

Baptist and Reflector

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

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God's Call and Challenge To Southern Baptists

(Address of President L. R. Scarborough at the Southern Baptist Convention, Baltimore, June 12, 1940)

THE PAST HUNDRED YEARS have brought distinctive blessings and growth to Southern Baptists. Unity, solidarity, consciousness and realization of accumulating strength as a denomination have marked the way. Indoctrination, denominational courage, marvelous developments in Christian education, in world missions and intensive evangelism make high points of triumph. The century has been marked by battles for liberty, freedom of conscience, the rights of individuals, especially in the realm of religion. The last few years the battle has raged more vigorously and today is growing more intense. Immemorially Baptists have championed the rights of the individual and sought full might to keep the hand of religion out of the people's tax money and to prevent any effort to mix the State and the Church. We must press this battle fearlessly and relentlessly.

REMARKABLE GROWTH

In 1937 Southern Baptists baptized 204,000, in 1938, 256,000, in 1939, 269,155—the most remarkable achievement in baptisms for one denomination in the history of Christianity. In '38 we baptized 52,000 more than we did in '37 and in '39 12,341 more than we did in '38, which gives an increase in two years around 65,000.

A new mastery of the passion for souls has swept the denomination and distinct achievements have marked the way. A larger, deeper, higher, newer purposefulness and spiritual passion for the saving of the lost, the training of the saved and causing Christ to come in wider circles has possessed us these immediately past years, and we face the future more hopeful, more determined, more united, and with greater vision, deeper consecration and more splendid organization to achieve the tasks of Christ's commission than ever before.

The spirit and passion of evangelism is usually the yardstick for all other spiritual blessings and achievements in Christ's Kingdom. In '39 we organized 86 more churches, built 184 more church houses and 146 more pastors' homes, ordained 418 more Baptist preachers, increased the net growth of our church membership by 173,989, organized 240 more Sunday schools and enrolled 155,000 more pupils in Sunday school, increased the valuation of our church property by \$4,250,000.00, our gifts to local work \$1,500,000.00 and our gifts to missions and benevolences by \$500,000, thus enlarging our total gifts by nearly \$2,000,000.00, and showed marvelous improvements in the morale and optimism of our people—and this during a period of financial stringency in a world torn by war and distresses of every sort.

FACING THE FUTURE IN CERTAIN VITAL, SPIRITUAL MATTERS

GOD SPEAKS TO US "at sundry times and in divers manners," through His Word, through His prophets, through His Spirit, through His Son, through the voice of history and the challenges of His providences. These voices need to be heard, their calls heeded, their challenges met, and His Kingdom built and His will done.

THE CO-OPERATIVE PROGRAM

1. His clarion call comes through the **Co-operative Program**, which has become the basic support for the financial program of His gospel. It is a systematic, well-defined plan for promoting

and sustaining all the causes included in **Christ's commission** for the establishment of the gospel. It has succeeded, it is growing, it must be enlarged, it is not half what it ought to be, and, if we do our duty, not what it **must be**.

2. **Our debt-paying:** Years ago our debt was large. We could defend every cent of it. We **honestly approach liquidation** of our debts. After much struggle we found a plan by which, slowly and determinately, we could save our credit, establish our honesty and clear all of our obligations without burdening anybody. It has not received the full confidence and support of the denomination, but I would call our people to the support of the plan and with speedier progress make it achieve the end—a **debtless denomination**—and we ought to hurry up about it.

BIBLE STEWARDSHIP

3. **Bible Stewardship:** The Bible is clear all the way through that our possessions are not **ours**. God retains the ownership in all the wealth there is. We are but **stewards**, and responsible to God for all trusteeship. It is almost universally believed that it is the Christian's duty to give "**tithes and offerings**" as the Scriptural plan of financing Christ's Kingdom and as an expression of our stewardship to God. There are enough Scriptural commands, support and encouragement to justify the plan of tithes and offerings. We should put the **tithes** of our possessions back of the regular program of supporting and sustaining our causes in their current needs, and offerings conscientiously back of our building programs, churches, schools, hospitals, and the endowment of our

institutions. We must speedily and adequately endow our three theological seminaries at Louisville, New Orleans and Fort Worth, as a necessity of life, stability and aggressiveness. We should spread this glorious doctrine until it becomes a part of the conscience of every Baptist and the **habit** of all of our people, in the light of all the gracious teachings of Bible stewardship.

4. **Christian education:** The establishment, the fortification, the strengthening, the promotion of our denominational schools; their equipment, their teaching force, their endowment. We should not only safeguard their **financial** interests but guard their educational interests in the truth of their teaching, in the loyalty of their leadership to the fundamentals of Christ's truth and causes.

5. A most vital and pressing matter of tremendous weight is the training, **enlistment and indoctrination** of our people in the **teachings of the Bible**, the doctrines of Christ, the methods by which we are to build character, achieve the finest service and glorify Christ in the building and establishment of His Kingdom around the world.

TWO MATTERS OF SUPREME, PRESSING IMPORTANCE

1. **The publicity of the causes of Christ** and the instruments by which this publicity is spread and strengthened: Our Baptist editors and our other publishing agents have done well, but they need at this time the full-length backing of the whole denomination to bring in a new day in the strengthening of our papers, in the distribution of our papers and the magnifying of their importance and worth to the denomination. We have less than

(Continued on page 4)



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EDITORIAL

"Ambassador Extraordinary"

THUS, WE ARE TOLD, Vatican officials at Rome name Myron C. Taylor, President Roosevelt's Christmas appointee to "the Holy See." Many are already familiar with the fact that the President has been courteously and urgently requested to indicate that his interpretation of the appointment does not harmonize with the Pope's interpretation and that so far he has refused.

Step by step it is coming to light that the appointment of Mr. Taylor to the Vatican as "ambassador without portfolio," as the President's "personal representative" and to "assist in parallel endeavors for peace and the alleviation of human suffering," was part of a deep-laid plan between the administration and the Vatican toward the ultimate establishment of diplomatic relations between the United States and the Vatican.

The New York Sun of March 8, 1934, carried a Special Dispatch from Rome, as follows:

A definite agreement has been reached by President Roosevelt and the Vatican that diplomatic relations shall be established between the United States and the Holy See as soon as public opinion in America can be brought around to the idea, it was learned here today. This undoubtedly will be denied by both the State Department at Washington and the Vatican. Two or three years may elapse before the plan is effected. . . . But the agreement exists and has been slowly maturing.

The dispatch states further:

Private, unofficial discussions between Mr. Roosevelt and the Vatican began before the former was elected President and have continued intermittently ever since. Before the election one of his friends and advisers confidently assured the Vatican that he would recognize the Holy See if he were elected. This step is thought to have caused the Holy See to regard Mr. Roosevelt's candidacy with great interest.

As to how the plan was made, we are told:

The present general plan of action was agreed upon by Postmaster General James J. Farley and Eugenio Cardinal Pacelli, Papal Secretary of State (now the Pope—Editor), when Mr. Farley was here last December and conferred with both Pope Pius XI and Cardinal Pacelli.

It was agreed at that time that a cautious campaign should be undertaken to win American public opinion to the idea. It is hoped by means of this strategy gradually to encourage the growth of the idea in America that the establishment of relations is both natural and desirable, so that President Roosevelt would be able to give the impression in acting that he was doing so in response to popular demand.

On July 16, 1938, an Associated Press dispatch from Washington said that "The State Department prepared to send instructions to the American consulate in Rome, based on a Congressional amendment signed recently by President Roosevelt. The amendment permits the consulate to act as the authenticating agent for documents of record in the Vatican City, so that they may be used as evidence in courts of the United States." The amendment here referred to begins as follows:

"Until the United States shall have a consular representative resident in the State of Vatican City . . ."

And then, last Christmas Myron C. Taylor was appointed to the Vatican. In the light of these things and notwithstanding disclaimers to the contrary, the logical conclusion is:

1. That while Mr. Taylor's appointment did not "constitute the inauguration of formal diplomatic relations with the Vatican," it was intended as a step in that direction.
2. That his appointment was part of a deep-laid plan in that direction.

All of this has been in violation of the honored American principle of the separation of Church and State, with the ultimate threat to religious liberty involved in such violation.

Whether a man is a "Democrat" or a "Republican" cuts no figure in the case. This is a matter of Americanism, not politics.

The "first provisional embassy to the Holy See" and "ambassador extraordinary," as Rome puts it, and the "personal representative" or "ambassador without portfolio," as Washington puts it, should be recalled at once. The sooner the better.

The Immortality of the Soul

AN ELECT LADY asks whether "spirit," "soul," "ghost" and "heart" are identical and whether or not the soul becomes immortal at regeneration.

Man is "spirit" and soul and "body" (I Thess. 5:23). "Spirit is that part which 'knows' (I Cor. 2:11). 'Soul is the seat of emotions, desires, affections and active will' (Psalms 42:1-6; Mark 14:34) and implies self-conscious life in contrast to plants with unconscious life. In this sense animals have 'soul' (Gen. 1:24), but, of course, with far less significance than man. 'Heart' and 'soul' are essentially the same. These parts make up the 'inward man' dwelling within the 'outward man,' the body (II Cor. 4:16). 'Ghost' means this 'inward man.' Often in scripture either of these terms is used to represent the entire 'inward man.' Technically there are distinctions among these terms, but for practical purposes we need not concern ourselves with them.

The "inward man" and the "outward man" are separable. Man can kill the body, but not the soul (Matt. 22:13). Paul said his death would mean a being "absent from the body, and . . . present with the Lord," and Peter said his would mean "put off this my tabernacle," the body (II Cor. 5:8; 11 Peter 1:14).

These and other references show that, while "the body without the spirit is dead" (James 2:26), the converse does not follow. Nor does the death of the body mean the extinction of the soul. Even the term "death" applied to the soul does not indicate its extinction. "The soul that sinneth, it shall die" and the unregenerate soul is "dead in trespasses and sins" (Eph. 2:1), but this certainly does not mean the extinction thereof. The eternal doom of such, called "the second death," will not mean the extinction of the soul. "Destroy" as applied to the soul does not mean extinction. Satan is to be destroyed in the same place where the doomed shall be, yet he is to be "tormented day and night for ever and ever" (Heb. 2:14; Rev. 20:10). And as to the lost themselves, "their worm dieth not, and the fire is not quenched" (Mark 9:44,46,48).

The death of the body does not mean that the soul becomes unconscious or goes to sleep. As applied to death "sleep" means the body. Centuries after his death Moses was conscious and active on the Mount of Transfiguration (Matt. 17:3). So were the rich man and Lazarus and Abraham conscious and active after death (Luke 16). So were the souls of the martyrs and other saints seen by John as recorded in Rev. 20:4.

As already indicated, the unregenerate are "dead in sins." Their eternal doom will be their present spiritual death (separation from God) confirmed and made perpetual and the effects thereof made more intense (II Thess. 1:9; Rev. 20:14). In the sense that these souls are never exempt from spiritual death, they are not immortal; in the sense that they never become extinct, they are immortal.

In regeneration believers are quickened from spiritual death and receive "eternal life" and become forever exempt from such death (Eph. 2:1; John 5:24). Prior to regeneration the soul is immortal in the sense that it is never to become extinct. In regeneration it becomes immortal redemptively and spiritually—forever exempt from spiritual death. This is in Paul's mind when he says the Lord has "brought life and immortality to light through the gospel" (II Tim. 1:10).

Forgiveness Without Being Asked?

AN ELECT BROTHER asks whether Christians are expected to forgive an offending party before he asks for it.

"Forgive us our trespasses, as we forgive those who trespass against us" (Matt. 6:12,14). "As" here has the significance of "since." The same thought is expressed in Luke 11:4: "Forgive us our sins; for we also forgive every one that is indebted to us." Because "God for Christ's sake hath forgiven you," Christians are to be "kind, tenderhearted, forgiving one another" (Eph. 4:32). And Christians are to forgive "till seventy times seven" (Matt. 18:22), which means keeping on forgiving.

These scriptures present the general duty of forgiving and the

spirit of forgiveness expected to prevail among Christians. The querist asks whether we are expected to forgive before we are asked to do so. We answer in the negative.

The Lord does not forgive except upon repentance, which implies and involves confession and asking for forgiveness (I John 1:9). However, He is always willing to forgive. The Lord in His forgiveness is held up as an example to urge Christians to be "kind, tenderhearted, forgiving" (Eph. 4:32).

While the Lord teaches the general obligation to have the forgiving spirit and to exercise forgiveness, yet in the specific application thereof He makes the act contingent on the offender's asking forgiveness. The striking parable along this line is put on this plane (Matt. 18:23-35). And then, in Luke 17:3,4, Jesus says: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The act of forgiveness is made contingent on the offender's asking forgiveness. But the offender should remember that the obligation to ask forgiveness is as great as the obligation to forgive and comes before the other. In some respects this might be considered to be a greater obligation than the other.

But, while this general teaching is true, yet there is to be a **forgiving spirit** at all times, a willingness and readiness to forgive upon repentance, even before one is actually asked to do it. And where this spirit is found the following things are found:

1. One will overlook many a thing without bothering to bring it into the class of things that are to be forgiven when forgiveness is requested.
2. One will not painfully probe an offender who asks forgiveness to see whether he is repentant enough or not. The forgiving spirit does not bother with mathematical exactitude.
3. One will freely forgive and, having forgiven, will no longer charge the offence against the offender.

Infant Salvation

THERE COMES A REQUEST for an explanation of infant salvation. We give our judgment in the matter.

In their **natural state** and apart from Christ all people are "by nature the children of wrath" (Eph. 2:3). This includes the infant. Depravity, with its results of natural and spiritual death, is inherited from Adam (Rom. 5:12-13,19). The infant is not under the guilt of personal transgressions, but it is in a state of depravity.

But the death of Jesus on the cross atoned for not only the personal transgressions of those committing them, but also for "the sins of the whole world," the collective Adamic depravity (I John 2:2; John 1:29). As a result, Adamic depravity is not charged to the infant or irresponsible person. The infant in this life is not saved, but is **safe**. Should God take the infant to Himself, then before it enters heaven He changes its nature by His mercy and power on the basis of the cross.

Thus David could say of his dead child that, while the child could not come back, "I shall go to him" (II Sam. 12:23).

Sins Under a Glass?

THE "MERCY SEAT" in the Old Testament days was the lid of pure gold on the box in the Holy of Holies called "the ark of the testimony" or "ark of the covenant" (Exo. 25:10-22; Num. 10:33). There the typical sacrificial blood was sprinkled and typical atonement made for the sins of the people, and there God communed with the high priest, the representative of the people.

A querist tells about having once heard a minister say that the sins of the people were written and placed under a glass in the Holy of Holies and that when the blood was sprinkled on the glass God could not see the sins of the people through the glass. The querist asks whether there is any scripture for this.

We can only say that we are like the querist. If there is any scripture which indicates this, we have not found it. We do find many scriptures concerning the golden mercy seat.

If because the New Jerusalem has in it "pure gold, like unto clear glass" (Rev. 21:18-21), the minister deduced that the material "pure gold" of the typical mercy seat was "like unto clear glass," that would seem to have been an imaginary and very far fetched exegesis indeed.

Pastors Meet at the Orphanage

WITH PRESIDENT C. H. WARREN, Lebanon, in charge, the Middle Tennessee Baptist Pastors' Conference met, June 3, in the chapel of the Tennessee Baptist Orphans' Home as the guests of the institution. The wives of some of the members and certain other ladies were also present as guests of the institution.

Superintendent W. J. Stewart spoke instructively on the work of the Home. On the regular program E. W. Barnett, pastor Seventh Street Church, Nashville, delivered a vigorous address on "How Far Have We Drifted from the Ancient Landmarks?" and W. C. Creasman, associate superintendent of the Orphanage, delivered an instructive message on "The Relation between the Church and the Kingdom." All addresses were well delivered and well received. Rev. Vern B. Powers, Mt. Juliet, pastor Green Hill Baptist Church, and Roy J. Bethune, recently elected assistant pastor Grace Church, Nashville, alternated in leading the singing, and two girls from the Orphanage rendered a special piano number. At noon a substantial and enjoyable dinner was served in the dining room of the Home.

In the election of officers for the ensuing conference year, H. D. Burns, Franklin, B. B. Powers, Mt. Juliet, and R. N. Owen, Clarksville, were chosen president, vice-president and secretary-treasurer, respectively.

Work on the new dormitory at the Orphanage is going on apace and the initial work for the construction of the school building is also being done. The Tennessee Baptist Orphans Home is moving onward and upward.

Mt. Lebanon Baptist Church Homecoming

SUNDAY, June 2, the editor greatly enjoyed being with Pastor T. C. Singleton, Nashville, and Mt. Lebanon Baptist Church, near Chapel Hill, at the annual homecoming service of the church. The responsive attention of the large congregation helped us as we tried to preach at the morning hour and in the afternoon. At noon a bountiful dinner was served on the church grounds. Pastor Bertis V. Christian also preached in the afternoon. We regretted that we could not remain to hear him. Throughout the day the Delina Quartette and the Wheel Quartette and a young ladies' quartette, whose name we did not get, rendered special selections much enjoyed by the people. A fine and vibrant Christian fellowship prevailed in all the services. To the pastor and the church we express our appreciation for their invitation to be present on this occasion, which so refreshed our spirit.

Prayer

By EVELYN VIRGINIA KAYLER

Dear God, I'm really very small,
And haven't much to give;
But take my efforts, small and few,
And teach me how to live.

Sustained by Thee through every day
My soul will stronger grow
To touch someone around me,
And help him, too, I know.

And with Your light to guide me,
Perhaps I'll make a start
In giving heathen peoples
The story in my heart.

It isn't riches, gold, or fame
My soaring spirits know;
But just the simple knowledge
That You have loved us so—

That on a hopeless, cheerless day
Entirely dark, it seemed;
You bore such mortal torture,
And all the world redeemed.

Dear Father, please forgive me
For adding to Your pain;
Extend your boundless mercy
Each time I sin again.

GOD'S CALL AND CHALLENGE TO SOUTHERN BAPTISTS

[Continued from page 1]

200,000 subscribers to all of our papers in the Southern states. Scarcely 200,000 homes out of nearly a million homes are being vitally reached. At this Convention they are proposing an advance step and are seeking by all possible means to speedily build the circulation of the papers so that they will reach more than a half-million homes. The goal of a million homes is not too great, and with the full weight of every ounce of my voice and personality I would challenge this Convention to start a new day in Baptist journalism and the spread of the Baptist message through the printed page. Every Baptist paper we have needs improvement, the application of the best and most scientific methods of printing, of authorship, of publication, of expansion. This cannot be done without a fuller support from the denomination. Along with this there ought to be more Baptist books and Baptist magazines written, published and spread in larger areas. We need to re-think, re-plan and reinforce our entire journalistic program.

A PERPETUAL CRUSADE FOR SOULS

2. The major point of this message is to hear God calling us and to emphasize that call for a **perpetual crusade in all the areas of our Southland for winning lost men and women.** All phases of evangelism need perpetual emphasis and a soulful pursuit by every saved child of God in this land. Evangelism in its wider senses is the chief purpose of God's love, of Christ's blood, of the Holy Spirit's power, and Christ makes it the major task of the saved everywhere.

We need to give passionate emphasis to **DOMESTIC EVANGELISM,** the winning of the lost early in the home life. That was the original evangelism. Every parent should be on a perpetual pursuit after his child, not only to clothe him and feed him and educate and house him, but to see that he is clothed with the imputed righteousness of Jesus Christ.

ORGANIZED EVANGELISM, within the scope and in all the departments of every church, is of the highest importance. Every department of every church ought to be well organized and the leadership well trained and in a constant effort to bring unbelievers to the saving knowledge of Jesus Christ. **Preachers** ought to be trained to do it, deacons ought to be organized and cultivated to do it, Sunday school teachers and all the other official family and the great mass of the members of our churches should be instructed and inspired and impassioned to bring the lost in to meet Christ and to be trained in the service of Christ.

Our greatest immediate task in organized evangelism lies in the direction of our Baptist Brotherhood—to mobilize and utilize more than ever before the masculine strength of our denomination. One of the most challenging things we face and one of our most resultful opportunities is the mobilization, inspiring, organization and directing of the mighty energies of the manhood of Southern Baptists.

MASS EVANGELISM, public evangelism, indoor, outdoor, highway, byway evangelism, needs persistent, constructive, sane effort everywhere. Pentecosts ought to be repeated, reproduced, duplicated, multiplied, that the great mass of people can hear the gospel, feel the voice and power of God and come flocking home to Jesus Christ. We must not forget that Christ's greatest Pentecost was a **church** revival, breaking all the bounds of the church and bringing people in. God give us more great, sane, constructive, Pentecostal evangelists!

PERSONAL EVANGELISM

LASTLY AND OF SUPREME IMPORTANCE, Southern Baptists should more and more pursue, seek and do their utmost to win men and women of all ages and kinds to Jesus Christ personally—**PERSONAL EVANGELISM** on the part of God's people, in and out of churches, in offices, in homes, everywhere, to win lost souls to know Christ by their personal witnessing to the saving strength of Christ. It was Christ's method and that of six groups which He started or encouraged. He Himself was the supreme personal soul winner. Ask Simon Peter and the dying thief on the cross, the first and last men He personally won in His earthly ministry, and all in between these extremes. He organized and trained the apostolic band, He organized and trained the Seventy, He organized and trained the One Hundred and Twenty in His first church, He commanded and inspired and empowered and furnished the divine center for **Pentecost.** He called and sent out and kept on after in personal evangelism the after-Pentecost group, including Paul and John, the beloved disciple, who was the oldest winner of the apostolic group. Christ and Paul constitute the outstanding personal soul winners of all time. What did Jesus say as His first command? Matthew 4:19: "Follow me and I will make you fishers of men." What is said of Jesus in Luke 19:10? "The Son of man is come to seek and to save that which was lost." What did Paul charge a saved

world to do by his wonderful example? I Corinthians 9:22: "To the weak I became as weak, that I might gain the weak; I am made all things to all men, that by all means I might save some." What is the last command of the risen Savior to His people, to His churches, to His believers everywhere? Revelation 22:17: "And the Spirit (that's the Holy Spirit) and the bride (Christ's united redeemed) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoever will, let him take the water of life freely." I think God has no higher call, no greater challenge to our people than this, as we carry along the full support of these causes mentioned in this message. It isn't a campaign for souls for one or two years; it's a perpetual crusade for souls, day by day, year by year, century in and century out, until Christ comes again.

Our supreme challenge is massing, mobilizing, utilizing our millions under the direction of the Holy Spirit around Jesus Christ for the winning of the lost, the training of the saved and the glorifying of Jesus Christ in the carrying out of His full commission in all the parts of the world and in all the areas of life. May it speedily be so, and may we devote our best energies of brain, soul, muscle and money to this glorious objective!

Christian Education

By J. E. DILLARD

DO WE REALLY BELIEVE in Christian education or just think we do? How are we showing our belief in Christian education? Can we believe in Christian education and neglect the institutions of Christian education? What will be the future of our denomination and of Christian civilization if we let the institutions of Christian education languish and die?

There is a sense in which any education may become Christian when taught by genuinely Christian people. The character and convictions of a teacher are as important as the subjects he teaches. Pupils are influenced more by personalities than by precepts. How greatly we need Christian teachers in all our schools!

Christian education is that education which gives due recognition and emphasis to the facts, principles, and applications of Christianity, under Christian auspices, and for Christian ends.

The primary institutions of Christian education are Christian homes, churches, and schools. The success of Christianity depends, under God, upon the perpetuation and strengthening of these institutions; if we let them perish our world will revert to paganism or worse.

WHAT CAN WE DO?

Let us seek to rebuild the family altars that in our homes the ideas, ideals, and spirit of Christ may be implanted in the minds and hearts, and incorporated in the lives of our children.

Let us see that the attendance upon our church services—all of them, preaching, teaching, training constantly grows, and that the teaching and work continually improves both in quantity and quality.

Let us remember our denominational schools in prayer and purse; let us seek to make them equal to the best, and let us urge our young people to avail themselves of the superior opportunities afforded.

Let us put on the special "Christian Education Day" program in our Sunday schools, June 30 (see program in "The Teacher" and "The Sunday School Builder"); let us follow this with personal effort to get our young people in our Christian schools, and all our people interested in supporting them.

What I Saw On the Way To Church

By H. F. BURNS, SR.

ON MY WAY to the First Baptist Church on a recent Sunday night I passed two young men, one was beastly drunk. His friend was supporting him, but he fell to the pavement twice on one block.

When our legislature repealed our prohibition law they provided for that very thing, when our Nashville citizens voted to allow whiskey sold in the city, church members included, they voted to furnish the strong drink to dethrone that boy's reason. Our city council did the same, the person who sold or gave this young man the whiskey is alike guilty. All the above agencies are guilty before God for that young man's beastly condition. "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." Habakkuk 1:15.

All the revenue from all the strong drink in all the whole world could never pay for the lost soul or ruined character of just one noble boy or sweet girl.

The History and Present Condition of The Jews in Cuba

By JACOB GARTENHAUS, *Atlanta Ga.*

[Manuscript condensed by the Editor]

AT THE LAST SOUTHERN BAPTIST CONVENTION our honored representative in Cuba, Dr. N. M. McCall, told me of a visit he had from two Jewish Christian refugees from Germany who asked for the use of the Baptist Temple for services of Jewish Christians of whom there were no fewer, they stated, than 150 in Havana alone. I could no longer delay and at once began plans to go there.

It may surprise the reader to know that Jewish history in Cuba dates as far back as the discovery of the island by Columbus in 1492, several Jews having accompanied him on that voyage. Its first white inhabitant was a Marano (a term applied to Spanish Jews who outwardly became Christians to escape the persecution of the Inquisition of whom there were at least 100,000) Luis de Torres.

In the year 1613, the Inquisition wrung from Francisco Gomez de Leon the confession that he was a Jew, and as a result he suffered the fate of a martyr for his faith. So also Rodriguez de Solis, Luis Rodriguez, Antonio Mendez, Juan Rodriguez Mesa, Luis Mendez de Chaves, Manuel Alvarez Prieto, and Santa Ella.

Following the Portuguese reconquest of Brazil, thousands of Jews were compelled to leave the country and many of them no doubt found their way to Cuba. In the latter part of the Seventeenth Century we read of many persons who were charged with "Judaizing."

Until about the end of the Spanish-American War of 1898, public religious services, other than those of the Roman Catholic Church, were forbidden. At that time there were some five hundred Jews in Cuba, mostly of Spanish origin, engaged in trade. That number has gradually increased.

The meager comforts Cuba offered did not draw great numbers to that island until about 1923, when the Russian-Polish Jew immigrants began to knock at its doors bringing five hundred to one thousand at a time and as many as thirteen thousand in a month. Hard indeed was the lot of these immigrants in their new surroundings, but they were better off than in their own lands with the hostility and cold.

WITH THE RISE OF NAZISM, which has turned Europe into a hell, leaving the Jews harried, decimated, torn apart, scattered and homeless, these harassed creatures had to look for some friendly port. Thousands found their way to Cuba where they were allowed to remain if they would not become dependents. A few managed to take with them from their former home the fragments of what they once possessed and are able to live fairly comfortably. These, I predict, given a little chance, will not only establish safe homes but will use their business acumen to give employment to thousands of others as they have already begun to do.

One sees Jewish business houses, shirt and shoe factories, tobacco houses and other industries which employ thousands, but at best the wages are small. The great majority live hard and bitter lives. One meets these poor destitutes on the streets of Havana and other towns, peddling beads, neckwear and other articles that are indigenous to the West Indies. "Many a day I have walked the leather off my soles and sold only enough for one meal," one told me.

Today there is a thriving Jewish life in Havana. There are five synagogues, a Centro-Israelita (Jewish Center) with its day school, clinic, a Union Zionista de Cuba and other societies, a Jewish publishing house; strictly Jewish streets where one may see small stores, kosher butcher shops, kosher restaurants and where one can hear the Jewish language as in any large city of Poland, Palestine or the United States. It is hard to state definitely the Jewish population, but a conservative estimate would place their number at 20,000 to 25,000.

TWO HOURS AFTER BOARDING a plane at Miami I reached the port of Havana where I was met by Dr. M. N. McCall, who took me to the Baptist Temple where there awaited me a most cordial welcome and where I was greeted by the friendly faces of his associates, teachers and students.

Realizing that my time was limited I wanted to make the most of it by letting every minute count. Upon inquiry as to the location of the Jewish community, I immediately set out.

The irony of the name of the first street I entered bringing me to the door of the ghetto impressed me. It was Jesus Maria Street! Turning the corner I came to Acosta Street (the name of one of the rebel Jews who was against ritualistic Judaism and who lived in Amsterdam about the middle of the 16th Century, the son of a Marano). Soon I found myself in the market place where there was a babel of confusion.

Approaching a man dressed in European garb as one sees in the streets of Poland, I learned from him a tale of woe. Miraculously he had escaped from Poland just as the German army was approaching, and for three months he had been on the high seas stopping at first one port and then another until finally he found a landing place in Cuba with the aid of a Jewish organization and some relatives. As yet, he had not received one word from his wife and children from whom he was torn apart during their escape.

From there I went to the Centra-Israelita, a well equipped headquarters for Jewish activity. There was a spacious hall for meetings, various school rooms for Jewish children. I saw a hundred or more of the refugee children, many of whom do not know whether their parents are dead or living. I introduced myself to one of the officials who extended to me every courtesy, giving me information I desired as to the life of the people, their number, mode of living, methods of livelihood, the attitude of the people toward the government, even referring me to a Jewish Christian whom, he said, I would be glad to know and who could give me further information.

I proceeded on the mission which took me to Cuba, namely to make known to these people who were physically destitute and spiritually impoverished, the One Hope for them. Never in all my born days have I found more open doors, or spoken to more hungry people. My supply of literature was limited to the demands. Each time I returned to my headquarters, I wondered what I could do and each time I looked in my bag feeling sure that I had already given away my last piece of literature. Miraculously I found a never ceasing supply like the widow's pot of oil replenished many times. Where they came from, I did not know, nor do I know now.

No sooner did some of these leaflets fall into the hands of the Jewish people than inquiries began to come in. The first came from a Jewish woman, manager of a factory, who received her leaflet from one of her Baptist employees. She was anxious to talk with me, expressing a wish to come to the Baptist Temple or for me to visit her home. This I did accompanied by Brother Herbert Caudill. It would have thrilled the heart of any Christian to have listened to our conversation. The woman was rather reluctant to endorse what I had to say but a young man and his wife who were visiting her—sent there no doubt by God—might well have been my assistants in trying to persuade the others of the truth which I proclaimed.

From there we proceeded to the home of Mr. Einstein, a second cousin to the great scientist, who only a short while back united with the Baptist Temple and was received for baptism. This high type, cultured and refined business man lived for several years in Italy where he was a prosperous manufacturer. He sensed the growing anti-Semitism which at first he didn't think could affect the Italian people who counted among their citizens the finest people of the Jewish race, loyal patriots who had contributed more than their proportion; but, he reasoned, was that not also the case in Germany? However, even in Italy laws were soon put into force limiting the rights of the Jews, and while they did not affect him directly, he saw them as precursory to others more drastic, and so he left the country.

When I asked him what appealed to him most in the Baptist faith, he replied, "The simplicity of its worship and the earnestness of its followers as contrasted with the Roman Catholic Church with all its ostentatious ritualism. Over there, I saw too much church but no vital religion."

I NEXT VISITED another Jewish Christian from Germany, a doctor of medicine, a specialist in his line who had already made a name for himself, won his way into the hearts of the people and faced a bright future. He had done his bit for his beloved country by fighting in the World War. In the eyes of the Nazi hoodlums, he was a criminal because he happened to have in his veins the blood of Abraham. Almost penniless the man landed in Cuba, but nevertheless he is determined to overcome every obstacle, endure every hardship—and they are many—such as learning a new language, waiting perhaps several years before he would even be permitted to practice his profession. In the meantime this proud man has to depend on a little charity and whatever he himself can make, but one hears not a murmur from him.

While walking on one of the avenues I was accosted by a peddler who urged me to buy something from him, and when I asked him in Jewish if he was a Jew he was amazed.

"Are you Jewish also?" he asked.

When I replied, "Yes, I am a Jewish Christian," anxious as he

was to make a sale he forgot about his merchandise and listened eagerly as I told him how I found the Messiah. In a short while some other young peddlers came over and joined us and we had a little open air meeting.

BEFORE ARRIVING IN CUBA, one of the leading Jewish merchants to whom Doctor McCall told of my contemplated visit, asked to be informed when I would arrive as he wanted to arrange for me to speak at the Jewish Temple. On Friday I went there accompanied by Brother Caudill and upon our arrival we tried to locate the rabbi, meanwhile meeting another German Jewish refugee with whom we engaged in conversation.

People began to gather and soon the temple was filled with people, perhaps ninety per cent of whom were refugees. We were anxious to see the rabbi, but he came in through a back door to the pulpit. We sat through that service with all its emptiness and heartache; the only hope held out by the rabbi for these unfortunate souls was the wish that they would soon be permitted to enter the promised land of America, the only thing they seemed to be living for.

On Sunday I spoke in the Temple, calling upon the people to pray for these unfortunate Jewish friends and share with them the blessings of the Gospel which has enriched their own lives. My message was interpreted by Doctor McCall. The next morning one of the ministerial students asked that I take a trip to a Jewish colony where there were refugees from many countries, and after riding on a bus we arrived in one of the towns and had to hire a taxi to take us to the colony. Within a few minutes the superintendent took us out to the garden where we were introduced to several refugees, one from Germany, another from Czechoslovakia, a third from Hungary, a fourth from Austria only a short distance from my birthplace.

I do not know when in my life I have felt more the guiding spirit of God than there. Had I been a messenger from another world bringing glad tidings, I could not have been more joyfully received. One of the four told me that he believed in the Messiah. Thinking that the others would sneer upon hearing this, I was surprised to see that on the contrary they seemed to be very respectful and listened most attentively to every word I had to say.

When I saw how wretched, helpless and pitiable was the condition of these people, abandoned and neglected as sheep without a shepherd, their souls uncared for, the words pressed heavily upon my heart, "But when he saw the multitudes he was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd." Nor is my heart lightened yet, nor can it be until the Lord raises up a witness to this shepherdless flock.

Mis-Applied Scripture

By JOHN R. CHILES, *Rogersville, Tenn.*

"BUT THE WISE took oil in their vessels" . . . (Matt. 25:4).

Those words of Scripture form the heading for a half page advertisement in the Baptist and Reflector of May 30, 1940, page 13. It is a part of the parable used by our Saviour in warning the careless to be ready for the coming of Christ and eternal judgment. In the paper as above it is used to warn churches and pastors of the danger of not entering into the Ministers' Retirement Plan by July 1, 1940.

I do not know who is the author of the advertisement. I take it for granted he is not a modernist. But there is used in full the modernistic method; a play on Holy Scripture; nothing sacred about it; matters spiritual and eternal put in the background; matters social and temporal put in the foreground. The Bible uses the things of here and now to illustrate the things of the hereafter; the modernist uses the things of the hereafter to bolster up the interests of the present. He tells you plainly (the modernist does) that he is only a little interested in "the bye and bye" but is much interested in the "now and now," that if you take care of the latter the former will take care of itself, while our Saviour taught just the opposite (Matt. 6:33, 34).

The above passage about the wise virgins taking oil in their lamps has no reference whatever even by remote inference to ministers and their temporal affairs; there is a plain reference to that though in 1 Timothy 3:3: "NO LOVER OF MONEY."

Churches and Pastors already Enlisted in Ministers' Retirement Plan

Association	Church	Pastor	Address
Beulah	Tipton Ile	W. M. Hunt	Tiptonville
Beulah	Wynnsburg	W. M. Hunt	Tiptonville
Big Emory	Crossville	H. C. Cate	Crossville
Big Emory	Rockwood	C. W. Leonard	Wartburg
Big Emory	Trenton Street	D. Chester Sparks	Harriman
Big Hatchie	Ripley	James Sullivan	Ripley
Bledsoe	Cottontown	Robert Earls	Nashville
Carroll County	Camden	L. F. Gassaway	Camden
Carroll County	Trace Creek	J. G. Cooper	Dresden
Chilhowee	Beech Grove	Buford	Maryville
Clinton	Mt. Lebanon	J. R. Dukes	Maryville
Concord	Mt. View	Fred Morgan	Corryton
Concord	New Hope	Fred Morgan	Norise
Crockett County	Alamo	L. G. Frey	Jackson
Crockett County	Bells	L. G. Frey	Jackson
Crockett County	Midway	R. J. Williams	Friendship
Cumberland	Clarksville, First	R. N. Owen	Clarksville
Dyer County	Fowkes	J. T. Barker	Fowkes
East Tennessee	Newport, First	Merrill D. Moore	Newport
Fayette County	Somerville	T. N. Hale	Somerville
Gibson County	Gibson	A. M. Senter	Gibson
Gibson County	Salem	A. M. Senter	Gibson
Gibson County	Trenton	C. O. Simpson	Trenton
Giles County	Pulaski	R. A. Johns	Pulaski
Giles County	Union Hill	Edward Lee	Hazel Green, Ala.
Holston	Calvary, First	John C. Blalock	Erwin
Holston	Erwin, First	Dwight A. Heltt	Erwin
Holston	Central Johnson City	Wm. R. Rigell	Johnson City
Jefferson County	Bradbridge	E. C. Masden	White Pine
Jefferson County	North Side	Ralph W. Below	Jefferson City
Jefferson County	White Pine	E. C. Masden	Jefferson City
Knox County	Central Fountain City	A. F. Mahan	Fountain City
Knox County	Fort Sanders	W. A. Carroll	Knoxville
Knox County	Lincoln Park	David N. Livingstone	Knoxville
Madison County	Malesus	O. O. Green	Jackson
Madison County	Poplar Heights	L. G. Frey	Jackson
Madison County	Royal Street	J. B. Holland	Jackson
Madison County	West Jackson	R. E. Guy	Jackson
McMinn County	Calvary, First	H. L. Landrum	Chattanooga
McMinn County	New Hope, First	Billy Line	Calhoun
McMinn County	Riceville	J. W. Croasmann	Riceville
McNairy County	Selmer	Walter Warmath	Selmer
Nashville	Belmont Heights	R. Kelly White	Nashville
Nashville	Franklin	H. D. Burns	Franklin
Nashville	Dickson	H. L. Carter	Dickson
Nashville	Grace	L. S. Ewton	Nashville
Nashville	Grandview	J. R. Kyzar	Nashville
Nashville	Immanuel	Chas. S. Heister	Nashville
Nashville	Newwood	W. Rufus Beckett	Nashville
Nashville	Judson Memorial	Herbert B. Cross	Nashville
Nashville	North End	L. H. Hatcher	Nashville
Nashville	Park Avenue	C. F. Clark	Nashville
Nashville	Radnor	E. B. Mosley	Nashville
Nashville	Seventh	E. W. Barnett	Nashville
Nashville	Third	Bunyan Smith	Nashville
Nolachucky	Morrisville, First	O. D. Fleming	Morrisvorn
Ocoee	Alton Park	T. J. Smith	Chattanooga
Ocoee	Central	Ralph R. Moore	Chattanooga
Ocoee	East Chattanooga	J. N. Bull	Chattanooga
Ocoee	Eastdale	J. B. Tallant	Chattanooga
Ocoee	Northside	R. W. Selman	Chattanooga
Ocoee	Oakwood	W. P. Everson	Chattanooga
Ocoee	Pastor at Large	Charles L. Norton	Chattanooga
Ocoee	Quincy	R. H. Ward	Chattanooga
Ocoee	Red Bank	C. M. Pickler	Chattanooga
Ocoee	Ridgedale	James A. Ivey	Chattanooga
Ocoee	Spring Creek	W. C. Tallant	Chattanooga
Ocoee	St. Elmo	W. C. Callaway	Chattanooga
Ocoee	White Oak	W. C. Horlitt	Chattanooga
Providence	Midway	A. B. Johnson	Knoxville
Riverside	Byrdstown	O. G. Lawless	Byrdstown
Riverside	Celina	J. F. Neville	Celina
Robertson County	Lebanon	W. P. Davis	Springfield
Robertson County	Red River	W. E. Rodgers	Adams
Robertson County	Springfield, First	W. Norris	Springfield
Sequatchie Valley	South Pittsburg	N. V. Underwood	S. Pittsburg
Sevier County	Beech Grove	Will Weaver	Newport
Sevier County	New Salem	Will Underwood	Newport
Sevier County	Union Hill	Will Weaver	Newport
Sevier County	Sevierville	H. J. Beasley	Sevierville
Shelby County	Berclair	Jas. H. Oakley	Memphis
Shelby County	Boulevard	R. O. Arbuckle	Memphis
Shelby County	Bruswick	W. C. Meacham	Memphis
Shelby County	Calvary	H. G. Lotz	Memphis
Shelby County	Collersville	H. J. Rushing	Memphis
Shelby County	Eads	Calvin Meacham	Memphis
Shelby County	Eudora	B. L. Flowers	Memphis
Shelby County	Egypt	J. P. Neel	Memphis
Shelby County	Hollywood	L. C. Riley	Memphis
Shelby County	LaBelle Pl.	R. P. Baker	Memphis
Shelby County	Levi	James L. Muskelley	Memphis
Shelby County	Malcomb Avenue	M. A. Younger	Memphis
Shelby County	McLean Boulevard	D. A. Ellis	Memphis
Shelby County	Temple	V. E. Boston	Memphis
Stewart County	Dover	Fred Tarpley	Madisonville
Sweetwater	Madisonville	H. B. Ford	Sweetwater
Sweetwater	Sweetwater	J. H. Hodges	Sweetwater
Tennessee Valley	Bogle's Chapel	J. P. Massengill	Decatur
Tennessee Valley	Spring City	John A. Davis	Spring City
Union	Doyle	D. W. Pickelsimer	Doyle
Watauga	Pastor at Large	J. C. Owen	Elizabethton
Western District	Big Sandy	J. B. McMillan	Huntingdon
Western District	Jones Chapel	R. L. Newnam	Paris
William Carey	Concord	W. J. Malone	Fayetteville
William Carey	Elkton	Edward Lee	Hazel Green, Ala.
William Carey	Eloga	R. B. Kennedy	Mulberry
William Carey	Fayetteville	E. L. Smothers	Fayetteville
William Carey	Flintville	Howard McGehee	Flintville
William Carey	Kelley's Creek	R. B. Kennedy	Flintville
William Carey	Pleasant Hill	Howard McGehee	Flintville
William Carey	Stewart's Chapel	L. Jones	Eloga
Wilson County	Ramah	Fred Morgan	Norise
Wilson	Smithfork	Fred Morgan	Norise

Please rush applications at once to John D. Freeman, Secretary, 149 Sixth Avenue, North, Nashville, Tenn.!

A Digest of Religious Thought

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

Can the Lost Power of the Pulpit be Restored?

The Watchman-Examiner

ment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices."

It seems to us that what these laymen are asserting is that the pulpit has lost its power in this country. Assuming the diagnosis to be correct, what can be done to recover that lost power? Where today is there a Finney, Moody, Phillips, Brooks, Jowett, Spurgeon, or a Wesley, or in what numbers do we have them, provided there are such preachers? If we wish really to master the religious problem of our times, we must get down to the task of rediscovering Christianity's "absolute values." If the Christian church needs anything just now more than anything else, it is a reenlightenment of its constituent members—and particularly its preachers—in the profound revelation which God has given of himself in Jesus Christ. The answer to the crying need is that our seminaries and Bible schools will lead their students to dwell deep in the revelation God has given us in his most holy Word so that they may learn that science of divinity which once again will robe the Savior, in all his glory and anoint new prophets for the coming day. The editors of Fortune state: "There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

(We believe the pulpit will regain its lost power when the majority of preachers "preach the Word" with a conviction and a courage born of an unwavering faith in the authority of the Scriptures. The voice of weak, vacillating "menpleasers" in the pulpit will be despised by laymen as the "echo of their own voices." C. W. P.)

Let Us Learn to Worship

By Lee C. Sheppard
Biblical Recorder

In the organization of our busy lives we must make a place for God. He will not intrude upon our consciousness, but he is always just outside, waiting to come in whenever we shall open the door. Worship is individual and corporate; private and public. He who does not habitually worship when alone will never find it easy to worship in the presence of his fellows. We must halt our bodies long enough for our souls to catch up with them. We must find time for the healing of our spirits. If we say we have no time, the only possible answer is that life is too short and not take the time. If we are to live fully and richly, we must "put by some hour of every day for holy things."

What are some of the things that speak to you of God? Dr. R. L. Calhoun has suggested the following: "mountain peaks . . . the desert . . . interstellar spaces . . . a twisted pine high up above the timber line . . . a wild thing dead defending its young . . . a coast guard crew going out through icy-breakers . . . the still face of one whom death could not frighten . . . a man nailed to the cross between two thieves." Whatever moves you to profound and holy feelings are means of worship. We cannot rush hurriedly into the presence of the Holy. We must go apart in some quiet place and be still and wait patiently. During the first moments we must relax physically and mentally—that is, we must free our bodies and minds from activities of their own making. Ask for divine guidance throughout the remainder of the prayer. You have an unsolved problem, an unanswered question, an unresolved conflict. Select from your consciousness now the one thing which concerns you most. Hold it in the center of your consciousness between you and God. See clearly, observe carefully, analyze honestly this problem in all its relationships to yourself and God. Stimulate your mind to white heat. Make it move around and view from every angle the problem at hand. Consider all possible solutions, old and new. Make use of all knowledge at your command. Eliminate immediately those suggested solutions which cannot stand the light of truth or the warmth of love. Be utterly selfless, entirely sincere. A new in-

sight has been gained. God's will for you is revealed. Now you must resolve to walk in the light, to live in accordance with the new truth manifested.

Germany Running True to Form

Southern Baptist Home Missions

accurate record, but was considered only a collection of folklore stories and valuable simply as revealing one of the steps in evolution of the race as it progressed in its upward climb intellectually. The people of Germany have been bred and brought up on these atheistic, paganistic and communistic ideas. We could not expect, therefore, anything else from Germany except what we now have. The race that forgets God becomes a menace to the peace, progress and prosperity of the world. Germany is only running true to form.

We must not forget, however, that America is headed in the same direction. President McGiffert, of Union Theological Seminary, said last year: "We have learned not to think of the Bible as the final infallible authority, and have come to see that there is no divine authority and that we need none." Dr. Lorraine Boettner, in his book, *The Inspiration of the Scriptures*, states: "Perhaps no event in recent church history has been more amazing than the swing away from faith in the authority of the Scriptures on the part of large portions of Protestantism."

(When anyone can conscientiously say "we have learned not to think of the Bible as an infallible authority—that there is no divine authority and we need none"—we submit that such a person is better fitted to be the head of the Communist Party than the president of a seminary devoted to the study of the Bible and religion. C. W. P.)

Changes I Have Seen in Theological Thought

By Richard M. Vaughan, D.D.
The Watchman-Examiner

In our human world changes are inevitable. They may be for better or for worse. Thirty-two years I have taught in theological seminaries in California and New England. During my lifetime great changes have occurred in all spheres of human life. In theology there has been wide redistribution of emphases.

The first change in theological thought to be mentioned is a larger emphasis upon the transcendence of God. The last twenty years have seen a powerful resurgence of a theology which stresses the transcendence of God. Our superficial optimism has been shattered and we have lifted our eyes to the Most High. The transcendent God, illimitably great in wisdom, love, and power, is an adequate object of worship before whom we bow in adoration and dedication. He is a God who can hear and answer prayer, who is able to redeem and to perfect us. Out of the truth of the transcendence of God there is certain to come in due season a far-spread revival of religion. In the next place, we note among theological changes a more realistic conception of human nature. A greatly sobered estimate of man now possesses the field, especially in Europe. To Karl Barth, man is utterly helpless to save himself. As free persons we are engaged in a "real fight" with hazards which command us to do our best. Evil is so real as a present ethical fact that God himself can only overcome it with the struggle and pain of which Calvary is the disclosure in history. Our third observation with respect to the theological scene has to do with a clearer historical view of the person of Christ. By far more lives of Jesus have been written in my generation than in all the previous years of the Christian centuries. The historicity of Jesus is no longer disputable. The deity of Jesus, therefore, is found in the moral riches of his personal life. In him we see what God is and what man ought to be. Among the most significant changes in theology, moreover, is a deeper realization of the importance of the church. From the first days of Christianity, a high valuation has been placed upon the church. To Paul, it was the body of Christ in which the incarnation has its continuity. John Calvin called the church "Our Mother" who gave us birth and nurtured us. Throughout Protestantism generally there is in progress a profound awakening to the meaning of the church. The splendor of the idea of the church has dawned with a new brightness upon our souls.

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

MALACHI DEMANDS HONESTY TOWARD GOD

SUNDAY SCHOOL LESSON FOR JUNE 23, 1940

By MERRILL D. MOORE, Pastor First Baptist Church, Newport, Tenn.

THE LESSON: Malachi 1-4.

PRINTED TEXT: Malachi 3:7-18.

GOLDEN TEXT: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3:10.

In last Sunday's lesson we studied how Haggai aroused the lethargic Jews who had returned from exile, to rebuild the destroyed Temple. Today's lesson comes almost exactly one hundred years later, after the Temple had been finished and its worship restored. In this intervening century, the worship in the Temple had fallen to a low level of hollow mockery. The priesthood was corrupt, the people brought polluted and despicable offerings of lame, sick and blind sacrifices, they robbed God of the tithe, they broke the Covenant, divorce was prevalent, spiritual indifference and moral skepticism swept over the nation.

The first part of his prophecy is directed against the priests for their sins, and then he directs his words to all the people, charging them with grave abuses and demanding honesty toward God in all relationships, and particularly in two important matters.

I. Malachi Demands Honesty in the Marital Relationship.

The home and marriage had sunk to low levels in Judah in those days. Divorces were common. The Jewish men were guilty of putting away their faithful Jewish wives "for any cause" in order to marry heathen women. Many of these were daughters of the Chaldeans who had taken the land away from the Jews, so now the Jews turned their own wives out with nothing, in order to marry the heathen women for their erstwhile Jewish property!

The result of this terrible wrong against the "wife of his youth" was not only stark tragedy in many lives, but the Lord's purpose of a "godly seed" was thwarted in these mixed marriages, the moral fiber of the nation was terribly weakened, and God was held up to ridicule.

Malachi thundered God's rebuke of such infidelity: "I hate putting away, . . . therefore take heed to your spirit and let none deal treacherously with the wife of his youth."

How greatly this word needs to be heeded in our country today is seen when we look at the low estate to which the marriage covenant has fallen. God hates divorce. He does not countenance the "legalized serial polygamy" of modern divorce.

II. Malachi Demands Honesty in the Tithes and Offerings.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." They had been guilty of two evils: Those offerings which they had brought were the "culls" of all they had, rather than the best, . . . the sick lambs, the blind animals, the crippled stock. "We can't afford to part with our best, and this is good enough for God," they thought.

But the other thing they did was just to keep what belonged to God. God required that a tenth of all be brought as an offering unto him, and they were not giving it. Legal, moral, and divine obligations bound the Jewish people to bring "all the tithe into the storehouse," but selfishness had prevented their doing so. God showed them that their failure to bring the tithe was the cause of much, if not most, of their troubles (Mal. 3:11). If they continued to rob God, their trouble should continue, but if they would repent of their evil ways, be honest with the Lord, and bring all the tithe into the storehouse, then he would bless them in a way that they could hardly imagine, and that there would not be room enough to receive it.

We Christians are bound by just as solemn obligations to be honest in bringing our tithes and offerings. All that we have and are belongs to God (Gen. 1:1; Psalm 50:10; Hag. 2:8; James 1:17). We are his stewards, and must render an accounting to him for the use of it all (Matt. 25:14-30). A minimum of one-tenth is to be returned to Him as a recognition of his ownership and our stewardship, to be used for the purposes of His Kingdom (Gen. 14:20; Lev. 27:30; Matt. 23:23). All the remaining nine-tenths is to be used in ways that are in keeping with His will, and ways that will be to His glory (Rom. 12:1; I Cor. 3:16).

So many people make the mistake of saying, "I am not under

the law, but under Grace, therefore I am not obligated to give as much as the Jew was." True, Christian Stewardship is based upon the principles of the New Testament rather than upon the demands of the Old Testament law. But there are several facts which we Christians must keep clearly in our minds. (1) The tithe is older than the Law of Moses (see Genesis 14:20). The law of the tithe is a part of the **moral law**, which is abiding and eternal. (2) The practice of tithing was, moreover, commended by Jesus: "This ye ought to have done" (Luke 11:42). Jesus never anywhere rebuked men for the practice of tithing, but rather said, "This is your clear duty." He never said, "It is no longer necessary that you tithe," but He said, "This ye ought to do!" (3) The New Testament standard of giving is not **lower** than the Old Testament standard, but **higher**. In the case of giving, as in every other moral matter, the standard found in the Old Testament was raised higher by Christ. The Old says "Thou shalt not kill"; the New says, "Thou shalt not even hate." The Old says, "The **tithe** is the Lord's"; the New says, "**Ye** are not your own." The early Christians continued faithfully to give all the tithe, then they kept on giving until they had given **all**. The Poor Widow gave "all her living," Barnabas gave all he had. None of the early Christians ever said, "We do not have to give as much under grace as under law"—they gave far more! And thus they set the example for later Christians.

We need to bear in mind that the New Testament principle of Christian Stewardship is not only higher, rather than lower than the principle of the tithe, but is primarily concerned with motive, rather than with mere amount; it is prompted by the compulsion of love rather than the demands of law; and it is a surrender of all to God, rather than an attempted bargain with God.

"Give all thou canst; high Heaven rejects the lore
Of nicely calculated less or more."

We may conclude, then, that one who is contentious in his insistence that his religion does not prompt him to give as much as a tithe of his income, needs more religion worse than he needs more income.

Men must be honest with God.

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CHATTANOOGA
T E N N E S S E E

The Young South

(Send all letters to "Aunt Polly," 149 Sixth Avenue, North, Nashville, Tenn.)

"For thou hast magnified thy word above all thy name." Psalm 138:2b.

"Thy word have I hid in my heart that I might not sin against Thee." Psalm 119:11.

"Above all Thy Name, thou hast magnified Thy Word"—meaning that, beyond all the works of God, or other means whereby He has made Himself known, He has exalted His written Word. What God magnifies we should magnify.

"That I might not sin against Thee, Thy Word have I hid in my heart"—meaning that, if we take care of what is in our heart, the outside, our mouth, eyes and feet will take care of themselves. Through the Word we may "Create within us a clean heart" that we may go forth enriched in the knowledge of God to magnify the Word.

Often we are guilty of hiding the wrong things in our heart, things that are temporal and things that fade with the years. Peter said, "But the Word of the Lord endureth for ever." Therefore when we are tempted, let's remember that because God's Word is immortal let's hide it in our hearts.

Jesus said, "If ye continue in my Word, then are ye my disciples indeed."

Dear Boys and Girls:

Once a teacher asked a pupil, "Why was Solomon the wisest man in the world?" and the pupil replied, "He had so many wives to advise him." Then I suppose if I were Solomon and I wanted some advice as to what to resolve to do this Summer for Christ, I would ask my wives. Since I am not Solomon and I do not have any wives, I'll have to ask you. I did. Don't you remember—in last week's letter. So if you haven't made a resolution yet, please make one and mail it to me right away. We just have one more week before summer will be here and we want to print our resolutions in the very first summer issue.

I hope you are going to have a good time this vacation.

Your friend,

Aunt Polly

Chattanooga, Tenn.

Dear Aunt Polly:

I live in South St. Elmo and I go to the South St. Elmo Church. I enjoy the *YOUNG SOUTH* page. I go to school and I passed to the fourth grade this year. I enjoyed reading the history of our church. Our school was out about a week ago. I hope I write often from now on.

Your friend,

BILLY JOE CARPENTER.

We hope you write often from now on, too, Billy Joe. Congratulations on passing to the fourth grade.

Madisonville, Tenn.

Dear Aunt Polly:

I will write you again. I have just gotten through reading the *YOUNG SOUTH* page and I think it is swell. I enjoy the *YOUNG SOUTH* letters, too. I go to the Chestnut Baptist Church. My father, Rev. Roy Creasman, is the pastor.

I am not a Christian but hope to be one soon. I have a brother 16 and a sister 14. I will close.

Love,

PHYLLIS CREASMAN.

We are so glad that you wrote again, Phyllis. Have you heard from anyone yet through our page? I sure do like your "Little Bo Peep" stationery."

A FORGOTTEN BIBLE

(Taken from *The Story Hour Leader*)

Jerry's mother and daddy didn't go to church often. Jerry was sorry. He couldn't go unless they took him, and so it was just now and then that he got to go to the big white church.

But Jerry's mother had been asked to keep a visiting preacher, Mr. Blake, at her home for a week. There was to be a big meeting in the town and Mr. Blake was to do the preaching.

Swish, swish, swish! How busy Jerry's mother was cleaning the house. There must be no dust around when the preacher came.

Then she cooked a big ham. She baked a coconut cake and made ambrosia. She had nice, fresh vegetables to be cooked.

After a while the preacher came. Jerry took him to his room and gave him a glass of cool water.

Jerry watched for his daddy while Mother finished getting supper ready.

After Daddy came home, Jerry called the preacher and his daddy to supper.

At the table Mr. Blake was asked to return thanks for the food. And then they ate the ham, the good vegetables, and the coconut cake and ambrosia.

Jerry enjoyed it all. He was allowed only a small piece of ham, but he had plenty of good vegetables and a dish of ambrosia.

After supper, Jerry helped his mother with the dishes. It didn't take long. Now they could all sit together in front of the fire. Jerry liked to hear this good man talk. He spoke of God and his good gifts.

Just before they were ready to go to bed, the preacher said to Jerry, "Sonny, get the Bible now and let's read what God says to us."

Jerry didn't know where any Bible was. He looked at his daddy. His daddy knew everything, he thought. Surely he would know where to find a Bible for the preacher.

"Where is it, Daddy?" he asked.

"Ask your mother," he told Jerry.

"Mother, where can I find the Bible for Mr. Blake?" Jerry wanted to know.

Mother had forgotten where it was. She took Jerry by the hand and together they went to look for the Bible.

They searched in the bookcase. It was not there. They looked on several shelves in the house. No Bible was to be found on any of them.

"We have a Bible somewhere," Mother explained to Jerry. "But I've forgotten where it is."

Then Jerry remembered an old box in a closet in the back hall. Soon he and his mother were looking through the things in the box. There were old papers and pictures and books of all kinds pushed down in the box together.

One by one Jerry and his mother took the things out. They had nearly come to the bottom of the box by now.

"Here it is! Here it is!" exclaimed Mother. She picked up the Bible and let Jerry carry it to the preacher.

Mr. Blake took the Book in his hands as if he loved to handle it. It looked as if it had never been used. This good man opened God's Book and read them about God's great love in sending Jesus, his best gift to them.

When Mr. Blake finished reading, Daddy said, "Let us pray to God now. I want to tell him how sorry I am for not reading his Book."

Then Jerry's mother said, "I don't think we'll ever lose it again. I'm going to keep it right here on the table."

"And if you read it and remember what God tells you, you can never lose it," Mr. Blake told them.

After that Jerry wanted to know every day what God's Book said to him. The Bible was never forgotten in that home again.

Newlywed: "There's something wrong with this steak. It tastes queer."

Wife: "I can't understand it, dear. I did burn it a little, but I rubbed vaseline on it right away."—Ex.

A man nowadays is nervous if his wife approaches with a hat in her hand. He doesn't know whether it is a new one, or one he accidentally sat on.

"That's a queer pair of stockings you have on, Pat—one green and the other red."

"Yis; an' o've got another pair like 'em at home."

The teacher had been giving his class of boys a lesson on salmon fishing and canning. At the close of the lesson the boys were told to take home their slates and draw a salmon for the evening's home work.

Morning arrived, and each boy's slate was examined. One bore no drawing whatsoever, so the teacher demanded an explanation.

"Well, sir," said the boy, "I drew a real good one, and when I came to get my slate this morning I found the cat had licked it off."—Northern Daily Telegraph.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Hebrews 2:3.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel
Superintendent

Miss Janie Lannom
Office Secretary

Miss Ada V. Williams
Elementary Leader

149 Sixth Avenue, North, Nashville, Tennessee

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

Motto—"Try It"

JEFFERSON ASSOCIATION ENJOYS FELLOWSHIP DINNER

The jovial face of John T. Courtney would be welcome in any gathering, but it fits in particularly well at the speaker's table of a Sunday School fellowship dinner. It was to the energy and planning of this particular associational superintendent that one hundred and ninety representatives from the various schools of Jefferson County owe an evening of good food, good music, good speaking, and good fellowship.

On Friday evening, May 25, this enjoyable occasion filled to capacity one of the dining rooms of Carson-Newman College. Between courses of food, time was taken to recognize various associational officers of the county, of whom ninety-five per cent were present. Pastors and superintendents were also recognized.

The first address of the evening was made by our State Sunday School superintendent, Jesse Daniel. Prefacing his speech with a few humorous remarks, Mr. Daniel pointed out the large number of Vacation Bible Schools held in the state last year, and the great good they accomplished. Not only were saved people strengthened and revitalized, but great numbers were brought into the church because God's Word was given a real chance to speak to unsaved people. Approximately seven hundred and fifty vacation schools were held last year, and the effect has been so beneficial that Tennessee Baptists should have at least a thousand this year.

The last speaker of the evening was our Southwide Sunday School Superintendent, J. N. Barnett, who in his own earnest way, pointed out the value of Sunday School work. One positive benefit is shown in the fact that approximately ninety per cent of our new church members come from the Sunday School. On the other hand, few men and women subject to court action are regular attendants of Sunday School.

One bit of constructive criticism Mr. Barnett offered was the fact that many times Sunday School people do their work from the standpoint of a duty to perform; therefore they lack the enthusiasm that would grace their efforts if they would consider this service a privilege. In a brief and interesting way, the development of Sunday School departments was touched upon, and present needs pointed out. We are taking better care of our children than we are of our young men and women, the result being they are getting away from us. We should separate adults by ages as well as our younger people, and if there are not enough members for a full class, there is always the "outside" from which to draw.

These two speakers were indeed inspiring, and it is to be hoped a similar meeting may be enjoyed soon. The meeting was adjourned with prayer by Dr. C. W. Pope, pastor of the First Baptist Church of Jefferson City.—C. G. Petree, Dandridge.

ROBERTSON ASSOCIATIONAL SUNDAY SCHOOL MEETING

A tone of earnestness and growing interest characterized the April meeting of the Robertson County Baptist Sunday School Association. Only two associational

officers were absent, and one of these sent a written report while the other gave a verbal report to the associational superintendent before the meeting. Attendance from the churches was not large, but the spirit of the group was large enough to touch vitally every phase of our associational work.

One evidence of genuine interest in our associational program was manifested in the report given by the Vacation Bible School Superintendent. He reported that every church in the association is making plans for a Vacation Bible School and that two mission schools will be held. Churches that have never had a school will have one this summer. Twenty-three churches in the association—twenty-five Vacation Bible Schools! Yes, this is the goal for Robertson County Baptist Sunday Schools. Dr. T. C. Meador, Pastor Orlinda Baptist Church, will not stop until he has used every effort to lead the churches to this goal. Along with his report Miss Marguerite Holman, special Vacation Bible School Worker for Bledsoe, Wiseman and Robertson Associations, stated that she is ready to do her best to help our churches attain this goal.

Dr. Norris Gilliam, Moderator of our association, brought an inspiring report of the work being done by Rev. Charles Highsmith, Superintendent of Evangelism. Brother Highsmith, it was stated, held a revival recently which in all probability brought the church together and gave new hope to go on with the work.

Report for April showed three Standard Sunday Schools and three lacking only two or three points of the Standard. Every church had an increase in enrollment and attendance. Eighteen baptisms were reported and eight additions by letter.

Dr. G. W. Stevenson gave a most helpful demonstration of how he teaches by means of posters. He pointed out that his method employs eye, ear, mouth and hands in every lesson. The Bible is at the center and is used throughout the lesson period. The keynote of his discussion was: "I love young men; I delight in my work." He stated that sometime every day is spent for lesson preparation.

"Going on in Enlargement and Bible Study for Evangelism" was discussed by Superintendent Jesse Daniel. He placed major emphasis on the Extension Department. Said Mr. Daniel, "The Extension and Cradle Roll Departments are two chief means for us to go on in Enlargement and Bible Study for Evangelism." The Bible getting hold of the homes and people not enrolled in Sunday School and the Sunday School getting hold of the babies will enable the church to get hold of more people for the Lord. This is one of our objectives. Our association is working for an Extension Department in every church and a Cradle Roll in every church.—W. P. Davis, Associational Superintendent.

"A most successful Daily Vacation Bible School in the history of the First Baptist

Church of Madisonville closed Friday night, May 31, with a demonstration program, all pupils participating. Rev. Barker Hardison, pastor of the Christianburg Baptist Church, was the principal. The total enrollment of pupils and teachers was 162, with the least number present any day being 110."

SUMMER WORKERS' MEETING

The summer workers spent three very profitable days in Nashville last week making plans for the summer campaign. Special assignments had been made to each worker and contacts made to begin special emphasis on Vacation Bible School and Sunday School training course work during the summer months. These workers are to promote the work through the associational officers.

If your church needs help, please write us. If you would like to serve as volunteer worker for one or more weeks, please give us your name and address and the dates you could serve. The outlook for Vacation Bible Schools this year is very favorable.

ATTENTION, ATTENTION

Have you read the articles in the June copy of "The Sunday School Builder"? Dr. W. C. Boone's articles on "The Need for Doctrinal Teaching" and Mr. Arthur Flake's article on "The Place of Speech Making in the Sunday School." Besides these you will find many other interesting articles and valuable materials for use in your Sunday School. This magazine is issued monthly to all who desire to subscribe to it. The subscription price is \$1.00 a year.

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CONVENTION PRESIDENT LAWRENCE NEWMAN



ALCOHOL DULLS THE MIND

On Sunday, June 23, in the Young People's Department of the Training Union, a program on alcohol will be given. The following was taken from the April, May, June issue of the Young People's quarterly:

THE STORY OF THE OLD DECANTER

There was an old decanter,
 and its mouth was gaping wide;
 the rosy wine had ebb'd away,
 and left its crystal side;
 and the wind went humming—

humming up and down the sides it flew;

and through the reed-like hollow neck

the wildest notes it blew. I placed it

in the window, where the blast was blowing

free and fancied that its pale mouth sang the queerest

strains to me. "They tell me—puny conquerors! the Plague has slain his ten,

and War his hundred thousands of the very best of men; but I"—twas thus the Bottle

spoke—"but I have conquer'd more than all your famous conquerors, so fear'd and

famed of yore. Then come, ye youths, and maidens all, come drink from out

my cup the beverage that dulls the brain, and burns the spirits up; that

puts to shame your conquerors that slay their scores below; for this

has deluged millions with the lava tide of woe. Though in the path

of battle dark streams of blood may roll, yet while I kil'd the

body, I have damn'd the very soul. The cholera, the plague, the sword, such ruin never

wrought as I, in mirth or malice, on the innocent have wrought. And still

I breathe upon them, and they shrink before my breath, and year by year my

thousands tread the dismal way of death." —COPIED.

STUDY COURSE WORK FOR MAY

During the month of May there were 2,922 Study Course awards in Baptist Training Union work. These were issued to the following associations:

Beech River	5
Beulah	10
Big Emory	38
Bledsoe	76
Chilhowee	40
Clinton	114
Concord	15

Cumberland	110
Holston	91
Jefferson	2
Knox	1560
Madison	147
Maury	3
McMinn	27
Nashville	143
Ocoee	376
Riverside	7
Robertson	18
Shelby	34
Stone	9
Union	17
Watauga	23
Wilson	57

SUMMER WORKERS

We are so happy to have the following summer workers in the Baptist Training Union work this summer:

- Mr. Doyle Baird
- Mr. Travis Smith
- Mr. Glenn Hill
- Mr. James Massey
- Mr. Leslie Baumgardner
- Mr. Fred. Cole
- Mr. Lewellyn Queener
- Mr. Eugene Roberts
- Mr. James Williams
- Mr. Earl Stallings
- Rev. Leonard Gassaway
- Mr. Lawrence Trivett
- Mr. Barker Hardison
- Miss Ethel Barnes
- Miss Edna Waller
- Miss Geneva Spiceland
- Mrs. I. L. Kirkland
- Mrs. A. B. Clark
- Miss Frances Wooley
- Miss Margaret Whittenburg
- Miss Frances Campbell

Miss Lela Maud Rice
 Miss Virginia Bryan
 Miss Mildred Massa
 Miss Lois Fielden
 Miss Mary Mills
 Miss Caroline Cross

These workers will be available for work during the following weeks:

- June 16
- June 23
- June 30
- July 14
- July 28
- August 4

If you would like to have a worker, please contact Mr. Henry C. Rogers, State Baptist Headquarters, at once.

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Miss Mary Northington, Nashville
Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
Young People's Secretary

148 Sixth Avenue, North, Nashville, Tennessee

OUR PERSONAL SERVICE WORKER

Mrs. John Jeter Hurt of Jackson is our new state personal service director. We welcome her as a state officer and pledge to her our heartiest support. Mrs. L. E. Minton, who has served so efficiently as personal service director, resigned because of continued illness in her family. We are deeply grateful to her for her untiring devotion to our personal service work in the state.

MELT AWAY THE DEBTS

Stewards of Tennessee W. M. U., remember the advancement of the Master's cause in our great state is dependent in a great measure upon us. How may we melt away our part of the Baptist debt as the warmth melted the snow from our beautiful mountains recently while we were attending the Convention at Morristown?

Suppose we take as our goal this year in the Hundred Thousand Club, "Every Baptist Family at Least One Membership." Dr. Sampey told us, you know, how we could have an Alabaster Box on the table, someone in the family dropping in one cent a meal for a tiny love offering, and on Sunday five cents. At the end of the month we would have approximately one dollar. This simple plan will not only teach the younger members of the family thankfulness for daily food and stewardship of small amounts of money, but will be a constant reminder of the fact that we are told to "Owe no man anything but to love one another," and that if we bear the name "Baptist" it is our duty to help pay Baptist debts.

Every circle in W. M. S., every Y. W. A. and many of our younger organizations should have these group memberships and every officer must have at least one individual membership. We MUST double our offering to the debt-paying campaign. Let EVERY SOCIETY set a goal and work toward it.

Then, "Every W. M. U. Member, a Tither" should be placed on a large card-board and hung in a conspicuous place. Do not wait until the year is half over to start, begin NOW.

Romans 12:1 is the Christian steward's standard. Let us present ourselves, lovingly, joyfully, living for Jesus, as He lived and died for us.—Mrs. George Hollis, Director of Stewardship.

STUDY JAPAN THIS YEAR

It is an interesting commentary upon world events that this year the Foreign Mission Board is giving us a series of books on our Baptist work in Japan. Surely there could have been no more critical time in the history of our work in Japan for this serious emphasis upon study of our work and its significance in that nation which for good or ill seems to hold the key to the future in the Orient.

Our force in Japan is at the lowest ebb numerically that it has been for many years. Every institution we have needs reinforcement both in personnel and equipment. No missionary has been sent yet to replace Dr. Walne in the publishing busi-

ness. Other vital fields of activity are likewise suffering for missionary reinforcement. All Christian work in Japan is being tested more severely than ever before, both missionary and Japanese leadership. At no time in all its history has the work there needed our serious study and earnest, intelligent prayer more. A series of study books will give us material for this serious study, and undergird intelligent, fervent prayer.

Surely no one will, because of our natural sympathy for China in this present war, object to the study of our work in Japan. The very fact that the situation in the Far East concerning Japan is as it is, leads us to believe that this is preeminently the time to study Japan. Our missionary work must go on in Japan. No matter who wins this war, whose is the war guilt nor what is the situation, this is the time for missions in Japan as never before.

If we had done our duty in Japan in the years past, we have every reason to believe Christianity could have produced in Japan the same great Christian national leadership that more than a hundred years of Christian missions in China has produced. We failed, so the present tragedy is being enacted on China's soil. Before the throne of God, it may well be that Christians who call themselves missionary in name and spirit are responsible for the attitude of Japan today.

The Foreign Mission Board did not decide to study Japan this year without careful study of all the factors involved. In the meeting of the Southwide Committee of Woman's Missionary Union in Richmond in 1938, Miss Coleman of the Foreign Mission Board, laid the plans for the books on Japan before us, asking our frank opinion concerning this study for 1940. The committee replied that it believed the situation in the Orient was perhaps the strongest possible argument for the study of our work in Japan.

The fact that this is the Centennial year of Baptist work in Japan seems to make the study this year even more appropriate. Also there was the fact that when we studied Japan in 1934 we had no texts on our own work for young people, only small booklets supplementary to general M. E. M. texts.

Events since that day have but confirmed the conviction this committee had that the more precarious and perilous the situation, the more urgent the need for intelligent study of that situation by our wide constituency with a complete set of books on Japan.

More missionaries, more support for their work and more prayer for Japan is the best way to stop its war on China. We hope the study of our work in Japan this year will so deepen our interest and stir our hearts that from it may come the means and missionaries for a new Baptist movement in Japan.—Una Roberts Lowrance.

YOUNG PEOPLE'S BANQUET AT HARRIMAN

The members of the Woman's Missionary Society of the Trenton Street Baptist Church entertained with a banquet in the church dining room Friday evening for the

younger organizations of the church, including the members of the Young Women's Auxiliary, the Intermediate and Junior Girl Auxiliaries, the Intermediate and Junior Royal Ambassadors and the Sunbeams.

The banquet table represented King Arthur and the Knights of the Round Table with Mendelle Sparks acting as King Arthur and presiding as toastmaster. Large castles surrounded by soldiers were placed on the center table and the speakers table with miniature roads leading to the castles. Other decorations were low vases containing attractive arrangements of flowers using a color note of green and white. Shields and armors decorated the walls. The place cards were crowns decorated with stars.

A delicious three course menu was served carrying out the pastel shades. Covers were placed for ninety guests.

Mrs. Dan Johnson was the general chairman of the affair and she was assisted in serving by Mrs. J. C. Foreman, Mrs. R. V. Crain, Mrs. S. L. Campbell, Mrs. J. C. Knisley, Mrs. C. J. Cooper and Mrs. Lon Thompson.

The invocation was given by Leslie Baumgartner representing Sir Galahad and was followed by a song period led by Lady Evelyn of the House of Marney. The story of Sir Rat-Trap was given by Sir James of the House of Carroll and Sir Charles of the House of Carson.

Interesting talks were given by Mrs. E. F. Foster, who discussed "Chivalry Brought Up to Date," and Lady Jane of the House of Henley used as her subject, "Be Loyal to the Royal Within You."

The program closed with a special consecration service with Mrs. Hattie Potts Rogers, of Knoxville, special speaker of the evening, in charge. Mrs. Rogers is Intermediate worker of the Southern Baptist Convention and her topic for the evening was, "Search for the Holy Grail."

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Book Review

Seven New Testament Converts by W. B. Riley. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1940. Price \$1.00.

This volume comprises seven sermons delivered in the author's own pulpit at the First Baptist Church, Minneapolis, where he has been pastor these forty-odd years. It is intended as a sequel to his previous volume on Seven New Testament Soul-Winners, issued a year ago.

The characters treated are Nicodemus, The Sycarite, Bartimaeus, Simon the Sorcerer, The Eunuch, Cornelius and Lydia. In the words of the author, "I have not sought the great among the early converts, but I am specifically interested in the variety discoverable in the inspired records."

Dr. Riley realizes that there might be considerable doubt as to the propriety of including Nicodemus and Simon the Sorcerer in a list of genuine converts. Even after his interesting arguments, some might still remain unconvinced, however much they might enjoy his forceful presentation.

These messages are unusually well illustrated, clearly outlined (the outlines being in bold-face type), and thoroughly grounded in the Scriptures. Through them all is the note of compassion for the lost. Any Christian who loves lost souls will be benefitted by reading this book.

—H. L. Carter.

Expository Preaching by Jeff D. Ray, Professor of Homiletics, Southwestern Baptist Theological Seminary, Fort Worth. Published by Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00. Only a short while ago one of our leading interpreters of the Word was heard to remark, "We must get back to expository preaching."

Here is a book, written by an authority, in eight chapters, that will be an indispensable aid in this method of presenting the message. The development of the chapters is in logical outline, as we would expect from the Professor of Homiletics in our Southwestern Seminary.

Dr. Ray's conviction is that: "Preaching is not only the most sacred but the most important task ever assigned to man"; "the primary business of the preacher is preparing and delivering sermons"; "if God has called a man to preach, he can preach if he will try"; "expository preaching is the most difficult method"; "and that the expository way has distinct advantages over any other."

This book, studied, practiced, will be invaluable to ministers.

From Cana to Calvary by Harry Rimmer. Published by Wm. B. Eerdmans Co., Grand Rapids, Mich. Price \$1.00.

This is one of the four "Calvary" series written by Dr. Rimmer in his unusual, attractive, and forceful style.

In this work the author takes five major events in the life of Christ, two from the early part of his ministry and three from the last week, for his subjects.

So many good things are said that arrest the attention of the reader that one will have to read the book himself; they cannot be cited. Statements are made that will make the reader think, and sometimes ask, "Is that correct?" He may disagree. Other

statements are given that will bring joy and gratitude unspeakable for the work of Christ, and what it has brought to us.

Love's Superlatives by R. T. Marsh. Meador Publishing Co., Boston, Mass. \$1.75.

The author is pastor of Colonial Heights Baptist Church, in Virginia. He was at one time pastor in this state of North Nashville Baptist Church. This is a book of real good sermons. Love has so many angles to it, it is "the greatest thing in the world," and so many aspects of it are here discussed well, and so well analyzed and illustrated, that the reviewer would venture the suggestion that this book is a comprehensive compendium of this man's long ministerial life of study, experience and observation, and so of course valuable. One of these sermons is on the instance of Christ washing the disciples' feet. "Love Serves" is the topic. That foot washing is not an ordinance is shown by tests from the Scriptures as to what constitutes an ordinance: It is a rite given by Jesus to the churches to be observed by the churches, to be observed by the churches for all time, publicly under the authority of the churches or in the assembly of the churches, has in it elements of true worship, must symbolize the fundamental truths of salvation, and be practiced by the apostolic churches.

He then shows the present-day application of foot washing by an appealing illustration. A lady took her two boys to church, while the husband stayed at home and kept the baby. Both of the boys at the church went to sleep. A man offered to carry the older one home at the close of the service, and did so. He put him down in the yard and started away. The husband asked the wife who it was that brought the child and she said: "I do not know but he must be a good Christian." The husband said, "That is my employer, who owns the factory where two thousand men are employed."

—J. R. C.

When God Stands Up by E. C. Sheridan. Zondervan Publishing House. \$1.00.

The author has for 20 years been pastor of Curtis Baptist Church in Augusta, Ga. During that time that church has grown from one of the smallest to perhaps the largest church in that city, has now become the home of the Annual Augusta Bible Conference, and a teaching and evangelistic center with 2,400 members. There are 11 chapters on God's Heart, Eyes, Back, Face, Ears, Voice, Feet, etc. Over and over the author warns against anything like idolatry, or limitations that our thoughts might put upon infinite deity, at the same time showing that these anthropomorphisms are used in abundance by inspired writers to symbolize His attributes, and make them understandable to our finite minds. Take the one on God's Hands, with Psalm 145:16 as a text. God opens His hands and feeds the world, the might of His right hand shows power to create, preserve and punish, Christ's hands were pierced for our salvation, as a potter His hands mold the clay, the hands of God and of Christ are both over His children to keep them in truth and righteousness unto eternal life, the pleading hands are stretched forth to a world of sinners and backsliders. The author tells of a funeral which he conducted. Twin girls were playing in a room, and their clothing caught fire. Both were badly burned, one fatally. He used the words of Jesus during the service: "Greater love hath no man than this that a man lay down his life for his friend." "Do you wonder that

the saved child turned her eyes from the little form in the casket to gaze upon her mother's hands, which were encased in bags of ointment, and that tears of gratitude and love streamed down her innocent and sorrowful face." This is a helpful book for all. Preachers will find in it many fruitful suggestions.

—J. R. Chiles.

In Memoriam

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

SHEPHERD

After years of ill health, the spirit of Mrs. William T. Shepherd, a dearly beloved member of Central Point Church, slipped quietly and triumphantly to her heavenly home April 18, 1940.

Nancy Lavenia Galyon was born Feb. 27, 1864. In the year 1877 she was converted, uniting with Central Point Baptist Church. She was married to William T. Shepherd October 19, 1902. She is survived by one daughter, Mrs. E. P. Sitton, two grandsons.

Funeral services were conducted April 20 by Rev. George Hinchey and Rev. Joe Stephens. Morning Star Chapter No. 55, O. E. S., conducted an impressive service after the funeral. Pall bearers were members of Masonic Lodge of Rutledge. Sister Shepherd was a charter member of the missionary Union of her church.

She not only believed in tithing, but diligently and joyously practiced it, never missing an opportunity to help in the furthering of the activities of her church and God's Kingdom here on earth. Her heart always seemed to be in the very heart of the foreign fields.

She always proved herself a devoted wife, a self-sacrificing mother, a zealous Christian, a faithful church member, a loyal friend.

For more than fifty years Mrs. Shepherd was a subscriber and reader of the Baptist and Reflector, taking it many years while she was Miss Lavenia Galyon.

Mrs. B. F. Moore, President,
Central Point W. M. U.

ANDREWS

Whereas, on April 20, 1940, God in His infinite wisdom saw fit to bring to an end the life and ministry of the Rev. J. B. Andrews, of Martin, Tenn., and

Whereas, he had been the beloved pastor of Beulah Baptist Church for the past eight years, and had endeared himself not only to the membership of our church, but to every person in the community, and

Whereas, by his Godly life, and his unusually active services to his friends and churches, and whereas the summons came so suddenly that his friends and loved ones had no time to adjust themselves to their great loss, therefore be it resolved.

First, That we thank God that it was our privilege to have had him minister to us these eight years, and that we submit humbly to the will of the all-wise Father who removed him.

Second, That we resolve to carry on the good work he led us to do in our church, and

Third, That a copy of these resolutions be furnished the Baptist and Reflector, and the Union City Messenger for publication, and a copy be put on our minutes.

Mrs. Sam Corum,
H. P. Naylor,
Committee.

AMONG THE BRETHREN

By FLEETWOOD BALL

By THE EDITOR

Henry Molof, born and reared a Jew, has been converted to Christianity. He feels an urge to preach, and is in the Southwestern Seminary, Ft. Worth, Texas.

—BAR—

Hyman Appleman of Ft. Worth, Texas, lately held two eminent revivals. One in the First Church, Eastpoint, Ga., resulting in 302 additions; another at Augusta, Ga., resulting in 237 additions. In the Augusta meeting T. D. Carroll led the music.

—BAR—

Memorial Church, Port Arthur, Texas, W. L. Shuttlesworth, pastor, experienced a gracious revival recently, which added 67 to the church, 58 by baptism. Oscar Perkins did the preaching.

—BAR—

The First Church, Devers, Texas, loses its pastor, R. A. Martens, by resignation.

—BAR—

Norman W. Cox is closing the first year of his pastorate with the First Church, Meridian, Miss., in which there have been 235 new members admitted.

—BAR—

The First Church, San Diego, Cal., resolved to win at least one new member for each day this past year. They welcomed 385 new members, 19 above the goal.

—BAR—

Hugo Culpepper and Mrs. Culpepper of Immanuel Church, Little Rock, Ark., and Miss Verma McConnell were recently appointed by the Foreign Mission Board for service in China.

—BAR—

Kyle M. Yates of the Southern Seminary, Louisville, Ky., closed a great meeting with the First Church, Starkville, Miss., resulting in 40 additions.

—BAR—

Sunday before last Calvary Church, Greenwood, Miss., was dedicated, A. B. Pierce of Crystal Springs doing the preaching. The \$20,000 church edifice now stands.

—BAR—

George H. Crutcher, pastor of Riverside Church, Tampa, Fla., a native Tennessean, has been consigned to the hospital, which brings sadness to many hearts. Hundreds of prayers are ascending daily for his recovery.

Pastor Hobart B. Ford was back in his pulpit in the First Baptist Church, Madisonville, June 2, after an absence of two Sundays in a Knoxville hospital because of an eye infection, and welcomed nine additions to the church at the close of the morning service. Rev. Barker Hardison preached at the evening service.

—BAR—

The Brotherhood will be glad to know that Rev. E. W. Tidwell of Bon Aqua, who is a patient in the Vanderbilt Hospital, Nashville, is steadily improving following an illness of several weeks.

—BAR—

Dr. H. C. Sanders of Selmer, suggests that the publication of the following question in the Baptist and Reflector is in order: "Did you read Dr. J. E. Skinner's first page article in the May 30 paper? If not, you missed something of great importance. Hunt up the paper and study the article carefully." We think Doctor Sanders is right.

—BAR—

After officiating at Waco, Texas, at the wedding of his son, Charles, Jr., who is to be married to Miss Doris Baker of Waco, Charles R. Shirar, pastor of Calvary Church, Alexandria, Louisiana, and Mrs. Shirar will motor to the Southern Baptist Convention.

—BAR—

Dues by pastors and churches who have sent in applications to participate in the Ministers' Retirement Plan should be paid immediately for the month of July. Those sending in applications be sure to enclose check or money order for dues for the first month or quarter. Please do not send stamps or cash. Make checks and money orders payable to Treasurer, Executive Board, and send to 149 Sixth Avenue, North, Nashville, Tennessee.—John D. Freeman, Secretary.

—BAR—

Coker College, Hartsville, South Carolina, will receive an additional endowment totaling \$240,000 through the establishment of the Coker College Foundation. The program of the foundation calls for total gifts of \$500,000.

—BAR—

The father of Mrs. E. O. Cottrell, wife of Missionary Cottrell of Sequatchie Valley, is ill at his home in Hopkinsville, Kentucky. He is 93 years of age.

PASTORS AND CHURCHES! Remember that the Ministers' Retirement Plan in Tennessee is to go into effect July 1 if enough pastors and churches enter the plan to make it possible. It is therefore imperative that those pastors and churches who are going to enter the plan send in the application blanks at once.

The following friends recently visited the Baptist and Reflector office: Beecher Hammons, Crossville; Mrs. F. D. Copeland, Margaret Hicks, Copperhill; Mr. and Mrs. J. E. Roddey, Anita Roddey, Lenoir City; Dr. H. C. Sanders, Selmer; Rev. C. H. Robinson, Goodlettsville; Rev. Clyde Cobb, Dyersburg; Marjorie Carter, Dickson; and W. E. Davis, Lawrenceburg. They are cordially invited to come again.

—BAR—

President John J. Wicker reports the session just closed at Fork Union Military Academy, Fork Union, Virginia, as the finest in its forty years history. There were 63 graduates and 63 post graduates. The Lower School Dormitory has been completed and a new science hall is being erected.

—BAR—

Clerk L. G. Frey writes that Madison Association will meet Wednesday night, Thursday and Friday, September 4-6 with the Pleasant Plains Baptist Church, about eight miles northwest of Jackson. W. E. Perry is pastor of the church.

—BAR—

Tennessee ranked second in contributions during April to southwide causes through the Co-operative Program, only North Carolina leading us. In total gifts we were third with Virginia and North Carolina ahead. For the first seven months of this fiscal year we rank fourth in Co-operative Program gifts and fourth in total gifts.

—BAR—

Rev. J. H. Smothers, Maryville, has resigned Laurel Bank Church, Maryville, and accepted the pastorate of Boyd's Creek Church, Boyd's Creek. Both churches are in Chilhowee Association.

—BAR—

Beginning July 7 Pastor Oran O. Bishop of the Tyner Baptist Church, Chattanooga, is to be assisted in a revival by Rev. A. J. Donahoo, pastor Oak Grove Baptist Church, Chattanooga.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 2, 1940

	Sunday School	Training Union					
Alcoa	226		Church Hill, Oak Grove	52	Lincoln Park	438	149
Bartlett	149		Columbia: First	266	South	418	
Boynton, Georgia	662	74	Second	125	Lenoir City: First	322	70
Chattanooga: Avondale	572	170	Concord, Chrichton Memorial	91	Pleasant Hill	219	55
Calvary	377		Corryton, Fairview	194	Madisonville, First	190	
Chamberlain Avenue	380		Dyersburg, First	50	Maryville, First	587	649
East	312	107	Elizabethton: Eastside	103	Memphis: Bellevue	1943	126
Eastdale	232	112	First	527	First	756	209
East Ridge	88	44	Immanuel	107	LaBelle	585	
Edgewood	167	32	Little Mountain	141	Speedway Terrace	467	285
First	914	117	Siam	302	Temple	1140	307
Highland Park	168	168	Southside	103	Union Avenue	1034	78
Mission Ridge	181	35	Watauga	313	Murfreesboro: First	412	117
Northside	465	129	Erwin, First	391	Walnut St. Mission	86	110
Oak Grove	254	91	Fountain City: Central	623	Mount Juliet, Fellowship	90	83
Red Bank	513	120	First	285	Nashville: Inglewood	341	414
Ridgedale	687	217	Gallatin, First	279	First		109
South St. Elmo	126		Gladeville	88	Lockeland	549	44
Spring Creek		47	Grand Junction	82	Ooltewah	112	
Tabernacle	407		Hixson: First	163	Paris, First	368	
White Oak	191		Mission	53	Sevierville, Alder Branch	124	113
Crossville: Bethlehem	116	35	Hermitage, New Hope	117	Shelbyville, First	193	
First	180	86	Jackson, West Jackson	648	Trenton, First	384	22
Cleveland: Big Springs	333	162	Kingsport, First	536	Tyner	72	
Mt. Carmel		35	Knoxville: Bell Avenue	510	Trezevant	132	
Clarksville, New Providence	116	46	Broadway	920	Union City, First	603	79
			Fifth Avenue	917	Walter Hill, Powell's Chapel	153	
			Gayland Heights	158	Wildersville	103	

Wildersville Baptist Church, Beech River Association, has just completed a five room brick veneer church building and has elected two more deacons. T. M. Boyd, Memphis, is pastor.

Through V. Floyd Starke, Moderator, and John L. Curtis, Clerk, Watauga Baptist Association has adopted some splendid and appropriate resolutions of love and appreciation for the life and work of Rev. W. C. Patton, who recently went to be with the Lord. The editor knew Brother Patton and loved him. May God's grace be upon all the sorrowing.

On May 26 Dodd College, Shreveport, Louisiana, graduated 21 with the Associate of Arts degree. We regret that a mat received showing the graduates and Dr. M. E. Dodd, founder of the college, and Dean A. L. Tatum is too large for the Baptist and Reflector to use.

Dr. E. D. Solomon, Jacksonville, Florida, editor of THE FLORIDA BAPTIST WITNESS, preached the baccalaureate sermon for Blue Mountain College June 2. Doctor Solomon, a former Mississippian, married Josephine Crawford, Houston, a graduate of Blue Mountain College.

Deacon W. B. Holmes writes that the Trezevant Baptist Church under the leadership of Pastor Vernon Sisco, is showing increased interest along various lines and is paying off this month a long-standing debt on the parsonage.

In a recent revival at Jasper in which Missionary Pastor E. O. Cottrell did the preaching, one addition by letter was received, four on statement, and five were

approved for baptism. There were two other conversions in the home, one a young man taking a six months rest cure for lung trouble. The Daily Vacation Bible School begins at Jasper June 17. The two daughters of Brother Cottrell, one a graduate of Bethel Woman's College and the other of Georgetown, will assist in the school.

The First Baptist Church, Byrdstown, voted unanimously to enter the Ministers' Retirement Plan. Etter and Moodyville churches will also enter it. The pastor of these churches, Rev. A. G. Lawless, recently closed a revival at Moodyville and also conducted a revival school which was a gracious time of seed sowing and training.

During the three and half years pastorate of E. L. Edens at the Central Baptist Church of Corbin, Ky., the records of the church show 301 additions, 173 by baptism, the present membership being 802. Total offerings for all items \$41,759.46, the building remodeled and now valued at \$100,000, and a \$10,000 Wurlitzer pipe organ installed, are other items.

We are requested to announce that preachers who attend the Preachers' School at Union University, June 24-28, are asked to bring sheets, pillow cases and towels. The announcer overlooked this in last week's statement concerning the school.

The prayers of the brotherhood will be offered for the recovery of the father of Mrs. Louisa Carroll, of Jamestown, State Mission worker, who was attacked by a maddened animal on his farm and seriously injured and who is in the Foree Hospital at Athens.

With the Churches: Chattanooga—Calvary, Pastor McMahan received by letter 1, baptized 1; Chamberlain Avenue, Pastor McClanahan received by letter 5, for baptism 15; East Chattanooga, Pastor Bull received by letter 3; First, Pastor Huff received for baptism 1; Mission Ridge, Pastor Stephens received for baptism 1; Northside, Pastor Selman received by letter 1; Oak Grove, Pastor Donahoo received for baptism 1; Red Bank, Pastor Pickler received by letter 9, for baptism 31; Ridge-dale, Pastor Ivey received by letter 1. **Cleveland**—Mt. Carmel, Pastor Rymer welcomed by letter 1, for baptism 1, baptized 1. **Concord**—Crichton Memorial, Pastor Bryan baptized 4. **Dyersburg**—First, Pastor Vollmer received 1 by letter. **Elizabethton**—First, Pastor Starke received 1 by letter. **Englewood**—Pastor Allen received by letter 1, baptized 3. **Knoxville**—Bell Avenue, Pastor Allen received by letter 2; Broadway, Pastor Pollard received 1 by baptism, by letter 1; Fifth Avenue, Pastor Wood welcomed 2 additions to the church; South Knoxville, Pastor Haynes received by letter 2, for baptism 2. **Lenoir City**—First, Pastor Huff received 5 by letter. **Memphis**—Bellevue, Pastor Lee welcomed 3 additions to the church; Labelle, Pastor Baker received 4 by letter, 1 for baptism; Speedway Terrace, Pastor Harris received 9 by letter, 1 for baptism; Temple, Pastor Boston received by letter 4, baptized 4. **Murfreesboro**—First, Pastor Sedberry baptized 8 for Walnut Street Mission. **Nashville**—Ingelwood, Pastor Beckett received 5 by letter. **Ooltewah**—Pastor Ward received 5 for baptism. **Parker Gap**—Pastor Miller welcomed by letter 1, for baptism 2, baptized 2.

The Barrel of Meal Shall Not Waste . . .

(I Kings 17:14)

The obedient but stern old prophet was yonder by the brook Cherith. Twice daily the ravens brought him bread and flesh, and he drank from the brook.

But alas, a devastating drought began to encompass the land! Rain ceased to fall, and the brook dried up.

Then the Lord sent Elijah to Zarephath, assuring him that He had commanded a widow there to sustain him. When he found the widow, she had only an handful of meal in a barrel, and a little oil in a cruse. A poor widow! A meal barrel nearly empty! But the Lord promised that "The barrel of meal shall not waste."

The Lord has ordained that Southern Baptists shall sustain their prophets (I Cor. 9:14). When these modern prophets become disabled through disease or accident, or grow too old to withstand further the burdens of an active pastorate, salaries from their churches may cease or dry up. But the **Ministers Retirement Plan** is a barrel of meal that will sustain them until the Lord calls them home. Surely every informed church in Tennessee will count it a blessed privilege to contribute to this barrel of meal, so that it **shall not waste**.

For application blanks or further information, kindly write to

JOHN D. FREEMAN, Executive Secretary, Tennessee Baptist Convention
149 Sixth Avenue, North, Nashville, Tennessee

A Debtless Denomination by 1945

By J. E. DILLARD

What do we mean by a Debtless Denomination?

By "A Debtless Denomination by 1945" we mean and hope that all the boards and institutions for which the denomination itself is responsible shall be clear of debt by the Centennial celebration of the Southern Baptist Convention in 1945. The reference is primarily to the boards and institutions of the Convention. This debt is approximately \$3,000,000.

Why Should We Strive for a Debtless Denomination by 1945?

1. Because we are honest. We believe everyone should pay his debts; certainly we want our denomination to do so.

2. Because we must save our face as well as our property. We have made a good beginning; we are half way out, we must go the rest of the way.

3. Because we want to stop paying interest. We have paid hundreds of thousands of dollars to bankers and bondholders. Think how many missionaries and evangelists could have been supported with this money. We must do better.

4. Because we want to strengthen our Co-operative Program for the support of all our work. Every time

we pay a dollar on the debt we save about five and a half cents in interest for our regular work.

5. Because we want to show a skeptical world that a spiritual democracy can function in a time of emergency; our church polity is on trial.

6. Because it will be a glorious way to celebrate a century of Christian service by the Southern Baptist Convention.

7. Because we can. The great Finn leader, Viano Tanner, cried, "We are too small; we cannot." But Southern Baptists are not too small, too few, or too poor. We can. Let us do it; let us get busy at once. "Owe no man anything but to love" (Rom. 13:8).

How Can We Have a Debtless Denomination by 1945?

1. Every board and institution of the Convention can help: (1) by exercising rigid economy; (2) by making no new debt; (3) by setting apart a definite percent of its receipts to apply upon its debts.

2. Every denominational worker can help by voice and pen and purse. He ought to do it. Everyone whose salary is paid out of denominational funds is under special obligations to promote the program of his denomination. There must be something wrong with his conscience if he does not help.

3. Every pastor can help by preaching and teaching and personal example. The Convention has no constituency except our church members; the churches have no divinely appointed leaders except their pastors; we must look to our pastors.

4. Every organization and group can help. They should take a pride in showing their sympathetic and substantial loyalty by making worthy and regular contributions toward the payment of these debts (see how the W.M.U. organizations are helping.)

5. Every member of every church and organization should be glad to help. No one can give it all, and only a few can give much; but everyone can give some-

thing, and what he can give he ought to give and that cheerfully to hasten the happy day for which we pray.

6. When the Every Member Canvass is made a place could be provided upon the subscription card for every member to indicate the amount or percent to go "For a Debtless Denomination by 1945."

7. Where the special Baptist Hundred Thousand Club plan is presented it should be followed by a cash offering so those who cannot or will not take a membership in the Club can have a part in hastening the day of a Debtless Denomination.

8. A special "Debtless Denomination Day" should be observed in every church and organization each year till the debts are paid.

I fervently believe if we will act upon these suggestions we shall have a

Debtless Denomination by 1945!