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Baptist and Reflector

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

VOLUME 109

THURSDAY, FEBRUARY 11, 1943

NUMBER 6

Removing the Gloomy Shadow of Debt

By E. K. WILEY, Brotherhood Secretary

DR. ROBERT G. LEE accepts chairmanship of West Tennessee in the State Debt-Paying Program.

Immediately the Baptist forces will be marshaled throughout Tennessee to wage an aggressively offensive war against the debts now overshadowing our institutions until complete VICTORY is won.

Goals will be submitted to each association after having been approved by the advisory committees. This is the association's opportunity to encourage the churches in accepting representative portions which will guarantee the liquidation of the total debt.

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except during Christmas week, under the act of March 3, 1879.

Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

Terms of Subscription—Single subscriptions payable in advance one year \$2.00, six months, \$1.00. Club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 200 words free; all other words one cent each. Non-obituary resolutions 1 cent for all words.

Cuts—The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, \$1.00 per insertion.

Advertisement Representatives—Jacobs List, Inc., Clinton, S. C.

Rich Printing Co. Nashville, Tenn.

EDITORIAL

Three Tests of Conduct

IS THE THING we are doing in accord with the will of God?
Is the thing we are doing the very best we can do to advance His kingdom?

Is the thing we are doing pointing the way for lost men and women to see Jesus?—Andrew Potter, *The Ada Baptist*.

Faulty Federalism

THERE IS BEING proposed today the "Federal Union" of denominations. It is being offered as a substitute for the amalgamation of denominations into one and for the absorption by one group of other groups.

As the states are federally united to form the nation, let the denominations federally unite to form the "Church of Christ," with the different bodies as "branches." "State Assemblies" and a "World Assembly," dealing with concerns affecting the whole organization, would be the governmental set-up. Within itself, each "branch" would have local self-government and proceed doctrinally and ecclesiastically as before. Only in larger connections would sovereignty be surrendered for unity. The doctrinal basis would be Simon Peter's confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). There would be an exchange of ministers and members and intercommunion on the part of such groups as were willing. The influence of "the stream of union" would progressively tend to break down barriers.

Local self-expression and yet unity, cooperation and the elimination of competition, fitting in with the cooperative life of the future, a united moral and spiritual impact upon society and the possibility of the churches' assuming leadership in and becoming the spearhead of reconstruction after the war are some of the advantages claimed for this arrangement.

We call this "faulty federalism." It is visionary and superficial. It would never accomplish what is claimed for it.

Poor Parallelism

THE USE of the federal union of states in support of the federal union of denominations is not very apt. What would work out well in the political realm will not necessarily work out well in the religious realm.

Differences among the states, being earthly, can be compromised, fused, blotted out, or ignored with only temporal results. But amid the differences among the denominations are found certain great revealed truths which cannot thus be dealt with without eternal spiritual harm to those whose response to the Gospel is affected thereby. The federal union of churches would mix truth and error under official approval.

In case of a clash between the conceived rights of the state and the federal government, when it comes to a showdown the states must ultimately submit to the federal government. We face the possibility of such clashes in federal union in religious connections. Which would have to give in? The tendency of "super-government" religiously is to take on more and more power at the expense of religious liberty and to put pressure on dissident bodies which is worse than political and physical force.

Ultimately, the states are dependent on federal union for life and security. But no denomination, if it holds any real measure of God's truth, is dependent on federal union for life and security. In fact, the most successful bodies spiritually have been those which have avoided compromise and steered clear of entangling alliances.

The states are federally united; therefore, let the denominations be. That is weak reasoning.

Doctrinal Deficiency

THE DOCTRINAL basis of the proposed federal union of churches is described as "simple—yet fundamental." "Thou art the Christ, the Son of the living God." The basis is made simple to enroll more participants. As a leading exponent of union, Dr. Stanley Jones, says: "Any branch that would confess" this would be enrolled. "That would leave the door open to union with everybody, including the Roman Catholics," if they would acknowledge that they were a "branch."

Simon Peter's confession, being a summary of Gospel truth, is very fundamental. But it is not as simple as some seem to think. The mere verbal statement is not what makes it fundamental, but the meaning of the statement. The statement is a summary of Gospel truth only when it is scripturally interpreted. There is no point in laying this confession down as a doctrinal basis unless the doctrines embodied in the statement are accepted. Why not say, "Peter's confession scripturally interpreted?"

But in all the appeals for union which are ordinarily made, we have yet to notice an appeal for people to study the scriptures themselves; they may get together on the basis of scriptural truth. No, the idea is to let people subscribe to Peter's confession and put their own construction on it, Bible or no Bible. At all times Southern Baptists have urged that people get together on the basis of the New Testament, fairly interpreted. To this day, no popular unionist has subscribed to this. The principle of the prevailing unionism is, a leading exponent put it, "Compromise, compromise, and the union."

All Unitarians and modernists in general, Catholics, Protestant Baptists, ritualists and non-ritualists, sacramentalists and non-sacramentalists, grace and anti-grace people, and even heathen mystics are willing to say, "Thou art the Christ, the Son of the living God," provided they are allowed to put their own interpretation on the terms used. But it is correctly interpreted only when it is done "according to the scriptures." Why do not unionists place "One Lord, one faith, one baptism" (Eph. 4:5) alongside Matt. 16:16? Both statements are equally inspired and agree in every detail. The full scope of the meaning of either includes the other. Why decline to be explicit with what is implicit? Professing the truth of Peter's confession without possessing it would be a pretense.

Useless Union

WE ARE TOLD that under federal union each "branch" would have local self-government and continue doctrinally as before but not compel others to accept its views as the price of union. In larger connections would sovereignty be surrendered for "unity." But if the denominations are to continue practically unchanged, why not let them stay as they are without adding more complicated machinery?

Under federal union, we are told, "the church" would make a united moral impact upon society." The denominations are already sounding their moral testimony. Though the testimony is distributed, it is united. We think that this voluntary testimony is better than that which would be evoked by a mechanical union. To be united, the moral testimony of denominations does not have to be voiced through "super" channels. If this testimony is not authoritative, "overheadship" would not give it.

There are bodies which reject certain great vital Bible teachings. Other bodies accept these teachings without question. How could these bodies mixed together in federal union sound "a united Gospel message?" Only those bodies *would* preach the Gospel which *do* preach it now. We mean the real Gospel in contrast to human wisdom may *call* the Gospel. But the bodies which are not preaching the Gospel are sounding a united message. Therefore, federal union is useless in this regard. It is not some mechanical "bigness" which gives spiritual power. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Those bodies which compromise their convictions the most easily and the quickest to line up with some mechanical union arrangement preach the least Gospel and are the least effective in the matter of a spiritual impress.

So far as cooperation is concerned, the religious bodies are already cooperating as far as their convictions and voluntariness allow. Bring these groups together in federal union. How could they cooperate further than they are now and still be honest? If they did not have convictions and were not honest, of what value would they be? We think that the present voluntary and convinced cooperation is far better than that which would be evoked by union. The greatest Gospel testimony and spiritual impress has been when local, autonomous New Testament churches avoided compromise, steered clear of entangling alliances and preached the Gospel of grace and voluntarily cooperated with each other in the bonds of Christ as far as they could. But when "the church," as it is called, became big and powerful and authoritative enough to lay down a blueprint for government and society, then Gospel truth and spirituality went out the window.

When in a New Testament way people get together on the basis of revealed truth, that is greatly to be desired and sought after. And grant more of this! But a mechanical contrivance professing to bridge over differences which are not bridged is another matter.

Prayer

RELIGION is no more possible without prayer than poetry without language, or music without atmosphere.—Martineau.

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin blue air—
Why should mortals wonder if God hears prayer?

—ETHEL ROMIG FULLER.

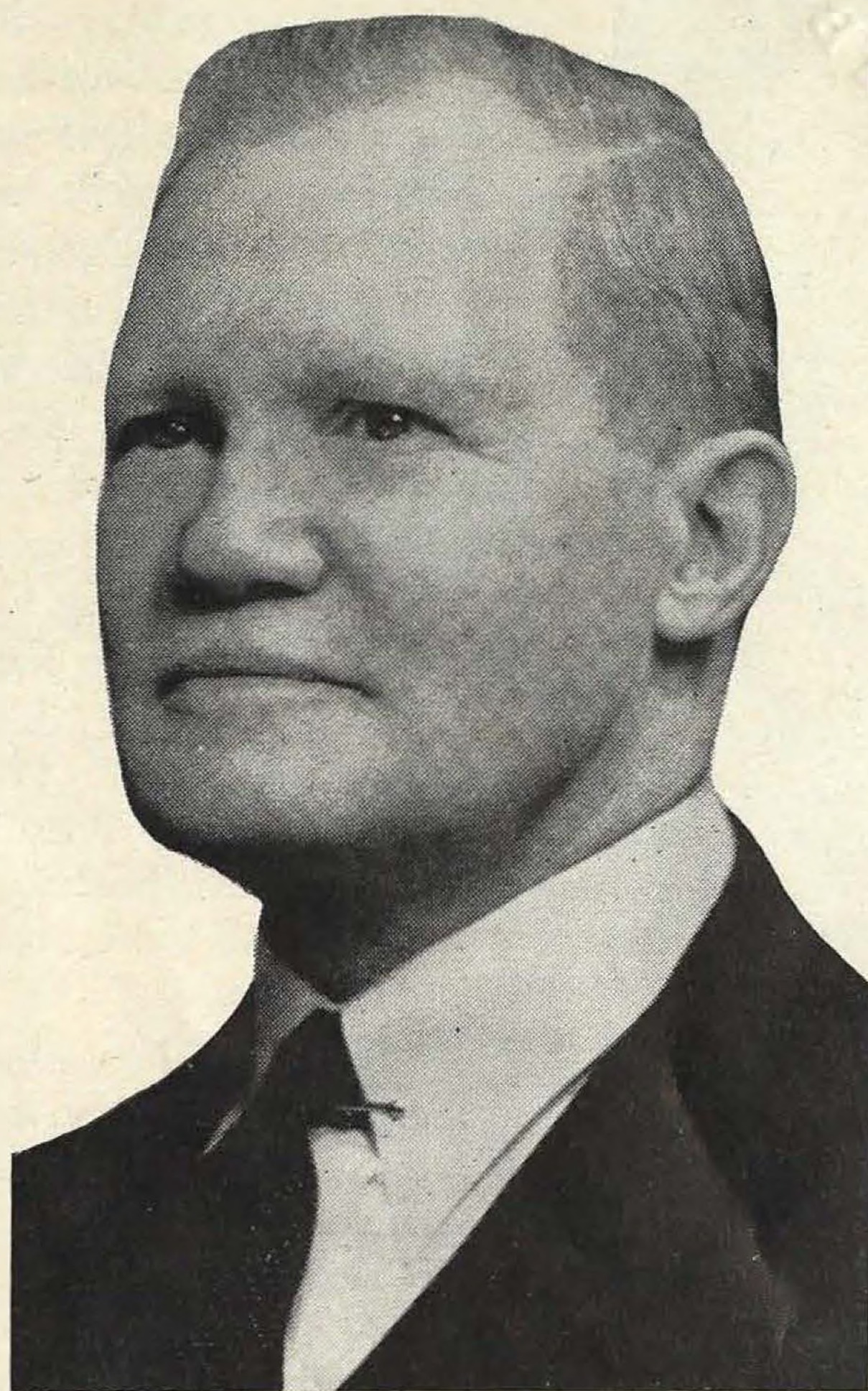
—Bulletin, First Baptist Church, Dyersburg.

Our New Sunday School Lesson Writer

AS STATED by him in a note following his exposition in last week's issue, Rev. O. L. Rives has closed his work as Sunday School lesson writer in BAPTIST AND REFLECTOR to enter the Chaplaincy. Bro. Rives has done a fine work. We bid him

Godspeed wherever he goes. To succeed him, we have secured Rev. J. L. McAliley, 237 East Deaderick Avenue, Jackson, Tennessee, whom we have pleasantly known for many years.

J. Luther McAliley was born at Terrell, Texas. His elementary education was received in the public schools of Illinois and Tennessee and from the Preparatory Department of Union University, Jackson, Tenn. From Union University he received the B.A. and M.A. degrees and the Litt.D. degree from another state chartered university. He did post-



J. L. MCALILEY

graduate work in Peabody College, Nashville, and Baylor University, Waco, Texas.

From 1901 to 1909 Mr. McAliley taught in the public schools of Tennessee. In the fall of 1909 he entered the Baptist ministry. He served as pastor of churches for 25 years concurrently, serving as Professor of Latin at Union University. Having served for six years as Principal of Doyle Institute, he was requested by the President of Union University to return to the Chair of Latin, where he served till June, 1933.

Since 1933, Dr. McAliley has been engaged in writing, editorial and publishing work. For ten years he was a staff writer for the *American Author*, doing three regular departments. He collaborated with Dr. H. E. Watters on *Youth Makes the Choice*, a Broadman publication. He is the author of *Versified Outline of American Literature*, "It's Write to Sell?", and *Are You A Christian?*, and other short works. His CONSOLATION CORNER copy has been published for a number of years in various papers, including BAPTIST AND REFLECTOR, and has been read by hundreds of thousands.

It appears, then, that Bro. McAliley is finely qualified to write our Sunday School lessons. His first lesson appears in next week's issue. We welcome him to this work.

Petersburg Baptist Church

AT BOTH HOURS, Sunday, January 24, the editor was with Pastor Spencer F. Beard and the Petersburg Baptist Church. Greatly do we appreciate the cordial attention of the people. In the afternoon we spoke at Morgan School for Boys located at Petersburg. Our stay was in the home of the pastor. Our thanks are expressed to Pastor and Mrs. Beard and Bobby for their many courtesies. Our stay was pleasant indeed. The church will have BAPTIST AND REFLECTOR going into more than half of its resident homes under the Church Home Plan. There was one addition by letter at the morning hour. Bro. Beard is doing a splendid work. We greatly enjoyed our visit and the fellowship with him and his family and his people.

Home Board Field Secretary Retires

ATLANTA, GA., Jan. 12.—Dr. J. W. Beagle, field secretary of the Home Mission Board since 1926, has retired from this position, his resignation being accepted by the Board to be effective January 1.



DR. J. W. BEAGLE

Born in Kentucky in 1868, Dr. Beagle received his training and had his first experience in the pastorate in that state. He was connected with the Home Mission Board for twenty-six years, first as enlistment secretary in Missouri and Kentucky and for sixteen years as field secretary in charge of work among Indians, Mexicans, Chinese, Italians, French and the deaf throughout the South. The last few years, as the Board's work expanded, he supervised the activities of more than 250 missionaries.

The Board's field secretary was known throughout the South by a name given to him by the Indians of the West, "Chief Big Horse." Suggestive also of the esteem in which he was held by the many nationalities throughout the South is the fact that the Mexicans of Texas gave him the name "Mexicano Christiano."

Dr. Beagle is living in Cynthiana, Kentucky, where he has been since becoming ill several weeks ago.

Without Christ There's No "Best"

By H. H. SMITH, SR., Ashland, Va.

A PSYCHOLOGIST, discussing the much-debated subject, "the freedom of the will," made this significant assertion: "Each one of us has all the freedom that anyone can wish,—the freedom to do the best he can." That is true,—embarrassingly true, often. When one fails in moral conduct he often gives as an excuse, "poor heredity," "bad environment," or something of the kind. Ask him if he did his best, notwithstanding these handicaps, and you ask an embarrassing question. Very few persons do their best, day by day, though nothing is more common than to hear one blurt out, "I've done my best." As we grow older we use these words less frequently, realizing what a high claim they make; nevertheless, we all feel that we are under obligation to do our best.

Many years ago the *Sunday School Times* related this story: In a certain factory there was a break-down of a part of the machinery, which completely stopped all work. After some delay the foreman was notified, and on learning that work had been stopped for some time, he severely censured one of the workmen, who was feverishly trying to locate the trouble. The workman defended himself by saying, "I did my best to fix it." The foreman replied: "When there's trouble with the machinery in this factory, no one has done his best until he has first notified the foreman or someone higher-up."

Have we not a parable in that incident? The human machine has failed to function properly, with world-wide disastrous results. Is it not the part of wisdom to turn now to One Higher-up for help? Several years ago a missionary just returned from China was asked by a friend, "How are the people in China getting on, all right?" The missionary replied, "Nobody is getting on all right without Jesus Christ." The apostle Paul would have agreed with that missionary. No one has done his best to solve the problem of sin and moral weakness in his life until he has sought the grace and help of God through Jesus Christ. Paul faced this problem of moral

impotence and voiced his own experience and that of many others in these words: "For the good that I would, I do not; but the evil which I would not, that I do. . . O wretched man that I am! What shall deliver me from the body of this death?" That was more than a wail of defeat and despair, it was also a prayer for deliverance from his helpless state, and the prayer was answered: "I thank God through our Lord Jesus Christ." No longer does he complain: "When I would do good, evil is present with me," but exultant exclaims: "We are more than conquerors. . . I can do all things through Christ who strengthens me." Paul had known God through Moses and the prophets, but God had provided something better,—a clearer and fuller revelation of Himself and the true way of life through His Son, Jesus Christ. The great apostle was a dynamic personality, destined to be heard from; but when we think of his vast missionary labors, and his writings, which make up thirteen books of the New Testament, can we imagine any such record of achievement had he continued a "Hebrew of the Hebrews" and never embraced Christianity?

It is a hopeful sign that both churchmen and statesmen who are interested in the all-important matter of re-building the post-war world, now understand some of the causes of failure in the settlement of world affairs after the last war, and are determined to do a better job this time. But we will not do our best, and we shall not prevent wars, unless every nation concerned is treated according to Christian principles. Our attitude toward all men everywhere must be Christian,—and to be Christian in the fullest sense of the word we must place emphasis upon the worth of human personality as taught by Jesus Christ. When Paul became a Christian his attitude toward others was radically changed at once, because he saw his fellowmen through the eyes of Christ his Lord. He now looked upon a slave as one of God's children, and when converted, as a "brother beloved," in whose fellowship he could take delight.

One of the secrets of John Wesley's success as a preacher of righteousness is to be found in the subject-matter of his sermons. Wesley said: "I am a man sent of God to persuade men to put Christ at the center of their relationships." That is an arresting thought: Christ at the center of all our relationships! "What acid test, what an impossible ideal for this topsy-turvy, war-torn sin-cursed world," does someone say? Yes, but it is an interesting and compelling ideal—this testing our conduct by asking ourselves "What would Jesus do?" or "What would Jesus have me do in this and every other matter?" When that theme was developed by Charles M. Sheldon, in a simple little story, some fifty years ago, caught the attention of the Christian world, and more than two million copies of "In His Steps, or What Would Jesus Do?" have been put into circulation in fifteen languages. No other book of fiction has had such a large circulation during the same length of time. There's a reason. While millions are absorbed with the material side of life only, and turn away from the Christ, there are other millions who "would see Jesus" and learn more of His way of life. And these are the people who will have a large part in eventually making this a warless world.

While it is not always possible to know just what Jesus would do under certain circumstances, of this we are assured: we shall find light upon life's duties, if in all things we strive so to conduct ourselves as always to have His approval. Bishop Haygood bears testimony to this test of conduct which, to him, it seems, was an unerring guide. He says: "Here is a test that has never failed me to ask in any case, 'What does Jesus teach here? What would He say if He were to speak? What would He do if this were my case?' Blunders of judgment, many and grievous; failure in living up to the light that the Master gives, more grievous than a blunders of judgment,—these things I confess to sorrowfully acknowledge with bitter shame; but for the truth's sake, my conscience's sake and my Lord's sake, this much I must say, and I cannot say less. 'Never have I asked What would Jesus do? but that the light has shined resplendent and all-revealing, and the right and the wrong stood out clear and sharp, as when electric lights shine about me and I knew what I ought or ought not to do.'"

The Sunday School Lesson

By SAM EDWARDS, Mountain City, Tenn.

UALLY the editors of our Sunday School literature do a pretty good job. They did a bad one in their treatment of the lesson of January 10. There was a woeful lack of agreement among themselves, and a more tragic lack of agreement with the truth on subject of the New Birth. Brethren, beware. You are giving credit to Catholics, Campbellites and Mormons by your ill-considered, unscriptural theories, especially with reference to the words of the Master (John 3:5): "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The theory that "born of water" refers to the natural birth was argued by Brethren Hill in *The Teacher* and Rives in the *BAPTIST AND REFLECTOR*.

The theory that "born of water" refers to baptism was taken up by Brethren Allen and Haight in the *Adult Quarterly*, by Brother Hixson in *The Builder*, and by Dr. Tiffany in the *Watchman-Examiner*.

Dr. Hight C. Moore straddled the issue. He quoted five different commentaries or commentators, some of whom chose the natural birth theory, others the baptism theory. He failed to commit himself to any theory.

Be it noted that none of these brethren suggested even that "born of water" could by any possibility refer to something other than the natural birth or baptism.

1. Take the natural birth theory. Nowhere in the Bible, aside from the passage in question, is the natural birth spoken of as being a birth of water. Hence, the natural birth interpretation of this passage is unsupported by other Scripture. It alone should make us look with suspicion upon the natural birth theory. But there are other arguments against this theory:

(1) Neither Jesus, nor any of the inspired writers is given to the use of such inept figures of speech.

(2) In no sense is it true that in the natural birth we are born of water. We are born naturally, not of water, but of the flesh, of fleshly fathers and mothers. We may be born *with*, but certainly not *of* water.

(3) The words "born of water and Spirit" are here so clearly inseparably united together as one verb and compound modifier that there is no grammatical, logical or scriptural possibility of separating them.

(4) In ordinary conversation it would be counted silly to say to a man, "Except you be born naturally, you cannot enter into the kingdom of God." Nicodemus was already born naturally. But it is just what this theory makes Jesus say. It is the theory that Nicodemus is silly, not Jesus.

2. Now take the baptism theory. This theory was the chief link in trade of Tertullian when he laid the foundations of the Roman Catholic Church. Likewise of Alexander Campbell when he founded his church. And ditto for Joe Smith and the Mormon Church. Baptists are in mighty poor company when they consort with these fellows.

(1) Baptism was never intended to be, or to symbolize, a birth. Baptism was divinely instituted to symbolize the burial and resurrection of Jesus. (See Rom. 6:4, 5.)

(2) If this theory were true, then, according to the words of Jesus in the passage, no man could possibly enter into the kingdom of God without being baptized. But the Bible mentions any number of persons, both in the Old and New Testaments, who did enter into the kingdom of God without being baptized.

(3) It is the contention of this theory that "born of water and Spirit" refers only to the New Birth. But Jesus also said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." No mixing. The spirit of man is not born of the flesh. Neither is the flesh of a man born of the Spirit. But in baptism the flesh of the man is buried in water and raised up

out of the water. Therefore, Jesus either contradicted Himself, or He was not talking about baptism. Jesus never contradicted Himself.

(4) Here is something else to be considered. A birth presupposes procreation. In procreation life and seed are united together to bring into being a new entity. In this process parents are essential—a father who contributes the life element, and a mother who contributes the seed element, or body. Now we know who the spiritual Father of God's spiritual children is—the triune God. But who is the Mother? Silly and paganistic as it is, baptismal regenerationists are at least consistent in saying that literal pond or creek water is the Mother of God's spiritual children. But here is the fatal defect of that theory: If that theory be true, then God's children are all illegitimate children, born out of lawful wedlock, because the Church is the Bride, the Lamb's Wife.

And now, having said so much in refutation of the foregoing theories, let us consider another interpretation that wasn't even mentioned in our Sunday School literature.

1. John is the only inspired writer that mentions the Nicodemus episode, and the only one who ever used the expression "born of water and Spirit," and he used that identical expression but the once.

2. But John did use the term "water" frequently in other passages wherein he made it plain that it did not refer to material water, and each time he made it very clear that the "water" he was talking about had something to do with salvation. Read John 4:10-14; John 7:37-39; and Rev. 22:1 and 17. What kind of "water" was he talking about? Certainly not pond or creek water. He called it "living water," "the water of life," saying that whosoever drinketh of this "living water," it shall be in him, "a well of water springing up into everlasting life." Everything points inevitably to the conclusion that Jesus was talking about the same kind of "water" in John 3:5 that He was in John 4:10 and 14, and John 7:37-39, and in Rev. 22:17. If not, why not?

3. But what in fact does this "living water" or "water of life" refer to? Plenty of scriptural evidence could be produced to show that it refers to the incorruptible Word of God. Jesus said, "The seed is the Word of God" (Luke 8:11). Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. . . And this is the Word which by the Gospel is preached unto you" (1 Pet. 1:23, 25). Preached by whom? By the Church. Then the Church, which is the Bride, the Lamb's Wife, contributes the seed essential to spiritual procreation and the New Birth. But remember that Jesus told the Bride to "tarry until ye be endued with power from on high" (Luke 24:49). Tarry for what? Tarry for the Holy Spirit, without which the Church was powerless to give birth to spiritual children of God. Jesus said, "It is the Spirit that quickeneth" (John 6:63). Hence, on the day of Pentecost when God the Father, in the name of His Son, gave the Holy Spirit to the Church, which is the Bride, the Lamb's Wife, He contributed the life element so essential to spiritual procreation and the New Birth. And when the Church, on that same day, proclaimed the pure Gospel, the Word of God, which is the seed element so essential to spiritual procreation and the New Birth, 3,000 souls were born into the spiritual family of God and became citizens in God's kingdom. How? By simply complying with what Jesus told Nicodemus in John 3:14, 15 and 16. Then, as many as had gladly received the Word, the incorruptible seed, which liveth and abideth forever, they followed the pattern laid down by Jesus in His baptism. Jesus was baptized, not to make Him God's Son—He was already God's Son. And they were baptized, not to make them children of God—they were already "the children of God by faith in Christ Jesus." And this simply proves and demonstrates how vital it is that the Church, any church, be a Spirit-filled church and preach nothing but the pure Word of God.

Should I apologize to the dear brethren with whom I have herein taken issue? If so, I do apologize, but I still honestly and conscientiously believe that the theories they advanced are wrong.

SCHOLARSHIP IN LEADERSHIP

(Inaugural address delivered by Eldred Douglas Head, President of The Southwestern Baptist Theological Seminary, October 13, 1941)
[Condensed by The Editor.]

SOME TIME AGO an outstanding educator made this statement to me: "The church must capture the intellectual life of the world."

In its more inclusive application our subject can mean that the leaders in any and every sphere should be scholars, at least in the sense of trained specialists qualified for expert work in their respective fields. But we are to be reminded that no scholarship can be fit for leadership in the truest sense if it is not spiritual.

I.

There are clamant voices calling for scholarship in leadership, particularly in spiritual leadership.

First, the voice of a people for whom the best in every line is available. No longer are the treasures of knowledge limited to the favored few. They are placed upon the threshold of the humblest hut in the far-away localities and also of the mansion in the busiest centers of our throbbing life. For example, on the wings of radio the listener may hear the best in song, in current literature, in sermon. This often makes it much more difficult for him to listen to the solo and sermon presented in his home church, especially if it fails to measure up to that higher standard to which his ear is becoming rapidly accustomed. The voice that announces a certain brand of cigarette or beer to thousands of listeners ought not to be more winsome, flexible, and persuasive than the voice which heralds the good news of redemption. In all this there should come a mighty challenge to the preacher, singer, and teacher to toil terribly to meet it; not in the spirit of cheap competition or imitation, but consecration as workers together with God, determined by his grace to put at his disposal the best.

Another voice we cannot disregard is that of a highly specialized order of society. Right now the Army, Navy and Air Force all need officers who are thoroughly trained in trigonometry, calculus, and other branches of mathematical science. Our quota of chaplains is far from full, and we have found it even necessary to lower the more exacting standard at first outlined because so few have made adequate preparation for measuring up to such a standard. Look in any direction you will and there find specialists with the most advanced training. In the laboratory of great business concerns is the chemist; in the mighty oil company is the geologist; in the electrical corporation is the physicist. The same is true of the law firm or the business executive. This has been sponsored and produced by a system of secular education which has exalted scholarship. On the campus of the school which has no Christian affiliation is the professor with his Ph.D. teaching the philosophy of religion. In his books and his lectures he claims to speak with authority on the subject of sin, the record of the fall of man, and on and on. The Christian leader who is to take his place in a setting like this should have more than an R.F.D. to justify his claim to leadership.

Still another voice which calls insistently for scholarship in leadership is that of science. Our age has well-nigh deified science. It has classed many things as science which are not to be so classified. We speak not of these, but rather of the scientific spirit and attitude. To give it the briefest summary, the scientific method requires three things: the investigation of the sources, the tabulation of the materials gleaned from these sources, and the formulation of the conclusions to which the discovered facts lead. Such a procedure makes scholarship imperative. That Christian scholarship which is to arrive at leadership cannot disregard its sources. Yea, it is scholarship which equips the workman for the constructive use of these sources. It is impossible for him to dig into their mine of rich treasures without the instruments of scholarship.

There is the voice coming from our own denominational life. "Baptists have made, and can still make, good use of scholars." Our

distinctive principles need new and powerful restatement. The trend over the world today is toward the union of church and state with its accompanying resultant, namely, the enslaving of the sciences of men. The great differentiating principles which Baptists have ever held dear call for voices of authority to declare them. If these voices are to be truly authoritative, they must come from those who know, and if one is to really know he must pay the price for a discerning scholarship. Our Baptist people need thorough instruction: in doctrine, in the Bible, in their history, in the sacredness of their own church organization. But if this instruction is to be commanding, arresting, illuminating, it must be furnished by those who have traveled these roads of knowledge and find out for themselves before they can qualify as guides for others.

II.

But we must come to a consideration of some requisites which are indispensable to the growth of that scholarship which should hold leadership.

One of these is our Christian colleges and seminaries. They are the training grounds for the development of the scholars whom we can count for constructive leadership. These institutions must be characterized by an atmosphere conducive to healthy growth. They must be manned by teachers who have scholarship themselves and who can inspire the zest for it in the students who come in contact with them.

Another requisite is freedom of thought, the first essential for productive thinking. It is well for us to guard our orthodoxy, while we are guarding it let us not forget its etymology, namely, straight thinking. There is ever the danger also of mistaking sectarian prejudice, or theological hobby, for orthodoxy. Scholarly leadership can never be grown in the strait-jacket of prejudice and fanaticism. Dr. E. Y. Mullins provides the statement that helps most here: "A conservative conserves and a radical roots up this world. I think both are necessary. Root up evil. Conserve the good."

We pause to mention a third requisite: a sense of responsible trusteeship. It is this sense of trusteeship which provides proper ballast for the good ship scholarship. Scholars must be free but they must be fair. Our plea for freedom does not disregard the obligation resting upon those who are to use it. Their freedom is to be ever bounded by the well defined line of stewardship. Preachers are free, but free to preach the truth; teachers are free but free to teach the truth; scholars are free, but free to lead in the ways of truth.

III.

But there are signal characteristics to be desired in that scholarship which functions in leadership. To certain of these we now come.

One characteristic certainly to be desired is that of reverence. Even in the world of science there is the "Return of the Spirit of the Jeans voices it well for us: "Today there is a widespread measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more and more like a great thought than like a great machine." We are reassured. The heavens do "declare the glory of God," the firmament does "show his handiwork." Let scholars see to it that they change not the glory of "the incorruptible God for the likeness of an image of corruptible man."

Vision is another desirable characteristic for scholarship in leadership proportions. By which we mean, vision which is broad-gauged, "seeing one's task in a great context." Such vision is the ground of true inspiration.

We present a third characteristic for the scholarship which is to come into leadership, namely, compassion. One can scarcely

of this Seminary apart from compassion. The word is another name for it. Its founder established, out of his heart of compassion, the "Chair of Fire." Its retiring president was for four years the victorious professor of this Chair. In him we have one of the chiefest examples of compassion, because he lived it so deeply in his home life and spirit. When compassion and scholarship are indissolubly linked we have an atmospheric condition for the growth of men who can "write commentaries and books, and also hold great revivals and construct a kingdom of Christ's truth."

But we would sum it all up in a fourth characteristic to be desired in scholarship: it must be Christ-centered. Literally and absolutely is "Christ the power of God, and the wisdom of God." He is the thesaurus of God, for it is Christ "in whom are all the treasures of wisdom and knowledge hidden" (Col. 2:3). He is "the truth, and the life." If we are tracking the paths of science, let us remember that the worlds were made through him; if we are striving for the mastery of history, let us not forget that "all history is but His story"; if we are given to the solution of problems of linguistic character, let us hear him say, "The words that speak unto you, they are spirit and they are life." If we would search out the depths of theology, let us know that "the word was flesh and dwelt among us." If we would share the romance of missions, let us see the plan of the ages as it hath now been revealed, namely, "The Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." If you are concerned with psychology, let your mind be in you, which was also in Christ Jesus." If you would enter into the treasures of harmony, listen to that "multitude of heavenly host praising God" when the Saviour, Christ the Lord, was born. If you would translate all learning into practical usefulness, share the urge of his passion when he said, "We must work the works of him that sent me while it is day." Let scholarship would have leadership learn from the Wise Men and bring all their gifts to the King. Yea, let all scholars know of a surety that the fear of the Lord is the beginning of wisdom."

To this end I would call myself, my esteemed colleagues of the student body, the present student body, indeed all who are yet to enter the halls for training, to unreserved consecration.

I Am Glad

By J. E. DILLARD

I AM GLAD I am an American, one by birth. America is still the land of opportunity and freedom. Her wars have been fought in behalf of freedom, freedom for herself or for others. She now pours out her blood and treasure for the freedom of the world. I am only am glad I am an American and I want to show my gratitude by doing my best for my country.

I am glad I am a Baptist, one by choice. I love the Baptist name, believe in the Baptist principles, program, and plan of work. I am proud of Baptist history and achievements. Baptists though persecuted for centuries by state and church have never persecuted others. They have contended and do contend for the right of all to worship or not to worship according to the dictates of conscience. I am glad I am a Baptist and I want to have a part in all the work of my denomination.

I am glad I am a member of the Baptist Hundred Thousand Club, have been from the beginning. I have kept up and increased my contributions through the Club and expect to stay in until the old Southwide debt is paid. By no means has all that has been paid on the debt come from this Club; special offerings were made, property was sold and the receipts applied, where possible, until receipts have been paid on the debt. All these together have resulted in reducing the old debt from about \$6,500,000 to less than \$1,000,000.

But the Hundred Thousand Club started the good work, has continued with it through the years and expects to stay with it till the

job is done. I certainly am glad I am a member of the Hundred Thousand Club.

If I had not joined I think I would count back from the beginning of the Club, May, 1933, up to the end of 1943. This would be a total of 128 months. If I could I would mail my check for \$128.00 and feel that I was a full-fledged member from the start. If I couldn't do that much I would at least join now and pay \$1.00 a month till the old debt is done away with forever. See your pastor and join today.

DEBT-FREE IN '43—COUNT ON ME

Pastors, How Would You Like—

By MARY VIRGINIA LEE

TO HAVE MORE Intermediates attend your preaching service?

To see more of your Intermediates won to Christ and enlisted in active church membership?

To know that more and more of them are forming the habit of daily prayer and Bible study?

To see an ever-increasing number of Intermediates giving regularly to the church budget?

To be assured that those who teach the Intermediates in your Sunday School are workers that need not be ashamed because they know how to handle the Word of God aright?

To feel that every teacher is seeking to understand each of his pupils and to minister to his individual spiritual needs?

To know that every Intermediate is contacted every week and that all absentees are urged to return?

If you would like to see these things done for your Intermediates, urge your Intermediate Sunday School teachers to lead their classes to become Standard, for all these things are incorporated in the Intermediate Standards of Excellence.

Life's Program

ONE DAY when reading about Jacob and his ladder, and meditating thereon, suddenly it came to me, that as God had a program for Jacob, He had one for me. He is no respecter of persons, and as He led Jacob He would lead me. This thought gave me great comfort and much joy. If He had a definite something for him to do, He certainly has some plan, definite plan, for you, for me. It is true we cannot have our names written up in God's Word, like Jacob's, but we can do our part, the part we know is ours, and do it with all our might, since we know He is leading us, even as He led Jacob of old.

Just to know He has a program

For us as we travel on,

Just to know the days are marked out

Naught just happens, or goes wrong.

Just to know there is a purpose,

There's a reason for our pain—

We shall know at last the wherefore

Of the heights we failed to gain.

Then like Jacob in the nighttime

We a vision too may see,

If we'll wait and never murmur

And will very patient be.

Yes, a vision of the angels,

As descending from above,

Down from Heaven on that ladder

With their gifts of life and love.

—ELIZABETH J. BOYKIN.

A Digest of Religious Thought

By SAMUEL PIERCE WHITE, Contributing Editor, KNOXVILLE, TENNESSEE

Church Discipline Then and Now

Biblical Recorder

For instance, one man was dealt with by the church for not giving good service at his corn mill; a woman for misrepresenting the quality of the cloth which she was weaving; a man for drinking too much; a young man and a young woman for laughing and being disorderly in church. Well, according to the Scriptures, "all things should be done decently and in order."

A study of these old problems of discipline reveals at least a practical, although at times crude, sense of good ethics, and an application of religion to everyday living. We could learn much perhaps from those old records which would help us to a better church life if we in our day were as wise and practical as they were in those years long ago.

(This is not as simple as it looks on the face but there is a silver lining on the frowning cloud. The Three Forks Church is a part in the procession of church history, and no mean part at that. It kept its ideals; it corrected the errors within its body; it deserved the respect of the community and it bore evidence of a high moral and spiritual standard. So much of what some churches have lost might be recovered by a wise return to the old paths.—S.P.W.)

We Are Divided

John Knox

Christian Century

two separate American populations.

The extent of this separateness is not realized by most white Americans because they live so exclusively on one side of the color line. The Negro for most of us is not a real part of the national life at all; he is a dark, shadowy figure moving vaguely somewhere in the background. That is true even in the South, where Negroes make up a large section of the total population. White churches, North and South, will advertise, "All are welcome," without once thinking that they really mean, "All white persons are welcome." Not long ago there was wide discussion of the "unification of the three great branches of Methodism" when what was really meant was the unification of the three great branches of white Methodism. * * *

To be white is to be a normal American; to be black is to be a kind of foreigner or anomaly. This is the typical white American attitude and the segregation system is its institutional expression.

Judgment to Come. And what a terrible weight of judgment the segregation system is accumulating for our American society! For unless the Negro is integrated fully into American life, as he is still ready to be integrated, he is certain to gravitate more and more into a racially self-conscious group, culturally differentiated from the rest and bound together largely by common resentment of the surrounding white society. What this portends is something to keep one awake at night.

* * * The chasm between Negro and white Christians is immeasurably more deep-cutting, more tragic and more sinful than any denominational division or all such divisions together, and it

The Three Forks Church, in Watauga County, was organized 152 years ago. Back in those old days, church discipline was taken seriously and at times practiced sternly. Many of the old cases are interesting and unusual to us moderns.

Two Separate Populations. Although this description has been applied to the section which I know best, my observation is that it is relevant in all essential respects to most of the sections of our country. Negroes and whites comprise

cuts across and clear through everybody of Protestantism—yes, and for the most part, Roman Catholic also.

I am afraid we will have a hard time explaining to Christ why we have to be Baptist or Methodist or Presbyterian or Roman Quaker Christians. * * * But what will we say when he asks why Negro Baptists cannot pray with white Baptists or why white Episcopalians cannot receive the Word and the sacrament with Negro Episcopalians? What will we say when we are confronted with our real crime against the Body of Christ, when we are unable to hide longer from ourselves that we have preferred the fellowship of race to the fellowship of Christ? What will we say then?

(In one paragraph under the caption, "Who is the 'Normal American'?" Mr. Knox makes this statement in parenthesis, "I have seen Negro children, protected miraculously from their brutality by their parents, when they first were forced to realize that, in the majority opinion, they were neither American Citizens nor even normal human beings, but persons apart..")

(This is an erratic expatiation. The effort to bridge the artificial chasm between the races is a noble gesture but the use of rotten timbers in the construction of that bridge is unworthy even average minds let alone brilliant writers. To approach the race question scientifically it is not necessary to incriminate either race. It is discouraging to know so much that is not so. Some arguments have a tendency to produce abnormal human beings. Suggestions to destroy understanding for most of us are amenable to suggestion.

(You cannot produce or maintain order by dragging rubber bands across church rostrums. Some implications in the article are obvious that.—S.P.W.)

Manpower and Not Moneypower

Arkansas Baptist

difficulty during the year not in the problem of gathering sufficient funds to finance the program, but in finding sufficient manpower and consecration to carry the program through."

* * * We know from the reports submitted to the paper that during the last three years more men have been ordained to the Gospel ministry than hitherto experienced in twice as long a time. Fewer numbers cannot, therefore, be causing our difficulty now. * *

These are the days that should test men's souls, that should discover for all of us alike whether we are true missionaries with unfailing evangelistic zeal, or hesitating leaders with flagging interest and faltering faith in our call. Mission places should have many volunteers.

(Men called and qualified in every way for missionary work are the crying need the world over today. The political world appoints "busted pillows" for strategic positions, and they are not proving good for asthmatic confidence. Our great Christian leaders cannot afford to do that kind of thing. We need men and women for the mission fields who are worthy and well qualified. Our State Mission Boards and our Home Mission Board have an enlarged responsibility now in the South that derives from an unparalleled emergency that can be met only by men of wise and consecrated talents. Prayer and patient preparation will help meet the demands today.—S.P.W.)

There is a striking sentence in the annual report of the Executive Board to the state convention. It somehow sounds foreboding despite the encouraging phases of its work. "Your board," the sentence reads, "has found its greatest difficulty

Tears of Joy on Aged Cheeks

SCATTERED FAR AND WIDE throughout the Southern Baptist Convention are hundreds of aged preachers and their wives, and in many cases widows of preachers whose cheeks have been wet these latter days with tears of joy.

I know this to be so for I have been reading, through my own tear-dimmed eyes at times, their moving letters of deep and sincere appreciation that have been pouring into this office since the turn of the year.

Written painstakingly with cramped fingers and eyes grown dim with the years, these letters reveal such mellow faith, such patient endurance, and withal such sincere thanks to Southern Baptists that I wish I could spread them here for every eye to read and every heart to feel.

The occasion of the gratitude of these aged soldiers of the cross was the letter mailed out of this office under date of January 1, 1943, over the signatures of the Executive Secretary, Dr. Thomas J. Watts, and the writer of this article. Here is the letter:

Dear Beneficiary:

Your Board in Dallas sends New Year's Greetings to you expressing the hope that 1943 will cast upon your pathway more of the radiance of our Father's love and bring to your heart His marvelous peace.

The check for ten dollars (\$10) which we enclose herewith is intended to be supplementary to the regular benefit check. We rejoice to find ourselves in a position to mail a check for like amount to everyone of our more than 1,200 beneficiaries.

The loyalty of Southern Baptists, their devotion and appreciation have found expression throughout 1942 in increased offerings to the Co-operative Program, thus, the Board's enlarged income makes possible this check.

It is our duty and high privilege to pass this token of appreciation and Christian affection on to you in the spirit of the Master and in the name of the denomination you served so faithfully through the years.

The Relief and Annuity Board through its officers bids you a most Happy New Year.

In Christian affection,

(Signed) THOMAS J. WATTS,
Executive Secretary.

WALTER R. ALEXANDER,
Associate Secretary.

In these recent days I have read more than two hundred and fifty letters of gratitude coming from these dear old people, many of whom are far advanced in their eighties. How appreciative they are! How grateful to God! How overflowing with praise for the goodness of God and the generosity of Southern Baptists!

Undoubtedly, God is good, but are Southern Baptists so generous? The regular relief grants of this Board are pitifully, yet necessarily small. Just a few dollars a month, yet in many cases all these aged servants of God have to depend on.

These who face the sunset now, had no Ministers Retirement Plan to provide for them during their years of productivity. Their incomes were small and their opportunities were limited. No Plan such as is offered the young preachers of today had yet been conceived. It is the high privilege of our denomination to care for them in hours of need, and to do it more adequately than present relief funds permit.

If only every church, when it sits about the Lord's table, would remember these with a special offering, even but once a year! How greatly that would help! Aged, infirm, suffering the pains of illness and disease, these, who were so active yesterday, now await God's call to come up higher. We are now in the thick of the battle; tomorrow we shall be waiting, even as today they wait. Let us not forget these aged ones into whose labors we of this generation have entered. Remember the Relief Department of our Board.

Relief and Annuity Board, S.B.C.
WALTER R. ALEXANDER,
Associate Secretary,

The Sunday School Lesson

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

LESSON FOR FEBRUARY 14, 1943

Jesus Heals a Man Born Blind

LESSON TEXT: John 9.

PRINTED TEXT: John 9:18-38.

GOLDEN TEXT: "One thing I know, that, whereas I was blind, now I see." John 9:25b.

One of the lasting contributions to the thinking of the writer was that made from the teachings of the late Dr. E. Y. Mullins, both from his books and his lectures in the class-room, namely, in his emphasis on the experiential basis of the Christian religion. For it is when we let our religious concepts grow out of our experiences in Christ that we are on sound and even scientific grounds. Such a position becomes invulnerable. The Christian is logical and consistent in building his theological and philosophical system out of experience. The methodology is exactly the same as that of the laboratory although the devices and tools used may and do vary. Concepts, in this manner, are formed into convictions and convictions into conduct. While if our system comes about by any other process we can never quite be sure of it or of ourselves, we may even abandon it altogether or trade it for what we conceive to be a better one. But if we are able to trace what we believe back to what we have experienced we can feel our security and rest in it. Doctrine becomes something more than dogma and apologetics is made into vitalized testimony. We can, in the midst of a world uncertain and bewildered, join with the thousands of the past as they have said with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). After Jesus had healed the man who was born blind the conduct and speech of this man well illustrate such an attitude.

First, let us observe the ecclesiastical censoriousness. Pity the person who falls into the hands of those who know much about the letter of the law but nothing about the spirit. This was the trouble with these religious and ecclesiastical leaders of the Jews on this specific occasion. Because Jesus had violated the sabbath, from their standpoint, they refused to recognize either His mercy and ministry and even went so far as to attempt to ignore the healed man in his restoration of eyesight. This is a danger among us today, even in religious and church activity. For instance, we cannot afford to seriously disagree with others as to details and methods so long as theirs and ours are yielding the same results. We cannot afford to have Christian fellowship in any sense marred by a failure in harmony concerning plans. The future may reveal that some other plans and methods are better and more faithful than our own, much as we may prize them. Jesus had little to say about plans and methods, but He rather concerned Himself with the setting up of objectives and the establishing of certain principles. We would profit to follow Him in this as we seek to focalize these objectives He has given to us and to understand His principles. Let us remember that He said, "It is the Spirit that quickeneth" (Jn. 6:63) and that the inspired Paul wrote, "for the letter killeth, but the spirit giveth life" (2 Cor. 3:6b). Church people should avoid the critical attitude.

Second, let us observe the experimental stamina and stability. Contrast the sharp differences of this healed man, with his utter lack of comprehension of the theological questions involved but with an experience that was vital and satisfying, and these so-called theologians and religionists (and this is in no sense a disparagement of either theology and religion) with their complete

ignorance of an experience with Christ. It is much better to have a genuine experience with Christ and know nothing of theology than it is to know all about theology and not have an experience with Him. The Christian has an opportunity for both and his striving should be for the depths of both. The man who could now see does not hesitate to identify himself as the one whom Jesus had healed and goes so far as to proclaim Him as a prophet (vs. 17).

In the previous verses he described to his inquirers the steps in the healing process by which he had been given his sight. The Jews asked the parents of the man how it had happened but they side-stepped the matter by saying that their son was of age and thus competent to speak for himself. In this they feared for their own religious standing at the hands of the enemies of Jesus. Then back to the seeing man the Jews came with the request that he renounce Christ and give praise to God, saying that Christ was a sinner. The man's reply is a classic, and is chosen as our Golden Text.

The houndings and revilings of the Jews could not rob the poor fellow of his experience. There was the undeniable fact that whereas he had once been blind now he could see. Jesus might have been what His enemies claimed He was, the man finally yielded, but just the same he had his eyesight and for that he was evidently grateful. Later he became Jesus' defender and worshipper. But he must suffer the displeasure and casting out at the hands of the Jews. All of this, however, cannot touch his experience, cannot change the glorious fact that he now can see. Doubts and fears may disturb him but he can still see. His ability to see is a tremendous triumphant bestowal at the hands of this person, Jesus. He may have his fears but outweighing them all is this priceless possession, this which had been denied him up to this time. We, too, may and do have our fears but we have our Christian experience. Nothing can rob us of that. It may even be added unto in the darkest and most trying hours. It is not a set of fine theories or of harmonious speculations. It is a series of meaningful contacts with Christ who saved us and keeps us. We, too, were once blind but now we see. We, too, must be ready to defend Him and worship Him.

To the readers of these notes: On December 27, 1917, the writer enlisted in the U. S. Army and served to the close of the World War. Now, slightly more than a quarter of a century later, he is accepting the chaplaincy in the Army. He goes where the heart of America is, with her fighting men, to be of whatever service he may and can in the capacity of chaplain. He covets the prayers of all as he enters this new field of activity. He remembers the many kindnesses of many of the people of Tennessee where he has spent most of his life, being born and reared and educated largely in West Tennessee, served as pastor for two churches during twelve years in Middle Tennessee, and has been pastor and acting-professor for nearly five years in East Tennessee (teaching at Carson-Newman College). He begs forgiveness for the many mistakes he has made both in the weekly writings of these notes during the past years and in the pastorates and class-rooms. He earnestly wishes the best for all Tennesseans in general and for all Tennessee Baptists in particular. May God's blessings be theirs. By the time these notes are studied the writer will be in uniform and under Army orders. He therefore relinquishes the preparation of these notes to another.

O. L. RIVES.

-- Book Reviews --

MUSIC AND THE SCRIPTURES, by I. E. Reynolds. Broadman Press, Nashville, 1942. 141 pages, price 60c.

Professor Reynolds believes that the highest type of music is sacred music, and that the Bible is the best text-book on the subject that has yet been written. He gives us here the ripeness of fruit of years of prodigious labor. Here we have the music, the musicians, the instruments, the program materials and their method and manner of rendering these programs. The book is made up almost entirely of quotations from the Bible. It will be found informing and inspiring to all those who have wanted to understand the music of the Bible, and who long to see our church music return to the Bible for its method and material.—J. C. Miles.

MOTHER BERRY OF BLUE MOUNTAIN, by David E. Guyton, Broadman Press, Nashville, 1942. 115 pages, Price \$1.

This is the story of Mrs. Modena Lowe Berry, one of the South's many noble women. She and her father, General Mark Ferrin Lowrey in 1873, founded Blue Mountain Female Institute. This school has grown into the present Blue Mountain College. "Mother Berry," as she was affectionately known, was associated with the college from its founding until her death January 31, 1942. This book will thrill those who never knew Mother Berry. What must be its interest to those who knew her, and particularly those young women and older women, who felt the impact of her character and precept through the formative days of their college life. Not the least among the features which contribute to the interest of this little volume is the delightful style in which Professor Guyton has presented. A worthy character worthily portrayed.—J. C. Miles.

FORTY SERMON STUDIES FROM THE BOOK OF JONAH, by E. P. Alldredge, Broadman Press, Nashville, 1942. 132 pages, price cloth \$1, paper 50c.

A while ago Dr. Alldredge told me that he had preached in revivals in which he took each of his messages for the entire meeting from the book of Jonah. We wondered, read the four chapters, the forty-eight verses of the book of Jonah, got out our own three sermons from the book of Jonah, and wondered some more. But here they are, not ten or twenty, but forty sermons, and, believe me, they are real sermons. And there is nothing of over lapping, or repetition. Dr. Alldredge is a master of the art of sermon building. He has a nose for texts and a marvelous skill in bringing them down, dissecting them and converting them into palatable and nourishing food for the soul. He finds amazing grace, backsliding, calling and election duty, Evangelism, faith and its fruits, grace and glory, help for the helpless, inspiration and illumination, jealousy and justice, kindness, long suffering and love, missions, new start after neglect, overcoming obstacle, punishment and pardon, qualifying a quitter, rebellion and re-consecration, sin and salvation, temper and tenderness, unfit made fit, victory through faith, worker made willing, yearning over the young zeal of the Lord of hosts, and almost everything else in the expression of God's love for us and our chance to serve. All of this, and more, has been found in a little book, against which the critics have hurled all their might that they might destroy it. All of this from a book which most people have utterly ignored, knowing nothing about it but the story of the whale, a word which does not occur in the book. This book reveals the amazing mines of wealth in the Word.—J. C. Miles.

THE YOUNG SOUTH

SEND ALL LETTERS TO AUNT POLLY
149 Sixth Avenue, N. Nashville, Tennessee

Boys and Girls:

Little more than a month ago we stood on the threshold of a new year, knowing not what year held for us—we still don't—but we are afraid of whatever it holds. We have learned to look for kindness and goodness in all our paths and so we go forward with glad hope and expectation.

Living is a serious business. We pass through each year but once, not returning to negligence, to fill up blank spaces, to erase of shame, to tear out pages unworthily. The very fact that life cannot be recalled alone be motive enough to make us incessantly watchful.

Life is not only irrevocable but it casts an influence. We do not live through the years alone; we are a part of our home, our friends, our communities, our school-mates, our co-laborers. Touching others we leave impressions on them. Our countless words drop and we think not where they fall, but even the lightest lodge in hearts and their blessings or blight. All of our actions are something in the forming of other lives. The fact that ours have touched will touch others and so, on and on forever goes our influence. This should make us diligent.

Every February we Americans estimate anew our two national heroes, Lincoln and Washington, whose birthdays add distinction to the month and whose lives add a great influence to our lives. The United States Congress, in both Senate and House, each year takes the time and occasion to pay tribute to these leaders by reading from their writings and appointing one of its own number to deliver an address and the Congressional Record prints the proceedings of these days.

Following the example of Congress other celebrations throughout the country in all probability include readings from the works of Lincoln and Washington, and a study of their lives.

As a beginning for us, I think Lincoln's resolution is timely material worthy of note: "The Almighty has His own purpose, 'Woe to the world because of offences! for it must be that offences come; but woe to that man from whom the offence cometh.'" If we shall suppose that American slavery is one of those offences which, in the providences of God, must come, but which, having continued through appointed time, He now wills to remove, and He gives to both North and South this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the He believes in a living God always ascribe to Him!

How do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, for his widow, and his orphan—to do all that may achieve and cherish a just and a lasting peace among ourselves, and with all nations."

February's national heroes illustrate what we learn by influences. Through this month we will

try to recall some other things that show their greatness. Follow our next three issues.

There is a last reason, the main reason, why life is so serious—we must give an account of it all. We are not finishing life spiritually as we live it; we shall meet it again. Therefore, we should give the year nothing which we shall ever be ashamed to see again.

Our first month in the new year has slipped away into eternity. Can you account for it satisfactorily? Our second month will go faster—it's shorter. Let's make it really count.

With love to all.

Your friend,

Aunt Polly

Tilton Gen. Hosp., Fort Dix, N. J.
Military Police Med. Det.

Dear Aunt Polly:

I am twenty-six years old last March. I am in Uncle Sam's Army at Ft. Dix, N. J., an M.P. I like it fine. I am a Christian. I belong to the Alexandria (Tenn.) Baptist Church. I used to live an ungodly life, but I sure don't any longer, thank God. Put this in the *Young South* page, please.

Your friend,

PFC. OVA J. CLARK.

You have made us very happy, Ova. We like to hear from our soldiers. Won't you write to us again?

Wahl St., Milan, Tenn.

Dear Aunt Polly:

I was glad to get your letter and exceedingly glad to get your picture. I belong to the G. A.'s. My leader is Mrs. Mamie Reynolds. I also belong to the B. T. U. I haven't missed but two or three Sundays of Sunday School since February before last. My Sunday School teacher is Mrs. E. M. Harrel. Our pastor is Bro. Huey. I think he is very fine. I have been a Christian two years this coming February. My sister is writing you, too. I hope to see this printed on the *Young South* page.

Your friend in Christ,

ANN WILLIAMS.

P.S.: I have three pen pals now. They are two Sergeants and one Corporal. But I want more.—A.W.

You are very lucky in getting pen pals, Ann. We hope you will get all you want.

Wahl St., Milan, Tenn.

Dear Aunt Polly:

This is the first time I have written you. I am a Christian and go to the First Baptist Church in Milan. My Sunday School teacher's name is Mrs. Mary Sturdivant. Our pastor is Bro. H. J. Huey. I belong to the G. A.'s. Our leader is Mrs. Mamie Reynolds; and I also belong to the B. T. U. I hope to see this letter on the *Young South* page.

Your friend,

PEGGY WILLIAMS.

P.S.: I am nine years old.—P.W.

Well, here is your letter, Peggy. We are glad that you wrote.

Route 2, Spring City, Tenn.

Dear Aunt Polly:

Thank you for the beautiful letter and picture you sent me. I enjoyed them very much. I have written you once before. I enjoy reading your page. I am a girl of eleven, and go to Sunday School at the Yellow Creek Church every Sunday. Our pastor is the Rev. T. O. Dake. I go to school at the Carp School and am in the sixth grade.

Your friend,

JOYCE FUGATE.

Welcome, again, Joyce. We're glad that you enjoyed our Christmas letter.

Route 3, Elizabethton, Tenn.

Dear Aunt Polly:

I got your letter today and was glad to hear from you. I had a nice Christmas and I got a piano for Christmas, and a lot more things. I am in the fifth grade this year and I am getting along good. My Sunday School teacher is Mrs. Black and our pastor is Mr. Black. We paid our church debt off two or three weeks ago. We are going to have a revival the second Sunday in January. We have 22 on roll in our Sunday School class. My B. Y. P. U. teacher is Miss Carter. I have two school teachers now. One is Mrs. Cooper and the other is Miss Hampton. Our principal is a Baptist preacher. It is getting late and I guess I had better close, and will write again soon. Happy New Year.

Love,

MARJORIE LYONS.

Thanks, Marjorie. You certainly did have a nice Christmas.

Bethpage, Tenn.

Dear Aunt Polly:

This is the second time I have written you. I was glad to see my letter in the BAPTIST AND REFLECTOR. I enjoy the tracts you sent me. I would like to have some pen pals. I am not a Christian, but I want you to pray for me.

Your friend,

VIRGINIA OVERTON.

Virginia, we will be so happy when you can write and tell us that you have become a Christian.

Route 2, Henry, Tenn.

Dear Aunt Polly:

This is the first time I have written to you. I am a girl thirteen years of age. I go to school at Bunn's. Miss Ina Butler is my teacher. I am in the seventh grade. I go to Bethlehem Baptist Church. Rev. Eldren Williams is my pastor. I am a Christian and belong to the church. Bro. Ruff Hamlin, my uncle, baptized me, and I am proud that I am a Christian. I pray for the lost and our boys on the battle front. I hope to get some pen pals. God bless you.

FAY JOYNER.

Thank you, Fay. We enjoyed your nice letter so much.

Bells, Tenn.

Dear Aunt Polly:

I am a boy fifteen years old. I go to Walnut Hill to Sunday School. I enjoy it very much. My teacher is Mr. Ezra Emerson. Our pastor is Bro. Utley from Camden, Tenn. I joined the church last August and hope to make a true follower of the Lord. I would like to hear from some of the girls and boys.

Your friend,

NORMAN PIERCEY.

Norman, thanks for such a nice letter. Many of our boys and girls will write to you, I'm sure.

A letter without a signature has been received from Mentor, Tenn. This is a very nice letter and we hope the person who wrote it will write again and give name.—A. P.

THE FRONT AND SIDE DOORS

Every person's feelings have a front-door and side-door by which they may be entered. The front-door is on the street. Some keep it always open; some keep it latched, some, locked; some, bolted,—with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass its threshold. This front door leads into a passage which opens into an ante-room, and this into the interior apartments. The side door opens at once into the sacred chambers.

There is almost always at least one key to this side-door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means so universally, have duplicates of it. The wedding-ring conveys a right to one; alas, if none is given with it!

Be very careful to whom you trust one of these keys of the side-door. The fact of possessing one renders those even who are dear to you very terrible at times. You can keep the world out from your front-door, or receive visitors only when you are ready for them; but those of your own flesh and blood, or of certain grades of intimacy, can come in at the side door, if they will, at any hour and in any mood. Some of them have a scale of your whole nervous system, and can play all the gaunt of your sensibilities in semitones,—touching the naked nerve-pulp as a pianist strikes the keys of his instrument. I am satisfied that there are as great masters of this nerve-playing as Vieuxtemps or Thalberg in their fines of performance. Married life is the school in which the most accomplished artists in this department are found. A delicate woman is the best instrument; she has such a magnificent compass of sensibilities! From the deep inward moan which follows pressure on the great nerves of right, to the sharp cry as the filaments of the taste are struck with a crushing sweep, is a range which no other instrument possesses. A few exercises on it daily at home fit a man wonderfully for his habitual labors, and refresh him immensely as he returns from them. No stranger can get a great many notes of torture out of a human soul; it takes one that knows it well,—parent, child, brother, sister, intimate. Be very careful to whom you give a side-door key; too many have them already.

—Oliver Wendell Holmes.

BAPTIST TRAINING UNION

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

CHARLES L. NORTON
Director

MISS ROXIE JACOBS
Junior-Intermediate Leader



MRS. STUART H. MAGEE
Office Secretary

ORELLE LEDBETTER
Convention Vice-President

Survey of Training Union Work in Our Churches

Listed below are the churches in our state by associations showing those who do and those who do not have Training Unions with the awards issued to each church from October 1, 1941 to October 1, 1942. This information is given according to the records we have here in our office. If this is not correct, we would appreciate your writing so that proper corrections may be made on our files and an accurate record kept of your organization and work.

BEECH RIVER ASSOCIATION

<i>Churches with Training Union Work</i>	<i>Awards</i>	<i>Churches with no Training Union Work</i>	<i>Awards</i>
Bath Springs	59	Bear Creek	0
Bunch Chapel	0	Bible Hill	0
Darden	0	Bolen Chapel	0
Lexington	11	Central Grove	0
Luray	3	Chapel Hill	0
Morris Chapel	0	Corinth	0
Mt. Zion	0	Cross Roads	0
New Fellowship	0	Decaturville	0
Parsons	53	Enville	0
Piney Creek	0	Friendship	0
Rock Hill	68	Hopewell	0
Sardis	0	Huron	0
Standing Rock	0	Jack's Creek	0
Union	0	Jerusalem	0
	194	Judson	0
		Lexington, Second	0
		Mazie's Chapel	0
		Morris Chapel	0
		Mt. Ararat	0
		Mt. Gilead	0
		New Hope	0
		New Pea Ridge	0
		New Prospect	0
		Oak Grove	0
		Old Union	0
		Perryville	0
		Perryville, First	0
		Pleasant Grove	0
		Ridge Grove	0
		Salem	0
		Sand Ridge	0
		Sardis Ridge	0
		Sulphur Well	0
		Tomlin Chapel	0
		Tom's Creek	0
		Union Grove	0
		Union Hill	0
		Utah	0
		Wildersville	0

BEULAH ASSOCIATION

Alamo	0	Aldridge	0
Antioch	0	Bethel	0
Barnett's Chapel	0	Beulah	0
Concord	0	Cottonwood Grove	0
Gibbs	0	Cypress Creek	0
Hornbeak	12	Fairview	0
Martin, First	29	Hathway	0
Mt. Olive	0	Johnson's Grove	0
Mt. Pelia	0	Macedonia	0
New Home	0	McConnell	0
New Salem	0	Midway	0
Ridgely	0	Mt. Moriah	0
Union City, First	173	New Concord	0
Woodland Mills	16	Oak Grove	0
Total	230	Obion	0
		Phillipi	0
		Pleasant Grove	0
		Pleasant Hill No. 1	0
		Pleasant Hill No. 2	0
		Reelfoot	0
		Sharon	0
		Tiptonville	0
		Troy	0
		Willingham	0
		Winburg	0
		Proctor City	0

Junior-Intermediate Section

ORGANIZING AN INTERMEDIATE UNION

Appoint a committee composed of leader sponsors and three active members. Meet, pray select officers: President, Vice-President, Bible Reader's Leader, Missionary Leader, Social Leader Secretary. Then select committees: Program—President, Chairman; Membership—Vice-President, Chairman; Bible-Reading—Bible Reader's Leader, Chairman; Missionary—Missionary Leader, Chairman; Social—Social Leader, Chairman. Adopt by vote of Union the report of committee.

Group captains, leaders and sponsors meet divide union into groups, alternately choosing one from each committee, being careful that the chairmen are distributed equally between the groups. Place sponsors or leaders on each group.

Size of Union: 12-18—Size of Group: about 6 or 7. Number of Groups: 2 or 3. Size of Committee: Chairman and one member if two groups; Chairman and two members if three groups.

Write for organization chart and officers' duties which are "Free" upon request.

ORGANIZING A JUNIOR UNION

Appoint nominating committee composed of leader, sponsors and three active members. Meet, pray, select officers: President, Vice-President, Secretary, Group Captains. Divide into groups. Place leader or sponsor on each group. They give members other than officers a job. Officers serve three months. The jobs for members may be changed by leader or sponsor in charge group each week or when member begins to lose interest in job.

Be sure that each member knows what is to be done, is, how to do it and that he at least attempts to perform the task. See that he is given opportunity to report what he has done during the time of oral reports mentioned in last week's schedule of procedure. Organization chart and officers' duties will be sent to you "Free" upon request.

Trenton Street, Harriman Training Union Revival

This week of inspiration, enlargement and training at Harriman was indeed a week of revival. The classes were so well attended that a large part of the membership of this splendid church was reached in the study of the following books: "Growing a Church," "Deepening the Spiritual Life," "Messengers of Light," "Junior Manual," and the "Leaders' Manual."

In addition to the class work each evening Dr. J. P. Allen, pastor of First Baptist Church, Newport, brought the inspirational addresses the subjects of which were "The Spiritual Awakening," depicting incidents in the life of Simon Peter. These messages were inspiring and challenging to the large audiences who heard him to higher spiritual living. Five new units of organization were perfected and more than 100 awards issued. The enrollment was more than two hundred.

The workers for this week in addition to Dr. Allen were Rev. Bernard Scates, Bemis; Mrs. Hattie Potts Rogers, Fountain City, and Rev. R. Jacobs. The director of this splendid Training Union is Mrs. Peggy Sherwood who gives efficiently and faithfully of her time to this program. Rev. O. C. Rainwater, who has been about a year ago been pastor in another state is the much beloved pastor of the Trenton Street church. His earnestness, deep consecration and faithfulness to the task makes him a desirable asset to our state, and certainly an inspiration as the leader of such a campaign.

SUNDAY SCHOOL DEPARTMENT

149 SIXTH AVENUE, NORTH, NASHVILLE, TENNESSEE

JESSE DANIEL
Superintendent

MADGE McDONALD
Office Secretary

Attend Your Sunday School Associational Meeting

WHAT?—Special Associational Sunday School Meetings.

WHEN?—March 15-19, 1943.

WHO ATTENDS?—1. All pastors
2. All Sunday school officers and teachers.
3. All moderators.
4. All Associational officers.
5. All Baptists who are interested in Bible teaching.

The week of March 15-19, 1943, should be a great week for Tennessee Baptist Sunday school work. Every church in all of the 64 associations should be well represented at these meetings. "Now, more than ever" we should hold these meetings and attend them in large numbers, if our work is to move forward during these days of turmoil. At these meetings we will plan the work by classes, departments, schools, and associations.

Check the following table for the date and place of meeting in your Association:

Date	Association	Church	Pastor (or S.S. Supt.)	Moderator	Ass'n. Supt.
March 15	Big Hatchie	First, Brownsville	L. A. Stephens	L. A. Stephens	Eddie Scott
March 16	Shelby	Temple, Memphis	V. E. Boston	Mark Harris	Orelle Ledbetter
March 17	Fayette	Williston	Mr. S. P. Crawford	T. N. Hale	Colia Wiles
March 18	Hardeman	Bolivar	Mr. W. W. Cox	B. E. Hines, Ass't.	M. W. Robinson
March 19	McNairy	Selmer	E. F. Hicks	F. R. Tallant	Winifred Moore
March 15	Madison	West Jackson	R. E. Guy	Bernard Scates	James Shirley
March 16	Crockett	Alamo	Morris Prince	Morris Prince	L. W. Hand
March 17	Dyer	First, Dyersburg	A. M. Vollmer	A. M. Vollmer	Marvin Presley
March 18	Beulah	Union City	L. D. Eppinette	W. A. Farmer, Ass't.	James Glover
March 19	Gibson	First, Milan	H. J. Huey	S. R. Woodson	Wade Carver
March 15	Beech River	Lexington	W. Warmath	G. C. Joyner	Joe Jennings
March 16	Carroll	Huntingdon	J. W. Bass	C. V. Cooper	R. J. Cooper
March 17	Southwestern	First, Paris	H. H. Stenbridge	W. H. Greenwell	Miss Ina Butler
March 18	Western	Dresden	Lynn Claybrook	O. C. Cooper	O. M. Beard
March 19	Weakley	Dresden	Lynn Claybrook	O. C. Cooper	O. M. Beard
March 15	Bledsoe	Gallatin	W. Dawson King	John W. Williams	Joe Barrow
March 16	Robertson	First, Springfield	Ralph Moore	W. L. Baker	Joe Barrow
March 17	Cumberland	First, Clarksville	R. N. Owen	H. A. Hamby	John Allen
March 18	Stewart	Model	J. W. Nelson	J. W. Nelson	Luther Downs
March 19	Judson	McEwen	R. C. Woodard	C. T. Davidson	Luther Downs
March 15	Nashville	First	Dr. W. F. Powell	J. R. Kyzar	J. N. Barnette
March 16	Maury	First, Columbia	W. E. Richardson	W. E. Richardson	Lucius Hart
March 17	Giles	Pulaski	J. L. Curtis	R. W. White, Jr.	R. W. White, Jr.
March 18	Lawrence	Lawrenceburg	C. L. Hammond	M. H. Lowe	John G. Clark
March 19	Indian Creek	Waynesboro	L. F. Gassaway	J. O. Thompson	J. A. Shipman
March 15	Tenn. Valley	Dayton	H. F. Ensminger	J. A. Davis	Ray McMurry
March 16	Sequatchie Valley	Whitwell	Buford Bull	R. A. Hudson	Buford Bull
March 17	Union	Sparta	Oscar Nelson	Wm. Kerr	L. J. Howell
March 18	Duck River	Tullahoma	O. C. Kidd	F. M. Jackson, Ass't.	V. D. England
March 19	William Carey	Fayetteville	Carson Brittain	R. B. Kennedy	Clifford Fanning
March 15	Salem	Smithville	H. P. Colson	James Davenport	R. H. Hale
March 16	Concord	First, Murfreesboro	L. S. Sedberry	Woodrow Medlock	Woodrow Medlock
March 17	Wilson	Lebanon	C. H. Warren	W. H. Williams	W. H. Williams
March 18	Enon	Red Boiling Spgs.	Mr. C. C. Davis	C. B. Massey	C. C. Davis
March 19	Wiseman	Lafayette	Mr. Dewey Tucker	N. C. Fuqua	Dewey Tucker
March 15	West Union	Oak Grove	Mrs. W. H. Watters	A. J. Chambers	G. M. Taylor
March 16	Stockton Valley	Wolf River	T. L. Cummins	W. H. Sewell	W. H. Sewell
March 17	Riverside	Jamestown	A. D. Nichols	Evie Tucker	J. T. Huddleston
March 18	Stone	Cookeville	Mr. Rex Vaughn	I. G. Rodgers	Powell Bilyeu
March 19	New Salem	First, Carthage	E. E. Deusner	W. H. Matthews	W. M. Garrett
March 15	Clinton	First, Clinton	H. L. Smith	J. S. Holt	J. D. Stair
March 16	Campbell	Caryville	H. D. Dellinger	O. J. Murphy	J. L. Curnutt
March 17	New River	Oneida	Mr. Lillard Human	L. M. Jeffers	M. F. Newport
March 18	Big Emory	Trenton St., Har-	O. C. Rainwater	E. H. Howard, Ass't.	Theodore Chitwood
March 19	Providence	Lenoir City	T. D. Pickell	O. E. Crouch	J. J. Preston
March 15	Mulberry Gap	Sneedville	Isaac King	Grant Lawson	C. J. Lawson
March 16	Cumberland Gap	New Tazewell	E. J. Caldwell	J. P. Whitaker	H. C. Brooks
March 17	Northern	Maynardsville	Mr. Robert Johnson	C. B. Davis	R. O. Johnson
March 18	Grainger	Rutledge	C. B. Cabbage	C. B. Cabbage	Mrs. Minnie Johnson
March 19	Jefferson	Northside, Jef-	T. B. Hincy	J. A. Lockhart	Miss Ruby Wagner
March 15	Watauga	First, Elizabethton	V. F. Starke	B. F. Siler	J. D. Brooks
March 16	Holston	Jonesboro	W. L. Baker	E. H. Brandon	J. C. Blalock
March 17	Holston Valley	McPheeters Bend	W. H. Pangle	O. M. Swaney	J. C. Dotson
March 18	Nolachucky	First, Morristown	O. D. Fleming	Rev. O. D. Fleming	Mrs. J. E. Rhea
March 19	East Tenn.	First, Newport	J. P. Allen	H. R. Click	Mrs. Robert Hickey
March 15	Sevier	First, Sevierville	H. J. Beasley	J. A. Kyker	Kelly Huskey
March 16	Knox	Broadway	Ramsey Pollard	T. C. Watt	J. G. Price
March 17	Midland	Fairview	C. N. Warren	C. N. Warren	Floyd Beets
March 18	Chilhowee	First, Alcoa	H. C. Angel	Prof. Roy Anderson	D. D. Keeble
March 19	Sweetwater	Madisonville	W. M. Grogan	J. R. Hodges	W. O. Beatty
March 15	Polk	Benton	I. J. Freeman	G. W. Passmore	T. W. Davis
March 16	McMinn	First, Etowah	R. W. Selman	W. S. Bates	Spence Dixon
March 17	Hiwassee	Ten Mile	Mr. W. A. Ewing	E. W. Culvahouse	Arch Kincaid
March 18	Ocoee	First, Chattanooga	John A. Huff	W. E. Smedley	F. L. Tallant

Join the 1, 2, 3, 4 or More Book Club

The following people in Shelby County Association have turned in their card saying, "You can count on me to study at least one book during 1943."

Mrs. A. C. Bennett.....Red Seal
Mrs. Allon W. Leftwich.....Two books
Mrs. J. M. Mitchell.....Blue Seal
L. E. Keathley.....Four books
Mrs. Jno. Beatty.....Diploma
Bernice Chapman.....Diploma
Mareva Chapman.....Post Graduate
Stella Reeves.....Diploma
Mrs. B. G. Anderson.....Diploma
Viola Keith.....Diploma
Mrs. L. C. Alexander.....Four books
Mrs. John Williford.....Four books
Mrs. Elton Moore.....Blue Seal

A number from Ocoee Association have joined the 1, 2, 3, 4 or More Book Club. They are:
Mrs. L. B. Crantford.....Seven books
Mrs. G. F. King.....Diploma
Earl C. Newport.....Red Seal
A. E. Bazemore.....Three books
Mrs. Alma Morgan.....Red Seal
Miss Phanoy Tallant.....Blue Seal
Mrs. L. D. Falk.....Post Graduate
A. B. Whiteaker.....Diploma
Mrs. A. B. Whiteaker.....Red Seal
Mrs. O. N. Smartt.....Four books
Mrs. Ollie Mae Pryor.....Red Seal
Mrs. J. N. Freeman.....Red Seal
Mrs. Virgil C. Hale.....Diploma
Ronald J. Rogers.....One book
Mrs. B. A. Atchley.....Diploma
Mrs. Mary Standridge.....Diploma
Mrs. C. V. Bible.....Red Seal
Mrs. Ray Stanfel.....Blue Seal
R. S. Kinzalow.....Red Seal

If you are interested in joining this Book Club, please let us know, and we shall be glad to send you a card on which you will list the books you desire to study.

Interest Continues in the Home Study Club

In January 7 issue of the BAPTIST AND REFLECTOR we listed some of the names of persons taking advantage of Home Study through the Lending Library. These were names of associational officers. Below are listed the names of other associational officers taking advantage of this offer. If you are an associational officer, has your name been listed?

Big Emory.....E. H. Howard
Clinton.....Horace L. Smith
Grainger.....Earl E. Shirley
Jefferson.....Blanche Hardy, E. Warren Rust, Mrs. Jack Reedy
Madison.....Mrs. Ola Lambert
Nolachucky.....Willis R. Allen
Robertson.....Mrs. Beulah Armstrong
Sweetwater.....Juanita Weaver, Mrs. Alton Hicks, W. O. Beatty

CULLOM & GHERTNER CO.

Good PRINTERS to Good People
309 5TH AVE., N. NASHVILLE, TENNESSEE

Is your Church adequately protected against damage by Fire and Windstorm?

The War has caused a substantial increase in the cost of repairs and replacements. OUR REDUCED COSTS will enable you to carry more insurance protection.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY

Old Colony Building Chicago, Illinois

Young Woman's Auxiliary FOCUS WEEK

Y.W.A. Councils

People say *together* is the biggest word in the twentieth century. It certainly means a lot to Y.W.A.'s who meet together in city or associational Y.W.A. Councils.

If there are at least three Young Woman's Auxiliary organizations in your town, if there are three in close proximity in your association, why not come together semi-annually or quarterly?

Benefits?—Yes, in new Y.W.A. zest; in extension activities starting new Y.W.A.'s; in united mission study classes; in combined Personal Service projects; in exchanging ideas about organization work; in sincere merry Christian fellowship. Some city and associational Y.W.A.'s have their own week-end houseparties *a la* Y.W.A. Camp at Ridgecrest in miniature.

Y.W.A. Hymn

O ZION, HASTE

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing,
One soul should perish, lost in shades of night.

Behold, how many thousands still are lying,
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue, and nation,
That God in whom they live and move is love;
Tell how He stooped to save His lost creation;
And died on earth that men might live above.

REFRAIN

Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release.

The Window of Y.W.A.

Subscription—\$1.00 a year

1111 Comer Bldg., Birmingham, Ala.

"See the world through the eyes of our missionaries.

Feel the heart throb of young women on all lands.

Pray around the world, definitely, intelligently.

Know what other Y.W.A.'s are doing.

You will improve your own organization.

Keep up with denominational life through articles by our Southern Baptist leaders.

Be prepared for program discussions.

Every young woman should have her own magazine to understand her part in the great mission program of Christ."

Prayer Cards

Use the prayer cards—free from State W.M.U. office.

We will give ourselves continually to prayer.

—Acts. 6:4.

1. For world missions.
2. In observance of the Calendar of Prayer in ROYAL SERVICE and THE WINDOW OF Y.W.A.
3. For definite requests from mission fields.
4. For friends who are lost.
5. For new missionaries.

(Signed)

"Prayer gives power."

Set the TRUMPET to thy MOUTH

HOSEA 8:1

For Focus Week

Enlist New Members

Study "They Need Not Go Away"

Secure subscriptions to the "Window of Y.W.A."

Organize new Young Woman's Auxiliaries

Plan a Valentine Social

Conduct Prayer Meeting

Participate in Community Missions

Promote Stewardship Plans

(See February "Window," "World Comrades,"
"Royal Service")

February 7-12, 1943

Stewardship Plans

FOR YOUNG WOMAN'S AUXILIARY MEMBERS

After the quarterly stewardship programs, thoughts should be so quickened that different Y.W.A.'s will volunteer to work up six minute talks on some of the following subjects. The talks will be given at regular Y.W.A. meetings, or as called on by stewardship chairman for this occasion or that—Sunday school desiring a short talk, W.M.U. or associational meetings, etc. After the Mission Study Course based on one of the approved stewardship books, interest should develop to point of making posters or scrapbooks on stewardship of tithes and offerings; others may write stewardship poems or songs, or playlets.

TOPICS FOR TITHING TALKS

Robbing God Means Robbing Myself

Faithful Stewardship

I'm a Tither Because—

Is My Money Mine?

What Money Can Do for Good

For the church night, a Y.W.A. poem may be recited, a new song sung, the posters and scrapbooks displayed and one Y.W.A. be chosen to give her talk before the whole congregation, or let the Y.W.A.'s present a good playlet or tableau, avoiding duplication of Intermediate G.A. and R.A. plans. For tableaux see Stewardship Etchings, price 5c, from W.M.U. Literature Dept.,

1111 Comer Bldg., Birmingham, Ala., or work out your own, as of Jacob at Bethel, (A Vision and a Vow) or The Widow's Mite, The Foolish Farmer (Luke 12:16-21), or parable of the Talents (Matt. 25:14-30). The Window of Y.W.A. has frequent interesting stewardship play and programs also.

See list of plays in W.M.U. Year Book or write to Birmingham office for list.

My Pledge of Stewardship of Possession

I know a steward is one who handles the affairs of another. Christ expects His followers to be faithful stewards. I believe the least I can honestly do as a faithful steward is to pay my tithe, and then use the nine-tenths wisely and well for His Glory. My tithe is one-tenth of any money or produce which I call "mine. I will bring my tithe regularly for Kingdom use.

Date

Name

Address

Order Leaflets and Tithers' Covenant Cards free from W.M.U., 149 6th Ave., No., Nashville

Community Missions

Order the new Leaflet on Community Missions, free, from W.M.U. State Office.

1. *What is community missions?*

Community missions is Christlike living in regard to those around us. It is making the place one lives in Christian. It is the impact of Christian ideals upon non-Christian conditions, the force of Christian living directed against evil influences, the positive, active power of the church for righteousness and justice, friendliness and helpfulness at work in the community. It is every Christian at work in the community showing by her activities that she loves Christ, that she verily believes His Gospel and accepts its full implications.

2. *What is the purpose of all community missions work?*

To win souls and to gain other spiritual results in the community through the earnest efforts of every woman and young person in the church.

3. *What definite activities are engaged in to attain the purpose?*

a. To promote evangelism in cooperation with southern Baptist plans, engaging in such evangelistic activities as cottage prayer meetings, mission Sunday Schools, Vacation Bible Schools for unchurched groups, Good Will Centers and services in institutions.

b. To manifest Christian fellowship through making contact with the indifferent and unaligned Christians; ministry to the sick; service to men in army and navy in the community.

c. To emphasize and work for those moral standards which pertain to community life: high standards of speech, dress and conduct; Christian observance of Sunday; total abstinence at home and in the community; establishment of family altars; public health, child welfare, improve industrial conditions and observance of the law, interracial justice through cooperative work with Negroes, friendly contacts with Jews and all other minority groups within community life.

4. *Whom does W.M.U. seek to enlist in community missions activities?*

All the women and young people of the church

BAPTIST AND REFLECTOR

Record W.M.U. Adopts Resolutions

HEREAS, the Secretary of War has decreed that after January 15, 1943 no more gift packages may be sent to soldiers in service overseas due to lack of shipping space and submarine activities.

Whereas, the Secretary of War and Navy and Government officials have expressed their disapproval of any restrictions on the availability of liquor and beer for soldiers in the armed forces, stating that "It is necessary for the maintenance of morale", and

Whereas, the transportation of alcoholic beverages to every corner of the globe is reputedly given priority often to food and implements of war, and

Whereas, a recent Washington report states that 100,000,000 bushels of wheat and corn are to be turned over to distilleries in 1943, while people are starving all over the world, and

Whereas, many young men do not drink alcoholic beverages and need the candies and sweets and other unobtainable articles necessary to their comfort and welfare, and

Whereas, alcohol is known to be a narcotic and hence a poison and its consumption can lengthen the duration of the war as well as destroy the bodies and souls of our sons,

Resolved that: We, the undersigned citizens and parents of boys in service resent this discrimination on the part of our government and ask that the shipment of liquor be also prohibited along with the curtailment of packages to our boys.

The above resolutions were passed by the Record Baptist Association at its quarterly W.M.U. Meeting at the First Baptist Church, Winnsboro, Tenn., January 4th.

Since the Secretary of War has ruled that no gift packages be sent to soldiers overseas, the undersigned three women present signed a petition asking the government to prohibit also the shipment of alcoholic beverages to our armed forces in every part of the globe.

Drs. John B. Clark, in presenting the resolutions stated that a recent Washington report said 100,000,000 bushels of corn and wheat are to be turned over to the distilleries in 1943 while people are starving all over the world.

The churches throughout the Association will circulate similar petitions to their congregations expressing resentment at this act of discrimination in depriving boys, who do not drink, of sweets and unobtainable articles while liquor and beer are available to overseas men.

MRS. J. B. CLARK (V.O.)

Heartening Progress in Circulation Effort

By LOUIE D. NEWTON
Chairman S. B. C. Committee on Increased Circulation Baptist Papers

EVERY STATE and south-wide cause fostered by Southern Baptists may well give thanks for the very heartening progress in the effort to reach the goal of 500,000 circulation for our 18 State Baptist Papers by 1945.

And why? For the very simple reason that every time another Baptist home is added to the subscription list of a State Baptist Paper, that home will become informed and enlisted, as otherwise it could not be, in all the work of the beloved denomination.

Missions, Benevolence, and Christian Education will be immeasurably served by the substantial increase in circulation already attained by these papers, as every Pastor will attest, and every state and south-wide executive will likewise affirm.

CIRCULATION PRACTICALLY DOUBLED
Since this movement was launched at the Southern Baptist Convention in Baltimore in 1940, the total circulation of the 18 State Baptist

Papers has been practically doubled. That proportion does not hold for each paper, but the total increase is almost as great as the combined circulation of the papers in 1940.

The actual total circulation of the 18 State Baptist Papers on June 1, 1940, was 190,683. The present total circulation, with five of the papers not reporting their increase since June 1, 1940, is 315,400. It is fairly safe to say that these five papers, not reporting on their circulation as of January 1, 1943, will bring our present combined circulation to at least twice the total on June 1, 1940.

Without knowing exactly what the figures are for the five papers not reporting on January 1, 1943, we can say that we have approximately 175,000 new subscriptions yet to secure in order to reach our goal by the centennial of the Convention in 1945. I believe we will get them.

THREE PAPERS ALREADY OVER THE TOP

Three of our papers are already over the top, by actual reports in hand. These papers are: *The Baptist Standard* (Texas); *The Baptist New Mexican*, (New Mexico); and *The Baptist Record*, (Mississippi). Two or three other papers are very near their five-year goal, notably, *The Arkansas Baptist*, (Arkansas); *The Florida Baptist Witness*, (Florida); *The Baptist Messenger*, (Oklahoma); and *The Baptist Courier*, (South Carolina).

The Baptist Standard has increased its circulation from 46,879 on June 1, 1940, to 79,462 on January 1, 1943. *The Baptist New Mexican* has gone from 1,450 on June 1, 1940, to 4,300 on January 1, 1943. And *The Baptist Record* has gone from 20,400 on June 1, 1940, to 30,433 on January 1, 1943.

The Alabama Baptist, *The Christian Index*, *The Western Recorder*, and *THE BAPTIST AND REFLECTOR*, while not yet nearing their goals, have doubled their circulation since June 1, 1940.

LET US TAKE COURAGE AND GO FORWARD

With these actual figures before us, let us take courage and go forward. Surely, we may all now agree that it can be done. With only 175,000 to go between now and the centennial in 1945, and with at least three papers already over the top and still going strong, and with several others having doubled their circulation in two and a half years, there is no reason why we shouldn't reach our goal, and go even beyond it.

But don't let anyone assume that this wonderful achievement has been realized without work, hard work. Ask Drs. McConnell, Burns and Goodrich. Ask the other Editors whose circulation has been doubled. Ask any Editor who has been working at the job.

And on behalf of every Editor and Circulation Manager and State Committee, allow me to express appreciation to the Pastors and Churches for their grand cooperation in this united effort. It is a wonderful thing to contemplate what this vastly increased circulation of our papers will mean today and tomorrow in the furtherance of the Kingdom of God.

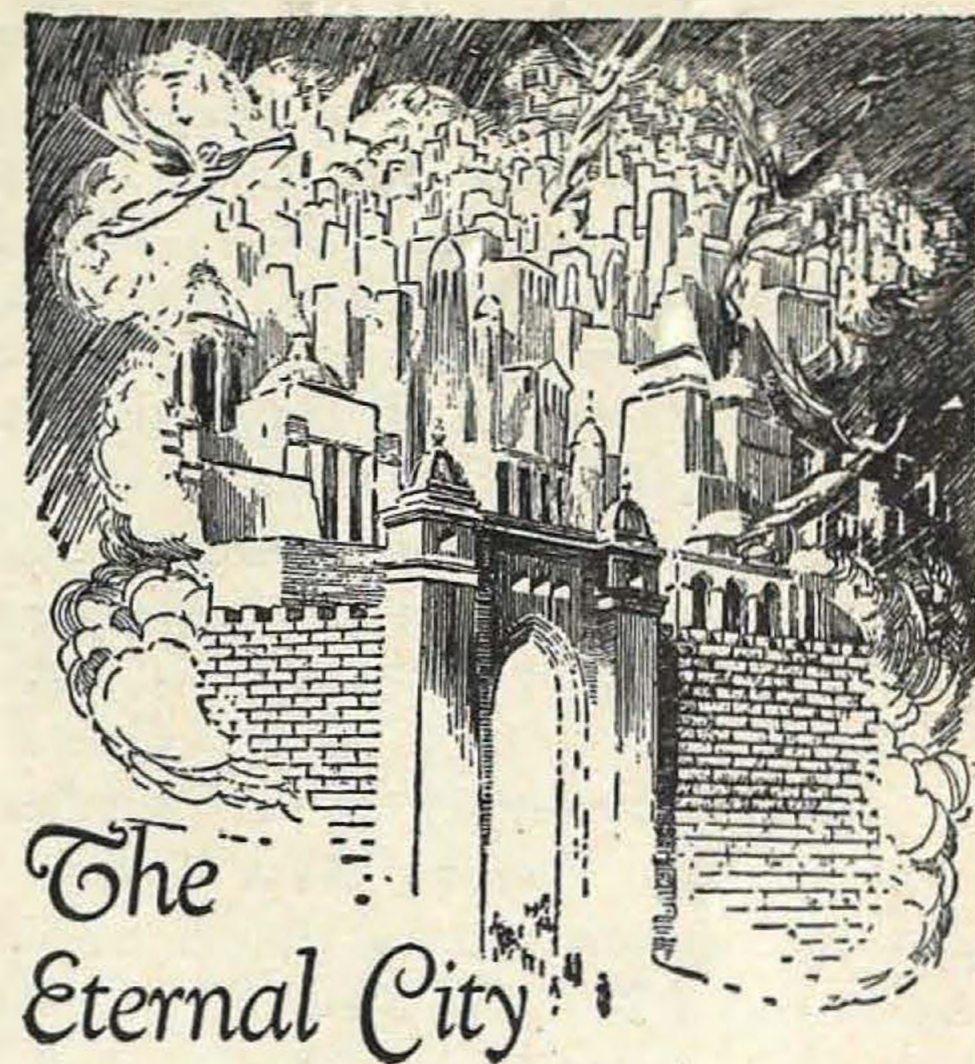
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John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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Chilhowee Association Progress

By SAMUEL PIERCE WHITE

WE ARE RECEIVING some good reports of phenomenal success on various fields that will give heart to the denominational efforts being put forth in the interest of efficiency. It seems that in associational work Rev. Chas. D. Martin of the Chilhowee Association has produced results worthy of note. He has been with this association for three years as Field Secretary. We may mention some of the things accomplished in that period of time.

When he began work there were 45 churches with only 7 of these having full time preaching; now there are 49 churches with 24 full time pastors.

Three years ago only 19 of the churches had ever had a Daily Vacation Bible School. For the past two Summers every church within the association had a Daily Vacation Bible School.

During the past three years the association has spent \$350,000.00 with 28 of the churches on meeting houses so that today there are many splendid church buildings.

When Brother Martin began his work only 66 families received the BAPTIST AND REFLECTOR. Now there are 1000 persons within the association, getting the state paper.

In this period of time Bibles, clothing and food have been given to 975 persons by the association. This has enabled many of the needy to take advantage of the public worship of the churches.

Every one of the 49 churches made contribution to outside causes during 1942.

The achievements in the Chilhowee Association indicates what might be done in most of our Tennessee Baptist Associations in the near future with wise and persistent effort. It also indicates that it is possible sooner or later within all the associations in Tennessee. A great deal of such success depends upon undertaking the work with a persistent purpose to definitely do it. Definiteness is a wonderful lever of success.

During the last three years many of the churches have grown in evangelistic enterprise. Good meetings have been held and the increase has been gratifying. The work at Maryville under Dr. C. L. Hammack is going on in a great way and the First and Calvary of Alcoa are pastored by brothers Angell and Drinnon. Bro. Lloyd Householder has come to Mt. Olive from Lewisburg. This is a splendid field with an outstanding pastor. He succeeds Rev. S. C. Grigsby who by untiring efforts left one of our most beautiful houses of worship to be found anywhere.

"Now That It's In the Budget"

PASTOR EDWIN E. DEUSNER, Carthage, Tenn.

IT IS ENCOURAGING to learn that so many of our Churches are putting the state Baptist paper in their budgets. Every pastor is anxious that the paper be read and that maximum benefits will result from its circulation. It seems to me that there are some simple ways that may be employed by the pastors to insure greater results from the budget or club plan. Publishing a good paper is not enough. Circulating a good paper is not enough. IT MUST BE READ! The job of getting it read can be shouldered partially by the pastor.

1. Let the pastor write articles for the paper. His congregation will be more apt to read something he writes than anything another might write. A 300 word article stands a better chance of being published than a 600 word article. Remember there are other preachers.

2. People like to see their own names in print so send in the news. Our denominational papers do not have reporters to go out and get the news. They depend on the pastors, or others within the Church, to send in the news.

3. Send your weekly bulletin to the State Baptist paper. The editors may be able to find items of interest in the bulletins that the pastor feels are worthless.

4. The pastor can tactfully point out especially good articles to the attention of his congregation. This may be done from the pulpit or by the bulletin. Congregations are usually interested in what their former pastors are doing and an article by one of them will most usually be read with interest.

5. In pastoral visitation the presence of the denominational paper on the table or in the magazine rack affords the pastor with an opportunity for praising the ministry of the printed page.

In a place of business the other day I saw this sign, "Paper will help win the war." The denominational paper will help the Christian win his daily war with the forces of evil. It will help the pastor win the war against spiritual ignorance in his congregation. It will help the denomination win its war against disintegration. Let's keep the paper out of the postoffice scrap basket and get it read!

God Bless Our Service Men

(Tune, America)

RURIC NEVEL SAMPSON

God bless our service men,

Safe bring them home again,
Thou knowest when.

Help them to see the right,
Bring vict'ry in Thy might;
We'll praise Thee day and night.
God bless our men.

Be with them everywhere,

On land or in the air,
Protect them there.

On ship or under sea,
Strong be their trust in Thee,
Help them our homes keep free—
Lord hear our prayer.

God lead us here at home

To Thee in prayer to come;
Keep us steadfast.

Through Faith our fathers knew,
We will to Thee be true—
Love them who hate us, too—
Conquer wrong at last.

Then peoples all will see

Our trust is fixed in Thee,
The Living God.

Thus all mankind, set free,
Slaves they no more will be.
Vouchsafe to us our plea,
Lord, our God.

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Tellico Plains Organizes Two New Unions

Under the leadership of the pastor, Rev. George Watson and the Training Union Director Charles Hall, the Training Union of this splendid church was enlarged during the week of December 11th. An Adult Union and a Young People's Union were organized. They were assisted in this study course and enlargement by Roxie Jacobs and Rev. James Horton, pastor of Inglewood Baptist Church. More than fifty awards were issued.

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5

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- 3 Is type clear and readable?
- 4 Is the binding sturdy—and flexible?
- 5 Does it contain helpful supplementary features?

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Just for Fun

Gathered Here and There

ge: "Can't this case be settled out of court?"
ly: "Sure. That's what we were trying to
our honor, when the police interfered."

ry year, college deans pop the routine ques-
to their undergraduates: "Why did you
to college?"

ditionally the answers match the question
ness. But last year one University of Ari-
co-ed unexpectedly confided: "I came to be
with—but I ain't yet."

n," sighed the serious-faced passenger, "how
we know of the future and what it has in
for us."

at's true," responded the other. "Little did
k when, some thirty years ago, I carved my
s on the desk in the old country school room
would some day grow up and fail to become
ants."

all Phil, who had a chest cold, was being
properly doctored before going to bed. His
er put her ear to his chest and listened for
ute. After being very quiet, he asked:
A I running?"

nd do you have any religious views," asked
dy of her new maid, who had just arrived.
o, ma'am," she replied, "but I have some
napshots of Niagara Falls and the Great
a."

cher: "What is the future of 'I give'?"
amy student: "You take."

Ducken, the new foreman, was making
ounds of the factory when he found John
behind some crates. "I'm Ducken, the
boss," he said.
am I," John answered.

ncer: "You can't stop here."
torist: "I can't, eh? Well, officer, maybe I
n't stop here, but you don't know this
well as I do."

liberate Old Lady (who has been taking
of time in selecting her purchase): "But
t think this is lamb. It looks to me like
n."
asperated Butcher: "It was lamb when I
howed it to you, ma'am."

nday School Teacher: "Why should we be
to the poor?"
pil: "Because you never can tell when
of them might get rich."

e man was buying some meat in the butcher
when another entered in a great hurry and
interrupted.
ive me some dog meat, quick," he said to
atcher. Then turning to the other customer:
pe you don't mind my cutting in."
ot at all," said the other, acidly. "Not if
are that hungry."

the Synod of the Canadian Church at Win-
, there had been a missionary bishop, who
been six weeks on the way, having come
of the distance in a canoe. This bishop
ted gravely that the diocese of a brother
p had "gone to the dogs." Being asked
n explanation, he said that the Eskimos in
diocese had built a church with whales' ribs
afters, and covered it with walrus hide. The
church held eight persons; but in the time
elapsed between two services, the building
et upon by a pack of famished dogs, which
ired it in a few hours.

Tennessee College Holds Memorial Service for Dr. Atwood

A highly appreciative audience attended the memorial service at Tennessee College for Women, Murfreesboro, on Tuesday, Jan. 19, honoring the memories of Dr. E. L. Atwood, president emeritus and Mr. W. B. Carlton, former director of music at Tennessee College. Dr. Atwood, who died at the Baptist hospital, Memphis, on Dec. 27, and Mr. Carlton, who passed away at his home in Murfreesboro on Dec. 28, had each been with the college from 1921 through 1940.

Dr. J. B. Black, director of Public Health service in Rutherford County, and a trustee of the college, as principal speaker, stressed the fact that Dr. Atwood was called to the ministry and to the work of Christian education, and responded gloriously to his call. He praised the courage with which Dr. Atwood met the trying years of the business depression.

The devotional for the memorial service was presented by Dr. L. S. Sedberry, trustee of Tennessee College and pastor of the First Baptist Church, Murfreesboro; Dr. Miller Wood, retired Baptist pastor, whose daughters are graduates of Tennessee College; and Dr. E. W. Williams, pastor of the Murfreesboro Presbyterian church, of which Mr. Carlton was a devoted member.

Two alumnae, Mrs. Henry Harrell and Mrs. T. S. McFerrin, Jr., and a faculty member, Miss Mary A. Strain, spoke briefly of their associations with Dr. Atwood and Mr. Carlton. Mrs. Harrell stressed the high standards Dr. Atwood upheld for each of his "daughters"; Mrs. McFerrin recalled the pleasant memories of her college days that centered about musical activities directed by Mr. Carlton; Miss Strain cited Mr. Carlton's loyalty to and unfailing sympathy with his colleagues and Dr. Atwood's unswerving devotion to the college.

Music for the service, arranged by Mrs. Sam C. Stephens of the college Music Department, included the favorite hymns of Dr. Atwood and Mr. Carlton, a violin solo by Mrs. Andrena Briney, and a vocal solo by Mrs. Sam Cox. Mrs. Stephens played the accompaniments.

MARY A. STRAIN.

The Church-going habit will put you into touch with the institution which underlies most that is best in our American life.

Don't stay away from church because it is not perfect—how lonely you would feel in a perfect church.

—Bulletin First Baptist Church, McKenzie.

The Touch of The Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.
"What am I bid?, good folk!" he cried,
"Who'll start the bidding for me?
A dollar one dollar—then two, only two—
Two dollars, and who'll make it three?"

"Three dollars once, three dollars twice;
Going for three!" . . . but no—
From the room far back, a grayhaired man
Came forward and picked up the bow;
Then wiping the dust from the old violin,
And tight'ning the loosened strings,
He played a melody pure and sweet
As a caroling angel sings.


The music ceased and the auctioneer,
With a voice that was quiet and low,
Said, "Now what am I bid for the old violin?"
And he held it up with a bow;
"A thousand dollars—and who'll make it two?
Two thousand, and who'll make it three?
Three thousand once—three thousand twice—
And going—and gone," cried he.

The people cheered, but some of them cried,
"We do not understand;
What changed its worth?" Quick came the reply,
"The touch of a master's hand."
And many a man with a life out of tune,
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage—a glass of wine,
A game—and he travels on;
He's going once—and going twice—
He's going—and almost gone!
But the Master comes, and the foolish crowd
Never can quite understand,
The worth of a soul, and the change that's
wrought
By the touch of the Master's hand.

—Author Unknown.

—Bulletin Calvary Baptist Church, Erwin...



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The Curtain is UP!

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AMONG THE BRETHREN

J. E. Ledbetter has resigned as pastor of Southside Church, Elizabethton, to accept the call of the First Baptist Church of Crossville, to begin work February 1.

—B&R—

Chattanooga Baptists are to sponsor a revival April 12-16, in which Hyman Appelmann will do the preaching.

—B&R—

Dr. A. U. Boone's only brother was killed in an automobile accident in San Antonio, Texas, Friday, January 22. He was 89. He was a lawyer, belonged to the First Church, San Antonio, and had taught a Sunday School class for 60 years. God comfort the sorrowing.

—B&R—

The work of James M. Gregg as pastor of Calvary Baptist Church, Bristol, is moving on in a splendid way.

—B&R—

BAPTIST AND REFLECTOR received a program on the Fifth Sunday Meeting of Stone Association to be held with Woodcliff Baptist Church, but did not receive it in time to publish it before the meeting.

—B&R—

J. O. Carter has resigned the Williamstown, Ky., Baptist Church to accept the call of the First Baptist Church of Greeneville, Tenn. Tennesseans welcome him to the state.

In the January 14 issue of BAPTIST AND REFLECTOR, Livingston T. Mays had a brief article entitled "Anathema Maranatha on Unitarianism Being Taught American Chaplains." Letters come from two Baptist chaplains who take issue with Dr. Mays, saying that the head of the chaplain school is not a Unitarian, one says the head was a Catholic when he graduated, and saying that the chaplains are not told *what* to preach, but only taught in military and related matters.

Evangelist Forrest L. Perkins writes to have his address changed from Clinton, Ill., to P. O. Box 56, Harrisburg, Ill.

—B&R—

Chaplain Luther W. Clark, formerly pastor at Sevierville, now in the Army located in New Orleans as Post Chaplain LaGarde General Hospital, has been promoted to the rank of Lt. Colonel. He has been in New Orleans since July 1, 1941.

Out of \$11,198.45 received through the regular channels in 1942, Judson Memorial Baptist Church, Nashville, H. B. Cross, pastor, gave \$7,132.79 through the Co-operative Program to missions.

—B&R—

Again and again and again Baptist and Reflector has requested that contributors please sign all news notes sent to the paper. Just now a news note goes into the wastebasket because this request is disregarded.

—B&R—

I. R. Hicks of Cumberland City has resigned all his work in Tennessee and is now pastor for full time in Hardmoney Baptist Church in Graves County Association in Kentucky.

—B&R—

J. L. Kraft, president of the Kraft Cheese Company of America, and one of America's outstanding Christian laymen, has notified Acting President J. Wash Watts that he will be present at the Homecoming of the Baptist Bible Institute February 22-26.

—B&R—

Dr. Albert W. Beavan, 60, president Colgate-Rochester Theological Seminary, died recently. He was a brilliant man and the author of several books.

—B&R—

The brotherhood will be glad to know that Dr. W. J. Stewart, who had been quite ill, was improved at the last report.

—B&R—

The First Baptist Church of Knoxville, F. F. Brown, pastor for 22 years, observed on January 24 the 100th anniversary of its organization.

—B&R—

The First Baptist Church, Chattanooga, John A. Huff, pastor, plans to pay \$20,000 on its bonded debt this year above its regular obligations.

—B&R—

R. Lofton Hudson, pastor Northside Baptist Church, Chattanooga, is happy over the way the work there is progressing. Large crowds are attending, there are professions of faith at almost every service and since Nov. 15 there have been 72 additions.

—B&R—

Look at the note under the Sunday School and Training Union attendance exhibit.

Highland Heights Baptist Church, Memphis, Slater A. Murphy, pastor, has 478 tithers and new ones are being added to the list each week.

—B&R—

Visitors in the BAPTIST AND REFLECTOR office last week were: W. E. Richardson, Columbus, Rev. and Mrs. J. Oscar Lumpkin, Shelbyville; John B. Clark, Murfreesboro; Lyn Claybrooks, Dresden; C. D. Tabor, Brush Creek; Rev. and Mrs. Merrill Aldridge, Tracy City; Boyd Leach, Hohenwald; Rev. and Mrs. L. S. Sedberry, Jane Sedberry, Murfreesboro; and A. A. Port Greenfield. We hope they will visit us again soon.

—B&R—

Evangelist Arthur Fox, of Morristown, writes in part, as follows:

We have closed another year in Evangelism and it has been our greatest year thus far. It was our pleasure to conduct revival campaigns during the year and in different states. The largest number of standing meetings we have ever witnessed in a year.

We are to be in Herrin, Illinois, for Sunday and then two months in Texas, then Oklahoma, Tennessee, Georgia, and etc.

Wherever we go, we are pleading with church and the people to turn back to God. I am the profoundest conviction that if America and England would come back to God, He would stop this war. We need to return to God from the constabulary to the presidency and from the cobbler's bench to the pulpit.

—B&R—

The Southern Baptist Seminary reports two hundred and three men from Tennessee in the student body this session. Of this number the following are planning to finish their undergraduate work at the Seminary this coming May:

Clyde C. Bryan	McMinnville, Tenn.
Clarence A. Carder	Fordtown, Tenn.
J. Burch Cooper	Decatur, Tenn.
Howard C. Day	Nashville, Tenn.
Raymond DeArmond	Maryville, Tenn.
Carlyle Marney	Harriman, Tenn.
Will Landon Miller	Chattanooga, Tenn.
Elwin H. Oldham	Union City, Tenn.
Martin Luther Reed	Midway, Tenn.
Eugene B. Roberts	Knoxville, Tenn.
J. Harold Stephens	Cookeville, Tenn.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR JANUARY 24, 1943

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alcoa, Calvary	251	106	Elizabethton, East Side	125	51	LaBelle	627	2
Alexandria	114	56	Erwin, Calvary	297	153	Seventh	391	
Athens, First	308	84	Chestoa Mission	62		Temple	1211	2
Boyd's Creek	105		Grand Junction	86	51	Union Ave.	958	2
Bristol	174	66	Hamburg, Center Hill	52		James St. Mission	87	
Bristol, Va. Ave.	215	121	Hampton, First	72	51	Murfreesboro, First	374	1
Chattanooga: Apison	98	48	Harriman, Walnut Hill	206	99	Taylor's Chapel	65	
Avondale	379	85	Hixson, First	107		Walnut Mission	46	
Chamberlain Ave.	290	91	Jefferson City, First	478	291	Westview	158	
Clifton Hill	441	87	Kingsport, First	537	78	Newport, Second	163	
East Lake	378		Knoxville, Broadway	991	215	Old Hickory, First	514	
East Ridge	150	67	Fifth Ave.	887	260	DuPontonia Mission	54	
First	807	184	First	1014		Parsons, First	145	
Morris Hill	212	97	Glenwood	264	136	Roan Mt.	76	
Oak Grove	177	91	Lonsdale	337	71	Rockwood, First	253	
Ridgedale	432	180	Lenoir City, First	346	105	Rutherford, Macedonia	92	
St. Elmo	249	47	Pleasant Hill	170	100	Shelbyville, First	184	
Woodland Park	705	226	Lexington, Rock Hill	77	73	Stantonville, West Shiloh	52	
Columbia, First	284	51	Madison, First	215	84	Trenton, First	409	
Cookeville, First	383		Maryville, First	574	140	Walter Hill, Powells Chapel	110	
Corrington, Graveston	148	62	Memphis, Buntyn St.	131	34	Watertown, First	165	
Counce, Bethel	67		Highland Heights	672	181	Whiteville	109	

(As announced many times in Baptist and Reflector, the deadline for receiving Sunday School and Training Union attendance is Wednesday morning. Material received after that time cannot be published in the following week's issue. The current week's issue is already off the press at that time. Please send in such matters early in the week.)

iefs Concerning the Brethren

Called and Accepted

Ledbetter, First Baptist Church, Crossville.
F. Maynard, Anne Street Baptist Church,
Ala.
E. Palmer, Germantown, Tenn.
M. James, Crown Heights Baptist Church,
oma City, Okla.
W. Read, First Church, Gilmer, Texas.
M. Bradford, First Church, Lufkin, Texas.
Webb, First Church, San Antonio, Texas.
C. Owens, First Church, Port Sulphur, La.
on Gatewood, Northside Church, Lafayette,

E. Williamson, Memorial Church, Port
Texas.
Harris, Camden Baptist Church, Camden,

Resigned

Ledbetter, South Side Church, Elizabeth-
Tenn.
Thomas Eugene West, First Church, Wil-
burg, Ky.
F. Maynard, Ballast Point Church, Tampa,
and A. Chaffey, Princess Anne, Md.
B. Harrison, Northside Church, Manches-
a.
W. Read, Central Church, Livingston,

WITH THE CHURCHES: Bristol—Calvary, Pas-
regg welcomed by letter 3, for baptism 2,
ed 1. Chattanooga—Avondale, Pastor
ll received by letter 2; Chamberlain Ave.,
McClanahan received for baptism 1; Clif-
ill, Pastor Stansel received by letter 1; East
Pastor Preston welcomed by letter 2, for
m 1, baptized 3; First, Pastor Huff received
ter 3, for baptism 1; Morris Hill, Pastor
received for baptism 3; Ridgedale, Pastor
received by letter 1, for baptism 1; St. Elmo,
Callaway baptized 3; Woodland Park, Pas-
Williams received by letter 7, for baptism 9.
on City—First, Pastor Hale received by
5. Kingsport—First, Pastor Cobb received
members. Knoxville—Broadway, Pastor
d received by letter 4; Fifth Ave., Pastor
received by baptism 4; Glenwood, Pastor
k received by letter 5; Lonsdale, Pastor
ton received by letter 2. Memphis—High-
Heights, Pastor Murphy received by letter 3;
Pastor Renick received by letter 9, for
m 5; Seventh, Pastor Highfill received by
4, by baptism 3; Temple, Pastor Boston
ed by letter 2; Union Ave., Pastor Hughes
ed by letter 4, for baptism 2. Murfrees-
—First, Pastor Sedberry received by letter 4,
ed 1. Newport—Second, Pastor Lowe bap-
6. Old Hickory—First, Pastor Kirkland
ed by letter 2. Roan Mountain—Pastor
gartner received for baptism 1. Rockwood
st, Pastor Ford received 1 conversion.
Stamville—West Shiloh, Pastor Tallant re-
ed 1 conversion.

Baptist Notes From the Nation's Capital

RUFUS W. WEAVER, Executive Secretary
District of Columbia Convention

ator Harry S. Truman, Chairman of the
l Committee to Investigate the National
ase Program is a Baptist layman whose home
dependence, Mo.

n. Robert L. Doughton, North Carolina,
man of the Ways and Means Committee,
on. Andrew Jackson May, Kentucky, Chair-
of the Military Affairs Committee, are both
Basts.

v. Luther Jenkins Holcomb, son of the
Executive Secretary of the Sunday School Board,

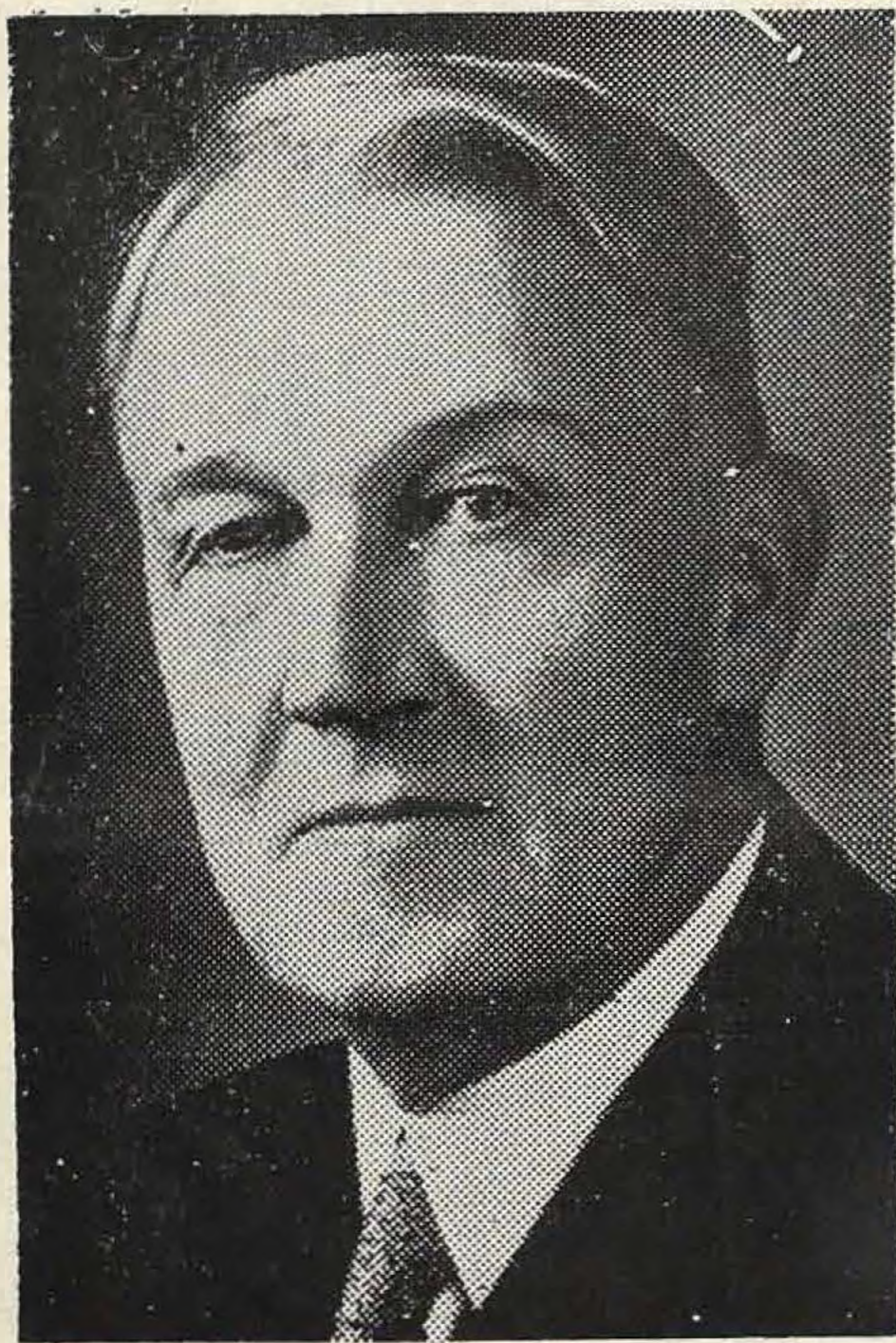
RSDAY, FEBRUARY 4, 1943

Dr. T. L. Holcomb, became pastor of the his-
toric Temple Baptist Church May 31, 1942.
Since then 82 have joined the church, 19 by
baptism. Mr. Holcomb is making a success in
a most difficult field.

One-third of the churches of all faiths in the
Nation's Capital are Baptist or 133 out of 398;
105 of them colored. The Methodists follow
with 70 churches, 40 white and 30 colored.
The Holiness, the Pentecostal and the Independent
groups number 72 bodies. The Roman Catho-
lics have 36 churches, 6 colored.

Rev. E. E. Richardson, Ph.D., M.D., is retir-
ing as pastor of the Congress Heights Baptist
Church after thirty years service as pastor. This
was and is his only pastorate. He has seen the
membership grow from 42 to 420. For more
than a quarter of a century Dr. Richardson was
the head of the department of philosophy in the
George Washington University. He has had
for over thirty-eight years a perfect record in his
attendance upon the Sunday School. As a writer,
teacher and thinker he is nationally known.

The Baptist Hour



DR. J. CLYDE TURNER

DATE: February 7, 1943.

SPEAKER: Dr. J. Clyde Turner.

SUBJECT: "The Holy Spirit."

STATIONS in Tennessee: WSM, WNOX,
WREC.

Baptist and Reflector asks its friends
please to turn to the masthead of the paper
at the top of column 1, page 2, and note
that resolutions which are of an obituary
or "in memoriam" nature are published the
first 200 words free and all words over that
at 1 cent each. All other resolutions are
published at 1 cent each for all words.
Please send the money with the resolutions,
thus making it unnecessary for us to send
statement.

Resolutions of Appreciation

To Whom It May Concern:

In commemoration of the splendid efforts and attain-
ments of the Reverend James A. Park during his sojourn
at the Deaderick Avenue Baptist Church in Knoxville,
Tennessee, the following resolutions are presented to the
congregation on this eve of his departure:

Whereas, Deaderick Avenue Baptist Church was for
some time in need of a spiritual guider as pastor; and,

Whereas, The Rev. James A. Park did, in September,
1940, come unto us as a God-fearing man and eager
shepherd, and did labor and pray with us these two
years and three months, guiding our flock to a closer com-
munion with the Lord and fellowship amongst ourselves; and,

Whereas, The Reverend Park has by his daily efforts
and untiring devotion to our cause, assisted us in obtain-
ing many needed improvements to our church, and strived
successfully toward reducing our bonded indebtedness and
otherwise improved the financial status of our church; and,

Whereas, The Reverend Park has heeded the call of
the Lord to go to another field of endeavor where his
labors can now better serve our Saviour; it is, therefore,

Resolved, That the Deaderick Avenue Baptist Church,
upon the request of the Reverend Park, release him from
its services, and further, does express through these pres-
ents the love and admiration of the entire membership for
him and for his family, and further, does extend to him
the Christian fellowship he so richly deserves, with the
prayers of the Church to follow him and his family in
their every endeavor so that their works may be for the
continued glorification of the Lord; and,

It is further resolved, That a copy of these resolutions
be sent to the state and local papers, a copy to the
Lenoir City Baptist Church, a copy to the Reverend James
A. Park, and that these resolutions shall be made a part
of the minutes of the Deaderick Avenue Baptist Church.

WALTER H. NASH,
S. H. HAYNES,
C. E. STONE.

DAVIS

Whereas, Rev. William P. Davis has entered the United
States Army service as Chaplain and has resigned the
pastorate of the Lebanon Baptist Church, Barren Plains;
and,

Whereas, He has served said church faithfully and ef-
ficiently for nearly five years, the church having prosper-
ed greatly under his constructive leadership and the
faithful labors of Mrs. Davis, and both he and she have
deeply ingratiated themselves in the hearts of the people
of the church and of the community;

Therefore, Be It Resolved, by the Lebanon Baptist
Church:

First, That the church express its deep and sincere ap-
preciation for the good Christian fellowship and work of
Brother and Sister Davis among us and that the church
assure them and their young son, William, of its abid-
ing love and prayers and continued remembrance, and
that the church heartily commend them to the fellowship
of our brothers and sisters in Christ wherever they may
go.

Second, That these resolutions be spread on the min-
utes of our church, a copy of same delivered to Brother
Davis and copies furnished our local papers.

By order of the Lebanon Baptist Church, December 27,
1942.

E. I. MORRIS, Moderator, Pro Tem.
GLENN TAYLOR, Clerk, Pro Tem.
Committee:

J. E. HOLLINGSWORTH, Chm.,
MRS. W. GRADY EVANS,
C. O. SIMPSON.

Murfreesboro, Tennessee

Dear Dr. Taylor:

The Administration, the Faculty, and the Stu-
dents of Tennessee College for Women want to
express publicly their sincere appreciation of
the many gifts coming in daily from the Mis-
sionary Societies from all parts of Tennessee.
We do not have words adequate for conveying
our gratitude. Every dollar that is given us is
being converted into war bonds to fight for
democracy and Christian education. These gifts
make a worthy addition to our limited endow-
ment. We want every friend of Christian edu-
cation for young women to know that we are
grateful.

We cannot commend too highly the Executive
Board of the W.M.U. for sponsoring this neces-
sary and helpful movement. The monetary gifts
are, of course, very helpful but we believe that
even more important than the money gifts will
be the gifts of your daughters to Tennessee Col-
lege for Women. Almost every letter expresses
an increased interest in the college. We are
grateful.

Sincerely yours,

JOHN B. CLARK,
President

SARAH ROWE,
Faculty Member

MARIE HOLMAN,
Pres. Student Body.

CHRISTINE H. PARKER,
President, Senior Class.

ELIZABETH FURGASON,
President Junior Class

EMARENE JACKSON,
Pres. Sophomore Class

ANNE SPENAS,
Pres. Freshman Class.

Meeting of Debt-Paying Campaign Committee

THE COMMITTEE appointed to lay plans for and project the campaign for paying the debts on Tennessee Baptist enterprises, authorized by the State Convention and by the Executive Board, met in its first session at 7:30 P. M., Tuesday, January 5, 1943, in the office of Executive Secretary Chas. W. Pope, who presided over the session. Robert G. Lee led in earnest, appealing prayer.

The following members of the committee were present: Robert G. Lee, John W. McCall and Harry Hollis, Memphis; R. E. Guy and J. S. Gest, Jackson; L. S. Sedberry, Murfreesboro; W. D. Smedley, Chattanooga; F. F. Brown and D. R. Bock, Knoxville; C. W. Pope, W. F. Powell, L. G. Frey, E. K. Wiley, Charles Norton and O. W. Taylor, Nashville. The following visitors were also present: John Jeter Hurt, Jackson; J. C. Clark, Murfreesboro; James T. Warren, Jefferson City; Roy Anderson, Seymour, and Norris Gilliam, Nashville.

Secretary Pope presented a suggested working technique for the campaign. After democratic consideration and discussion, participated in by various members of the committee and visitors, the following main points were agreed upon and adopted:

1. That the Baptist Brotherhood of the state, with its Secretary as Director of the debt-paying campaign, head the organizational aspects of the campaign and lead in the debt-paying effort in conjunction with and under the direction of the Executive Secretary, with the other organizations in the state work cooperating.

2. That full publicity be given the movement, using all available agencies and asking for the cooperation of the churches and pastors. Secretary Pope and Director Wiley were given authority to appoint a Publicity Director at their discretion.

3. Upon motion of Robert G. Lee it was agreed that the total state debt of \$177,632 be divided and allocated among the sections of the state for the raising of funds to pay the debt, the allocations being governed by the debts on the institutions in those sections.

- A. The total debt of \$177,632 as related to the campaign consists of the \$69,514.08 of Union University, the \$34,500 debt of Tennessee College, the \$43,532 debt of Harrison-Chilhowee Baptist Academy, the \$15,485.92 remaining obligation of the State Board to Union University, the \$7,500 debt on the Baptist State Building and the \$7,000 (approximate) debt on the Knoxville BSU building.

- B. West Tennessee is allocated \$85,000 in the campaign, which includes the Union University debt and the \$15,485.92 obligation of the State Board.

- C. Middle Tennessee is allocated \$42,000 in the campaign, which includes the debt of Tennessee College and the \$7,500 debt on the Baptist State Building.

- D. East Tennessee is allocated \$50,632 in the campaign, which includes the debt of Harrison-Chilhowee Baptist Academy and the \$7,000 debt on the Knoxville BSU building.

- E. It was agreed that, where necessary, pledges in the debt-paying campaign be taken on the two-year basis.

A fine, fraternal and optimistic spirit prevailed in the meeting, and the meeting adjourned in the same spirit with prayer by W. F. Powell.

CHAS. W. POPE, *Executive Secretary.*
O. W. TAYLOR, *Recording Secretary.*

Dr. O. W. Taylor, Editor BAPTIST AND REFLECTOR was appointed Publicity Director.

Signed: CHAS. W. POPE.
E. K. WILEY.