Reflector

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

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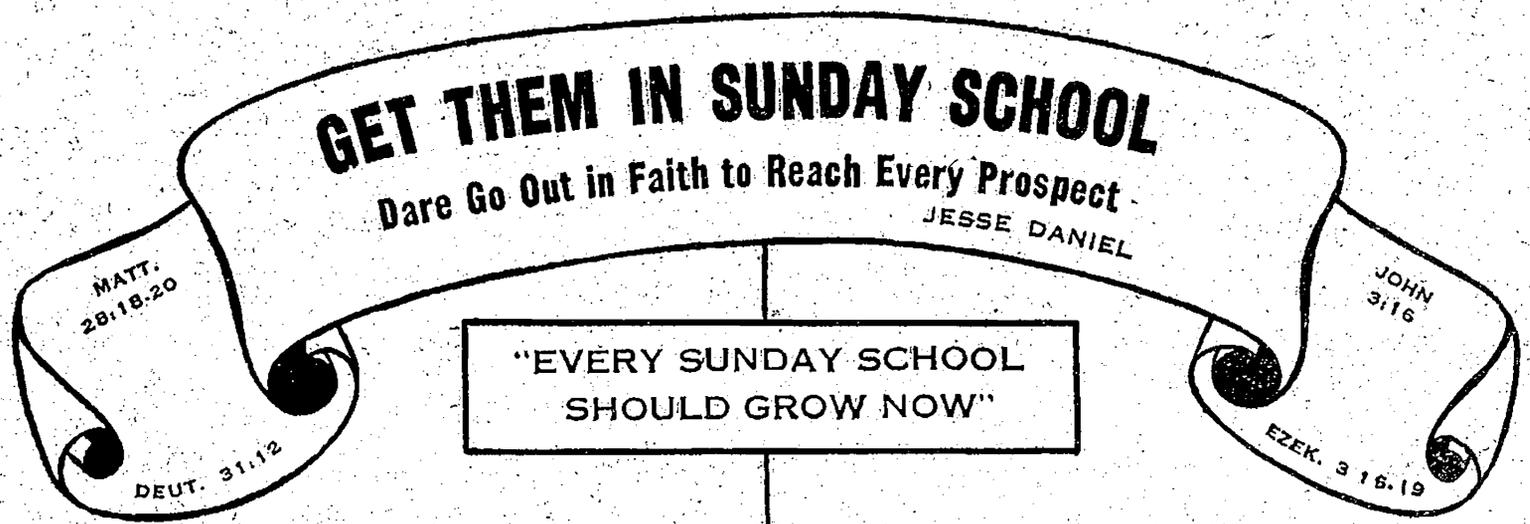
NUMBER 4

TODAY'S PLANNING

THE SUNDAY SCHOOLS LIKE UNTO A GREAT FACTORY

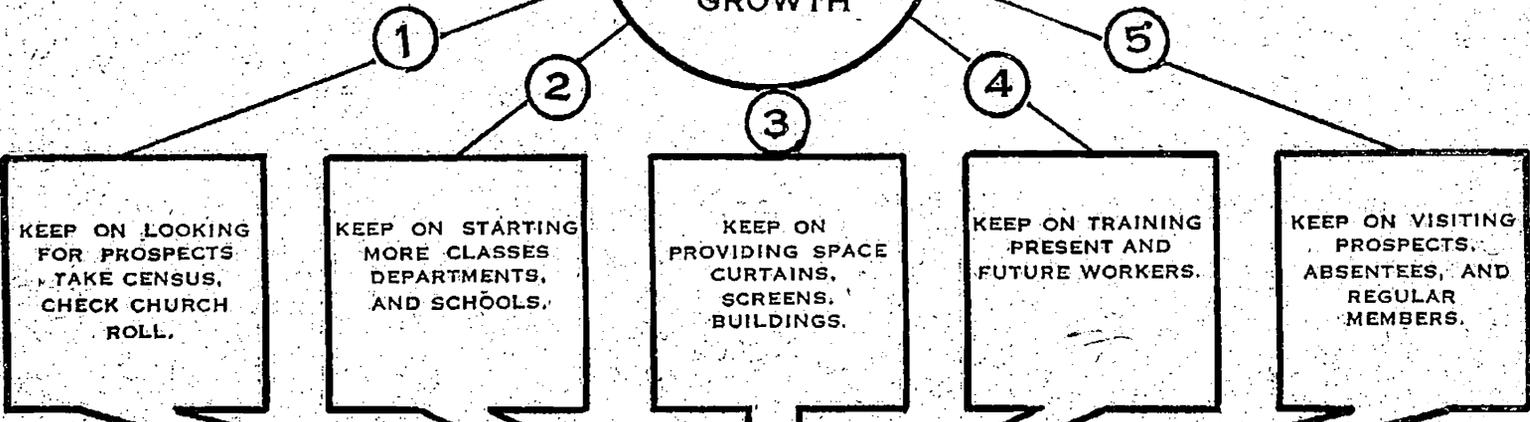
LEBRANDY TRIM 10-51

IMPROVES TOMORROW'S SUNDAY SCHOOL



"EVERY SUNDAY SCHOOL SHOULD GROW NOW"

TO FOLLOW THIS PLAN OF FIVE STEPS ABSOLUTELY SPELLS GROWTH

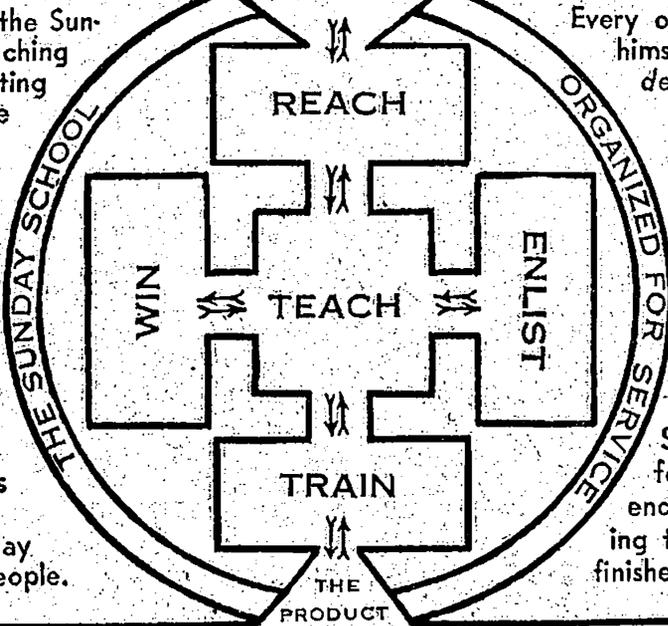


FIRST CLASS RAW MATERIAL

We have a definite purpose for the Sunday school—reaching people; teaching the Bible; winning the lost; enlisting the saved; and challenging the trained to a life of service. Reaching people is a necessity. It is a must.

1. Growth comes before Bible teaching.
2. Growth increases soul-winning opportunities.
3. Growth precedes enlistment.
4. Growth comes before training.
5. Therefore reaching people is basic.

All the work of the Sunday school depends upon reaching people.



Every officer and teacher should fortify himself with a *burning, conquering determination* to get more people in Sunday School.

We know that the thing we wish to achieve is *practical, legitimate, and really desirable*. The whole Sunday school organization should be inspired to locate and reach every prospect in the entire church community. Teacher, you stand at the center of the whole Sunday school organization. Therefore, what more fascinating experience can you have than that of tracing the first-class raw material to its finished product!

CONSECATED, USEFUL, EFFICIENT, INTELLIGENT, LOYAL, STAUNCH, PRAYING, GIVING, AND SERVING CHURCH MEMBERS THESE ARE SOME OF THE CHARACTERISTICS THAT SHOULD MARK THE FINISHED PRODUCT OF THE SUNDAY SCHOOL.

YOU CAN GET THEM IN SUNDAY SCHOOL. DON'T FIGURE HOW YOU CAN'T. FIGURE HOW YOU CAN.

# God's Secret Weapon

"*The Dagger and the Cross*" is the arresting title of a recent book by Dr. Culbert G. Rutenber, Professor of Philosophy in Eastern Baptist Seminary in which I came across this statement by the author, "The Cross is God's secret weapon against the forces of darkness. In His hands it becomes a sharp and terrible instrument of attack."

This book gets its title from an incident related by John Addington Symonds in his "Renaissance Period in Italy" telling of his finding an ancient wooden crucifix in the shop of an old antiquarian in a small town in Lombardy. At the back of this twenty-inch figure of the agonized Christ on the cross Mr. Symonds found a knob between the arms which on pressing caused upper and lower parts to come asunder. On grasping the top part there came out as from a scabbard a small steel poniard from its concealment in the thickness of the wood behind the carved Christ. What had been a cross became a weapon in his hand!

## The Dagger and the Cross!

Under this title Dr. Rutenber seriously examines the deeply disturbing problem of war and Christianity. The incongruous covering of the dagger with the cross symbolizes the inconsistency hidden in the mind of many Christians today—citizen of two words with dual allegiance to Christ and Caesar.

This dilemma of the spiritual and the worldly is all the more acute in war and in times of international tension and stress such as the present. The Christian wants to be safe. He chooses the cross, but along with it a good sharp stiletto to sink into the heart of the enemy who would grapple with him. And Dr. Rutenber carrying out the interpretation of this cross-and-dagger-combination concludes that though the Church wants God, it wants guns as well; believing in Bibles it believes in bullets too; looking to Jesus, it looks also to jets.

No sooner had I read this disturbing, and to me seemingly unfair, accusation regarding the Church than I picked up *TIME* for January 8 only to be confronted on page 18 with a picture of Catholic "Monsignor Le Huu Tu" who dominates the twin bishoprics of Bui Chu and Phat Diem in Indo-China and "chuckles at his own cunning" in that so far he has been

able to hold his rule against the rising tide of Viet Minh Communism. He has under his "exclusive authority" 5,800 militiamen. *TIME* correspondent Eric Gibbs visited recently this little known part of Indo-China and gives us the following:

Le Huu Tu is the only Catholic bishop in the world (besides the Pope) with his own private army: two battalions of regular troops, five battalions of militia. His cathedral enclosure includes an army barracks. Adjoining the priests' quarters is a small factory for making grenades, mortar bombs and grenade throwers. The two bishops are temporal as well as spiritual rulers over a principality of 1,070 square miles and 2,600,000 population, of whom one-quarter are Catholics, the rest mostly Buddhists. The flat skyline of the two bishoprics is spiked by the tall spires of no less than 650 churches.

And according to Eric Gibbs "Though Bishop Tu is also commander in chief of the private army of Phat Diem and Bui Chu, operational control is in the hands of dapper Ngo Cao Tung. . . his uniform, a strange mixture of his own and the bishop's design, includes a Sam Browne belt, rank badges of a French major and a gold cap badge showing a *miter with crossed keys*."

*Strange mixture indeed!* Something evidently contrived to look like a soldier's uniform and remind one at the same time of the authority of a Catholic bishop!

Perhaps this incident in miniature mirrors what has been going on in the name of Christianity in far too many instances and has played into the hand of the enemies of Christ.

What usually happens to such "looking-both-ways" faith is that men do not trust both, but actually refuse the one in choosing the other. If we rely on the sword we discard the Saviour's cross. If our dependence is on material power we sacrifice spiritual power. In moments of crisis one or the other is abandoned, laying naked our real selves as committed either to the Saviour crucified or else to the sword. If our concern becomes bombing missions it swallows up concern for foreign missions. Should we be utterly devoted to foreign missions we would leave no need for bombing missions. If we choose militarism we thereby refuse evangelism; for evangelism is not for Christ when it becomes a side issue to the successful prosecution of a war. The Church



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is no longer faithful to Christ when it becomes the handmaiden of the totalitarian state. Only as Christians choose evangelism for Christ's sake do they escape the snare of militarism.

Either the cross or the sword, dependence upon spiritual resources or dependence upon temporal might.

Down through the unhappy centuries spiritual power has too often been abandoned for temporal might which seems much surer. Or men have sought to supplement spiritual power with material power. From Constantine to now it has been clear that all who have sought spiritual power buttressed by material power have only possessed material power. To quote Dr. Rutenber again, "Whenever we have had Christianity by governmental prestige, Christianity by legislation, Christianity by wealth, Christianity by force, Christianity by eloquence—when we have had these, we have not had Christianity."

Is there any solution to this terrible problem? Any way to resolve this dilemma of dagger and cross? In the author's thinking Revelation 5 answers the question and provides a key to understanding the contradiction of the cross and the dagger, *apparent weakness concealing penetrating power*. In the disclosure in the last book of the Bible as John weeps, when none is found worthy to break the seals and open the book, he is comforted to hear from one of the elders round about the throne: "Weep not; behold, the Lion of the tribe of Judah . . . hath prevailed to open the book and to loose the seven seals thereof." John's startled eyes look not upon a *Lion* but a

(See Next Page)

"Lamb standing as it had been slain." This Lamb alone has power to step forward, take the book and break its seals.

Here in God's word we have an understanding given us of *the one power in the universe* that in the final analysis prevails to open up the issue of eternity. The issues of God's dealings, the determinations of the coming events, are in the hands of one who is both Lion and Lamb. Jesus Christ is surpassing strength symbolized by the king of beasts; and he is the Lion by virtue of the fact that He is the Lamb slain from the foundation of the world. Because He is sinless, sacrificial, redeeming Love, a Lamb apparently weak and helpless, He is the true disclosure of Almighty power. In the end men will either blessedly or bitterly know that all their power is but weakness alongside the power of God; they will know that all their wisdom is but foolishness alongside the wisdom of God.

This is the truth symbolized in the cross concealing the dagger, the dynamic fact portrayed by the cross is the secret weapon of God, the power to penetrate to the heart of sinful man, to the dividing asunder of soul and spirit, the one power that in the end can plunge to the innermost citadel of unregenerate man himself and conquer him. The ultimate power of the universe is not in the atom, not in any secret man can wrest from nature for exploitation, but that ultimate power is in the loving act of God in His redemptive sacrifice upon the cross. Dare we fully trust His weapon?

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### Your Paper for Less Than a 3-Cent Stamp

Long ago Baptists saw the wisdom of freely providing through the church or Sunday school the literature for Sunday school and Training Union. Who can recall the dim days when each pupil had to buy his own quarterly? We ought to leave behind us the necessity of each member buying the state Baptist paper for himself. The church should see the value to itself in providing each home in its membership with the BAPTIST AND REFLECTOR. Those churches which have adopted the "Church Plan" and have been sending the paper to their membership are finding it an investment paying off richly in informed, interested, enlisted members. On this basis each home gets the paper weekly for less cost to the church than a three-cent postage stamp.

## "Are Ye Able?"

by W. C. Kirk

What an evangelistic conference! Were you there? If so, then your church will tell the difference next Sunday and on through future Sundays.

The above caption is borrowed from the title of an old hymn, and challenges us all.

"Are Ye Able?" to transmit to your committees and church the fire and urgent reality of every message so recently heard?

"Are Ye Able?" to lead your church or churches into agonizingly earnest preparation to join with 2514 other Tennessee Baptist churches in this concentrated crusade for souls? The reality of our recent smashing defeat in Korea should sober us all to the facts facing us.

"Are Ye Able?" to enlist your neighboring pastor to join in this great effort? The Chairman of Enlistment in your association will welcome your willing help. He is tremendously busy these days. Give him a hand.

"Are Ye Able?" to enlist sufficient census-takers to efficiently cover your church territory hardly more than one week hence on February 4? This is terribly important no matter how recently you may have taken a census. The visit required will justify the census. And, "When We Go, They Come."

"Are Ye Able?" to secure an evangelist and singer for your revival? It is very late, but there may be a few still available. You will be just plain lucky at this date, but do your best—NOW.

"Are Ye Able?" to do your own preaching in this Crusade. After all, if you are good enough to preach to your fine people on Sundays, you are good enough to hold a revival in your own church. Prepare your heart warmly. Leave new, untried sermons alone. Shun them like the plague. They may preach and they may not. Go back through your old sermons, pick out those that warm your own heart most, and that God has already blessed and preach those. This *Crusade is no time for testing of untried wings*. Change your Scriptures and illustrations and not one person in ten will recognize them. Even if they do, so what? Who ever heard of wearing a new suit only one time? Besides, *all your sermons are new to the lost*, for most of them have not been staying for church. And lastly

"Are Ye Able?" to marshal your church organizations for personal work

enlistment visitation both before and during the revival? Dr. Ramsey E. Pollard, our dynamic state director of our Crusade recommends "Sunday school at night." Dr. C. Y. Dossey, of the Home Mission board has a wise and tried plan. But, regardless of the plan you use, *get your people working* to get the best results possible. The lost must be gotten into the services. But remember that "All is vain unless the Spirit of the Holy One comes down."

As Dr. M. E. Dodd says, "The public response to the pleas of the preacher will be proportionate to the personal work by the people."

"Are Ye Able?"

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### Methodists Credit SBC Baptist Papers

BIRMINGHAM, Ala. — (BP) — The Methodists think Southern Baptist state papers have had much to do with the tremendous growth of the denomination. The editor of the *Alabama Christian Advocate* points out the Baptist's 67 per cent increase in membership since 1925 as compared with his denomination's 31 per cent and the Baptist's 319 per cent increase in giving as compared with the Methodist's 42 per cent.

He then writes: "We will not attempt to give all the answers, but we wonder if their church papers haven't had 'a hand in the pie.' We do not know how their circulation stacks up all over the Southern Baptist Church, but in Alabama the circulation of the *Alabama Baptist* is notable. It is 48,000! That is nearly three times the present circulation of the *Alabama Christian Advocate*."

"We would not even suggest that the Baptist papers are wholly responsible for the remarkable growth in their membership and giving. Many things have entered into this growth. But, is it not reasonable to suppose that the tremendous circulation of the Baptist papers has had something to do with the tremendous growth of their membership and giving?"

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### Wartime Prayer

Dear Lord,  
Lest I continue  
My complacent way,  
Help me to remember  
Somewhere "out there"  
A man died for me today.  
As long as there be war,  
I then must  
Ask and answer,  
"Am I worth dying for?"

—Anon.

Summons us to bold faith

Today as we consider the

Biblical meaning of

# Christians

and

# Crisis

by Donald F. Ackland

Just as Herod the Great attempted to destroy Jesus in babyhood, so the leaders of the Jews tried to stifle the infant Church. The cause of Christ had scarcely been launched before embittered men, acting as the tools of Satan, resolved to destroy it. Believing that they had power to enforce their decree, the council of the Jews forbade the preaching of the gospel. For it is written concerning the apostles that "they called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:18).

For the early believers, this official ban spelled *crisis*. The enemies of Jesus had delivered a final ultimatum to His followers. Perhaps the King James version does not convey the absolute character of the Sanhedrin's embargo on the gospel. Moffatt, however, tells us that the council commanded Peter and John "not to teach or speak *a single sentence* about the name of Jesus." Weymouth emphasizes the finality of the words when he translates, "They recalled the apostles, and ordered them *altogether to give up* speaking or teaching in the name of Jesus."

In these days, when so much Christian work in all parts of the world is threatened, when the representative of an atheistic government attempts to justify action against Christian missions by declaring, "Missionaries have always been a weapon of aggression and have served to promote the conquest of the ruling circles and to enslave peoples who were a source of income," when, in short, the cause of Christ is again opposed by a powerful and unscrupulous foe, it is well to consider the reactions of these early witnesses to the crisis which confronted them. We know with what brave words they answered their oppressors (Acts 4:19), but what resources lay behind those words to nerve them to brave defiance so that their crisis—and ours—was surmounted, and the forbidden message was proclaimed with enthusiasm and success?

It seems probable that after Peter and John had been released by the Jewish authorities, and had returned to the assembled believers, reporting to them all that had transpired, the entire company joined in reciting two psalms—the 146th and the second. Thus it was in the Word of God itself that they found necessary

undergirding for their spirits, and from that Word they drew invigoration, inspiration, and incentive, expressed in language which speaks right to our need today, reminding us in our emergency that God is sufficient now as He was in Jerusalem of old.

First of all, these early stalwarts encouraged themselves in *the fact of God*. "They lifted up their voice to God with one accord, and said, Lord, thou art God. . ." (Acts 4:24). It has been said that the atheist is most to be pitied when he feels grateful and has nobody to thank. But what shall we say of the man who, having discarded God for the arbitrary processes of nature, finds his universe tumbling to pieces and has no refuge outside of himself? "Happy is he . . . whose hope is in the Lord his God" (Psalm 146:5) Peter and the rest had just sung; and their eyes sparkled with a glorious confidence in the very thought of God.

But the God in whom they trusted had "made heaven, and earth, and the sea, and all that in them is;" therefore *the power of God* became their consolation. If in a struggle with hierarchical unbelief it was a case of matching strength with strength, they knew where the advantage lay. The words of Psalm 2 placed the issue beyond all doubt: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." They caught the echo of the laughter of God from heaven that puny men should attempt to frustrate His purposes; and they sent that laughter back again as they realized that God's certain victory would be theirs.

There was another thing, however, which they learned from the Scriptures, and that was *the foreknowledge of God*. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ" (Psalm 2:2) were the words they repeated, and over against them dared to set the very things which had happened to their Master and were now happening to them. Events might be puzzling and very disturbing; but of this they were sure, that God had not been taken by surprise. He knew the end from the beginning, and there was no move of the enemy that had not been anticipated in the councils of heaven, with corresponding provision made against it.

*The sovereignty of God* was the fourth

source of their strength and determination. Herod, Pontius Pilate, the Gentiles, and the people of Israel, had been in an unholy alliance against "thy holy child Jesus," encompassing his death. To the unenlightened mind Calvary was the triumph of co-ordinated evil over defenceless truth and righteousness. But the early church did not view it so. Behind Roman might and Jewish bigotry stood the eternal God, permitting the cross that He might transform it into an instrument of redemption, allowing human enmity against Himself to appear in its darkest colors that it might furnish a vivid contrast for the marvel of His love. The world and the devil might gang up against Jesus, but the worst they could do was "whatsoever Thy hand and Thy counsel determined before to be done" (4:28).

Think of these four things: the fact of God, His almighty power, His foreknowledge of all things, His unrenounced sovereignty—are these not the cordials which our hearts need as we face the grim conditions of our day? They nerved men—and women, too—to heroic steadfastness and grand endeavor in times gone by. They will not fail to do the same for us.

In a confidence born of their conception of God these early followers of Jesus went to prayer. "And now, Lord," they cried, "behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus" (Acts 4:29-30). We shall know better how to pray in the emergency of the present hour if we take lessons from these of old whose conduct under trial was so exemplary and so richly rewarded by the answering help of heaven.

See, then, in the first place, that they sought for *divine cognisance*: "And now, Lord, behold their threatenings." There was a complete absence of hysteria. Their work was in jeopardy and their lives were threatened, but they showed no panic. Neither did they attempt to dictate to God what he must do. They were not even careful to tell God the whole story. All they asked was that He should take notice for Himself. Did He lack information, then? That was not in their thinking. But in calling for His attention they were de-

claring their dependence, and making recognition of the Lord as the source of their help. They were following after Hezekiah, who had taken an earlier ultimatum "into the house of the Lord, and spread it before the Lord" (2 Kings 19:14).

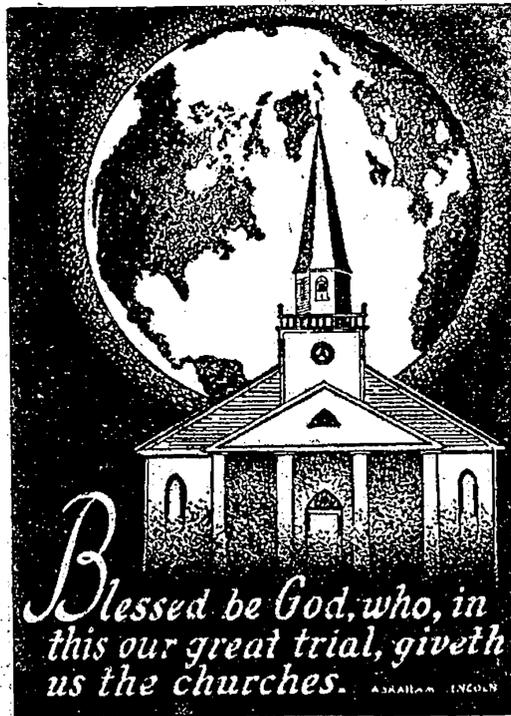
In the second clause of their prayer they asked for *courage to continue*. "Grant unto thy servants that with all boldness they may speak Thy word." It is impressive that they made no specific request that God would put an end to their trials: only that He would endow them with grace to endure. Persecution

threat and disaster. Admiration needs interpreting in emulation as the tides of oppression sweep in our direction.

The third request of these New Testament believers was for *unhindered blessing upon others*: "Stretching forth Thine hand to heal." They saw in the ban imposed upon their ministry not so much a hardship to themselves as a tragic loss for others. Jesus had commissioned them as the messengers of His love to men; and if the opposing powers should have their way this commission would fail, to the irreparable impoverishment of those to whom they were sent. So, instead of expressing themselves in terms of self-pity, they made the needs of others their plea.

Today, as the progress of the gospel is held in check and threats to the missionary enterprise are heard in some quarters, are we more concerned about this than about the safety of our own skins? Does it lay heavily upon our hearts that war hinders the preaching of the Word, and deprives dying men of the message of salvation? Let us plead with God on this account that He will speedily establish peace among men and reopen those channels through which the water of life shall flow to the uttermost parts of the earth.

In their final word, these Jerusalem Christians prayed for the glory of Christ's name: "That signs and wonders may be done by the name of thy holy child Jesus." What strong ground they took when they made this their petition! For God Himself is committed to the glory of that precious name, having declared a time when "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-10). To be sure of that is to have no doubt concerning the overthrow of wrong and the enthronement of right. The purposes of God are moving on toward their grand and glorious consummation. The gospel must be preached, souls must be saved, the church must be completed, the kingdom must be set up—and none shall hinder! Sursum corda! Lift up your hearts!



and distress were accepted as opportunities to display their loyalty, never as reasons for deserting their tasks. How careful we need to be lest contemporary conditions furnish us with excuses for retrenchment in the work of God, instead of being recognized as challenges to increased effort and greater faithfulness!

Thank God, our own times have furnished and continue to furnish examples of Christian fortitude. The epic of Niemoller has made the world proud of the Christian name. Baptists of Europe have maintained their testimony against

## Next Sunday's Lesson

by O. L. RIVES, Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Training, copyrighted by International Council of Religious Education

TEXTS: Mark 3:13 to 4:34 (Larger)—Mark 4:1-2a, 26-34 (Printed)—Mark 4:24 (Golden)

# The Great Teacher

It should be noted that Jesus was referred to more frequently as a teacher than He was as a preacher or any other kind of servant. This means, of course, that He was the world's greatest preacher and servant and miracle-worker, just as He was the world's greatest teacher. The teaching profession is just now beginning to realize something of His ability as a teacher and thus to follow Him in methodology and attitude and in every other phase of what it takes to make a good teacher. The larger lesson illustrates some aspects of such ability.

### Selecting Twelve Helpers (Mk. 3:13-19a)

These have been called apostles. They accompanied Him on most of His journeys, witnessed His marvelous ministries and imbibed at least a part of His matchless teachings. This selection took place after our Lord had spent the whole night in prayer (Lu. 6:12, 13). We may note the wisdom of His selecting and training this group of men, with the obvious intention of their carrying on the work after He would leave them and go back to the Father in heaven. It was a case of a teacher choosing and training other teachers. If we are inclined to consider teacher-training as a comparatively modern device, we should recall that it is at least as old as the instance recorded here. Following this choice, Jesus delivered to these men (with the multitudes listening) what is commonly referred to as the Sermon on the Mount (Mt. 5-7; Lu. 6:17-49). It was without a doubt the most profound utterance that ever fell from human lips. Thinking people continue to marvel and be moved by its precepts, and well they may for it was Son of God and Son of Man teaching with simplicity and authority.

### Warning Against Blasphemy (Mk. 3:19b-30)

A number of events transpire between the first and second parts of verse nineteen, such as the Sermon just mentioned, the healing of the centurion's servant and the raising of a widow's son at Nain. The Great Teacher is finally accused of being in league with Beelzebub, the prince of the devils; His enemies suggesting that it was by this means that He was able to cast out devils. "Stop!" warns the Master. "This is the Unpardonable Sin, the sin against the Holy Spirit," He indicates. It came from hearts filled with hatred and envy and consisted in attributing His work to the Devil's authority and power. Let all men of all times be warned against committing this heinous sin for it is an eternal one (v. 29). God will never forgive it. Obviously, only the unregenerated person is capable of committing it, but the regenerated need to know what the sin is and what it involves in order that they may properly warn against its committal.

### Announcing His Beloved (Mk. 3:31-35)

Jesus' mother and half-brothers (according to the flesh) come to Him in the midst of the activities of what has been called the Busy

Day to take Him back to their home in Capernaum. Did they think He had worked too hard and was in danger of losing His mental balance? Some students of the Bible think so. In any case, when their presence is made known to Him, Jesus announces that those who are closest to Him are those who do the will of God. In the plan of the Father, the Master never had a family of His own; but all who do the will of the Father belong to His "family." It reminds us of George Washington, who had no children of his own, but came to be called "the father of his country."

## The Young South

Every Young South friend wants to be attractive. You do, don't you? Not just pretty—attractive! My dictionary says that to attract means "to draw to" or "to invite."

Who is your best friend now? A schoolmate or neighbor? Write the name of that person

here. \_\_\_\_\_ Now think. What is it that makes you like that person? Is it his or her appearance, a good personality, or what?

Suppose that person were reading this column now. Suppose he should write your name on the line above. Suppose he tried to tell why he likes you. What would he say it is that makes you attractive or inviting to him?

All of us want to be attractive to more than one person. We want many friends. And most of us have to work constantly at this business of making ourselves more attractive, so that folks will be invited or drawn to us.

People who see us every day get their first impressions from the way we look—from their eye pictures of us. Today, just for fun, let's make a mirror and try to see ourselves as our friends see us.

With your crayon or pencil draw a pretty frame around the list in the next column. Now you have your own mirror. Look into your special mirror. Draw a line through the things which you do not see.

When you have finished look back at the list which you did not mark out. Read it aloud. Is that a true, complete picture of you? Or do you see something else in your mirror? If so, you will want to add it to the list inside the frame.

How do you feel about the picture which your mirror shows? Satisfied? Of course, there are some things which we can't do a thing about—like the color of our eyes, the shape of the nose, and so on. But all of us can find ways to improve—to make ourselves more attractive. We can call attention away from

He loves His trusting children with infinite tenderness.

### Teaching in Parables (Mk. 4:1-24)

The passage from Mark gives us only two, that of the sower and that of the lamp; but there were at least eight others given on the same occasion. The most complete account is found in Matthew 13. A parable is "an earthly story with a heavenly meaning." It seems to have been the Master's favorite teaching medium. For who does not like and remember a well-told story? Abraham Lincoln will long be remembered for his marked ability as a storyteller. And the Great Teacher, because He knew thoroughly both the heavenly and the earthly realms, used the parable at its best. This one of the sower, which might also be called the parable of the soils, is not only given but also interpreted for us. Thus we are not left to guess its meaning. There are four kinds of hearers, just as there are four kinds of soils. The teaching seems to focus in, "Take heed what ye hear" (v. 24). We will be held accountable for the manner in which we hear and respond to God's word. The parable of the lamp enforces the parable of the sower.

features we do not like, by making such an attractive general appearance that no one point will be noticeable. We can highlight our good points.

In the list on your mirror, make an X by at least one thing which you wish were different. This week will you try to do something about that? Ask Mother or someone else for suggestions. Next week we will have a check chart with some definite ideas for self-improvement. You'll have an opportunity to grade yourself and to learn some secrets back of an attractive appearance. Until then, keep an eye on your mirror—and on yourself—and keep working at the job of becoming attractive.

Your friend,

AUNT POLLY

- Shining, clean hair
- Sparkling white teeth
- Mouth curved down at corners
- Rosy cheeks
- Clear, twinkling eyes
- A becoming hair-do
- Bright, cheerful expression
- Shoes run down at heels
- Dirty elbows
- Figure a bit on the skinny side
- Clear, smooth complexion
- Shoulders relaxed but straight
- Tired lines around eyes
- A ready smile
- Clean, neat clothes
- Lips inclined to pout
- Indication of a little too much fat
- Clean, well-trimmed fingernails



# Woman's Missionary Union

MRS. SAM HOLLOWAY, President  
MISS LAURA FRANCES SNOW  
Young People's Secretary

MISS MARY NORTHINGTON, Executive Sec'y Treas.  
MRS. DOUGLAS GINN  
Office Secretary

## MRS. HOLLIS CALLED HOME

Mrs. George Hollis, our State Stewardship chairman for ten years, was called to her heavenly home on January the tenth, while visiting her son, Harry Hollis, in Jackson. On the evening of the ninth, your secretary spent an hour with her. She was so anxious to know if we had made the increase in gifts and tithers. The next evening her daughter-in-law read John 17 to her and she said, "How wonderful to be with the Lord." In a few minutes she dropped her head and was gone to be with her Lord. What a happy way to go!

Mrs. Hollis had religion enough to take tracts into a saloon. She constantly testified to those she met concerning her Saviour. She was a tireless worker. She said in one of her reports that she had written to one chairman twenty-five times. When we questioned her why she wrote so often she said, "Because the woman failed to answer the twenty-fourth letter!" If all of us were that faithful our reports would be much larger. She taught the "Truth Seekers Class," in Temple Baptist Church in Memphis. It is a large class of young mothers. How she loved them!

Mrs. Hollis was buried in Memphis on January 13th. We extend our sympathy to her two sons and two daughters. Your secretary will miss her prayers for every day we knew, she called the names of your WMU workers in prayer. We thank God for the memory of this faithful servant.

### 100% W.M.S. Members Reading Mission Study Book

Beulah Association: Beulah; New Home; New Salem; South Fulton; Troy; Obion.  
Big Emory: Walnut Hill.  
Big Hatchie: Mt. Lebanon.  
Bledsoe: Portland.  
Carroll-Benton: McKenzie.  
Chilhowie: Prospect.  
Concord: Bradley Creek; Christiana; Lascassas; Powell Chapel; Smyrna; Woodbury Road.  
Crockett: Bells; Gadsden.  
Cumberland: Blooming Grove; Harmony.  
Cumberland Gap: Cumberland Gap; Greer's Chapel.  
Fayette: Rossville.  
Gibson: Bethel; China Grove; Salem.  
Hamilton: Parker's Gap; Signal Mountain.  
Holston: Temple; Lynn Garden, Kingsport; New Lebanon.  
Jefferson Co.: White Pine.  
Knox Co.: Calvary; Meridian; Mt. Olive.  
Lawrence Co.: Iron City; Summertown.  
Madison: Ararat.  
Maury: Centerville.  
McMinn Co.: Cog Hill.  
Nashville: Antioch.  
New Salem: New Home; Riddleton.  
Nolachucky: Warrensburg.  
Polk Co.: Benton; Mt. Zion.  
Robertson Co.: Barren Plains; Hopewell.  
Shelby Co.: Poplar Avenue.  
Stewart Co.: Dover.  
Sweetwater: Sweetwater 1st  
Tennessee Valley: Spring City.  
Union: Doyle.  
Watauga: Calvary.  
Weakley: Greenfield.  
Western District: Cottage Grove.

Wm. Carey: Cash Point; Elkton; New Grove.  
Wilson Co.: Chandler; Prosperity; Round Lick; Shop Springs.

### Churches Having 100% Resident Women Members Giving to Missions

Beulah Association: New Salem.  
Big Emory: Harriman, Walnut Hill.  
Big Hatchie: Henning.  
Chilhowie: Pleasant Grove.  
Concord: Eagleville; Taylor's Chapel.  
Crockett: Bells; Friendship.  
Duck River: Huntland.  
Gibson: Humboldt.  
Knox Co.: Alice Bell; Sevier Heights.  
Madison: Jackson, First; Mercer.  
Nashville: Harpeth Heights; Harsh Chapel; Judson; Madison.  
Polk: Mt. Zion.  
Providence: Midway.  
Robertson Co.: Greenbrier.  
Sequatchie: Dunlap.  
Shelby: Prescott Memorial; Raleigh.  
Sweetwater: Tellico Plains.  
Tennessee Valley: Dayton.  
Union: Doyle.  
Western District: High Hill; Paris, Temple.  
Wm. Carey: Ardmore; Elora.

### Brewers Hail War Economy As Boon To Liquor Business Television Dooming the Tavern

"In view of curtailed production of refrigerators, automobiles, etc., and with increased credit curbs, the liquor business can expect to get its increased share of the wage earner's pay check." So stated the keynote speaker at the annual convention of the National Beer Wholesalers Association of America in New York recently.

Another speaker warned that unless the corner tavern does something to promote "sales-appeal techniques," it may become extinct in the next few years. This is due, he said, to the influence of television in transforming the family into a stay-at-home species.

The solution, he continued, to keep liquor sales up is to aim advertising and the promotion of liquor consumption in the home. This is now the goal of the best executives in the business, he concluded.

So you see my Christian friend, while you and I stand by, the liquor crowd not only reaches out its greedy hands to get "its share" and more of the working man's income, they are devising new and more effective plans to push their wares into your home and mine through the medium of television, radio, the daily press and magazines.

Our sympathy goes to Mrs. O. W. Taylor and members of the family in the death of her father, Mr. M. L. Glover of Union City, January 13. Though ill, Mr. Glover's death was unexpected, and Dr. and Mrs. Taylor were on their way to his home for the celebration of his eightieth birthday, January 15.

## Dr. Townley Lord's SBC Itinerary

by Louie D. Newton

Asked to arrange the itinerary in the territory of the Southern Baptist Convention for Dr. Townley Lord's visit to the States this spring, I wish to announce the following tentative schedule, with the explanation that I have done my best to answer the many requests with the thought always of making him available to the largest number of Baptists, keeping in mind the vast area and the limited time. I deeply regret that he cannot reach all of the centers this time, and when he comes again, we shall hope to respond to many of the invitations he cannot accept this time.

March 25, Southside, Birmingham  
April 1, First, West Palm Beach  
April 9, First, Jacksonville  
April 12, New Orleans Seminary  
April 15, First, New Orleans  
April 16, East Texas College  
April 18, Baylor University  
April 20, Southwestern Seminary  
April 22, First, Dallas  
April 22, Broadway Church, Fort Worth  
April 25, BWA Executive, Washington  
May 27, First, Richmond  
May 30, First, Raleigh  
May 31, First, Greensboro  
June 1, First, Greenville  
June 3, Druid Hills Church, Atlanta  
June 3, First, Decatur  
June 3, First, Atlanta  
June 4, Mercer University  
June 4, Bessie Tift College  
June 10, First, Nashville  
June 10, First, Memphis  
June 20, Southern Baptist Convention, San Francisco

Let me explain that following the meeting of the Executive Committee of the Alliance in Washington, April 25-26, Dr. Lord will visit in the American (Northern) Baptist Convention, returning to the Southern Convention territory the last Sunday in May. He will go from Memphis to the American Baptist Convention, thence to the Southern Baptist Convention, and after that, perhaps, into Canada before returning to London. Mrs. Lord will accompany him.

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Miss Emma Noland  
Nursery



Miss Oleta Meek  
Beginner



Mrs. Maurice Williams  
Primary

### Invitation from Pastor-host

Dear Brother Daniel:

The First Baptist Church, Nashville, looks forward with greatest joy to the happiness of having the Sunday School Convention of Tennessee to meet with us on February 14-16.

Please advise every member of a Baptist Sunday School in our beloved state that we are eagerly anxious and waiting to swap hospitality for inspiration.

Come one, come all!

W. F. POWELL

### Tennessee Baptists Should Attend Sunday School Convention

The Convention system of Baptists is both baptistic and democratic. The Tennessee Baptist Sunday School Convention enables every Sunday school to have a voice in planning the programs which will be placed in operation in its church. It supplies first-hand information as to details, methods, and plans for building better Sunday schools. It gives inspiration to the officers and teachers upon whom will rest primary responsibility for promoting better Sunday schools.

Every Tennessee Baptist who can should attend the Tennessee Baptist Sunday School Convention, to be held at First Church, Nashville, February 14-16, 1951.

Chas. W. Pope  
Executive Secretary

### SUNDAY SCHOOL CONVENTION

Plan today to attend the Tennessee Baptist Sunday School Convention February 14-15-16, First Baptist Church, Nashville, Tennessee.

Twin Theme:

*"Take Your Family to Sunday School"*

*"In Every Church Provide for Every Member Every Family"*

#### First Session

Wednesday Evening

February 14

GENTER STEPHENS, Song Leader, Minister of Music, Belmont Heights Baptist Church, Nashville

"TAKE YOUR FAMILY TO SUNDAY SCHOOL" (the showing of film—Herman L. King in charge)

MESSAGE:

"MORE NOW"—T. W. Tippet, Georgia State Sunday School Secretary

MESSAGE:

"JESUS SAVES"—Robert L. Orr, Pastor, First Baptist Church, Dyersburg, Tennessee

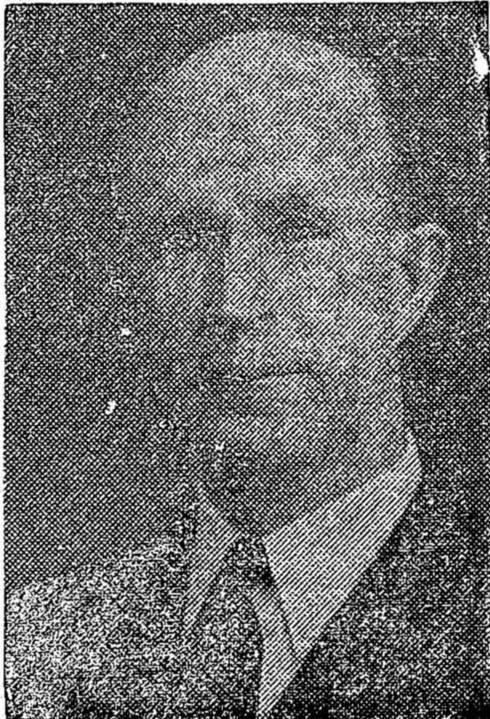
#### Second Session

Thursday Morning

February 15

#### CONFERENCES

Cradle Roll..... LEADER..... Mrs. Keith Von Hagen



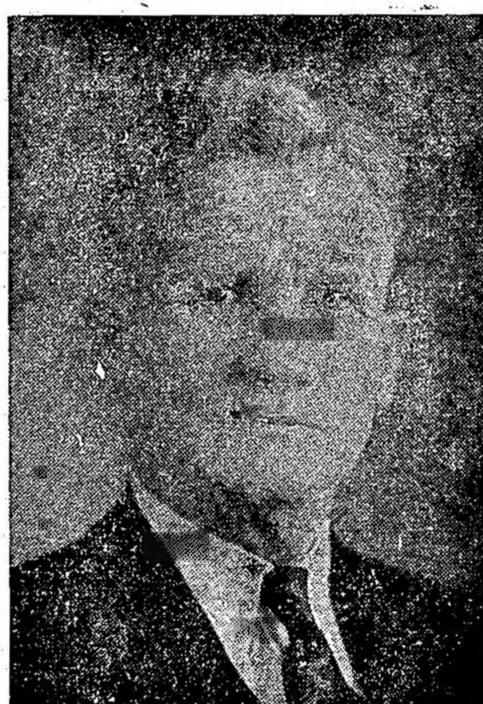
Chas. W. Pope  
Nashville



T. W. Tippet  
Atlanta



Robert L. Orr  
Dyersburg



J. N. Barnette  
Administration



H. E. Ingraham  
Nashville



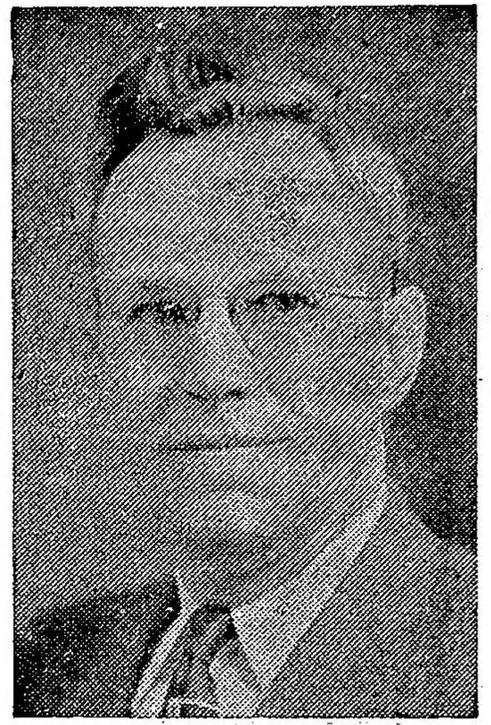
Mrs. Homer L. Grice  
Junior



Mrs. W. O. Benson  
Intermediate



W. F. Powell  
Pastor-host



Herman L. King  
Adult

Nursery	.....	Emma Noland
Beginner	.....	Oleta Meek
Primary	.....	Mrs. Maurice Williams
Junior	.....	Mrs. Homer L. Grice
Intermediate	.....	Mrs. W. O. Benson
Young People	.....	Elmer Bailey
Adult	.....	Herman L. King
Extension	.....	J. C. Hockett, Jr.
Administration	.....	J. N. Barnette

**GENERAL CONFERENCE**

J. N. BARNETTE, *Leader*  
Secretary, Sunday School Department  
Baptist Sunday School Board

MESSAGE:  
"WE MUST REACH PEOPLE FASTER"—T. L. Holcomb,  
Executive Secretary, Baptist Sunday School Board

**Third Session**  
*Thursday Afternoon*  
February 15

**CONFERENCES**

Message:  
"IT DOES MEAN SOMETHING TO HAVE A STANDARD  
SUNDAY SCHOOL"—H. E. Ingraham, Business Man-  
ager, Baptist Sunday School Board

**Fourth Session**  
*Thursday Evening*  
February 15

MESSAGE:  
"EVERY SHEEP"—Charles McKay, Pastor, First Bap-  
tist Church, Pascagoula, Mississippi

MESSAGE:  
"THE EVANGELISTIC CRUSADE"—Frank W. Wood,  
Pastor, Woodlawn Baptist Church, Birmingham,  
Alabama

**Fifth Session**  
*Friday Morning*  
February 16

Department V.B.S. Conferences  
General V.B.S. Administration

Message:  
"OUR SUMMER MINISTRY TO CHILD LIFE"—Homer  
L. Grice, Secretary, Vacation Bible School Section,  
Baptist Sunday School Board

Message:  
"THE CALL OF THE LORD OF THE HARVEST"—J. N.  
Barnette

MESSAGE:  
"OUR DAY"—Harold J. Purdy, Pastor, Belmont  
Heights Baptist Church, Nashville

Hotel Rates are Shown on page 12



T. L. Holcomb  
Nashville



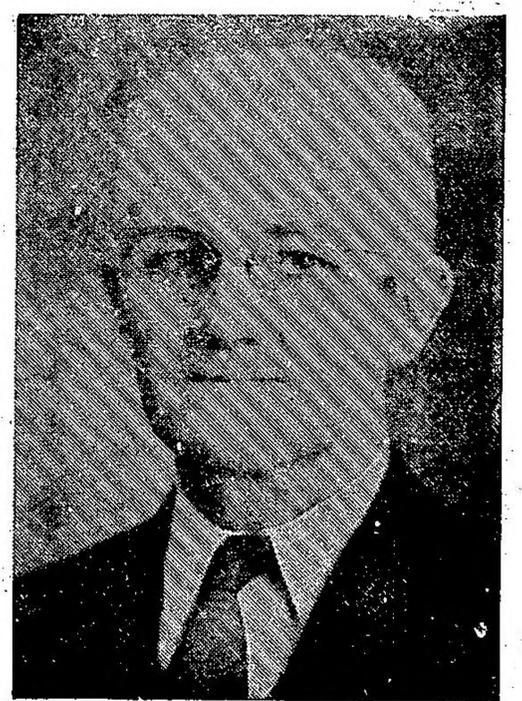
Charles McKay  
Pascagoula



Frank W. Wood  
Birmingham



Harold J. Purdy  
Nashville



J. C. Hockett, Jr.  
Extension

The Pastor of Third church, Murfreesboro, points to the local church as the answer to the question about one's tithe.

## Where Shall I Put It?

by Wendell W. Price

Some figure they are tithing when they take 10% of the salary and distribute it to charity, benevolences, church or anything else which might make a claim to it.

That is not tithing. The government allows 15% on the income tax report for all of those. But God asks 10% for His work. "Bring ye all the tithes into the storehouse—in my house." (Mal. 3:10). So the Lord's storehouse is His house, not man's. "Upon the first day of the week let every one of you lay by him in store—" (I Cor. 16:2). I am sure that the Lord does not mean that His storehouse is the bank, the Red Cross, the Salvation Army, the Community Chest, the Cancer Drive, the Scout Drive, T.B. seals, the March of Dimes, or any other community or welfare organization. God's storehouse is His local church of which you are a member. We "lay by" for God in and through His church. That and that alone is His storehouse.

God has had one plan of salvation through all the ages—salvation by faith. God likewise has had one plan of financing His kingdom interests through all the ages—tithes and offerings. He cannot very well finance His kingdom message through the Red Cross. It must come through His church.

But you say, "the Red Cross is a good organization." True. And it needs your support, but not out of God's money—for "the tithe is the Lord's." You do not have jurisdiction over what God does with HIS money. Your place is to put it in his storehouse. Then since you are a member of His church, come together with His people and help decide as the Holy Spirit directs, what the Church must do with His money. The tithe and the Church belong to God. He ought to be consulted in how His people use His money. This is God's way. You have no right to be making other

ways for GOD to channel His money. Let's follow God's plan.

A good outline is submitted by Dr. Dodd as follows:

1. This is Scriptural. Malachi 3:10; I Cor. 16:2.
2. This is simple.
3. This is sensible. No citizen would think of designating his taxes to one particular department of government.
4. It is serviceable. This way it covers every phase of human need—physical, mental, spiritual.
5. It is sufficient. If all would do this there would be no lack.
6. It is successful. All causes share proportionately out of this common Church treasury. On the direct method, some object gets all, others nothing.

So, let's not try designating our tithes but put them into His storehouse and help the Church to put them into the proper places where they will glorify God's name.

Dr. W. F. Powell led his people at First church, Nashville, in what was felt by many as one of the most effective services they had ever been in when on Wednesday night, Jan. 10, they took up Dr. R. G. Lee's book, "The Bible and Prayer." The message of this great book was movingly presented by 43 different people, 37 of whom rose in succession all over the church auditorium without being called on each to voice one of the paragraphs in the book giving tribute to God's Wonder Book. The inspiration of the Bible was discussed by Dr. John L. Hill. Old Testament prophecy and New Testament fulfillment was presented antiphonally by Dr. Porter Routh and Mrs. Lester C. Hatcher. Mr. Charles F. Bryan sang Cawood's lovely poem, printed on page 11 of Dr. Lee's book, to the tune of "Majestic Sweetness." The chairman of the deacons, Mr. Herman Burns, concluded the study and closed the meeting with prayer.

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Summer Session—June 4, 1951

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## Book Reviews

CHILD'S TREASURE BOOK OF FIRESIDE TALES, by Ken Anderson. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.50

Children will enjoy this delightfully different book. There are tales of long ago and of to-day, tales of children in other lands as well as those we see every day. None of the characters are alike, and each brings a lesson showing how the lives of those who are unhappy, deceitful, lazy or dissatisfied are changed when they come to know Jesus. While the stories have moral value they are lively and interesting. In each of them there is a definite gospel appeal.

—Marie W. Deusner

CAN YOU TELL ME?, by Dena Korfker. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price not given.

A beautifully illustrated book answering questions which children ask. The answers are given in language a child can understand. There are questions about the child himself, the world in which he lives, and the animals he knows. There is also a chapter given over to questions about God, and one about Heaven. This book was written with a great understanding of the mind and heart of a child. It begins by asking, "Where did I come from?" and ends with, "When is Jesus coming back?" All the questions are answered with great spiritual insight. I heartily recommend this book and feel that it could be used with profit by parents who have difficulty finding proper words to explain a child's endless questions.

—Marie W. Deusner

RESTORING WORSHIP, Clarice Bowman, Abingdon Cokesbury Press; \$2.50.

The real question about churches now is not whether they are friendly—church people may exude a surface "folk sinness" and yet lack the inner spiritual dynamic essential to the true body of Christ. The real question is whether or not the Pentecostal miracle is happening again today in the churches.

This book deals with the problem of leading people into more meaningful experiences of worship that is God-centered, regarding the forms as but lens with which to focus on God. To assist the movement of the spirit toward God, the author deals with prayer, music, sermon, symbols, literature, architecture and art. The book emphasizes the family as well as the church and deals especially with child life and youth.

—R. N. O.

ATTEND...

State Sunday School Convention  
First Church, Nashville  
February 14-16

## Nolde Outlines Program To Prevent War

WASHINGTON, D. C.—(RNS)—A program of restraining militarism from precipitating war even while supporting the arming of free Western nations against the possibility of an attack, was urged upon Christian churches and their members here by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs.

He spoke at a special service for members of the new 82nd Congress held at the Washington Cathedral (Episcopal). The congregation included Secretary of State Dean Acheson and other government officials, as well as congressmen.

Dr. Nolde urged a "peace offensive" to include (1) maintenance of military strength as a deterrent to aggression; (2) a program of building a better world society that will resist the poison of Communism; and (3) a policy of standing always ready to negotiate for peaceful settlement of differences on terms compatible with justice.

At the same time, Dr. Nolde pointed out that raising of the largest peacetime military force in history raises profound moral dangers, and he outlined program of keeping military strength the servant of peace rather than war among the democracies.

## Graham Asks U. S. Drop Alliance with "Godless Nations"

WASHINGTON, D. C.—(RNS)—Evangelist Billy Graham advised members of Congress here that the United States must drop its alliances with "godless nations" if it is to avoid World War III.

Dr. Graham addressed 50 Congressmen and high government officials at a special prayer service to which invitations were issued by members of the North Carolina Congressional delegation. Senator Clyde R. Hoey of North Carolina presided.

The evangelist told the group that "the punishment inflicted on Koreans may be a forerunner of what is in store for America."

"There was a strong Christian Church in Korea, but God permitted great suffering to fall upon Christians in that land," he said. "This may well be our lot in America unless we repent."

Dr. Graham said the Bible indicates that disaster has always overtaken those nations which abandon God, try to buy the friendship of other lands, and make alliances with pagan countries. He called for the United States to break off relations with the Soviet Union and to pursue "a sound military and economic policy."

The evangelist denounced drinking at official occasions in Washington. He called the capital city "the hardest drinking town in this nation" and said that revelers had apparently picked Christmas Eve for "the biggest binge in history because many feared it would be the last Christmas they would be alive to enjoy."

### ATTEND . . .

**State Sunday School Convention**  
**First Church, Nashville**  
**February 14-16**

THURSDAY, JANUARY 25, 1951

## "Bust That Balloon!"

A United States postcard gaining momentum throughout the United States shows that regardless of denominational differences American Protestants are united on one question: there must be no U. S. Ambassador to the Pope!

It is an ordinary government postal card. On the back is a message headed "Bust that Balloon!" illustrated by a cartoon of an American eagle angrily pricking a soaring balloon. The message urges the reader to write President Truman and both his Senators that the Vatican appointment must not go through. A chain effect is created by a paragraph at the bottom inviting the reader to send for more cards like it for mailing to friends, urging them to take the same action.

Here is the complete message:

### "BUST THAT BALLOON!"

A few months ago, Pres. Truman announced he was considering appointing a full-time Ambassador to the Vatican. This was a "trial balloon." If you value American liberty, if you think democracy worth keeping, write (1) Pres. Truman, (2) Both your Senators *that there must be no U. S. Ambassador to the Pope!*

**TELL OTHERS TOO:** Send one dollar for thirty-five of these postcards. Mail them to friends. Send to Protestants and Other Americans *United* for Separation of Church and State, 1633 Massachusetts Avenue, N.W., Washington 6, D. C.

The card, sponsored by Protestants and Other Americans *United*, was printed a short time after Pres. Truman announced that the Administration was studying whether to appoint a full-fledged Ambassador to the Vatican. Informed quarters considered this a "trial balloon" to feel out public sentiment in America.

Considerable pressure from Roman Catholic circles has been brought to bear on the Administration to fill the vacancy created when Myron Taylor, appointed by Pres. Franklin D. Roosevelt as "personal representative" to the Vatican, resigned. Roman Catholics are not only lobbying to have this post filled again; they want the incumbent raised to full Ambassador status.

First church, Cleveland, has had many high hours during the past three months. A new Baldwin electronic organ and a new Grand piano have been installed; A member gave American hymnals for the Sanctuary, also two families gave a set of Deagan Concerto chimes for the organ. These chimes were dedicated Sunday, January 14, to the military of the church in the Korean war. The carpet in the Sanctuary is being replaced with a new one. January 7 the second anniversary of Pastor L. B. Cobb was observed.

Following a long illness, Purley Manuel Brown, 88, died at his home in Turtletown. Two of his seven children are Baptist preachers: John Brown of Cookeville and Athens, and Dillard Brown of Jefferson City. Christian sympathy is extended to the family.

Calvary church, Jackson, James Canaday, pastor, ordained Ed Prather to the full work of the ministry on January 7.

## Resolutions

### CRANE

Whereas, Mr. and Mrs. Gene Crane have been members of White Oak church, Chattanooga, for several years and they are leaving us to enter the Southwestern Seminary, Fort Worth, Texas.

Be it Resolved; that this church is reluctant to lose Mr. and Mrs. Gene Crane from our membership and fellowship.

That we acknowledge in these young people the hand of God upon them in directing them into this work, and they leave our midst with the complete approval of our church and our continued prayers will follow them wherever they go.

That we have found them to be real Christian characters who have given full evidence of their interest in God's Kingdom. They have been faithful to the whole church program and will make worthy leaders in any church.

That we wish for them a happy and fruitful ministry and success in their studies.

Be it further Resolved, that a copy of these resolutions be spread on our church minutes, that a copy be given Mr. and Mrs. Crane, a copy to go to BAPTIST AND REFLECTOR for publication, and a copy to Southwestern Seminary.

James A. Park, pastor

Carl L. Travis, chm. deacons

### WILLIAMS

WHEREAS, Brother John W. Williams, missionary for the Western District Association for the past five years, has found it necessary on account of illness to give up the work; and

WHEREAS, he and Mrs. Williams have won for themselves a deep and lasting place in the affections of all our people, and it is with much regret that we find it necessary to accept his resignation; and

WHEREAS, by their devotion to the task and untiring efforts they have led the churches of this Association in a well-rounded program of advance.

THEREFORE, be it resolved that we extend to them our heartfelt thanks and appreciation for their services, and assure them of our continued love, our interests and our prayers as they move into the days ahead.

By order of the Executive Committee of the Western District Association.

O. E. Turner,

Moderator.

The ministerial Conference auxiliary of Harrison-Chilhowee academy, Seymour, elected the following officers for the next semester:

President, Mrs. O. E. White; Vice-president, Mrs. Haskin Hicklen; Secretary, Mrs. Otis Farrington; Assistant secretary, Mrs. Nolen Copelan; Treasurer, Mrs. J. T. Wilson; Assistant treasurer, Mrs. Clarence Farr; Publicity chairman, Mrs. C. L. Bray; Social chairman, Mrs. Earnest Blair; and Critic, Mrs. J. L. Downing.



## REPORT OF "M" NIGHT

It is a joy to present the reports which we have received of the "M" (mobilization) Night meetings held in our state.

Association—Director	Attendance
Big Emory—H. D. Wattenbarger	250
Big Hatchie—H. A. Simonton	305
Bledsoe—C. G. Adams	126
Bradley—Raymond Ledford	528
Carroll-Benton—Rev. E. F. Dodds	68
Chilhowee—Joe Rorex, Jr.	455
Clinton—R. N. Jernigan	106
Concord—Hugh Wassom	287
Cumberland—Howard W. Lee	105
Cumberland Gap—Rev. Henry Johnson	50
Dyer—Elmer Moore	500
East Tennessee—Frank Gorman	59
Gibson—Mary Margaret Boggs	161
Grainger—Elijah Coffey	90
Hamilton—O. O. Mixson	3,200
Hardeman—Roy Lee King	130
Holston—Harry Perry	153
Holston Valley—Charles F. Jones	135
Jefferson—Mrs. Ernest Smith	273
Knox—Marcella Adams	1,103
Madison-Chester—Rev. Charles Dinkins	231
Maury—Mrs. L. M. Llewellyn	23
Midland—Mrs. Lillie Keeney	133
McMinn—L. E. Hudson	450
McNairy—Rev. W. E. Bailey	161
Nashville—Troy Woodbury	628
New Duck River—Floyd Bennett	153
Providence—Frances Nance	50
Sequatchie—Rev. V. R. Webster	91
Sevier—James M. Atchley	135

Shelby—Oliver Barbour, Jr.	1,421
Sweetwater—H. H. Jacobs	152
Tennessee Valley—John B. Howard	57
Watauga—Rev. L. J. Harris	882
Western District—Charles E. Orr	62
William Carey—Rev. J. V. Brown	130

If your mass meeting has not been reported, please send it to the state Training Union Department.

### Attend State Sunday School Convention First Baptist Church, Nashville February 14-16

North Etowah Baptists dedicated their \$40,000 church building January 14, in special services with a former pastor, Roy Creasman, as speaker assisting the pastor, E. N. Pack, who reports a steady growth in the church membership since the new building was begun 17 months ago. The church now has a mission at North Etowah school and is ready to start another in the Cambria vicinity.

The Saturday classes and night classes offered at Carson-Newman College are typewriting on Mondays at 7:00 p.m.; beginning principles of accounting, Tuesdays at 7:00 p.m.; freshmen English, Saturdays at 12:30 p.m.; geography for elementary teachers, Saturdays at 9:00 a.m.; child psychology, Saturdays at 10:00 a.m.; and sociology, Tuesdays at 7:00 p.m. A continuation of these courses will be offered the next semester, with registration being completed on or before January 27.

### Make Reservations for Sunday School Convention, February 14-16

Sam Davis, \$3.00-\$3.50 single, \$5.50-\$6.00 double; Andrew Jackson, \$3.50-\$6.00, single, \$5.50-\$8.00 double, \$7.00-\$12.00 twin beds; James Robertson, \$4.00-\$5.00 single, \$5.50-\$6.00-\$6.50 double; Noel, \$3.00 up (single), \$5.50 up (double); Hermitage, \$4.00-\$7.00 single, \$6.50-\$12.00 double, \$8.00-\$12.00 twin beds; Maxwell House, \$3.50 up (single), \$5.00 up (double); Memorial, \$3.50 up (single), \$5.00 up (double); Allen, \$4.00 single, 2 persons in one room, \$3.00; 3 persons in one room, \$6.00; 3 or more persons in one room, \$2.50 per person; Alamo Plaza Courts, 2 persons in one room, \$6.00; 3 persons in one room, \$7.00, small rooms, \$3.00 for one person, \$4.00 for two persons; Clarkston, \$2.50 up (single), \$5.00-\$7.00 (double); Tulane, \$2.50-\$4.00 (single), \$4.00-\$5.00-\$6.00.

Broadway church, Maryville, announced the opening of its new sanctuary in special services Sunday, January 7. Lloyd T. Householder is the faithful pastor rejoicing with his people in the Lord's blessings on their faith and works. Rev. David N. Livingstone brought the message Sunday afternoon for the laying of the cornerstone of the edifice.

Christian sympathy is extended the family of Melvin C. Ledford, 59, a Baptist minister for 27 years, who died at his home in Archville, Jan. 8, following two years illness. Funeral services were conducted at the Archville Missionary Baptist church by brethren Org Foster and G. W. Passmore.

The Egypt church, Memphis, Jas. H. Oakley, pastor, in a midnight service, Dec. 31, ordained as deacons two fine young men, Thomas Simpson and N. H. Pinkley, Jr.

Rev. and Mrs. W. Floyd Cates, who have recently gone to the pastorate at Alamo, were highly commended in a letter sent to the moderator of Crockett county association by the executive board of Madison-Chester association. "They did a great work at Poplar Heights and were greatly loved by the members of their church and throughout the association. Their consecration to Christ, their cooperative spirit, and their willingness to assume responsibilities made it a pleasure to work with them." Mr. Cates was moderator of Madison-Chester association, and treasurer, and Mrs. Cates served as the associational WMU president.

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# ATTENDANCES AND ADDITIONS TO THE CHURCHES

JANUARY 14, 1951

Church	Sunday School	Training Union	Additions	Church	Sunday School	Training Union	Additions
Athens, Antioch	102	43	—	Kingsport, First	860	229	3
East	375	163	—	Fort Robinson	115	52	—
First	585	198	—	Glenwood	310	117	5
West End Mission	76	54	—	Lynn Garden	450	104	2
Coghill	73	43	—	Knoxville, Alice Bell	103	29	—
Eastanalle	75	25	—	Bell Avenue	860	335	3
Etowah, First	332	—	—	Fifth Avenue	919	235	2
Etowah, North	311	80	—	Lincoln Park	673	170	2
Good Springs	97	58	—	McCalla Avenue	630	186	—
Idlewild	82	59	—	Misslon	45	—	—
New Hope	80	66	—	Sevier Heights	590	228	5
Riceville	93	43	—	Washington Pike	283	88	3
Union-Grove No. 2	82	51	—	Lebanon, Cedar Grove	82	30	—
Bemis, Herron Chapel	207	72	—	Fairview	140	78	—
Bristol, Calvary	387	130	—	First	447	150	1
Brownsville	287	123	3	Rocky Grove	34	—	—
Camden, First	180	80	—	Lewisburg, First	492	169	3
Chapel Hill, Smyrna	81	66	—	Lexington, First	218	45	—
Chattanooga, Avondale	632	141	7	Mt. Juliet	103	47	—
Brainerd Hills	96	38	—	Maryville, Broadway	413	145	1
Cedar Hill	239	41	—	Everett Hills	325	142	—
Clifton Hill	268	86	2	First	848	201	2
Concord	269	87	—	Medina, Lathams Chapel	58	30	—
Eastdale	359	89	4	Memphis, Bellevue	1794	933	12
East Lake	576	209	6	Boulevard	515	247	3
East Ridge	389	88	7	Central Avenue	552	215	2
Edgewood	207	57	3	Highland Heights	768	457	8
First	1039	267	2	Kennedy	128	98	2
Highland Park	3586	989	49	LaBelle	507	197	—
Lupton City	125	85	2	Levi	170	124	—
McCarty	51	13	—	Mallory Heights	161	84	—
Olive Street	165	56	—	Speedway Terrace	527	164	3
Oakwood	142	43	2	Sylvan Heights	196	119	1
Philadelphia	158	—	4	Temple	993	297	4
Red Bank	700	198	1	Milan, First	222	52	—
Ridgeview	225	58	2	Monterey, First	300	78	—
St. Elmo	364	96	—	Morrison, Wilson's Chapel	569	113	—
Signal Mountain	72	31	—	Morristown, First	569	113	—
Suck Creek	51	33	—	Buffalo Trail	114	44	—
White Oak	352	56	—	North Side	20	—	—
Woodland Heights	253	58	—	Murfreesboro, First	467	108	3
Cleveland, Calvary	162	87	2	Walnut Street Mission	54	—	—
Rutledge Memorial	77	31	—	Mt. Herman	111	45	—
Four Point Chapel	19	—	—	Powell's Chapel	96	44	—
Clinton, First	532	117	2	Taylor's Chapel	95	35	—
Norris	75	24	—	Third	190	72	—
Columbia, First	408	157	—	Woodbury Road	80	49	—
Godwin Chapel	33	—	—	Nashville, Eastland	598	103	—
Second	177	111	—	Edgefield	496	155	4
Cookeville, First	415	96	2	Grace	843	302	4
West View	169	70	—	Harsh Chapel	178	68	7
Dyersburg, Calvary Hill	113	80	—	Inglewood	851	197	—
First	492	162	3	Duc West Missions	64	18	—
Elizabethton, First	573	174	—	State School	44	—	—
Oak Street	157	90	—	Madison, First	406	124	—
Slam	205	146	—	New Hope	150	101	—
Fountain City, Central	952	205	3	North End	182	76	—
Hines Valley Mission	46	—	—	Park Avenue	614	148	—
Gallatin, First	394	100	2	Radnor	338	112	3
Grand Junction, First	89	52	—	Shelby Avenue	470	137	4
Harriman, South	294	110	—	Westwood	102	60	1
Trenton Street	422	90	3	Oak Ridge, Robertsville	357	67	—
Walnut Street	280	78	—	Glenwood	352	102	3
Hohenwald, First	112	66	—	Old Hickory, First	620	241	—
Humboldt, Antioch	163	53	—	Philadelphia	230	23	—
First	298	110	2	Rockwood, First	334	153	2
Jackson, Calvary	397	170	6	Rutledge, Oakland	94	56	—
First	663	124	3	Savannah, First	144	49	—
North	256	104	3	Shelbyville, El Bethel	101	48	—
West	665	—	3	Spencer	51	22	1
Jefferson City, First	593	292	2	Tullahoma, First	258	63	—
				Highland	87	67	1
				Union City, First	490	102	—
				Watertown, Round Lick	165	90	—

## Consideration Asked for Retired Pastors in Supply Work

by Charles C. Lemons, Pastor

Calvary Baptist Church, Knoxville

The blessings and benefits derived from our Ministers Retirement Plan are well known to most Tennessee Baptists. One of the greatest contributions being made to the Kingdom by our loyal retired pastors is the supplying of pulpits during the absence of the pastor. Almost all our churches welcome these able, experienced soldiers of the Cross and are happy to have them substitute for the pastor.

However, at this point there has been a grave injustice done to our retired brethren in failing to remunerate them adequately for their services. In some cases the pastor is at fault, in others the church, but in most instances both are to blame. No true pastor wants a covetous, greedy man to preach for him, but we should treat these grand elders in the ministry with the same consideration we hope to have extended us in our closing days.

One retired pastor told me recently that his honorarium for supplying at both Sunday services at the First Baptist Church of a large Tennessee town was not enough to pay his bus fare and he lived only twenty-five miles away. Another said he supplied the Sunday a pastor was away on vacation, and neither pastor nor church so much as thanked him.

Brethren, such base ingratitude will prove a boomerang. A wide-awake pastor knows what provision has been made for his supply. No hard and fast rule should be set perhaps, but to say the least, the substitute ought to be recompensed an amount equal to the benefits derived by the pastor and the church. The same should apply in the teaching of study courses, preaching in revivals, in fact, in any services rendered by these men.

## Answers to Some Questions On the Status of Retired Pastors and Supply Work

In order that pastors and churches may know the rules of the Relief and Annuity Board in regard to age retirement benefits and the length of time a minister who is drawing age retirement annuity can supply for one particular church and still receive his annuity, we are giving herewith a statement from "Questions and Answers on the Ministers Retirement Plan."

"What is Retirement?"

"Retirement shall mean giving up any and every pastorate or denominational position and the termination of all salary pertaining thereto."

"May a minister do any kind of work for pay after he begins to receive his annuity?"

"He may hold occasional meetings, do temporary supply work not to exceed two months with any one church in any one year, and receive compensation therefor without relinquishing his retirement benefits for such period."

Beatrice Moore,  
Retirement Secretary.

by Edwin E. Deusner

Donald Gray Barnhouse, prominent Presbyterian minister of Philadelphia, conducted a Bible institute at Bellevue church, Memphis, the week of January 14. The services were under the auspices of the Union Gospel Mission of Memphis.

Prof. Gaines S. Dobbins, of Southern Seminary, will be with the First church, Jackson, W. Fred Kendall, pastor, the week of February 4. The purpose of his coming, according to Dr. Kendall is "to help us to examine our church program to the end that maximum results might be obtained."

State Stewardship worker, George Burnette, is keeping busy. Several of our West Tennessee churches have used him recently with splendid results. In spite of his years (late 70s), Bro. Burnette is quite a hustler. One of our younger pastors who had Bro. George for a week said, "He had rather work than eat, we had to make him go to bed, and he nearly walked me to death."

Pastor Jesse Newton, Royal Street church, Jackson, received his Bachelor of Divinity Degree from Southern Baptist Theological Seminary on November 21.

First church, Parsons, Archie L. Partain, pastor, has plans on foot for building a new Sunday school annex. A building fund which began during the pastorate of R. K. Bennett, was greatly enlarged during the ministry of Pastor Wade Carver, and has been further added to under the leadership of Pastor Partain. The fund amounts to \$24,169.15 as of January 1.

Pastor Fred M. Wood, Dresden, delivered a series of messages to the Baptist students of U.T. Junior College, Martin, the week of January 8. The book "Soul Winning Doctrines" was the basis of the study.

H. R. Thompson, Ridgely, has accepted a call from Hornbeak church and will preach there on the first and third Sundays of each month.

Pastor H. H. Boston has resigned at First church, Martin, in order to become Vice-president of Union University. He has been at Martin eight years and is one of our most beloved men. He will do a fine job at Union.

Members of Extension Department of Bellevue church, Memphis, wrapped and delivered some 300 Christmas packages for the "shut-ins" and "shut-outs" of Bellevue church. The department's helpers met in the home of Mrs. J. D. Martin, for a luncheon and then worked on the packages the rest of the day.

After a monumental work as pastor of the church at Brighton, Pastor T. L. Alexander has resigned to accept a call from the Trimble church in Dyer County association.

Pastor Prince Edward Claybrook has resigned the church at West Shiloh, near Stantonville, and has accepted a call from Liberty church, near Danville, Ky. He will enter Southern Seminary,—thus realizing an ambition of many years.

Bellevue church, Memphis, chose the last night of 1950 to ordain some Deacons. A total of 26 were elected recently and those who had not been previously ordained were set apart during the watch night service. Pastor R. G. Lee was in charge of the service.

UDF Executive Secretary James C. Furman spoke at the West Tennessee Baptist Pastors' Conference in the new chapel of Union University on January 8. He told of plans for the introduction of legislation in the Tennessee Legislature dealing with the problem of beverage alcohol. He spoke at the First church, Parsons, Archie L. Partain pastor, on the night of January 7.

Mrs. Martha Vesta Melton passed away at her home in Lexington on December 26 after an illness of five years. She was the mother-in-law of the late Dr. Fleetwood Ball, pastor of the First church, Lexington, for 36 years. Bro. C. E. Azbill, a retired Baptist pastor, is a brother of the deceased and at Mrs. Melton's request conducted the funeral at the First church on December 28, assisted by your reporter. Mrs. Melton was a pillar in our church, having been an active member until forced to retire from its work because of ill health.

## Who Took the Prayer Out of Prayer Meeting?

I have just returned from a mid-week service in which we sang three songs, had two prayers, and listened to a wonderful little sermonette by the pastor. After the benediction, we complimented the pastor, passed the time of day with our friends, and came away empty of that spiritual energy and uplift that comes only from a season of united prayer.

Do not be misled by my opening question. I have, perhaps, missed prayer meeting less than a half dozen times during the past 25 years when it was possible for me to attend. I have watched with growing concern the increasing tendency on the part of many of our churches, and church pastors, to subordinate collective praying to a program of talk and teaching. That scriptural teaching is an essential factor in the development of Christian character, none will deny; that the vast majority of us are tragically ignorant of God's Word, all will agree; but no amount of Scriptural knowledge, be it great or small, will produce an abundant harvest except it spring from a soil fertilized with much prayer.

Baptists are looking forward to a series of revival services this spring. In preparation for that season, would it be improper for a layman to suggest, that during the intervening time we devote more of our mid-week worship hour to prayer and supplication to God that he will abundantly bless us in the salvation of many lost souls? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (Name withheld).—*Baptist Standard*

## Truett Association Organized

A group of churches formerly in Judson association, have organized the "Truett Association of Missionary Baptists" taking this name in a meeting December 31. A first meeting October 29 at the Sylvia church led to the decision to organize and to elect officers, the following being chosen: Fred T. Evans, Waverly, moderator; Wm. B. Clevenger, asst. moderator; Fulton Robertson, clerk; C. P. Hatcher, treasurer.

The second meeting was held with the Oak Grove church when a constitution and by-laws were adopted and plans initiated for the Simultaneous Evangelistic Crusade March 25-April 8 and other associational activities. Rev. L. G. Frey, Superintendent of Missions and Evangelism, Tenn. Baptist Executive Board, Nashville, brought the morning message and in the afternoon following the business session spoke on the denominational program.

The next meeting is scheduled with the McEwen church, April 29, at which time plans for the first annual meeting of Truett association will be completed.

Seminary student Herman Jacobs, Louisville, preached at Calvary church, Jackson, James Canaday, pastor, on the night of December 24. Bro. Jacobs is the son-in-law of Calvary's Sunday School Superintendent, Fred H. Young and Mrs. Young.

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## Mo. School Case Defendants Fail to Win Dismissal

JEFFERSON CITY, Mo.—(RNS)—Some 53 defendants in a suit filed here to stop payment of state funds to schools allegedly controlled by the Roman Catholic Church sought to be dismissed, but none were immediately successful.

Twelve lawyers spent four hours arguing motions to dismiss before Circuit Judge Sam C. Blair, and at the conclusion of the arguments, they were given 60 days in which to back up their oral statements with written ones. The plaintiffs also were given an additional 15 days in which to file an answer to the defendants' arguments.

Defendants in the suit are four widely separated Missouri school districts and their officers, plus county and state officials. They are charged with permitting nuns to teach in public schools or with operating parochial schools partly with state money.

### ATTEND . . .

State Sunday School Convention

First Church, Nashville

February 14-16

## Korean Refugees, Soldiers Occupy Churches

TAEGU, Korea—(RNS)—Most churches in areas held by the United Nations forces are now occupied by Korean refugees and the South Korean army, according to reports here.

So far, church authorities have made no complaint or protest against the occupation of church premises for emergency purposes.

Church officials indicated they would cooperate with the Korean authorities so long as the churches can continue to hold services without undue difficulties and with no hindrance placed in the way of worshippers.

Church leaders report increasing congregations at regular worship services. Often the services are held with the front doors open so that those not able to gain admission may follow the rites while standing outside.

One of the most urgent problems said to be facing the churches in Pusan, where many refugees have come for shelter, is the care of needy men, women and children.

It is feared that if further large supplies of food from Western countries are not forthcoming soon, the death rate from starvation will rise steadily. Other pressing needs are for medicines and clothing for the sick and destitute.

## Broadcast on Religion Draws Record Mail

NEW YORK—(RNS)—America's Town Meeting of the Air received a record number of unsolicited letters following a broadcast on, "Do We Need the Old Time Religion?"

An announcement by Town Hall here, sponsor of the program, said 16,000 letters had been received. Speakers on the broadcast were Dr. Ralph Sockman of Christ Church (Methodist) here and evangelist Billy Graham of Minneapolis.

A majority of the letters supported Dr. Graham's plea for a "re-birth" of religious consciousness throughout the nation—especially in big cities.

The second highest mail response in Town Meeting's 15-year history—11,745 letters—also stemmed from a broadcast on a religious subject. This was the Dec. 7, 1948, program on the question, "Is a United Protestant Church Possible Now?"

On February 7, 1951 the New York String Quartet will present a concert program at Carson-Newman College, Jefferson City. The quartet is composed of Albert Weintraub, violinist, Robert Whiteman, violinist, Paul Lanini, viola, and Philip Cherry, cello.

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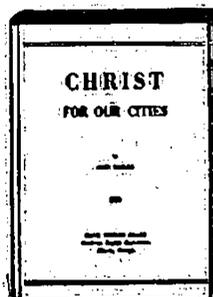


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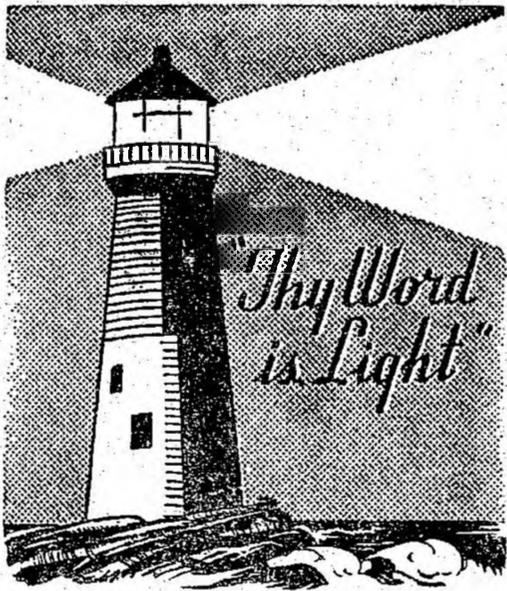
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EVERY CHRISTIAN'S JOB by C. E. Matthews (Soul-winning) Broadman Press—available March 1, 1951.

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