

Baptist and Reflector

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

Volume 106

THURSDAY, JANUARY 11, 1940

Number 2

Truth, Freedom, Unity

By Dr. George W. Truett

(Extract from an address before the Baptist World Alliance, Atlanta, Georgia.)

OUR BAPTIST MESSAGE to our brethren of other communions may be stated in these three words — Truth, Freedom, Unity. And these words stand in the order named—Truth, Freedom, Unity. Our first concern must ever be for the truth. "Ye shall know the truth, and the truth shall make you free." Any other union is fictitious and must end in disaster. Let us ever hold fast to our one source of authority in spiritual matters. It is not in man, nor in church, nor in personal desires and expediency. In the days of the ancient Judges, "Every man did that which was right in his own eyes." Jesus' word is, "If ye love me, ye will keep my commandments." The only possible road to real Christian union is by way of the unreserved acceptance of the Lordship of Christ as revealed in the Holy Scriptures. One is your Master, even Christ, and all ye are brethren. The abiding word for us all is, "Whatsoever He saith unto you, do it."

The fact of our joyful Christian fellowship with Christ's people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thought, and for deepening of convictions concerning the message and mission of all Christ's people. It is conviction that convinces. "There is untold power in him who knows a thing is of God's willing, though doubts may cloud the transient hour." "We cannot but speak the things which we have seen and heard." "If the foundations be destroyed, what can the righteous do?" "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit throughout all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he was offered his freedom, if he would put his conscience in shackles, he made the sublime reply: "I will stay in prison till the moss grows on my eyebrows, rather than make a slaughter-house of my conscience, or a butchery of my principles."

LET US HARK BACK AGAIN to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of names of the workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-

making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, call to mind the recent agitation in connection with the National Congress, to include church employees in Federal Security pensions. To be sure, such proposal was defeated by church pressure, but let the ominous fact be remembered that it was also church pressure that introduced the question into Congress. Take again, the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the public mind, in one form and another. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later on. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and unchristian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

IF, FORSOOTH, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church policy is liberty, not only for themselves, but alike for everybody else? In all their unwavering advocacy of soul-freedom, in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or stain upon the fair page of their history.

Baptist and Reflector

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McCaw-Mercer Press, Inc., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, except during Christmas week, under the act of March 3, 1879.
Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.
Terms of Subscription—Single subscriptions payable in advance, one year \$2.00, six months \$1.00. Club rates and plans sent on request.
Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.
Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.
Advertising Representatives—Jacobs List, Inc., Clinton, S. C.

EDITORIAL

Academic Socialism

Much of the talk these days about "social reconstruction" is merely scholastic, conventional and formal.

The pastor of a certain wealthy First Church in a cultured city in another state, posts communistic and other radical notices on his bulletin board, has various social reconstructionists to speak in his church, sponsors radical literature and speaks persuasively on "a new social order." But he continues in his magnificent church building and in his splendid home and to ride in his fine car and sends (or did send) his daughter to an exclusive and expensive school. The redistribution of wealth? Yes, but let it be the other man's wealth!

A preacher and author gripingly presents "the social application of the gospel" and the idea of "production for use, not for profit." But he has probably never really wanted for anything in his life and he continues to draw his generous support from capitalists who work for profit as one of their motives. Let there be a redistribution of wealth and a new co-operative order and let it begin with—the other fellow!

There are religious editors north and south who write learnedly and interestingly of "social reconstruction." But if they do as much for social reconstruction as those who preach the gospel of grace and lay down no such swelling social propositions, we have yet to hear of it. Apparently their socialism is penned, but not personalized.

Shibboleth

The Gileadites tested certain Ephraimites who claimed to be something else by asking them to pronounce the word "Shibboleth" (Judges 12). When one could only say "Sibboleth," he was slain.

From this story has come the saying about "pronouncing the shibboleth" as a test of orthodoxy. There are certain great, revealed gospel verities which one must accept, before he can be classed as truly Christian, doctrinally or personally or both as the case may be. He must be able to pronounce the shibboleth. "Liberals" contend otherwise. But listen to John.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. . . . Hereby know we the spirit of truth and the spirit of error" (1 John 4:1-6).

Religious teachers and teachings are to be tested. To confess that Jesus Christ is come in the flesh means more than the mere acknowledgment of the historical fact. It means to accept the supernatural and unique virgin birth as revealed in Scripture plus its redemptive corollaries. This brings in the great verities of the gospel of grace plus the operation of these in response to personal faith in Christ as Savior and Lord. The proper conception of these is indicated in the words, **Christ before the church, blood before baptism, salvation before service.**

This is an evangelical shibboleth. If in his heart one cannot pronounce it, he does not belong to "the Israel of God." It matters a lot whether one can say "Shibboleth" or only "Sibboleth" in the realm of revealed truth.

"Ambassadorial Rank for Social Purposes"

President Roosevelt has announced the appointment of Myron C. Taylor as his "personal representative" at the Vatican to assist in furthering the cause of peace and the alleviation of suffering. Accredited through the state department, Mr. Taylor will be "a diplomatic representative without portfolio" and have "ambassadorial rank for social purposes."

The White House said that this did not imply the establishment of diplomatic relations between this country and the Holy See. But necessary contact with the Vatican could be made through an unofficial representative and, therefore, the appointment of a man with "ambassadorial rank for social purposes" was wholly needless.

The President also disclosed that he had invited Dr. George Buttrick, president of the Federal Council of Churches, and Rabbi Cyrus Adler, president of the Jewish Theological Seminary of America, to consult with him from time to time on peace and refugee problems. The feeling of many is that this was in the nature of a sop against criticism on the official appointment of a man to the Vatican as "a diplomatic representative without portfolio"—an act without precedent in international relations and inconsistent with the American attitude toward such.

To work for peace and the alleviation of suffering is, in itself, noble. But we cannot escape the fear, which has also been expressed in other quarters, that the adoption of this way of going about it is primarily for political effect. At any rate, to employ the conglomeration of politics and heresy represented by the government, the Vatican, the Federal Council of Churches and Judaism respectively is an effort to achieve by earthly means and from the top down what can be done only by spiritual means and from the heart out.

The day following Mr. Taylor's appointment, Pope Pius XII outlined a five-point program for peace. Of course, in operation each point would carry a Catholic interpretation. Point five dealing with spiritual matters, would, in this way, logically head things up in the Catholic Church.

We agree with the Christian Century in the following statements: "Wrapped in the guise of a gift to the cause of peace he (the President) made a scarcely disguised bid for the political support of the Roman Catholic Church." "To strip away all camouflage, the President has, in reality, established diplomatic relations with the Vatican without legal authority." "The American majority does not want to see relations established between this government and any religious body, and it will hold Mr. Roosevelt responsible for having tried to do this under the nearly sacrosanct cover of a campaign for peace." "In every respect, therefore, the dispatch of Mr. Taylor to the Vatican is of ill omen to the neutrality and religious freedom of the United States."

In these things the Baptist and Reflector speaks neither as a "Republican" nor as a "Democrat," but as an American.

Is Religious Liberty Involved?

By Rufus W. Weaver, Chairman,
Public Relations Committee.

The timing was perfect. On last Christmas Eve, the people of America were united completely by the spirit of Christmas and by the desire for world peace. The President of the United States, whose efforts to prevent the European War had strengthened his hold upon all the nation, chose the moment to address three letters, one to the Pope of Rome, another to the President of the Federal Council of the Churches of Christ in America and a third to the head of the Jewish Theological Seminary of America. The Jewish and the Roman Catholic leaders enthusiastically approved the action of the President. The call for "parallel action," in which Catholics, Jews and Protestants, through their official representatives, were to advise the President, seemed to those who were under the spell of Christmas to be reasonable, desirable and in every way commendable.

Since Christmas Eve, the true lovers of religious liberty have been thinking hard. They desire to be informed as to the full meaning and the actual bearing of the appointment of Hon. Myron C. Taylor, as the President's personal representative to the Vatican. The Pope of Rome, whom the President addressed as an "old friend," claims to speak with infallibility in the realm of "faith and morals," and he, in the presence of his Cardinals, described Mr. Taylor as "the first Ambassador of the provisional Embassy at the Vatican." It is a fact known throughout the world that the Roman Catholics have been seeking for an Ambassador of the United States to reside in Vatican City as the diplomatic representative of this country. Does the action of the President fulfill, to all practical purposes, the hopes of the Roman Catholics?

A White House spokesman has given assurances that this appointment of Hon. Myron C. Taylor will not lead to the establishment of diplomatic relations with the Vatican. This does not satisfy the millions of Americans who are devoted to religious liberty.

At Last the Showdown Has Come

By Noel Smith, Ashland City, Tenn.

(As a further expression on the President's appointment of Myron C. Taylor to the Vatican, we run on the editorial page this article by Bro. Smith, which in the interest of space we regret to condense.—Editor.)

Saturday, December 23, the President of the United States announced the appointment of Mr. Myron C. Taylor, formerly a steel magnate, as his "personal representative" to the Vatican. Mr. Taylor, who is an Episcopalian, will go to Rome for the "furthering of common endeavors for peace and the alleviation of suffering."

At the same time, the President disclosed that he had invited the Rev. Dr. George Buttrick, president of the Federal Council of Churches, and Rabbi Cyrus Adler, president of the Jewish Theological Seminary of America, to consult with him to the end that "those in religion and in government who have a common purpose should be encouraged in a closer association to bring about peace."

On December 26, according to the Associated Press, Stephen Early, the President's personal secretary, announced that the President had the "constitutional right" to appoint Mr. Taylor and prudently said that if Mr. Taylor should want money for his services, it would be paid him out of the Department of State's general fund. He further said that of the 400 messages received by the White House up to that time regarding the appointment, only four had been of a critical nature.

The President said that his appointment of Mr. Taylor was not to be construed as the first step toward the official recognition by this country of the Holy See.

Through the Most Reverend Francis J. Spellman, Archbishop of New York, His Holiness, the Pope, expressed "profound gratitude" for Mr. Taylor's appointment. Dr. Buttrick "gratefully accepted." Rabbi Adler counted it "a privilege to have the opportunity to visit you at the White House."

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, Ga., who was not invited to have part in any of this, inquired whether an enabling act of Congress authorized the payment of any anticipated salary to Mr. Roosevelt's personal ambassador. Dr. Newton is an erstwhile newspaper reporter, and newspaper reporters can be embarrassing at the right time.

II

Mr. Taylor will make as good a representative of religion as any steel magnate ever made. Being a good Episcopalian, he will not disturb any peace conference by insisting that peace involves a right relationship between God and man and that that relationship involves a new birth, resulting from a confession of Jesus Christ as the world's one and only Savior and Priest.

As to Mr. Roosevelt's promise, recall what he said, in his most charming Harvard accents, on July 2, 1932:

For three years I have been going up and down this country preaching that government . . . costs too much. I shall not stop preaching. We must abolish useless offices . . . we must merge, we must consolidate the subdivisions of government and, like the private citizen, give up luxuries we can no longer afford. I propose to you, my friends, that government . . . be made solvent, and that the example be set by the President of the United States."

Let any man search the public record and he will find that the only major public promise that has been kept is to bring back whisky and beer. We wish we could forget these things when he makes a promise that the momentous thing of sending a personal ambassador to sit in the shadows of the Holy See is not the expedient road to the official recognition of the Vatican.

III

The President officially recognized the Vatican, the Federal Council of Churches and the Jews as the official spokesmen for all the religion of the United States.

No sensible man can believe that he acted spontaneously or that he inadvertently failed to send similar invitations to the president of the Southern Baptist Convention or to the president of the Moody Bible Institute or the senior Bishop of the Episcopal Church or to one of the heads of that ecclesiastical utopia, the United Methodist Church. No doubt the President reasoned that the groups approached represented all the religion that really mattered. So far as the official life of this country is concerned, he is right. Mr. Roosevelt knows his politics and he knows the public mind.

Roman Catholicism. We speak of the system, not of individuals per se. The Bible and the standard histories of the world reveal it as "a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Certainly the blood-red streets of Paris, the distressing cries of martyred Huguenots and the aches

and groans of the Waldensians did not go to such extremes merely to misrepresent the "Mother Church." Scripture calls her "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH."

The Federal Council of Churches. Proposing to dictate religion in the United States, this organization is a conglomeration of infidelity, communism, a third-rate paganism, with plenty of the mash of a superiority-complex. It has attacked every cardinal doctrine of the Bible. It has reduced religion to rags wherever it could do so. It controls votes, and votes, not principles, count in modern America. It has no positive Biblical message or hope. Roman Catholicism will finally absorb broken-down Protestantism, which is making its last weak stand in the Federal Council of Churches.

Judaism. One thinks of it with a lump in his throat. Of the Jews the Bible has come, and Christ, and the prophets, the slopes of Olivet, and Bethany. But Judaism denies the Deity of Christ. "Who is a liar but he that denieth that Jesus is the Christ?" Judaism gives the lie to the Father, to Christ, to the Holy Spirit, to John the Baptist, to all the apostles.

IV

The plain truth is that on Saturday, December 23, the religion of the Son of God, the principle of the separation of Church and State and, ultimately, religious liberty in the United States was officially trampled upon and they officially passed away. They passed away quietly, as constitutional government did a few years ago, and with as little protest. "Of the 400 letters and telegrams received, only four were of a critical nature."

But so far as thousands of brave men and women in the United States are concerned, the religion of the Son of God has not passed away, and will not pass away. Persecutions do not make martyrs; they reveal them. There are thousands in America today who are girding themselves for the great conflict. They have been reading from the word of God instead of the comic strips. They have accepted the prophets and apostles as their authority, and not the wise-cracking prophets of ease and stupidity. They have believed that the religion of Christ involves a cross. It has never been necessary for the winds of flattery to spread their sails before they could move. They have treasured scars more than popularity. They have told people the things they needed to be told, not what they wanted to be told. And now, bravely, courageously, with malice toward none, they stand baring their breasts to the storm, their swords gleaming, their hope bright, their faith sufficient for their day of distress.

Two Veterans

By C. H. Bolton, Associate Secretary

The Relief and Annuity Board of the Southern Baptist Convention.

I saw him as he sat on the lawn of a veterans' hospital. Both physically and mentally he was not the man he was once. He had been on the firing line. He had done his "bit"—and it was a big bit too. The shock of shell and the cut of flying shrapnel had each taken its toll. But I rejoiced that he had a good "home" with plenty of food and the tender care of those whose duty it was to look after him. He deserved it all, and more. He had earned it.

I saw another veteran, aged and feeble. He too bore the marks of battle. For many long years he had been at the front, in the thick of the fight. He had sent no bullet into any man's body, nor had he colored his sword with the blood of his fellowman. He was a "soldier of the cross." He had fought with "the sword of the Spirit"—the Word of God. His enemy was the forces of evil. His desire was to help men, not to hurt them. When I saw him last he, too, was sitting on the lawn, living with his thoughts mostly in the past. With him sat his aged helpmeet. She had been his comrade in all his "ups and downs" for nearly half a century. They are happy in their thought of having done their best in the past and with the hope of a home in Emmanuel's Land in the future.

But with no salary coming in and only the kindnesses of a busy public—too busy to take up much time with those "on the shelf," they fare poorly today. It ought not to be so. They gave too much to have to suffer when they cannot help themselves.

To put an end to such dependency among preachers in the years to come, the Ministers' Retirement Plan has been set up. Every Baptist pastor in the state whose church is affiliated with the State Convention is eligible for membership. The plan is operated through the State Convention by the Relief and Annuity Board of the Southern Baptist Convention.

For information and application blanks write your State Secretary. Plan now for a monthly income when you will have to give up your work either for disability or infirmity of age. Prepare now for the day you may have to sit on the lawn and live with your thoughts of the past.

THE HAPPY DOLANS

By Rev. T. N. Hale, Pastor of the Somerville Baptist Church,
Somerville, Tennessee

THE HOME OF FRANK DOLAN was situated a quarter of a mile back from the narrow community road, eight miles from town, and was difficult to get to even in a wagon. The house consisted of only two rooms, and was unattractive from the outside. A lone shade tree stood in the front yard.

The Dolans with their three small children were newcomers to the community. They had lived there only six months. An air of mystery, however, surrounded them, because of a persistent rumor that they were once wealthy. How the rumor started no one seemed to know. Many believed they had known better days, while to others they were just another family of share-croppers. That made them the center of attraction in every gathering. Their neighbors were mostly poor but good people—church people.

Soon after they settled on the little farm as share-croppers they began to attend our church, which was the only gathering place within a radius of five miles and the chief interest of every family. They made friends easily and were quickly received into the inner circles of the community life. Eager to co-operate in any public enterprise they rendered valuable service on many occasions.

I was invited to their home one day during our revival after I had preached at the church. That was my first time to dine with them, or even to visit in their home. Jolting over the dusty road in a wagon on that hot, summer day we approached their humble dwelling. Even after all I had heard I was still unprepared for what I saw. It was evidently a home of poverty. Perhaps I had made a mistake in accepting their pressing invitation. They would doubtless be embarrassed to have a guest.

THE ATMOSPHERE SOON CHANGED, however. Instead of being embarrassed they seemed proud to have me in their home. They made no apologies, but were perfectly at ease. On the inside of the house I discovered that the furniture was scarce, mostly home made; spotlessly clean and neatly arranged. On the crude table she spread a cloth that was silent evidence of better circumstances. From a box she brought out dishes that told a similar story—but no mention was made of them. I wondered about all the rumors I had heard.

After luncheon Frank and I sat out in the yard under the lone shade tree and talked while his wife did the dishes. There I made another discovery; he was well versed on every subject which we discussed except the latest news. He explained to me that they were taking no newspapers. Though he did not tell me it was easy to see that he was an educated man. I wondered again about the rumors. Frankly I was deeply interested. What about their past of which they never talked?

Soon he was called away by a neighbor to assist with some work and his wife came out to rest awhile under the shade. Before long she was telling me many things about the family history. I sat amazed as she told the story, though I must confess that I was not so much surprised after what I had already discovered during this visit.

Frank was the only child in a wealthy home. His father had been a high ranking state official who had given him the very best educational advantages. They had met while both were students in the State University, and had married soon after their graduation. His mother soon died and they lived with his father until he had also died four years previously, leaving them the family home and eighty thousand dollars. Frank had never had a steady job. This, she thought, was the cause of all their troubles.

WHILE AT THE UNIVERSITY he had begun to drink and to gamble some. After the death of his father he began to drink more and to gamble for higher stakes. At first he won some, and then lost heavily. He tried to retrieve what he had lost only to lose more. For three years he drank steadily and was gone from home, sometimes for a week at a time. She never knew where he was at night or whether he would come home. She suffered and aged while he gambled away their fortune. Even their home had to be sold to pay his debts.

For months they were in dire circumstances. They drifted two hundred miles from their home to that county looking for a place where they could start life over again. In the town eight miles away he met the owner of the farm and rented from him as a share-cropper—and there they were.

She beamed as she assured me that the past six months had been the happiest period of her life, notwithstanding the hardships they had borne. For three years she never knew where he was or when he would be at home. Now he never left home. She said that the men in that community were poor, but they were good church people who had helped her husband. He never missed Sunday school or church services, and was happier than she ever dreamed he could be.

Again I wondered! Is it possible to lose such a fortune, come to such straightened circumstances, and still be happy and contented? They were the living answer to that question. They were happy and contented, not because they had lost their fortune, but because of the moral and spiritual change they had experienced.

Who's Who Among Tenn. Baptists



O. D. FLEMING
Morristown, Tennessee

Oscar Davis Fleming, born Sept. 2, 1883, Carrollton, Ga., son of Geo. W. and Alice (Morgan) Fleming; educated Bowdon (Ga.) College, A.B. 1905; Mercer University, A.B. 1909; Southern Baptist Theological Seminary, Th.M. 1914; D.D. 1935. Married Bertha Lovvorn, Sept. 5, 1909, children Sarah (A.B.), Mildred (A.B.), Patricia.

Ordained Baptist minister, 1908. Principal Boys' High School, Carrollton, Ga., 1905-06. President, Hearn Academy, Cave Springs, Ga., 1909-1911. Pastor: First Church, Dalton, Ga., 1914-16; St. Elmo Church, Chattanooga, Tenn., 1917-20; First Church, Sweetwater, Tenn., 1921-32; First Church, Etowah, Tenn., 1933; First Church, Mor-

ristown, Tenn., since 1933. Teacher, Old Testament History, Tenn. Military Institute, Sweetwater, Tenn., 1924-27.

Member, Tennessee Baptist Missionary Board, 1926 to date. Clerk, Sweetwater Baptist Association, three years. Moderator, Nolachucky Baptist Association at present.

Member, Board of Trustees, Carson-Newman College.

Paid on old debt at Dalton, built a pastor's home at Sweetwater and spent \$10,000.00 on the church plant at Morristown and purchased a pastor's home.

My Ambition

BY GENE CARR

*I have deep hid in my heart an ambition,
And cherished hope 'twill prove true—my decision;
To dedicate my life to my Savior's cause
And on the threshold of decision never again pause.*

*I want to glorify my Savior to men who know Him not,
To show how full their lives are of sin and blot;
To tell of His cleansing blood and saving grace
And how He saves men of every color and race.*

*And tell how they may be saved at infinite cost,
And all be saved at last with nothing lost;
Teach them God's Book, the Holy Bible,
And how they, too, can be His disciple.*

*My hope, my prayer, is this dream will come true:
Pray that it will, I request of you.*

(The author of this little poem is a Junior girl in the Bartlett Baptist Church, Memphis, D. D. Smothers, pastor. She wants to be a missionary. Only slightly edited, the poem is here published practically as she wrote it. The Lord guide her as she prepares for her life work.—Editor.)

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First Baptist Church of Covington Has a Great Centennial Year

ON FRIDAY, MARCH 24, 1939, the First Baptist Church of Covington was one hundred years old. On Sunday, March 26, special services were held commemorating our hundred years of progress. At this service Deacon Walter V. Bringle, who has been clerk of the church for the last several years, read a paper setting forth the early history and growth of the church.

Its organization grew out of the general disturbance in Baptist churches of a century ago over the question of missions. The local church wrote into its constitution that it would foster missions both at home and abroad in so far as its power would permit.

The first Baptist church building in Covington was on North Main Street and is the present site of the negro Baptist church. In the eighties, the church built a house of worship on the corner of Washington and College Streets. The present building, an imposing structure of light brick and stonework with tall stone columns supporting the entrance, was erected in 1910, at a cost of \$60,000.00 during the pastorate of the late Dr. W. J. Major. It was dedicated, free from all debts by Dr. George W. Truett.

THE CHURCH SET FOR ITS GOAL in 1939 to install an organ, refurnish the choir and build an educational building. An organ and choir committee composed of Dr. L. J. Lindsey, B. B. Overall, Mrs. Edwin Hunt and Mrs. Sara Walker was appointed to purchase an organ, seat the choir with overstuffed opera chairs and curtain the rail. A building committee composed of B. S. Jamieson, Hays Owen, Wm. A. Shoaf and J. R. Miles was appointed to procure plans, get bids and at the order of the church let the contract for the construction of an educational building. The pastor, P. L. Ramsey, was made a member of both committees.

In May a two manual Pilcher organ was installed and was first used for church services Sunday, May 21, at which time the annual revival began with Ira C. Prosser leading the music and the pastor doing the preaching.

In September the choir committee reseated the choir with red plush opera chairs and in December the new curtain was placed on the choir rail.

In June the building committee brought a recommendation through the deacons to the church that the contract for the educational building be let to Robert Ralph, contractor, and R. A. Baxter & Son Lumber Company. The church voted unanimously to adopt the recommendation and the building program was on.

THE NEW EDUCATIONAL BUILDING was completed and opened for services, Sunday, December 10. Dr. Richard N. Owen, pastor of the First Baptist Church, Clarksville and son of the late Judge W. A. Owen, who had served Tennessee Baptists as one of the few laymen who has ever been President of the State Baptist Con-

vention and also had served for years as a deacon of the church here, delivered two inspiring and encouraging sermons for the occasion.

The new building has two auditoriums, twenty-three class rooms, two rest rooms, and a fully equipped kitchen. It has two stories and a mezzanine floor on the second story. It is heated with two thermostatic control natural gas floor furnaces. Everyone who sees it commends the building committee for its artistic design and its blending effect with the church building. All are pleased with the size of the class rooms and the abundance of light in them. It was constructed and furnished with the best materials at a cost of approximately \$16,000.00. These additions bring the total value of the church property to \$87,500.00.



REV. P. L. RAMSEY,
Pastor First Baptist Church,
Covington

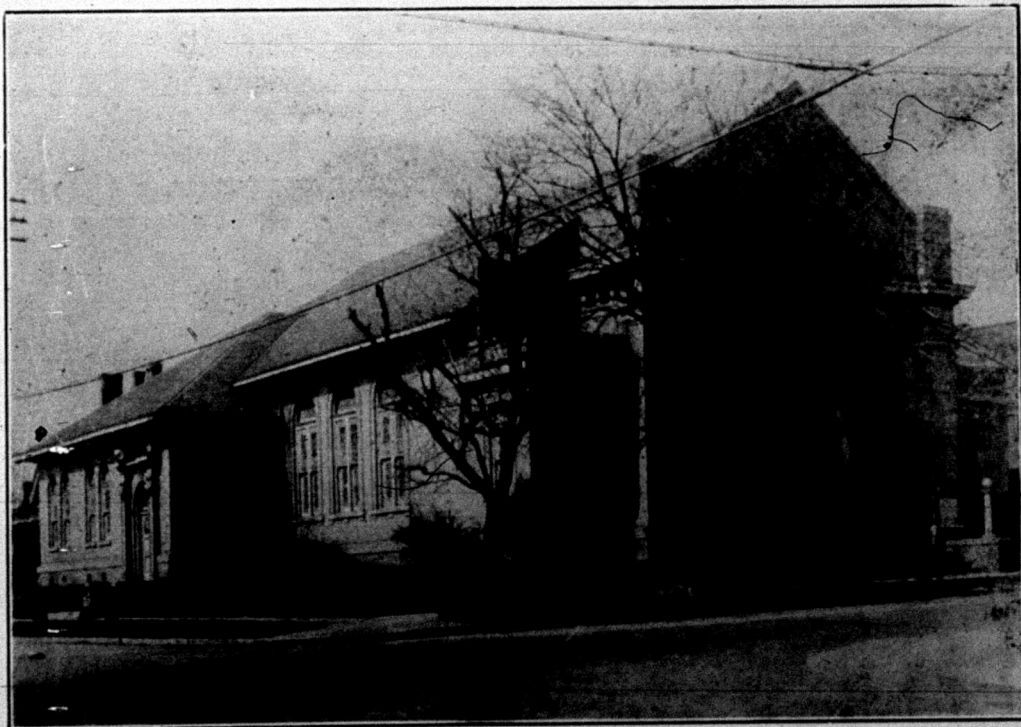
Three of the pioneer families of the church are still active in its life. The McFadden, Owen and Smith families have played a prominent part in her history for the past one hundred years. W. V. McFadden is chairman of the deacons. Hays Owen is a deacon and superintendent of the Sunday School. Walter S. Smith is treasurer of the church, Miss Willie Smith has been a member of the church longer than any other living person.

THE CHURCH HAS GIVEN TO SOUTHERN BAPTISTS

two outstanding ministers, Dr. R. N. Owen of Clarksville and Dr. C. B. Bowden of Jacksonville, Florida. It has in its membership some of the finest people to be found in the state.

The present pastor, P. L. Ramsey, feels deeply indebted to his predecessor, Dr. Homer G. Lindsey, for the splendid foundation he laid which has played an important part in making this glorious year possible.

The pastor and the people as one united band offer the deepest thanksgiving unto the Lord for His bountiful blessings upon them. The church now looks forward to another hundred years of progress.



FIRST BAPTIST CHURCH, COVINGTON, TENNESSEE.

Meeting of the Home Mission Board

By Robert G. Lee, Memphis

THE ANNUAL MEETING of the Home Mission Board was held in Atlanta, Georgia, on Tuesday, November 28. The officers of the Board were re-elected: Dr. E. A. Fuller, President; Dr. O. K. White, Vice-President; and Mr. Frank Garrison, Recording Secretary.

This meeting marked the completion of a decade of service with the Board by Dr. J. B. Lawrence, Executive Secretary. It has been a notable period of accomplishment, and the Home Mission Board looks to the future with great confidence.

The following resolution was unanimously and enthusiastically adopted by the Board:

We, the state and local members of the Home Mission Board of the Southern Baptist Convention, in annual meeting assembled, consider with gratitude the work of this Board since Dr. J. B. Lawrence began his service as Executive Secretary and Treasurer something over ten years ago. We have many durable satisfactions as we think upon the facts and figures of his tenure of office, even as we have inspiration and encouragement as we consider our opportunities under God through our Home Mission Board.

With joy and gratitude we consider the widespread and fervent spirit of evangelism among our people, as well as the numbers won to Christ and enlisted in church membership under the plans and work of our evangelistic department.

We rejoice with joy unspeakable in the financial recovery of the Home Mission Board, this recovery being called by some of our leaders as "the most phenomenal achievement in many, many years of Baptist history."

We believe that the history of the Home Mission Board for the period of time covered by Dr. Lawrence's years of service is a chapter written in unforgettable facts and figures and achievements for the glory of God and the good of humanity.

We rejoice to know that we have evidence that millions of our Baptist people support the Board's purposes and plans and work in a positive way, and with enthusiasm.

We rejoice in the reduction, with honor, of the huge debt of such staggering weight, to a point and to an amount which, though still large, assures our people that in a few years it will be paid in full.

Accordingly, we come with a commendation and an appreciation of our great and faithful Executive Secretary-Treasurer, Dr. J. B. Lawrence, for his splendid statesmanship, for his business ability and foresight and acumen, for his far-seeing vision, for his ceaseless thought and effort to the direction of the work of our Home Mission Board, for his denominational diplomacy, and for his spiritual life among the people.

And we pray for God's continued use of him and of our Board through many useful years.

DR. LAWRENCE PRESENTED a comparative statement of cash receipts from all sources from January 1st to November 1, 1939, as compared with receipts for the same period last year, showing an increase of \$23,634.84. Total cash receipts to November 1 from all sources were \$486,669.94. If the December receipts are the same this year as last year, the final total for the year will be \$513,189.76.

Encouraging reports were received from all departments of our Home Mission work. Dr. Beagle, Dr. Leavell, Rev. Jacob Gartenhaus, Dr. Noble Y. Beall, and Mr. Joe Burton, all of whom were heartily commended for their excellent work were re-elected for the coming year with their various assistants in their respective departments.

How we should rejoice in the God-blessed work of our Home Mission Board—with its two hundred and fifty-eight missionaries.

With The Orphanage

TAKING UP MY DUTIES as Assistant Superintendent of the Tennessee Baptist Orphans' Home, I gratefully avail myself of the privilege, so graciously offered by Editor Taylor, to write this personal word to Tennessee Baptists regarding the work and institution with which I am now identified.

For several years I have enjoyed rather intimate contacts with our Orphanage, serving as a member, and secretary of the Board of Managers. In this capacity I have come to see with ever deepening appreciation, the program and possibilities of this institution, which occupies a unique place in the hearts of our people.

In accepting the call of the Board of Managers to this position, I have been fully convinced that it is the Lord's call to both a great responsibility and a glorious opportunity. It is to be my privilege to be associated with Dr. W. J. Stewart, who has labored so fruitfully and well for thirty years, and who continues to lead and serve with unabated zeal.

THE POLICY AND PROGRAM of the Orphanage will continue to be that of growth and improvement. With the advice and help of the Board of Managers, some definite advance steps are already planned and ready to be executed. Our school is now to become a full four-year high school. Within a few days we will break ground for a new dormitory, made possible by the generous gift of twenty thousand dollars from the Jarman Foundation. Two other buildings are being planned for—a school building, and a manual training shop, where many of the boys can learn a useful trade.

During the year, we will begin the observance of the fiftieth anniversary of the founding of the Orphanage. A new building would be a fitting memorial of that year, and we trust the Lord will put it into the hearts of the people to provide it.

It is our pledge to Tennessee Baptists that the Orphans' Home shall continue to do faithfully, and, we trust, with increasing efficiency, the service for which it was founded—the saving of the bodies and lives of unfortunate fatherless and motherless children. It is a work in which we all may share, and I can think of no greater service.

The future of our Orphanage was never brighter than it is today, and we look forward with faith, happily anticipating the fellowship we shall have with you in this work.

Yours in the Master's service,

W. C. CREASMAN,
Assistant Superintendent,
Tennessee Baptist Orphans' Home.



EDUCATIONAL BUILDING, FIRST BAPTIST CHURCH, COVINGTON

A Digest of Religious Thought

By C. W. Pope, Contributing Editor, Jefferson City, Tenn.

SILLY TO GET EXCITED OVER SENDING ENVOY TO POPE

Hugh S. Johnson
News-Sentinel

It is a pity that there should be any Protestant criticism of the President's appointment of Myron Taylor as his personal representative to the Pope. Complaint is made that it violates the American rule against any union of church and state, and recognizes the Holy See as a temporal power rather than a spiritual power. The American rule for keeping religion out of politics is a good one, but, I, for one, cannot see any violation of the rule here. I doubt if the President thought of the Pope half so much as a Roman Pontiff as he did as a great voice of religion generally, which can speak with more effect to more people than any other voice in the world. Mr. Roosevelt does not stand for Roman Catholicism, and neither does Myron Taylor. But both do represent a country that does stand for freedom of religion—as does the Pope and the Roman Catholic Church itself. The personal character and experience of the former Cardinal Pacelli, now Pope of Rome, should be considered. He is a very practical statesman, and will certainly not misinterpret the appointment of Mr. Taylor as a gesture toward any faith or as approval of any temporal power of the Pope. It is not peace that is at stake in the world's agony—it is religion—certainly freedom of religion.

(We commend any wise effort of the President to promote the cause of peace, but we seriously doubt the wisdom of the President's action in appointing a personal representative to the Vatican. General Johnson believes that neither the Pope of Rome nor the Catholic Church will interpret this action as being favorable to recognition, yet reports from European papers show that this is exactly the interpretation which is being made. During the past year Catholics have made renewed and special effort in this direction. The history of the Catholic Church is well known. They have always favored a state religion where that religion is Catholicism, and when since Luther's day has the Catholic Church favored freedom of religion for ALL people? What religious body on earth has a bloodier record for persecution than does the Catholic Church? If Catholicism favors religious freedom, then why does it not practice it in Italy, the home of Catholicism? The millions in America who oppose the President's action, do so, not from religious prejudice or intolerance, but from a desire to perpetuate freedom of religion and separation of church and state. C. W. P.)

IS THE WORLD GETTING BETTER?

Home Missions

We sometimes wonder if the world is getting better. Some one has said that there are more Christians and less Christianity, more said about liberty and less done about freedom, more movements for world peace and larger preparations for war than at any time in the recent history of the world.

This may be true; the reader can form his own conclusions; but a careful historical survey will disclose that the twentieth century has been the bloodiest century since Christ. Its wars have killed more millions and have killed and wounded more per million of the world's population than any of the preceding centuries. It has had more bloody revolutions with a greater number of victims than any of the preceding centuries save, possibly, one.

Instead of bringing the world to peace and making human life more sacred, our homocentric culture kills, tortures, mutilates and destroys men in a way that is as cruel as the most savage ages ever knew. If love for God's and one's neighbor is to be the test of whether the world is growing better or worse, then the question is indeed problematical. But "where sin abounded, grace did much more abound." What a day for preaching the Gospel.

WE ARE ON OUR WAY BACK TO GOD

E. W. Bloomquist
Alabama Baptist

We are witnessing the beginnings of a new renaissance in religion. It is not yet manifesting itself in the crowding of churches, but throughout the secular world signs are multiplying of a new interest in the things of the Spirit. A religious note has crept into the editorial columns of the newspapers, and into the vocabulary of the radio. Even the Broadway stage is sounding the religious motif. We are on our way back to God.

We left the shrine of the Eternal after the wave of idealism which followed the World War had passed. We ceased to worship the God of our fathers and began to worship other strange gods. We began by making an idol out of the market place. The "abundant life" that had been so long dreamed of, was about to be realized. There would be two cars in every garage, and a chicken in every pot, poverty would be abolished from the world. But the promised prosperity did not come. Poverty and bread-lines came instead, and with them a lowering of all standards of life.

Then, in our sophistication we created another god. We gave him the name of "Humanism." He was a rational god who scorned superstitions and denied all supernaturalism. He was a god before whom the "Intelligentsia" could do obeisance without embarrassment or humiliation. But he had clay feet and a cold heart. His shrines are deserted now.

Then we conceived another divinity: the god of the "underprivileged masses." His priests were specialists in sociology. Around his shrines were built new houses, industrial regulations, new project. It was a noble dream, but it ended like all other Utopian dreams—in failure. And now that our gods have all failed us we are beginning to "lift our eyes to the hills from whence cometh all our help."

* * * * *

OUR CHURCHES AND THE WAR

Walt N. Johnson

Biblical Recorder

This promises to be a long war. We are now probably entering the second phase of it. Starting in 1914, there may yet be twenty-five years of it. With alternations of open hostility and armistice, with treaties patched up from time to time, with battle fronts shifting from period to period, with nations changing sides and bobbing in and out of the bloody picture and with tenseness everywhere all the time, this World War may continue yet a whole generation, undeclared much of the time.

So far our churches in America have made three major blunders in it: First they went in with our Government into the war of 1917. Second, they lost their equilibrium in the boom after the war and set up religio-military machinery with which to run the churches and get money. Third, the depression came and the churches let the Government take care of their members thrown out of work. Could our churches have erred so many times in a quarter of a century? Could they? In the widespread uncertainties of such a protracted conflict we insist for our churches on three points.

First, the alternative upon us is war or worship. There will be organized murder until men learn to love one another. Our churches cannot stay out of such a war, but war must be kept out of the churches, as a boat in the sea must keep the sea out of the boat. Worship of God is the only way to keep the war out of our churches. In such a time as this churches not full of God will be filled with war. We may temporarily evade war; but armed peace is not peace at all; it is war coiled to strike. Treaties are scraps of paper. Education may only train for war. Hate and covetousness are the twin causes of war. True worship extirpates both of them from the human soul.

Second, the supreme necessity now is to restore worship to the churches. Is God forgotten in the machinery of our churches? Most of the time we ask, "How many members?" "What kind of a building?" "Do you have a pipe organ?" "How many in Sunday school?" Seldom do we ask, "Is God real in the life of this church?" "Do the people really worship God?" If we could get worship really restored in our churches, it would restore reverence in us and wipe out the wide margin between our knowledge and our action.

Third, there must be worshipping churches at work in a warring world. Complacent churches must become militant. Church members must no longer wish to live easier lives at home in the churches than the soldiers have to live at the front in the war. We must be willing for our churches to be sifted and reduced in membership to produce a vital religion. We must welcome an overhauling of our Sunday schools and church officers that we may have only a regenerate membership and sane leadership. (We respond with a hearty, Amen! to the wisdom expressed in the article above. C. W. P.)

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

A New Standard of Greatness

SUNDAY SCHOOL LESSON FOR JANUARY 21, 1940

By O. L. Rives, Pastor First Baptist Church, Tullahoma, Tenn.

LESSON TEXT: Matthew 20:17-28.

GOLDEN TEXT: "While we were yet sinners, Christ died for us."—Romans 5:8.

The topic chosen by those who arranged this series is perhaps even more fitting than they themselves imagined, for such a standard seems all too new and strange these many years since Jesus walked among men in the flesh. This is evident as we have a look at this standard and compare it to current ideals existing among those who call themselves followers of Jesus. In such a statement there is no disposition to find fault but rather to call attention to what seem to be the facts.

Heaven and hereafter will hold a multitude of surprises on this one point. Many will occupy places, or more likely be given assignments, as an indication of true greatness that never enjoyed such distinction while upon earth. On the other hand, in all probability, many who enjoyed such preeminence while here will not have it there. Our chief concern, of course, is not for preeminence in Heaven but rather for presence. But if we know and follow the Lord while here we shall have both there. Let us seek to approximate the standard.

The standard is self-sacrifice. It can be stated in a single breath. But it involves pain and suffering. It involves a denial of self and the interests of self. At the center is a Gethsemane, but close by there is also an open tomb. Between them is a Calvary. This was true with Jesus. It is, in a measure, true with each one of His own whom He will honor by calling great. "While we were yet sinners, Christ died for us," Paul writes in what is designated as the Golden Text. In another place he writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or, spiritual) service." (Romans 12:1.)

I. True Greatness Means Sacrifice in Selflessness.

Be sure of the spelling. It is selflessness not selfishness. The hyphen is inserted to make sure, and does not properly belong there. If it is spelled with the "fish" it is "fishy" sure enough, for the life will rot and be a curse instead of a blessing. Selflessness, that is, without regard to self, is both sweet itself and sweetens all about. To see its best human example is to see motherhood.

It is frequently remarked, "One must look out for number one," or, "I must look after my own interests." This is the first law of nature, it may be, but it has been aptly put that while self-preservation may be the first law of nature it is certainly not the first law of grace. Indeed, it does not obtain in the realm of grace at all, either as the first, second, third, or any other law. There is no place for the taking care of self in that sphere. Jesus utterly forgot Himself. That, He said, is the way to find one's self: losing one's life for His sake. Was there ever a more profound statement, so far as our personal benefit is concerned?

True greatness, or the lack of the same, begins in attitudes. Is my first concern for myself? Are you thinking, first of all, about your self? If so, then we can't begin even to qualify in this thing called greatness, that is, if we take and use Jesus' standard for greatness. A simple illustration can easily be shown from the printed page. Let us, for instance, take a dot or decimal point to represent the self. (That, by the way, is about all the self unattached to some person or institution is worth.) If we write the decimal point first, from left to right, all that follows in the writing of the number is less than a whole (.1 or .145, etc.) while if we write the decimal point last the number can be infinitely large in size (1. or 167, etc.). So with the placing of self. If we put ourselves first, all that follows is less than a whole. We become fractions. Certainly we are not a unit. It is doubtful if we are an entity. If we put ourselves last, that of which we are a part can become increasingly great both in quality as well as in quantity.

If there is a science of mathematics within the spiritual, its formulae and processes must be developed in this direction. Be that as it may, the standard that Jesus gave concerning greatness is the only standard worth considering. When we begin to meas-

ure greatness by selflessness we are compelled to scale down some we have been thinking of as great and to place some others high up in the scale we have been thinking of as not so great. By all means we are not to tamper with or seek to change the standard. To attempt that would be to step outside our province. Such a practice in civil affairs is a violation of the law and is a punishable offense. Let us, then, apply the standard although the result is uncomfortable and disappointing. Let such application, or measurement, begin at home before it goes abroad, however.

II. True Greatness Means Sacrifice in Service.

Again, be sure of the writing if not of the spelling. If we write service and leave out sacrifice we may cause a most subtle form of selfishness. This can easily happen with a luncheon club, a civic group or a commercial body if it adopts the idea of service for an ultimate and larger gain. If sacrifice without service, in a day and age that cries so loudly for all kinds of such service, is followed then fanaticism as well as wastefulness results. So be sure to join the two. "Present your bodies as a LIVING sacrifice," says the inspired Paul.

What is it costing you to serve the Lord? Such a question seems almost out of place in a land and age that enable so much to accrue to His servants rather than to take away from them. And yet, must it not be asked? What have we given up or what have we suffered in order that we might serve God and His people? For sacrifice, let it be remembered, involves suffering and yielding. Not how much we have received but how much have we given, that is the measure.

How many of the Lord's servants are honestly and earnestly trying to serve sacrificially? The writer asks such a question with humility and shame when trying to measure his service by the standard set up by Jesus. Let all who read these lines conscientiously search their own hearts in the light of such a question. If all of God's servants would do this, there would be a scramble all right but not as we now have it. The scramble would be for all to try to get at the foot of the class instead of at the head.

Service means work and work means an expenditure of energy. Such an expenditure may be muscular or nervous or both. It cannot be made except as we live. Hence this may have been in Paul's mind when he said, "living sacrifice." Jesus is our example as a servant. How He did serve! He worked His Father's works while here. He would have all men follow Him in this. The first such work each person must do is as Jesus says, "This is the work of God, that ye believe on him whom he hath sent" (John 6:28). After this, the other follows: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12,13). There is no place for the idler in God's kingdom. "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

The kind of a god a people serves and worships, that kind of a people it will become. Thus the ancient Romans had as their chief deity the god Mars and they became the most warlike people of that day. The Greeks of Athens named their city from Athene, the goddess of wisdom, and excelled in art and literature. Illustration after illustration could be given if the space permitted, but it is perhaps not necessary.

The God of our Lord Jesus Christ, the true and only real God, is one of sacrifice, self-sacrifice. "I and my Father are one" (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). And Jesus says in the last verse of the lesson text, concerning Himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And if we really worship and serve Jesus we will become like He was and is, namely, self-sacrificial. If we are not like that or if we are not becoming like that, it is a sure sign that we are not worshipping and serving Jesus. The form may be there but the substance is absent. God sees through the form into and within the substance if it is present.

Greatness, then, begins in attitude. It fruits in performance. The truly great are those who think of themselves last instead of first and at the same time render service in a spirit of genuine sacrifice.

THE YOUNG SOUTH

Send all contributions to "The Young South,"
149 Sixth Avenue, North,
Nashville, Tennessee

HOUSE CLEANING

Throw up the windows and open the door!
Here are some things we'll be needing no more:

Ragged old hatreds—a remnant of fear—
We shall not want them this coming New Year.

Heave out indifference, careless and cold;
Threadbare excuses so often retold;
Hoary old scandals, surmises untrue,
Sadness, anxiety—wave them adieu!

Sweep out discouragement — hail to his back!

This year we're planning big things to attack.

Faded old prejudices, hugged to the heart,
Mean little jealousies—bid them depart.

Sweep every corner and dust every spot;
Wish a good riddance to all of the lot.
Empty and garnished the door opened wide,
High undertakings are welcome inside!

—Maude Irene Evans,
in *The Better Home*.

MY NEW CASTLES

Just now most people are busy—planning their new castles!

True, very few will ever become anything more than vague and shadowy outlines, but there's a great deal of true fun in arranging the palaces—of the air. In fact, I pity the individual who never indulges in the luxury of air-castle construction.

"Tis better to have loved and lost
Than never to have loved at all."

A great poet penned that sentiment; and to plan, even if unable to build, is better always than to live the humdrum life, unstirred by visions or stimulated by aspirations.

They poke much fun at New Year resolutions—knowing that so many of them are dismal wrecks a day or two later. The fact is, however, that he who never decides to do better, live greater, or climb higher, ends his day in the lowlands of life or the dark sloughs of defeat. That man who never dreams of levels to which he has not toiled, but which he may reach by patient toil has missed one of life's greatest joys. If they accept contentedly earth's easiest offerings—they will have nothing of real value in their treasure houses at last.

"And the old world laughs and goes its way.

It gave them a place in a terraced field,
A lovely cloister six feet by two;
That was all that the world could do."

Because I cannot hope to win always is no reason—or excuse—for attempting nothing ever. Possibly some of the things I plan would prove disastrous for me if I should succeed. So if I fail there I shall win my best reward. And if I do my best—serve my noblest—so that when night comes I have no regrets and then—fail—I shall win gloriously.

It isn't always the winning that counts; it's "how we played the game."

One night David Livingstone lay in Darkest Africa facing ruinous defeat. A savage tribe was ready to dispute his passage across a river. Should he slip over like a thief in the darkness of the night? Watch his shaking hand—it's fever not fear that makes it quiver—as he writes in his diary:

"I felt much turmoil of spirit tonight in view of having all my plans knocked in the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations—and lo I am with you even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor and there's an end on't. I will not cross furtively by night as I intended. It would appear as flight, and should such an one as I flee?"

Whatever happened to his air castles tomorrow, David Livingstone would be victor!

Is it a dream—and nothing more—this faith

That nerves our brains to thought—our hands to work?

Is it a dream—this faith of ours—that pleads

And pulses in our hearts—and bids us look?

Air castles are not kindred to bubbles that float away and burst, things of rainbow hues as heaven's light strikes aslant, things that leave not even shattered remnants when the end comes. They are of more substantial fabric; they never disappear without trace in the depths of Time's fathomless seas.

"Castles in the air!" They are yours by divine right. Don't you care if anybody ridicules them. Be sorry for the person who has forgotten how to dream. Life would be a barren, useless thing without its dreams. The things that I have done in life so far, the things that seem to me now to have been worth the doing, these things are imperfect and incomplete realities of the things I have dreamed of doing. Am I disappointed? Why, of course. Discouraged? Not a bit. . . . If I keep trying hard, I never know at what turn in the trail that still lies ahead, I shall see the fulfillment of a long-cherished dream.

Did Edward Orleans ever pen a truer paragraph? I doubt it.

Pluck wins—it always wins, though days be slow
And nights be dark 'twixt days that come and go,
Still pluck will win. . . . It's average is sure,

He gains the prize who can the most endure,
Who faces issues—he who never shirks,
Who waits and watches and always works.

So these days I am busy—drafting more plans for my air castles. Some of these I shall build. And some will disappoint when they are finished. Others will never be anything but blue-prints; somehow they will never be accomplished.

But whatever happens I shall treasure forever . . . My Air Castles!—The Canadian Baptist.

THIS YEAR IS YOURS

God built and launched this year for you,
Upon the bridge you stand,
It is your ship, aye, your own ship
And you are in command.
Just what the twelve month's trip will do
Rests wholly, solely, friend, with you!

Your log book, kept from day to day,
My friend, what will it show?
Have you on your appointed way
Made progress—yes or no?
The log will tell, like guiding star,
The sort of captain that you are.

Contrary winds may oft beset,
Mountainous seas may press,
Fierce storm may prevail and false lights lure,
You e'en may know real stress.
Yet does God's hand hold fast the helm
There's naught can e'er your ship o'erwhelm.

For weal or woe, this year is yours,
Your ship is on life's sea,
Your acts, as captain, must decide
Whichever it shall be;
So now in starting on your trip
Ask God to help you sail your ship.

—J. Back, in *Baptist Evangel*.

SONGS WE SING

Compiled by

Mattie C. Leatherwood

MISS LEATHERWOOD is an associate in the Department of Elementary Work, Sunday School Board of the Southern Baptist Convention. This song book has been prepared for use with children of Nursery Class and Beginner age.

With the exception of a half-dozen old-time favorites, the songs are fresh and new. The words are simple and child-like, but meaningful. The music is of excellent quality, and tuneful. It is an attractive book in durable cloth binding, with a colorful binding. Size 8½ x 11¼ inches. Contents include 92 numbers, including the listening and relaxation music. Order now for your Sunday school, Story Hour, nursery school, and home.

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Conventions President **LAWRENCE NEWMAN**



A NEW FEATURE

During 1940 on the Training Union page we are going to present one association each week; and maybe some times two, giving some information about the Training Union work in that association. We hope this will prove to be a helpful program for our state. This week we present two of our associations.

BEECH RIVER ASSOCIATION

This association is organized with Mr. A. L. Bowman as the director. This association has 56 Baptist churches, 14 of these have a Training Union in them; there are 3 Adult unions, 14 Young People's unions, 2 Intermediate unions, 2 Junior unions and 1 Story Hour.

BEULAH ASSOCIATION

Mr. James Glover is the director of this association. This association has 41 churches and 13 of these have a Training Union in them. There are 9 Adult unions, 15 Young People's unions, 9 Intermediate unions, 12 Junior unions, and 2 Story Hours.

B. S. U. MID-WINTER PLANNING MEETING

On Friday night, December 29, the State B. S. U. officers came to Nashville for their mid-winter planning meeting. All the officers, with one exception, came.

The meeting was opened with a devotion led by Dr. John D. Freeman. There were many events discussed pertaining to the year's activities. We submit some of the highlights of this meeting.

In connection with the Student Evangelistic Week to be observed during the week of February 11-18, it was decided to ask each B. S. U. Council to strive to win some lost in their college or community; to widely distribute the little tract "Four Things You Ought to Know."

For the Vocational Emphasis Week to be observed April 7-14, a chart is to be tabulated for the use of each Baptist student; this chart should deal with finding one's self. It will aid the student in finding the field for him to enter.

A goal of 75 was adopted for attendance at Ridgecrest, and each campus will be given its pro-ratio share of this quota.

A vigorous campaign is to be launched to secure at least 200 more subscriptions for THE BAPTIST STUDENT at 25 cents for the quarter. We now have 261 annual subscriptions and we confidently expect to reach an additional 200.

The Spring Retreat and State Convention was considered and some very definite plans were made.

This was our first mid-winter planning meeting and the meeting was a great success and merited making it an annual affair.

PLEASE SEND CORRECTION

We are striving to make our files up-to-date; won't you please send to the Training Union Department a correct list of your

leaders in your Training Union with their addresses? It will be very much appreciated.

PLEASE REMEMBER

The State Associational Officers' Meeting will be held in Nashville April 5-6 at First Baptist Church. Plan now for your associational officers to attend.

JANUARY 12 AND 13

On Friday and Saturday, January 12 and 13, the State and Regional Training Union officers will meet in Nashville. This meeting is one of the most important Training Union meetings of the year. Please remember this meeting in your prayers.

CALENDAR OF ACTIVITY

The Calendar of Activity for Training Union work of 1940 is based on the theme "The New Testament Pattern of Church Membership." If you do not have a copy please write for one at once. There are three big emphases for January. These should be stressed in general assembly of your Training Union. The emphases are:

- Promote Hundred Thousand Club.
- Re-study Standard of Excellence as a program of work for each union.
- Emphasize personal soul-winning.

TIME TO REPORT

It is now time to send in your quarterly report for October, November, December. Please urge your union to mail its report at once.

NEXT WEEK

In next week's issue there will appear a tabulation of study course work for the calendar year 1939. This should be most interesting. The number of awards issued in December in each association follows:

Beulah	30	McMinn County	36
Big Emory	5	Nashville	148
Big Hatchie	24	Ocoee	141
Chilhowee	72	Riverside	3
Clinton	5	Robertson	10
Dyer County	9	Shelby County	11
East Tennessee	72	Stewart County	12
Giles County	5	Tenn. Valley	41
Hardeman	111	William Carey	89
Holston	13	Wilson County	9
Jefferson	8		
Knox County	158	TOTAL	962

ON THE LAST YEAR OF OUR FIVE-YEAR PROGRAM

This is the fifth year of our Five-Year Program and we are extremely anxious to make it the best. If we reach all of our goals during this year we must:

- Organize 200 new unions.
- Organize 64 new Training Unions.
- Have 189 new unions to be standard.

Have 29 new Training Unions to be standard.

Have 9,006 awards (We want 30,000 awards).

Enlist 506 new tithers.

Organize 8 associations.

Will you help us reach these goals? We believe with all our hearts that this can be done.

Howard—"Down on our farm we had a hen that laid an egg six inches long."

Albert—"Up in our town we can beat that."

Howard—"How?"

Albert—"With an egg-beater."

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Inquiries Solicited



Dr. John D. Freeman
Executive Secretary,
Tennessee



Dr. P. E. Burroughs
Educational Secretary
Sunday School Board



Dr. T. L. Holcomb
Executive Secretary
Sunday School Board

Fifth Statewide Associational Sunday School Officers' Conference

States and Sunday School Board See Results During Four Years

By J. N. Barnette

WHEN WE MET in Birmingham four years ago the discussion was centered around the thought and gigantic task of reaching every church. The "last church" is nearer a reality now than it was four years ago, as evidenced by the following facts:

Uniform Lesson Periodicals

The increase in the circulation of the lesson periodicals is perhaps in normal times the truest index to the growth of the Sunday school work available. The following figures show the progress during the past nine years:

Increase of first quarter, 1935, over first quarter, 1931	271,950
Increase of first quarter, 1939, over first quarter, 1935	628,421
Increase of first quarter, 1939, over first quarter, 1938	326,000
Increase of fourth quarter, 1939, over first quarter, 1939	243,324
Record of increased circulation of six Uniform Lesson periodicals in 1939 over 1935: Adult Quarterly—255,773; Intermediate Quarterly—114,088; Junior Quarterly—106,769; Young People's and Adult's Magazine—4,421; Intermediate Counsellor—8,306; Sunday School Builder—9,331.	

Sunday School Enrollment Gains

From 1933 through 1936 the average annual Sunday school enrollment was 30,474. In 1938 the net increase in Sunday school enrollment was 157,144. Advanced reports from nearly 200 of the district associations indicate an even greater increase for 1939.

Training

Awards: 1936—107,537; 1937—129,607; 1938—167,403; 1939—156,619 (11 months) —3,408 ahead of same period last year.

New Persons Enlisted: 1936—51,382; 1937 59,189; 1938—72,441; 1939—64,658 (11 months).

Total persons reached with one or more training books since October 1, 1934—342,867.

Total churches reporting some training during four years' period, 1936-1939—11,750.

Total associations reporting some training during 1936 to December 1, 1939—860.

Diplomas: There were 24,393 diploma holders up to December 1, 1939. This means that 24,393 persons have studied at least four of the books, one on each phase of the work offered.

Standard Sunday Schools

In 1935 there were 833 standard Sunday

schools. In 1939 (up to December 19) there were 1,054 standard Sunday schools. This is the largest number of standard Sunday schools in our history.

All of the department and class standards show splendid gains since 1936, ranging from forty-seven to eighty-nine per cent increase.

Vacation Bible Schools

In 1935, 1,044 Vacation Bible schools were reported. In 1939 (up to December 18), 4,348 schools were reported, a net gain of 3,304. In 1935 Vacation Bible schools were reported in 390 associations. In 1939 schools were reported in 735 associations, a net gain of 345 associations.

These states had a school in every association: Arizona, D. C., Maryland, New Mexico, Oklahoma, Tennessee, and Virginia. Illinois had schools in twenty of the twenty-one associations; and the twenty-first association has only five churches.

Free Literature

The records from the departments of the Sunday School Board indicate that the distribution of free literature has been pushed back to hundreds of additional churches and thousands of additional people. No doubt, the records in all of the state offices indicate the same thing.

New Sunday Schools

During the past three years, 1937, 1938, and 1939, the Sunday School Board has given literature to more than 4,500 Sunday schools. We all know that there have been "repeats," but reports indicate that the majority of these schools live and grow.

Cradle Roll and Extension Departments

During 1939 (up to December 16), 3,961 Cradle Roll departments were reported organized.

During the same period 988 Extension departments were reported started.

Evangelism

Increase in baptisms in 1939 over 1938—52,247.

No doubt, many human forces have had a part in the Southwide evangelistic emphasis. Doctor Scarborough states that the Sunday school forces in their enlargement and Bible teaching program have had much to do



Jesse Daniel
Tennessee



Harold Ingraham



J. N. Barnette

First Baptist Church

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MR. JESSE DANIEL

Conference Leaders

MR. W. P. PHILLIPS

DR. HOMER L. GRICE

MISS MARY VIRGINIA LEE

MR. ANDREW ALLEN

Song Leader

MR. B. B. MCKINNEY

in making possible the increase in baptism.

The records through the years show that whenever Southern Baptists have had increased Sunday school gains, the number of baptisms has been greater.

WOMAN'S MISSIONARY UNION

Mrs. C. D. Cressman, President
Hermitage

Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

THE WAY OF MISSIONARY EDUCATION

The new book written by Miss Juliette Mather, *The Way of Missionary Education*, was designed to inform and enlist all the women in the missionary societies in whole-hearted support of the various organizations of the Full-Graded W. M. U. Each chapter of the book is devoted to one of the great chief aims of Woman's Missionary Union, Prayer and Bible Study, Stewardship of Possessions, Mission Study, Personal Service and Fostering of Young People's Organizations. These various aims are presented with many concrete illustrations and the general information is given in a very interesting manner. We hope that the book will be widely used. We believe that it will be the means of enlisting many new young people's leaders and arousing a greater interest in fostering the young people's auxiliaries.

REPORTS DUE

For the reports to be in the office on time they must be here by January 15. We urge every auxiliary to send their reports to the associational young people's leader just as soon as possible. She needs time to forward the mission study, personal service and stewardship reports to the different chairmen as well as time to make out her individual report to the divisional and state leaders. Let's make this last quarter 100 per cent in reports. We hope that each leader has made out her report very carefully. Our annual report is made up from these last quarter's reports.

PROOF

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;
If petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;
If songs like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?

—Ethel Romig Fuller.

CHRISTMAS IN THE MOUNTAINS

Christmas services in the Stinking Creek community were wonderful. This school was organized about the middle of the stretch of country on the creek as the natives say. It is fully twelve miles to the nearest Sunday school and is in the holiness section. But we have been carrying on for two quarters. We organized in the shack where the miners' union met. The union had to give up the hall and so we were put out. A miner and his wife living in a small two-room shack have been having the Sunday school in their home. As they were to be away from home the 24,

Sunday school was held on Thursday night before the Christmas service which followed. Seventy-eight people crowded into two rooms and the classes were held and the lessons were really taught. All and all it was the most pathetic service I have ever attended. We did not know that Santa Claus was coming to distribute the gifts nor did the people know that there would be more than the pathetic attempt to give the small children something although we had told them that we would have something, but not very much. That was from our standpoint. When Santa Claus came he opened the service with prayer and after all the gifts were distributed, he asked every person to get down on his knees to do two things, to thank God for all the good things that had come to each one and to ask him for a meeting house. As Mrs. Newport usually says of meetings, "that was the greatest service I ever was in." So I think it was, for yesterday we raised the money to get the lot in the very center of things and it begins to look like we are going to have a Baptist church on the creek. The different individuals that made possible the gifts helped.

At Red Ash we had a splendid service and at Buckeye we had even a greater Christmas service the 24. We set as our task during December for finishing the building as far as possible. We laid a floor and got some white and gray builders' paper with a small silver design and covered the walls. We had some floor stain and stained the floor. The G. A.'s washed the windows and got the greenery for decorations and they surely enjoyed the work.

We have had a good deal of snow on the mountains since the 24 and we have been busy since as there have been some families that have needed help.

Last night was watch night service at Caryville. It was a splendid service. We appreciated the check which came the 24.

Our work goes well. We are having applications to come to camp in the summer. The boys and the girls want to come. Many more than we can take care of this year. We do wish we could take every one of them.

George Ridenour.

A LETTER FROM BUCUREST, RUMANIA

Thank you so much for your good letter. The mails are coming slow—it takes from four to five weeks to get letters, but they finally get here.

We are getting along fine. Opened our schools on November 19. Have thirty-three girls and twenty-five boys. We decided to open in spite of war conditions, and get the benefit of as much time as possible. We just pray that the war will not reach here soon. Our hearts are gladdened with the coming of the students. Pray for us as we continue this school year. Please pray especially for our Baptist people of Rumania as we approach the 31 of December as that is the date set by the Government to dissolve the Baptist organ-

ization and close all the churches. A few have already been confiscated. This new decree was to have taken place the 15 of October but they postponed it until December 31. The conditions remain the same, persecution and suffering. Churches are being closed every day.

Do pray for our people at this critical time.

Give our love to all our friends, and a Happy New year to you all!

Love,

Lillie Mae Hylton Starms.

GREETINGS FROM SHANGHAI

I am afraid that this will be late in reaching you with Christmas greetings, but it will bring those for a very Happy and Blessed New Year.

We are happy over many things this year. We have almost paid off the debt on the church and our people are thinking and praying for a New Church. Rose Marlowe and Lorene Tilford thought that there was almost enough in sight to buy a place, but even though exchange is in our favor, it is not enough yet. We will just leave it to God and as the work is His, we know it will be possible to have the new place in His good time.

Our work is going on very well indeed. Our W. M. S. groups are doing fine work helping on the church debt, helping the refugees, telling the gospel in camps and homes, following up the sick and all kinds of such work. Our Young People are alive and working. Fifty-three came to the tennis court back of our house three weeks ago for the out-door-meeting. They were very quiet and yet had a good time, and a fine meeting. Two groups could not join in that day.

Rose Marlowe is getting on right well when she can rest. There is so much to do that she doesn't rest as much as she ought.

Lorene Tilford is busier than ten bees, but keeps her lovely smile. She is a dear.

We have a good Junior church and the teachers seem to enjoy the work. We all take turns at it. Our children come to Sunday school well and some of the old people are very faithful in that, too.

Even though prices are fearful and circumstances so hard no one grumbles but all try to do their part to help every one else.

One old sister, of over eighty years, went home two weeks ago. She looked forward to going just as a happy child would hope to go on a trip home. She said, with a smile, "I am just waiting until the Heavenly Father sends for me. I am all ready." Her daughter, who was quite sick and probably will not live, had only one special prayer, that she live long enough to be with her mother, as a filial daughter should, when she died, then she was ready to go too. Such faith as these Christians have really puts me to shame for my own lack from time to time.

Pray that our literature may get out. One biggest difficulty in our own work here is that it is becoming more and more difficult to mail out packages. Christian literature is not banned but not liked. People want it as never before. The sale of Bibles is the greatest in the history of work out here.

Mr. Tipton joins me in greetings to you, for the coming year.

With love, your friend,

Mary B. (Mrs. W. H.) Tipton.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

American Tomorrows by Wayne C. Williams. 192 pp. New York: Fleming H. Revell Company. \$1.50.

In this book Mr. Williams, who is one of the biographers of the late William Jennings Bryan, gives us a picture, in marvelous detail, of America 500 years hence.

Mr. Williams' faith, like Mother Eddy's, is sublime. His Chautauqua enthusiasm is more than a match for all the ills that new beset the earth. According to Mr. Williams, America will continue to be a democracy as long as the nation exists. Five hundred years from this good day there will be no autocracy or despotism in all the earth. Educational systems, developed and shaped in the light of an international conscientiousness, in the light of an international mind, will have answered in detail the yearnings of the Federal Council of Churches of Christ in America. He sees the possibility of a religious spirit dominating an entire city: "specific occasions" upon which everybody will go to church and Sunday school; an "interchurch committee" which will solve all difficulties between churches and harmonize denominational differences and place the united power of all Christian citizens behind any movement for betterment and righteousness.

In all the enchanting land of my dreams I have not found a faith so great as that of Mr. Williams.

When a group of potential negro United States Senators were telling wise old Booker Washington, a few years after they were freed from slavery, how they were going to raise corn enough in 1 year to last 5 years, Washington told them that they should first learn how to raise enough corn to last 1 year.

—Noel Smith.

Live For Tomorrow by Ralph W. Sockman. 139 pp. New York: Macmillan. \$1.50.

Who is not faced with modern personal problems? Dr. Sockman faces this question without apology or theory. He conducts a realistic search for the secret of personal adjustment in an increasingly bewildering world. He goes directly to the attitude of man toward modern personal problems by saying, "in the midst of the most immediate problems, there are certain timeless questions, which are always timely. Our attitude toward these eternal issues serves to steady or weaken our morale in facing current concerns, and for a proper relationship to contemporary affairs, perhaps nothing is more basic than a right adjustment to time itself." **LIVE FOR TOMORROW** shows how our ideals and personal initiative can be preserved and how we can preserve and develop our creative abilities and at the same time make a proper adjustment to the world of tomorrow. The book is a product of the author's experience with people from all walks of life, and it has a message for all regardless of class, race or creed. It is a book for our times and their needs. "Our times need something more than a natural hopefulness or an invincible good humor or the will to be brave. The delightful little books on optimism which pour from the press no doubt help many to 'brighten the corner' where they are, but little private compartments of sweetness and light, good as they may be, are not adequate for

a world as dark and bitter as ours. And many of the Pollyanna optimists that come buzzing around me remind me of the fireflies on a summer night which reveal their own glow but do not give light enough to read by." In a world of realities,—people struggling to make a living, war reaching out to destroy civilization, millions unemployed, crime on the increase, where are the roads of courage and confidence, achievement and happiness? They are indicated in the eleven chapters of this book. The author surveys the roads over which we must travel toward tomorrow's realities. **LIVE FOR TOMORROW** went to the press on the day Hitler went to war with Poland. It is a message for people living in a world of bewilderment.

The Book of Psalms, Translated by George M. Lamsa. Published by A. J. Holman Company, 1939. Price \$1.50.

This volume of the Psalms presents the Eastern Version, translated from the original Aramaic sources. The volume contains several pages of introductory matter dealing with the sources, nature and purpose of the Psalms. Footnotes indicate the differences between the Eastern Version and our so-called Authorized Version. It will be found a valuable aid in the study of the great devotional book of the Bible.

—J. C. M.

Faith in the Mysteries by Earl G. Hamlett. Published by Cokesbury Press, Nashville, 1939. 141 pages. Price \$1.00.

Life is shrouded in mystery. The author of this exceptional book leads us in the exploration of our two greatest realms of mystery, that within us, and that without. The glory of the Morning, The Language of the Silences, Seeing the Invisible are some of the chapter headings which lead us into the mysteries which lie without. While within, The Unrealized Dreams of Life, The Call of the Depths, Life's Bonds, Awakenings, and Fractional Living are some titles selected at random. We resolve no mysteries by ignoring them. Considering the mysteries of nature, of the brevity of life and its burdens, the here and hereafter, finally brings us around to God. And when He is taken into the scheme of things, mysteries become delightful realities. The author says, "The mysteries are but another name for God." This book will find its reader, young or old.

—J. C. M.

Save Money by John M. Versteeg. Published by The Abingdon Press, 1939. 126 pages. Price \$1.00.

It is not the hoarding of money, but the salvation of money for which this author pleads. His presentation of the subject is unique. He starts with the study of the stewardship, then its true meaning and practice, its relation to the realm of property, its significance for possessions, and finally its bearing on personality. It's different. Read it.

The Pastor in Action by Ambrose Moody Bailey. Published by the Round Table Press, 1939. 180 pages. Price \$1.75.

In this book the author begins with the call to the ministry, his call to the pastorate and suggestions for getting settled and off to the right start. Much of it is commonplace, but still there is much of suggestiveness in it. It enters rather minutely into situations which the pastor may face and is full in its suggestions for meeting these situations.

—J. C. M.

Increasing Church School Attendance by Albert H. Gage. Published by Zondervan Publishing House, Grand Rapids, Mich., 1939. 130 pages. Price \$1.00.

The author of this volume is pastor of the Mount Lebanon Baptist Church, Pittsburgh, Pa. He has had wide experience in Sunday school building and has written a book chock full of helpful suggestions.

—J. C. M.

RESOLUTIONS CONCERNING MR. L. M. SHORT

Inasmuch as it has pleased Our Heavenly Father to call Brother L. M. Short to his eternal reward, be it resolved;

First, that the Brownsville Baptist Church, Brownsville, Tenn., has suffered the loss of a faithful member and deacon. For he was always loyal to the Lord and all His work in the church.

Second, that the Brownsville community has lost an outstanding citizen and business man.

Third, that his wife has sustained the loss of a devoted husband and the three daughters the loss of a loving father.

Fourth, that we, the Deacons and members of the Brownsville Baptist Church, express our sympathy to the family and friends and grateful thanks to the Heavenly Father for the gift of such a beautiful life.

Respectfully submitted,

Z. J. Scott
T. H. Glass
C. J. Huekaba
Committee of Deacons.

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AMONG THE BRETHERN

By FLEETWOOD BALL

E. M. Skinner, the new pastor at Ridgely, visited his old field at Gibson, accompanied by his wife, during the holidays.

The call of the First Church, Moreland, Okla., has been accepted by R. D. Sheldon of Oklahoma City, Okla.

The pastoral care of the First Church, Childress, Texas, has been accepted by Charles T. Talley of Ranger, Texas.

L. C. Wells has accepted the care of Grace Church, Phoenix, Arizona, and is now on the field.

The First Church, Memphis, Texas, loses its pastor, S. F. Martin, of Ft. Worth, Texas. He follows J. W. Mason.

The First Church, Rison, Ark., was made pastorless by the resignation of Aubrey C. Halsell, who accepted the First Church, Crossett, Ark.

Christmas Day J. B. Head, pastor of Portland Avenue Church, Oklahoma City, Okla., was the victim of a car accident. One rib and shoulder were broken.

Miles B. Hays has accepted the call to the First Church, Dublin, Texas, resigning at the field of Burk Burnett, where he has done a great work.

C. C. Morris, pastor of the First Church, Ada, Okla., continues in the hospital, and his host of friends deplore his continued illness.

Plans are being made for publishing a book entitled "Major Messages from the Minor Prophets." The Sunday School Board will publish the book, and J. W. Storer will edit it.

W. D. Wyatt, pastor of Calvary Church, Beaumont, Texas, was lately assisted in a revival by Hyman Appleman, resulting in 129 additions and 22 other conversions.

A. H. Reid has resigned the care of South Avondale Church, Birmingham, Ala., to become vice-president of Howard College. He will devote his time to much needed field work.

The First Church, Stratford, Texas, loses by resignation its pastor, Lynn Richardson, who has accepted the First Church, Neosho, Mo., and is already on the field.

William H. Joyner recently closed his 42nd revival in his home city of San Antonio. R. L. Wittner is pastor of Trinity Church, where the revival was held.

By THE EDITOR

Dr. J. C. Moore, beloved physician and active Christian, living near Trenton, recently went to be with the Lord. His

membership was in the Laneview Church. God comfort the bereaved.

The workers of Dodsonville Baptist Church, Robert Earls, pastor, have done extensive repairing and repainting on the church, made several alterations, installed electric lights and further repairing is contemplated.

Arthur J. Barton, chairman of the Social Service Commission, rightly urges our readers to write their Senators and Congressmen and insist upon the passage of the Johnson Bill (S 517) to prohibit all liquor advertising over the radio.

Having served fruitfully for five years under the Home Mission Board in the Norris Dam area of the state, M. K. Cobble, Andersonville, has resigned to become pastor of the First Baptist Church, Lake City.

Since the Baptist World Alliance, the Baptist Sunday School Board has published a series of new free tracts which carry a strong doctrinal emphasis and moral emphasis. They are very timely.

With Evangelist C. L. Hammond of Fountain City preaching, the Alva Baptist Church, Alva, Ky., H. C. Clark, pastor, recently had a revival in which there were 120 additions, 112 of them by baptism.

Dr. W. T. Connor, of the Southwestern Seminary, and Dr. J. B. Weatherspoon, of the Southern Seminary, are conducting, in Knoxville, a one-week school for all Sunday school officers and teachers.

George E. Simmons, formerly pastor in Knoxville and later pastor of the First Baptist Church of Norton, Va., has resigned at Norton to become pastor of the Starling Avenue Church, Martinsville, Va.

In a revival in the Pollard Baptist Church, Ashland, Ky., W. K. Wood, pastor, and in the First Baptist Church, Charlottesville, Va., Henry Alford Porter, pastor, there were respectively 158 and 150 additions. Evangelist Arthur Fox and son, Paul, were the visiting workers.

Inadvertently in last week's Baptist and Reflector, J. D. Adcock was indicated as pastor of the First Baptist Church of St. Petersburg, Fla. The Convention annual lists him as pastor of the Fifth Avenue Church, St. Petersburg. David M. Gardner is pastor of the First Church.

Mrs. D. G. Kerr writes that the night of December 31, the Elm Street Baptist Church, Knoxville, observed a great and uplifting season of prayer until midnight for guidance and the salvation of souls and that the church might honor God more in 1940.

The following friends visited in the BAPTIST AND REFLECTOR office recently: A. A. McClanahan, Jr., Chattanooga; R. O. Ralston, Seymour; E. C. Routh, Oklahoma City, Okla.; Porter Routh, Oklahoma City, Okla.; Rev. H. D. Gregory, Madison; Warren W. Payne, Franklin, Ky.; Lee Overton, Bethpage.

Pastor Joe L. Wells, of the First Church, Anna, Ill., writes in high praise of the preaching of J. R. Kyzar, pastor of Grandview Church, Nashville, in a recent revival at Anna, which resulted in 85 additions, 69 of them by baptism. Joe Canzoneri, of Jackson, Miss., led the singing.

The next meeting of the East Tennessee Pastors' Conference will be at Carson-Newman College, Jefferson City. The principal speakers will be John L. Dodge, Cleveland, and O. D. Fleming, Morristown, speaking on "Solving the Problem of the Unenlisted Church Members" and "Our Father" respectively.

Mr. Phil Maxwell, graduate of Baylor University, with Mrs. Maxwell, graduate of Alabama Woman's College, arrived in Knoxville January 1 to assume his duties as Educational Director in the Fifth Avenue Baptist Church, Knoxville, Frank W. Wood, pastor. Both have had fruitful previous experience in religious work.

The Upper Cumberland Pastors' Conference will meet January 15, at 10 A. M., in the Jamestown Baptist Church. Subjects of vital interest will be considered. By way of devotionals or addresses, the following are listed on the program sent us by Pastor Oscar T. Nelson, of Sparta: Homer Cate, J. Harold Stephens, Secretary John D. Freeman, W. F. Wright, and Connie Leonard.

Pastor O. L. Minks of the Magness Memorial Church, McMinnville, and Mrs. Minks were greatly surprised and pleased when after prayer meeting not long since the church gave them a profuse pantry shower. Two days later, at the Sunday school Christmas tree, "Santa" brought them an electric range from the church, to be theirs and not belong to the parlor.

The last week in January the Southwestern Seminary at Fort Worth, Texas, will celebrate the twenty-fifth anniversary of the founding of the schools of Religious Education and Sacred Music and the twenty-fifth anniversary of the presidency of Dr. L. R. Scarborough and combine with it the Holland Lectures and observance of Founder's Day, with a number of prominent Southern Baptist leaders and pastors on the program.

The historic Spring Creek Baptist Church, H. A. Hambry, pastor, was the hostess of

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DEC. 31, 1939

Sunday School	Training Union				
Alcoa, First	239	Little Mountain	86	Lake City	176
Antioch	71	Southside	95	Lenoir City, First	297
Bartlett	91	Watauga	201	Madisonville	169
Butler	139	Harriman, Trenton Street	343	Manson	25
Chapel Hill, Smyrna	43	Hermitage, New Hope	110	Maryville, First	564
Chattanooga, First	803	Jackson: First	602	Memphis: Bellevue	1533
Church Hill, Oak Grove		Calvary	92	Central	374
Clarkrange, Mt. Union	52	West Jackson	534	First	726
Cleveland, Big Spring	248	Jamestown, First	60	Temple	1027
Cookeville	182	Jefferson City, Buffalo Grove	53	Murfreesboro, First	279
Elizabethton: First	407	Johnson City, Unaka Avenue	118	New Tazewell, First	133
Mission	38	Kingsport	92	Sevierville, Pigeon Forge	107
Immanuel	79	Knoxville: First	823	Rockwood, First	226
Eastside	110	Elm Street	359	Shelbyville, First	173
		Fifth Avenue	874	Union City	182
		Immanuel	324	Walton Hill, Powell's Chapel	67

the Fifth Sunday Meeting of the Cumberland Association, the first of the kind in several years. Pastors W. B. Woodall and C. G. Sego prepared an interesting program of gripping themes. Those taking part on the program were: H. A. Hambry, W. B. Woodall, J. G. Coltharp, C. H. Moore, Robert Earls, C. G. Sego, T. E. Taylor, T. A. Pursell and R. N. Owen.

The third quarter of the present session of the Baptist Bible Institute will begin on Tuesday, January 16. Already many applications have been received for admission. Our great Homecoming Week, which is the high peak of the session, comes in this third quarter and this would be a fine time for pastors to spend their vacation with us. Please ask friends to specially pray for interest money needed February 1.—W. W. Hamilton, President, Baptist Bible Institute.

With the Churches: **Alcoa**—First, Pastor Angel baptized 13. **Elizabethton**—First, Pastor Starke, received 1 by letter, 1 for baptism. **Kingsport**—First, Pastor Hughes, received 1 by baptism. **Knoxville**—Fifth Avenue, Pastor Wood, welcomed 3 additions to the church. **Maryville**—First, Pastor Baldrige, received 5 additions by baptism. **Memphis**—Bellevue, Pastor Lee, received 3 by letter, 1 by baptism, baptized 1. **Murfreesboro**—First, Pastor Sedberry, received 5 by letter.

PASTORS, TAKE NOTICE!

The Ministers' Retirement Plan does not become effective until July 1, 1940. Please, therefore, do not send payments either for your own or the church part in it until notified. Plans are being worked out for the campaign of information. This will begin around March 1, and we will carry full information to every association in the state. Watch this paper for announcements about the time to send in applications.

When everything is ready to go, there will be mailed to every pastor in the state whose address we have full information together with proper blank for himself and one for his church to use in making application. In the meantime remember two important things: (1) Your church should know the facts about the Retirement Plan; (2) Your church may adopt it whenever it wishes, but wait further information before asking for application blanks or sending in payments.—John D. Freeman, Executive Secretary.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

B. F. Gehring, Vinton, La.
A. J. Sloan, Good Will Church, Dixon Springs, Tenn.
John Evans, First Church, Eufaula, Ala.
Leslie Gilbert, First Church, McKenzie.
Joe Anderson, New Hope Church, Howell City, Mo.
P. C. Andrews, Gentian Church, Columbus, Ga.
D. D. Scrivener, Eminence Church, Shannon Co., Mo.
George E. Simmons, Starling Avenue Church, Martinsville, Va.
L. C. Wells, Grace Church, Phoenix, Ariz.
Eugene Coker, State Line Church, Goffney, S. C.
Vernie S. Pipes, First Church, Shamrock, Texas.
C. E. Welch, Central Church, Memphis, Tenn.
John A. Larson, Rothsay and Lake Lida, Minn.
C. T. Plybon, Clover, S. C.

Dr. J. E. Buchanan, 86, of Blue Mountain, Miss., veteran and beloved Baptist minister, died at the home of his daughter in Nashville, Mrs. J. R. Claypool, Tuesday morning, January 2. He had been in ill health for three years. Brief services were conducted at the home by Dr. R. Kelly White, of the Belmont Heights Baptist Church. The body was sent to Blue Mountain for funeral services in the Lowry Memorial Church, followed by burial in the cemetery at Blue Mountain.

Born in Ripley, Miss., Dr. Buchanan was the son of the late John Hall and Elsie Rogers Buchanan. He studied medicine at the University of Louisville, and practiced medicine in his early life. He later entered the Baptist ministry and had held pastorates in Mississippi, Texas, and Tennessee. He was one of the pioneer missionaries to Southwest Texas nearly fifty years ago.

He was a thirty-third degree Mason. Surviving are his children, Mrs. J. R. Claypool, and four sons, J. F. Buchanan of Ardmore, Okla., Dr. E. B. Buchanan of Nocona, Texas, Dr. J. H. Buchanan of Birmingham, Ala., and J. E. Buchanan, Jr., of Blue Mountain, Miss.

Baptist and Reflector prays God's abundant grace upon all the sorrowing.

Lawrence Stanley, Concord Church, Chandler, Texas.

C. A. Caldwell, Hickory Grove Church, N. C.

Ordained

Walter T. Lawton, Jr., First Church, Washington, D. C.

William M. Tabb, Calvary Church, Miss.

Died

Dr. Robert K. Maiden, Co-editor, Word and Way of Missouri.

Rev. G. G. White, Flora, Miss.

Mr. O. B. Kelly, Tyron, N. C., Colporteur of Bibles.

Dr. Luther Rice Christie, First Church, Tallahassee, Fla.

Resigned

R. H. Moore, Severn and Margaretville Churches, West Chowan Association, N. C.

B. F. Gehring, Beaufort, N. C.

A. H. Reid, South Avondale Church, Birmingham, Ala.

John Evans, First Church, Live Oak, Fla.

Leslie Gilbert, Oneida Church, Oneida, Tenn.

Joe Anderson, Pleasant Hill Church, Mo.

P. C. Andrews, Damascus Church, near Enterprise, Ala.

A. B. Cooper, First Church, Charleston, Mo.

George E. Simmons, First Church, Norton, Va.

L. C. Wells, Second Church, Albuquerque, New Mexico.

W. C. Allen, Editor, Baptist Courier, South Carolina.

Vernie S. Pipes, First Southern Church, Tucson, Ariz.

John A. Larson, Norway, Mich.

J. A. Carter, Big Cain Church, Monroe, La.

Eugene Coker, Asheville, N. C.

JANUARY

January!

January is here

January begins a New Year

January is the time to take stock

January is the time to correct mistakes

January is the time to make good resolutions

January is the time to put good resolutions into practice

January is the time to join the Baptist Hundred Thousand Club

January is the time to pay my Club dues and get another Club member

January is the time to work and pray, night and day for a Debtless Denomination.

The Baptist Hundred Thousand Club Membership Card

1. I want to help my denomination get out of debt and stay out of debt. Please enroll me for the membership checked below:

☐ Individual Membership, \$1.00 a month;

☐ Multiple Membership, \$..... a month;

☐ Joint Membership, 50 cents a month (each);

☐ Group or Circle Membership. Name of Group or Circle.....

☐ Memorial Membership \$100.....

2. This membership is for..... years beginning....., 19.....

3. Credit this membership to the organization checked below:

☐ Church ☐ W.M.U. ☐ B.T.U. ☐ Sunday School ☐ Brotherhood

My name..... Address.....

Name of Church..... Association.....

Sign, detach and hand card to your Pastor or Treasurer who will report to
J. E. DILLARD, 161 EIGHTH AVE. N., NASHVILLE, TENNESSEE

HISTORY SOMETIMES REPEATS ITSELF

A Former Secretary Sends a Message Needed Today

Dear Brother:

Since our State Convention, there has been a decline in receipts to the Co-operative Program. We are not complaining. We realize the financial conditions. This letter is only to call your attention to this general shortage, with the request that you do all you can to help close the Southern Baptist Convention year, April 30th, in good condition. . . . The Co-operative Program is now being put to the most severe test it has ever had. Let us pray day by day for victory . . .

Yours very cordially,

O. E. Bryan,
Executive Secretary.



This message is dated April 8, 1931. Nine years have gone by since the Executive Secretary felt impelled to send out that appeal. Yet, if Dr. Bryan were living today, we imagine he would be preparing a similar one for the pastors of the state.

For some unaccountable reason receipts have dropped well under what they were during November and December, 1938. Study the comparative figures given below and help us at headquarters find the trouble:

Cause	Month	1938	1939	Decrease
Co-operative Program	November	\$18,955.03	\$17,440.27	\$1,514.76
" "	December	20,452.67	17,593.47	2,859.20
	Totals	\$39,407.70	\$35,033.74	\$4,373.96
Designations	November	13,046.22	11,415.57	1,630.65
" "	December	24,679.70	24,342.53	337.17
	Totals	\$37,725.92	\$35,758.10	\$1,967.82

THE DECREASE in designated funds can be accounted for by the fact that the year ended on Sunday, hence receipts for the last working day did not reach us in time to be counted in December. More than the amount of the decrease came in on the 2nd of January. But it was not so in the Co-operative Program. The receipts on the 2nd were slightly more than for the 31st of December a year ago.

WE PRESENT THESE FACTS to the brotherhood because they have a right to know when things are not doing well. They are not given in any sense of pessimism or complaint. Tennessee Baptists have their own way of doing their work, and no month's receipts at the office in Nashville can be taken as an indication of the interest of our people in their general work.

WE HAVE LAUNCHED the largest missionary program we have undertaken in many years. Our budget for the fiscal year, Nov. 1, 1939, to Oct. 31, 1940, is the largest we have had in more than a decade. It was based upon last year's receipts through the Co-operative Program. Our churches have as large an income as they had last year. Several churches have already reported increased sums in their budgets for 1940 for Program causes.

WE ARE ASKING that every pastor and church treasurer keep our general work in mind and not fail to send every month all funds they have on hand for it. January should show a marked upward swing in receipts. God is richly blessing us in material, as well as in spiritual ways. We cannot fail to carry on with ever increasing vigor and generosity.

Executive Board, Tennessee Baptist Convention

149 Sixth Avenue, North

Nashville, Tennessee